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The Construction of a Measure to Assess the Development of Resilience in Adolescents of African Descent

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THE CONSTRUCTION OF A MEASURE TO ASSESS THE DEVELOPMENT
OF RESILIENCE IN ADOLESCENTS OF AFRICAN DESCENT

By

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This dissertation is dedicated to my family for all the support they have given me. Especially my grandmother, Cora Thomas, my mother, Betty Thomas Beard, and my father, Robert Laird. I could not have done this without your help.
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ABSTRACT

A review of research pertaining to resilience indicates that youth of African descent are often underrepresented, and when they are included in studies, it is frequently in the context of a deficit model. In addition, the limited research pertaining to resilience in this population is fraught with gaps such as: 1) a lack of theory-based empirical studies; 2) data regarding youth resilience from parents and teachers rather than youth themselves; 3) lack of studies on high school aged adolescents; 4) failure to use instruments that have been normed (and consequently validated) on Africans in the diaspora; and 5) a lack of research examining the developmental process of resilience—especially in ethnic and cultural minorities. The general purposes of this research were to gain a better understanding of the process of resilience development in Youth of African descent by means of conducting African-centered or Africentric research, and bridge some of the gaps in existing resilience research by developing a standardized measure to assess the development of resilience in African youth in the diaspora. Three research questions were investigated: (1) What is the relationship between cultural orientation and the development of resilience in high school age youth of African descent? (2) What is the relationship between life satisfaction and the development of resilience in youth of African descent? (3) What is the relationship between coping style and the development of resilience in youth of African descent?

First a three-factor theory of resilience development for youth of African descent is explained in chapter 2, which served as the framework for the development of the Resilience Development Scale (RDS). The three domains of resilience development highlighted by this theory include cultural orientation, life satisfaction, and coping style. The procedures for this research followed classical test development theory. A team of experts was asked to generate the initial item pool for each of three subscales based on the theory from which the RDS was to designed to reflect. After initial editing was completed, the resulting preliminary instrument was pilot tested on six adolescents, and
then field tested with a sample of 118 high school aged youth of African descent from a variety of backgrounds in several urban cities in the northeast.

Results indicate that items retained for the final draft model of the RDS accurately reflect their respective domains. However the confirmatory factor analysis suggests that more information is needed to determine whether the three hypothesized factors are the appropriate means for understanding the overall construct of resilience development in youth of African descent. Potential explanations for these results are discussed, as well as implications for future research and practice.
CHAPTER I
INTRODUCTION

Statement of the Problem

In order to survive, and more importantly thrive, in a world that is rapidly transforming on multiple levels, children must learn how to successfully adapt to changes in family structure, technology, the economy, information dissemination, etc., and maximize their potentials despite any impediments that may be encountered. Researchers agree that understanding resilience and adaptation is an imperative goal for research (Cicchetti & Garmezy, 1994; Smokowski, Reynolds, & Bezruczko, 1999; The Urban Coalition, 1994; von Eye & Schuster, 2000). Numerous studies have been conducted that focused on understanding resilience in children and youth (Arrington & Wilson, 2000; Baldwin, Baldwin, Kasser, et al., 1993; Catterall, 1998; Cowen & Work, 1988; D’Imperio, Dubow, Ippolitto, 2000; Dryfoos, 1990; Dubow & Tisak, 1989; Focht-Birkerts, Beardslee, 2000; Hawley & Dahan, 1996; Kaufman, Cook, Arny, Jones, & Pittinsky, 1994; Luthar, 1991; Luthar, Doernberger, & Zigler, 1993; Masten & Coatsworth, 1995; O’Dougherty-Wright, Masten, Northwood, & Hubbard, 1997; Magnus, Cowen, Wyman, Fagen, & Work, 1999). Although childhood resilience has been extensively examined over the past 15 to 20 years, there are several gaps in the literature that should be addressed by research.

In general, the most common issues in resilience research have been: 1) ambiguities in definitions and terminology (Arrington & Wilson, 2000; Catterall, 1998; Fergusson & Lynskey, 1996; Kinard, 1998; Luthar, Cicchetti, & Becker, 2000; Masten, Best, & Garmezy, 1990; Richman & Bowen, 1997; Rutter, 1993; Tolan, 1996); 2) distinguishing between resilience and the factors that contribute to or hinder resilience (Fergusson & Lynskey, 1996; Gore & Eckenrode, 1994; Kinard, 1998); and 3) the tendency for most researchers to focus on risk factors or maladjustment (Arrington & Wilson, 2000; Cowen, Wyman, Work, & Parker, 1990; Durlak, 1997; Garcia Coll, 1990; Kilmer, et al., 1998; Myers & Taylor, 1998; Zimmerman, Ramirez-Valles, & Maton,
In addition, the majority of childhood resilience research has been conducted with mixed and/or primarily Caucasian samples. These studies tended to overlook the importance of cultural factors, specifically for “minority” groups, that influenced the resilience process (Arrington & Wilson, 2000; Barbarin, 1993; Myers & Taylor, 1998; Garmezy, 1991; Miller & MacIntosh, 1999). Horton and Hunt (1964) eloquently explained the importance of including cultural data in research by stating that, “If we would understand a people, we must study culture” (italics added).

In addition, research conducted on specific ethnic groups frequently only examined the outcome of resilience in one setting (i.e.-home or school) (i.e.- Catterall, 1998; Floyd, 1996; Luster & McAdoo, 1994; Miller & MacIntosh, 1999). It is also important to note that there are few, if any, true comparative studies that examine the process of resilience development, differences in resilience between cultural groups, gender, SES, etc., resilience indicators, or resilience instruments between cultural groups (i.e.-gender, race, etc.). True comparative study designs consist of obtaining separate samples from each group being compared and administering the same treatment to each sample group separately, rather than looking at group differences within a sample. True comparative studies provide baseline information regarding treatment effect on each group independent of each group’s relation to another. Without baseline data for separate groups the power of the previous studies was reduced.

This lack of true comparative studies alluded to questions regarding the validity (due to the decreased power) of most of the instruments used in childhood resilience research. It seems that the primary cause for this deficiency is a lack of normative data, with which baselines for comparisons of data across various groups could be established. Although a couple resilience measures exist, this researcher was unable to find any resilience instruments/indicators that were normed on separate samples of specific ethnic groups, which would supply this missing data. Barbarin (1993) agrees that the lack of baseline information suggests a need for studies that focus on specific cultural groups as well.

Although there has been increasing interest in the effect of ethnicity and culture on resilience (Arrington & Wilson, 2000; Burton, 1997; Dryfoos, 1990; Garcia Coll, 1990; Nettles & Pleck, 1994; Spencer, 1990; Taylor, 1995; Winfield, 1995), research
pertaining to people of African descent is very limited (Frison, Wallander, & Browne, 1998; Garmezy, 1991; Kilmer, et al., 1998; Miller & MacIntosh, 1999; Norris, 1992). This documented need for more studies focuses on specific ethnic groups, and is underscored by the apparent gaps in the resilience research on children of African descent. After reviewing the literature pertaining to the resilience of Youth of African descent it became evident that the following gaps exist in the research: 1) a lack of theory-based empirical studies (Arrington & Wilson, 2000); 2) data regarding youth resilience from parents and teachers rather than youth themselves (i.e.-Kilmer, et al., 1998; Murry & Brody, 1999; Myers & Taylor, 1998); 3) lack of studies on high school aged adolescents (i.e.-Myers & Taylor, 1998; Jagers, 1996; Kilmer, et al., 1998; Magnus, et al., 1999; McCabe, Clark, & Barnett, 1999; Murry & Brody, 1999); 4) failure to use instruments that have been normed (and consequently validated) on Africans in the diaspora; and 5) a lack of research examining the developmental process of resilience—especially in ethnic and cultural minorities. Studies addressing the gaps that have been identified in existing research are necessary to advance contemporary professional practices concerning (minority) youth and resilience interventions. For example, studies are needed which examine resilience in a cultural context, and true comparative studies or group/culture specific samples must be explored to develop baseline data. In order to expand upon the current dearth of research examining culturally relevant resilience factors in youth, this study focused on collecting data from high school adolescents of African descent, in addition to constructing a culturally based measure of the development of resilience.

Significance of the Research

The importance of considering culture when investigating youth has been documented in research by Arrington and Wilson (2000), Cohler, Scott, and Musick (1995), Herring (1997), Keogh and Weisner (1993), Munsch and Wampler (1993), The Urban Coalition (1994), Wong, Ishiyanna, and Wong (1999), and many others. Despite this fact, many researchers have omitted the inclusion of cultural factors in their studies. Dryfoos (1990, 1996), Taylor (1995), and Winfield (1995) note that socioeconomic and cultural factors critically impact the development and expression of resilience in youth. An individual’s (or group’s) sociocultural experiences are the core knowledge used to
build, develop, and incorporate new skills and information (Ladson-Billingsley, 1992; Lee, 1990) that may foster resilience. Specifically, it is important for researchers to recognize that life experiences are perceived, interpreted, and responded to differently amongst various groups and across diverse contexts (i.e.- people with disabilities or African Americans) (Arrington and Wilson, 2000). Also, what is considered to be stressful for one group or individual may not be of concern to another. Culturally relevant data can be used to better inform practitioners working with culturally diverse populations. It will also contribute to the development of more effective techniques for working with various ethnic groups.

More often than not, the research and interventions that include or examine cultural factors in relation to resilience places a heavy emphasis on Western values and/or Eurocentric theories (Arrington & Wilson, 1998; Jagers, 1996; Kershaw, 1998). Kershaw (1998) notes that descriptions of the life experiences of people of African descent have typically been formulated on the models set forth by European (American) life experiences. The flaw in this approach lies in the fact that, although they are intertwined, in general African American and European American life experiences are fundamentally different (Kershaw, 1998). Studies which either: 1) compare minority groups to the majority population (i.e.-Allen & Butler, 1996; Kilmer, Cowen, Wyman, Work, & Magnus, 1998; Magnus, et al., 1999;); or 2) have samples which include more than one ethnicity and lack theoretical underpinnings that account for or incorporate cultural differences (i.e.-Catterall, 1998; Slaughter-Defoe, Nakagawa, Takanishi, & Johnson, 1990) are examples of this kind of flawed research. This creates a problem because, as previously noted, people from differing cultures perceive, interpret, and respond to experiences differently. This may effect the development of their resilience. Therefore, it is important to examine resilience in various populations using culturally relevant theories so that a more accurate understanding of the resilience development process can be understood for different cultural groups, such as African Americans. Trickett, Watts, and Birman (1994) agree with this assertion, maintaining that individuals exist within cultural contexts, and in order to serve the people better psychology must address diversity as a psychological and sociopolitical construct that is germane to all people regardless of their ethnicity (in Arrington & Wilson, 2000).
Furthermore, millions of dollars are poured into intervention programs each year that are aimed at fostering resilience and/or positive outcomes in “disadvantaged” or “at risk” youth. These interventions usually take the form of after-care, substance abuse prevention, big brother/big sister, anti-violence programs, etc.. The “disadvantaged” youth are usually from low SES households with low parent education and are cultural or ethnic minorities (i.e.- African Americans, Latino/as, non-english speakers, and third-world immigrants) Catterall, 1998). Gaining a fundamental understanding of specific cultural factors influencing resilience is essential to deriving the maximum benefits to youth participating in these programs. This data will also be informative for counselors, community practitioners, policy makers, educators, and childcare providers (Kilmer, et al., 1998; Ogbu, 1981; Spencer, 1990).

In addition to collecting data directly from African youth in the diaspora, expanding resilience research to adolescents of African descent will allow examiners to empirically determine whether the existing findings are generalizable to this heterogeneous population. Due to changes in family structures, more demanding financial pressures on parents, and geographic mobility (Angelis, 1992; Esposito, 1987; Gelfand, 1982; Nee, 1989; Turner, 1998) adolescents are faced with increasing levels of responsibility. They are expected to transition from childhood to adulthood more quickly. This, in turn, increases the psychological, emotional, and physical burdens placed upon them. Research focusing on resilience in Adolescents of African descent will provide suggestions on how to buffer these risk factors and promote healthy adjustments in this population.

Knowledge of the accelerated changes in the demographics of the U.S. population is eminent in census literature. According to current Census 2000 data the percentage of African American and other people of color has been, and is expected to continue, rising rapidly and steadily. These projections substantiate the need for knowledge of specific factors that influence and contribute to the resilience of Africans in the diaspora and other ethnic groups. Fostering resilience in these youth will increase the likelihood of them making positive and useful contributions to society.

Focus of the Study and Research Questions
The purposes of this study were to: 1) gain a better understanding of the process of resilience development in Youth of African descent by means of conducting African-centered or Africentric research, and 2) bridge some of the gaps in existing resilience research by developing a standardized measure to assess the development of resilience in African youth in the diaspora. Africentricity asserts that the life experiences of all people of African descent must be the focal point of endeavors to generate knowledge about African peoples (Kershaw, 1998). By fulfilling these purposes, this research generated useful information that could be indispensable to the development of effective counseling, prevention and intervention strategies for people of African descent. This study was designed to address the following methodological issues that were previously identified: 1) ambiguities in definitions and terminology; 2) distinguishing between resilience and the factors that contribute to or hinder resilience; and 3) the tendency for most researchers to focus on risk factors or maladjustment. It also addressed some additional issues identified in the research on resilience in young African American such as: 1) the lack of theory-based research; 2) overemphasis on parent and teacher feedback; and 3) the paucity of data on high school aged adolescents of African descent.

The general research question addressed by this study was: How does resilience develop in adolescents of African descent? More specifically, the following questions were asked:

1) What is the relationship between cultural orientation and/or African consciousness, and the development of resilience in high school aged adolescents of African descent?
2) What is the relationship between life satisfaction and the development of resilience in youth of African descent?
3) What is the relationship between coping style and the development of resilience in African youth?
4) What is the relationship between academic achievement and resilience development in Adolescents of African descent?
CHAPTER II
REVIEW OF THE LITERATURE
The Construct of Resilience

Understanding Resilience

Resilience, and risk and protective factors pertaining to resilience, have gradually moved to the forefront of child (especially “at risk” youth) research over the past two decades (Masten, 2001; Luthar, Cicchetti, & Becker, 2000). It has already been stated that a great deal of ambiguity exists in research definitions of resilience (Miller & MacIntosh, 1999; Richman & Bowen, 1997). Viewed as “the positive pole” (Rutter, 1987), “overcoming predictions of failure” (Catterall, 1998), “a dynamic process encompassing positive adaptation within the context of significant adversity” (Luthar, Cicchetti, Becker, 2000), “positive psychological adjustment” (Smith & Prior, 1995), the capacity to “thrive, mature, and increase competence” (Gordon, 1995), and “the lack of developmental impairment” (Masten & Coatsworth, 1995), resilience is clearly a broad concept. Although resilience is broadly defined, researchers have made some attempts to distinguish resilience from similar terms.

For example, Arrington and Wilson (2000) purport that there are cautions to be aware of when conceptualizing resilience in terms of adaptation. Miller & MacIntosh (1999) note that superior or highly successful performance in the context of risk differentiates resilience from adaptation. Luthar, Doernberger, and Zigler (1993) demonstrated that resilience is not equivalent to adaptation by showing that children possessing high social competence despite high stress still have difficulties in some areas. Second, Bartlett (1994) and Arrington & Wilson (2000) note that although resilience is often conceptualized in individual terms of individuals, it is more appropriate to view resilience as relational. In other words, resilience should be examined in relation to subjective experience of stress, an inventory or resources, and what Bartlett (1994) terms a biography of success and failure. This perspective considers the importance of culture, context and personal experiences in the development of resilience because resilience is
contingent upon an individual’s or community’s biography (Arrington & Wilson, 2000). The application of this perspective to the development of resilience in African in the diaspora, yields an understanding that resilience for people of African descent begins with overcoming the hardships and negative societal messages about being African in America (Greene, 1994; Sanders Thompson, 2001, Williams, Frame, & Green, 1999; Wilson, 1987). In other words, the traumatic experiences of being bombarded with negative representations of self regarding one’s Africanness serves as one of the unique obstacles African Americans face in their strivings for resilience.

Winfield (1994) agrees with Bartlett’s (1994) contention that resilience is contingent upon an individual’s personal experiences (e.g., cultural lens, coping styles, outlook, upbringing, etc.); however, she opposes a static definition of resilience which focuses solely on an individual’s display of resilience. Instead, Winfield (1994) views resilience as the dynamic process that results from an individual reacting to the threats or risks that exist in his/her environment. Therefore, this view maintains that resilience is an interaction between a person and the environment (including others in the environment). This dynamic perspective of resilience, which examines individuals in context, has been adopted by this researcher for the purposes of this study. What follows is an explanation of the risks (i.e.-threats or vulnerabilities) and opposing protective factors that influence the process of resilience.

Risk Factors

Risk and “at risk” are terms that habitually appear throughout the resilience literature concerning African Americans and other “minority” youth. Initially, the term risk was most commonly used in the medical community in reference to potential negative outcomes (Jens & Gordon, 1991). Resilience literature has described risk factors as conditions that increase one’s vulnerability to, or likelihood of experiencing undesirable or negative sequelae that may compromise health, psychological well-being, social performance, or resilience (Jens & Gordon, 1991; Murry & Brody, 1999). Stressful life events and circumstances (SLEC’s), or risks, are encountered by everyone during their development. Examples of normal SLEC’s encountered during adolescence include, but are not limited to: the struggle to establish one’s own independence and identity, school-related pressures, and the development or increase of intimate—
including sexual—relationships with peers (Hauser & Bowlds, 1990). Typical SLECs experienced by African youth in the diaspora and other youth of color include (institutional) racism, prejudice, and discrimination (Arrington & Wilson, 2000; Hauser & Bowlds, 1990; Miller & MacIntosh, 1999; Spencer, 1995, Wilson, 1987). Unique risk factors African children face in the diaspora include systematic societal messages that reinforce self-abnegation, inferiority, servility, and docility, cultural suppression, cultural deprivation (Greene, 1994; Harris, 1998; Jagers and Mock, 1993; Sanders Thompson, 2001; Williams, Frame, & Green, 1999; Wilson, 1987), and what is often referred to as “mental slavery” by various authors (Wilson, 1987). Mental slavery is a condition in which a person/people consciously and subconsciously internalize beliefs, attitudes and behaviors that reflect subservience, lack of self-efficacy, dependency, limited potential, and negative self-concepts.

Processual definitions of resilience attest to the importance of understanding interactions between the individual, their environment and the processes that either make youth vulnerable or foster resilience (Arrington & Wilson 2000). Frequently, behavioral problems are viewed as an indicator of maladjustment or poor resilience. Several studies have examined the negative impact of risk factors on the adjustment and resilience of African children in the diaspora (Lindblad-Goldberg, Dukes, & Lasley, 1988; Luster & McAdoo, 1994; McCabe, Clark, & Barnett, 1999; McLoyd 1990; McLoyd, Jayaratne, Ceballo, & Borquez, 1994; Myers, 1989). For example, Luster and McAdoo (1994) investigated the relationship between the number of risk factors Children of African descent were exposed to and the probability that they were experiencing academic or behavioral problems. McCabe, et al. (1999) conducted a similar study that examined the relationship between child stressors and family risk factors, and the behavioral adjustment of youth of African descent. Both of these studies found that there is a positive relationship between the number and frequency of stress and risk factors, and the extent of academic, psychological and behavior problems observed in children of African descent.

