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ABSTRACT

THE EFFECTS OF LEARNING ABOUT BLACK HISTORY ON RACIAL IDENTITY,
SELF-EFFICACY, SELF-ESTEEM, AND DEPRESSION AMONG LOW-INCOME
AFRICAN AMERICAN MALE YOUTH

by

Quentin L. Stubbins

Chair: Carole Woolford-Hunt

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: THE EFFECTS OF LEARNING ABOUT BLACK HISTORY ON RACIAL IDENTITY, SELF-EFFICACY, SELF-ESTEEM, AND DEPRESSION AMONG LOW-INCOME AFRICAN AMERICAN MALE YOUTH

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Date completed: December 2016

Problem

The literature is clear that African American youth receive a shallow account from parents and schools about Black history. African American male youth from low-income families in particular rarely receive information about Black history. Youth today watch more television than past generations, and African American youth are no exception to this trend. In fact, they watch more television than any other ethnic group. While youth watch television for entertainment, they also absorb new facts and information about the world around them - and ultimately, about themselves. It follows that because Black children watch more television than any other ethnic group, there is greater concern about the content they consume. In this vein, the relationship of television imagery to ethnic identity and development among low-income African

American male youth becomes central. Television media has a long history of portraying African Americans in a negative light. Subsequently, the negative media portrayals of African Americans have impacted their racial identity, self-esteem, self-efficacy and their mental health. No research has been done on the effects of watching a Black History film since *Roots* back in the 1970's. Further research is needed to understand the impact of how watching and learn from a Black history documentary impacts low-income young African American males' racial identity, self-esteem, self-efficacy, and depression.

Method

A mixed study design was conducted for this study. First, a true experimental design was conducted for 20 African Americans males from low-income families. Participants were randomly assigned to a treatment group and a control group. The treatment group (n=10) watched a Black history documentary for six weeks and filled out pretest and posttest measures on racial identity, self-esteem, self-efficacy, and depression. The control group (n=10) completed similar measures as the treatment group, but did not watch the videos. Participants of the treatment group (n=5) continued with the study after the six weeks to answer questions about whether the documentary impacted their racial identity, self-esteem, self-efficacy, and depression in the form of a multiple case study.

Results

The multivariate and univariate analysis of covariance found that the Black history documentary did not impact participants of the treatment groups' racial identity, self-esteem, self-efficacy, and depression. Results indicated the treatment group and the control group had similar racial identity, self-esteem, self-efficacy, and depression scores.

However, the multiple case study found several themes: knowledge of Black history, importance of supporting the Black community, desire to learn about Black history, continuity of African American identity development, higher self-esteem, higher self-efficacy, and mixed emotions, due to watching the Black history documentary.

Conclusions

Watching Black history documentaries can improve young African American males' racial identity, self-efficacy, and self-esteem from high poverty areas. However, the impact of the participants' racial identity, self-efficacy, and self-esteem could not be quantified to the extent in which these variables were impacted. Participant's interview responses provided qualitative insight into the benefit of watching Black history documentaries. As a result the documentary helped participants feel more connected to their ethnic identity, believe that they can accomplish anything they set their mind to, and experience positive feelings about themselves. Furthermore, this study provided implications for mental health professionals who work with African Americans.

Andrews University

School of Education

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A Dissertation

Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by

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Dedicated to my mother

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LIST OF ABBREVIATIONS

ANCOVA	Univariate Analysis of Covariance
CES-D	Center for Epidemiologic Studies Depression
GSE	General Self-Efficacy Scale
IRB	Institutional Review Board
MANCOVA	Multivariate Analysis of Covariance
MIBI-T	Multidimensional Inventory of Black Identity-Teen
RSES	Rosenberg Self-Esteem Scale
SPSS	Statistical Package for Social Sciences

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CHAPTER 1

INTRODUCTION AND BACKGROUND

For over 400 years African Americans have contributed greatly to the development of the United States of America. It was first the African and African American slaves who tilled the grounds to grow crops and build houses. Most of the infrastructures, including the Capital, the White House, and the Washington monument in Washington, D.C., were built with help from over four hundred African American slaves (Holland, 2007). When African and African American slaves were not crafting buildings, they would craft inventions that would impact the world. For example, Granville Woods, also known as the “Black Edison”, created many electrical inventions. Woods’ most famous invention is the “Electric Railway” which helped supply electricity to trains (Sluby, 2004). He is the only African American to have over 50 patented inventions (Sluby, 2004).

Many other African American inventors followed in Woods’ footsteps such as Garrett Morgan, Patricia Bath, and Otis Boykins, to name a few. Morgan created the traffic light and gas mask (Gates & Higginbotham, 2004). Patricia Bath created the laserphaco probe, which removes eye cataracts (Henderson, 1998). Finally, inventor Otis Boykin created the implanted heart pacemaker which prevents heart failures (Smith, 2012). African Americans have impacted business, education, military, arts, entertainment, science, and religion. Learning about the impact of African Americans in

these areas is significant to the empowerment of African Americans and fellow Americans alike. Despite these important contributions, large swaths of the American public remain undereducated about their shared history. This lack of historical literacy extends to African Americans themselves, with far-reaching implications related to self-perception, self-esteem, and self-efficacy.

To begin, the information that African American youth receive is a shallow account of Black history in the public school system (Landa, 2012). Outside of formal education, African American parents also fail to teach their children about Black history as previous generations did (Kitwana, 2002). Without formal avenues of learning, African American youth learn information through the media on how to be an African American (Kitwana, 2002). Mass media proved to be a double-edged sword: it can relay valuable information about the world, but also supplies a steady stream of images and other content to young African Americans that many consider harmful or counterproductive. According to cultivation theory, the more one watches television the more that person will perceive the real world based on common and recurrent messages from television compared to those who watch less television (Morgan et al., 2009).

Despite the challenges of negative messaging, history demonstrates that learning about Black history has been a catalyst for change in American society among African Americans (Asante & Mazama, 2005). Attaining Black history knowledge is critical to the development of young African Americans' racial identity, particularly for young African American males. This is especially pertinent given the 2015 report that indicated suicides by black youth under 12 years old skyrocketed within the past 20 years, particularly among black males (Bridge, Asti, & Horowitz, 2015).

Agreement regarding methods used to teach African American youth about Black history is mostly cohesive: simply lecturing about Black history would be considered boring to the current generation (Rebhorn, 1987). For young African American males to learn about Black history, a visual display -like documentaries or historical films- must be incorporated (Dagbovie, 2010).

African American heroes like George Washington Williams, Booker T. Washington, W.E.B. Du Bois, and Carter Woodson were the first to express the importance of learning about Black history. Carter Woodson created Negro History week back in 1926 with the goal for all, regardless of race or gender, to learn about Black history at every educational level (Pitre, Ray, & Pitre, 2008). Woodson felt that if young African Americans could learn their history it would empower them and elicit change in America. During the Black Power and Civil Rights era, African American communities marched to school boards demanding that public schools teach Black history (Asante & Mazama, 2005). The benefits of learning about Black history began to shape the modern African American community.

The public school system taught about Black history, but only during the month of February on which Black history month was founded in 1976. Eventually, this caused a problem for African American students, as they lamented the lack of African American history taught during the one month celebration. Teachers who repeatedly highlighted the same African American heroes like Martin Luther King Jr., Rosa Parks, and Harriet Tubman every Black history month lost interest among African American students (Holder, 2007; Landa, 2012). In fact, critics of Black history curricula held that public school systems' Black history curriculum is a type of "tourist curriculum" (Sleeter &

Grant, 2003). The schools provide token African Americans that supposedly represent African American identity as a whole (Landa, 2012). The public school system is not providing African American students a comprehensive experience of Black history, and students have not been shy in sharing this fact.

The public school system's ineffectiveness in teaching Black history extends to Black parents and guardians as well. In previous generations, African Americans taught their children Black history: this is no longer the case for many Black families. There is delineation along class lines in this respect: research suggests that low-income African American families are less likely to teach their children about Black history than higher-income African American families (Ford-Paz & Iwamasa, 2012; Peck, Brodish, Mananchuk, Banerjee, & Eccles, 2014). Teaching Black history or culture is a form of racial socialization (Adams-Bass, Stevenson, & Kotzin, 2014). In a similar study, Cunningham and Kliwer (2005) conducted a study among low-income African American families asking what type of racial socialization messages they give their children. Twenty-six percent of the racial socialization messages given to the children were about Black legacy and history. Compared to African American females, African American males receive racial socialization messages about racial discrimination more than any other messages (Caughy, Nettles, & Lima, 2011; Thomas & Speight, 1999).

African American male youth are receiving racial socialization messages that solely focus on racial discrimination, when there is need to also transmit racial pride or Black legacy messaging. Racial discrimination messages reinforce that as an African American male they have to work harder because of the hardships or oppression they will

face in society; messaging and black legacy messaging gives them the tools they need to overcome it.

The present study attempts to help African American male youth from low-income families learn about Black history. Knowledge about Black history in the past has empowered movements like the Civil Rights and Black Power eras (Asante & Mazama, 2005). Learning about Black history will hopefully improve the lives of African American males from low-income families by increasing their racial identity, self-esteem, and self-efficacy through a series of Black history documentary series.

Statement of the Problem

The misinformation and shallow account of Black history from parents and schools has caused young African American youth to learn information about African American culture through television. Stroman (1984a) established that African American youth generally watch television for entertainment and to learn new facts or information. According to more recent research, African American youth watch more television than any other ethnic group (Stroman 1984a; Warren, 2007).

It follows that because Black children watch more television than any other ethnic group, there is greater concern about the content they consume. The media has a long history of portraying African Americans in a negative manner. African Americans on television are likely to be displayed as lazy, poor, uneducated, and incompetent. African American young men are often stereotyped as pimps, gangsters, clowns, absentee fathers, hip hop artists, and athletes (Tyree, 2011). This can significantly impact the racial identity development of young Black men. The negative images or messages received by

African Americans through television have been shown to lower self-esteem and lower racial-esteem (Wade, 2004).

More, African Americans have been confronted with a litany of challenges in their efforts to achieve equality. Despite racism, prejudice, discrimination, and state-sponsored violence, African American culture has remained, on the whole, resilient. Researchers in the past three decades have used a resilience theoretical framework to understand how African Americans “defy the odds” (Masten & Obradovic, 2006; Zimmerman, Bingenheimer, & Notaro, 2002). Resilience factors such as racial-ethnic identity, self-esteem, locus of control, church, family support, and natural mentors have been used by the African American community as protective factors to combat against oppression.

Martin (2008) argued that if African American youth have a positive identity and receive positive socialization messages, they could combat the negative images they view on television. A survey among the national audience and students in high school was conducted on the television miniseries *Roots* in the late 1970s. Interestingly, the high school students with both African American and European American ancestry reported that after watching *Roots*, they read more articles about Black history and watched more television programs about Black history (Protinsky & Wildman, 1979). Moreover, the national audience among the African American community reported that *Roots* impacted their attitudes, knowledge, interpersonal communication, racial pride, and solidarity (Fairchild, Stockard, & Bowman, 1986; Stroman, 1984b).

To the researcher’s knowledge, no other studies have used a survey or questionnaire to understand the impact of an African American documentary or

docudrama since *Roots*. Most of the research that examines the impact of mass media uses theories developed by communication researchers. A few communication theories presented include cultivation theory, social learning, and social identity theory. There is little to no research using resilience theory to study the effects of the media (Adams-Bass et al., 2014; Stroman, 1984b; Stroman, 1991; Ward, 2004).

Resilience theory provides the necessary protective factors needed for African Americans to overcome oppression. The present study will focus on the internal protective factors such as racial identity, self-esteem, and self-efficacy. Researchers in the past discovered that having a higher racial identity, higher self-esteem, and higher self-efficacy promotes resilience and helps overcome oppression (Bandura, 1997; Davis & Gandy, 1999; Mandara, Richards, Gaylord-Harden, & Ragsdale, 2009). The oppression African Americans faced through the centuries placed heavy mental health burdens on them. Researchers argued that urban African American males' exposure to racism, discrimination, and poverty increases their risk for psychological problems (Dashiff, DiMicco, Myers, & Sheppard, 2009; Lindsey, 2010). Living in a high-poverty area can contribute to mental health disorders such as depression and anxiety. The idea of improving the protective factors through Black history knowledge might also impact mental health by lowering mental health symptoms.

Rationale for the Study

The youth of today learn through the media. Learning about Black history through lecturing may not be acceptable to the youth of today. Interestingly, Black history documentaries or docudramas have not been used quantitatively, with gender comparison, since the air of *Roots* back in the late 1970s. Additionally, there has been

little to no research using resilience theory to understand the effects of the media. Moreover, there exists a significant gap in knowledge about the relationship between comprehensive black history curricula and protective factors of racial identity, self-esteem, and self-efficacy that promote resilience. Finally, there is much room for clarity concerning the role of media consumption and its relationship (or lack thereof) to depression among black youth. Overall, it is critical to measure what impact expanded Black history education might have on the current generation of African American youth.

Purpose of the Study

The purpose of the study is to examine the effects of learning about Black history on racial identity, self-esteem, self-efficacy, and depression among African American male adolescents from low-income families' ages 14 to 19 years old at a community center in Cincinnati, Ohio.

Significance of the Study

The knowledge of Black history obtained from the current study will deepen African American males' understanding and interest in Black History. It will improve protective factors to combat racism, stereotypes, and discrimination. Having higher racial identity, self-esteem, and self-efficacy have been shown to help African Americans fight against oppression (Bandura, 1997; Davis & Gandy, 1999; Mandara et al., 2009). It will help young African American males articulate feelings about the significance of their racial identity in a society where stereotypes often cloud perceptions of them. After the video, participants will spend an hour discussing their feelings on the video and what they learned.

In a recent study, researchers found that mental health professionals are less likely to take on African American clients (Kugelmass, 2016; Shin, Smith, Welch, & Ezeofor, 2016). This study will help mental health professionals by stressing the importance for clinicians to learn about Black history. Dr. Lynn Bufka, Associate Executive Director in Practice Research and Policy at the American Psychological Association stated, “Fundamentally, any therapist first and foremost is human, and humans have biases.” (Winerman, 2016; p. 53). She continued, “This is something psychologists need to be attentive to, so we can do our best to ensure that our practices are welcoming and accessible to all.” (p. 53). Mental health professionals learning about Black history will aide them in understanding the struggles of being African American in a society that deems them inferior. As a result, mental health professionals will increase multicultural competence by understanding how African Americans are affected by mental health disorders such as depression and anxiety due to historical oppression. Outside of mental health clinicians, this study may help professors teaching in graduate psychology or mental health programs devote more time to issues of multicultural competence.

Theoretical Framework

The present study is based on resilience theory, which explains a person’s ability to overcome circumstances. Resilience is defined as the individual’s ability to overcome stress and adversity (Kirmayer, Sehdev, Whitley, Dandenaue, & Issac, 2009). The study of resiliency was based on American culture’s premise that one must “pull themselves up by the bootstraps” and succeed through their own efforts (Wright, Masten, & Narayan, 2013). Early research conducted on resiliency started with children and adolescents. This phenomenon of studying resilience with children spans across four decades (Masten,

2007). Resilience research was based on a group of pioneer psychologists and psychiatrists who studied resiliency in children by focusing on the etiology of serious mental disorders while recognizing that some children adjusted well given their exposure to genetic or experiential conditions (Masten, 2001; Masten & Obradovic, 2006). Researchers found that protective factors are used to reduce the risk factors to create a less negative outcome (O'Leary, 1998; Zolkoski & Bullock, 2012). The individual protective factors such as racial identity (Hurd, Sellers, Cogburn, Butler-Barnes, & Zimmerman, 2013; Miller, 1999; Martin, 2008), self-esteem (Bonvillain & Honora, 2004; Mandara et al., 2009), and self-efficacy (Bandura, 1997; Nebbitt, 2009) have been shown to be used in the African American community to overcome adversity (e.g. poverty, parental divorce, parental mental illness, and crime). In development of the resilience theory three models surfaced: compensatory, challenge, and protective. Most researchers use either the compensatory and protective models or both (Zimmerman, Bingenheimer, & Notaro, 2002; Chavous, Smalls, Rivas-Drake, Griffin, & Cogburn 2008; Sellers, Copeland-Linder, Martin, & Lewis, 2006). These models tend to be variable-focused and examine different degrees of risk exposure that can be based on a variety of variables (e.g. stressful life events, socioeconomic status or everyday levels of stress) to predict levels of competence (e.g. social, behavioral, or academic functioning). Person-focused studies tend to be longitudinal in order to track individuals over time (Braveman, 2001). The person-focused studies relate to the challenge model which is typically used for longitudinal studies (Fleming & Ledogar, 2008). The present study uses only the compensatory model. The compensatory model is designed to neutralize the risk factor and places the direct effect on the outcome variables. The resilience factor within the

compensatory model is used to affect the outcome rather than reducing or limiting the risk factor.

In the current model for the present study, the compensatory factor is a documentary about Black history. The Black history documentary serves as a form of racial socialization, which is a protective factor that helps promote resilience. The Black history documentary as the compensatory factor neutralizes the risk factor which is poverty or low-income. The neutralization of poverty prevents a direct effect from the risk factor on the outcome variables racial identity, self-esteem, self-efficacy, and depression. As previously stated, African American males from low-income households receive less racial socialization messages from parents about Black history compared to those from high-income African American families. Since the Black history documentary will serve as the compensatory factor, its primary goal is to directly and independently impact racial identity, self-efficacy, self-esteem, and depression.

Research Question

In the context of the purpose of the study and the theoretical framework, this study seeks to examine the following research question:

1. Does learning about Black history from a documentary affect racial identity, self-efficacy, self-esteem and depression levels among African American male adolescents from low- income households?

Hypotheses

The following 4 hypotheses were derived from the research question:

Hypothesis 1: Participants in the Black history group will have a significant effect on racial identity subscales centrality, private/public regard, assimilation, humanist, minority, and nationalist compared to participants in the control group.

Hypothesis 2: Participants in the Black History group will have a significant effect on self-efficacy score compared to participants in the control group.

Hypothesis 3: Participants in the Black History group will have a significant effect on self-esteem score compared to participants in the control group.

Hypothesis 4: Participants in the Black History group will have a significant effect on depression score than participants in the control group.

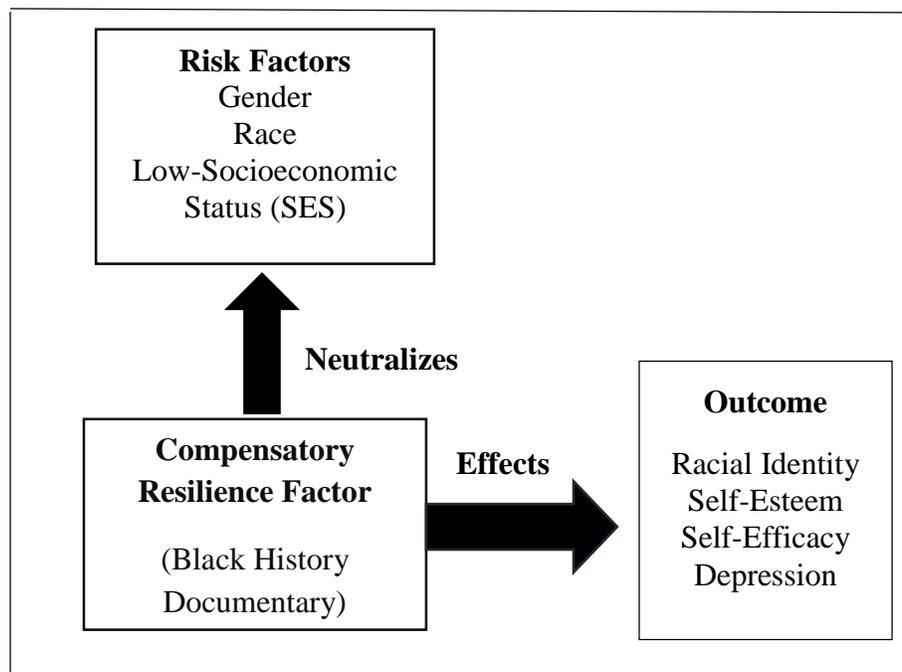


Figure 1. Compensatory Resilience Model

Definitions

Black History- Black history is dedicated to study the contributions and experiences of African Americans (Casement, 2008).

Resilience-An individual's ability to overcome stress and adversity (Kirmayer et al., 2009).

Stereotypes- A generalization about a category of people that is negative and/or misleading and used to predict behavior (Davis & Harris, 1998).

Racism-An institutionalized system of political, social, economic, and cultural that ensures that one racial group maintains power and privilege over all others (Derman-Sparks & Phillips, 1997).

African American or Black- Are terms used interchangeably to refer to an American who has African Ancestry (Ward & Mengesha, 2013).

Racial Socialization-the process in which individuals are taught cultural values and beliefs that pertain to their racial group membership (Berkel et al., 2009).

Black Racial Identity- The significance and qualitative meaning that individuals attribute to their membership within the African American racial group (Sellers, Smith, Shelton, Rowley, & Chavous, 1998).

Self-Efficacy- The belief that one can perform novel or difficult tasks, or cope with adversity in various domains of human functioning (Schwarzer & Jerusalem, 1995).

Self-Esteem- The extent that one likes, values, accepts, and respects oneself at a general level (Rosenberg, 1965).

Depression- A mood disorder where an individual feels sad, empty, and hopeless or appears to others as tearful either most of the day or nearly every day (American Psychiatric Association, 2013).

Risk- An elevated probability of an undesirable outcome (Wright et al., 2013).

Risk Factor-A measureable characteristic in a group of individuals or their situations that predicts negative outcome on specific criteria (Wright et al., 2013).

Protective Factor- Based on attributes or situations that are important for resilience to occur (Dyer, 1996).

Socioeconomic Status (SES)- The social standing or class of an individual or group measured by a combination of education, income and occupation (www.apa.org).

Poverty- Is based on money income before taxes and does not include capital gains or noncash benefits such as public housing, Medicaid, and food stamps. (www.census.gov).

Assumptions

All participants will be from low-income African American families and will be African American male youth, ages 14 through 19 years old. Demographic information will be collected and will include participants' parents education level and income. Participants will answer truthfully and accurately on questionnaires. The participants will know questionnaires and interview answers will be confidential. The questionnaires used in the study to collect data will be reliable and valid. All participants in the study will have little to no knowledge of Black history. African American families from low-socioeconomic status seldom racial socialize their children about Black history.

Limitations

The issues that might arise include: (1) Absence or sporadic attendance: participants not showing up to the six weekly sessions or attending “off and on” throughout the weekly sessions. (2) Converging influences: instruments might not accurately record data. For example, if participants live in a highly concentrated area of African Americans; I would not be able to distinguish if treatment group is high on racial identity due to the video or due to their community/ environment. (3) Passage of time: participant interviews based on documentary viewing were conducted three months afterward. This could have impacted their answers given that the documentary was not “fresh” in their minds. (4) Length of study: the study was six weeks and might not have the same impact as a longer study i.e. a 12 week /3 month session. (5) Mentor effect: participants might be impacted not only by the Black history documentary, but also by the researcher who is an African American male and who is in charge of the study and group discussion that takes place after the documentary. The mentor effect may influence participants to focus more on the principal investigator than the documentary, ultimately impacting effect sizes on the dependent variables.

Delimitations

The study will be delimited to African American males ages 14-19 from low income households in Cincinnati, Ohio.

Summary

In this chapter, the background of the problem was outlined and the present study was introduced. The present study was designed to understand the impact a Black History documentary would have on low-income African American male youth and more

importantly, the effects a Black History documentary would have on young African American males' racial identity, self-esteem, self-efficacy, and depression. The research question and hypotheses were defined in this chapter. The conceptual framework of resiliency theory and assumptions were also presented. Limitations and delimitations were mentioned and key terms were defined.

This dissertation will include six more chapters. Chapter 2 is a review of the literature that focuses on Black history, impact of the media on African Americans, resiliency theory, racial socialization, racial identity, self-esteem, self-efficacy, and using film to teach about Black history. Chapter 3 will focus on the methodology of the current study including the research problem, population and sample, variables, instrumentation, data collection, and methods of analysis. Chapter 4 will present the quantitative data and analysis of the data. Chapter 5 will focus on the qualitative narrative of participant's racial identity. Chapter 6 will contain the qualitative narrative of participant's self-efficacy, self-esteem and depression. Chapter 7 will discuss the results and conclusions found in the current study. It also provides recommendations for future research, and identifies implications for practice for mental health professionals.

CHAPTER 2

REVIEW OF THE LITERATURE

The overview of this literature review contains information regarding the importance of Black history and how it can be used to uplift African American male youth. The beginning of this literature review surveys the history and importance of learning about Black history for the African American. The section “importance of learning about Black history” provides the reader information about how Black history was initiated, how it empowered African Americans, and its current state among African Americans. The next section discusses the negative impact the mass media has had on the African American community and how it affects African American youths’ perspective of themselves and African Americans as a whole. The next section discusses resilience theory and its history among the African American community. The section also discusses several protective factors (e.g. racial socialization, racial identity, self-efficacy, self-esteem, and natural mentors) that contributed to African Americans’ ability to overcome adversity. The final section of this literature review focuses on how Black history films or documentaries can be used to teach Black history and uplift African American male youth.