The premise of the above, and similar, research is an understanding that a disproportionate number of urban children of African descent reside in communities with depleted or poorly developed resources such as: limited access to medical care,
overcrowded schools with insufficient resources, substandard housing conditions, limited after-school programs, etc. (Klerman, 1991; Kozol, 1991; Luster & McAdoo, 1994; Myers, 1989; Myers & Taylor, 1998; Reed, 1992). These environmental risk factors often contribute to the development of additional factors that endanger the healthy adjustment of youth of African descent (Garbarino, Kostleny, & Dubrow, 1991; Garmezy & Neuchterlain, 1972) such as: high rates of unemployment and underemployment, and subsequently disproportionately high rates of crime, substance abuse, and exposure to violence; restricted opportunities for upward mobility; psychological distress; disruption in family structure; and other debilitating effects of socioeconomic disadvantage (Dressler, 1985; Hawkins, Catalano, & Miller, 1992; McAdoo, 1986; McLoyd, 1990).

Protective Factors

As previously explained, risk factors are likely to hinder resilience. Protective factors, on the other hand, foster the development of resilience. Protective factors, are defined as those behaviors or circumstances that increase the likelihood of resilience by decreasing the likelihood of negative or undesirable outcomes, and include resources, skills, and abilities of parents and families (Murry & Brody, 1999). Rutter (1987) notes that protective factors should be viewed as separate and distinct from risk factors, rather than as the absence, or lower levels of risk.

Few studies focus on the protective factors that contribute to resilience in youth of African descent. After reviewing some of the key research concerning the general topic of resilience, Jarrett (1997) identified four main protective mechanisms that enhance coping abilities: (1) reducing the impact of risk; (2) reducing the likelihood of chain reactions associated with adversity; (3) establishing and maintaining self-esteem and self-efficacy; and (4) creating new opportunities for success. In contrast, Barbarin (1993) noted that empirical research on the socioemotional development of African children in America has focused primarily on problems related to social and academic maladjustment or poor resilience, and that relatively little attention is given to normal functioning. However, contrary to the media and research portrayals of Children of African descent, the majority of them are not poorly adjusted (Barbarin, 1993). Further, research that only examines risk factors does not provide a holistic understanding of
resilience and/or negative outcomes in black children. Protective factors must be examined to achieve a more holistic view of resilience.

Given that research studies have shown that both protective and risk factors contribute to resilience, it seems more logical for research to examine how the combination of protective and risk factors affect childhood resilience in youth of African descent. Fortunately, several studies on childhood resilience in youth of African descent take a more holistic look at resilience by identifying and examining both risk and protective factors that differentiate between resilient/positive outcomes and negative outcomes in these children.

Myers and Taylor (1998) conducted a study to explore the maternal and family characteristics associated with resilience in African descended children. More specifically, the researchers sought to identify which maternal and family risk and protective factors best distinguished stress-resilient children (i.e.- those exposed to high stress burdens, but evidence no clinically significant behavior problems) from stress-impaired children (i.e.- those exposed to high stress burdens who evidence clinically significant behavior problems) and from low-stress, healthy (control group) children (Myers & Taylor, 1998). Data was collected from a sample of 441 African American families with children between the ages of 6 and 8 years. All information was gathered from the mothers. Results indicated that mothers of stress-resilient children reported lower levels of psychological distress, maternal risk attributes, and rejection and aggressive parenting styles than the mothers of the stress-impaired children. Also, the results revealed that mothers of stress-resilient children reported higher levels of psychological distress and maternal risk attributes (i.e.-history of trouble with the law, victimization, psychotic disorders, and/or substance abuse), and higher maternal hostile-aggression and neglect parenting styles than the mothers of low-stress healthy children (Myers & Taylor, 1998). Overall, it seems that these findings suggest that maternal psychological distress, risk attributes, and parenting style are the most influential maternal characteristics that affect resilience in children of African descent. These results are very similar those obtained by McAdoo (1986) and McLoyd (1990) in their studies that examined the effects of parental and familial distress on Children of African descent. Though these results are somewhat helpful in understanding African American
childhood resilience, Myers’ and Taylor’s (1998) study would have been more
instrumental had they solicited data from children and teachers as well.

Murry’s and Brody’s (1999) study expanded upon Myers’ and Taylor’s
(1998) research by including data from not only parents, but children and direct
observations as well, in their examination of the risk and protective factors in rural, single
mother-headed, Black families. The purpose of their research was to use their
examination of risk and protective to identify processes that are linked with positive child
outcomes (Murry & Brody, 1999). Self-regulation (i.e.-self-control, planning ahead,
goal oriented) and self-worth were the positive child outcomes that Murry and Brody
(1999) focused on. The researchers considered child, community, and maternal and
family protective and risk factors in their study. As a result, Murry and Brody (1999)
found that protective domains, especially parenting protective factors (i.e.-parental
satisfaction, optimism, religiosity), facilitated greater self-regulation than did community
or child protective or risk factors. Maternal risk (i.e.-unemployment, less than 12 years
of education, giving birth before age 17) had the greatest negative effect on child self-
worth. Results also revealed that protective factors moderate the relationship between
risk factors and child outcomes (Murry & Brody, 1999). These results denote and
validate the important contribution of protective factors in the occurrence of resilience or
positive outcomes in Children of African descent.

Magnus, Cowen, Wyman, Fagen, and Work (1999) also investigated the factors
that differentiate between stress-affected and stress-resilient children. However, they
examined child characteristics and their association with resilience and stress-affliction.
They compared test variables that differentiated stress-affected and stress-resilient
outcomes within separate subsamples of highly stressed 4th-5th grade urban African
American and White children. Magnus, et al. (1999) found that similar variables
differentiated resilient and stress-affected children in both racial groups. The key
common differentiating factors associated with resilient outcomes included: perceived
self-competence, positive self-views, empathy, and realistic control of attributions. Two
additional variables were found to differentiate between African descended stress-
resilient and stress-affected children (but not their White counterparts): positive coping
styles and female empathy (this construct was not adequately explained by the researchers (Magnus, et al., 1999) were present for stress-resilient children.

Within-group Comparisons: Similarities and differences between populations

It is interesting to note that the results from this Magnus’s, et al.’s (1999) study have a unique parallel with the aforementioned results obtained by Murray’s and Brody’s (1999) study. Both of these experiments found that Youth of African descents’ positive self views (i.e.-self-worth, self-regulation) significantly contribute to their resilience. In addition, the findings from Magnus, et al. (1999) suggest that, although there are several commonalities between resilient and stress-affected African American and White children, there are also several factors which are unique to each racial group that differentiate between positive and negative outcomes. These unique factors warrant further investigation. Spencer (1990) supported this notion by arguing that gaining a deeper understanding of racial differences in learning style, parenting practices, psychosocial processes, health, and resilience can help move people away from labeling differences as “deviant,” and toward exploring the creative adaptations that many minority children and adults evidence. Understanding the similarities and differences between children of African descent’s (and other minority) and white children’s resilience factors can also be used to engineer more effective interventions that are compatible with a group’s profile and values (Betancourt & Lopez, 1993; Hammond & Yung, 1993; Luthar, 1999; Magnus, et al., 1999).

As previously stated, many researchers agree that understanding the similarities and differences between African descended and other minority children’s’ resilience and white children’s’ resilience is an essential aspect of understanding how to increase the resilience of all youth. It appears that the much of the research indicates that maternal characteristics/factors and the interpersonal characteristics/factors of the children have the most significant effects on the resilience of youth of African descent. More specifically. It has been repeatedly shown that maternal factors such as psychological distress, religiosity/spirituality, and parenting styles significantly impact the resilience of Children of African descent. Children’s’ positive views of self have also repeatedly been shown to have a significant effect on the resilience of Youth of African descent. Lastly,
Aspects of Resilience

Socioemotional development is another topic that a significant portion of the research on Children of African descent is devoted to (Anan & Barnett, 1999; Barbarin, 1993; Jagers, 1997; Myers & King, 1983; McLoyd, 1997). Barbarin (1993) conducted a review of the literature concerning the social and emotional development of Children of African descent in which he defined social development as the growth of abilities and dispositions that are the basis of emotional resilience in meeting the demands of the social environment. This includes the development of favorable personal, ethnic, and gender identities, emotional expression, prosocial behaviors, and capacity for intimacy (Barbarin, 1993), or all the skills required to maintain healthy relationships with others, or social resilience.


The Cultural Context of Resilience

"If we would understand people, we must study culture" (Horton and Hunt, 1964) Clearly the pertinence of culture in the field of psychology has been nationally ( and to a
certain degree internationally) recognized as evidenced by the American Psychological Association’s recent emphasis on the inclusion of multicultural and/or diversity issues in APA approved programs of study, the increasing need for culturally responsive counseling (Williams, et al., 1999), and the increasing demand for diversity training in the workplace. Culture is defined by some as the total way of life of a people (Myers, 1998) (italics added). Culture refers to learned systems and paradigms, which include ethos, customs, mores, values, behavior patterns, thought patterns, etc., that people rely on to give meaning to, and facilitate an understanding of, the world and their experiences in it (Kernahan, Bettancourt, & Dorr, 2000; Jagers, 1997; Jagers & Mock, 1993). In other words, culture determines one’s worldview. The central themes of one’s worldview affect one’s everyday life and wellbeing (Kernahan, Bettancourt, & Dorr, 2000; Jagers & Mock, 1993). Culture also provides the framework for notions of optimal human development and it’s associated benchmarks and pathways (Greenfield, 1994 and Jagers, 1997). Given this knowledge about culture, it can be understood that one’s culture, and subsequent worldview, affects the development and understanding of coping and resilience for specific ethnic groups.

Many practitioners and their research data support the notion that Africans in the diaspora and European Americans (whites) have fundamentally different worldviews stemming from their differing cultural histories Baldwin & Hopkins, 1990; Burlow, Banks, McAdoo, Azibo, 1992; Kernahan, et al., 2000, Kershaw, 1998; Myers, 1991, Myers, 1998). Following suit, Africans in America have unique factors influencing their development pathways of resilience. The unique aspects of culture, worldview, and resilience in African Americans is highlighted in ethnographic and Africentric literature.

For example, Wade Nobles (1980), a renowned scholar in African American studies, identifies (defines) the deep structure of culture as the philosophical assumptions (e.g., ontology, epistemology, axiology, cosmology) underpinning, and manifesting as, worldview, ethos, and ideology. The philosophical assumptions of African/African American culture include the essential qualities of the African worldview, which is primarily concerned with metaphysical rather than purely physical interrelationships, such as between music and poetry, religious functions and practice, man and nature (Myers, 1998). Residing at the core of the Africentric orientation is the assumption that
Africans in the diaspora are primarily motivated by the desire to achieve freedom and literacy (Harris, 1992 & 1998). Harris (1992) defines freedom as the ability to conceptualize the world in ways continuous with one’s cultural history. This definition of freedom shifts analytic activity away from the gross changes in the sociopolitical and economic position of African Americans (an end to chattel slavery, civil rights legislation, etc.) and towards examining the way Africans in America define themselves and the extent to which they are able to express their culture and definitions of self (Harris, 1992 & 1998). Consistent with this understanding of freedom which incorporates self-determination as a factor, Norman Harris (1998) further expouses on the concept of freedom and Africans in the diaspora.

Harris (1998) defines literacy as the practical dimension of freedom, and the application of historical knowledge as the confluence of personality and context. This definition acknowledges the subjective dimension of the human experience, which makes one-to-one correlations between exposure to risk or deprivation of protective factors and having a specific response to that exposure or deprivation impossible to predict (Harris, 1998). Adherence to a cohesive set of philosophical assumptions, such as the one just described, creates a conceptual system or worldview, a matrix of ethos and beliefs that define a way of life and the world in which people interpret, judge, decide, act, and solve problems (Myers, 1998). As previously stated, culture (in this case Africentricity) structures worldview (Kernahan, Bettancourt, & Dorr, 2000; Jagers, 1997; Jagers & Mock, 1993), which dictate coping styles and the development of resilience (Greenfield, 1994 and Jagers, 1997). Thus, Africentric orientation theory contends that Africans in the diaspora strive for resilience through endeavors to establish and maintain group/self-determination and cultural liberation.

Racial socialization and racial identification are additional aspects of culture and resilience which significantly impact African Americans. Racial socialization is a concept that describes the process of communicating messages and practices pertinent to personal and group identity, intergroup and interindividual relationships, and social position to children in order to boost their sense of identity given the possibility and reality that their life experiences may include racially hostile encounters stemming from the antagonism of the hostile environment in which they live (Miller & MacIntosh, 1999;
This process also includes instilling children with a sense of racial/ethnic pride because its substance is historic, African derived, culturally empowering, and not dependent on oppressive experiences (Stevenson, 1995). However, the process of racial socialization should not be equated with chauvinism because it does not necessitate the teaching of racial or ethnic superiority. Racial group identification refers to a collective identity based on perceptions of and psychological attachment to one specific category of individuals when the category selected is based on race, skin color, and/or a common history, particularly as it related to oppression and discrimination due to skin color (Helms, 1990; Miller & MacIntosh, 1999; Sander Thompson, 2001). Racial socialization is the process by which racial identity is formed.

Research indicates that positive racial socialization and identification serve as protective factors contributing to the development of resilience, and directly effect the social, cultural, and personal striving of Africans in America (Arroyo & Zigler, 1995; Fordham & Ogbu, 1986; Miller & MacIntosh, 1999; Perers, 1885; Sanders Thompson, 2001; Stevenson, 1994; Thomas & Speight, 1999). Negative racial identity has been inked with low-self-esteem, low achievement, poor psychological adjustment, eating disorders, drug abuse, and crime involvement in people of African descent (Cross, 1991; Poussaint, 1990; Thomas & Speight, 1999). This implies that one’s thoughts, feelings, and perceptions of “the skin you live in” influence self-efficacy, self-esteem, etc. which impact one’s performance in the various aspects of life (i.e.- social, academic, spiritual, interpersonal, professional, and family arenas). Racial socialization and identification function as essential aspects of resilience development for Africans in the diaspora.

Bowman and Howard (1985) conducted research to examine the racial socialization of adolescents of African descent. Consistent with the aforementioned research definitions of racial socialization, these adolescents reported receiving messages about racial barriers, self-development, egalitarianism, and ethnic pride. Bowman and Howard’s (1985) research also revealed a relationship between racial socialization and academic adjustment or resilience. Although this research provides useful information regarding the mindset of African youth, it should be noted that African American socialized identity and resilience require an understanding of self in relation and self in
context, as opposed to individually. Therefore, it is crucial that we examine what adolescents of African descent think of themselves in context through the activities, experiences, and interactions that happen outside of him or herself and through the experiences that represent the group, in addition to measuring what the individual thinks of himself or herself (Cross, 1985; Stevenson, 1995) if the development of resilience is to be accurately measured and understood. In order to accomplish this task, researchers must broaden the definition of racial socialization.

Stevenson (1995) reiterated several existing views in suggesting that the definition of racial socialization be expanded beyond reactive phenomena to include proactive and creative aspects simultaneously as well. He notes that this expansion will affect the development of both theory and measurement, the latter of which is the goal of this research. This view of racial socialization affords a more thorough grasp of the development of cultural resilience in African peoples by incorporating the protection and survival of African culture in America (and other reactive aspects of socialization) as well as the teachings aimed at fostering cultural pride and empowerment (and other creative/proactive aspects of socialization) (Stevenson, 1995). The term cultural resilience is used here in response to the aforementioned notion that culture is the foundation of perception and worldview, and subsequently guides and informs coping styles and adaptive (and sometimes maladaptive) responses to adversity—namely resilience. Thus, for the purposes of this research, resilience is defined as the dynamic process of thriving (not merely surviving) by establishing and maintaining healthy, positive psychological adjustment in relation to culture and context. This definition of resilience implies people must learn to thrive despite life major and minor setbacks and traumas, and assumes stress to be a natural part of life.

The researcher notes that the aforementioned definition is unique in that it directly specifies the inherent link between resilience and culture. Although several researchers (e.g., Barlett, 1994; Arrington & Wilson, 2000; Winfield, 1994; etc.) acknowledge that resilience is dynamic and relational, meaning that it is contingent upon culture and personal experience, they do not include the term “culture” in their definitions. Rather, they describe the importance of culture and experience in the literature. By using the term “culture” in the definition of resilience, this researcher is highlighting the impact
that it (culture) has on resilience. The concept of context or environmental conditions playing an important role in the development of resilience is emphasized by researchers such as Luther, Cicchetti, and Becker (2000) and Winfield (1994).

Developing a Theoretical Framework: Resilience and Culturally Relevant Theories

Currently, this researcher has been unable to find any developmental theories of resilience. Although several researchers view resilience as relational and developmental dynamic processes (Arrington, & Wilson, 2000; Barbarin, 1993; Bartlett, 1994; Bell, 2001; Cowan, Cowan, & Schultz, 1996; Garcia Coll, et al., 1996; Masten, 2001; Winfield, 1994), none have developed or adapted a working model of the developmental pathways or resilience. This research seeks to bridge this gap by adapting and amalgamating existing cultural, ecological, and developmental theories to create a working model of the developmental process of resilience in youth of African descent, as well as designing a measure to assess this process in this population. What follows are descriptions of existing relevant theories, and an explanation of the theoretical model that will be used to develop the developmental resilience instrument.

The previous section demonstrated the importance of examining resilience from a cultural and ethnic (in this case Africentric) perspective. Further support for this method is demonstrated via several authors (Baldwin & Hopkins, 1990; Katz, 1985; Morris, 2000; Sue & Sue, 1990) attempts to articulate the differences between Eurocentric and Africentric value systems. Table 1 illustrates some of these differences. Such descriptions present empirically based delineations of the foremost contrasting customs, ethos, and behavioral indicators of these two worldviews (Morris, 2000).

It should be noted that Africentrism and Eurocentism as theoretical worldviews are not impermeable, all-inclusive, categorical orientations. Rather, they represent a continuum of thoughts and perceptions within specific cultural groups (Morris, 2000). Thus, African Americans and European Americans can have varying degrees of Africentric and/or Eurocentric orientations. Therefore, practitioners and clinicians must gather information regarding their clients’ level of acculturation and worldview prior to any treatment or intervention procedures. To avoid stereotyping, practitioners should gather information on the client’s cultural orientation via interviews and other assessment measures (Morris, 2000). By designing a measure of the development of cultural
Table 2.1

**Eurocentric and Africentric Differences**

<table>
<thead>
<tr>
<th>Values</th>
<th>Eurocentricism</th>
<th>Africentricism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Emphasis on individual rights</td>
<td>Emphasis on group and relationships</td>
<td></td>
</tr>
<tr>
<td>2. Authoritative orientation</td>
<td>Democratic orientation</td>
<td></td>
</tr>
<tr>
<td>3. Nuclear family structure</td>
<td>Extended family structure</td>
<td></td>
</tr>
<tr>
<td>4. Emphasis on youthfulness</td>
<td>Emphasis on maturity</td>
<td></td>
</tr>
<tr>
<td>5. Independence oriented</td>
<td>Interdependence oriented</td>
<td></td>
</tr>
<tr>
<td>6. Assertive and competitive</td>
<td>Compliant and cooperative</td>
<td></td>
</tr>
<tr>
<td>7. Thrive under conflict</td>
<td>Thrive under harmony</td>
<td></td>
</tr>
<tr>
<td>8. Freedom oriented</td>
<td>Security oriented</td>
<td></td>
</tr>
<tr>
<td>9. Written tradition</td>
<td>Verbal tradition</td>
<td></td>
</tr>
</tbody>
</table>

**Guiding principles of action**

<table>
<thead>
<tr>
<th>Values</th>
<th>Eurocentricism</th>
<th>Africentricism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Fulfillment of individual needs</td>
<td>Achievement of collective or cultural goals</td>
<td></td>
</tr>
<tr>
<td>2. Individual responsibility</td>
<td>Group or culture responsibility</td>
<td></td>
</tr>
</tbody>
</table>

**Behavior orientation**

<table>
<thead>
<tr>
<th>Values</th>
<th>Eurocentricism</th>
<th>Africentricism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Self-actualization</td>
<td>Collective actualization</td>
<td></td>
</tr>
<tr>
<td>2. Projection of feelings</td>
<td>Expression of feelings</td>
<td></td>
</tr>
</tbody>
</table>

**Time orientation**

<table>
<thead>
<tr>
<th>Values</th>
<th>Eurocentricism</th>
<th>Africentricism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Future oriented</td>
<td>Here-and-now oriented</td>
<td></td>
</tr>
<tr>
<td>2. Time determined</td>
<td>Event determined</td>
<td></td>
</tr>
</tbody>
</table>

**Ethical orientation**

<table>
<thead>
<tr>
<th>Values</th>
<th>Eurocentricism</th>
<th>Africentricism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Morality anchored in person</td>
<td>Morality anchored in relationships</td>
<td></td>
</tr>
</tbody>
</table>

**Language usage**

<table>
<thead>
<tr>
<th>Values</th>
<th>Eurocentricism</th>
<th>Africentricism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Standard English</td>
<td>Standard and nonstandard English</td>
<td></td>
</tr>
</tbody>
</table>

**Client-therapist communication**

<table>
<thead>
<tr>
<th>Values</th>
<th>Eurocentricism</th>
<th>Africentricism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ambiguous approach</td>
<td>Concrete, tangible approach</td>
<td></td>
</tr>
<tr>
<td>2. Cause-effect orientation</td>
<td>Environmentally influenced</td>
<td></td>
</tr>
<tr>
<td>3. Physical and mental health distinction</td>
<td>Combined physical and mental health</td>
<td></td>
</tr>
<tr>
<td>4. Long-term goals</td>
<td>Immediate and short-range goals</td>
<td></td>
</tr>
</tbody>
</table>
resilience, this research will provide a means for assessing not only acculturation and worldview, but also identifying the coping mechanisms and protective factors that African people possess which allow them to survive and thrive despite their maintenance of an Africentric orientation.

Morris (2000) conceptualizes the Africentric perspective—or Africentrism—as an ideological model that serves two major functions. First, it is a familiar culturally consistent frame of reference for Africans in the diaspora that allows them to gain a better
understanding of themselves, their culture, and Euro-American society. Africentrism is a model of self-understanding that provides a conceptual framework that is based on African culture rather than standards constructed by Euro-American culture. Morris (2000) posits that, with this paradigm shift, Africans in America are able to develop a more functional and positive self-concept. Without the shift, he suggests that African Americans continue to be plagued with roles, prejudices, and functions determined by the Euro-American culture; and that most of these roles are derogatory, most of the functions are subservient, most of the prejudices are emotionally debilitating, and most of the perceptions are based more on media portrayals than on personal experiences with people of African descent (Morris, 2000).

The second function Africentrism fulfills is more directly related to resilience and is explained by Morris (2000) as a means to serve as an “insider’s perception of the world . . . that is based on the juxtaposition of a horrid historical past and the realities of the here and now” (Morris, 2000, p32). This conceptualization acknowledges the impact of the current and historical traumas of slavery, racism and discrimination, cultural suppression, etc.; while emphasizing the importance and necessity of developing resilience to rise above these conditions, and cultivating cultural pride and awareness. Africentric scholars and theorists note that Africentrism does not promote separatist discrimination (Johnson, 2001). Instead, this orientation recognizes that if the field of psychology hopes to diversify its profession, then the sociocultural needs of Africans in America must be attended to; otherwise, any attempts to integrate its professional organizations, graduate programs, and training sites will fail (Morris, 2000).

Boykin and colleagues (e.g., Boykin, 1983; Boykin & Ellison, 1994; Boykin & Toms, 1985) advanced a relational model of cultural orientation for Africans in the diaspora referred to as the “Triple Quandary” framework. This framework serves a a paradigm to explain the complex cultural influences affecting the African in America’s psychological experience and coping strategies (resilience) (Jagers & Mock, 1993). Triple Quandary theory suggests that all Africans in America “must simultaneously negotiate through three distinctively different realms of [cultural] experience” (Boykin &Toms, 1985, p.39). These realms include Anglocultural, minority, and Afrocultural experiences. This theory acknowledges that individuals may gravitate toward one, or
more of these psychological orientations to varying degrees. Jagers (1993) notes that one’s level of orientation may be a product of exposure and internalization, and subsequently manifest in one’s expression of values, beliefs, and behaviors associated with any of these various cultural realms. These manifestations, in turn, influence how one responds to trauma and adversity, and the process of resilience development. Brief descriptions of each of the three cultural orientations posited by Triple Quandary theory now offered.

The Anglocultural (Eurocentric) psychological orientation is indicative of the embracement of the worldviews, values, sensibilities, and behavioral tendencies of middle-class European Americans (Jagers, 1996). Elements of this orientation include effort optimism, interpersonal competition, possessive individualism, egalitarian based conformity, person/object relations, democratization of equality, and material well-being (Jagers & Mock, 1993; Jagers, 1996). These tenets are dominant aspects of general American culture, and are often regarded as necessities for success and resilience in mainstream society (Boykin, 1993; Jagers & Mock, 1993; Dubois, 1972; Sampson, 1977).

The minority psychological orientation reflects the various attitudes and adaptive strategies developed to cope with the ongoing legacy of racial and economic oppression (Jagers & Mock, 1993; Jagers, 1996; Jones, 1991). Although people of color have experienced being the ethnic minority in their contacts with Europeans and European Americans, researchers note that the nature of one’s psychological orientation is characterized by how contact is initiated, maintained, and reconciled (Berry, 1985; Boykin & Toms, 1985; Jagers & Mock, 1993; Ogbu, 1981, 1985). For example, Berry (1985) suggests four possible strategies for minority groups: assimilation/absorption, separation, integration/pluralism, or deculturation and marginalization. Of these, marginalization has been the most clearly identified dilemma influencing the behavior of at-risk youth of African descent (e.g., Jagers, 1996; Naison, 1992; Ogbu, 1985; Oliver, 1989; Taylor, 1991). Marginalization entails an absence of culturally defined norms and customs for effectively coping with limited social, economic, and/or political opportunities (LaFromboise, Coleman, & Gerton, 1993). Taylor (1991) proposed that hostile environmental conditions experienced by many poor at-risk people of African
descent contribute to feelings of social alienation and eventual disengagement from the normative behaviors of American society. Jagers (1996) and other researchers (e.g., Naison, 1992; Ogbu, 1985; Taylor, 1991) suggest that rather than embrace Anglocultural or Afrocultural orientations, community residents are thought to develop practical, but destructive, coping strategies for survival. Subsequently, the development of (cultural, social, economic, educational, etc.) resilience is obstructed in this population. Common aberrant coping behaviors arising from a marginalized orientation in youth of African descent include school rejection, gang involvement, rejection of overt links to their African heritage, and participation in street economy (Jagers, 1996; Kennedy & Baron, 1993; Naison, 1992; Ogbu, 1985; Taylor, 1991). Adoption of a minority psychological orientation often hinders the development of resilience in the long run due to the destructive nature of the aforementioned survival strategies that are frequently the result of identification with this (minority) realm.

The third, and final, domain of Triple Quandary theory is the Afrocultural realm. Afrocultural orientation is rooted in the traditional African cultural heritage of Africans in the diaspora and represents the cultural integrity of people of African descent (Boykin, 1983; Jagers & Mock, 1993; Jagers, 1996; Nobles, 1991). Several researchers have investigated the validity, applicability, and prevalence of this orientation across various age groups of African Americans (Boykin, 1983; Boykin, Jagers, Ellson, & Albury, 1997; Constantine, Donnelly, & Myers, 2002; Jagers & Mock, 1993; Jagers 1996, 1997; Jagers, Smith, Mock, & Dill, 1997; Nobles, 1991). Boykin, et al. (1997) contend that Afrocultural expressions continue to shape the contours and characteristics of the experiences of Africans in the diaspora. It is widely accepted that this domain aids considerably in efforts to understand and illuminate the psychology of African Americans (Boykin, 1983; Jagers & Mock, 1993; Jones, 1991; Nobles, 1991). Thus far, researchers have shown that Afrocultural ethos is positively related to the social development issues of empathic concern for social others and greater perspective taking (Gyekye, 1996; Jagers, 1997; Nsamenang, 1992), empathy (Jagers, 1997; Jagers, et al., 1997; Zahn-Waxler & Smith, 1992), and a more altruistic view of human nature (Jagers, et al., 1997; Wrightsman, 1992). However, a lot more information is needed in order to fully
understand the psychosocioemotional development of resilience in Youth of African descent.

Research has identified nine dimensions of Afrocultural orientation: spirituality, affect, communalism, orality, verve, social time perspective, harmony, movement, and expressive individualism (Boykin & Ellison, 1995, p 99-100; Jagers, 1997; Jagers, et al., 1997). However, the influence of spirituality, affect, and communalism (generally collectively referred to as Afrocultural ethos) are, by far, pervasive dimensions explored in research related to this topic. Spirituality connotes an awareness of, and appreciation for the shared vital essence of all things (Mbiti, 1970; Jagers, 1996). It presupposes an acknowledgement of an omnipresent immaterial force that permeates all everyday affairs, human and nonhuman (Jagers, 1997). Therefore being perpetually attuned to core spiritual truths takes priority in life and is vital to personal well-being (Jagers & Mock, 1993), and subsequently one’s coping and resilience. Although often expressed in Supreme Being concepts, spirituality is not synonymous with religiosity (Jagers, et al., 1997), and goes beyond specific religious affiliation (Jagers & Mock, 1993). Belief in the continued presence and influence of deceased ancestors, transcendence of physical death, and respect for the divine (God) in others (human and nonhuman) are considered indications of spiritual orientation in people of African descent (Jagers, 1996; Jagers & Mock, 1993).

The affective dimension of the Afrocultural ethos component of Triple Quandary theory implies the centrality and importance of emotional receptivity and expressiveness (Boykin & Ellison, 1995). This component encompasses a sensitivity to, and respect for, one’s own affective tone, as well as the emotional cues given by others (Jagers & Mock, 1993; Jagers, et al., 1997). The affective dimension connotes the interweaving of thought and emotion to influence action and judgment such that it would be very difficult to engage in an activity if one’s feelings toward the activity are contrary to such engagement (Jagers & Mock, 1993). This domain often manifests as individuals responding to others based on feelings or attitudes that others project and the “vibes” (vibrations) they give off. According to Jagers (1996), affective tone is a means of detecting human variation in spiritual expression. Genuine self-expression and sensitivity to this expression in others symbolizes and confirms the interconnectedness among participating parties.
(Jagers, 1996). Such affective competence provides a foundation for communal relations (Nsamenang, 1992), which leads us to the third primary component of Afrocultural ethos.

The communalism domain of Afrocultural orientation has received a great deal of attention in research by itself. Communalism denotes a paramount commitment to the fundamental interdependence of people (Boykin & Ellison, 1995), and implies that a premium is placed on social bonds and obligations such that one’s social group is more important than individual rights and privileges (Jagers, et al., 1997; Jagers & Mock, 1993).

Assessing Resilience

Although a great deal of research has been devoted to studying resilience in various populations, very few resilience instruments have been developed. This researcher was only able to locate one scale that was specifically developed to directly measure resilience: the Resilience Scale (RS) (Wagnild & Young, 1993). This scale has very limited applicability and generalizability given that the researchers equated resilience with adaptation, and that the RS was developed on 810 elderly residents, 98% of whom were Caucasian. However, the researcher was able to locate instruments that are designed to measure various components of resilience such as risk and protective factors. Unfortunately, the research pertaining to these instruments did not link them to a theoretical foundation.

Further, even though several researchers agree that resilience is a dynamic developmental process, this researcher was unable to find any instruments that assessed the developmental aspects of resilience. Currently, there are no theories that this researcher was able to locate that examine or attempt to explain the development of resilience either. Seligman’s (1998a & b) and his colleague’s (Seligman & Csikszentmihalyi, 2000) positive psychology, which is a new strength-based perspective, is closest approximation of a resilience theory that this researcher is aware of. Positive psychology posits that practitioners and researchers should focus more on what makes life worth living and subjective well-being, rather than focusing on correcting pathology. Researcher have speculated about parallels between positive psychology and resilience (e.g., Emmons, 1999; Sandage & Hill, 2001; Walsh, 1998); however, there is no explanation clarifying the development of resilience. At the most, positive psychologists
are identifying and focusing on factors that affect resilience, without directly linking these factors to resilience development.

Thus, it is imperative to examine and identify the domains of interest for the assessment of the developmental process of resilience in order to construct an instrument that measures this process. Given this, the researcher has identified the following areas of interest that need to be included in resilience assessment: nature, nurture, culture, coping styles, life satisfaction, and academic functioning. These domains are elaborated on in this section.

Nature as a construct in this context refers to the biological and physiological factors that influence resilience. Physical health, nutrition, race, physical development, heredity, and drug use are just some of the components of the nature domain. Pre-, peri-, and post-natal care and events affect the mental, physical, and emotional development of children and adults. This, in turn, affects brain functioning, social skills, coping abilities, perceptions, and much more. For example, impulse control, planning ability, emotional stability, and concentration have all been linked to biology and/or physiology. Each of these characteristics can serve as either risk or protective factors in the development and maintenance of resilience. Given the wide-range effects of nature, this is considered to be a viable domain of resilience development.

The constructs nature and nurture are two halves of the same coin; one should not consider one without considering the other. Nurture is comprised of environmental factors such as socioeconomic status (SES), parenting, social support systems, geographic location, educational opportunities. The most common aspects of the nurture construct explored in resilience research include SES (Floyd, 1996; Herbert & Beardsley, 2001; Murry & Brody, 1999; Smokowski, Reynolds, & Bezruko, 1999; Catterall, 1998), parenting styles (McCabe, Clark, Barnett, 1999; Myers & Taylor, 1998; Taylor, Casten, Flickinger, 1993), family structure/ecology (Bell, 2001; Murry & Brody, 1999; Myers & Taylor, 1998), and social support (Floyd, 1996; Herbert & Beardsley, 2001; Catterall, 1998; McLeister & Barnett, 1999). These factors have all been found to significantly impact the development of resilience in children and adolescents. As a result of being highlighted consistently in resilience research, the construct of nature is to be included as a domain of resilience development for this research.
The importance of nature, nurture, and culture as they relate to resilience have already been demonstrated in previous sections. Table 2 illustrates how the various elements that comprise nature, nurture, and culture are interrelated. Again, the goal of this research is to develop an assessment of the developmental process of resilience from a culturally specific perspective. Therefore, one of the domains of interest for this measure is culture. Several researchers have conducted research examining the culture of people of African descent (e.g., Baldwin & Bell, 1985; Constantine, Donnelly, & Myers, 2002; Grills & Longshore, 1996; Jagers & Mock, 1995; Johnson, 2001; Klonoff & Landrine, 2000; Utsey, Adams, & Bolden, 2000; etc.). From these studies, several instruments evolved, some of which this researcher will extract and/or adapt items from to construct an evolutionary resilience measure. Examples of such instruments include the Africentrism measure (Grillis & Longshore, 1996), African Self-Consciousness Scale (Baldwin & Bell, 1985), African American Acculturation Scale (Landrine & Klonoff, 1994, 1995, 2000), Cultural Mistrust Inventory (Terrell & Terrell, 1981), Communalism Scale (Boykin, Jagers Ellison, Albury, 1997) and the Cross Cultural Competence Inventory (Hernandez & LaFromboise, 1985; LaFromboise, Coleman, Hernandez, 1992).

As previously mentioned, culture plays a pivotal role in the development of resilience because it provides the framework for notions of optimal human development

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<th>Table 2.2</th>
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<tr>
<td>Nature</td>
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<td>Natal care/development</td>
<td>Educational opportunity</td>
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<td>Parental health</td>
<td>Socioeconomic status</td>
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<td>History of drug use</td>
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Landrine, 2000; Utsey, Adams, & Bolden, 2000; etc.). From these studies, several instruments evolved, some of which this researcher will extract and/or adapt items from to construct an evolutionary resilience measure. Examples of such instruments include
and its associated benchmarks and pathways (Greenfield, 1994; Jagers, 1997). Culture is closely associated with, and can determine one’s worldview and spirituality. Cultural knowledge, social networks and family structure/ecology are additional aspects of culture that are of interest to this research. One’s worldview is how one sees the world and interprets all of its wonders and challenges (protective and risk factors). Spirituality refers to the transcendent relationship between the person and a Higher Being that involves a quest for, and/or belief in, the meaning and purpose of life (Cervantes & Ramirez, 1992; Standard, Sandhu, Painter, 2000; Turner, Lukoff, Barnhouse, Lu, 1995). Cultural knowledge implies an awareness and understanding of historical facts and mythology associated with a specific culture. Social networks and family structure/ecology refer to the constituents of, and the organizational pattern of one’s social contacts and family. As such, worldview, spirituality, cultural knowledge, social network, and family structure/ecology can be understood comprehensively as aspects of the culture domain of interest in the assessment of the development of resilience. The researcher will generate theoretically derived items pertaining to these aspects of culture based on Boykin and colleagues’ (e.g., Boykin, 1983; Boykin & Ellison, 1994; Boykin & Toms, 1985) Triple Quandary framework, Morris’ (2000) table of Eurocentric and Africentric differences, the Belief System Analysis Scale (BSAS), Individual/Collective World-View Scale, and the World-View Opinionnaire (WVO). Additional items assessing the construct of culture will inquire about family composition, social contacts and interactions, and knowledge of African and African American history and mythology.

Coping style is a second domain that has been identified by the researcher influencing the developmental pathway of resilience. One can logically deduce that how one copes with trauma and adversity determines the pathway and outcome, and reflects the level of resilience development that an individual obtains. Coping mechanisms are inherently related to whether or not one is defeated, simply survives, or thrives. It seems that this variable is often assumed by researchers, but is not overtly discussed or assessed in resilience studies. In other words, even though there is an abundance of research on coping, there are no direct ties linking coping to resilience development in the literature. By identifying coping style as a domain of resilience development, this researcher is
eliminating this gap in the literature. This researcher considers coping style to be a primarily learned characteristic, or product of nurturance. However, this researcher also believes that physical capabilities, or nature, can also influence coping. Thus, the two features of the coping domain that will be addressed in this research are the influences of nature (i.e.- physical limitations, and health) and nurture (i.e.- learned coping behaviors). Instruments that assess the coping domain include the Africultural Coping Systems Inventory and the Ways of Coping Questionnaire.