The History and Importance of Learning about Black History

“Knowledge itself is power”, is an often alluded to quote that originated with English philosopher Francis Bacon. In time, that powerful quote was reduced to

“knowledge is power” (Brown, 1989). Knowledge is powerful, because it can shape or reshape a person’s worldview. For example, before the Enlightenment period during the eighteenth century, people used religion to understand the world around them. The idea that a person was the subject of God’s will was the central theme of that time (Kirby et al., 2000). The Enlightenment period started the rise of science as the method of explanation about the world and people (Kirby et al., 2000). Kirby et al. (2000) argued that this new knowledge or idea about science demonstrated that people are able to comprehend and master their own world. Knowledge provides ideas or information to help people create their own identities, values, and traditions. Knowledge eventually becomes experiences, because one must use their knowledge to make some impact in the world. Our experiences turn into history over time.

History allows us to understand the world through our paths “taken and not taken.” Today we live in a complex world, but history helps us make sense of it. Studying history enables us to explain our current circumstances, gain a sense of meaning, and learn from our mistakes (Balgooy, 2014). The lack of value on studying history prevents one from understanding the context of world events as well as developing a sense of meaning or purpose.

When it comes to obtaining knowledge about Black history among African Americans, there exists a dearth. Black or African-Americans rarely know about their history outside of slavery and civil rights. Shervington (1986) argued that individuals proclaim their Black identity but have little knowledge of their roots. Black History month is a time to celebrate African or African-American heroes who pioneered and shaped America. It is a time to reflect on the resiliency of the African or African-

American people. Black history month within itself is dedicated to study the contributions and experiences of African Americans (Casement, 2008).

Black historical figures such as George Washington Williams who wrote, “History of the Negro Race in America” and Booker T. Washington who published, “Story of the Negro” were first to address the importance of learning Black History (Franklin, 1986). Their books provided an introduction to the African-American experience in America. George Washington Williams and Booker T. Washington were the first to illustrate the history of African Americans. The second wave of Black scholars who made a significant impact on Black historical research were W. E. B. Du Bois and Carter Woodson. W. E. B. Du Bois’s knowledge about African-American history and studies placed him as an expert. Franklin (1986) discussed how W. E. B. Du Bois “roamed” across scholarly fields like history, sociology, anthropology, political science, education, and literature. Du Bois’s knowledge of Africa and America helped him write his masterpiece, “The Negro”. His book provided knowledge about sub-Saharan African cultures, the slave trade, and impact of slavery on Blacks. Carter Woodson was also a dominate figure during the early 19th century and the idea of Black History month first came from Carter Woodson who created Negro history week in 1926 (Casement, 2008; Franklin, 1986). Woodson was the second African American man to receive a Ph.D. in history behind W. E. B. Du Bois (Goggin, 1993).

In Woodson’s earlier writings, he described how Quakers in early America made an effort to teach blacks their history (Crouchett, 1971; Winch, 2014). During the 1750s Quakers engaged in deep introspection; they concluded that one could not be both a Quaker and a slaveholder. These insights lead Quakers to preach about how slavery

violated God's law (Winch, 2014). The Quaker colony at the time believed in teaching free African American slaves Christianity, but also about black history in hopes that African Americans would understand the humiliation that America placed on them and then immigrate back to Africa (Crouchett, 1971). Woodson strongly believed in educating African Americans about their history too, but with different aims: he hoped it would be a vehicle of change for the political empowerment of African Americans (Goggin, 1993). Woodson's objective was "to save and publish the records of Negroes that the race may not become a negligible factor in the thought of the world. Nor should the record of Afro-Americans become a negligible factor in their own thought." (Franklin, 1986; p. 15). These second-generation black scholars provided a way for African Americans to feel and understand that their history mattered. In the founding of the Association for the Study of Negro Life and History in 1915 and the Journal of Negro History in 1916, the importance of learning African American History was bright (Franklin, 1986).

Woodson strongly believed that every educational level should learn about African-American history. Mostly, Woodson was concerned with young African American students' feelings of inferiority, because they were taught to admire other people and despise their own (Selig, 2008). In every social science subject, young black students were sent direct or indirect messages that they were inferior (Selig, 2008).

The idea to teach Black history in schools to African American and European American children was met with opposition. Several arguments developed in opposing the teaching of Black history. Notably, Pitre and colleagues (2008) discussed several arguments around 1926 that opposed the teaching of black history: 1.) Teaching black

history would divide the country 2.) Black history would teach children about race 3.) Learning about Black history would harm African American children. Woodson's counter argument was that learning about black history would not only help African Americans understand themselves, but teach African Americans that they can *do* for themselves (Pitre et al., 2008). He also argued that teaching African American children about their history was important, because they were confronted with race on a daily basis (Pitre et al., 2008). To ignore race was to do a disservice to the children; they did not exist inside a cultural vacuum and would need to navigate the real world where their racial and phenotypical presentation had real-world ramifications. In an agreement with Woodson, Cuban (1970) felt that learning black history aimed to revitalize the African heritage, indicate racism and the race's liberation from it, and define a positive black culture while producing a proud people that can initiate change in society. One scholar holds that Black History should be a part of American history in general.

Afro-American history should be recognized as 'a centerpiece' of American history, that it provides 'a very important context in which much if not the whole of the history of the United States can be taught and studied.' Thus Afro-American history becomes a window onto the nation's history, a vantage point from which to reexamine and rewrite that larger history. This is true not simply because blacks should be included for a more accurate portrait, but more because their inclusion changes many of the basic questions posed, the methods and sources for answering those questions, and the conclusions reached. (Franklin, 1986; p. 5)

Franklin (1986) presented a strong argument for integrating Black history with American history. Advocates for teaching Black history place emphasis on integration, balancing a display of information that will improve race relations and develop racial identity (Cuban, 1970). Despite well-documented evidence that Africans and African Americans literally helped build the foundations of American wealth and infrastructure, the time allotted to acknowledge that history falls short. Some view the fact that Black

history month is in February as an indicator of low-priority and status in a society. It is hard to celebrate a culture that even in today's society is not taken seriously.

Bair (2012) argued that Woodson described the same sentiment during Negro History week back in 1938:

Some teachers and their students have misunderstood the celebration of Negro History Week. They work up enthusiasm during these few days, stage a popular play, present an orator of the day, or render exercises of a literary order; but they forget the Negro thereafter throughout the year. To proceed in such fashion may do as much harm as good. It is a reflection on the record of the race to leave the impression that its history can be thus disposed of in a few days. (p. 66)

Eventually, Woodson's dream that Black history be taught at all educational levels began coming to fruition during and after the Civil Rights movement of the 1960s. African Americans demanded that schools, colleges, and universities include their history, culture, identity, and perspectives in curricula (Asante & Mazama, 2005; Dagbovie, 2010). African American parents and youth marched in cities like Chicago and Philadelphia to school board meetings, demanding that public schools teach Black History courses for a quality education (Dannis, 2002; Traore, 2008).

Woodson was also correct in his assumption that learning about Black History would provide African Americans with a sense of dignity and empowerment. During the Black Power era, learning about Black History was an important tool of psychological, cultural empowerment, and liberation for young black activists (Dagbovie, 2010). A study was conducted in 1994 on the impact of a Black History program with African American students. Students reported that through the Black History program they gained self-respect, empowerment, and leadership characteristics (Pitre et al., 2008). More importantly, learning about Black history provides a sense of an identity. African American youth who understand Black history develop a positive racial identity (Adams-

Bass et al., 2014; Burt & Halpin, 1998). Having a positive racial identity can lead to having higher self-esteem (Mandara et al., 2009) and higher academic achievement (Chavous et al., 2008).

The impact of learning Black History extends beyond present day descendants: while in prison, Malcolm X dedicated himself to learn all he could about Black History. The knowledge obtained about African Americans past changed how he viewed America and the world (Gormley, 2008). Woodson realized that African Americans lacked a sense of purpose and identity because of the negative effects of slavery and Eurocentric philosophies. Woodson believed that if African Americans knew their purpose they could then elicit change in America.

Black history is still taught in public school history curricula, but only during the month of February. Critics of Black history argue the “same old “historical figures are presented (e.g. Martin Luther King Jr., Harriet Tubman, Rosa Parks, and Fredrick Douglass). Consequently, American youth of today are not inspired to learn about Black History. Landa (2012) argued that most schools across the U.S. teach students a shallow account of Black history, highlighting token African Americans with the aim of representing the African American identity as a whole. Sleeter and Grant (2003) called that type of curriculum “tourist curriculum”; where historical figures such as Harriet Tubman or Martin Luther King Jr. are taught as one-dimensional heroes that are seen as perfect and stood up to injustice. African American students have voiced their opinion about not receiving a quality education about Black history:

A student stressed that the Black Panthers and Malcolm X were ignored in school in favor of King, ‘We talk about Martin Luther King but not Malcom X...Everybody knows about Martin Luther King Jr. Another student noted that all they talk about in school is “Dr. Martin Luther King[‘s] famous speech, I Had a Dream. We learned that

back in the second grade. Why are you still teaching us that? Why don't you teach us something else, that's more important. (Dimitriadis, 2005; p. 239)

Not enough Black History is being taught in schools. Unlike English and Math, Black History is not mandatory. . .It is only an elective, which many students are not even aware of. . .Black History is not taught in the in-depth way in which it should be taught in regular social studies classes. That is why Black History courses should be offered to give students a broader and more in-depth view of this neglected area. (Holder, 2007; p. 285)

One student discusses his frustration about Black history through a speech, 'The Enlightenment of Those who Suffer from School System that hypocritically Manipulates Black History in a way that causes a disconnection from Black students and their history': 'In school systems, every February, schools celebrate Black History Month as if that is the only time Black history should be celebrated. You cannot reduce Black history to a month; Black history is inseparable from African history, which is wide in scope. They do not do this to European history. It becomes racist and ignorant when the school system reduces or condenses Black history. I do not think schools should use Black History Month as the only time to talk about the historical genius of Black people'. (Noldon, 2007; p. 638)

African American youth desire to learn about Black history, but the public school history curriculum diminishes their interest. It would seem Woodson's dream of all students regardless of race and gender receiving a quality Black history education is not feasible. However, the public school system is not the only one to blame. The mass media has provided negative images of African Americans through rappers, athletes, and comedians. These stereotypes extend to the 19th century minstrel shows that featured European American actors in blackface. Young African Americans can be inspired by more negative stereotypes because they appear to foster wealth and fame. Education is no longer the ideal – or most efficient - route to success. African Americans in the past have leaned heavily on Black history to learn how to overcome struggle and strife to become a success (Freeman, 2003). Now African American youth depend heavily on the media to provide a depiction of what success in America looks like.

The lack of education about Black history extends to the home front. When it comes to the African American family, parents rarely teach children about Black history. Previous studies discovered that African American youth from low-income families teach their children less about Black history than African American families from high-income backgrounds through racial socialization (Ford-Paz & Iwamasa, 2012; Peck et al., 2014). Learning about Black history is a form of racial socialization (Adams-Bass et al., 2014; Cunningham & Kliewer, 2005; Demo & Hughes, 1990). A study involving low income, inner city African American parents reported that 26% of their racial socialization messages were about Black legacy and history (Cunningham & Kliewer, 2005, as cited in McCreary, Cunningham, Ingram, & Fife, 2007; p. 501).

More, researchers have discovered that racial socialization messages among African American parents differ between their sons and daughters. African American parents teach their sons racial socialization messages that are about overcoming racial discrimination (Caughy et al., 2011; Thomas & Speight, 1999) whereas daughters receive messages about racial pride, pursuing education, and independence (Peck et al., 2014; Thomas & Speight, 1999). Public schools and low-income African American parents are not sending the message of the “importance” of Black history to young African Americans, especially to males. The increase of negative imagery through the mass media sends mixed messages to Black youth about the historical accomplishments and current relevance of African American culture.

In conclusion, young African American males from low-income families are not being taught about Black history. The reasons are primarily rooted in the dearth of quality information from schools, negative messages from the media, and lack of parental

initiative in Black history education. If African American males are not being taught about their heritage, how will they develop an identity, overcome adversity, and achieve dreams? Dagbovie (2010) argues that there is a great cultural divide between the elders of the civil rights era and the “hip hop” generation. It is important that today’s generation reconnects with its ancestral history.

In the next literature review sections, I will address the impact of the media on African American males, resilience theory, risk/protective factors, and use of media to teach Black History in an effort for the current generation to reconnect with its historical past through a Black History mini-series documentary.

Impact of the Media on African American Youth

On average adolescents can watch up to roughly 6.5 to 7.5 hours of television each day (Rideout, Roberts, & Foehr, 2005; Roberts, Foehr, Rideout, & Brodie, 1999). Roberts et al. (1999) discovered that European American youth watched an average of 2 hours and 48 minutes of television and African American youth an average of five hours. African Americans in general consume more television than any other racial group (Lee & Browne, 1995; Rideout et al., 2005; Stroman, 1984b; Warren, 2007). In the past African American youth received their information about values and culture through family and church, but have switched to the media and peers for the majority of their information (Kitwana, 2002).

African American youth from low-income families watch more television than African American youth from higher income families (Allen & Bielby, 1977; Orange & George, 2000). Today’s adolescent media consumption goes beyond the television, given new technological advances like personal computers, Internet and cell phones (Stroman

& Dates, 2008). Rideout et al. (2005) conducted a study surveying over 2000 children's media habits ages 8 to 18. Children in the United States living in homes had three televisions, four CD or tape players, three radios, three vcr/dvd players, two video game consoles, and one computer. Roughly 68% of those children and adolescents had a television in their bedroom (Rideout et al., 2005).

The majority of African American youth use television for entertainment as well as to learn new facts or information (Stroman, 1984a). For example, during adolescence dating becomes important for interacting with the opposite sex. African American youth may use rap videos as a way to learn how to engage with boys or girls (Bryant, 2008). In this example, television can be seen as providing role models and examples that can negatively affect African American youth attitudes and behaviors (Stroman, 1991). Rap or hip hop videos often include violence, aggression, drugs, and risky sexual behavior. Young African American men are being socialized to these behaviors. Johnson, Jackson, and Gatto (1995) discovered that African American youth exposed to rap videos were more likely to endorse violence, aggression, and violence towards women.

This is especially problematic since African American children's media "diet" is not monitored to the same extent as other children's. Lee and Browne (1995) conducted a study examining the attractiveness of the television and radio towards sports advertisements among 161 African American youth aged 12 to 18. It was discovered that 75% watched three or more hours on weekdays and 40% of participants stated that they could stay up as long as they wanted. The unlimited exposure to television was related to perceived influence among the African American participants (Lee & Browne, 1995).

Television and other media outlets provide young African American males negative messages about the African American community.

Negative imagery of African Americans is not new however. Before radio and television, Americans passed (entertainment) time by viewing theater minstrel shows. Minstrel shows began in the middle to late nineteenth century. These shows were performed by European Americans for European American audiences only. Minstrel shows arose from African, European, and American cultures (Richards, 2013).

Interestingly, minstrel shows were not just designated to those specific geographic regions, but other places such as Germany (Wipplinger, 2011) and Australia (Waterhouse, 1990). When American minstrel shows began in the nineteenth century, it placed emphasis on portraying European Americans in a positive light. It promoted characters like the *Yankee*, “who possessed the good traits of Europeans stripped of their decadence, pretension and corruption represented by the American everyman, arisen and triumphant” (Toll, 1974; p. 14) and the *Frontiersman*, who was a strong man with superpowers who could overcome any obstacle (Toll, 1974).

As political issues brewed around slavery and African Americans’ proper place in America, the minstrel shows began to change based on the opinions of the audiences. Toll (1974) argued that before these issues, minstrel shows treated blacks as common people. For example, European American actors in blackface portrayed blacks as hunters, fishermen, young lovers flirting, and black frontiersmen. Once the political issues began to arise, the diversity of African American characters dwindled and only the happy slave and incompetent black remained as characters (Toll, 1974). These parodies of African American lifestyles employed broad racial dialects and exaggerated mannerisms (Fee,

2003). For example, T. D. Crow who created famous black caricature *Jim Crow*, based his performance on watching a disheveled black street performer clad in baggy rag clothing, who danced and sang (Coleman, 1998; Dunson, 2011). Toll (1974) held that several black caricatures were created based on influence from African American culture, although the result of these black caricatures were twisted and distorted (Toll, 1974).

As white performers in blackface acted out caricatures of African Americans and plantation life, they began to change the public's perception of blacks (Toll, 1974).

Dunson (2011) argued that these caricatures came at the expense of blacks because of denied access to venues - of which African American performers were powerless to stop. The demand for these degrading caricatures aided the evolution of American racial stereotypes (Toll, 1974). The minstrel show created black caricatures such as Jim Crow, Sambo, and Uncle Tom. "Sambo" or "Coon" described as the "happy slave" was lazy, sung, danced, and engaged in trickery (Coleman, 1998). "Uncle Tom", described as ensuring the welfare of the master, accepting submissive role to whites, and always refused to run away or revolt (Coleman, 1998).

As the Civil War came to a close, slavery ended and African Americans looked forward to the many opportunities that awaited them. These opportunities included farming, rising industrial state, service industry, business, and of course theater (Coleman, 1998). Black minstrel performers held that their rendition of Uncle Tom, Sambo, and Jim Crow was better than white performers in blackface (Coleman, 1998). Coleman (1998) argued that, "it was a dangerous lie, full of fallacy, to say that your acting was in fact true behavior. It meant these actors were not acting and that Whites

were right about Blacks all along. Thus, it was fine for Whites to believe that African Americans were little more than animals because Blacks were now confessing it” (p.50).

As the nineteenth century came to a close, America’s foray into new mediums of entertainment brought with it new ways of depicting African American inferiority; but this time, in the form of silent movies and radio. During the transition from radio to television, several other negative stereotypes about African Americans arose. The “Mammy”, a fat, jolly, nurturing, self-sacrificing, and subordinate (Coleman, 1998; West, 2008); “Jezebel” a sexually aggressive, immoral, and female predator (Coleman, 1998; West, 2008); “Sapphire”, a sassy ‘hand on hip’, loud mouth, who tells people off and spouts her opinion while chastising the Black male (Jewell, 1993); and the “Savage”, described as dangerous African males ‘running wild’, destroying white civilization, and defiling white women as depicted in 1915 film *The Birth of a Nation* (Brown & Stentiford, 2008). During the remainder of the 20th century African American television shows such as *Good Times*, *The Jeffersons*, *Family Matters*, *Martin*, *Living Single*, and *The Fresh Prince of Bel-Air* would consistently rehash these negative stereotypes of African Americans (Coleman, 1998). *The Cosby Show*, *Frank’s Place*, and *A Different World* were part of the few African American shows that painted African Americans in a positive light (Coleman, 1998).

During the 21st century, new stereotypes of African Americans emerged. Stereotypes of African American women include the “welfare mother”, “angry Black woman”, and the “gold digger” (Tyree, 2011). Stereotypes of African American men include clown, pimp, and absentee father (Tyree, 2011). Reality television has caused an increase in negative stereotypes of African Americans (Tyree, 2011). News coverage of

African Americans committing acts of crime perpetuates these stereotypes that African Americans are criminals or thugs. African Americans are underrepresented in sympathetic roles of victim or law enforcer, but overrepresented as perpetrators of violent crimes compared with arrest rates (Entman & Gross, 2008). These negative messages and imagery of African Americans can have a significant negative effect. According to cultivation theory, the more one watches television the more that person will perceive the real world based on common and recurrent messages from the television than those who watch less television (Morgan, Shanahan, & Signorielli, 2009).

Ward (2004) stated that since African Americans have a higher frequency of media use, they might believe they are inferior and that being African American is bad. African Americans' feelings of inferiority can lead to low-self-esteem and low racial-esteem (Ward, 2004). Tan and Tan (1979) found that the more African Americans watched television, the lower their self-esteem. In order to combat the negative messages and imagery that the media throws at African Americans, Martin (2008) suggested that youth must develop a strong racial identity. The combination of racial identity and socialization can promote resiliency that can counteract the effects of the media's negative imagery and messages of African Americans (Martin 2008; Miller, 1999). Martin (2008) held that African American youth need development in their self-pride (i.e. defines him/herself with regards to race) and self-regard (i.e. judgment of their race) which may protect them from racism, discrimination, and mental distress. Having a positive racial identity can help African American youth fight off the media stereotypes and images assigned to them.

The idea to increase racial pride and socialization to promote resiliency against the effects of media is an interesting concept. Previous studies have examined the impact of media on racial identity and racial socialization (Adams-Bass et al., 2014; Bryant, 2008; Davis & Gandy, 1999). Most of these studies use cultivation theory, social learning theory, and social identity. Stroman (1984b) noted that communication researchers devoted a considerable amount of time understanding the effects of mass media. When studying mass media, most of the theories come from communication theories. Subsequently, the process of finding a resilience framework that uses any form of media has been a difficult challenge. The literature suggests that there is little to no research in the communication or psychology field that has used a resilience conceptual framework to understand the effects of mass media (Adams-Bass et al., 2014; Stroman, 1984b; Stroman, 1991; Ward, 2004). Using a resilience framework to address racial identity and other resilience factors through the use of positive media could be beneficial to the African American community as a whole, but especially Black youth. This would help add to the existing literature about the effects of mass media by showing a Black history documentary through a resilience framework and its impact on resilience factors.

Resilience Theory

Originally the study of resiliency was based on American culture's premise that one must "pull themselves up by the bootstraps" and succeed through their own efforts (Wright et al., 2013). This idea was influenced by author Horatio Alger's many "rag to riches" stories of young boys. Researchers have studied resilience across many disciplines including medicine, education, human development, and psychology (Lesdesma, 2014, Masten & Obradovic, 2006). These disciplines have defined resilience

in several different ways. The field of medicine has defined resilience as a person's ability to recover quickly or resist a disease (Thoma, 2014). Educational resilience was defined as the heightened success in school among other life accomplishments, despite environmental adversity (Wang, Haertel, & Walberg, 1993). Researchers in the human development field define as relation to positive adaptation in the context of adversity, emphasizing a developmental systems approach (Masten, Cutuli, Herbers, & Reed, 2009).

In the psychology field, resilience is defined as an individual's ability to overcome stress and adversity (Kirmayer et al., 2009). The basis of resilience is that it must have risk and protective factors that produce a positive outcome, reduce or avoid a negative outcome (Fergus & Zimmerman, 2005). For the purpose of the current study, I will use the psychological definition of resilience: an individual's ability to overcome stress and adversity. The stressors individuals face can be tragedy, trauma, adversity, and hardship (Newman, 2005). Early research conducted on resiliency started with children and adolescents. This phenomenon of studying resilience with children spans across four decades (Masten, 2007). The first wave of resilience research was based on a group of pioneer psychologists and psychiatrists who studied resiliency in children by focusing on the etiology of serious mental disorders while recognizing that some children adjusted well given their exposure to genetic or experiential conditions (Masten & Obradovic, 2006; Masten, 2001). These early resilience studies described children as invulnerable (Anthony, 1974) or invincible (Werner & Smith, 1982). According to Masten (2001), the recognition and study of resilient children changed assumptions and deficit-focused models about children with disadvantages and/or adverse circumstances.

The first wave focused on the resilient individual while the second wave of research concentrated on detecting protective factors associated with resilience (Masten & Obradovic, 2006). The third wave attempted to promote resilience through prevention, intervention, and policy as welfare concerns of children growing up in adverse conditions arose (Masten & Obradovic, 2006). Masten (2001) discussed two distinct approaches to studying resilience: *person-focused* and *variable-focused* studies. The person-focused model examines children and adults who have adapted to stressful situations: groups are compared to understand the factors involved that helped them adapt. Person-focused studies tend to be longitudinal in order to track individuals over time (Braveman, 2001). The variable-focused studies examine different degrees of risk exposure based on a variety of variables (e.g. stressful life events, socioeconomic status, daily stress levels) to predict levels of competence (e.g. social, behavioral, or academic functioning). Those two approaches created waves of research that produced three different resilience models: (a) the compensatory model, (b) the challenge model, and (c) the protective factor model. The compensatory and protective factor models are the most consistent models used in risk/resilience research (Sellers et al., 2006).

The *compensatory model* focuses on resilience as a factor by neutralizing exposure to risk, thereby placing the resilience factor as a direct effect on the outcome (Fleming & Ledogar, 2008; Ledesma, 2014). The resilience factor is used to affect the outcome rather than reducing or limiting the risk factor. For example, Zimmerman and colleagues (2002) conducted a study on how natural mentors play a role in adolescent lives. The study used a compensatory model of resiliency theory, and found that adolescents who had natural mentors were less likely to smoke marijuana or engage in

nonviolent delinquency. A natural mentor is compensatory in the sense that it is directly and independently associated with lower risk of using marijuana or engaging in nonviolent delinquency. Sellers et al. (2006) conducted a study with African American adolescents using a compensatory model examining racial discrimination as the risk factor and racial identity as the protective factor with the outcome variables of depression, perceived stress, and psychological being. Researchers found that racial discrimination was associated with high depression levels. African Americans who had positive attitudes towards African Americans had lower levels of depression and higher level of psychological well-being (Sellers et al., 2006). When using a compensatory model most researchers have generally analyzed the data using a multiple regression (Guion, 2011).