In addition to culture and coping styles, life satisfaction is another domain of interest that the researcher has identified as a component of the assessment of resilience development in Adolescents of African descent. Life satisfaction refers to ones views and attitudes toward the quality of one’s life. This domain will be a measure of general well-being, or happiness and satisfaction with life-as-a-whole or life in general (Anderson & Robinson, 1991; Chambers & Kong, 1995). Life satisfaction can be broken down in terms of health concerns/satisfaction, social concerns/satisfaction, and personal satisfaction/self-concept. Given that life satisfaction is one’s outlook on life, this construct reflects whether an individual believes that s/he is resilient. Research supports that life satisfaction is a social indicator, and reduces social, physical, and mental pathology (Chambers & Kong, 1995). In other words, life satisfaction serves as a protective factor in the development of resilience. A great deal of research has been dedicated to exploring life satisfaction and similar constructs (i.e.- quality of life, subjective well-being, global well-being, etc.). Some of the instruments that have developed as a result of these studies will be used to design items for the resilience development scale.

Education and academic performance are major components of the value systems of both European and African Americans. Historically, research on resilience has focused on, or at least included, academic achievement as an indicator of resilience (e.g., Bell, 2001; Catterall, 1998; Herbert & Beardsley, 2001; O’Connor, 1997; Smokowski, Reynolds, & Bezruko, 1999; Vondra, 1999, etc.). Based on this historical association, and the objective nature of academic achievement, school performance is a domain of interest for this research. Academic achievement is most easily measured through school
grades. Student report cards, transcripts, and/or progress reports will be used as an indicator of achievement for this study.

The Africentric Development of Resilience

Currently, this researcher was unable to locate any theories that explain the process of resilience development. Although some researchers have speculated about risk and protective factors that influence resilience, there is no existing theory to explain the developmental pathways. This researcher has examined the literature pertaining to resilience, development, and culture, and combining this information with observation/experience, educational background, and Africentric theory, has drafted a theory to explain the developmental process of resilience in a cultural (Africentric) context. An explanation of this theory is provided below.

Maslow (1970) noted that humans have asset of cognitive needs (in addition to and separate from his hierarchy of needs): the needs to know and to understand. More specifically, people have an inherent need to know and understand self, self-in-context, and context/the universe itself. Maslow (1970) also wrote that these cognitive needs were innate drives pushing for (life) satisfaction, which this researcher has identified as a domain of resilience development. A more familiar frame of reference for these cognitive needs for the reader are the processes of expanding understanding of the world, and clarification of self-identity and life’s meaning, which occur respectively in Erik Erikson’s industry versus inferiority (ages 6-12 years) and identity versus role confusion (ages 12-18 years) stages of psychosocial development (Erikson, 1963). Maslow believed that the needs to know and understand appear in late infancy and early childhood, and are expressed throughout the lifespan in the form of curiosity, an attraction to the mysterious and unknown, and hunger for knowledge (Schultz & Schultz, 1994).

In order for people of African descent to know and understand self, they have to know and understand more than the culture and information imparted in schools and daily interactions with non-Africans in society (Azibo, 1989; Morris, 2000). They must acquire knowledge and develop an understanding of their African culture and selves, as well as the African self in a non-Africentric (Eurocentric) environment/culture (Constantine, et al., 2002). Not knowing and understanding both sides can lead to
underlying feelings of emptiness, self-hatred, anger, purposelessness, poor self-esteem, and general restlessness or dissatisfaction with the quality of life. For example, if Africans in the diaspora only knew of what they were taught in non-African centered schools in a Eurocentric society regarding African culture and history, they would see themselves as insignificant and/or inferior due to the limited information about their people, and the paucity of positive and powerful images of people of African descent (Greene, 1994; Sanders Thompson, 2001, Williams, Frame, & Green, 1999; Wilson, 1987).

Again, this researcher’s theory of resilience development is rooted in Africentric (African) psychology. African psychology and personality theory, according to Azibo (1989), is based on the following three assumptions:

1. the African perspective (cultural, historical, and conceptual analysis that employs and affirms principles deriving from the African social reality) is the conceptual base for addressing the psychology of people of African descent, and

2. that personality has a biogenetic basis (that is, there is an essence to human personality or to the human nature of original human nature that is spirit (Akbar, 1979; Nobles, 1986). By the ontological principle of consubstantiation, African personality theory is compelled to take the position that “we are one people, we are of the same essence” (Akbar & Nobles, 1983) because this spiritual essence is somehow transmitted biogenetically at conception.), and

3. that there is a natural order of things (that is, an underlying principle upon which the cosmos and all therein operate is order).

The second and third assumptions reaffirm the African belief that everything is interconnected. These last two assumptions also imply that some aspects of culture are hereditatry; thereby stating that the acceptance and/or adherence to African culture for African Americans is part of the natural order of the universe. However, this does not mean that African Americans will consciously understand that many of their present traditions and practices originate from traditional African culture. Conjointly, the concept of resilience, like the concept of normalcy, is based on a value judgment. Since
values are defined by culture (Azibo, 1989), resilience (like normalcy) is only truly meaningful within a cultural (in this case Africentric) framework (Azibo, 1989).

From an Africentric perspective, a resilient/well-adjusting individual will possess positive personal, cultural, and ethnic/racial concepts. S/He will be rooted in African culture and have a positive outlook on life. They will also be able to successfully navigate in a society/environment that is frequently hostile and/or antagonistic (Azibo, 1989; Dennard, 1998; Johnson, 2001; Wilson, 1993) (Eurocentric worldview is in many ways different from and oppositional towards Africentric worldview-see/review Table 1) by performing well in school and/or at work. Based on the four domains of resilience that have been identified in this research, the core indicators of this form of resilience development are Africentric cultural groundedness and orientation. This includes the utilization of coping styles that are consistent with African culture and traditions. Satisfaction with one’s quality of life, or more specifically, one’s health, wealth, and spirituality will also be maintained. (Culturally) Resilient adolescents of African descent will perform well (“C” average or better) in school and few (if any) referrals for problem behavior. With this understanding of the tenets of Africentric/African psychology and outcomes of resilience development, this researcher proposes the following developmental process of resilience. The reader may find this theoretical model to be laden with value judgments; however, culture is defined as the ethos, customs, mores, values, behavior patterns, thought patterns, etc., that people rely on to give meaning to, and facilitate an understanding of, the world and their experiences in it (Kernahan, Bettancourt, & Dorr, 2000; Jagers, 1997; Jagers & Mock, 1993). Thus, a cultural model necessarily derived from the value system of the cultural group it applies to (Azibo, 1989; Dennard, 1998).

This developmental model of resilience in Africans in the diaspora, can be linked to certain stages in Erikson’s Psychosocial Stages of development, and in many ways runs parallel to Karenga’s (1982) model of the Six Core Functions of Consciousness in the African personality. Karenga’s model explains that people have six levels of consciousness, which are the mythological self, historical/externalized self, private/internal self, public self, organizing self, and consciousness (Karenga, 1982). The mythological self is based on the notion that people begin to understand themselves in the
context of mythologies (i.e.- fables, stories that we are told as children, etc.). Mythology informs one’s basic values and essence (culture). The historical self consists of the facts about one’s group in relation to everyone else. The historical self and the mythological self are two halves of the same coin, but are not equivalent. The private self in Karenga’s (1982) model is the aspect of self that can only be known by the self. The public self is what other people see and know about an individual. The aspect of self that synthesizes all of the information related to the above (mythological, historical, private, and public) selves and integrates the inner and outer worlds is referred to as the organizing self. This aspect of being assimilates one’s knowledge and experiences into an organized structure. The conscious self, and final core function of consciousness in Karenga’s (1982) model is the synthesis of the conscious and the unconscious, or the known and unknown. More simply, the function of the conscious self is awareness. (Karenga, 1982) Karenga’s model has been partially incorporated into the theory of resilience development explained below.

At some point in a child’s life, around the age three years according to Amos Wilson (1987), one becomes aware of the cultural basis of some of the knowledge one receives. This knowledge may be in the form of mythologies or historical facts, and may be Africentric or non-Africentric in nature. This growing awareness of the cultural nature of information is part of what Erikson (1963) refers to as Industry versus Inferiority (which he believed characterized people between the ages of 6 and 12 years) conflict in his Psychosocial Stages of development in that this process reflects an individual’s expanding understanding of the world. Once an individual develops this understanding, there is a period of (self) reflection, in which the individual determines whether or not the knowledge is derived from African culture. Once this decision is made, one either decides to integrate the information into the matrix of (mythological and historical) self, or dis-integrate it and place it in the “other” (non-self) matrix. This task may or may not occur consciously, and reflects the organizing-self function of Karenga’s (1982) model. It is also analogous to the Identity versus Role confusion conflict (which is posited to occur between ages 12 and 18—or adolescence) in Erikson’s (1963) Psychosocial Stages of development in that, at this point, the individual is in the process of clarifying his/her self-identity and is attempting to derive meaning from the knowledge s/he is receiving.
Role confusion results when knowledge and experiences are mis-categorized (i.e.-when a person of African descent integrates non-Africentric information into his/her self matrix).

Then, of course, the individual experiences some sort of trauma or adversity, followed by another period of self-reflection (which can be almost instantaneous and may or may not be conscious) to determine the appropriate coping style. As explained earlier, coping styles are defined by culture (Utsey, et. al, 2000). Therefore, one will either use one’s own culture as a reference point to handle the adversity in a manner that is consistent with a healthy sense of self, or one will look to an external culture for a solution that is likely to be incongruous with one’s natural self. In other words, the coping mechanism one chooses will either be Africultural (consistent with African culture and a healthy African self-concept) or non-Africultural (e.g., Marginalized, Anglocultural/Eurocentric, etc.). Again, this process of self-reflection is a manifestation of the organizing self at work, and represents Erikson’s (1963) Identity versus Role confusion conflict. Once the coping style is decided upon, the individual employs a coping technique and deals with the trauma.

If a person of African descent chooses to use their own culture as a reference point for coping mechanisms, then by addressing the trauma s/he will be doing so from a position of balance, and will be able to effectively cope with the adversity and integrate the experience into his/her self matrix. This individual is positively oriented towards a healthy unified self, and will be able to derive an accurate understanding of the lessons that adversity teaches. However, if an individual of African descent orients his/herself in foreign (meaning not native to one’s self/culture) culture s/he is misoriented and approaches the trauma from a place of imbalance. This leads to an imbalanced solution that facilitates a lack of understanding. Consequently, the African descended individual’s process of resilience development is interrupted and incomplete.

Figure 1 shows a graphic representation of this process of resilience development in people of African descent. A double helix or “spirocycle” pattern was chosen to reflect the cycles that occur in nature (Agyei & Nson, 2000). Events, seasons, planetary movements, etc. repeat themselves throughout history, but rather than moving in a circular fashion (returning to the same point in space and time over and over again), there are subtle, and sometimes overt differences in the expressions of these cycles. The
Figure 1. The Spirocycle of resilience development in people of African descent. The ascending green line represents healthy development and the descending orange line represents the unhealthy pathway of resilience in African Americans.
double helix is also the structural form of DNA, which ultimately determines physical development, and alludes to the biological (naturistic) aspects of resilience and culture. The spirocycle design also allows for bi-directional movement and repetition of cycles along the continuum of resilience development. The processes that characterize each phase are dynamic and ongoing, thereby continuously effecting the development of resilience throughout the spirocycle.

The case of Bes illustrates the potential for repetition and bi-directional movement along the continuum of resilience development. Bes is a fourteen-year-old female of African descent attending public school. She had been talking with her aunt, a history teacher from South Carolina lately, who is tells wonderful stories about people and major events from various cultures. Bes enjoys these stories and gains an awareness stories seem confusing and amazing to her so she begins to read about these people on her own. Thus begins Bes’s period of increasing awareness (of the cultural nature of knowledge). Some of what she reads and hears confuses her, and so she endeavors to gather more information from books, movies, and other people. At this point, Bes is repeating the cycle of growing awareness and increasing confusion—phase 1 in the process of resilience development. As Bes acquires more information over the next year or two, she begins to see connections between traditional African societies and her own family (i.e.- importance of rhythm and dance, extended family, familiar foods, etc.)—Phase 2 of resilience development. As Bes develops her identity, she reflects on her life experiences and the information she has gotten from her aunts stories and books, and although she sees many similarities between African peoples and tradition and her family, she identifies more with the tales of romance and power that she reads about in school and sees n television shows like Ally McBeal and Survivor. Bes is now in Phase 3 of resilience development, and is on the non-Africentric pathway.

At the age of sixteen, Bes watches a documentary about the colonization of Western Africa. The film shows images of bare-breasted women and sickly children praying to statues in villages where there is no plumbing. Then the French missionaries come in re-educate the people, show them how to modernize and civilize their villages, and introduce them to God via Christianity. After class Bes overhears some of her classmates discussing how primitive Africans are and how black people (in America)
should be glad they are not still in Africa. Bes thinks back to the similarities she saw between African societies and her own family and becomes distressed. She becomes ashamed of her family and her history, and rejects anything that resembles being African. This negative experience (trauma) and period of self-reflection correspond to the point between phases 3 and 4 in the Africentric developmental model of resilience. Eventually, Bes discusses her views with her aunt, and her aunt educates Bes on the strengths and contributions of various African peoples and exposes her to the African view of colonialization. This represents the ongoing impact of increasing awareness and discrimination/categorization of knowledge that began in Phase 1 or Bes’s resilience development. Subsequently, Bes reorients herself and accepts some aspects of traditional African values and is no longer ashamed of her heritage. She copes with the trauma of exposure to cultural misrepresentation, and successfully moves through the remaining phases to develop resilience and a healthy, integrated Africentric self-concept.

Thus far, the concept of resilience and the importance of understanding the impact of culture on the development of resilience has been discussed. The case of Bes illustrated how the developmental process of resilience can manifest in the life of an adolescent girl of African descent. Now the focus of this paper shifts to explaining the process of constructing an instrument to assess the development of resilience in Adolescents of African descent.
CHAPTER III
METHODOLOGY

Introduction

The purpose of this study was to develop an instrument that assesses the development of resilience in adolescents of African descent. The impetus for this research came primarily from the researcher’s identification and analysis of the gaps in the current literature pertaining to resilience and African in the diaspora (see chapter 1 of this paper, and Arrington & Wilson, 2000; Fergusson & Lynskey, 1996; Kinard, 1998). Resilience is currently a hot topic in the field of psychology and this study was designed to foster a greater, more comprehensive understanding of resilience, as well as inform prevention and intervention work with people of African descent.

This chapter presents the methodological rationale, procedures, and statistical analysis used to construct a resilience development instrument. The focus of the methodology for the present study was test development theory and adolescents of African descent. Test development theory was essential to test construction. By following in the footsteps of innumerable researchers who have constructed instruments, this study was firmly rooted in well-established theory, and expanded the literature pertaining to resilience and African youth. Both qualitative and quantitative methods were used to construct this resilience development instrument.

The current study focused specifically on high school-aged adolescents of African descent from varying socioeconomic backgrounds. The following general research question were explored in this study: How does resilience develop in adolescents of African descent? More specifically, the following questions were addressed:

1) What is the relationship between cultural orientation and the development of resilience in high school aged adolescents of African descent?

2) What is the relationship between life satisfaction and the development of resilience in youth of African descent?

3) What is the relationship between coping style and the development of
resilience in African youth?

It is believed that the preliminary instrument resulting from this research differentiates between resilient and non-resilient adolescents of African descent, as well as assesses where they are in the process of resilience development. More specifically, the following hypotheses (in null form) were tested:

1) There is no significant relationship between cultural orientation and the development of resilience in youth of African descent.
2) There is no significant relationship between life satisfaction and the development of resilience in youth of African descent.
3) There is no significant relationship between coping style and the development of resilience in African youth.

Population/Participants

The subjects for this study (including the pilot study) consisted of urban male and female high school age (approximately between the ages of 14 and 18 years) students of African descent from several medium-sized northeastern cities. The sample consisted of youth from various socioeconomic and achievement statuses who came from both single and two-parent homes. Sample participants included youth from public and private schools who were currently in high school, or were between the ages of 14 and 18 and in a GED program. The sample for the pilot test trial consisted of 6 subjects. Four of the pilot subjects were adolescent males and two were females. These pilot study participants were between the ages of 14 and 17, and three were from private schools while the others attended city public schools. These six subjects were all from the Boston area.

Based on information in factor analytic texts (Harman, 1976), there should be at least one subject for every variable (item) on a test, and the desired ratio is 3:1 (subjects:variables). Maxwell (1971) offered another general rule for determining sample size with factor analyses which states that there should be fifty (50) more subjects than variables. Based on Harman’s rule there should have been at least 345 subjects. Maxwell’s rule would have necessitated 168 subjects for this study. However, the researcher was only able to get a sample of 118 subjects. The demographics of the youth
participating in the pilot study reflected the demographics (i.e., same age, gender, SES and location) of the overall sample. All participants were treated in concordance with the American Psychological Association ethical guidelines (1992) and Florida State University Institutional Review Board (IRB) regulations, and were required to give assent in addition to having a legal guardian sign informed consent forms. Participants were given the opportunity to withdraw at any time during the assessment process without any further consequence. The researcher presented the proposed study to Florida State University’s Institutional Review Board and the local community organizations for review and approval prior to implementation.

Procedures

Criterion sampling (meaning that sample subjects had to meet certain criteria, e.g., of African descent and between ages 14 and 18) was employed in this research. The researcher approached several local community centers and churches with large populations of youth of African descent to ask for permission to administer the resilience development questionnaire. The examiner explained to staff that this research is being conducted to construct a culturally based developmental resilience questionnaire for youth of African descent. This examiner further explained that all data would be kept confidential and used solely for the purpose of this particular study. Furthermore, it was be clarified that all results would be published in a group fashion without identifying information, and that all records would be kept in a locked file in a secure location. Once the researcher obtained permission from the individual sites, lists of groups, locations, and times during which the questionnaire could be administered were obtained from church/community center staff.

A brief letter and consent form were sent home to the parents of potential subjects who met the criteria described above (i.e., of African descent, and between 14 and 18 years old or in high school) requesting permission for youth to participate in a study of African centered values, beliefs, and behaviors to will help determine what helps some children lead successful lives. The letter included the researcher’s contact information in case parents had questions regarding the study. Upon receiving parental consent, participants were asked to complete a survey on their values, beliefs, and
behaviors. The instrument was administered in group-wise fashion. Whenever possible, the researcher attended group meetings that were already a part of youths’ regular schedule (i.e.-administering the survey during a youth group meeting that occurs regularly at a local church). Participants were provided with the same explanation that their parents received. It was explained that their participation was voluntary, and that they may choose to end their participation at any time without any pressure or penalty.

The assent form was read aloud, and participants were given the opportunity to ask questions. If in agreement, participants were asked to sign an assent form after all questions had been answered. Following the inquiries and assent, the researcher distributed protocols to the participants in a group administration. At this point, the following standard directions for the questionnaire were read aloud: In a minute I will pass out questionnaires that look at your attitudes and beliefs about different things like culture, how you deal with problems, your outlook on life, etc.. There are NO right or wrong answers. I know the survey looks a little long, but it will probably only take 15 to 30 minutes to complete. Please answer all of the survey questions. Do not write your names anywhere on the test. If you have any questions, I will answer them now. Once you begin completing the questionnaire, I cannot answer any questions until everyone has finished and turned in their surveys. Are there any questions at this time? Okay, I am now passing out the questionnaire. Please answer all questions as honestly as possible, and remember, do not put your name anywhere on the test. This will ensure that your responses will be kept confidential. Also, you will find that there is a place for you to write feedback about the questionnaire. Although it is not mandatory for you to write additional feedback, it would be very helpful if you would. When you have finished, please place the test in this envelope. Let’s begin!

Once everyone in the class/group completed and turned in the questionnaires, the researcher provided refreshments and a short debriefing by asking subjects if they have any questions or concerns regarding the questionnaire. All questions or concerns were addressed, and the researcher provided her contact information for future use should subjects have any concerns in the future. Participants were informed that if they lost the researcher’s contact information but thought of questions or concerns in the future, church or community center staff had the researcher’s contact information as well.
All data collected by the researcher was kept confidential. This was already mentioned to parents, participants, and school/community center staff. All participants were assigned a participant number that appeared on their informed consent and assent forms and their survey. Once they completed the survey all identifying information was removed from their assent and consent forms. These forms were then separated from the surveys so that all assessment materials were coded by participant numbers only. Each protocol was be sealed in an individual envelope. Only the researcher had access to identifying information. Furthermore, all assessment materials will be kept in a secure, locked file at the researchers home to ensure confidentiality.

Instrumentation

The majority of the items for this resilience development instrument were developed by a group of four expert judges. Some of the questions for the resilience development scale to be created through this research were inspired by (but not directly taken from) items on existing instruments. The names and brief descriptions of these instruments are provided below. The researcher chose each of the tests to use as guides for the development of test items because they measure various aspects of the domains of resilience development identified by the examiner for the purposes of this research. Although some of these instruments measure related constructs, they assess these constructs from different perspectives.

Resilience Scale

The Resilience Scale (RS) is a 25-item Likert-type scale designed to measure the degree of individual resilience, which is considered to be a positive personality characteristic that enhances individual adaptation (Cooley, 1990; Killien & Jarrett, 1993; Wagnild & Young, 1988, 1991, 1993). This scale’s “a priori content validity” was established during test construction in that test items were developed based on generally accepted definitions of resilience in research and were drawn from interviews with persons who characterized resilience (Wagnild & Young, 1993). Cronbach’s alpha coefficients range from .76 to .90 and test-retest reliability was determined to be .81 (p<.01).
Individual Protective Factors Index

The Individual Protective Factors Index (IPFI) is a 71 item questionnaire designed to measure resilience in youth by examining protective factors that have been identified as contributing to individual resilience in children who are at risk (Springer & Phillips, 1997). The reliability is reported to be .93, and individual factor reliability ranges from .35 to .81.

Africultural Coping Systems Inventory

Africultural Coping Systems Inventory (ASCI), developed by Utsey, Adams, and Bolden (2000). The ASCI is a 30-item measure of the culture-specific coping strategies used by people of African descent in stressful situations and is rooted in Africentric theory (Utsey, Adams, & Bolden, 2000). This instrument’s content validity was established via the ratings and interviews conducted with a focus group, consisting of a small subset of the sample prior to the pilot study. Cronbach’s alphas for the four subscales of the ASCI ranged from .71 to .82 across the exploratory and confirmatory factor analyses. Concurrent validity was demonstrated via PPMC coefficients computed between ASCI subscales and the subscales of Ways of Coping Questionnaire (Folkman & Lazarus, 1985) (see Utsey, et al., 2000 for more psychometric information).

Africentrism Measure

The self-report Africentrism measure, developed by Grills and Longshore (1996), was designed to assess Africentrism, defined as the degree to which a person adheres to the Nguso Saba (Seven Principles) in African American culture (Grills & Longshore, 1996). This Likert-type scale has two forms—form A, which is a 17-item dyadic interview, and form B, which is a 13-item index designed to be applicable across ethnic groups. The Cronbach’s alphas for African Americans range from .62 to .82 for both forms. Construct validity for form A was established by examining correlations between Africentrism and ethnic identity measures with correlations (r) ranging from .53 to .59 (p<.001).

African Self-Consciousness Scale

The African Self-Consciousness (ASC) Scale is a 42-item personality questionnaire designed to assess the Black personality construct of African Self-
Consciousness (Baldwin & Bell, 1985). ASC is defined as a core component of the Black personality that represents the conscious expression of the “oneness of being” communal phenomenology which characterizes the fundamental orientation of African people (Baldwin & Bell, 1985). Test-retest reliability over a six-week period was reported with a Pearson Product-Moment Correlation (PPMC) coefficient, $r(107)=.90$, $p<.001$. Internal validity was investigated using a comparative rating procedure which resulted in a PPMC $r(48)=.70$, $p<.001$.

**African American Acculturation Scale**

Klonoff and Landrine (1995, 2000) designed the now 47-item African American Acculturation Scale (AAAS)—Revised to measure eight theoretically derived dimensions of African American culture (Landrine & Klonoff, 1994, 1996) and the level of acculturation among African Americans. This scale has been extensively tested and revised since its initial development in 1994. Internal consistency Cronbach’s alphas for each subscale on the AAAS-R ranged from .67 to .89, and the entire scale has internal consistency reliability of .93, $p<.0005$. Split-half reliability is reported as $r=.79$, $p<.0005$). Concurrent validity was established by comparing the acculturation levels of segregated and non-segregated African Americans, and by comparing the scores of African Americans to other ethnic groups.

**Research Design**

**Item Generation**

The development of the resilience instrument for this research followed the steps of test construction for classical test theory based on information extracted from Groth-Marnat (1999) and Rust and Glombok (1989). For this research project, the first eight of the ten stages of test construction were completed. These stages are delineated in the following paragraphs coupled with an explicit clarification of how each stage was applied to this research study.

The first step in test construction is to identify the purpose of the test and how the test scores will be used. There are two primary purpose domains: 1) professional consumption, which refers to the use of scores to diagnose, classify people, derive levels of competence, and select; and 2) consumer consumption, which refers to clients’ use of tests for decision-making, to acquire self-knowledge, and determine eligibility. In this
case, the purpose of constructing a resilience development scale was to assess the developmental process of resilience from an Africentric perspective in youth of African descent, and determine where they are at in this process so that appropriate interventions can be designed and implemented. This instrument was designed for professional consumption (psychologists, social workers, etc.), meaning that test administrators will be required to have what Psychological Assessment Resources (PAR), Inc. refers to as level S qualifications. Qualification Level S means having a “degree, certificate, or license to practice in a health care profession or occupation, including (but not limited to) the following: clinical psychology, medicine, neurology, neuropsychology, nursing, occupational therapy and other allied health care professions, physicians' assistants, psychiatry, school psychology, social work, speech-language pathology; plus appropriate training and experience in the ethical administration, scoring, and interpretation of clinical behavioral assessment instruments” (PAR, 2003).

Step two of test construction involved developing an operational definition of the construct and identifying the behaviors that represent the domain. Culturally centered (in this case Africentric) resilience development indicates the dynamic process of establishing and maintaining healthy, positive psychological adjustment in relation to culture and context (nature and the environment). Resilience is not to be equated with adaptations, because it often involves thriving and demonstrating superior performance in the midst of risk, rather than simply adapting to maintain a steady level of performance/functioning. The behaviors that comprise this domain are based on cultural and contextual norms. For this research, the behaviors and milestones of resilience development were identified in the theory of resilience development explicated in the previous chapter; and was reflected in the items generated in a later stage of test development.

The next step in test construction was to prepare test specifications. At this stage, competency, skill domain, and knowledge domain for the items were specified. There are two levels of specification: 1) domain specification, which is the relative proportion of items according to sub-domain. For example, if there are 6 domains of knowledge for a test, determine what percentage of items should come from each domain. The goal is to have the domains sampled equally each time the test is constructed.
The fourth level is item specification, or the specification of the cognitive difficulty of items (knowledge, evaluation, etc.). In this case, there are three domains of interest (cultural orientation, life satisfaction, and coping style). An attempt was made to develop questions equally across each of the domains. In addition, the items for this resilience development instrument were standardized and arranged in a Likert-type and open-ended format. The test’s readability was set at the fourth grade level using the Fry (1968) reading analysis formula (see Appendix B).

The fourth stage of test development also involves creating an item pool. Items can be generated in a number of ways, such as content analysis, theoretical derivation, critical incident method, direct observations, expert judgment, and instructional objectives. Content analysis entails conceptualizing what defines the domain by brainstorming, and then creating test items based on this process of domain specification. Theoretical derivation consists of constructing the test according to a particular theory. The critical incident method involves selecting items for a task selection test by asking what incidents separate high performers from low performers. Designing items based on case notes and clinical interviews (like the items for the MMPI were constructed) are direct observations techniques for test construction. Expert judgment is sometimes utilized by consulting experts in a particular field, who know the behaviors of interest, to develop test items. If an instrument’s purpose is to measure specific instructional objectives (e.g., a high school algebra quiz), then items may be derived from a list of objectives people ought to know. Items for the resilience development instrument under construction in this research were developed using content analysis, theoretical derivation, and expert judgment. The criteria for being an expert judge in this study included extensive (minimum of five years) experience (either through research and/or direct contact) working with youth of African descent, and/or extensive knowledge of resilience literature. Two of the four judges had extensive knowledge of African psychology evidenced by their teaching experience and community practice, and three of the four experts have been working with youth of African descent for more than five years. All of the judges were of African descent, and were born and raised in various regions of the United States. The use of experts helped ensure both content and construct validity.
There are several guidelines that this research, and all test construction endeavors, should follow. Statements should be short (no more than 15 words long for this study) and unambiguous. Good test items are couched in present tense, and only ask one question (no double-barreled questions). Also, test items must be designed to, and accurately, reflect each of the domains of interest. Researchers should generate four or five times the number of questions that the final length of the test is to be, and be mindful of how subjects may feel when responding to questions so as the items generated minimize the probability of offending, confusing, and/or alarming (i.e.-eliciting fear or defensiveness) participants. This researcher and the expert judges made every effort to follow these guidelines during the process of generating and editing test items. The researcher provided the expert judges with a checklist of the aforementioned criteria (short and unambiguous statements, non-offensive, non-provoking, etc.) to reference while developing test items.

Four expert judges developed the items for this resilience survey. In order to facilitate item construction, each expert was asked to review a copy of the prospectus for theoretical and general background information regarding this project. In addition, the researcher provided experts with a list of subcategories for each of the three domains of interest. For the cultural orientation domain subcategories included spirituality, socialization, identity, values, and family ecology. The subcategories for the life satisfaction domain were self-esteem, performance, work, school, home, and peers. Coping style subcategories included problem solving, stress management, and tolerance. The experts developed a total of 127 initial items.

**Initial Editing**

Following the initial development of the items for the resilience scale, questions had to be edited and formatted for administration. Thus, the researcher reviewed the items and removed all duplicate questions, and vague questions, resulting in a total of 115. There were 51 items on the cultural orientation scale, 31 items on the life satisfaction scale, and 33 items for coping style. These items were reworded so they would reflect a fourth grade reading level using the Fry (1968) reading analysis formula. These were the items used for the pilot test of the resilience development questionnaire. Questions were
randomly sorted to obtain the order that would be placed in for the first draft survey. Once this initial editing was accomplished, the researched engaged in the next stage of test construction. The next stage of test development is to decide on a response format (i.e.- dichotomous, free response, Likert, multiple choice, semantic differential, etc.) and scoring method. This Africentric resilience development scale employed a Likert format. Examples of scoring methods include rank ordering, summative, and ipsative analysis. Given that the construct of resilience development is a continuum, the summative scoring method (or a combined score of all subscales) was chosen for the final scale. Scores are being calculated such that low scores reflect one end of the cultural resilience development continuum (e.g., African-centered orientation) and high scores represent the opposite end of the spectrum (e.g., non-African-centered development).

**Pilot Test**

The pilot test fell under the sixth stage of test construction referred to as the preliminary try-out. There were two steps involved in this stage. The first step being the pilot test, during which the researcher had six people read and think aloud as they took the initial version of the test. This allowed the researcher to gather data for future revisions such as clarity of test items, ease of understanding, readability, response time, etc. The second step involved in this stage was to revise questions that are stumbled over, or are problematic. This includes the omission of unnecessary or potentially inappropriate test items. Items that are duplicates, confusing, and/or offensive will be omitted by the researcher. The only revisions made as a result of the pilot study were to the directions for administration. It took all of the pilot subjects less than twenty minutes to complete the survey. Therefore, the estimated survey time was changed from 45 minutes to an hour, to fifteen to thirty minutes in the directions that were read aloud to subsequent participants.

**Data Analysis**

**Field Test**

Once the pilot test and subsequent revisions were completed, the researcher field-tested the instrument. During this stage of test development the revised instrument
was administered to 126 adolescents of African descent from various socioeconomic statuses. However, only 118 of these surveys could be used in the data analysis that follows in chapter 4. Eight of the surveys had to be discarded due to being incomplete or subjects not belonging to the targeted demographic population (i.e.- too young, and in one case not being of African descent). All the participants included in the sample were between the ages of 14 and 18 years and/or in actively enrolled in high school. The demographic information for participants is summarized on the next page in Table 3.1. The test was administered under conditions identical to those that will be used in the administration of the completed instrument (i.e.- community centers, churches, organizational meetings). A standard set of instructions was read aloud to youth, followed by a question and answer period.

The most common questions were on the demographic sheet, which included: what should I put for ethnicity; and do I need to put the names of my relatives? Youth were instructed to write whatever they identify or label themselves as for the first question. For the latter question, youth were told that they only needed to list the relationships and not the names of their relatives. Once these initial questions were answered, participants were instructed to turn the page and begin the questionnaire. From this point, the administration procedure described previously in this section was followed. The means, standard deviations, skew, total corrected item correlations, and Cronbach’s alpha for each item of the field test resilience development instrument are provided in Appendix D. The subjects’ responses were then used in the next stage of test construction.

After completing the field-testing, the eighth stage of test development conducting an item analysis was conducted to refine the item pool and to develop the final form of the instrument. When conducting the item analysis for this resilience instrument the researcher considered: 1) item difficulty, which refers to readability, clarity, etc.; and 2) item discrimination, which refers to the extent to which people’s responses to a given item measuring a construct are related to their scores on the measure as a whole. Items that did not discriminate well may have been due to poor wording, ambiguity in meaning, or
Table 3.1.

**Summary of Demographic Data for Participants**

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Grade</th>
<th>Gender</th>
<th>Ethnicity</th>
<th>Trouble w/ the Law</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Age</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>15</td>
<td>16</td>
<td>17</td>
</tr>
<tr>
<td>18</td>
<td>19</td>
<td>20+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>GED</td>
</tr>
<tr>
<td>Male</td>
<td>Female</td>
<td>African Amer.</td>
<td>Black</td>
<td>Other</td>
</tr>
<tr>
<td>54</td>
<td>61</td>
<td>41</td>
<td>47</td>
<td>18</td>
</tr>
<tr>
<td>23</td>
<td>82</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Number of Participants:

|          |        |        |          |                   |
| 12       | 15     | 34     | 21       | 13                |
| 8        | 3      | 27     | 20       | 31                |
| 30       | 3      | 54     | 61       | 41                |
| 47       | 18     | 23     | 82       |                   |
may simply not have been related to the domain of interest. Initial reliability tests and
factor analysis are also part of the item analysis stage of test construction. Alpha tests
were conducted to measure internal consistency. Factor analyses are conducted to
determine the number of factors, and whether or not the data fits the model (which
indicates construct validity). For this research, since the theory already hypothesizes a
factor structure, oblique multiple groups method and confirmatory factor analysis were
used to assess the model fit.

Total corrected item correlations (CC) were used to identify items which were
poor discriminators so they could be eliminated. To begin with, all items with negative
CC values were deleted. Then items were deleted whose CC’s were less than .10 and
estimated alphas improved or did not reduce the overall alpha by more than one tenth.
Subsequent item deletions were conducted systematically beginning with items having
CC’s less than .20, then those with CC’s less than .30, and so forth. Estimated alphas
without items were reviewed at each stage of deletion as well to make sure the impact of
item deletion would not significantly hinder each individual scales' reliability. The
desired result for the final form of the instrument was to have approximately 10-15 items
for each of the three domains being assessed. Item reduction resulted in each domain
consisting of thirteen items, for a total of 39 items on the final draft model. The results
from the subsequent analyses of the field test data are presented in Chapter 4.

There are two remaining steps of test construction. The ninth stage of test
development is the construction of the final form of the instrument and performs a
validity check. The results from the field test analyses will used to design the final form.
This form is then put through a final series of statistical analyses to determine test-retest
reliability and convergent, discriminate, and predictive validity. Norms are also
developed during this phase. The tenth and final stage of test construction would
dissemination. After having designed to final form and established the validity of the
instrument, the researcher develops an administration handbook or manual, and
determines what the cost of the instrument.

Given time constraints and other limitations imposed on the researcher at this
time, this study completes the first eight stages of test development consisting of
identification of the purpose, operationally defining the construct, preparation of test

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specifications, item pool construction, determination of response and scoring formats, pilot testing, field testing, and item analysis. The remaining phases of test construction will be completed in a follow-up study at a later point in time.
CHAPTER IV
RESULTS
Introduction

This chapter focuses on the results of the empirical analyses conducted with the data obtained from the field test of the resilience development survey. The first section will examine the intercorrelations between the subscales, followed by the alpha studies and a review of content validity analyses. Next, the results from the oblique multiple group method matrixes are presented followed by the confirmatory factor analyses. Finally, the discriminate validity results will be examined and the final model is presented.

Missing Data/Preliminary Analysis

Basic descriptive statistics revealed that only 2.5% of data was missing from the data set, specifically from the items of the RDS. Since this value is below a suggested guideline of <5% (Nosal & Nosal, 2003), series mean replacement was appropriate for ascription. A visual inspection of the data from the items was determined to be missing completely at random and no emergent patterns were detected. Histograms and scatter plots were examined for possible violations of assumptions; inspection revealed only a mild violation to normality that was robust to the assumption.

The researcher used LISREL (Joreskog & Sorbom, 1993) to compute a correlation matrix to examine the relationship between the three factors. Table 4.1 shows the results from this analysis. The interfactor correlations range from moderate to high. There were 13 items on each factor scale.

Reliabilities

Consistent with the stages of test development as summarized by Groth-Marnat (1999) and Rust and Glombok (1989), strength and consistency of the proposed subscales were tested using Cronbach’s alpha (Cronbach, 1951), in order to determine what items consistently described their hypothesized latent construct. Multiple iterations were
necessary to reduce the initial item inventory from 115 to thirty-nine. The Cronbach’s alpha values are displayed in Table 4.2, along with the standard error of the measure, means, and standard deviations of each of the factors and the RDS. Acceptable alphas for this research should be .70 or above. As shown below, the alphas for all three scales and the overall scale are well above the criterion established for this research.