The *challenge model* is the idea that an individual's exposure to different levels of risk can help them learn how to overcome their circumstances (Fleming & Ledogar, 2008). Both low and high levels of risk can be directly associated with negative outcomes; however the adolescent, if exposed to *moderate* levels of risk, can persevere enough to achieve positive outcomes (Fleming & Ledogar, 2008). Interestingly, the challenge model is typically used for longitudinal studies. For example, researchers use the challenge model to track adolescents who are annually exposed to risk by attempting to learn how they deal with future adversities from previous exposure to them (Fleming & Ledogar, 2008). The *protective model* is used to examine the interaction between protective factors and risk factors (Zolkoski & Bullock, 2012). The protective factors are used to reduce the risk factors to create a less negative outcome (O'Leary, 1998; Zolkoski & Bullock, 2012). For example, adolescents who have natural mentors produced higher

positive school attitudes than adolescents who did not have a natural mentor (while considering normative school attitudes as a risk factor) (Zimmerman et al., 2002). Some studies have used both a compensatory and protective resilience model within the same study (Chavous et al., 2008; Zimmerman et al., 2002). The compensatory and protective models are considered to be variable focused studies, whereas the challenge model is considered a person-focused study.

The irony of studying resilience is that it was based on the premise of achieving the “American Dream”. In theory, achieving the American dream makes sense: a man who has nothing works hard to rise to greatness; but the reality of the American Dream is much more complex, often proving itself to be elusive - if not impossible for many. African Americans are a prime example of a group that has faced constant adversity. One of the biggest systems of oppression African Americans faced was the southern law known as Jim Crow. The Jim Crow laws forced white supremacy on African Americans thus preventing African Americans from political and legal rights (Zastrow & Kirst-Ashman, 2009). In standing up to the Jim Crow law, African Americans faced burnings, beatings, and lynchings (Zastrow & Kirst-Ashman, 2009). The Jim Crow laws caused over a million African Americans to migrate to the north where job opportunities were available due to the First World War (Painter, 2007). The North ensured that inequality towards African Americans continued by providing low-wage jobs to African Americans and refusal to sell housing property to them (Franklin, 1997).

The constant experiences of discrimination and racism towards African Americans placed them at a significant disadvantage compared to their European American counterparts. The negative effects of discrimination and racism forced African

American families into areas that were impoverished. African Americans' ongoing experience with discrimination, racism, and prejudice prompted social researchers studying resilience to focus on risk factors African Americans faced on a daily basis. The term "risk factor" is defined as a characteristic in a group of individuals or their situations that predicts negative outcome on specific criteria (Wright et al., 2013). Examples of risk factors are premature birth, parental divorce, poverty, parental mental illness, and child maltreatment (Wright et al., 2013). One of the leading risk factors among urban African Americans is growing up in poverty and the accordingly, the consequences associated with living in poverty (Belgrave & Allison, 2013; Roseberry-Mckibbin, 2010). Poverty is associated with high crime rate, lack of health resources, under-funded schools, and unemployment (Roseberry-Mckibbin, 2010). The barriers many African American male adolescents face are the legacy of an American economic and political system created to disenfranchise them.

More, according to the U.S. Census Data there are over 300 million people living in America; African Americans make up about 13.1% of the population in America. However, the U.S. Census Bureau reported that about 56% of Black youths live in single parent homes (U.S. Census Bureau, 2008). African American adolescent males are more likely to grow up in impoverished neighborhoods and subsequently often live in single parent homes.

The issues that arise from young black males growing up in poor neighborhoods account for behavioral, psychological, and academic problems (Taylor, 2010; Wong, Eccles, & Sameroff, 2003). African-American young males who do not "make it out" of poor neighborhoods tend to drop out of high school, join gangs, go to prison, or die early.

According to the National Center for Educational Statistics (2012), young African American males have an 8% high school dropout rate compared to European Americans with 4% high school dropout rate. It is fair to say that the high school dropout rates for African Americans have significantly decreased since 1980 when it was closer to 19.1% (National Center for Educational Statistics, 2012). Some scholars argue that the dropout rate mentioned for African Americans males of 8% is an illusion. Burd-Sharps, Lewis, and Martins (2008) argue that roughly 20.5% of African American males will drop out of high school. States with the highest dropout rates are Arkansas, Louisiana, Alabama, California, Kentucky, Texas, and Mississippi (Burd-Sharps et al., 2008). With higher than normal drop out rates, the likelihood of run-ins with the penal system becomes more likely. Nealy (2008) reported that an estimated 1.5 million African-American males are in prison and another 3.5 million on probation. According to Burd-Sharp et al. (2008) 60% of African American high school dropouts will have spent time in prison by age 35. African-American males make up 70% of the total prison population (Nealy, 2008). Going to prison in the Black community for some young men is considered a rite to passage straight to manhood (Liddle, Jackson-Gilfort, & Marvel, 2006).

The staggering statistics associated with African American young men living in poverty gave rise to attempts at understanding what coping factors are used to overcome these circumstances. Researchers have found several protective factors that African Americans utilize to combat the risk environments encountered on a daily basis. The term protective factor is based on attributes or situations that are important for resilience to occur (Dyer, 1996). The protective factors that have been associated with African Americans are broken down from individual, family, and community factors. The

individual protective factors are racial-ethnic identity (Hurd et al., 2013; Martin, 2008; Miller, 1999), self-esteem (Bonvillain & Honora, 2004; Mandara et al., 2009), self-efficacy (Bandura, 1997); Nebbitt, 2009), locus of control (Lee, 2012; Wood, Hillman, & Sawilowsky, 1996), religion/spirituality beliefs (Murphy et al., 2000), and racial socialization (Neblett et al., 2009; Peters, 1985). The family protective factors are family support (Martlin, Molock, & Tebes, 2011) natural mentors (Zimmerman et al., 2002), and peer support (Doll, Jew, & Green, 1998). The community protective factors are church and local organizations (Simmons & Vaughn, 2010). All of these protective factors in the literature of risk and resilience are important in the African American community. The literature review will focus on only a few of the individual protective factors: racial-ethnic identity, self-efficacy, and self-esteem as the outcome variable for the present study. Racial socialization will also be used as a compensatory protective factor, but utilized through a series of documentaries that teach about Black history.

Racial Socialization

The basic premise of socialization is that it is a process in which individuals are taught values and beliefs that pertain to their group membership. It involves variety of messages sent by a broad array of sources for an individual to understand the world around them. For example, children's experiences through play promote understanding of their world. The child learns through play to consider peers' point of view, develop social abilities, and build rapport with others (Saracho & Spodek, 2007). The child's play experience teaches the child to become a social individual that learns to carry a conversation, create emotional ties, and become a member of different groups in different environments (e.g. home, neighborhood, and school). The process of socialization for the

child begins at infancy with the parents and continues on throughout life with other family members, peers, and society (Thomas, 2007). The socialization process between parents and children is a strong researched topic spanning across several decades (Duvall & Motz, 1967; Goldberg & Goldberg, 1989; Meltzer, 1935; Pugliese & Tinsley, 2007). According to Bell (2008) parents or others' socialization of children ensure that the child's behavior, attitudes, skills, and motives are appropriate to their role in society.

The socialization process between African American families and European American families are different. Single-parent African American mothers often express to their sons the dangers of growing up as an African American in America. Peters (1985) argued that African American families are incorporating race into the socialization process to raise not just an American, but a *Black or African* American whose experiences are different than other Americans. Harrison (1985) surmises that African-American parents added race to the socialization process to counteract their children's encounter with hostile environments and to ensure their child was comfortable with their racial identity. The term racial socialization was broadly defined by Thornton, Chatters, Taylor, and Allen (1990) as specific messages and practices that provide personal, group identity, intergroup and inter-individual relationships, and position in the social hierarchy. In recent literature racial socialization has been defined specifically as the process in which individuals are taught cultural values and beliefs that pertain to their racial group membership (Berkel et al., 2009).

The teaching of racial socialization by African American parents or caregivers has significant benefit to African American children and adolescents. One of the benefits is that racial socialization develops youth's racial identity (Demo & Huges, 1990; Neblett et

al., 2009). Previous studies have discovered a positive relationship between racial socialization and racial identity (Adams-Bass et al., 2014; Demo & Huges, 1990; Thompson, Anderson, & Bakeman, 2000). African American youth who receive racial socialization messages from parents or family members increase their racial identity (Adams-Bass et al., 2014). Racial socialization can help African American youth combat discrimination. In a study conducted with 361 African American adolescents who experienced racial discrimination, participants who reported high positive patterns of racial socialization were able to fend off negative effects of racial discrimination (Neblett et al., 2008). African American youth high in racial socialization are less likely to engage in delinquency and violence (Burt, Simons, Gibbons, 2012; DeGruy, Kjellstrand, Briggs, & Brennan; 2011). Racial socialization has also helped African American youth build academic self-efficacy. Huges, Rivas-Drake, Witherspoon, and West-Bay (2009) conducted a study with 805 African American and European American students who received racial socialization messages to prepare for academic and behavioral outcomes. African American youth who received more racial socialization messages improved their views about themselves and their racial group. These findings also showed that having a positive view of yourself and ethnic group provided a more favorable academic and behavioral (e.g. antisocial behavior) outcome (Huges et al., 2009). Racial socialization develops racial identity, combats discrimination while improving academic and behavioral outcomes.

While racial socialization is an important component in the development of young African American males, it is severely lacking among low-income African American parents and their children. Previous studies found that lower income families were less

likely to teach their youth racial socialization practices compared to higher income families (Peck et al., 2014; Thornton et al., 1990). When intentional socialization does occur in African American families, parents provide their children with a variety of racial socialization messages. A study found that the most common race-related messages that African American parents told their children were acceptance of mainstream culture and equality (74%), racial pride (58%), how to cope with discrimination (45%), appreciation of Black legacy and history (26%), relying on spirituality (20%), and (19%) preparation for discrimination (Cunningham & Kliewer, 2005 as cited in McCreary et al., 2007; p. 501). The dearth of home-based Black history messaging to youth is surprisingly low, hovering around 26%. But it also presents an opportunity: we know that African American families disproportionately reside in low-income neighborhoods associated with high crime rates, lack of health resources, poorly funded schools, and unemployment (Roseberry-Mckibbin, 2010). However, given the research about the positive impact of racial socialization, better home-based messaging in this area could be a useful weapon in the fight for better outcomes of Black boys. The challenges of course, are much more nuanced. Since many of these youth live in single parent homes, the combination of maintaining a house and a job reduces the time the parent can teach their youth racial socialization practices (McLanahan, 1985). African American young men are primarily only receiving racialization messages that focus on dealing with racial discrimination (Caughy et al., 2011; Thomas & Speight, 1999). To see better outcomes, the messaging should be broader. Caregivers must transmit comprehensive knowledge about slavery, civil rights, and important historical Black figures to help facilitate appreciation for African-American culture (Brown, 2008; Brown & Tylka, 2010).

Put simply, African American parents' racial socialization practices with their sons are not enough. The negative racial socialization messages received by the schools and media can be overpowering (Winkler, 2008). The negative messages received by the media can change the way African American youth think and feel about themselves. Negative images of African Americans in the media make African Americans feel that they're unimportant, do not count, and do not matter (Stroman, 1991). Research suggests counteracting negative messages or images by media is best accomplished using prosocial media (Kirsh, 2005). Strasburger, Wilson, and Jordan (2009) described that prosocial media can be socially helpful by promoting (e.g. altruism, acceptance of diversity, and cooperation) or personally helpful (e.g. calming fears, engaging in safer sex practices and eating healthier). Learning about Black history through media can be rewarding. Howard, Rothbart, and Sloan (1978) discussed that African Americans who reviewed the television miniseries *Roots* learned about Black psychology and strength of the African American people. *Roots* impacted African Americans' attitudes, perception, interpersonal communication, knowledge, and emotions (Stroman, 1984b).

The knowledge obtained from using Black history documentaries or videos may be helpful in impacting fellow protective factors like racial identity, self-efficacy, and self-esteem. Using Black history documentaries as prosocial media may help the current generation to not only connect with their ancestral history, but to connect the critical contributions of African Americans to American progress and development. To the knowledge of the researcher, no studies have been conducted using Black history documentaries to enhance protective factors that will promote resilience among African American male adolescents. A few studies have used questionnaires to assess racial

socialization practices among parents and adolescents (Caughy et al., 2011; Neblett et al., 2008; Peck et al., 2014). Other studies have examined the socialization effects of media on African Americans youth (Stroman, 1984a; Ward, 2004). This study would be the first to use Black history documentaries as a specific racial socialization practice among African American youth to determine the effects on racial identity, self-efficacy, and self-esteem, and depression.

Racial Identity

Identity development occurs during the adolescent stage. The question is asked, “Who am I?” According to Erik Erikson (1968) one’s development of their identity is a critical psychosocial task of adolescents. Reconciling the identities imposed on them by family and society challenges the adolescent. The goal is to gain control and search for an identity that provides satisfaction, feelings of industry, and competence with the individual. The history of African-Americans in the American society is that they’ve have had to develop an identity which is not their own. In earlier times, American, African or African Americans had to reject their culture and accept the Eurocentric culture. In accepting the Eurocentric culture African and African-Americans put on a false identity. Cross (1991) argued that his purpose in creating the five stages of Black racial identity development was to counteract that Eurocentric identity and transform it to an Afrocentric identity. The five stages of Black racial identity development are (Cross, 1971 a, b as cited in Bridges, 2011):

(1) *Pre-encounter*, in which an individual rejects one’s own culture and accepts the norms of White society; (2) *Encounter*, where events occur that open an individual’s eyes to one’s own culture and the way it has been oppressed; (3) *Immersion-Emersion*, where individuals immerse themselves in African American culture and reject the dominant White culture; (4) *Internalization*, where individuals accept their

African heritage, while also accepting the traditions, beliefs, and values of other cultures; and (5) *Internalization-Commitment*, characterized by positive self-esteem, ideological flexibility and openness to one's Blackness. (p. 151)

Cross's model of racial identity examined the degree to which African Americans move from negatively viewing their race to fully embracing their race. The *Racial Identity Attitudes Scale (RIAS)* created by Parham and Helms (1981) was based on Cross's model. Phinney (1992) created the *Multi-group Ethnic Identity Measure (MEIM)* that assessed positive ethnic attitudes, ethnic identity achievement, and ethnic behaviors. Several other measures have been developed over the years assessing either racial identity or ethnic identity. However, researchers have interchanged racial and ethnic identity for years (Chavez & Guido-DiBrito, 1999; Smith, Smith, Levine, Dumas, & Prinz, 2009). It is important to discuss the differences between racial and ethnic identity. Chavez and Guido-DiBrito (1999) discussed that racial identity is a sense of group or collective identity based on the shared heritage with the racial group as a social construct.

Ethnic identity is viewed as an individual's identification with 'a segment of a larger society whose members are thought, by themselves or others, to have a common origin and share segments of a common culture and who, in addition, participate in shared activities in which the common origin and culture are significant ingredients'. (Yinger, 1976, p. 200 as cited in Chavez & Guido-DiBrito, 1999)

These segments within culture that construct a person's ethnic identity might involve faith, religious identification, tradition, and language. Racial identity could be defined as a person's biological origin and the activities in society that associate them with their biological origin. It appears that racial identity is focused more on a group identity, whereas ethnic identity is focused on individual identity based on cultural values, behaviors, and beliefs of that cultural group (Chavez & Guido-DiBrito, 1999). Smith et al. (2009) combined both racial and ethnic identity by defining it as

acknowledgment of one's sense of belonging based on perceived shared physiology with shared common values, beliefs, and practices.

In America, racial or ethnic identity has been exclusively focused on the identity of Whites (e.g. cultural framework, beliefs, and values) while being coined "Standard American Culture" (Chavez & Guido-DiBrito, 1999). African Americans lose out on what it means to be an African American in America, which can affect subsequent African American youth. The African American community has a rich tradition and heritage, but when bombarded with Eurocentric values and traditions, it is easy to lose sight of what significance African American contributions provide to America. The current study will focus on racial identity based on the questionnaire or measure used by Sellers's et al. (1998) definition of racial identity, which is the significance and qualitative meaning that individuals attribute to their membership within the African American racial group.

Having a positive racial identity can be used to combat life struggles for young African-Americans (Martin, 2008; Miller, 1999). Miller (1999) discovered that having a positive racial identity protects African Americans against racism and discrimination. Martin (2008) suggested that in order to combat the negative imagery or media messages, one must develop a strong racial identity. Racial identity cannot develop if positive racial socialization messages are not being provided to the youth (Martin, 2008; Miller, 1999). Racial identity development has been examined through many measurable constructs, but none more important than the *Multidimensional Model of Racial Identity (MMRI)*. The *MMRI* was created based on two former approaches that looked at racial-ethnic identity: (1) universal properties of associated with racial-ethnic identity and (2) qualitative approach that examines the meaning of being African American (i.e. cultural and

historical experiences of being African American). Sellers et al. (1998) created the *MMRI* and it examines four dimensions: salience of identity, centrality of identity, ideology associated with identity, and the regard with which the person holds the group associated with the identity. *Racial salience* is based on one's race as a relevant part of one's self-concept during a particular moment or situation. *Racial centrality* is how one defines himself or herself with regard to race. *Racial regard* is based on the person's affective and evaluative judgement of his or her race in a positive or negative way. Racial regard is broken down into private and public regard. *Private regard* is how one feels towards one's own race and *public regard* is how one thinks others view African Americans. Finally, *racial ideology* refers to the beliefs, opinions, and attitudes one has based on the way they feel the members of their race should act (Sellers et al., 1998). Racial ideology has four dimensions: nationalist, oppressed minority, assimilation, and humanist.

The *MMRI* eventually evolved into the *Multidimensional Inventory of Black Identity (MIBI)*. The *MIBI* focused only on three dimensions centrality, regard, and ideology (Scottham, Sellers, and Nguyen, 2008). The *MIBI* was only used with college students and adults. Scottham et al. (2008) created the *MIBI* for teens using the same three dimensions. Most of the literature that uses the *MIBI* or the *Multidimensional Inventory of Black identity for Teens (MIBI-T)* focused on centrality and regard dimensions (Hurd, Sanchez, Zimmerman, & Caldwell, 2012; Rowley, Sellers, Chavous, & Smith, 1998; Settles, Navarrete, Abdou, Pagano, & Sidanius, 2010; Stevenson & Arrington, 2009). African Americans who have a high centrality have a high self-esteem and lower depressive symptoms (Settles et al., 2010). When African Americans have a positive view of their race (private regard) and positive view of what others think of their

race (public regard), they tend to have higher self-esteem and lower depression (Hurd et al., 2012; Rowley et al., 1998; Settles et al., 2010).

Racial identity is salient as a protective element against racism, discrimination, and the media's negative representation of African Americans (Davis & Gandy, 1999). The stereotypical images that the media provides to African American youth can create a negative self-concept and lower self-esteem. The development of racial identity for African American males is central to change the mindset of what society thinks of them and what they think of themselves. Martin (2008) believed that having a high racial centrality, racial public/private regard, and racial ideology can strengthen African American youth's racial identity. African Americans who feel positively about their culture have a high racial group identity (Davis & Gandy, 1999). More, Hurd and colleagues (2013) found that racial centrality, racial regard, and ideology remain fairly stable during the transition between adolescents and adulthood. A positive racial identity and receiving positive socialization messages promote resilience among African American youth (Martin, 2008). The use of Black history documentaries could help foster a positive racial identity and provide positive socialization messages.

General Self-Efficacy

The idea of self-efficacy comes from Albert Bandura's social cognitive theory. Bandura believed that self-efficacy was based on a belief system that individuals can accomplish specific tasks such as improving one's physical health, improving one's academic skills, or other areas in life that individuals want to improve (Hoffman, Wallach, Sanchez, & Carifo, 2009). Self-efficacy is defined as self-confidence in one's ability to effectively engage in behaviors towards desired goals (Bandura, 1997; Majer,

2009). Researchers have expanded self-efficacy in areas such as mathematics self-efficacy (Briley, 2012; Peters, 2013), academic self-efficacy (Bong, 1996; Putwain, Sander, & Larkin, 2013), and career self-efficacy (Mitcham, Greenidge, Bradham-Cousar, Figliozzi, & Thompson, 2012). Hoffman et al. (2009) argues that it is critical to study academic self-efficacy among African American youth. Historically African Americans have been at a disadvantage given the economic and educational challenges faced (Hoffman et al., 2009). Given the struggles of African Americans regarding access to academia, and later academic performance, the imperative to study academic self-efficacy among African Americans has been more pronounced. As such, when studying self-efficacy among African Americans, researchers primarily focus on academic self-efficacy.

Despite the numerous studies focusing on a specific area of self-efficacy, general or personal self-efficacy among African Americans deserves further exploration. Studying self-efficacy without regard to a specific area provides a sense of growth and development for an individual characteristic tailored to everyday life. For example, Nebbitt (2009) examined the role of individual, social, and community and how those three variables correlate in the promotion of self-efficacy among young African-American males living in public housing. It was discovered that males who had developed a somewhat adult-like role in the home had a higher self-efficacy than those that did not (Nebbitt, 2009). Young black males who had maternal caregivers perceived themselves as more efficacious (Nebbitt, 2009). The study indicates that young African American males who had more of an adult role increased their self-efficacy. (Again, in

this context self-efficacy is understood to be an internal characteristic that helps the individual believe that they can achieve their desired goals.).

Self-efficacy is the gatekeeper to motivation (Tileston & Darling, 2009). One of the key components of developing self-efficacy is through social modeling or vicarious experience. Watching someone achieve success after failed efforts can consciously raise an individual's belief that they have the same ability (Bandura, 1977). Black history videos may be able to inspire the same effect. African American history *is* about the struggle of African American people, but *also* about how they overcame adversity and accomplished a great deal. For example, Protinsky and Wildman (1979) conducted a study with 181 African and European American students on how *Roots* the television miniseries changed their attitudes and perception about African Americans and slavery. The participants were given a five-page survey designed to assess knowledge of black history, feelings about the content of *Roots* and certain behaviors that may have resulted in watching *Roots*. Reported impact of *Roots* on student's behavior include: 46% read articles about black history, 33% watched television programs about black history, 23% tried to get more information about their heritage, and 7% checked black history books out at the library. Additional impact of *Roots* on students' attitudes include: 64% felt sorry for blacks and were glad when they received their freedom, 54% felt more empathetic to problems of blacks, and 47% felt they learned a lot. Eighty percent felt positive about watching *Roots* (Protinsky & Wildman, 1979).

Watching the *Roots* miniseries helped changed students' attitudes and behaviors. This is especially important for African American males. Through watching Black history videos like a *Roots* or *Amistad*, African American youth can visualize the strength

and courage it took to overcome the odds that their ancestors did. Learning about the truths of African American culture can build a sense of pride in one's racial group.

Bandura (1997) described that having a positive racial-ethnic identity builds a sense of personal self-efficacy and self-worth. An individual's ability to believe in themselves to achieve a goal is a strong foundation for future success.

Self-Esteem

The protective factors of racial socialization, racial identity, and self-efficacy have been of significant benefit to African Americans in overcoming adversity. As mentioned previously, self-esteem is another type of protective factor utilized by African Americans. Self-Esteem is defined as, "individual's perception of his worth" (Ziller, Hagey, & Smith, 1969; p 84). Self-esteem has also been defined as, "the extent to which one likes, accepts, and respects oneself at a general level" (Rosenberg, 1979 as cited in Baranik et al., 2008; p 1). Within a social science context, the idea of self-esteem dates back to the early 20th century as discussed by psychologists Alfred Adler and Karen Horney (Mruk, 2006). During the 1960's self-esteem began to receive an enormous amount of attention by researchers (Mruk, 2006). Given the definition(s) of self-esteem, it follows that having high or low self-esteem can drastically impact a person's life - for better or worse. For example, an individual who has low self-esteem may do poorly in school and engage in antisocial behavior or delinquency (Siegel & Welsh, 2010). The opposite could be stated as well; that individuals with high self-esteem achieve academic success and engage in less antisocial behavior (Hughes, Rivas-Drake, Witherspoon, & West-Bey 2009).

Additionally, protective factors have a positive relationship with self-esteem. Racial identity and self-esteem have a strong positive relationship. Mandara and colleagues (2009) conducted a study examining racial identity and self-esteem as predictor variables and the impact it had on African American youth mental health. The study discovered that adolescents who had pride in their racial group and a positive self-esteem about themselves as individuals lowered their psychological problems (Mandara et al., 2009). Research has also discovered that when young African Americans have a positive racial-ethnic identity and a high self-esteem they perform better in school than those who have low self-esteem (Bonvillain & Honora, 2004). More, it has been discovered that racial socialization can have a positive relationship with self-esteem (Hughes et al, 2009). Self-esteem and self-efficacy have been shown not to be related (Bandura, 1997). Bandura (1997) argued that there is no fixed relationship between one's dislike or like of one self and beliefs in their capabilities. An individual can do something with a high efficacy but take no pride in performing the task.

As mentioned previously, the amount of media watched can affect an individual's self-esteem. A longitudinal study was conducted with 396 African American and European American adolescents (Martins & Harrison, 2012). The findings suggested that the amount of television exposure decreased self-esteem for African American boys and girls, as well as European American girls. However, self-esteem was increased for European American males. Martins & Harrison (2012) argued to explain the results is that females are portrayed as frail, emotional and sensitive. African American characters are shown as menacing, buffoons, and unruly youths. Ward (2004) found in her study that young African Americans who connect and compare themselves with strong fictional

African American characters report a higher self-esteem. The idea of watching a Black history documentary may enhance young African Americans males' self-esteem. The rationale is that it may help them connect or compare themselves with their ancestral past. The narrative of the Black history documentary used for this study highlights the resiliency and strength of past African Americans. In return, this may potentially increase the self-esteem of young African American males' sense of worth.