<table>
<thead>
<tr>
<th>Factor</th>
<th>α</th>
<th>SEM</th>
<th>M</th>
<th>SD</th>
<th>Min</th>
<th>Max</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural Orientation</td>
<td>.86</td>
<td>.25</td>
<td>25.63</td>
<td>6.75</td>
<td>13</td>
<td>44</td>
</tr>
<tr>
<td>Life Satisfaction</td>
<td>.78</td>
<td>.30</td>
<td>26.17</td>
<td>6.32</td>
<td>14</td>
<td>45</td>
</tr>
<tr>
<td>Coping Style</td>
<td>.77</td>
<td>.35</td>
<td>29.52</td>
<td>7.35</td>
<td>14</td>
<td>48</td>
</tr>
<tr>
<td>Resilience</td>
<td>.90</td>
<td>.54</td>
<td>83.32</td>
<td>17.10</td>
<td>44</td>
<td>119</td>
</tr>
</tbody>
</table>

Factorial Validity

The primary goal of this research was to assess the development of resilience in youth of African descent. More specifically, the following research
questions were posed at the onset of this study were, what is the relationship between the
development of resilience in high school age youth of African descent and: 1) cultural
orientation; 2) life satisfaction; and 3) coping style? The null hypothesis for each of the
research questions tested was that no significant relationship exists between the
development of resilience and each of the three domains. The oblique multiple group
method analysis (OMGM) was employed on the resulting RDS data (N=118) to supply
initial estimates into the grouping of variables into the proposed factors, which would
provide preliminary evidence either supporting or disputing that a relationship exits
between resilience and the three proposed factors. The resulting factor structure matrix
provided strong estimates for the grouping of items to each factor: Cultural Orientation
(.52 and .71), Life Satisfaction (.46 to .56), and Coping Style (.36 to .66). All of the
estimates were significant for their respective factors at the p=.01 level, suggesting that
the items were correctly classified and measured the aspect of resilience that they were
designed to measure. This data provides preliminary support for the decision to reject the
null hypotheses posed for each of the three research questions, meaning that there is a
relationship between the development of resilience and: 1) cultural orientation, 2) life
satisfaction, and 3) coping style.

Subsequent to the OMGM, a confirmatory factor analysis was tested
utilizing LISREL 8 (Jöreskog & Sörbom, 1993). The initial estimated model resulting
from the observed variance/covariance matrix did not fit the data well. A $\chi^2$ statistic of
1289.30 with 699 degrees of freedom was obtained, resulting in the conclusion to reject
the null hypothesis, accordingly indicating that the model was not correctly specified.
However, it should be noted that using only the chi-square may be misleading as it is
very sensitive to multivariate normality, and as sample size increases (above 100) the
more likely a Type II error is to occur, due to minute differences between the observed
and fit models being detected as significant (Kline, 1988). To account for this limitation,
consideration of multiple fit indices in determining the appropriateness of model fit is
more appropriate. Indices including $\chi^2$/df = 1.84, RMSEA = .09, NFI = .71, CFI = .83,
and AGFI = .61 were obtained. The $\chi^2$/df = 1.84 and RMSEA = .09 were within range,
but the other indices were not, indicating that the model may not have acceptable fit
(Tate, 1994). The modification indices provided by the program showed that model fit
could be improved by setting error covariances among various terms; however, this would not have resulted in any major changes in the overall fit of the model. These results suggest that more information is needed to determine whether the three hypothesized factors are the appropriate means for understanding the overall construct of resilience development in youth of African descent. Increasing the sample size would help provide a more accurate understanding of this model of resilience. However, thus far, it seems that the research questions posed for this can be partially answered with these analyses, by suggesting that there is a relationship between the development of resilience and the factors of cultural orientation, life satisfaction, and coping style in youth of African descent.

Content and Discriminant Validity

Content validity was addressed by having test developers generate items for the item pool to reflect the three latent variables of cultural orientation, life satisfaction, and coping style. Discriminant validity was assessed by using SPSS 12.0 (SPSS Inc., 2004) to compare the continuous variables (age and grade) to each of the three latent variables. Table 4.3 presents the resulting correlation matrix from these comparisons. Although the correlations between age and coping style, and grade and cultural orientation were statistically significant, the fact that these correlations are relatively weak indicates that they are not practically significant. This implies that the effects of age upon coping style and grade upon cultural orientation exist, but did not significantly impact subjects’

<table>
<thead>
<tr>
<th>Discriminant Validity Estimates for the Resilience Development Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discriminant Validity</td>
</tr>
<tr>
<td>Cultural Orientation</td>
</tr>
<tr>
<td>----------------------</td>
</tr>
<tr>
<td>Age</td>
</tr>
<tr>
<td>Grade</td>
</tr>
</tbody>
</table>

*indicates significance at the .05 level
**indicates significance at the .01 level
performance on these subscales. In addition to these comparisons, MANOVAs were utilized to explore the relationship between the categorical variables (gender, trouble with the law, and ethnic identification) and the latent variables. An alpha level for testing statistical significance was preset at .05 for all correlational analyses and multivariate statistical tests. The MANOVA tested whether mean differences between gender, law trouble, and ethnic identification on the combination of RDS subscales are likely to have occurred by chance. The MANOVA results are presented in Table 4.4. The combined

<table>
<thead>
<tr>
<th>Effect</th>
<th>Value</th>
<th>F</th>
<th>Hypothesis</th>
<th>Error</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic Identification</td>
<td>Wilk’s Lambda</td>
<td>.73</td>
<td>2.35</td>
<td>6.00</td>
</tr>
<tr>
<td></td>
<td>Hotelling’s Trace</td>
<td>.35</td>
<td>2.34</td>
<td>6.00</td>
</tr>
<tr>
<td>Trouble w/ the Law</td>
<td>Wilk’s Lambda</td>
<td>.73</td>
<td>4.98</td>
<td>3.00</td>
</tr>
<tr>
<td></td>
<td>Hotelling’s Trace</td>
<td>.36</td>
<td>4.98</td>
<td>3.00</td>
</tr>
</tbody>
</table>

subscales were significantly related to ethnic identification (Hotelling’s Trace = .35, $F[6,82] = 2.35, p = .04$) and trouble with law (Hotelling’s Trace = .36, $F[3,41] = 4.98, p = .01$). These results evidence that culture, reflected in the form of ethnic identification, significantly impacts youths’ levels of resilience development, which again provides support for a decision to reject the null form of the first research hypothesis. Further univariate analysis indicated that there were significant differences for trouble with the law on the coping style subscale ($F[1,41] = 11.67, p = .001$). Thus, this data also suggests that whether or not youth have a history of legal involvement effects the way they cope with stress and adversity.

Post Hoc Bonferroni analyses examined subgroup differences within each of the categorical variables (gender, ethnicity, and law) to determine whether subcategorical differences effected scores on each of the RDS subscales. Again, the alpha level for statistical significance was preset at .05. These analyses revealed that youth who identified as African American scored significantly lower than youth who identified as black on both cultural orientation, mean difference (MD) = -.23 (.09), and life
satisfaction, MD = -.25 (.09). This indicates that youth who identified as African American had higher levels of African-centered cultural orientation and life satisfaction than youth who identified as black or other (i.e.- Jamaican or West Indian). Also, youth who identified as African American scored significantly lower than those who identified as other (by country) on coping style, MD = -.34 (.12), indicating that Youth of African descent had more effective coping styles than youth who identified by a country of origin. No other significant comparisons were found. These post hoc results clarify the relationship between cultural orientation and resilience by showing youth who connect themselves with African culture by adopting the name “African” American seem to achieve greater levels of resilience as indicated by lower scores than blacks on cultural orientation and life satisfaction, and lower scores than “others” on coping style. With respect to the first research question, higher levels of cultural orientation appear to positively impact resilience development in youth of African descent.

Final Model

The factor model resulting from the CFA and subsequent data analyses is a hierarchical one that confirms the presence of a three-factor solution for the RDS, which supplies preliminary evidence supporting the theory of resilience development posited in chapter two of this study. Although the goodness of fit indices resulted in conflicting evidence regarding the model fit, the effects of having a very limited sample size are hypothesized to be the primary cause for this. Thus, the final draft model for the RDS consists of a 39-item scale that is comprised of three subscales: cultural orientation, life satisfaction, and coping style, with thirteen items each. Items retained in the final draft model, as well as the item loadings and explained variances for the retained items appear in Tables 4.5 – 4.7. The range for scores on each subscale is from 13 to 65, with an average score of 36. Lower (13 to 30) scores on the RDS denote higher levels of cultural orientation. Scores between 31 and 48 suggest a moderate level of Africentric cultural orientation, while higher (49 to 65) scores denote low or limited levels of Africentric cultural orientation. These same ranges apply for the life satisfaction and coping style subscales. The range of possible scores for overall resilience development range from 39 to 195. Thus, scores between 39 and 90 indicate advanced levels of resilience.
Table 4.5

*Cultural Orientation Item Factor Loadings and Explained Variances*

<table>
<thead>
<tr>
<th>Item</th>
<th>Factor Loading</th>
<th>Explained Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am proud of my African heritage.</td>
<td>.71</td>
<td>.50</td>
</tr>
<tr>
<td>2. I do everything I can to make my family and community proud of me.</td>
<td>.63</td>
<td>.40</td>
</tr>
<tr>
<td>3. I am interested in Black history.</td>
<td>.61</td>
<td>.37</td>
</tr>
<tr>
<td>4. Black people have made important scientific discoveries.</td>
<td>.61</td>
<td>.37</td>
</tr>
<tr>
<td>5. Spending time with my elders is important to me.</td>
<td>.60</td>
<td>.36</td>
</tr>
<tr>
<td>6. I enjoy spending time with family.</td>
<td>.54</td>
<td>.29</td>
</tr>
<tr>
<td>7. Black people should learn about Africa.</td>
<td>.54</td>
<td>.29</td>
</tr>
<tr>
<td>8. Black is beautiful.</td>
<td>.53</td>
<td>.28</td>
</tr>
<tr>
<td>9. God is in my life.</td>
<td>.53</td>
<td>.28</td>
</tr>
<tr>
<td>10. I would rather be smart than popular.</td>
<td>.50</td>
<td>.25</td>
</tr>
<tr>
<td>11. It’s important to protect the Black community.</td>
<td>.49</td>
<td>.24</td>
</tr>
<tr>
<td>12. I count some people as family who are not related to me by blood or marriage.</td>
<td>.47</td>
<td>.22</td>
</tr>
<tr>
<td>13. I am proud of my African heritage.</td>
<td>.45</td>
<td>.20</td>
</tr>
</tbody>
</table>

development, scores of 91 to 142 indicate moderate levels of resilience development, and scores of 143 to 195 indicate poor resilience development in youth of African descent.

Additional post hoc analyses entailed examining the subscale and total resilience scores for each subject. It was found that all of the participants who scored in the range of advanced resilience development (39 to 90) scored below 30 on at least two of the three subscales. This means that subjects who scored in the high range on at least two of
### Table 4.6

*Life Satisfaction Item Factor Loadings and Explained Variances*

<table>
<thead>
<tr>
<th>Item</th>
<th>Factor Loading</th>
<th>Explained Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I will never give up pursuing my dreams of success in life.</td>
<td>.59</td>
<td>.35</td>
</tr>
<tr>
<td>2. I enjoy life.</td>
<td>.55</td>
<td>.30</td>
</tr>
<tr>
<td>3. People like me.</td>
<td>.55</td>
<td>.30</td>
</tr>
<tr>
<td>4. I never have anyone to talk to.</td>
<td>.53</td>
<td>.28</td>
</tr>
<tr>
<td>5. I like myself.</td>
<td>.52</td>
<td>.27</td>
</tr>
<tr>
<td>6. I am comfortable at home.</td>
<td>.50</td>
<td>.25</td>
</tr>
<tr>
<td>7. Education is less important to Black males.</td>
<td>.46</td>
<td>.21</td>
</tr>
<tr>
<td>8. I am successful at school.</td>
<td>.45</td>
<td>.20</td>
</tr>
<tr>
<td>9. Every part of my life is going well.</td>
<td>.43</td>
<td>.18</td>
</tr>
<tr>
<td>10. I get into trouble at school.</td>
<td>.42</td>
<td>.18</td>
</tr>
<tr>
<td>11. It is our job to care for the earth.</td>
<td>.42</td>
<td>.18</td>
</tr>
<tr>
<td>12. I don’t expect to live past the age of 21.</td>
<td>.40</td>
<td>.16</td>
</tr>
<tr>
<td>13. I get along well with girls.</td>
<td>.30</td>
<td>.09</td>
</tr>
</tbody>
</table>

### Table 4.7

*Coping Style Item Factor Loadings and Explained Variances*

<table>
<thead>
<tr>
<th>Item</th>
<th>Factor Loading</th>
<th>Explained Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I spend more time playing video/computer games than doing homework.</td>
<td>.59</td>
<td>.35</td>
</tr>
<tr>
<td>2. I play video/computer games a lot.</td>
<td>.55</td>
<td>.30</td>
</tr>
<tr>
<td>3. I spend too much time playing video games.</td>
<td>.55</td>
<td>.30</td>
</tr>
<tr>
<td>4. I often get into trouble.</td>
<td>.53</td>
<td>.28</td>
</tr>
</tbody>
</table>
Table 4.7 continued

<table>
<thead>
<tr>
<th></th>
<th>Statement</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>I smoke weed/marijuana.</td>
<td>.52</td>
<td>.27</td>
</tr>
<tr>
<td>6</td>
<td>I smoke cigarettes.</td>
<td>.50</td>
<td>.25</td>
</tr>
<tr>
<td>7</td>
<td>I have found ways to be “cool” and smart in school at the same time.</td>
<td>.46</td>
<td>.21</td>
</tr>
<tr>
<td>8</td>
<td>Even when I recognize a situation might get out of hand, I still hang around.</td>
<td>.45</td>
<td>.20</td>
</tr>
<tr>
<td>9</td>
<td>My family is doing well.</td>
<td>.43</td>
<td>.18</td>
</tr>
<tr>
<td>10</td>
<td>There is nothing wrong with adults who smoke weed/marijuana.</td>
<td>.42</td>
<td>.18</td>
</tr>
<tr>
<td>11</td>
<td>My friends influence me to break rules sometimes.</td>
<td>.42</td>
<td>.18</td>
</tr>
<tr>
<td>12</td>
<td>There is nothing wrong with adults who smoke cigarettes.</td>
<td>.40</td>
<td>.16</td>
</tr>
<tr>
<td>62</td>
<td>the three subscales were found to have higher levels of resilience. This data suggests that lower scores (or higher levels) on two of the three domains of resilience development are associated with higher levels (or lower scores) of resilience. This provides some additional support to the notion that the three factors, cultural orientation, life satisfaction, and coping style, are positively related to the development of resilience in youth of African descent. Thus, suggesting that the null form of the three research questions posed for this study should be rejected. Overall, the preliminary results from this study, as well as current research support the theory of resilience development that was proposed in chapter 2, as well as the model that was tested in this study. In addition to the statistical analyses, the researcher also directly observed some behaviors that may be of interest to the reader. As previously mentioned, one of the main questions posed in the allotted question and</td>
<td>.30</td>
<td>.09</td>
</tr>
</tbody>
</table>
answer period preceding the administration of the RDS pertained to filling in ethnicity on the demographic sheet. The posing of the question of ethnicity by one youth often led to a discussion about what it means to be “black” and what the label they chose meant for them. The researcher observed that having and knowing what one’s ethnic identity was seemed very important to youth of African descent. The researcher also noticed that having a flag was of particular importance adolescents who identified their ethnicity by a specific country of family origin (i.e.-Haitian, Cape Verdean, Jamaican, etc.). Adolescents who knew the origin of their families acknowledged being black, but refused to label themselves as such preferring instead to show pride in their family’s country/culture of origin. This was the case even though the vast majority of all participants were born in the United States. Many even expressed being somewhat offended by people who referred to them as black or African American. These behavior observations have important implications for clinical practice that will be elaborated upon in chapter 5.
CHAPTER V
DISCUSSION

This chapter examines the impact of the results obtained from the empirical analyses upon the clinical utility of the Resilience Development Survey (RDS)

Discussion and Conclusions

The intent of this study was to assess the development of resilience within the context of culture in youth of African descent. The general research question addressed was: How does resilience develop in adolescents of African descent? More specifically, the following questions were posited for this study: 1) what is the relationship between cultural orientation and resilience development in high school aged youth of African descent, 2) what is the relationship between life satisfaction and resilience in high school aged youth of African descent, and 3), what is the relationship between coping style and resilience in high school aged youth of African descent? The null forms of the hypotheses for each of the research questions were tested. The theory of resilience development that was derived in chapter 2 suggested that the overall construct of resilience could be measured by assessing the three factors of cultural orientation, life satisfaction, and coping style in youth. Evidence supporting this theory would lead to a rejection of the null hypotheses posed at the onsets of this research.

For the current analyses, the pool of 115 items was tested on 118 subjects. Correlations between cultural orientation, life satisfaction, and coping style ranged from .43 to .84. Based on the proposed theory that resilience development in youth of African descent is comprised of these three domains, moderate correlations would be expected between subscales. These correlations are preliminary evidence that cultural orientation, life satisfaction, and coping style are related to the development of resilience in youth of African descent, which disputes the null hypotheses tested by this research. On the other hand, the correlation between cultural orientation and life satisfaction was high (above .60) at .84, potentially indicating the presence of multicolinearity. However, research shows that there is a significant relationship between culture of origin and perceived well
being (Washburn, 2000), so this is to be expected. This strong positive correlation between cultural orientation and life satisfaction is also consistent with Morris’s (2000) rationale for the necessity of adopting an Africentric perspective when working with people of African descent, in that a culturally consistent frame of reference for Africans in the diaspora allows them to gain a better understanding of themselves resulting in the development of a more positive self-concept and greater functionality. Ultimately, this positive self-concept and functionality manifest as greater perceived well-being or satisfaction with life and self. Furthermore, Maslow’s (1970) elucidation of humans’ cognitive needs (defined as the need to know and to understand) in the context of needing to know and understand self (or self-in-context) as innate drives pushing for satisfaction (with life) also supports the notion that cultural orientation, as it pertains to understanding self-in –relation, is integrally linked with life satisfaction. However, further research is needed to determine whether the cultural orientation and life satisfaction subscales are sufficiently distinguishable from each other.

Cronbach’s alphas for the three factors ranged from .77 to .86. The internal consistency of all subscales obtained high estimates with suitable SEMs, thus supporting the reliability of the three dimensions of resilience development. The Oblique Multiple Group Method (OMGM) provided preliminary confirmation that each test item was correctly matched to one of the three factors. However, subsequent factor analysis on the data provided conflicting results regarding the model fit of the data. There are several possible reasons for this. The first is that the three-factor model of resilience development does not adequately explain the construct of resilience. There may be additional factors that would better suit the model (i.e.-academic achievement), or possibly a two factor solution combining cultural orientation and life satisfaction would clarify model fit. However, the most likely explanation for the results of the confirmatory factor analysis is that the sample size was too small to obtain an accurate estimation of model fit. With only 118 subjects, further investigation is clearly warranted. With respect to the research questions developed for this study, it seems that regardless of whether cultural orientation, life satisfaction, and coping style completely explain the construct of resilience development in youth of African descent, there is obviously a relationship between these factors and this overall construct.
Research Question 1

Focusing on the first research hypothesis, which states that there is no relationship between the development of resilience and cultural orientation in youth of African descent, the MANOVA revealed that ethnic identification (how youth labeled themselves) significantly influenced their scores on the RDS. Ethnic identification is intimately related to, and frequently subsumed under, cultural orientation. Post hoc analyses revealed that youth who identified as African American, thereby expressing a direct link with African culture, generally had higher levels of resilience than youth who did not. Further evidence of the positive relationship between the development of resilience and cultural orientation in youth of African descent is found in the literature. Hopps, Tourse, and Christian (2002) note that the integration of race and ethnicity in interventions designed for youth of African descent help facilitate and understanding of the heritage and tradition of African and African American culture that serve as a source of strength for youth of African descent. Bartlet (1994) and Winfield (1994) also posit that resilience is contingent upon an individual’s experiences (e.g.- cultural lens, coping styles, etc.). Given the results of the MANOVA and subsequent post hoc analyses, it become clear that culture and an African-centered cultural orientation are positively impact the development of resilience in youth of African descent. This is not simply the case with youth of African descent. Holleran and Walker (2003) found similar parallels with Chicano/a adolescents, and Waller, Okamoto, Hankerson, et. al. (2002) found similarities among Indigenous students as well. The findings that the development of resilience is positively linked with African-centered cultural orientation in youth of African descent is also consistent with the Triple Quandary Theory (Boykin, 1993; Boykin & Ellison, 1994; Boykin & Toms, 1985) explained in chapter 2, which is one of the most prominent theories explaining the cultural influences affecting the psychological experiences and subsequent resilience of Africans in the diaspora. This researcher has been unable to locate any research relating resilience and ethnic identification pertaining to non-people-of-color. Further research exploring the relationship between ethnic self-identification and resilience development in youth of African descent is likely to provide a more in depth understanding of the impact of cultural orientation on resilience given that there are so many different labels for them to choose from.
Research Question 2

The second research question inquired about the relationship between the development of resilience and life satisfaction in youth of African descent. The null hypothesis associated with this question was that no relationship exists. Although the results of the confirmatory factor analysis suggest the possibility that the proposed three-factor model of resilience may not be the best fit for the data, preliminary analyses suggest otherwise. As previously stated, the OMGM indicated that the 13 items retained for the life satisfaction scale accurately reflect this domain. Furthermore, life satisfaction was found to have moderate to high correlations with the other factors, and the Cronbach’s alpha for the scale is .78 indicating strong internal consistency. In addition, research supports that life satisfaction is an indicator of resilience as well. For example, Wallace, Bisconti, and Bergeman (2001) examined resilience in the elderly and found that the best model fit for resilience included life satisfaction as an important outcome variable as an indication of resilience. Christopher (2000) also found that a significant relationship between resilience and life satisfaction exists among Irish immigrants. Thus it seems research indicates that life satisfaction is an important aspect that positively impacts resilience across cultures.

Research Question 3

The final question addressed by this research was: what is the relationship between coping style and resilience? Again, the null hypothesis was that no relationship exists. As with cultural orientation and life satisfaction, the OMGM for the items retained for coping style accurately reflected this domain. The Cronbach’s alpha was .77, indicating an acceptable level of internal consistency. The statistically significant impact of law (whether youth had been in trouble with the law) on youth’s performance on the coping style domain indicates that the subscale is sensitive to adaptive and maladaptive coping strategies. This implies the discriminant validity of the coping style subscale. In addition, the moderately positive correlations of this subscale with cultural orientation and life satisfaction indicate that coping is related to the other two domains, thereby contributing to hierarchical model of resilience. Van Haaften, Zhenrong, and Van de Vijver (2004) examined the impact of environmental degradation on Chinese farmers and found a good fit in a structural equation model postulating a relationship between various
input variables, including coping, with resilience as a latent variable. Davey, Eakers, and Walters (2004) research on resilience in predominantly white high school adolescents also found that coping contributes to resilience. Thus, despite the results of the confirmatory factor analysis, the preliminary analyses for this study coupled with current research indicate that coping style is an important aspect that positively impacts the development of resilience.

Limitations

There were several benefits as well as limitations in methods, design, and procedures that should be considered when interpreting the results of this research. However, prior to examining the potential threats that usually pertain to inferential research designs, the reader should note that this study is descriptive in nature and is designed to develop an instrument that assesses the developmental process of resilience in adolescents of African descent.

Internal Validity

First and foremost, it is important to note that due to time constraints, limits imposed by community organizations, feasibility, limited adolescent attention span, and a host of other unforeseen difficulties, the methodology of this research was amended from its original plan. However, these changes were approved by all committee members. A detailed summary and rationale for these changes is presented in an amendment memo in Appendix G. The primary methodological changes included the elimination the achievement domain as a major component of resilience and the exclusion of the convergent validity comparisons. The resulting impact of these changes is of concern regarding the internal validity of this research. Specifically, it is possible that excluding one of the original domains of interest from the study may account for the inconsistent model fit indices that were obtained in the confirmatory factor analysis. Having an objective indicator of resilience (via grades and behavioral records) would have definitely provided useful information regarding coping behaviors and resilience as a whole that could have been used to strengthen the model. Furthermore, incorporating a convergent validity analysis would have potentially provided additional support for the RDS and the theory of resilience development posited in chapter 2. However, the researcher attempted to account for some of the loss by including questions regarding youths’ reported
academic performance and satisfaction on the RDS as part of the life satisfaction scale. In addition, the coping style subscale contained items that asked subjects about their behavior in school.

Given that this is a criterion-based study in which participants completed the instrument on a single occasion, the potential internal validity threats of treatment fidelity, nonequivalence, practice effects, maturation, mortality, regression to the mean, testing effects, and the John Henry effect are not of concern. The threat of history did not seem to be limiting, because no interruptions that would potentially influence participant responses was noted by the researcher during the administration and completion of the surveys.

Selection bias was of concern since subjects were not randomly selected for this study. This potential limitation to internal validity is inherent to the criterion-group design. Subjects volunteered their participation and were offered light refreshments once they completed the surveys. One could argue that there are characterological differences between those who were asked and agreed to participate and those who did not.

A related threat to selection bias is the Hawthorne effect, or the extent to which the knowledge of being observed or of participating in a study can influence participant behavior. However, participants were assured of the anonymity of their responses, and were not allowed to discuss the survey with each other while they were taking it. In addition, refreshments were offered to all adolescents who were present, not just those who participated in the survey. Furthermore, surveys were administered in familiar, natural surroundings (i.e.-community centers, churches, team meeting halls, etc.), rather than laboratory settings. Thus, the threat of the Hawthorne effect is of minimal concern.

Any research involving an interaction between a researcher and participants introduces the possibility of demand characteristics. Sometimes participants feel obliged to “please” the researcher do what they believe is (or sometimes the exact opposite) expected of them. In this case, the researcher attempted to minimize the limitations of demand characteristics by explicitly stating that there were no right or wrong answers for the survey, and by not answering any questions about the items until after everyone had completed the surveys.
Clearly sample size (n = 118) was a major limitation to this research, and limited the accuracy and interpretation of the chi-square statistics. This, however, is a limitation that can be overcome in future research.

**External Validity**

Firstly, given that a criterion sample (adolescents of African descent) was used for this study, the generalization of the results must be limited to this population. However, this research is based on the principles and tenets of African/Africentric psychology, and an understanding that culture directly and indirectly shapes the development of resilience (Greenfield, 1994; Jagers, 1997). Consequently, this study was designed specifically for youth belonging to African Diaspora.

Another potential threat to external validity is the introduction of demand characteristics via the possibility of: subjects altering their response to questionnaire items to portray a certain image, their reaction to the examiner being present, or simply knowing that they are participants in a study. To reduce the risk of demand characteristics the researcher attempted to remain neutral and unobtrusive during administration of the resilience development instrument and debriefing. Also, the researcher scheduled data collections for various groups within organizations in a short time frame to decrease the likelihood of subjects obtaining information about the questionnaire from other students prior to completing the instrument. Also, surveys were collected from multiple cities, which decreased the likelihood of adolescents hearing anything about the survey before being approached by the researcher.

The possibility of participants’ different personal and environmental experiences influencing test results is always a threat. Although this is beyond the researcher’s control, the researcher will analyzed the participants’ background data to determine whether subject characteristics (i.e.- gender, socioeconomic status, geographic location, etc.) significantly effect the results. Significant effects were found for adolescents who reported having been in trouble with the law on the three RDS subscales. This is a reasonable effect, given that resilience development subsumes life satisfaction and the ability to cope with life stressors, both of which are limited if an individual is imprisoned or a part of the juvenile justice system. Significant effects were also found for gender on the coping style subscale. Researcher supports that male and female adolescents respond
differently to stress (Galaif, Chen, & Wills, 2003; Washburn, 2000), so this interaction is to be expected as well.

In addition, it is conceivable that differences in the testing environments (i.e.-time of day, noise level, temperature, etc.) may have impacted participant responses. However, the nature of the construct (development of resilience) addresses how individuals respond to challenges and adversity (including environmental changes or differences). Thus, minor environmental differences are not believed to have posed any significant threat to the study.

Implications for Future Research

In light of the results generated by this current study, implications for future research are presented. Suggestions are made for both future research on the RDS, and resilience development theory in general. The impact that these suggestions may have on the state of the art is also discussed.

In terms of future RDS analyses, the current model should be tested using a larger sample size of 350 to 500 subjects. This would provide a better estimate of model fit, as well as improve the credibility of the instrument. Once this study has been replicated, a second field test should be conducted with the revised RDS (i.e.- field test the 39-item revised RDS) that results from the item reduction and initial factor analyses. This will allow future researchers to determine whether the same factor structure that is derived from the initial RDS is a good fit for the revised RDS.

Once the RDS is tested on a larger sample, research should be conducted to establish convergent and divergent validity. Several measures that the RDS can be compared to are listed in chapter 3. This will strengthen the utility of the instrument, and conversely may be used to support the validity of related measures. Increasing the utility of the RDS will also ultimate increase its marketability. In addition, interrater reliability should be established to serve as an added measure of content validity. In order to accomplish this, a group of experts would be trained to rate each item for the RDS based on how well it assesses the domain of resilience that it was designed to assess. Establishing interrater reliability will also reduce the threat to the internal validity of future research.
Including an objective measure of resilience, or the subscales of the RDS would also provide useful reliability and validity information. By incorporating objective behavior observations and academic achievement information, coupled with a means of accounting for potential school staff bias would provide a clearer understanding of how resilience develops and manifests in youth of African descent. Future researchers should take care not to over-emphasize grades since school achievement (nor IQ) is not synonymous with one’s ability to learn. Rather, if the literature pertaining to dynamic assessment of intelligence/learning ability and various learning styles could be incorporated as objective measures, these forms of learning assessment would fall more in line with traditional African values.

It would also be interesting to look at the developmental pathway of resilience in youth of African descent in relation to additional demographic variables, such as generations living within the household, family composition, socioeconomic status, a wider age group, etc.. This data could be meaningful in identifying differences in resilience development. Analyses of variance could be conducted across all demographic variables to determine the significance of those differences. The behavioral observations noted by the researcher in chapter 4 imply that obtaining background information regarding adolescents ethnic background and family history would also provide meaningful information about how resilience unfolds throughout the youth’s lifetime. These results coupled with the analyses of variance could then be used to develop more appropriate interventions for youth of African descent.

Once the RDS has been retested and validated, the entire process should be repeated for other ethnic/cultural groups. The one finding that was consistent in this research was that cultural orientation or culture influences the development of resilience. Several studies have been referenced throughout this manuscript highlighting and supporting this relationship. Consequently, resilience should be examined in the context of other cultures to obtain a better understanding of how to promote the development of resilience in other ethnic and cultural groups.

In addition to these suggestions for future research on the RDS, further investigation of the development of resilience in youth of African descent is also necessary. An entire theory of resilience development was introduced in chapter 2.
Future research should be conducted to determine ways to translate the theory into practice. The RDS will be one method of informing practice, but additional techniques may be derived from the theory. Moreover, theories of resilience development should be generated in order to better inform practice with other ethnic groups.

Implications for Practice

The purpose of this research was to develop a preliminary instrument to assess the developmental pathway of resilience in youth of African descent. Emphasis was placed upon establishing a theoretical framework for resilience that incorporated the seminal construct of culture while establishing baseline data collected directly from adolescents of African descent. The practical implications of this research are the development of culturally appropriate, effective, and sensitive techniques, and the development of interventions and programs to foster the development of resilience in youth of African descent. This research was also intended to inform counselors, community practitioners, policy makers, educators, and child care providers in their work with youth of African descent.

In addition to the objective data that the RDS can provide, the researcher also directly observed some behaviors that may be of interest to practitioners. As previously mentioned, adolescents often questioned the meaning of ethnicity on the demographic. This in turn, often led to a discussion about what it meant to them to be “black,” African American, or whatever else they chose to identify themselves as. These observations imply that ethnic identity is frequently in the forethoughts of youth of African descent. Many had very strong opinions about the labels they chose for themselves; and several participants even expressed being somewhat offended by people who referred to them as black or African American. It occurred to the researcher that conversations with adolescents of African descent could provide a wealth of information regarding their understanding of self-in-context and culture. Therefore, when designing interventions and programs for youth of African descent, practitioners are like to find having focus groups during which the ideas and opinions youth can be elicited, allowing target groups to have a say in planning interventions that would be useful to them. This reinforces the notion that the gap in research and practice that resulting from failure to consult with
youth when studying them needs to be bridged in order to ensure best practice with youth of African descent.

Researchers and practitioners also might consider incorporating activities, tenets, and information from a variety of African-derived cultures when working with youth of African descent. Not only might this inspire youth to explore their own family origins more, but it may also provide a more accurate reflection and reinforcement of their own (positive) self-concept. Thus, increasing the likelihood of continued resilience development.

Conclusions

As previously mentioned, the goal of this research was to fill existing gaps in the literature pertaining to the development of resilience in youth of African descent. These gaps include: 1) a lack of theory-based empirical studies (Arrington & Wilson, 2000); 2) data regarding youth resilience from parents and teachers rather than youth themselves (i.e.-Kilmer, et al., 1998; Murry & Brody, 1999; Myers & Taylor, 1998); 3) lack of studies on high school aged adolescents (i.e.-Myers & Taylor, 1998; Jagers, 1996; Kilmer, et al., 1998; Magnus, et al., 1999; McCabe, Clark, & Barnett, 1999; Murry & Brody, 1999); 4) failure to use instruments that have been normed (and consequently validated) on Africans in the diaspora; and 5) a lack of research examining the developmental process of resilience—especially in ethnic and cultural minorities. These gaps were addressed by first developing a theory of resilience development for youth of African descent, and then developing an instrument based on this theory designed specifically for these youth. The creation of a comprehensive framework for understanding and assessing resilience in adolescents of African descent would hold both theoretical and practical value to counseling and school psychologists. Based on a review of the research, no instruments looking at resilience from a developmental perspective had been created, nor had much research been conducted specifically with adolescents of African descent.

The Resilience Development Scale was designed to assess the development of resilience in youth of African descent via the three domains of cultural orientation, life satisfaction, and coping style. Based on a review of the literature, no psychological
instrument existed which assessed domains of resilience development that comprised the RDS, or even assessed high school age adolescents. Furthermore, no resilience instruments existed which examined the development of resilience within the context of culture.

Items for the RDS were generated by a group of four experts using the theory of resilience development proposed in chapter 2, the table of Eurocentric and Africentric differences, and their own knowledge of African centered psychology and the related instruments. Each item was developed for a specific domain of interest (cultural orientation, life satisfaction, or coping style). A pilot study was conducted on the preliminary RDS consisting of 115 items. The RDS was then field tested on a sample of 118 participants. The preliminary factor structure and reliability of subscales and the total scale were moderately to very good.

The RDS was edited resulting in a total of 39 items, with 13 items for each subscale. Items were then subjected to a confirmatory factory analysis that did not result in a good model fit. Several potential explanations for this were offered, but the primary rationale was insufficient sample size. Content validity was addressed by having test developers generate items to reflect each of the three domains of resilience. Discriminant validity was established used a correlation matrix generated by SPSS 12.0 (SPSS Inc., 2004).

The culmination of this research was the development of a three-factor, hierarchical preliminary self-report instrument containing a total of 39 items, with 13 items on each of the three subscales. The RDS was developed based on a fourth-grade reading level, for high school age adolescents of African descent. Further research is necessary before the RDS can be appropriately used by clinicians and researchers.

Once the necessary follow-up studies are conducted, the RDS has implications for wide use with clinicians, educators, researchers, program developers, and other mental health and service professionals. Moreover, the behavior observations noted by the researcher preceding and following the administration of the RDS to youth of African descent highlight valuable lessons to be learned. The discussions youth entertained suggest that ethnic identity is much more important to youth of African descent than what many practitioners may have thought. Another lesson is that it is easier to engage
adolescents in healthy and respectful conversations about culture and ethnic identification than what may have been thought. In particular, this researcher learned that youth of African descent are not simply seeking to define/develop their identity as Erikson’s (1963) model suggests, they have often already developed a strong ethnic identity by early adolescence and proudly express it in a host of ways. Even at age 14 or 15 years, adolescents of African descent have very strong opinions about their culture and history. Thus, the information contained in this study, coupled with anecdotal observations and implied lessons to be learned foreshadow the potential impact of this and subsequent studies in defining the state of the art in terms of developing effective programs, techniques, and interventions facilitating the development of resilience in youth of African descent.
Appendix A: Human Subjects Approval Forms
Office of the Vice President For Research  
Human Subjects Committee  
Tallahassee, Florida 32306-2763  
(850) 644-8633 : FAX (850) 644-4392  

APPROVAL MEMORANDUM  

Date: 8/31/2004  

To:  
Nyamekye Laird  
15540 Pine View Dr  
Tallahassee Fl 32301  

Dept.: EDUCATIONAL PSYCHOLOGY AND LEARNING SYSTEMS  

From: John Tomkowiak, Chair  

Re: Use of Human Subjects in Research  
The Construction of a Culturally Based Resilience Development Questionnaire for African American Adolescents  

The forms that you submitted to this office in regard to the use of human subjects in the proposal referenced above have been reviewed by the Human Subjects Committee at its meeting on 8/4/2004. Your project was approved by the Committee.  

The Human Subjects Committee has not evaluated your proposal for scientific merit, except to weigh the risk to the human participants and the aspects of the proposal related to potential risk and benefit. This approval does not replace any departmental or other approvals which may be required.  

If the project has not been completed by 8/3/2005 you must request renewed approval for continuation of the project.  

You are advised that any change in protocol in this project must be approved by resubmission of the project to the Committee for approval. Also, the principal investigator must promptly report, in writing, any unexpected problems causing risks to research subjects or others.  

By copy of this memorandum, the chairman of your department and/or your major professor is reminded that he/she is responsible for being informed concerning research projects involving human subjects in the department, and should review protocols of such investigations as often as needed to insure that the project is being conducted in compliance with our institution and with DHHS regulations.  

This institution has an Assurance on file with the Office for Protection from Research Risks. The Assurance Number is IRB00000446.  

cc: Stephen Rollin  
HSC No. 2004.525
Informed Consent Form for a Culturally based Resilience Development Questionnaire

I, ____________________________ freely and voluntarily and without any element of force or coercion, consent for my child, ____________________________ to complete a questionnaire that looks at resilience development in adolescents. By providing my signature and consent, I am asserting that I am the legal parent or guardian of this child.