Natural Mentor

The adolescent years can be a tough time given the increase of biological, social, cognitive, and emotional changes that take place (Arnett, 1999). In response to those changes, adolescents attempt to seek autonomy and understanding (Marcia, 1980). This is often the same season adolescents begin to seek non-parental figures. Zimmerman, Bingenheimer, and Behrendt (2005) felt that adolescents might seek out non-parental figures, because it meets attachment needs and still allows autonomy. Mentors or role models may be seen as trusted adults who youth can turn to for advice, support, and adult perspectives without the negative consequences that may come with sharing personal information with parents (Rhodes, 2002). Rhodes, Spencer, Keller, Liang, and Noam (2006) defined mentors as non-parental adults who develop an interest in youths' lives to form a caring and supportive relationship with them. Researchers have discovered that there are two forms of mentoring: "formal" and "informal" (or *natural*) mentors. Formal mentors come from programs such as Big Brothers Big Sister where a mentor is assigned to a mentee (DuBois, Holloway, Valentine, & Cooper, 2002). Informal or natural mentors are developed through a preexisting social network through mutual selection by mentor

and mentee (Zimmerman et al., 2005). Natural mentors can be extended kin and neighborhood community (e.g. uncle, cousin, friend of the family, and youth pastor).

The barriers African American males face, especially while living in high-poverty communities, may make it difficult to find a positive role model. Yancey, Siegel, and McDaniel (2002) found that African Americans were significantly less likely to have role models than European American adolescents.

One explanation, argued by Taylor (1989), regarding the lack of role models is that inner-city African American youth displayed a “general mistrust of others for potential resources for knowledge, skills, and social support” (p. 165). Alternatively, lack of mentorship could be heavily impacted by demographics. When 56% of Black youths live in single parent home it can be difficult to find a role model, particularly a male one to look up to (U.S. Census Bureau, 2008). Gender matched role models is an important aspect for youth. Zirkel (2002) argued gender-matched role models are critical for youth during the period of adolescence, because youth are developing their identity and establishing their role in society. African American males without a mentor or role model tend to engage in problematic behaviors, aggressive behaviors, and develop symptoms of anxiety and depression (Bryant & Zimmerman, 2003; McMahon, Singh, Garner, & Benhorn, 2004).

The positive outcomes of African American males having a natural mentor have been well documented in the literature. African American males who have a gender-matched role model engage in less problem behaviors and have positive academic outcomes (Bryant & Zimmerman, 2003; Zirkel, 2002). Problem behaviors such as early sexual activity, substance abuse, and participation in violence are less likely to be

engaged in when inner-city African American youth have a natural mentor (Oman et al. 2004). African American youth with a natural mentoring relationship are more likely to have completed high school and enroll in college by early adulthood (DuBois & Silverthorn, 2005). African American youth who have a natural mentor can also improve protective factors that promote resilience. Yancey et al. (2002) found that adolescents who identified with having a role model had higher self-esteem and a stronger racial-ethnic identity than their counterparts who lacked role models. Interestingly, researchers suggest that African American youths' racial identity can be affected by having a natural mentor. Through the racial socialization process, messages about racial identity can be more enduring when given by non-parental figures than parental figures (Sanders Thompson, 1994). Natural mentors may also engage in actions and behaviors that model the centrality of race in their own identities and positive beliefs about other African Americans, thus affecting racial identity development in their mentees (Hurd et al., 2012).

African American youth with natural mentors have a better chance of becoming successful. Mentors provide guidance and wisdom for youth who are trying to find themselves in life. As stated previously in this literature review, African American youth "stand-in" role models are often people they see on television like professional athletes and hip hop artists. It is easy for youth to gravitate towards these individuals as they become mesmerized by promises of fame and money. Many adolescents are focused on the "present" and many find it difficult to picture the many years it can take to achieve their version of success. Having an African American male mentor can help guide African American male youth as they navigate the life challenges by being a resource of

knowledge, skills, and social support. Due to the lack of fathers in a large percentage of low-income African American homes, having a positive African American male mentor for a young African American males can be essential to the positive development and uplifting of the African American community.

Interestingly, in the present study the researcher will serve as a natural mentor, because the researcher is an African American male with years of life experience. While not essential to the study, it may be very impactful on the results. As held by Sanders Thompson (1994), racial socialization messages can be more enduring coming from non-parental figures than parents. Given the life experience and educational knowledge of the researcher, any racial socialization messages provided to the participants can have a significant impact on their lives. Also it would provide participants with a positive role model.

Depression

The oppression of African Americans through the centuries has placed a monumental mental health burden. Ward and Collins (2010) estimated that nearly 7.5 million African Americans suffer from a diagnosable mental disorder. One of the most common mental health disorders is depression, and it affects an estimated 17 million people in the United States (American Psychological Association, 2009). When it comes to African American youth, exposure to stressful life events puts them at a high risk for depression (Hammack, Robinson, Crawford, & Li, 2004; Lindsey, 2010). Urban African American males' exposure to racism, discrimination, and poverty increases their risk for psychological problems (Dashiff et al., 2009; Lindsey, 2010). These risk factors that African American males experience during adolescence continue into adulthood (Ward &

Collins, 2010). Lindsey (2010) argued that African American adolescents experience depression more than any other adolescent ethnic group. One of the symptoms of depression is suicidal ideation or behavior. Crosby and Molock (2006) reported that African American adolescents and young adults have a higher rate of suicide of any age group of African Americans. For African American youth age 15 to 19 years old, suicide is the third-leading cause of death (Crosby & Molock, 2006). It would be an understatement to say that the history of mental health services to the African American community is not great. In the past, African Americans who sought mental health treatment tended to receive misdiagnoses (e.g. schizophrenia) and were placed in mental health institutions (Bulhan, 1985).

The misdiagnoses were based on clinical practitioners' racial bias and discrimination towards African Americans (Bulhan, 1985). Distrust of treatment and hospitalization lead the African American community to change their attitudes about seeking mental health services (Ward & Collins, 2010). If African Americans do seek treatment it often never begins or terminates too early (Bulhan, 1985). More, due to stigma, mental health in the African American community does not get discussed as much as it should. Instead of seeking mental health treatment, African Americans often find healing among family and church (Simmons & Vaughn, 2010). Traditionally family systems and trusted community institutions have been the first networks that African Americans use to facilitate healing (Simmons & Vaughn, 2010) Often, they form relationships with pastors of their local church to deal with mental health issues instead of going to a mental health provider (Mattis & Mattis, 2011; Simmons & Vaughn, 2010). African Americans often seek out pastors regarding mental health matters instead of

formal avenues due to mental health treatment expense, access, lack of insurance coverage, and non-requirement of insurance payments (Taylor et al., 2004 as cited in Simmons & Vaughn, 2010). As far as African American youth mental health, church provides religious figures within the church that serve as a proxy family, i.e. a big brother/ sister or parental figure (Mattis & Mattis, 2011).

While it's been established African Americans use family support and religion/spirituality to deal with their depression or mental health, what impact does family support and religious/spiritual beliefs have on African American depression? Martlin et al., (2011) conducted a study with 212 African American adolescents to examine the relationship between types of social support (e.g. family, peer, and community) and depression. African American participants who had an increased family support protected them from depressive symptoms and suicidal thoughts. A study conducted with 271 diagnosed with clinical depression found that religious belief was a significant predictor of lower levels of hopelessness and depression (Murphy et al., 2000). It is no coincidence that having a strong family support or a strong religious beliefs lower symptoms of depression. Family support and religion/spirituality are protective factors that African Americans use to blunt the impact of oppression.

If African Americans use family support and religion to combat depression, how do racial socialization, racial identity, self-esteem, and self-efficacy affect depression? Liu and Lau (2013) conducted a study using 670 African, Latino, and Asian American young adults to examine the relationship between racial socialization and depression. Participants whose family engaged in cultural socialization reported lower depression symptoms. Similar to Liu and Lau's findings (2013), African American young adults who

received positive racial pride messages and had parents who engaged in more socialization practices (e.g. attending cultural events) reported lower depressive symptoms (Neblett, Cooper, Banks, & Smalls-Glover, 2013). African Americans who have a high racial identity or are proud of their race tend to report lower depression levels (Hurd et al., 2013; Sellers et al., 2006; Settles et al., 2010). Studies have shown that there is a strong relationship between self-esteem and depression. In a longitudinal meta-analysis study of children through older adults found that having lower self-esteem predicts depression (Sowislo & Orth, 2013). Another study found that an individual's self-esteem level could predict depression levels (Lewinsohn, Seeley, & Gotlib, 1997). In other words, having increased self-esteem levels will decrease an individual's depression level, but lower self-esteem levels will increase depression level. Similar to racial identity and self-esteem; self-efficacy has a strong significant relationship with depression. Previous studies have shown that self-efficacy is a predictor of depression; the higher an individual's self-efficacy the lower their depression level (Mukhtar & Hashim, 2010; Tahmassian & Moghadam, 2011).

The Use of Film to Teach Black History

Teaching Black history to the current generation of young African American males is important. However, given that research suggests this generation is primarily visually stimulated, one must use an appropriate form of media to reach them. The use of mass media from television, movies, websites, and YouTube videos is a great device to teach youth about facts and information (Oddone, 2011). The focus of this study is to use film to teach Black history. In general, the use of films as teaching resources began in the 1970s. Champoux (1999) mentions Hart Wegner as the pioneer who used film as a

teaching resource for the classroom. Wegner created a pamphlet entitled “Teaching with film” that lays the foundational groundwork for how to use various film types and specifically, how to use them in the classroom (Champoux, 1999). His idea for using film spread across the teaching profession. Film was used to teach across several disciplines or topics like political science, American studies, group dynamics, science, and anthropology (Champoux, 1999). There are several film types that can be used to teach about black history including *documentaries*, *docudramas*, and *historical fiction* (D'sa, 2005). The author states that, “Documentaries are films that represent a real world, with professional actors” (Godmilow & Shapiro, 1997 as cited in D'sa, 2005; p. 9). The importance of using documentaries as a historical source is that a real life event took place. When someone dies in a documentary it means an actual death took place (Reynaud, 2008). Docudramas are a mixture of documentaries and dramatic films and this hybrid is designed to persuade the audience to view the film in a certain way (D'sa, 2005). The final film type is the historical fiction where the plot and characters are all fiction; the film illustrates an explanation of how history could have happened (D'sa, 2005). Using a video or film to help facilitate learning in today's age is a common practice, because, simply put, just lecturing about history can be considered boring (Rebhorn, 1987). Weinstein (2001) describes that in order to combat the influences of mass media teaching history through film allows teachers to meet students on their own turf. Dagbovie (2010) agreed with Weinstein insisting that the “hip-hop” generations are visually oriented and Black history documentaries are a great way of getting their attention.

Literature suggests that African American adolescents have a history of watching Black programs and learning from them. Anderson and Williams (1983) conducted a study examining African American children and adolescent attitudes towards Black television shows. The study compiled 78 African American children and youth ages 7 through 12 with 80% from working class and 20% middle class. The finding suggested that 90% of the participants liked shows about African Americans, 40% watched African American shows due to feelings of racial pride and identification, and 5% felt that it was a source of information about African American life (Anderson & Williams, 1983). African American children and adolescents who watched an episode of “Good Times” when the character Michael joined a gang learned that joining a gang was bad. They learned that you should confide in your family members and that families help you out when you are in trouble (Anderson & Williams, 1983).

African American adolescents who watch characters in programs that feature an all-African American cast raised their self-esteem (Wade, 2004). More, African American-oriented media is associated with a positive self-concept (Wade 2004). African American families who watched the T.V. miniseries *Roots* impacted their attitudes, perceptions, interpersonal communication, knowledge, and emotions (Stroman, 1984b). *Roots* stimulated an increase African American pride and solidarity (Fairchild et al., 1986). A national survey was conducted for *Roots* the miniseries to determine how people felt about it, but no surveys have been conducted on other Black history docudramas or documentaries since then. It could be that *Roots* was something all Americans were able to witness in their living rooms and that researching the impact of *Roots* of all racial-ethnic groups was of particular importance. In terms of its impact on

youth in general, *Roots* added to the knowledge of black history, examined racial attitudes, and developed inquiry skills that helped youth to recognize and evaluate bias to complex and controversial issues (Protinsky & Wildman, 1979). It would be most important to obtain information on the impact of another Black history documentary among African American youth since *Roots*, and that is what the researcher endeavored to do with this study.

African American male youth learning about Black History is critical. The development of their racial identity begins to develop during early to mid-teens. Based on previous research, racial identity is correlated with self-esteem, self-efficacy, and depression. The lack of teaching about Black history in public schools, in the media, and among low income African American families are weakening young men's racial identity, self-efficacy, and self-esteem while increasing their depression. The mass media have provided "false identities" to young African American men and media images of criminals, gangsters, athletes, and comedians have stunted developmental growth of identity in African American males. Using Black history documentaries that may promote resilience by building these young men's racial identity, self-efficacy, and self-esteem is ideal.

In the past, prosocial media has been used to improve how individuals think, feel, and behave. One study conducted a five-week miniseries of prosocial videos that dealt with teasing, bullying, and peer pressure among a group of 109 boys aged 7 to 15 years with serious emotional disturbances, (Elias, 1983). Based on the boys' rating, they were less isolated and less troubled. This lasted for about two months after the videos were viewed. Prosocial videos can also be used to teach school subjects. For example, a study

used five episodes of *Degrassi Junior High* with preteens and teens to teach adolescents about health education (Singer & Singer, 1994 as cited in Strasburger et al., 2009; p.125). Educational videos can be also used for brief interventions. Soble, Spanierman, and Liao (2011) conducted a study that used documentaries to foster racial awareness in European American students. European American students were randomly assigned to experimental group or the control group. The experimental group viewed a video where an African American male and a European male with hidden camera documented their experiences. The control group watched a television series that explored career exploration among college students. Both groups watched the video for 20 minutes. Afterwards, the experimental group was more aware of racism than the control group. The experimental group demonstrated a higher sense of European American empathy and guilt than the control group. The videos were brief, but it had an impact among the participants.

In conclusion, using educational videos is a means to educate youth about the issues that impact America. Since the television miniseries *Roots*, no other Black history documentary or docudrama has been surveyed to understand the impact of watching a video on racial attitudes. African American young men lack cultural knowledge about their ancestral history. The current study hopes to increase these young men's awareness about their cultural heritage while promoting resilience among them. In light of the current study's attempt to create awareness about Black history, the study will also create awareness regarding positive role models or natural mentors. It seems that the effects of learning about one's culture can be very powerful; however, simultaneously learning about it from someone similar in gender and race can be even more essential (Zirkel, 2002). As noted earlier, receiving racial socialization messages from non-parental figures

can be more enduring than receiving racial socialization messages from parents (Sanders Thompson, 1994). The impact of the researcher serving as a natural mentor, given the researcher's gender and ethnicity, must be attributed. The natural mentor effect is not essential to the study, but can impact the final results. So, instead of the documentary having a sole impact on the outcome variables (e.g. racial identity, self-esteem, self-efficacy, and depression); the possibility of the documentary and the mentor effect both having an effect on the outcome variables must be attributed.

Summary

In this chapter I reviewed the literature related to the constructs addressed in the present research. I first reviewed the importance of learning about Black history. I then discussed how the media impacts African American adolescents. Then I addressed how resilience theory can be used to help African American males combat prejudice, racism, and discrimination through the use of social racialization, racial identity, self-esteem, and self-efficacy. Lastly, I discussed how using film can teach youth about Black history and reviewed subsequent impacts.

CHAPTER 3

METHODOLOGY

Introduction

The purpose of this study was to investigate the impact of learning about Black history through a documentary series among low-income African American male adolescent groups. Typically Black history documentaries are used to enhance students' knowledge about African American life, however African American male adolescents from low-income families are less likely to receive this information through public schools, mass media, and parents. No studies to date, since the television miniseries *Roots*, have surveyed African Americans on potential impact a Black history documentary or docudrama has had on them.

This chapter describes the research design, population, variables, instrumentation, reliability of the instruments, procedures, treatment of the data, and data analysis in understanding the impact of watching a Black documentary series on low-income African American male youths' racial identity, self-esteem, self-efficacy, and depression. The present study employed a mixed research study design. All participants filled out pretest and posttest surveys that measured racial identity, self-efficacy, self-esteem, and depression. Participants were randomly selected to watch the Black history documentary series; a few of the participants in the selected group participated in a follow-up interview about their experience.

Research Question

The present study sought to answer the following research question: Does learning about Black history from a documentary affect racial identity, self-efficacy, self-esteem and depression levels among African American male adolescents from low-income families?

Hypothesis or Objectives

The hypotheses stem from the research question listed above:

1. Hypothesis 1: Participants in the Black history group will have a significant effect on racial identity subscales of centrality, private/public regard, assimilation, humanist, minority, and nationalist compared to participants in the control group.
2. Null Hypothesis 01: Participants in the Black history group will have no significant effect on racial identity subscales centrality, private/public regard, assimilation, humanist, minority, and nationalist compared to participants in the control group.
3. Hypothesis 2: Participants in the Black History group will have a significant effect on self-efficacy score compared to participants in the control group.
4. Null Hypothesis 02: Participants in the Black History group will have no significant effect on self-efficacy score compared to participants in the control group.
5. Hypothesis 3: Participants in the Black History group will have a significant effect on self-esteem score compared to participants in the control group.

6. Null Hypothesis 03: Participants in the Black History group will have no significant effect on self-esteem score compared to participants in the control group.
7. Hypothesis 4: Participants in the Black History group will have a significant effect on depression score compared to participants in the control group.
8. Null Hypothesis 04: Participants in the Black History group will have no significant effect on depression score compared to participants in the control group.

Research Design

The original methodology design was a quantitative true experimental pretest and posttest control group design. The true experimental pretest-posttest design consisted of two groups: an experimental group who watched the Black history documentary and the control group who did not watch the documentary. The true experimental pretest-posttest design was used to understand the effects of the Black history documentary on racial identity, self-efficacy, self-esteem, and depression. There are quite a few reasons for using a true experimental pretest-posttest control group. The first is that this type of design controls for threats of validity and sources of bias (Campbell & Stanley, 1963; Tuckman & Harper, 2012). The second reason is that it helps control for history, maturation, and regression effects (Tuckman & Harper, 2012). Lastly, randomization is also an important component in this design: employing randomization (of participants in both groups), helped to control for both selection and morality (Campbell & Stanley, 1963; Tuckman & Harper, 2012).

A qualitative multiple case research methodology was also utilized for participants in the treatment group. Qualitative research can be described by some researchers as a holistic picture formed by words detailed by the participant on personal views (Creswell, 2013). The multiple case study was utilized after the true experimental research design failed to produce significant results. An important goal of using a multiple case study is to describe and compare multiple cases to shed light on a particular issue or phenomenon (Creswell, 2013). The purpose of using a multiple case study method for the present study was to describe time based effects (before, during, and after) of watching a Black history documentary series on participant's racial identity, self-esteem, self-efficacy, and depression. In this case, the description of the case was five African American male adolescents randomly assigned to the treatment group) who provided their responses to viewing a six-week Black History documentary series. The context of the cases was bound by three months after watching the Black History documentary series, and the place was the YMCA in Cincinnati, Ohio.

The utilization of both the true experimental pretest-posttest control and multiple case study designs create a mixed methods design. Mixed method design is considered the "third wave" of research (Smith, 2012). This type of design has gained popularity in the social sciences within the last two decades. Before, qualitative and quantitative were their own single entity due to many debates among researchers about which was the best method to gather data (Hanson, Plano, Petska, Creswell, & Creswell, 2005; Ponterotto, Mathew, & Raughley, 2013; Smith, 2012). Researchers suggest that using qualitative and quantitative data helps researchers "generalize results from a sample to the population with a deeper understanding of the phenomenon of interest" (Hanson et al.,

2005; p. 224). This method design will provide a better understanding of the impact Black History documentaries have on the treatment group's racial identity, self-efficacy, self-esteem, and depression or mood.

Description of the Population

The population of participants for this study was made up of African American male students from grades 8 through 12 who attend public schools in Cincinnati, Ohio. The majority of the sample came from Cincinnati College Preparatory Academy while a few participants came from "Black and Latino Achievers" after-school program, sponsored by the YMCA. In the city of Cincinnati, the population of African Americans is 280,693 (Census, 2010). African Americans ages 5 to 18 years old make up roughly 22.8% of the African American community in Cincinnati (Census, 2010). African American males under the age of 18 roughly make up 51.8% of the African American community in Cincinnati (Census, 2010).

A poverty index was used to ensure participants were from low-income homes. Parents were asked three questions: (a) "Is welfare used as a source of your family income?" (b) "Is your child currently receiving free or reduced school lunches?" and (c) "Does your family participate in the food stamp program?" These three questions were 'yes or no' items. Parents of participants who answered in the affirmative to questions A, B, and C would yield a poverty index for each adolescent (Hammack et al., 2004). Previous studies have used a poverty index to measure poverty among families (Hammack et al., 2004; Harper & Robinson, 1999; Wadsworth & Compas, 2002). When parents affirmed A, B, and C or one of the three items, their child was able to participate

in the study. All participants indicated on their demographic form whether they received free lunch, food stamps, welfare or more than one of these options.

Definition of Variables

Black Racial Identity. Conceptually defined as: “The significance and qualitative meaning that individuals attribute to their membership within the African American racial group” (Sellers et al., 1998; p.806). The instrumental definition of the *MIBI-T* are as follows: 1=really disagree, 2=kind of disagree, 3=neutral, 4=kind of agree, and 5=really agree. The *MIBI-T* consists of questions such as, “I feel close to other black people” and “I am happy that I am black.” The operational definition is that the responses will be tabulated on a ratio scale, determined by adding scores obtained from each dimension answers to the interpersonal items, on a range from 3-15.

General Self-Efficacy. Conceptually defined as, “The belief that one can perform a novel or difficult task, or cope with adversity in various domains of human functioning” (Schwarzer & Jerusalem, 1995; p. 35). The instrumental definition of the *General Self-Efficacy Scale (GSE)* is as follows: 1=not at all true, 2=hardly true, 3=moderately true, and 4=exactly true. The *GSE* consist of questions such as, “I can always manage to solve difficult problems if I try hard enough” and “It is easy for me to stick to my aims and accomplish my goals.” The operational definition is that the responses will be tabulated on a ratio scale, determined by adding scores obtained from answers to the interpersonal items, on a range from 10 to 40.

Self-Esteem. Conceptually defined as, “The extent that one likes, values, accepts, and respects oneself at a general level” (Rosenberg, 1965; p. 9). The instrumental definition of the *Rosenberg Self-Esteem Scale (RSE)* is as follows: 3= strongly agree, 2=

agree, 1=disagree, and 0=strongly disagree. The *RSE* consist of questions such as, “I feel that I’m a person of worth, at least on an equal basis with others” and “All in all, I am inclined to feel that I’m a failure.” The operational definition is that the responses will be tabulated on a ration scale, determined by adding scores obtained from answers to the interpersonal items, on a range from 0-30.

Depression. Conceptually defined as, “Depression defined as a mood disorder where an individual feels sad, empty, hopeless or appears to others as tearful either most of the day or nearly every day” (American Psychiatric Association, 2013; p.163). The instrumental definition of the *Center for Epidemiologic Studies Depression (CES-D)* is as follows: 0=rarely, 1=some, 2=occasionally, and 3=most. The CES-D consists of questions such as, “I felt I was just as good as other people” and “I felt depressed.” The operational definition is that the responses will be tabulated on a ration scale, determined by adding scores obtained from answers to the interpersonal items, on a range from 0-60.

Black History Documentary. Educational video will teach the history of African Americans from 1500 to 2012. The title of the documentary is *African Americans: Many Rivers to Cross-AV* version. The AV versions are videos that may be shown in a classroom or screened by a public group for educational purposes. This documentary contains six episodes showing the journey of the African American people from 1500-2012. All six episodes are 60 minutes each with a combined total of 360 minutes.

Instrumentation

Demographic Form. Inquiries about age, parents’ educational level, participants’ educational level, family income, and gender to obtain basic descriptive information about the sample. Participants will be asked if they have an active male mentor or role

model in their lives. If they affirm they have a male role model or mentor, participants will be asked how many years they've known this person. The rationale for this line of questioning is to control for the possible "mentor effect". The researcher is an African American male and participants may be influenced by the researcher and the documentary.

Inform Consent and Assent. Is a form that tells participants and participants' parents the nature of the study, why they are candidates for the research study, risks, benefits, alternatives with the research, and rights as research participants.

Racial identity. The *MIBI-T* is a 21-item that measures Black identity among African American adolescents. The *MIBI-T* was designed (Scottham et al., 2008) and is an extension to the *MIBI* original designed for African American adults and college students (Sellers, Rowley, Chavous, Shelton, & Smith, 1997). The *MIBI-T* and *MIBI* was based on the same conceptual framework of the Multidimensional Model of Racial Identity (Sellers et al., 1998). The 21-items are broken down into seven subscales that consist of three questions within the subscales. The centrality subscale focuses on individuals, and emphasizes that racial group membership is critical to an individual's self-concept. The public regard subscale asks if the individual feels people view the African American community positively or negatively. The private regard subscale is based on if the individual views the African American community in a positive or negative manner. The racial ideology subscale is based on how the individual feels the African American community should behave and it is broken down in 4 subcomponents: nationalist, minority, assimilationist, and humanist (Sellers et al., 2008). The nationalist emphasizes the support of African Americans; minority subscale emphasizes similarities

of other oppressed groups; assimilationist subscale emphasizes similarities with mainstream society; and humanist emphasizes similarities of all people regardless of race (Sellers et al., 2008).

The original study consisted of a sample of 489 African American adolescents (289 girls, 200 boys) from the Midwest in the U.S. (Sellers et al., 2008). Participants were from grades 7th through 10th grade. The Chronbach's alphas for the seven subscales were: centrality (.55), private regard (.76), public regard (.66), assimilationist (.77), humanist (.50), minority (.57), and nationalist (.70). Sellers et al (2006) used the *MIBI-T* with another group of African American youth aged 11 to 17 and Chronbach alphas were higher for a few of the subscales. The Chronbach alphas were centrality (.63), private regard (.72), and public regard (.73). Higher scores represent racial pride.

Self-Esteem. The *RSES* (Rosenberg, 1965) is a 10-item that measures an individual's self-esteem and self-acceptance. Higher scores represent an individual's higher self-esteem. The *RSES* is a widely used instrument (Baranik et al., 2008). Seaton, Caldwell, Sellers, and Jackson (2010) conducted a study with young African American youth examining perceived discrimination and psychological well-being. The study had 1170 participants that included 810 African American youth. The *RSES* displayed a Chronbach's alpha of (.72). Researchers have also had a moderate (.76) to high (.86) Chronbach alpha when using the *RSES* with African Americans (Elion, Slaney, Wang, & French, 2012; Harris-Britt, Valrie, Kurtz-Costes, & Rowley, 2007; Tynes, Rose, Umana-Taylor, Lin, & Anderson).

Self-Efficacy. The *GSES* (Schwarzer & Jerusalem, 1995) is a 10-item measure of a general sense of perceived self-efficacy. Higher scores indicate a greater a general sense

of perceived self-efficacy. The administration of the *GSES* among African American is scarce, however I was able to obtain one study that used the *GSES* with urban African American males. Nebbitt (2009) conducted a study that examined self-efficacy in African American males living in public housing. A total of 213 African American males participate and had an average of 15.5. The *GSES*'s Chronbach alpha for the study was (.92). Previous studies suggest that the Chronbach alpha ranges from .76 to .90 (Luszczynska, Gutierrez-Dona, Schwarzer, 2005; Schwarzer & Jerusalem, 1995; Schwarzer, Mueller, & Greenglass, 1999).

Depression. The *CES-D* (Radloff, 1977) measures the frequency of depressive symptoms in the general population. Radloff (1977) found that the original reliabilities ranged from .89 to .90 in the general population. The *CES-D* also demonstrated good reliability among African American samples (Nguyen, Kitner-Triolo, Evans, & Zonderman, 2004; Ponterotto, Mathew, & Raughley, 2013). The Chronbach alpha among African American samples ranges from .78 to .87 (Hammack et al., 2004; Neblett et al., 2008).

Reliability of the Instruments

The reliability or internal consistency of each measure pretest and posttest was assessed by the Cronbach's Alpha; scores closer to 1 indicated a higher reliability.

The pretest and posttest measures of the *MIBI-T*, *GSE*, and *RSE* demonstrated a moderate to high internal consistency. The *MIBI-T* had a pretest Cronbach's Alpha of .737 and posttest of .811. The *GSE* had a pretest Cronbach's alpha of .904 and a posttest of .895. The *RSE* had a pretest Cronbach's Alpha of .715 and posttest of .789. The *CES-D* measure had a low pretest Cronbach Alpha of .620 and a low posttest of .598. The

internal consistency for pretest and posttest for each questionnaire are shown below in Tables 1 and 2.

Table 1

Pretest Reliability of Questionnaires

Variable	Number of Items	Cronbach's alpha
The Multidimensional Inventory of Black Identity-Teen (MIBI-T)	21	.737
Subscale 1 <i>Centrality</i>	3	.776
Subscale 2 <i>Private Regard</i>	3	.930
Subscale 3 <i>Public Regard</i>	3	.841
Subscale 4 <i>Assimilation</i>	3	.710
Subscale 5 <i>Humanism</i>	3	.428
Subscale 6 <i>Oppressed Minority</i>	3	.778
Subscale 7 <i>Nationalism</i>	3	.846
General Self-Efficacy Scale (GSE)	10	.904
Rosenberg Self-Esteem Scale (RSE)	10	.715
Center for Epidemiologic Studies Depression (CES-D)	20	.620

Table 2

Posttest Reliability of Questionnaires

Variable	Number of Items	Cronbach's alpha
The Multidimensional Inventory of Black Identity-Teen (MIBI-T)	21	.811
Subscale 1 <i>Centrality</i>	3	.944
Subscale 2 <i>Private Regard</i>	3	.927
Subscale 3 <i>Public Regard</i>	3	.831
Subscale 4 <i>Assimilation</i>	3	.730
Subscale 5 <i>Humanism</i>	3	.683

Table 2—*Continued*

Variable	Number of Items	Cronbach's alpha
Subscale 6 <i>Oppressed Minority</i>	3	.635
Subscale 7 <i>Nationalism</i>	3	.862
General Self-Efficacy Scale (GSE)	10	.895
Rosenberg Self-Esteem Scale (RSE)	10	.789
Center for Epidemiologic Studies Depression (CES-D)	20	.598

Experimental Procedures

Once permission was granted by the YMCA's executive director and Institutional Review Board (IRB) from the researcher's institution to conduct the six-week study at the YMCA, participants were recruited from the YMCA's "Black and Latino Achievers" after school program and the Cincinnati College Preparatory Academy. Participants were provided consent forms and a brief statement about the study and information regarding when the study would take place. As participants walked into the room, they were required to submit signed informed consent and assent forms. Participants who did not have signed consent and assent forms were sent home. Participants were informed of the nature of the questionnaires and the Black history documentary before they elected to participate in the study, and were also informed they were free to discontinue at any point in time. My contact information and the contact information of my dissertation chair were provided to participants in case they had any further questions or concerns.

Before data was collected, a random number list was used to randomly assign participant numbers to be placed in either the treatment or control group. A total of 24

participants showed up for the first meeting. The first 12 numbers selected were a group and the remaining 12 numbers selected were a group. The researcher flipped a two-sided coin to determine which participants were placed in the treatment and control groups. Both groups completed the pretest measures of the *MIBI-T*, *GSE*, *RSE*, and *CES-D*. Shortly after participants in the control group completed the questionnaires, they were provided with the time and day of the final meeting, ten dollars in cash for their participation, and a list of mental health resources in the community. The treatment group stayed and watched a 60 minute Black history documentary, *The African Americans: Many Rivers to Cross*. Shortly after the video, participants in the treatment group were asked a series of questions about their thoughts and feelings about the documentary. The questions asked by the researcher generated a 60 minute discussion. After the first meeting with the treatment group, participants received \$10 dollars in cash each time they attended the next five meetings, as well as a list of mental health resources in the community.

The remaining five meetings consisted of watching the 60 minute Black history documentary series, 60 minute discussion answering questions, and \$10 dollars in cash for participating. During the final week of the study, participants from both treatment and control group showed up to the YMCA. The control group was told to come 30 minutes early to complete their posttest questionnaires. Once the entire control group completed their questionnaires, the researcher debriefed them about the purpose of the study. After this, participants of the control group received \$10 dollars in cash and another list of mental health resources in the community. The researcher was able to go to the school and collect completed posttest questionnaires for participants of the control group who

did not return to fill out posttest questionnaires. The researcher also debriefed them about the purpose of the study and gave them \$10 dollars in cash for their participation. The entire treatment group showed up for the final meeting; they watched the final video in the Black history documentary series, discussed their thoughts and feelings about the documentary, received debriefing about the purpose of the study, a list of mental health resources in the community, and were given \$10 dollars in cash. The treatment group could earn up to \$60 dollars in cash for attending the 6 week Black history meetings and the control group could earn up to \$20 dollars for attending the first and last week of the study.

Interview Procedures

A face to face meeting with the executive director of the YMCA took place to discuss the insignificant results and if data could be recollected through another method. The YMCA executive director was provided with the researcher's plan to obtain additional data collection. The YMCA executive director granted permission again to allow access to the facility to conduct interviews with participants from the treatment group. Following a face to face meeting - with verbal permission from the executive director and permission granted from the IRB- the researcher called treatment group participants to judge interest level for study continuation. Three months had passed since participants in the treatment group watched the Black History documentary series. However, the researcher was able to get in contact with 50% of the participants (five out of ten participants) and they agreed to participate in continuing the study. The researcher was able to visit the participants' school and YMCA afterschool program to provide them

with new consent and assent forms about the study. The researcher also called interview participants again to provide a time, day, and place for their individual interviews.

The primary instrument for data collection was through interviewing. Each interview began with a brief description of: (a) purpose of the study, (b) how data was being collected, (c) how data would be protected and confidentiality preserved, and (d) duration of the interview (Creswell, 2013). Interview participants came to the interviews with their consent forms signed by their parents. Participants were informed during the interview process they could discontinue if they felt uncomfortable or just wanted to stop. After the overview of the study, participants consented to be audio recorded. Participants also read and signed the assent forms before interviews began. Participants were informed by the researcher that the data collected would help ascertain if watching a Black History documentary could impact African American males' racial identity, self-esteem, self-efficacy, and depression and also help mental health professionals work better with African Americans.

Interview Questions

For the present study, five out of ten participants from the treatment group were interviewed. The following interview questions were used to guide the interview process:

1. What were your opinions about African Americans before, during, and after you watched the documentary?
2. Describe your feelings about being African American and being around other African Americans before, during, and after viewing the documentary.

3. How important, if at all, was it for you to show support for the African American community in your town or city, before, during, and after viewing the documentary?
4. Describe your interest, if any, in African American art, television shows, or books written by African Americans, before, during, and after viewing the documentary.
5. Do you think you're still developing your identity as an African American? (Please explain.)
6. What, if anything, did you learn about yourself and other African Americans, after watching the Black History documentary?
7. What made you want to participate in this study and what might be some reasons you think other young Black men like yourself didn't want to participate?
8. If given the opportunity, describe at least three things derived from the documentary that you would share with the African American community.
9. How would you describe your self-worth or value before, during, and after receiving information through the documentary?
10. How would you describe your belief in your ability to complete personal and academic tasks and goals, before, during, and after viewing the documentary?
11. How would you describe your mood (e.g., happy, joyful, sad, and angry) before, during, and after watching the documentary?

Treatment of the Data

Quantitative Data

All participants were given a number that was to be used throughout the research study. Participants were only identified by numbers placed on questionnaires (so responses could not be traced back to them). All questionnaires were sealed in a manila envelope immediately following participant completion. All completed questionnaires were locked in a file cabinet in the researcher's office at the University of Cincinnati. All questionnaires from both groups were entered by their identifying number into Statistical Package for Social Sciences (SPSS) a statistical program to analyze data from the participant's responses. Participants who randomly responded on the questionnaires were excluded from the study. Also participants who did not show up after the initial meeting were excluded from the study.

Qualitative Data

The five participants who answered questions for the case study interview were identified by the numbers they received at the beginning of the study. Participant's answers were placed on an audio voice recorder that was locked in a file cabinet in the researcher's office at the University of Cincinnati. The transcriptions of participants' answers were placed in a password protected Microsoft Word document. The participant's answers on the audio voice recorder were deleted once the transcription was completed on the Microsoft Word document.

Data Analysis

Quantitative Analysis

The data was analyzed using SPSS for windows version 23.0 (Student version from IBM). The following statistical analysis was conducted to analyze the research question. Descriptive statistics were used to examine the means and standard deviations among the different groups on racial identity, self-esteem, self-efficacy, and depression measures for the pretest. For the posttest, a multiple linear regression was used to analyze centrality, public/private regard, assimilation, humanist, minority, and nationalist subscales of racial identity. A multiple linear regression was used for racial identity because the study has one independent variable and racial identity has several dependent variable subscales.

In order to test the first hypothesis, a multivariate analysis of covariance (MANCOVA) was used. The independent variable was Black history documentary; the pretest seven sub-constructs of racial identity were the covariate variables, and the posttest seven sub-constructs of racial identity were the dependent variables. The assumptions for MANCOVA were tested to run the analysis.

A univariate analysis of covariance (ANCOVA) was used to test the three remaining hypotheses related to the dependent variables of self-esteem, self-efficacy, and depression. The statistical analysis of an analysis of variance (ANOVA) explains the effect of the independent variable (e.g. Black history documentary) on the dependent variables (e.g. self-esteem, self-efficacy, and depression) controlling by the pretest as covariates. The assumptions for ANCOVA were tested to run the analysis.

Qualitative Analysis

The qualitative data was collected from a face-to-face interview with five participants from the treatment group. The interviews were transcribed and coded to reflect the research question. During the analysis and interpretation of the data, patterns and themes emerged which were coded and categorized. The purpose of these emerging patterns and themes was to draw meaning and conclusions surrounding the research question. The data was organized through color-coded themes based on similarities and differences found among participant's answers. I grouped these color-coded themes together and analyzed them for commonality. This produced general themes related to the study, which were then placed in categories. Careful interpretation of the categories led to conclusions regarding the impact a Black History documentary could have on low-income African American male youth's racial identity, self-efficacy, self-esteem, and depression. The final process was to present the categories in a narrative format.

Summary

In summary, this chapter provides a description of the research methodology used for the present study. A mixed methods research design that included a true experimental pretest-posttest control design and a multiple-case study design were employed to address the effects of learning about Black History through a documentary series on low-income African American male youth racial identity, self-esteem, self-efficacy, and depression. The participant sample was found at a YMCA afterschool program and an African American public school in Cincinnati, Ohio. The methods used to collect data utilized questionnaires and individual interviews. The data then was analyzed using a standard statistical software program. Qualitative data was also hand coded and analyzed for the

purpose of finding emergent themes from participant's interview answers based on the research question.

CHAPTER 4

QUANTITATIVE RESULTS

Introduction

This chapter represents the quantitative analysis of the data for this study. It reviews the descriptive statistics of the sample, description of the variables, and testing of the four hypotheses. The four hypotheses in this study were tested using ANCOVA and MANCOVA using the statistical software SPSS, version 23.

Description of the Participants

A total of 24 participants completed questionnaires before being randomly assigned to either the treatment or control group. However, four cases were excluded from the data analysis, because two participants randomly responded on the questionnaires in the control group and the other two participants neglected to show up to the treatment group after the first showing of the video. The final sample consisted of 20 African American males who met the criteria of being from a low-income household and between the ages of 14 to 18 years old. Participants were randomly assigned to treatment group (n=10) and control group (n=10).

The treatment (100%) and control (100%) groups indicated “yes” that they received free or reduced lunch. Seventy percent of participants from the treatment group indicated “no”, 20% was unknown, and 10% indicated “yes” that their family receives

some form of welfare. Seventy percent of participants from the control group indicated “no” and 30% indicated “yes” their family receives welfare. If their family received food stamps: 50% of the treatment group indicated “yes” and 50% indicated “no”; 60% of the control group indicated “yes” and 40% indicated “no.” The average age for participants in treatment group was (M =16.30, SD=1.41) and control group was (M =17.50, SD =.527). Grade levels for participants in the treatment group were as follows: 10% were 8th grade, 20% were 9th grade, 10% were 10th grade, 40% were 11th grade, and 20% were 12th grade. Grade levels for participants in the control group were as follows: 20% were in the 11th grade and 80 % were in the 12th grade.

When it comes to having a male role model: 60% of the treatment group indicated “yes” and 40% indicated “no”; 60% of the control group indicated “yes” and 40% indicated “no.” In regard to how long they have known their mentor or role model: 10% of the treatment group indicated 3-5 years and 60% indicated 5 or more years; 10% of the control group indicated 2-3 years and 50% indicated “5 years or more.” Relationship with mentor or role model: 50% of the treatment group indicated “very close” and 20% indicated “close”; 30% of the control group indicated “very close” and 40% indicated “close.” Parents’ marital status: 70% of the treatment group indicated “single”, 20% indicated “married”, and 10% indicated “never married”; 50% of control group indicated “single”, 20% indicated “divorced”, and 30% indicated “never married.”

Highest level of education for mother: 50% of treatment group indicated “some college”, 30% indicated “completed college”, 10% indicated “completed high school”, and 10% indicated “some high school”; 40% of the control group indicated “completed high school”, 30% indicated “some high school”, 10% indicated “some college”, 10%

indicated “completed college”, and 10% “unknown.” Highest level of education for father: 40% of the treatment group indicated “completed high school”, 30% indicated “unknown”, 20% indicated “some college”, and 10% indicated “completed college”; 40% of the control group indicated “some high school”, 30% indicated “completed high school”, and 30% indicated “unknown.”

Relationship with mother: 50% of treatment group indicated “very close”, 40% indicated “close”, 10% indicated “somewhat close”; 60% of control group indicated “very close”, 30% indicated “close”, and 10% indicated “somewhat close.” Relationship with father: 40% of treatment group indicated “very close”, 40% indicated “distant”, and 20% indicated “somewhat close”; 30% of the control group indicated “very close”, 30% indicated “close”, 20% indicated “somewhat close”, and 20% indicated “distant.” This demographic information about the sample is presented in Table 3.

Table 3

Participant Demographic Information

Demographic	N	%
Group		
<i>Black History Group</i>	10	100.0
<i>Control Group</i>	10	100.0
Gender		
Male	20	100.0
Age		
<i>Black History Group (Mean =16.30; SD=1.42)</i>		
14	1	10.0
15	2	20.0
16	3	30.0
17	1	10.0
18	3	30.0

Table 3—Continued

<i>Control Group</i> (Mean =17.50; SD =.527)			
17	5	50.0	
18	5	50.0	
<hr/>			
Ethnicity			
African-American	20	100.0	
<hr/>			
Grade			
<i>Black History Group</i>			
8 th	1	10.0	
9 th	2	20.0	
10 th	1	10.0	
11 th	4	40.0	
12 th	2	20.0	
<i>Control Group</i>			
11 th	2	20.0	
12 th	8	80.0	
<hr/>			
Male Role Model or Mentor			
<i>Black History Group</i>			
Yes	6	60.0	
No	4	40.0	
<i>Control Group</i>			
Yes	6	60.0	
No	4	40.0	
<hr/>			
How long have you known your mentor or role model			
<i>Black History Group</i>			
0	3	30.0	
3-5 years	1	10.0	
5 years or more		6	60.0
<i>Control Group</i>			
0	4	40.0	
2-3 years	1	10.0	
5 years or more	5	50.0	
<hr/>			
Relationship with Mentor or Role Model			
<i>Black History Group</i>			
0	3	30.0	
Very close	5	50.0	
Close	2	20.0	
<i>Control Group</i>			
0	3	30.0	

Table 3—Continued

Very close	3	30.0
Close	4	40.0
<hr/>		
How many people live in your household		
2	2	10.0
3	3	15.0
4	8	40.0
5	2	10.0
6	1	5.0
7	2	10.0
8	1	5.0
9	1	5.0
<hr/>		
Free or Reduced Lunch		
Yes	20	100
<hr/>		
Parent's Marital Status		
<i>Black History Group</i>		
Single	7	70.0
Married	2	20.0
Never Married	1	10.0
<i>Control Group</i>		
Single	5	50.0
Divorced	2	20.0
Never Married	3	30.0
<hr/>		
Highest Level of Education for Mother		
<i>Black History Group</i>		
Some High School	1	10.0
Completed High School	1	10.0
Some College	5	50.0
Completed College	3	30.0
<i>Control Group</i>		
Unknown	1	10.0
Some High School	3	30.0
Completed High School	4	40.0
Completed College	1	10.0
Graduate Degree	1	10.0
<hr/>		
Highest Level of Education for Father		
<i>Black History Group</i>		
Unknown	3	30.0
Completed High School	4	40.0

Table 3—*Continued*

Some College	2	20.0
Completed College	1	10.0
<hr/>		
<i>Control Group</i>		
Unknown	3	30.0
Some High School	4	40.0
Completed High School	3	30.0
<hr/>		
Relationship with Mother		
<i>Black History Group</i>		
Very Close	5	50.0
Close	4	40.0
Somewhat Close	1	10.0
<i>Control Group</i>		
Very Close	6	60.0
Close	3	30.0
Somewhat Close	1	10.0
<hr/>		
Relationship with Father		
<i>Black History Group</i>		
Very Close	4	40.0
Somewhat Close	2	20.0
Distant	4	40.0
<i>Control Group</i>		
Very Close	3	30.0
Close	3	30.0
Somewhat Close	2	20.0
Distant	2	20.0
<hr/>		
Family receives welfare		
<i>Black History Group</i>		
Unknown	2	20.0
Yes	1	10.0
No	7	70.0
<i>Control Group</i>		
Yes	3	30.0
No	7	70.0
<hr/>		
Family receives food stamps		
<i>Black History Group</i>		
Yes	5	50.0
No	5	50.0
<i>Control Group</i>		
Yes	6	60.0
No	4	40.0
<hr/>		

Description of the Variables

The first dependent variable was racial identity. Racial identity was made up of seven subscales consisting of centrality, private regard, public regard, assimilation, humanism, oppressed minority, and nationalism. The *MIBI-T* was used to test participant's racial identity pretest and posttest.

Pretest Racial Identity Scores

The average pre-centrality score for Black History group was ($M = 12.70$, $SD = 1.82$) and the control group produced an average pre-centrality score of ($M = 10.90$, $SD = 2.68$). The average pre-private regard score for Black History group was ($M = 14.20$, $SD = .78$) and the control group produced an average pre-private regard score of ($M = 12.80$, $SD = 3.91$). The average pre-public regard score for the black history group was ($M = 10.10$, $SD = 3.57$) and the control group produced an average pre-public regard score of ($M = 9.20$, $SD = 3.36$). The average pre-assimilation score for the Black history group was ($M = 4.80$, $SD = 1.87$) and the control group produced an average pre-assimilation score of ($M = 8.10$, $SD = 3.38$). The Black history group produced a mean of ($M = 10.50$, $SD = 2.75$) for pre-humanism while the control group had an average of ($M = 10.00$, $SD = 2.30$) for pre-humanism. The average score for the black history group on pre-oppressed minority was ($M = 12.90$, $SD = 1.91$) and the control group was ($M = 11.10$, $SD = 3.41$). The average score for pre-nationalism for the Black history group was ($M = 9.50$, $SD = 3.97$) and the control group was ($M = 9.60$, $SD = 3.1$). Table 4 displays pretest racial identity scores means and standard deviation.

Table 4

Pre-Racial Identity Subscales Means and Standard Deviations

Variables	Groups	Mean	Std. Dev.	N
Pre-Centrality	Black History	12.70	1.82	10
	Control	10.90	2.68	10
Pre-Private Regard	Black History	14.20	.78	10
	Control	12.80	3.91	10
Pre-Public Regard	Black History	10.10	3.57	10
	Control	9.20	3.36	10
Pre-Assimilation	Black History	4.80	1.84	10
	Control	8.10	3.38	10
Pre-Humanism	Black History	10.50	2.75	10
	Control	10.00	2.30	10
Pre-Oppressed Minority	Black History	12.90	1.91	10
	Control	11.10	3.41	10
Pre-Nationalism	Black History	9.50	3.97	10
	Control	9.60	3.1	10

Posttest Racial Identity Scores

The average post-centrality score for Black History group was (M=13.90, SD=2.02) and the control group produced an average post-centrality score of (M=11.40, SD=4.27). The average post-private regard score for Black History group was (M=14.50, SD=.97) and the control group produced an average post-private regard score of (M=12.20, SD=3.91). The average post-public regard score for the black history group was (M=10.10, SD=3.87) and the control group produced an average post-public regard score of (M=8.20, SD=2.15). The average post-assimilation score for the Black history group was (M=5.30, SD=1.70) and the control group produced an average post-assimilation score of (M=6.70, SD=2.58). The Black history group produced a mean of (M=10.20, SD=2.48) for post-humanism score while the control group had an average of (M=9.20, SD=2.70) for post-humanism score. The average score for the black history group on post-oppressed minority was (M=11.60, SD= 2.91) and the control group was (M=10.20, SD=3.20). The average score for post-nationalism for the Black history group was (M=11.90, SD=2.28) and the control group was (M=11.00, SD=3.77). Table 5 shows the posttest racial identity scores means and standard deviation.

Pretest and Posttest Self-Efficacy Scores

The average score for pre-self-efficacy for the Black History group was (M=33.60, SD=3.65) and the control group was (M=31.50, SD=7.56). The average score for post-self-efficacy for the Black History group was (M= 33.90, SD=4.17) and the control group was (M=32.30, SD=7.90). Table 6 displays the pre and posttest means and standard deviation scores for self-efficacy.