This research is being conducted by Nyamekye Laird, B.S., who is a Ph.D. candidate at Florida State University. I understand that the purpose of her research is to measure resilience by examining the attitudes, beliefs, and behaviors of adolescents regarding culture, coping styles, and life satisfaction. I also understand that this culturally based Resilience Development Questionnaire (RDQ) is designed to gain an understanding of the process of resilience development in adolescents so that better interventions can be developed to help youth learn how to thrive. I understand that my child will be taking a paper and pencil test to assess their attitudes and beliefs. I also understand that the researcher will also look at my child’s grades and number of referrals my child received (if any) this semester, and that all of this information will be kept confidential in a secure locked file located in the researcher’s home office. All identifying information will be destroyed after the data has been collected, and all questionnaires and school records will be destroyed within one year of the completion of this study.

I understand that my child’s participation is completely voluntary and s/he may stop participating at any time. If my child or I decide to cease participation, there will be no penalty or consequences as a result of this withdrawal. All of my child’s responses on the questionnaire will be kept confidential to the extent allowed by law, and identified only by a subject code number. My child’s name will not appear on any of the results.

I understand there is a possibility of minimal level of risk involved if my child participates in this program. Some of the questions inquire about behaviors such as drug use and other illegal activities. Consequently, s/he may experience some anxiety when answering survey questions. Nyamekye Laird will be available to discuss any emotional discomfort that my child may experience as a result of this research, and additional referral information and resources are available upon request. My child has the right to stop participation at any time.

I understand that this consent may be withdrawn at any time without prejudice or penalty. I have been given the right to ask and have answered any questions concerning this research. Questions, if any, have been answered to my satisfaction.

I understand that I or my child may contact Nyamekye Laird, Florida State University, Department of Human Services and Studies at (850) 294-3691 and/or Florida State University’s Institutional Review Board at (850) 644-8836 for answers to questions about this research or my child’s, or my own, rights. Group results will be sent to me upon my request. The researcher will be supervised by Dr. Stephen Rollin and his phone number is 850-644-9833.

I have read and understand this consent form.
Assent Form

Hello, my name is Nyamekye Laird. I would really appreciate it if you would help me out by taking a relatively short, easy survey. This survey will look at resilience by asking about your attitudes and beliefs regarding culture, how you deal with problems, and your outlook on life. This culturally based Resilience Development Questionnaire (RDQ) is designed to gain an understanding of the process of resilience development in adolescents so that better interventions can be developed to help youth learn how to thrive. This survey is not a measure of intelligence. They are simple measures of your opinions and beliefs. There are no right or wrong answers. Your answers will remain confidential. Once you complete the survey I hope you will take a minute or two to write feedback about this survey in the space provided on the last page. However, you do not have to provide feedback if you do not want to. None of your family members (i.e.-parents) or staff members will see your answers. You will not get into any trouble by taking this survey. Also, the researcher will look at your grades and number of referrals you have received (if any) this semester, and that all of this information will be kept confidential in a locked file located in a secure location. All identifying information will be destroyed as soon as all of the data is collected.

There is a possibility of a minor level of risk involved if you participate in this study. For example, some of the questions inquire about behaviors such as drug use and other illegal activities. As a result, you may experience some anxiety when answering survey questions. Nyamekye Laird will be available to discuss any discomfort that you may experience as a result of this research, and additional referral information and resources are available upon request. You have the right to end your participation at any time without suffering any consequences. You also have the right to ask me any questions about this study now. So, will you help me out by taking this survey?

If Yes: Great! If you are ready, we can begin. Please sign your name on the line below. Now, tear off this page and pass it back to me. Do not write your name anywhere else on the survey, okay? Alright, now you can begin. There is no time limit, so take your time.

_____________________________
Please print name

_____________________________
Please sign here

Date

Thank you for your help!

If No: That’s alright. Thank you anyway. You may go now.
Appendix B: Fry Reading Scale
Graph for Estimating Readability

by Edward Fry, Rutgers University Reading Center
Average number of syllables per 100 words

DIRECTIONS: Randomly select 3 one hundred word passages from a book or an article. Plot average number of syllables and average number of words per sentence on graph to determine area of readability level. Choose more passages per book if great variability is observed.

Reproduced from the Journal of Reading, April, 1968
Directions for Using the Readability Graph

1. Select three one-hundred-word passages from near the beginning, middle, and end of the book. Skip all proper nouns.

2. Count the total number of sentences in each hundred-word passage (estimating to nearest tenth of a sentence). Average these three numbers.

3. Count the total number of syllables in each hundred-word sample. There is a syllable for each vowel sound; for example: cat (1), blackbird (2), continental (4). Don't be fooled by word size; for example: polio (3), through (1). Endings such as -y, -ed, -er, or -ic usually make a syllable, for example: ready (2), bottle (2). I find it convenient to count every syllable over one in each word, and add 100. Average the total number of syllables for the three samples.

4. Plot on the graph the average number of sentences per hundred words and the average number of syllables per hundred words. Most plot points fall near the heavy curved line. Perpendicular lines mark off approximate grade level areas.

<table>
<thead>
<tr>
<th></th>
<th>Sentences per 100 words</th>
<th>Syllables per 100 words</th>
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</thead>
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<tr>
<td>100-word sample Page 5</td>
<td>9.1</td>
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<tr>
<td>100-word sample Page 89</td>
<td>8.5</td>
<td>140</td>
</tr>
<tr>
<td>100-word sample Page 160</td>
<td>7.0</td>
<td>123</td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td><strong>9.2</strong></td>
<td><strong>130</strong></td>
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</tbody>
</table>

Plotting these averages on the graph we find they fall in the 5th grade area; hence the book is about 5th grade difficulty level. If great variability is encountered either in sentence length or in the syllable count for the three selections, then randomly select several more passages and average them in before plotting.
Appendix C: Pilot Resilience Development Scale
Please provide the following information about yourself:

Age: _______ Gender: M F Grade: _____

Race: ________________

Number of people who live with you (do not include yourself): ____

Number of bedrooms in your home: ______

Have you ever gotten in trouble with the law? Y N

Please list the relations of the people who live with you (i.e.-brother, mother, step-father, cousin, etc.): ___________________

_________________

_________________

_________________

_________________

_________________

_________________

_________________
Please circle your responses to the following questions:
(Bolded items were reverse scored)

1. I don’t worry about helping others achieve what I have achieved.

   Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

2. When problems arise you should go to God first.

   Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

3. Protecting the earth is not my responsibility.

   Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

4. I am successful at school.

   Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

5. I am doing as well in school as I am capable of doing.

   Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

6. Most of my happiest times have been by myself.

   Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree
7. All Black people are African.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

8. I know when to get out of a dangerous situation.*

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

9. Only people related by blood or marriage can be family.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

10. I go to my parents when I have a problem.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

11. I am interested in Black history.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

12. It is important to not embarrass my family.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree
13. Every part of my life is going well.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

14. Laws are more harsh for Black people.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

15. I smoke cigarettes.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

16. I am not interested in affirmative action.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

17. I can conquer anything.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

18. Straight hair is better than nappy hair.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree
19. I am not a victim of my environment.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

20. Even when I recognize a situation might get out of hand, I still hang around.*

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

21. Even at my young age, I am finding ways to help my community.*

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

22. I do everything I can to make my family and community proud of me.*

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

23. Whenever I do something, I think about how it will reflect on other black people.*

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

24. I am my own person, and I do what I want to do. *

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree
25. Some people are forced to be thugs.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

26. We need each other to succeed.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

27. I like Hip Hop.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

28. Black people are very spiritual.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

29. My family is doing well.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

30. I spend too much time playing video games.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree
31. I get along well with friends.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

32. There are some problems that only God can solve.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

33. Keeping people’s memories alive in our hearts keeps them alive.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

34. I enjoy time with my grandparents.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

35. I try to be unique.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

36. My hair is a reflection of my culture.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree
37. I can talk to someone in my family when I have a problem.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

38. Everyone is treated equal in America.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

39. I enjoy life.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

40. Some people see spirits.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

41. I get into trouble at school.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

42. I belong to a Black/African American organization.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree
43. My ancestors influence the decisions I make.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

44. Black people were not important in the development of medicine.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

45. I often get into trouble.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

46. It is important to know the names of several Black inventors.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

47. Spending time with my elders is important to me.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

48. I will never give up pursuing my dreams of success in life.*

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree
49. Black people have made important scientific discoveries.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

50. I have found ways to be “cool” and smart in school at the same time.*

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

51. I enjoy spending time with family.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

52. It helps to talk about racism with other black people.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

53. My friends influence me to break rules sometimes.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

54. I am proud of my African heritage.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree
55. Prejudice is less of a problem than it was in the past.

56. I get along well with girls.

57. Sexual orientation is not important.

58. Education is less important to Black males.

59. It’s more important to me to be with people I love than to have lots of money.

60. I really like Fifty Cent’s music.
61. My caretaker is my hero.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
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</table>

62. I like myself.

<table>
<thead>
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<th>Strongly Disagree</th>
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<th>Agree</th>
<th>Strongly Agree</th>
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63. I don’t expect to live past the age of 21.

<table>
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<th>Agree</th>
<th>Strongly Agree</th>
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</table>

64. Success in life depends on your own efforts.

<table>
<thead>
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<th>Strongly Disagree</th>
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<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
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</table>

65. I believe a Black person will be president one day.

<table>
<thead>
<tr>
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<th>Agree</th>
<th>Strongly Agree</th>
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</table>

66. Friends who get into trouble should be avoided.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
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<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
</table>
67. If I stay calm and clear my mind, I can solve my problems by myself.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

68. I should find out about the news every day.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

69. It’s important to protect the Black community.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

70. Wisdom is better than money.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

71. Sometimes I wish I were white.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

72. Racial conflicts should be addressed directly.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree
73. I smoke weed/marijuana.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

74. Success is defined by the things you own.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

75. I’m usually an honor roll student.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

76. There is nothing wrong with adults who smoke cigarettes.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

77. Plants should be respected.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

78. I am more likely to talk to my pastor than a friend about problems.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree
79. I get along well with boys.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

80. Black people should learn about Africa.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

81. It’s good to have people beside siblings and parents live with you.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

82. People like me.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

83. It is our job to care for the earth.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree

84. A child should protect their parents.

Strongly Disagree    Disagree    Neutral    Agree    Strongly Agree
85. Having rules helps everybody.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
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</thead>
</table>

86. My problems have nothing to do with racism.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
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<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
</table>

87. I spend more time playing video/computer games than doing homework.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
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</table>

88. There is nothing wrong with adults who smoke weed/marijuana.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
</table>

89. Racism does not affect me.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
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</table>

90. I like to read.

<table>
<thead>
<tr>
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<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
</table>
91. I never have anyone to talk to.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

92. It is better to have a large family.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

93. I define success by what I give to others.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

94. I feel responsible for helping people in my community.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

95. Black is beautiful.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

96. God is in my life.

Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree
97. Animals should be respected.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

98. The dead can talk to the living.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

99. I count some people as family who are not related to me by blood or marriage.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

100. I would rather be smart than popular.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

101. When I’m having a problem with somebody, fighting or arguing with him or her is the last thing I think of doing.*

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

102. My race affects my success.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree
103. If I were in a mostly white school, I would sit at a black table.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

104. I go to people in my community for help with my problems.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

105. I am comfortable at home.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

106. I see God in everyone and everything.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

107. I enjoy going home.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

108. Usually boys are smarter than girls.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree
109. God helps those who help themselves.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

110. My world is crowded.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

111. I play video/computer games a lot.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

112. Even if it means missing out on some fun things now, I will do whatever it takes to improve my mind and my ability to learn.*

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

113. At least one of my parents is my hero(es).

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

114. Life is hard and I can’t get by without the help of others.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree
115. I attend church more than two times a week.

Strongly Disagree  Disagree  Neutral  Agree  Strongly Agree

* Items developed by Dr. W. T. Brown
Appendix D: Subscale Item Field Test Statistics
(used to determine item deletion)
<table>
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<tr>
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Appendix E: Definitions
**Resilience**- the dynamic process of thriving (not merely surviving) by establishing and maintaining healthy, positive psychological adjustment in relation to culture and context (nature and the environment)

**Race**-a term used to identify/classify people based on genetically transmitted human characteristics

**Ethnicity**-membership in a specific group defined by similar race and culture

**Culture**- learned systems and paradigms, which include ethos, customs, mores, values, behavior patterns, thought patterns, etc., that people rely on to give meaning to, and facilitate an understanding of, the world and their experiences in it
Appendix F: Research Revision Letter
MEMO

July 15, 2004
RE: Nyamekye Laird's Dissertation

TO: Doctoral Committee
Dr. Rollin, Dr. Peterson, Dr. Proctor, & Dr. Edwards

Dear Doctoral Committee:
The purpose of this memo is to propose some minor changes in my dissertation research. I have discussed this at great length with Dr. Rollin and he has approved of these revisions. I would like to get feedback from you as well.
Throughout the past eleven months I have put forth a great deal of effort into my dissertation research. I have submitted a proposal to Human Subjects and corresponded with Human Subjects reviewers regarding feedback. When my prospectus was written and approved, it was designed on the fact that a team of expert test developers had already agreed to participate in this research. However, due to several encumbering factors such as severe illness, relocation, death, over commitment, communication barriers, etc., I have just recently (July 2004) secured the help of the third and final needed test developer after having approached as many as 25 potential reviewers. In addition, the Florida State University Human Subjects IRB informed me that this study could not be officially approved without a list of the test items that will be used. Thus, I have had to wait to resubmit a Human Subjects application during these past several months because the test developers were not in place to develop the items. These unavoidable and unforeseen circumstances have set my dissertation research back eleven months, which means I cannot possibly finish in time to graduate in August 2004 as originally planned.
As a result of these circumstances I am proposing to defer my graduation to December 2004 and make minor revisions to my prospectus to make this project more feasible. As it is currently written, the following research design methodology has been approved:
The development of the resilience instrument for this research will follow the steps of test construction for classical test theory based on information extracted from Groth-Marnat (1999) and Rust and Glombok (1989), as outlined below:

The first step in test construction is to identify the purpose of the test and how the test scores will be used. Step two of test construction involves developing an operational definition of the construct and identifying the behaviors that represent the domain. Culturally centered (in this case Africentric) resilience development indicates the dynamic process of establishing and maintaining healthy, positive psychological adjustment in relation to culture and context (nature and the environment). The next step in test construction is to prepare test specifications. At this stage, competency, skill domain, and knowledge domain for the items are specified. The items for this resilience development instrument will be standardized and arranged in a Likert-type and open-ended format. The test’s readability will be set at the fourth grade level using the Fry (1968) reading analysis formula (see appendix C).

The fourth stage of test development is to create an item pool. Items for the resilience development instrument under construction in this research will be developed using content analysis, theoretical derivation, and expert judgment. The next stage of test development is to decide on response format (i.e.- dichotomous, free response, Likert, multiple choice, semantic differential, etc.) and scoring method. The majority of the items will have Likert-type or dichotomous formats. A few free response questions will be asked to elicit feedback for future revisions that occur in later stages of test construction. Examples of scoring methods include rank ordering, summative, and ipsative analysis.

The sixth stage of test construction is the preliminary try-out. There are two steps involved in this stage. The first step is the pilot test, during which the researcher has four or five people read and think aloud as they take the initial version of the test. The second step involved in this stage is to revise questions that are stumbled over, or are problematic. This includes the omission of unnecessary or potentially inappropriate test items. Once the pilot test and subsequent revisions are completed, the researcher will field-test the instrument. During this stage of test development the
revised instrument is administered to a large (n=120 - 200), representative sample of the population the test is intended for. After field-testing, the eighth stage of test development entails conducting an item analysis to refine the item pool and develop the final form of the instrument. The desired result for the final form of the instrument is to have approximately 10-15 items for each of the four domains being assessed. . . Initial reliability tests and factor analysis are also part of the item analysis stage of test construction. Alpha tests are conducted to measure internal consistency. Exploratory and confirmatory factor analyses are conducted to determine the number of factors, and whether or not the data fits the model (which indicates construct validity).

The ninth stage of test development is the construction of the final form of the instrument and to perform a validity check. The data from the previous stage is used to design the final form. . . The tenth and final stage of test construction is dissemination. After having designed to final form and established the validity of the instrument, the researcher develops an administration handbook or manual, and determines what the cost of the instrument. The test is now complete and ready for marketing and promotion.

This study will complete the first seven stages of test development consisting of identification of the purpose, operationally defining the construct, preparation of test specifications, item pool construction, determination of response and scoring formats, pilot testing, and field testing. In addition, an exploratory factor analysis will be completed. The resulting preliminary resilience development instrument will be administered with, and scores compared to, the Individual Protective Factors Index in order to establish concurrent validity as well. The remaining phases of test construction will be completed in a follow-up study at a later point in time.

Given that I had to develop and provide support for a new theory (a theory of resilience development) to serve as a foundation and framework prior to attempting to develop this instrument (which could be a separate research project alone), I propose to complete the first seven stages of test construction as originally planned. However, the cross-validation with the IPFI should be reserved for a follow-up validation study that will be conducted at some point in the future. The elimination of this piece of the research
proposal reduces the complexity of the research without sacrificing the main goal of this dissertation, which is to develop the preliminary version of a resilience instrument.

In addition, the original research proposal puts forth four domains of interest to be explored and to serve as a guide for the development of test items: cultural orientation, coping style, life satisfaction, and academic performance. However, to avoid the lengthy process of going through the school district’s humans subjects committee (which I was informed takes between 4 to 6 months on most occasions), I plan to collect data from community centers and churches, rather than high schools. Since data will not be collected in schools, this makes it impossible to gather objective data on the subjects’ academic performance. Therefore, I am proposing to initially examine three, rather than four, domains of interest (cultural orientation, coping style, and life satisfaction), relying on subsequent factor analyses to determine the actual factor structure of the resulting instrument. As previously stated, this revision to the research coupled with the reallocation of the cross-validation to a future study reduces the complexity of this study, and subsequently, number of participants needed for the research. Therefore, I propose to obtain feedback from three to five subjects for the preliminary try-out, and collect data from 50 to 80 subjects for the field test. This dissertation project is designed to serve as the foundation for future research that will result in an instrument that assesses the developmental process of resilience in youth of African descent. After reviewing the literature and averaging the number of items on instruments measuring related constructs, it was determined that the final form should consist of 30-40 items.

Again, I am only proposing these revisions because the circumstances under which the original prospectus was designed have changed significantly. Please let me know if these amendments are acceptable to you.

Respectfully,
Nyamekye Laird
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BIOGRAPHICAL SKETCH

Nyamekye W. A. Laird received her Bachelors of Science degree in Psychology from Xavier University of Louisiana in 1998. She then enrolled in the Florida State University Combined Program in Counseling Psychology and School Psychology in 1998. Her pre-doctoral internship was completed at the Center for Multicultural Training in Psychology at Boston Medical Center in Boston, Massachusetts, a site accredited by the American Psychological Association. Her research and professional interests include resilience, youth of color, and multicultural issues in psychology. In addition to getting her degree in psychology, Ms. Laird is a yoga instructor and a certified master reiki practitioner and teacher.