Table 5

Post-Racial Identity Subscales Means and Standard Deviations

Variables	Groups	Mean	Std. Dev.	N
Post-Centrality	Black History	13.90	2.02	10
	Control	11.40	4.27	10
Post-Private Regard	Black History	14.50	.97	10
	Control	12.20	3.91	10
Post-Public Regard	Black History	10.10	3.87	10
	Control	8.20	2.15	10
Post-Assimilation	Black History	5.30	1.70	10
	Control	6.70	2.58	10
Post-Humanism	Black History	10.20	2.48	10
	Control	9.20	2.70	10
Post-Oppressed Minority	Black History	11.60	2.91	10
	Control	10.20	3.20	10
Post-Nationalism	Black History	11.90	2.28	10
	Control	11.00	3.77	10

Table 6

Pre/Posttest Self-Efficacy Score Mean and Standard Deviation

Variable	Group	Mean	Std. Dev.	N
Pretest-Self Efficacy				
	Black History	33.60	3.65	10
	Control	31.50	7.56	10
Posttest-Self-Efficacy				
	Black History	33.90	4.17	10
	Control	32.30	7.90	10

Pretest and Posttest Self-Esteem Scores

The average pretest self-esteem score for the Black History group was (M=23.90, SD=3.54) and the control group was (M=24.50, SD= 4.85). The average posttest self-esteem score for the Black History group was (M=24.50, SD=3.13) and control group was (M=23.50, SD=5.60). Table 7 shows the pretest and posttest self-esteem scores.

Table 7

Pre/Posttest Self-Esteem Scores Means and Standard Deviations

Variable	Group	Mean	Std. Dev.	N
Pretest-Self-Esteem				
	Black History	23.90	3.54	10
	Control	24.50	4.85	10
Posttest-Self-Esteem				
	Black History	24.50	3.13	10
	Control	23.50	5.60	10

Pretest and Posttest Depression Scores

The average pretest depression score for the Black History group was (M=13.70, SD=4.87) and the control group was (M=14.50, SD= 7.53). The average posttest depression score for the Black History group was (M=11.00, SD=5.75) and control group was (M=12.50, SD=5.56). Table 8 shows the pretest and posttest depression scores.

Table 8

Pre/Posttest Depression Scores Means and Standard Deviations

Variable	Group	Mean	Std. Dev.	N
Pretest-Depression	Black History	13.70	4.87	10
	Control	14.50	7.53	10
Posttest-Depression	Black History	11.00	5.75	10
	Control	12.50	5.56	10

Hypotheses Testing

Hypothesis 1 (Racial Identity)

Statistical Technique

In order to test the first hypothesis a MANCOVA was used because the racial identity measure *MIBI-T* had seven dependent variables (centrality, private regard, public regard, assimilation, humanism, oppressed minority, and nationalism). I wanted to examine whether the Black History documentary had any effect on the dependent variables.

Assumptions Testing

Shown in Table 9, the Box test of equality (Homogeneity of Variance) was used to test if the posttest racial identity subscales scores were equal across the two groups. The Box's test of equality was found not to be statistically significant Box's M test, $F(28, 112) = 1.770, p > .05$. This indicated that the seven racial identity subscales of centrality, private regard, public regard, assimilation, humanism, oppressed minority, and nationalism are equal across the two groups. The assumption of homogeneity of variance was met.

Table 9

Homogeneity of Variance (Box's Test of Equality) for Racial Identity

Box's M	F	df1	df2	Sig
87.629	1.770	28	1129.002	.008

Interesting, the Bartlett's test of sphericity, ($p < .05$) was found to be statistically significant, which indicated there was a sufficient correlation between the seven racial identity subscales as shown in Table 10.

Table 10

Linearity of Dependent Variables (Bartlett's test) for Racial Identity

Chi-Square	df	Sig
49.918	27	.008

Testing of the Null Hypothesis

The null hypothesis was that participants in the Black History group will have no significant effect on the racial identity subscales of centrality, private/public regard, assimilation, humanist, minority, and nationalist compared to participants in the control group. The Wilks' Lambda was used to test the null hypothesis. Using Wilks' Lambda as the criterion, no differences were found on the racial identity subscales between the two groups, Wilks' Lambda = .447, $F(7, 5000) = .882$, $p > .05$ shown in Table 11. This suggests that the null hypothesis must be accepted and that no differences were found between the two groups on the seven racial identity subscales after six weeks of viewing the Black History documentary. In result the Black History documentary had no effect on the participant's racial identity scores in the Black History group and no difference was found between the two groups.

Table 11

Multivariate Tests for Racial Identity

Effect	Value	F	df	Error df	Sig	η^2
Groups Wilks' Lambda	.447	.882	7.000	5.000	.576	.553

Hypothesis 2 (Self-Efficacy)

Statistical Technique

The second hypothesis was tested using an ANCOVA because there was one dependent variable; I wanted to investigate the potential effect of the Black History documentary on self-efficacy.

Assumptions Testing

Table 12 shows the Levene's test of equality of variance suggests it was not statistically significant, $F(1, 18) = 1.952, p > .05$, thus indicating the two groups were equal on self-efficacy scores. The assumption of homogeneity of variance was met.

Table 12

Test of Homogeneity of Variance for Self-Efficacy

Levene Statistic	df1	df2	Sig
1.952	1	18	.179

Null Hypothesis Testing for Self-Efficacy

The null hypothesis was that participants in the Black History group will have no significant effect on the self-efficacy score compared to participants in the control group. A one-way between subjects ANCOVA was performed to assess the difference in self-efficacy score between the treatment and control groups. A statistically significant effect was not found for groups, $F(1, 17) = .099, p = .757$ shown in Table 13. This suggests that the null hypothesis must be accepted and that no differences were found between the two

groups on self-efficacy after six weeks of viewing the Black History documentary. In result the Black history documentary had no effect on the participant's self-efficacy scores in the Black History group and no difference was found between the two groups.

Table 13

Summary of Tests of Univariate Effect for Self-Efficacy

Source	SS	df	MS	F	p
Groups	.805	1	.805	.099	.757

Hypothesis 3 (Self-Esteem)

Statistical Technique

The third hypothesis was tested using an ANCOVA due to one dependent variable, and I wished to observe the effect of the Black History documentary on self-esteem.

Assumptions Testing

Table 14 shows the Levene's test of equality of variance suggesting it was not statistically significant $F(1, 18) = 3.046, p > .05$, that the two groups were equal on self-esteem scores. The assumption of homogeneity of variance is met.

Null Hypothesis Testing for Self-Esteem

The null hypothesis was that participants in the Black History group will have no significant effect on the self-esteem score compared to participants in the control group.

Table 14

Test of Homogeneity of Variance for Self-Esteem

Levene Statistic	df1	df2	Sig
3.046	1	18	.098

A one-way between subjects ANCOVA was performed to assess the difference in the self-esteem score between the treatment and control groups. A statistically significant effect was not found for groups, $F(1, 17) = .342, p = .567$ shown in Table 15. This suggests that the null hypothesis must be accepted and that no differences were found between the two groups on self-esteem after six weeks of viewing the Black History documentary. In result, the Black History documentary had no effect on the participant's self-esteem scores in the Black History group and no difference was found between the two groups.

Table 15

Summary of Tests of Univariate Effect for Self-Esteem

Source	SS	df	MS	F	p
Groups	6.889	1	6.889	.342	.567

Hypothesis 4 (Depression)

Statistical Technique

The fourth hypothesis was tested using an ANCOVA due to one dependent variable, as I wanted to observe the effect from the Black History documentary on depression.

Assumption Testing

The Levene's test of equality of error variance, $F(1, 18) = .290, p > .05$, indicated it was not statistically significant thus the two groups were equal on depression scores. This meets the assumption of homogeneity of variance.

Table 16

Test of Homogeneity of Variance for Pre/Posttest of Depression

Levene Statistic	df1	df2	Sig
.290	1	18	.597

Null Hypothesis Testing for Depression

The null hypothesis was that participants in the Black History group will have no significant effect on the depression score compared to participants in the control group. A one-way between subjects ANCOVA was performed to assess the difference in the depression score between the treatment and control groups. A statistically significant effect was not found for groups, $F(1, 17) = .262, p = .615$ shown in Table 17. This suggests that the null hypothesis must be accepted and that no differences were found

between the two groups on depression after six weeks of viewing the Black History documentary. In result the Black History documentary had no effect on the participant's depression scores in the Black History group and no difference was found between the two groups.

Table 17

Summary of Tests of Univariate Effect for Depression

Source	SS	df	MS	F	p
Groups	7.846	1	7.846	.262	.615

Summary

In this chapter, the quantitative results of the present study were presented. The demographic information of the participants was also described, in addition to the descriptive statistics of the dependent variables. The first hypothesis of racial identity was tested using a MANCOVA. The remaining three hypotheses of self-efficacy, self-esteem, and depression were tested using an ANCOVA. No statistical significant results were discovered for the four hypotheses for this study; however chapter five and six will discuss the qualitative results from participants' interviews for racial identity, self-efficacy, self-esteem, and depression.

CHAPTER 5

QUALITATIVE RESULTS FOR RACIAL IDENTITY

Introduction

This chapter describes how participants from the treatment group experienced the Black History documentary and the impact it had on their racial identity. Several themes emerged from this study that will be discussed in this chapter: (a) lack of knowledge of Black History (b) racial pride (c) involvement in African American community (d) appreciation for African American culture and (e) development of African American identity. This chapter also describes why participants wanted to be in the study, what they learned, and what they took away from the documentary series. In an attempt to understand participants' full experience, parts of the narrative were placed into time-based categories ("before", "during", and "after"). This was done for the sake of clarity, in order to highlight how the documentary impacted participants throughout the six-week period of time and beyond.

Knowledge of Black History

Knowledge of Black History Before the Viewing of the Documentary

Before viewing the documentary, interview participants often mentioned they lacked knowledge about Black History culture. Participant 13 said, "Before it was [. . .] different, because I didn't know much of it." Participant 17 was familiar with just one aspect of the African American experience: "Before the documentary I didn't know that

much about my culture. I knew that we had went through a hard time, such as slavery.” One participant said he didn’t realize the depth of suffering present throughout the black experience in America. “I thought we were in a better place than we were.”

Knowledge of Black History During the Viewing of the Documentary

Many of the interview participants’ opinions of African Americans changed during the viewing of the documentary. Participant 17 said “During the video I learned more about what we gone through and what we overcome.” Another participant echoed participant 17’s sentiment: “During I was getting to know more about where we came from and where we started.” Participant 21 noted that there was some continuity between the challenges of the past and the problems of today: “During it I [. . .] saw some of the things that were going on and how similar they were to the problems we see every single day. I saw the effects in how it’s kind of similar to what we [. . .] deal with.” One participant said watching the documentary gave him some insights he hadn’t had previously. Specifically, he noted that the negative parts of the African American experience may have had the unintended effect of cultivating resilience: “It was like a whole different perspective; like we just got superior from slavery.” He also drew explicit connections between historical experience and today’s challenges with racial reconciliation: “Everything that Caucasian people put us through and stuff that we’re still going through today- it’s like it is never ending.”

Knowledge of Black History After the Viewing of the Documentary

After viewing the documentary series, interview participants shared how their perception of African Americans changed and were able to identify changes in their depth of knowledge about African American history and culture. Participant 13 said, “At the end [. . .] I knew more, so it felt different.” Participant 17 said, “Afterwards I found a strong sense of pride myself and in my culture.” Participant 21 noted the strides the African Americans made and said “After the video I realize that we have a very long way to go, but we are progressing.”

Racial Pride

Most participants had similar levels of racial pride throughout the documentary. Participant 17 stated, “Well I like being African American you know, because it gives me [. . .] a sense of pride.” One participant shared something similar, but went further in suggesting that after watching the documentary, his sense of pride increased: Participant 20 stated, “I think throughout the whole thing it stayed the same but I had a better pride and a better appreciation for my culture and my people after I watched the video. Before I had the same opinion but afterwards I had a better appreciation for it and who I was.”

Participants expressed generally positive feelings about being around other African Americans. One participant said he felt comfortable being around people from his same cultural background: “I feel comfortable and I have always felt this way.” Participant 13 described himself being around other African Americans as a familial – type bond. He stated, “I feel like we all brothers, we all family; you know we came from the same place so you know it wasn’t going to change.” Participant 7 identified his racial pride as being grounded in a sense of shared or common experience: “Well personally I

always loved being African American. I like being around a lot of different African Americans no matter if we have a different aspect of life, because basically if you think about it we all have been through the same path.”

Importance of Supporting the African American Community

Importance of Supporting the African American Community Before the Viewing of the Documentary

In terms of support for the African American community, interview participants described themselves as either “involved” or “not involved” before watching the documentary. Participant 21 discussed how his family got him involved in supporting the African American community: “Before my family was involved in African American events around our city so I was always involved, but never really appreciated it.” Participant 7 had also provided support for the African American community: “Before I usually - well still now- I [. . .] do my best to support black owned business and support all black artists and black clothing lines, and just basically [. . .] blacks trying to make a difference in the world.” One interview participant discussed the cohesiveness of the Black community and noted it as a positive attribute: “In our culture or community, African Americans stick together - there is no downing each other.” Participant 13 said that before viewing the documentary he would not have considered himself in the “involved” category. Although participants discussed their involvement in supporting the Black communities, some felt there was no difference between supporting Black businesses and supporting White or other non-black owned businesses. One participant said, “It really didn’t make a difference who owned it- African Americans or white. It was just if I like the product then I’m going to buy.” Participant 20 indicated a similar

sentiment: “Not just because they’re black. I want to help out sometimes not just for blacks, but for others too.”

Importance of Supporting the African American Community During the Viewing of the Documentary

As participants watched the documentary series throughout the six weeks, only participant 21 indicated he wanted to “research more” about supporting the African American community. He said that during the documentary series “I came to a realization that I should start researching and doing more on my own and trying to see what I can learn about my culture [. . .] the people of my race have done really great things.” The documentary viewing did not impact participant 13’s interest in Black community during those 6 weeks, as indicated by him.

Importance of Supporting the African American Community After the Viewing of the Documentary

After watching the documentary series two interview participants wanted to be “more involved” in supporting the African American community. Participant 21 said, “Afterwards I learned a lot. I realized that black people are actually awesome and I started to be more involved and more interested -way more interested in supporting black business and black leadership.” Participant 13 said, “At the end I would like to volunteer more or give back.” Participant 13, still a bit ambivalent, went on to discuss his support for Black owned businesses: “I would be willing to get it from there [a black owned business] [. . .], why not- I support black people.”

Appreciation for African American Culture

Interest in African American culture (e.g., television, art, and music) for most of the participants was established much earlier than their participation in this Black history documentary study. Interview participant 17 said, “African American culture before the video was interesting, because I’m a big fan of art. So a lot things they [showed in the documentary] such as paintings and portraits were interesting to me and the way they had a deep message in each thing they did , either being in television broadcasting or music - it showed a deep passion.” Participant 21 had similar thoughts: “Well in that part it has always been the same; I have always liked, music, art, visual audio, you know anything that has to do with black people I have always been interested.” One participant indicated he enjoyed watching African Americans being “successful” in popular television shows, particularly when the images were normative and /or positive: “Well I always liked the *Cosby Show*. I like African American shows, they really hit home sometimes. In a lot of them it shows you the family life of African American people that are successful at least.” Participant 13 indicated he prefers gaining knowledge about black experiences through television shows: “[I like] TV shows more than all of that cause you know they more interactive than books. I read them but they don’t get me excited to read or do something like that, so that’s why I would do [. . .] the TV shows cause they were more funny, they got everybody up and excited about watching black T.V. shows. Like Bill Cosby show.” The Black History documentary did not have an impact on interview participants’ interest in African American television, art or music, because their interest in African American culture was established.

Continuity of African American Identity Development

One of the main purposes of the present research was to understand if the documentary would have any impact on helping young African American males develop racial identity. A few of the interview participants indicated “yes” they were still developing their racial identity as an African American. Participant 17 said “Yes, because there’s still a lot I don’t know about my culture and to be very equipped, [. . .] I got to know more about it to become a scholar in it.” Participant 21 described what his continuing development as an African American and individual would look like: “Yes, I think I am always open to growth and opening myself up not only as an African American, but just as a person and an individual especially during this time in my generation where everything is pretty much changing. Things are becoming digital now and things are constantly moving so I think if I didn’t change, I didn’t progress, and I didn’t become a better person - even more African American and African Americans’ supporter- I think I wouldn’t do myself justice.” Another participant indicated he was still developing his racial identity, but focusing more on himself as an individual: “There is a lot that I still don’t know about myself; I still have to build up but for now I feel like I am at a point in my life that I know a little bit about myself but I know there is more to come.” Participant 13 was one of the participants that felt he was not developing his identity as an African American anymore and that in fact, it was a finite process in which he had already participated and fully completed. When asked whether his racial identity was developing he said, “Not really because I think I have already developed mine. I’m 18 now. I’m a grown man--but not really. But you know how they say ‘I’m grown’. That’s just how it is. I’m not developing anymore. . . like that’s probably when I was 10 to 15.” Participant 13 seemed to indicate his racial identity happened during his

early years as an adolescent. Participant 20 was another participant who said “no” he was not developing his racial identity as an African American. He felt the documentary did not make much of difference to how he viewed his development: “The video didn’t impact me that much on my identity as an African American.”

The next few sections of the racial identity narrative focuses on participant’s reason for wanting to join the study, why others did not want to participate, what they learned about themselves, and what they want to say to the African American community based on watching the Black History documentary.

Wanting to Learn about Black History

Interview participants had similar reasons for choosing to participate in the Black history study; all interview participants indicated their reason was to learn about their cultural legacy. Interview Participant 13 said, “What made me was I wanted to learn about [. . .] my roots; where I came from and how they did it and what they went through and what was so harsh . . . if it was true you know.” Participant 7 shared similar thoughts stating, “The main reason I wanted to participate is [be]cause I wanted to learn more about black history.” He also added that the researcher’s presence and outreach made him curious: “When you came to Achievers I actually wanted to see what it was about [be]cause that was very brave . . . cause nobody was like paying attention. I was just like I will just check it out.” Another participant was curious as well about the study, and said “Well when you came to our school with that information I was interested to know about my African American history and I asked my social studies teacher and she said it would be a good opportunity.” He went on to explain that not understanding his cultural legacy (or as he phrased it “if your history is not very good about yourself”) might create a

deficit in his own self-actualization. "This would be a good program because it enhances and enriches your history and knowing more about your cultures and other cultures." Out of the five interview participants only one participant mentioned "money" for his reason for participating in the study: "To learn more about my people and myself and to make money," Participant 21 said.

"No One Cares" and "Too Emotional"

In a follow-up question on reasons other young African American males may not have wanted to participate in the study, interview participants indicated it was due to a "not caring" and watching the video would be "too emotional" for some of the young men. (In some ways it is an example of "opposites" at work: some potential participants would care too little, and others would care too much.) Interview participant 17 said, "The emotions of knowing what their great-great-great relatives has gone through hurts them; don't want to witness it, maybe they don't care." Interview Participant 21 expressed similar thoughts: "The opportunities to learn about your culture can be scary for some black people because they're not open to it and they don't want to get emotional and they're not opening themselves up to learn more because they want to be—I don't know, I don't want to say ignorant—but they just don't care." Other interview participants continued to acknowledge that other young men just "didn't care." One participant said, "people didn't want to come 'cause it was early and didn't want to wake up or they simply didn't care about learning more." Participant 13 indicated that people just wanted to play around: "I learned that most people didn't want to come because they didn't care, they didn't want to learn, they were all about playing around." Participant 20

made a similar statement: “I really think they just didn’t want to sit that long [. . .] and wanted to do other things like sit there with their phones and go out to the park.”

Three Things Derived from the Black History Documentary

Interview participants were able to share at least three things they might share with the African American community after watching the six week documentary series. The first was “*learning about your culture*”; interview participant 21 said “Learn about your culture, dive into it, because you don’t know what you think you know; but there is so much more that you need to know.” Another interview participant advised others, “Learn about your black history and your understanding of what they had to go through.”

The second takeaway was “*appreciate your culture and yourself*”. Interview participant 21 said, “Appreciate your surroundings, just appreciate everything and try to respect your elders and black people in general... and support black people. Just love yourself and love yourself.” Interview participant 17 said, “Be proud of yourself”.

The third was “*never give up*”. Interview participant 7 said, “They never gave up; and we think we have it hard now, but they had it way harder back then.” Another interview participant shared similar thoughts: “We have to keep fighting and never give up ‘cause our time is coming.”

Summary

This chapter presented the qualitative results based on emerging themes from participant’s experience of watching the Black history documentary and the affect it had on their racial identity. The video increased their knowledge of Black History, reinforced a sense of pride in their cultural background, increased their desire to support the African

American community, increased their appreciation for African American culture, and in some cases, contributed to a greater desire to learn about Black History for the purpose of racial identity formation. This chapter also presented a narrative of why participants wanted to participate in the study and why others did not. Finally, participants shared “takeaways” for others in the African American community including the importance of (a) learning about their culture, (b) appreciating one’s own self and their culture, and (c) perseverance. Chapter 6 will discuss more of the qualitative results for understanding the impact the Black History documentary had on participant’s self-efficacy, self-esteem, and depression.

CHAPTER 6

QUALITATIVE RESULTS FOR SELF-EFFICACY, SELF-ESTEEM, AND DEPRESSION

Introduction

This chapter describes the effects of the Black History documentary on participants' self-esteem, self-efficacy, and depression. Three major themes emerged from these variables: (a) higher self-esteem, (b) higher self-efficacy, and (c) mixed emotions. In an attempt to understand participants' full experience, parts of the narrative were placed into time-based categories ("before", "during", and "after"). These categories were based on the interview questions, and were created for the sake of clarity, in order to highlight how the documentary impacted participants throughout the process.

Self-Esteem

Self-Esteem Before the Viewing of the Documentary

Interview participants appeared to possess relatively high levels of self-esteem before watching the Black History documentary. "My self-worth has always been high," said participant 13. Participant 20 echoed this thought and stated, "I have a high self-esteem [. . .] because I respect myself and others." Some of the participants were able to define their own sense of self-esteem: "I'm always gonna have self-worth in myself, because I believe I am the best," Participant 17 said. Another participant indicated that he

believed self-esteem was something that must be learned: “I was taught to kind of, like, appreciate myself and love myself and my self-worth.”

Self-Esteem During the Viewing of the Documentary

Throughout the six weeks, other participants identified whether their self-esteem was “higher” or “lower”. Participant 13 stated, “Before it wasn’t as high before, but during the documentary it got stronger as it was telling me more and more through every week.” Participant 21 indicated that throughout the six-weeks, the documentary helped him appreciate himself more: “With the documentary I learned why it was so important not just because I ‘should’, but the *why* behind it and how important it is -especially in my position. I am way better off than the slaves (*Laughs*). And so I think just appreciating myself more and knowing my self-worth,” (Emphasis is the researcher’s). However, one interview participant had quite a different experience. Participant 20 said, “During [the six weeks] sometimes my self-esteem was low. I almost wanted to hate them, but slavery is over now so I can’t think towards that.”

Self-Esteem After the Viewing of the Documentary

For other participants, watching the documentary contributed to increased self-esteem. Participant 7 said, “I am even more comfortable with myself after the video ‘cause it made me feel better about myself and the things that I am doing in society and with my school and grades and things like that. It just makes me very happy that if my ancestors were still alive back then they would be proud of me for doing the best I could do to try my hardest.” The interview participant who stated his self-esteem was low throughout the documentary series indicated his self-esteem was “high” after watching the videos, but did not elaborate further. One participant said his newfound knowledge

from watching the series helped increased his self-confidence: “At the end I kinda felt like we did everything -we built it all - so it really just taught me I can do whatever I want.”

Self-Efficacy

Self-Efficacy Before the Viewing of the Documentary

The interview participants felt able to succeed in life and accomplish important tasks before viewing the documentary. Participant 20 stated, “I always believed in my abilities.” Another participant had a similar response: “I always believed that I can achieve my goals because I work hard and I try to do the very best I can.” Another participant said “Before it was really easy to achieve my goals, just put my mind to it.” Participant 21 reasoned that his level of self-efficacy was primarily motivated by the benefits to himself: “I think before the documentary I was a little lazy, but I still had motivation to do things on my own - especially for my own business and doing stuff for myself and bettering myself.” In contrast to the others, one participant (Participant 13) noted that at times he felt less able to achieve academic success: “Before [the documentary series] [. . .] when I did my school work I really wasn’t as focused.” No participants reported on any changes in their self-efficacy *during* the time period the documentaries series was being shown.

Self-Efficacy After the Viewing of the Documentary

After viewing the documentaries, other participants indicated a change in their self-efficacy. Participant 13, who had before indicated that prior to the documentary he lacked focused in his academic pursuits said, “At the end, [of the documentary series], it made me more focused . . . like made me wanna do more, [it] pushed me to do other

stuff.” Two interview participants who indicated they were motivated beforehand also indicated a change after viewing the documentary. For example, Participant 21 explained “After the documentary-after we watched it- [. . .] I had a better appreciation for everything and I didn’t take for granted anymore just having the type of education and being in the top schools in Cincinnati. [. . .] We were talking about it one day during the videos; I’m taking these opportunities that I have now that they didn’t have so after that I would say that I did better. But also it’s that determination inside me now after watching the videos.” Participant 7 expressed similar thoughts: “After, it was like something was missing in the beginning.” He went on to explain he felt like an “extra push” to be successful was missing. “But afterwards,” he continued, “I be like I just need to get this done because [. . .] they weren’t lazy about anything back then; they just did it because they needed to and it was right.”

Mixed Feelings or Emotions

One goal of the study was to gain insight into how the information in the documentary series would impact participants’ emotions. One facet of this is related to depression. The researcher understands that often depression can be hard to explain to others, and especially to adolescents. I used the word “feelings” as a proxy during my lines of questioning to better understand whether the Black history documentary affected interview participants’ moods. This was to help participants better explain their emotional state throughout watching the Black history documentary. Interview participants were formally tested for depression, and results are noted in quantitative form in Chapter 4.

Mixed Feelings or Emotions Before the Viewing of the Documentary

Participants displayed mixed emotions before watching the documentary, primarily due to a lack of comparison. Participant 17 stated, “Before the documentary I really didn’t have a feeling about it because I wasn’t learning about it as much as I should have.” Participant 13 expressed similar sentiments: “Before it was more like I didn’t know [. . .]. I was okay about it.” One participant felt “okay” before viewing the documentary, as he explained how he underestimated the depth of suffering present in the African American experience: “Before I had this idea that, or maybe it was my thinking, that everything was okay... there was some bad times (*laughs*) that we experienced and some good times obviously. [. . .] but when I started watching it. . .” Other participants were more specific about how they felt before watching the documentary series. Participant 7 noted that external circumstances impacted how he felt about the experience: “Well I know when I came I was a little tired and a little sad and mad, because I had to wake up that early in the morning or wake up in general.” Another participant stated he was “happy” before watching the documentary.

Mixed Feelings or Emotions During the Viewing of the Documentary

During the course of the six-week documentary viewing, interview participants became more vocal about their feelings. They used language like “sad”, “angry”, and “happy” to describe their emotional posture. Participant 13 said, “Once we started watching movies I got a little bit mad about how they were doing us.” Participant 21 indicated he became upset and explained: “When I started watching it and I realized the

severity of the situation- like actually paying attention to the news and reading more in-depth into the things that were going on and the things that we see, how serious, I was angry a little bit.” Another participant stated he was “sad” and “mad” while watching the documentary series. Participant 7 mentioned a specific part of the video he remembers that made him angry: “When we watched the part when the lady had to kill her babies that got me mad.” (Participant 7 was referencing a scene in the documentary where a female slave and her children fled to Cincinnati, Ohio for their freedom. The female slave decided to kill her children instead of allowing them become slaves. She felt killing her children was the only way they would achieve freedom.)

Mixed Feelings or Emotions After the Viewing of the Documentary

The documentary series produced a wide array of emotions in interview participants, although generally speaking emotions were “mixed”. “Afterwards I felt great to be an African American and I wouldn’t change it for nothing,” Participant 17 said. A couple of interview participants left “happy” after viewing the documentary series. Participant 21 said, “After the documentary it was kind of sad. I think ultimately I left with an appreciation, happiness that we are still here today and that we don’t have to deal with much adversity as we use to... but we are still dealing with it and I think it’s an ongoing thing and you just have to deal with it.” Participant 7 added “After I left I was really happy with the stuff I learned [. . .] it just expanded what I needed to know.” One participant stated he was “sad” after viewing the documentary series, but did not explain why he was sad. Interestingly, Participant 13, who was “angry” at how African Americans were treated, was also the only respondent to mention forgiveness. “At the

end I had to just realize you got to forgive everybody cause you know they didn't do it.. that was just how it was then so you know that's just how I took it.”

Summary

This chapter presented the qualitative results of how the Black History documentary series affected interview participant's self-esteem, self-efficacy, and emotions. It was discovered that the Black History documentary series increased participant's self-esteem and self-efficacy. It was also discovered that the Black History documentary series created mixed emotions for the participants. Chapter 7 will discuss the implications of the quantitative and qualitative results based on the research question and existing literature.

CHAPTER 7

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This study attempted to address the lack of Black History knowledge among young African American male youth from low-income households. In the past, Black History was used as a catalyst for change in American society among African Americans (Asante & Mazama, 2005). However, through the decades the teaching of Black History has become a “tourist curriculum” taught by the public school system (Sleeter & Grant, 2003). Students are repeatedly and exclusively taught the same Black Historical figures such as Martin Luther King Jr., Harriet Tubman, and Rosa Parks every year during Black History month. Parents and churches were the main sources to teach their children about Black History, but this is no longer the case.

More importantly, it has been found that low-income African American families are less likely to teach their children about Black history than higher-income African American families (Ford-Paz & Iwamasa, 2012; Peck et al., 2014;). Caregivers who provide knowledge about slavery, civil rights, and important historical African American figures help facilitate the appreciation for being African American (Brown, 2008; Brown & Tylka, 2010). Parental messages for young African American males primarily relate to dealing with racial discrimination- messages communicated across a backdrop of negative images and messages from the media (Martin, 2008; Thomas & Speight, 1999).

Young African American males face consistent racism, prejudices, and discrimination on a daily basis. Something must be done to help them navigate a daily war zone, and reduce risk.

The teaching of Black History is a form of racial socialization (Adams-Bass et al., 2014). Racial socialization is the process in which individuals are taught cultural values and beliefs that pertain to their racial group membership (Berkel et al., 2009). One of the most important characteristics of the African American experience is resilience. Research suggests there are several important individual resilience factors that help African Americans thrive in a society despite the constant negativity faced, including but not limited to racial identity, self-esteem, and self-efficacy (Bonvillain & Honora, 2004; Miller, 1999; Nebbitt, 2009).

The use of mass media from television, movies, and websites has been shown to be an effective way to teach youth new facts and information (Oddone, 2011). Not since the television miniseries *Roots* has a documentary or docudrama been surveyed to understand the impact it has had on African Americans. I used a Black History documentary titled, "*The African Americans: Many Rivers to Cross*" in an attempt to teach young African American men about Black History with the purpose of enhancing their racial identity, self-esteem, and self-efficacy. I also used resilience theory while implementing the compensatory resilience model to help neutralize risk factors and affect participants' individual resilience factors.

Purpose of the Study

The purpose of the study was to understand the effects a Black History documentary series might have on African American male youth from low-income households. The study sought to probe whether learning about Black History through a documentary series increased young African American male's racial identity, self-efficacy, and self-esteem. The study also endeavored to find out whether learning about Black History through a documentary series decreased depression and/or improved emotional wellbeing. The data derived from this study contributes to the literature on how one form of racial socialization (i.e., learning about Black History through a documentary) affects young African American males' racial identity, self-efficacy, self-esteem, and depression while understanding how it might strengthen their resilience.

Methodology

The present study utilized a mixed method design employing a true-experimental pretest and posttest control group design and a multiple case study. In the true-experimental pretest and posttest design, participants were randomly assigned to the treatment group to watch a six -week Black History documentary while the control group watched nothing. Both groups completed questionnaires on their racial identity, self-efficacy, self-esteem, and depression during week one of the documentary and week six after viewing the documentary. Racial identity was measured with the *MIBI-T*. Self-Efficacy was measured with the *GSES*. Self-Esteem was measured with the *RSES*. Depression was measured with the *CES-D*. The racial identity hypothesis was tested by a MANCOVA. The self-esteem, self-efficacy, and depression hypotheses were tested by a ANCOVA.

The multiple case study was conducted three months after the last viewing of the documentary. Five participants from the treatment group agreed to be interviewed. Questions answered by participants were developed directly from the research question. Participant's answers were transcribed; commonalities and differences in participants' answers were created through interpretation until themes began to emerge. These emerging themes were placed into categories that drew meaning and conclusions about the presenting issue regarding the effects a Black History documentary had on racial identity, self-efficacy, self-esteem, and depression on African American male youth.

Findings and Discussions

Racial Identity

I hypothesized that participants in the Black History group would have a significant effect on racial identity subscales centrality, private/public regard, assimilation, humanism, oppressed minority, and nationalism compared to participants in the control group. A MANCOVA was conducted to determine if a significant difference was found for the racial identity's seven subscales before and after viewing the six-week documentary between the two groups. The results showed no differences between pretest and posttest scores on the seven racial identity subscales of centrality, private regard, public regard, assimilation, humanism, oppressed minority, and nationalism between the two groups. This suggests that the Black History documentary had no effect on the Black History group.

In a further attempt to deduce if the Black History documentary had any effect on participants in the Black History group, a multiple case study was conducted. Several questions were derived from the research question addressing if the Black History

documentary affected participant's racial identity before, during, and after watching the documentary. Major themes emerged from participants who watched the Black History documentary: (a) Lack of Black History knowledge, (b) Racial Pride (c) Importance of supporting the African American community, (d) Appreciation for African American Culture, and (e) Continuity in ethnic identity development. Other lesser themes and ideas emerged as well including: a general desire to learn about Black History, that other young black males may find learning about Black history too emotionally involved - or conversely, not interesting enough; the importance of cultural appreciation as a means of self-actualization, and using black history knowledge as a motivational element - specifically as a vehicle for developing resilience.

The first theme "Lack of Black History Knowledge" is not surprising given the literature. Researchers find that African American families with a low-socioeconomic status are less likely to teach their children about Black history than African American families with a high-socioeconomic status (Ford-Paz & Iwamasa, 2012; Peck et al., 2014). More importantly, when African American youth receive race-related messages from their parents only 26% is about appreciation of Black legacy and history (Cunningham & Kliewer, 2005 as cited in McCreary et al., 2007; p. 501). The lack of Black History knowledge also could be contributing to the "tourist curriculum" taught at many public schools (Sleeter & Grant, 2003).

Despite participants' lack of knowledge about Black History, they expressed a curiosity or desire to learn about it. As one participant clearly stated, "What made me was I wanted to learn about [. . .] my roots; where I came from and how they did it . . . and what they went through and what was so harsh . . . if it was true." Another participant

mirrored these thoughts: “The main reason I wanted to participate [is because] I wanted to learn more about black history.” The desire to learn about Black History among youth was high in this group of participants. Youth have a desire to learn about Black History, but the interest is likely stunted due to learning about the same historical black figures over and over again. A student in a different study encapsulates this idea. She said, “All they talk about in school is ‘Dr. Martin Luther King famous speech, I Had a Dream. We learned that back in the second grade. Why are you still teaching us that? What don’t you teach us something else [...]?’” (Dimitriadis, 2005; p.239). Participants in the treatment group attempted to shed light on this particular problem. They surmised that young African American males did not want to participate in the study, because it was either “too emotional” or “they did not care.” The statement “too emotional” was based on viewing the horrific events that African Americans faced throughout the documentary. The statement “they did not care” was based on the idea that potential study participants may have been too busy and/ or did not prioritize learning about their heritage and culture.

The second theme of “proud to be African American” comes from a sense of racial pride. Anderson and Williams (1983) found when adolescents watch Black television shows, 40% watched the shows due to feelings of racial pride and identification. When a national survey of *Roots* was conducted, it was found to increase African American pride and solidarity (Fairchild et al., 1986). The third theme of “Importance of supporting the African American community” supports the characterization of African American culture as community or family-oriented, as well as

collective-minded. These two characteristics in the literature are family and community protective factors of resilience (Martlin et al., 2011; Simmons & Vaughn, 2010).

The fourth theme of “Appreciation for African American Culture” is based on the historical contributions that African Americans have made in television, art, and music. Participants in the study were able to take away knowledge about the cultural impact African Americans made in the United States and beyond. Research suggests that African American youth who feel positively about their culture have a high racial group identity (Davis & Gandy, 1999).

The fifth theme of “Continuity of African American identity development” is based on the idea that participants felt they still have much to learn about being African American from the documentary. One participant noted, “There is still a lot I don’t know about my culture and to be equipped knowing it, I got to know more about it to become a scholar in it.” Another participant said, “If I didn’t change, I didn’t progress, and I didn’t become a better person - even more African American and African Americans’ supporter- I think I wouldn’t do myself justice.” Participants in the study developed a variety of “takeaways” from the video. This included ideas around the importance of learning about Black History, appreciating their culture and themselves, and “never giving up”. Martin (2008) found that a positive racial identity and receiving positive socialization messages promote resilience among African American youth. In the end, Woodson’s goal of learning about Black History was to revitalize the African heritage, indicate racism and the race liberation from it, and provide a positive black culture that will produce a proud people (Cuban, 1970).

Self-Efficacy

I hypothesized that participants in the Black History group would have a significant effect on self-efficacy score compared to participants in the control group. An ANCOVA was used to test the hypothesis. No significant effect was found for the self-efficacy score between the two groups. This suggests that the Black History documentary had no effect on the Black History group's self-efficacy.

A multiple case study was utilized to determine if participants from the Black History group's self-efficacy was impacted before, during, or after viewing the Black History documentary throughout the six weeks. Based on five participants' answers from the Black History group, an emerging theme of "higher self-efficacy" was discovered. Most participants shared a similar statement that they "always believed in their abilities" before viewing the documentary. However, after viewing the documentary a few participants felt that the video made them "more focused", "not take things for granted anymore", and "work harder", because their ancestors worked hard to provide them opportunities they have today.

Research suggests that self-efficacy is the gatekeeper to motivation (Tileston & Darling, 2009). Self-efficacy is defined as self-confidence in one's ability to effectively engage in behaviors towards desired goals (Bandura, 1997; Majer, 2009). What makes self-efficacy a particularly interesting concept is that it can be developed through social modeling or vicarious experience. When an individual watches someone achieve success after failed efforts it can consciously raise an individual's belief that they have the same ability (Bandura, 1977). After a group of 181 African American and European American studies watched the *Roots* series, 46% read articles about Black History, 33% watched

television programs about Black History, 23% sought out more information about their heritage, 54% felt more empathetic to problems of Blacks, and 47% felt they learned a lot (Protinsky & Wildman, 1979). Those students' attitude and behaviors changed after watching *Roots* the miniseries. Also, outside of watching Black History videos, learning through reading and discussion inspired the Black Power movement, Malcom X and countless others for change in our country (Dagbovie, 2010; Gormley, 2008). Participants' statements like, "[watching the documentary series] made me wanna do more, push me to do other stuff" or "[there is] determination inside me now after watching the videos" indicate these participants were inspired by what their ancestors did for them. One participant stated, "Afterwards I be like I just need to get this done because [. . .] they weren't lazy about anything back then- they just did it because they needed to and it was right." The African American participants of this study entered with a high degree of self-efficacy based on the their responses before viewing the documentary, but after watching the documentary throughout the six weeks their self-efficacy was even higher.

Self-Esteem

I hypothesized that participants in the Black History group would have a significant effect on self-esteem score compared to participants in the control group. An ANCOVA was used to test the hypothesis. No significant effect was found for the self-esteem score between the two groups. This suggests that the Black History documentary had no effect on the Black History group's self-esteem.

A multiple case study was utilized to determine if participants from the Black History group's self-esteem was impacted before, during, and after viewing the Black

History documentary throughout the six weeks. Based on the interview participants' answers an emerging theme of "higher self-esteem" was discovered. Most participants before viewing the documentary had a high sense of self-esteem. One participant stated, "My self-worth has always been high." During the video participants were mixed, with some having "low" and some having "high" self-esteem. One participant said, "During the movie [. . .] it got kinda like more stronger as it was telling me more and more through every week." After participants watched the documentary on and off throughout the six weeks, one participant explained how he felt about himself: "At the end I kinda felt like we did everything -we built it all, so it really just taught me I can do whatever I want." Another participant added, "It made me feel better about myself and the things that I am doing in society like with my school and grades [. . .]; it just makes me very happy that if my ancestors were still alive back then they would be proud of me for doing the best I could do to try my hardest." Based on participants' answers the video did impact their self-esteem after viewing the documentary throughout the six weeks.

The literature suggests that individuals who watch positive images of African Americans feel better about themselves. Young African Americans who connect and compare themselves with strong fictional African American characters report a higher self-esteem (Anderson & Williams, 1983; Ward, 2004). African American adolescents who watch programs with an all African American cast raise their self-esteem and self-concept (Ward, 2004). In this case, the documentary "*African Americans: Many Rivers to Cross*" (that the participants watched) included an all African American cast of historians, anthropologists, and sociologists. Participants in the study also had a high racial identity which is also found to be positively correlated with self-esteem. When

African Americans have a positive view of their race, they have a higher self-esteem (Hurd et al., 2012; Settles et al., 2010). A high self-esteem and positive racial identity is also important when it comes to education. Bonvillain and Honora (2004) discovered when young African Americans have a positive racial-ethnic identity and a high self-esteem their performance is better in school than those with low self-esteem.

Depression

I hypothesized that participants in the Black History group would have a significant effect on depression compared to participants in the control group. An ANCOVA was used to test the hypothesis. No differences were found between the treatment and control groups on depression. Based on the averages of depression scores of treatment group pretest (M=13.70) and posttest (M=11.00); control group pretest (M=14.50) and posttest (12.50) these participants were not depressed. This suggests that the Black History documentary had no effect on the treatment group's depression score. This could be contributed to the treatment group and the control group not being depressed before the study began.

In a similar attempt to test racial identity, self-efficacy, and self-esteem, a multiple case study was also used to test if the Black History documentary had any effect on the treatment groups' depression before, during, and after watching the documentary. The term "depression" was taken out and replaced with feelings (e.g. happy, sad, and angry) to help participants describe their feelings throughout the study. Based on reports from participants in the treatment group, the emerging theme was "mixed emotions" before, during, and after viewing the documentary. Before viewing the documentary participants made statements such as "I really didn't have a feeling" or "I was okay about

it.” For the duration of the documentary participants felt “angry.” One participant said, “Once we started watching movies I got a little bit mad about how they were doing us.” Another participant reported, “When we watched the part when the lady had to kill her babies that got me mad.” After watching the documentary participants also used words like “happiness.” One participant stated, “I left with an appreciation [. . .]; happiness that we are still here today and that we don’t have to deal with much adversity as we use to.” Another participant stated, “After I left I was really happy with the stuff I learned [. . .] it just expanded what I needed to know.” Interestingly, only one participant articulated it was important to forgive and move on: “At the end I had to just realize you got to forgive everybody cause you know they didn’t do it, that was just how it was then.” Participants’ experience of the documentary from before, during, and after provided mixed emotions for them. These “mixed emotions” may mirror (on a very micro scale) the ups and downs witnessed throughout the documentary of their African American ancestors.

Based on the previous variables of racial identity, self-efficacy, and self-esteem research suggests these three resilience factors can impact depression. African Americans who have a higher racial identity or proud of their race tend to report lower depression levels (Hurd et al., 2013; Sellers et al., 2006; Settles et al., 2010). Lewinsohn and colleagues (1997) found individuals with a higher self-esteem tend to have lower depression levels. Research suggest that the higher an individual’s self-efficacy the lower their depression (Mukhtar & Hashim, 2010; Tahmassian & Moghadam, 2011). Depression was not a factor in this study possibly to due participants already being high in their racial identity, self-efficacy, and self-esteem.

Importance and Significance of the Study

My research adds to the literature on the effectiveness of Black History documentary or docudramas on African Americans. More importantly, my findings indicate how learning from a Black History documentary may support young African American males from low-income households in regard to racial identity, self-esteem, and self-efficacy. The television miniseries *Roots* was the last Black History docudrama to be surveyed and examined on its lasting impact on African Americans. After watching *Roots* many African Americans at the time mentioned how their attitudes, knowledge, interpersonal communication, racial pride, and solidarity changed (Fairchild et al., 1986; Stroman, 1984b). I found that participants I interviewed voluntarily participated in the study primarily because of their curiosity and lack of knowledge about Black History. These participants had a general idea of their history, but did not know it in depth. As one participant clearly pointed out, “When I started watching it and I realized the severity of the situation, [. . .] we see how serious they were.” It could be argued that participants in the present study were taught the same Black History “tourist curriculum” that has plagued schools across America (Landa, 2012; Sleeter & Grant, 2003). Learning about the same Black History figures every year is not effective for African Americans in helping them learn more about their culture. The documentary “*The African Americans: Many Rivers to Cross*” provided an in-depth look into the prejudice, racism, discrimination and oppression that African Americans have faced since the 1500’s until today. The documentary also served as a reminder of how African Americans consistently overcame their injustices to reach their own “promised land”.

My research also added to the literature by using a resilience compensatory model. In the past, when studying mass media and understanding its effects on the population many researchers used theories such as cultivation, social learning, and social identity (Morgan et al., 2009; Stroman, 1984b; Ward, 2004). This was the first study to use a resiliency theory to understand the effects a documentary could have on a specific population. The Black History documentary served as a compensatory resilience factor to neutralize risk factors of gender, race, and low-socioeconomic status while affecting the outcome variables of racial identity, self-esteem, self-efficacy, and depression. My findings indicate that the documentary influenced participants' racial identity, self-esteem, and self-efficacy, but not depression. The quantitative results did not provide any indication that the documentary had any effect on the outcome variables, but the qualitative results indicated the documentary had some influence on the outcome variables.

Racial identity, self-esteem, and self-efficacy are considered individual protective factors that are essential to making resilience occur (Dyer, 1996; Mandara et al., 2009; Miller, 1999, & Nebbitt, 2009). The improvement in each of these individual protective factors is one of the most important aspects of this study. Research suggests that having a higher racial identity or pride in your racial heritage protects against racism, prejudice, discrimination, and negative representation in the mass media (Davis & Gandy, 1999; Martin, 2008; Miller, 1999). It has also been found when individuals have higher racial identity, self-esteem, and self-efficacy it reduces mental health problems (Lewinsohn et al., 1997; Sellers et al., 2006; Tahmassian & Moghadam, 2011). The overall significance

of my study suggests the importance of learning about Black History and the impact it can have on young African American male lives by strengthening their resilience.

Quantitative Limitations

The most notable quantitative limitation was the low sample size for the treatment and control groups. When conducting a true experimental design study, it is important to have a larger sample size - typically at least 20 to 25 per group for a greater chance of a significant effect. My study produced 10 per group and accordingly, produced no differences. The low sample size was the main reason a significant effect was not produced between the two groups on racial identity, self-efficacy, self-esteem and depression. Despite recruiting from an all African American high school, this limitation is profound. Participants in the treatment group did shed some light on this limitation during the interviews suggesting that possibly fellow male peers weren't interested in learning or knowing about their history or that they had more important things to do (e.g., job, socializing with friends, and/or sports related activities).

The second quantitative limitation is that the questionnaires used might not have accurately recorded the data. Most participants from both treatment and control groups lived in highly concentrated areas of African Americans. It is hard to determine if the questionnaires used to measure the dependent variables were changed due to the impact of the Black History documentary or the school/community in which the participants attended or lived.

The third quantitative limitation was the absence or sporadic attendance of participants in the treatment group. Participants in the treatment group knew that it was important to come to every session throughout the six weeks. However, the majority of

participants came at least three times and only three participants came five times despite giving them reminder calls two to three days before the meeting. Participants who came three times attended off and on and all participants in the treatment group came the final week. Participants' sporadic attendance was possibly attributed to the different times and days of the altering week when the study was being conducted in an effort to accommodate all participants. The sporadic attendance is another reason why the dependent variables of racial identity, self-esteem, self-efficacy, and depression were not affected by the Black History documentary on the posttest scores.

Qualitative Limitations

It is important to address the fact that the qualitative section was developed from “an interpretive framework based on pragmatism not committed to any system of philosophy and reality” (Creswell, 2013, p. 28). Furthermore, the qualitative data analysis did not apply complex procedures, but a simple identification of some key words that helped to describe the opinions of the participants.

The first qualitative limitation of the multiple case study was the passage of time. As stated previously, the multiple case study was conducted to gain the treatment group's individual thoughts and feelings about the documentary, because of the lack of quantitative results. However, the interviews did not take place until three months after participants from the treatment group viewed the documentary. Participants' ability to answer questions about how the video impacted them may not be as accurate due to the three months lapse. There was a lapse in three months because the researcher needed time to both analyze quantitative data as well as get in contact with former participants of the

treatment group to get them scheduled for interviews (there were constraints here too, since students, were out for summer break during that time).

The second qualitative limitation of the multiple case study may be related to the type of questions used for the interviews. The questions for the interviews may have been too broad and not specific enough to gather information accurately for the participants to respond in either referencing the videos and/or about themselves in regards to the dependent variables. Although, the questions asked did provide insight into how participants thought and felt about themselves and the African American community, it may have been more effective to ask questions more tightly connected to participants' racial identity, self-efficacy, self-esteem, and depression (e.g., feelings). It might also have been beneficial to do a deeper exploration of the link between knowledge and application, i.e. what they learned from the videos and how they might go out into the world using this knowledge.

Implications for Practice

As mental health professionals it is important to better understand the struggles many African Americans go through on a daily basis. Evidence suggests that the experiences African Americans have with mental health services and professionals have not been as positive as they could. These experiences have deterred African Americans from obtaining proper services for their mental health needs. My research has important implications for professional practice and future research. The following sections will highlight these implications.

Literature suggests that urban African Americans' exposure to racism, discrimination, and poverty increases their risk of psychological problems (Dashiff et al.,

2009; Lindsey, 2010). More importantly these risk factors that young African Americans may face can continue to occur during adulthood (Ward & Collins, 2010). As stated previously, African Americans' history with mental health professionals and services has not been positive. These negative experiences have caused African Americans to distrust, disdain, and resent services from the mental health field. These experiences were due to mental health professionals' racial bias, misdiagnosis, involuntarily placement of subjects in mental health hospital, mental health expense, and lack of insurance coverage or non-requirement of insurance payments (Bulhan, 1985; Simmons & Vaughn, 2010; Ward & Collins, 2010). Based on the results from my study, it is important that mental health professionals know the history of African Americans and know the continued struggle African Americans face today. It is also important that mental health professionals know how to help strengthen African Americans' racial identity, self-esteem, and self-efficacy since these factors play a significant role in their mental health. In light of my research, here are some things mental health professionals might consider when working with African Americans:

1. Seek to learn African American history, culture, communication patterns, hurts, strengths, and aspirations from their point of view and not assume they understand.
2. Be aware of African Americans' history with mental health services and professionals.
3. Be mindful of your own prejudices and bias that would influence the therapeutic relationship. More importantly, understand how your worldview

might influence the therapeutic relationship; focus on the client's worldview and experiences.

4. Seek to learn a diagnostic system and treatment modality that affirms African Americans. Engage in a holistic and integrative multicultural approach.
5. Describe what the therapeutic process entails.
6. Embrace and act on a standard of ethics and ethical practice consistent with culturally congruent care.

Implications for Future Research

Given that my research provided limited results; future research should foremost, add more participants to each group (e.g., treatment and control). To decrease sporadic attendance, use either an after school program or residential youth program where participants are required to be there on a regular basis. Furthermore, having the study conducted on the same time and day will help participants remember better when the study is being conducted. If other settings must be used (e.g. YMCA, Boys & Girls Club and/or a Community Center) increase or change the incentive, if funding permits. The incentive of \$10 dollars and food was not enough to sustain participants for a six week study. In addition, future researchers should consider using multiple Black History videos and Black History reading materials: this would be useful if conducting an extended study i.e. twelve weeks or beyond. It would also provide a broader base of knowledge and materials from diverse viewpoints. This might be especially helpful in conjunction with a three or six-month follow-up to determine any lasting effects on the dependent variables.

Future research could also add to the literature by replicating my study using African American females. It would also be interesting to study participants from a more heterogeneous context; for example, young African American males or females from predominately European-American schools or neighborhoods. The majority of my sample either came from predominately African-American schools, neighborhoods or both (this likely indirectly impacted participant' feelings of self-esteem, self-efficacy, and racial pride in this study).

More importantly, measuring participants' knowledge about Black History before and after could be useful for a future study. Adam-Bass et al. (2014) created a validated measure called the *Black History Knowledge Questionnaire (BHKQ)* that consist of 20 questions about African American figures and historical events and in addition asks questions regarding where individuals heard about the historical figure or event (e.g., classroom, television, and family member). Future studies could use the *BHKQ* to measure participants' knowledge of Black History and examine how it relates to their racial identity, self-efficacy, self-esteem, and depression.

In addition to future research, the literature on resilience theory and its different models have been used to understand and help African Americans over the past few decades. Interestingly, some researchers argue against using the resilience framework; they suggest researchers shift to a resistance framework instead. The term resistance is used to describe healthy functioning African American youth (Nicolas et al., 2008). The framework is approached through a "strengths-based model" for Black youth, which is another way of addressing young African American needs (Gooden & McMahon, 2016; Nicolas et al., 2008). The strength and coping model refers to active coping strategies that

children and adolescents learn to change their environment or reactions to adverse environments (Nicolas et al., 2008), whereas the resiliency model is focused on how individuals persevere through adversity. Future studies could center more on a resistance framework instead of a resilience framework.

APPENDIX A
APPROVAL LETTERS

December 18, 2015

Quentin Stubbins
Tel: (502) 759-0319
Email: stubbins@andrews.edu

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 15-134 **Application Type:** Original **Dept.:** Graduate Psychology & Counseling
Review Category: Full **Action Taken:** Approved **Advisor:** Carole Woolford-Hunt
Title: The effects of learning about Black History on racial identity, self-efficacy, self-esteem, and depression among low-income African American male youth.

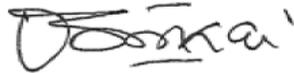
This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your IRB application for research involving human subjects entitled: *"The effects of learning about Black History on racial identity, self-efficacy, self-esteem, and depression among low-income African American male youth"* IRB protocol number 15-134 under Full category. This approval is valid until December 18, 2016. If your research is not completed by the end of this period you must apply for an extension at least four weeks prior to the expiration date. We ask that you inform IRB Office whenever you complete your research. Please reference the protocol number in future correspondence regarding this study.

Any future changes (see IRB Handbook pages 10-11) made to the study design and/or consent form require prior approval from the IRB before such changes can be implemented. To request for extension, modification and completion of your study please use the attached form.

While there appears to be no more than minimum risk with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, (see IRB Handbook page 11) this must be reported immediately in writing to the IRB. Any project-related physical injury must also be reported immediately to the University physician, Dr. Reichert, by calling (269) 473-2222.

We wish you success in your research project. Please feel free to contact our office if you have questions.

Sincerely,



Mordekai Ongo
Research Integrity & Compliance Officer

Institutional Review Board - 4150 Administration Dr Room 322 - Berrien Springs, MI 49104-0355
Tel: (269) 471-6361 Fax: (269) 471-6543 E-mail: irb@andrews.edu



FOR YOUTH DEVELOPMENT®
FOR HEALTHY LIVING
FOR SOCIAL RESPONSIBILITY

13 October 2015

Institutional Review Board
Andrews University
4150 Administrative Drive, Room 322
Berrien Springs, MI 49104-0355

This is to inform you that permission has been granted to Quentin Stubbins to collect data for his research study titled "The Effects of Learning about Black History on racial identity, self-esteem, self-efficacy, and depression among low-income African American male youth." The permission has been granted to the extent of the procedures outlined in the IRB application, and to allow the researcher to recruit participants and to collect data via survey with members of our YMCA Black and Latino Achievers program. The researcher will have to secure informed consent from participants as the decision to participate in the study is completely voluntary. The YMCA Achievers program will provide to the researcher support by advertising the research project among program participants. Our program will also provide a space at the YMCA C.H. Linder for the study to take place.

Please feel free to contact us for any needed information related to this consent.

Sincerely,

Mario A. Rodriguez
Senior Program Director
Black & Latino Achievers Program
YMCA of Greater Cincinnati
1425 Linn Street
Cincinnati, Ohio 45214
mrodriguez@myy.org

MARIO A. RODRIGUEZ

APPENDIX B
INFORMED CONSENT

INFORMED CONSENT FORM

ANDREWS UNIVERSITY

BERRIEN SPRINGS, MI 49103

TITLE OF RESEARCH PROJECT: The Effects of Learning about Black History on Racial Identity, Self-Efficacy, Self-Esteem, and Depression among African American Male Youth

Participants will be giving the following surveys:

- (a) Multidimensional Inventory of Black Identity-Teen; 7-10 minutes; to understand how your child views their race and ethnicity.
- (b) Generalized Self-Efficacy Scale; 5-7 minutes; to understand what self-beliefs your child uses to handle hard demands in life.
- (c) Rosenberg Self-Esteem Scale; 5-7 minutes; to understand your child's self-esteem.
- (d) The Center for Epidemiological Studies Depression; 7-10 minutes; to understand how often your child struggles with depression.
- (e) Demographic Survey; 5-7 minutes; the survey should be filled out by the parent and child. The survey asks your child's age, educational level, parent educational history, and income. Children will not be asked to give their names or any other identifying information.
- (f) African Americans: Many Rivers to Cross; 60 minute documentary about African American life from 1500 to 2012. There are a total of 6 videos. The video has a television rating of PG+V (Parental Guidance + Violence), but the educational/teacher version will be show in compliance with Public Broadcasting Service (PBS) and policies.
 - a. Discussion Section; your child will be engaged in a 1 hour discussion after the video. The questions that your child will be asked are "what did the video teach them about Black history" and How can they use this knowledge in their everyday life".

EXPLANATION TO THE PARTICIPANT:

- (a) I will be conducting a study to understand if African American male youth increase their resilience by learning about Black History. I am interested in find out how learning about Black History impacts racial identity, self-efficacy, self-esteem, and depression. This research study will be completed under the guidance of Dr. Carole

Woolford-Hunt/Faculty Advisor for the student, Quentin Stubbins, in completion of the Ph.D. studies in the School of Education at Andrews University.

(b) The study information will be collected at your child's local YMCA on 1425 Linn Street. In order for your child to participate in the study; a completion of the surveys mentioned above in this informed consent/ child assent forms must be signed. Once permission is granted by the parent or guardian, your child will hand in the signed informed consent/assent forms and demographic survey to the researcher the day of the study. On that day your child will receive a packet of the 4 questionnaires that measure their racial identity, self-esteem, self-efficacy, and depression. On each packet will be a number 1-50. Your child will be identified by that number for the whole study. 25 Random numbers have been selected for one group out of 1-50 and the 25 remaining numbers are for another group. A coin flip by the research has determined who will be in the non-Black history group. One group will be watching and discussing the documentary for 6 straight weeks and the other group will not. The group that does not watch or discuss the video will just fill out questionnaires. After the 6 weeks both groups will fill out the same questionnaires again.

***Children who were not randomly selected to participate in the group that view the Black History videos and discuss them will be offered a chance to watch and discuss the videos for an extended 6 weeks with the researcher. However, there will be no money gained or data collected during the extended 6 week Black history video and discussion.**

(c) There will be no alternative methods other than surveying and viewing a video in this study and the above mentioned surveys will be used only.

(d) There is minimal risk to your child while participating in this study, however, some of the questions asked on the survey (Center for Epidemiological Studies Depression and Multidimensional Inventory of Black Identity) ask the youth to rate how they feel about themselves, for example, "I felt depressed", and "I like my race", which may cause some discomfort to your child. Researcher will recommend that your child discuss this matter with their school counselor or school psychologist on staff at their school. If they are not sure that their school has a school counselor or school psychologist have them talk to a faculty or staff member at their school. If they do not have a school counselor or school psychologist please refer to the resource list of mental health services that all participants in the study will receive before and after the study concludes. All participants will receive a resource list of mental health services in Cincinnati. The documentary may make your child uneasy as well. However, the discussion section after the documentary will be used to deal with any negative feelings that your child might have due to the documentary.

(e) The benefits of this study will add to the limited information about the importance of Black history and the impact of learning about Black history through a documentary. The knowledge of Black history gained from the current study will deepen African American males' understanding and interest in Black History. It will improve protective factors to combat racism, stereotypes, and discrimination. It will help young African American males express feelings about the importance of their racial identity in a culture where stereotypes often cloud awareness of them. This study will also help mental health clinicians' better work with African American males, as it relates to coping with depression and/or anxiety.

(f) Your child will receive payment for participating in the study. All participants in the group that watches and discusses the video for 6 weeks can receive up to \$60 dollars in cash. Each time they show up they will receive \$10 for that day. Participants in the group that does not watch and discuss the video will receive \$20 dollars for filling out the surveys during the first week and 6th/final week of the study. The first week the non-Black history group will receive \$10 in cash and the final/6th week will receive another \$10 in cash after completing the final surveys.

(g) To preserve the confidentiality of your child, the surveys will be marked with a number code for each child so that your child will not be able to be identified by name. Children's responses will be reported in a group format and individual answers will not be able to be recognized.

(h) Any child that expresses the desire to stop answering questions either on the survey or during the discussion section can do so at any time and will be given permission to do so immediately and without consequence.

(i) Upon completion of this study, the results will be published through Andrews University Library under Dissertation Research. Permission to conduct the study has been granted by the Institutional Review Board (IRB) at Andrews University, (i.e. other places that allow the researchers to conduct the study), and the dissertation committee for this student in the School of Education at Andrews University. Should you have any questions about this research and your child's participation, you can contact the graduate advisor, Dr. Carole Woolford-Hunt, at (269)-471-3473 (office) email: cwh@andrews.edu, and the student investigator, Quentin Stubbins, at (513) 556-6105 (office) email: qstubbs2003@gmail.com. Also, you can contact Andrews University IRB at (269) 471-6361 should you have any questions regarding this study.

Thank you in advance for your cooperation and participation.

Quentin L. Stubbins, M.A.
Counseling Psychology Doctoral Candidate
Andrews University

Please indicate whether or not you wish to have your child participate in this research project by checking a statement below and your or your child returning the letter to researcher as quickly as possible.

_____ I do grant my permission for my child, _____,
to participate in this project.

_____ I do not grant permission for my child, _____,
to participate in this project.

Parent/Guardian Print

Parent/Guardian Signature

Date

Phone Number (Home):

Phone Number (Cell):

I prefer you call me on. Circle One.

Home

Cell

Both

INFORMED ASSEST FORM
FOR CHILDREN
ANDREWS UNIVERSITY
BERRIEN SPRINGS, MI 49103

Study Title: **The Effects of Learning about Black History on Racial Identity, Self-Efficacy, Self-Esteem, and Depression among African American Male Youth**

Name of Investigator (s): Quentin Stubbins, Dr. Carole Woolford-Hunt

School/College and/or Department: Andrews University, School of Education,
Department of Graduate Psychology and Counseling

I have been told by my (mom/dad/or the person who takes care of me), that it is okay for me to take part in a study about “Black History”. I understand I will be completing surveys on how I feel about myself and other people. I also understand that I may be chosen to watch a 1 hour video about Black history and discuss the videos for 1 hour that last for 6 weeks (i.e. watching a video one day a week with a small group). I understand that I may not be selected to watch the videos. I understand that if I am not selected to watch the videos and discuss them; I will get a chance after the study is over.

I understand for participating in this study I will be given either up to \$60 in cash or \$20 in cash based on the group that I am placed in. If I am placed in the group that watches the videos; I understand that it is important for me to show up for every 2 hour meeting so that I can earn up to \$10 dollars each time I show up. I understand if I am in the group that does not watch the video I must complete the surveys at the beginning (Week 1) and the end (Week 6) of the study to receive my \$20 dollars in cash. Each time I fill out and complete a survey packet I get \$10 dollars in cash.

The people in charge have explained to me what the study is about and what will happen.

I am taking part in this study because I want to. No one will get angry with me if I say no. I have been told that I can stop at any time that I want to and nothing will happen to me if I want to stop.

Sign your name if you agree to take part in this study.

SIGN YOUR NAME ON THIS LINE

DATE

INFORMED CONSENT
AUDIO RECORDING & TRANSCRIPTION FORM
ANDREWS UNIVERSITY
BERRIEN SPRINGS, MI 49103

TITLE OF RESEARCH PROJECT: The Effects of Learning about Black History on Racial Identity, Self-Efficacy, Self-Esteem, and Depression among African American Male Youth

Name of Investigator (s): Quentin Stubbins, Dr. Carole Woolford-Hunt

School/College and/or Department: Andrews University, School of Education,
Department of Graduate Psychology and Counseling

- a) This study is an extension of the original study listed above. Your child participated in a 6 week study that involved viewing a Black History documentary series. The purpose of the study is to gain an understanding of your child's experience watching the Black History documentary series through a list of questions. This study involves the principal investigator Quentin Stubbins interviewing your child using a digital voice recording device to ask a series of questions about your child's 6-week experience viewing the Black History documentary series. Neither your child's name nor any other identifying information will be associated with the digital voice recording or the transcript. Only the research team will be able to listen to the recordings. The interview will take no longer than 30 minutes to complete.
- b) The study will take place at 1425 Linn St Cincinnati, Ohio at the YMCA.
- c) The voice recordings will be transcribed by the principal researcher and erased once the transcriptions are checked for accuracy. Transcripts of your interview may be reproduced in whole or in part for use in presentations or written products that result from this study. Neither your child's name nor any other identifying information (such as your voice) will be used in presentations or in written products resulting from the study.
- d) There is no risk involved for participating in this study.

- e) To preserve the confidentiality of your child, the digital voice recordings will be marked with your child's participation number that they received during the original study. This is so that your child will not be able to be identified by name.
- f) The benefits of this study will add to the limited information about the importance of Black history and the impact of learning about Black history through a documentary. The knowledge of Black history gained from the current study will deepen African American males' understanding and interest in Black History. It will improve protective factors to combat racism, stereotypes, and discrimination. It will help young African American males express feelings about the importance of their racial identity in a culture where stereotypes often cloud awareness of them. This study will also help mental health clinicians' better work with African American males, as it relates to coping with depression and/or anxiety.
- g) Your child will receive payment for participating in the study. Your child will receive \$10 dollars in cash for their participation.
- h) Any child that expresses the desire to stop answering questions during the interview can do so at any time and will be given permission to do so immediately and without consequence.
- i) Upon completion of this study, the results will be published through Andrews University Library under Dissertation Research. Permission to conduct the study has been granted by the Institutional Review Board (IRB) at Andrews University, (i.e. other places that allow the researchers to conduct the study), and the dissertation committee for this student in the School of Education at Andrews University. Should you have any questions about this research and your child's participation, you can contact the graduate advisor, Dr. Carole Woolford-Hunt, at (269)-471-3473 (office) email: cwh@andrews.edu, and the principal investigator, Quentin Stubbins, at (513) 556-6105 (office) email: qstubbs2003@gmail.com. Also, you can contact Andrews University IRB at (269) 471-6361 should you have any questions regarding this study.

By signing this form, I am allowing the researcher to audio voice record my child as part of this research. I also understand that this consent for recording is effective until the following date: December 18, 2016; on or before that date, the digital voice recordings will be completely erased.

_____ I do grant my permission for my child, _____,
to participate in this project.

_____ I do not grant permission for my child, _____,
to participate in this project.

Parent/Guardian Signature

Date

INFORMED ASSENT
AUDIO & TRANSCRIPTION FORM
FOR CHILDREN
ANDREWS UNIVERSITY
BERRIEN SPRINGS, MI 49103

Study Title: The Effects of Learning about Black History on Racial Identity, Self-Efficacy, Self-Esteem, and Depression among African American Male Youth

Name of Investigator (s): Quentin Stubbins, Dr. Carole Woolford-Hunt

School/College and/or Department: Andrews University, School of Education,
Department of Graduate Psychology and Counseling

I have been told by my (mom/dad/or the person who takes care of me), that it is okay for me to continue to take part in a study about “Black History”. I understand I will be answering a number of questions about my experience viewing the Black History documentary series over a 6-week period. I understand that I will be audio recorded, but my name will not be used in the digital voice recording or any other identifying information about me will be used. I understand that the interview process will only take 30 minutes.

I understand for participating in this study I will be given \$10 in cash.

The people in charge have explained to me what the study is about and what will happen.

I am taking part in this study because I want too. No one will get angry with me if I say no. I have been told that I can stop at any time that I want to and nothing will happen to me if I want to stop.

Print and sign your name if you agree to take part in this study.

Participant Print Name: _____

Participant's Signature: _____

Date: _____

APPENDIX C
DEMOGRAPHIC QUESTIONNAIRE

Demographic Questionnaire

Instructions: Below you will find a list of questions that pertain to you and your family. Please read each question carefully and either check, circle or write out the answer based on the question. Have your parent or guardian help you fill it out. *Please fill out both sides.*

Section 1: About You

a) Male Female

b) How old are you? _____

c) Please indicate your ethnic background or race by circling the answer that applies to you.

a. African	g. Hispanic or Latino American
b. African-American or Black	h. Biracial
c. West Indian/Caribbean Black	i. Indian American
c. Caucasian/White American	j. Asian American
d. Hispanic non Black	

d) What is your grade level? Circle One. 8th 9th 10th 11th 12th

e) Do you have a male role model or mentor that you look up too (e.g. family member, older peer, non-family member that knows your family, etc.)?
Yes No

f) How long have you known this role model or mentor? Circle one.

1-2 years 2-3 years 3-5 years 5 years or more

g) How would you describe your relationship with your mentor or role model?
Circle one.

Very Close Close Somewhat Close Not Close Distant

Section 2: About Your Family (Please have your mother or father help you fill out this section)

h) How many people live in your household? (Include family members and yourself)

i) Do you receive free or reduced lunch? Yes No

j) What is your parents' marital status?

Single Married Divorced Separated Widowed

Never Married

k) Please indicate the highest level of education your mother and father received.

Circle one for each.

Elementary School	Mother	Father	Some College	Mother	Father
Completed Middle School	Mother	Father	Completed College	Mother	Father
Some High School	Mother	Father	Some Graduate Work	Mother	Father
Completed High School	Mother	Father	Graduate Degree	Mother	Father
Business or Trade School	Mother	Father			

l) Describe your relationship with your mother. Circle one.

Very Close Close Somewhat Close Not Close Distant

m) Describe your relationship with your father. Circle one.

Very Close Close Somewhat Close Not Close Distant

n) Does your family receive welfare? Yes No

o) Does your family receive food stamps? Yes No

APPENDIX D
QUESTIONNAIRES

The Multidimensional Inventory of Black Identity-Teen (MIBI-T)

Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 5-point scale below. There is no right or wrong answers. Base your responses on your opinion at the present time. **To ensure that your answers can be used, please respond to the statements as written**, and circle your response on the line provided to the left of each question.

	1	2	3	4	5
	Really Disagree	Kind of Disagree	Neutral	Kind of Agree	Really Agree
1. I feel close to other Black people.	1	2	3	4	5
2. I have a strong sense of belonging to other Black people.	1	2	3	4	5
3. If I were to describe myself to someone, one of the first things that I would say is that I'm Black.	1	2	3	4	5
4. I am happy that I am Black.	1	2	3	4	5
5. I am proud to be Black.	1	2	3	4	5
6. I feel good about Black people.	1	2	3	4	5
7. Most people think that Blacks are as smart as people of other races.	1	2	3	4	5
8. People think that Blacks are as good as people from other races.	1	2	3	4	5
9. People from other races think that Blacks have made important contributions.	1	2	3	4	5
10. It is important that Blacks go to White Schools so that they can learn how to act around Whites.	1	2	3	4	5
11. I think it is important for Blacks not to act Black around White people.	1	2	3	4	5
12. Blacks should act more like Whites to be successful in this society.	1	2	3	4	5

	1	2	3	4	5
	Really Disagree	Kind of Disagree	Neutral	Kind of Agree	Really Agree
13. Being an individual is more important than identifying yourself as Black.				1	2 3 4 5
14. Blacks should think of themselves as individuals, not as Blacks.	1	2	3	4	5
15. Black people should not consider race when deciding what movies to go see.				1	2 3 4 5
16. People of all minority groups should stick together and fight discrimination.				1	2 3 4 5
17. There are other people who experience discrimination similar to Blacks.				1	2 3 4 5
18. Blacks should spend less time focusing on how we differ from other minority groups and more time focusing on how we are similar to people from other minority groups.				1	2 3 4 5
19. Black parents should surround their children with Black art and Black books.				1	2 3 4 5
20. Whenever possible, Blacks should buy from Black businesses.	1	2	3	4	5
21. Blacks should support Black entertainment by going to Black movies and watching Black TV shows.				1	2 3 4 5

General Self-Efficacy Scale (GSE)

Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 4-point scale below. There is no right or wrong answers. Base your responses on your opinion at the present time. To ensure that your answers can be used, please respond to the statements as written, and circle your response on the line provided to the left of each question.

	1	2	3	4
	Not at all true	Hardly true	Moderately true	Exactly true
1. I can always manage to solve difficult problems if I try hard enough.	1	2	3	4
2. If someone opposes me, I can find the means and ways to get what I want.	1	2	3	4
3. It is easy for me to stick to my aims and accomplish my goals.	1	2	3	4
4. I am confident that I could deal efficiently with unexpected events.	1	2	3	4
5. Thanks to my resourcefulness, I know how to handle unforeseen situations.	1	2	3	4
6. I can solve most problems if I invest the necessary effort.	1	2	3	4
7. I can remain calm when facing difficulties because I can rely on my coping abilities.	1	2	3	4
8. When I am confronted with a problem, I can usually find several solutions.	1	2	3	4
9. If I am in trouble, I can usually think of a solution.	1	2	3	4
10. I can usually handle whatever comes my way.	1	2	3	4

Rosenberg Self-Esteem Scale (RSE)

Instructions: Below is a list of statements dealing with your general feelings about yourself. If you strongly agree, circle **SA**. If you agree with the statement, circle **A**. If you disagree, circle **D**. If you strongly disagree, circle **SD**.

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

Center for Epidemiologic Studies Depression (CES-D)

Instructions: Below is a list of some ways you may have felt or behaved. Please indicate how often you have felt this way during the last week by checking the appropriate space. Please only provide one answer to each question.

During the Past Week	Rarely or none of the time (less than 1 day)	Some or a little of the time (1-2 days)	Occasionally or a moderate amount of time (3-4 days)	Most or all of the time (5-7 days).
1. I was bothered by things that usually don't bother me.				
2. I did not feel like eating; my appetite was poor.				
3. I felt that I could not shake off the blues even with help from my family or friends.				
4. I felt I was just as good as other people.				
5. I had trouble keeping my mind on what I was doing.				
6. I felt depressed.				
7. I felt that everything I did was an effort.				
8. I felt hopeful about the future.				
9. I thought my life had been a failure.				
10. I felt fearful.				
11. My sleep was restless.				

	Rarely or none of the time (less than 1 day)	Some or a little of the time (1-2 days)	Occasionally or a moderate amount of time (3-4 days)	Most or all of the time (5-7 days).
12. I was happy.				
13. I talked less than usual.				
14. I felt lonely.				
15. People were unfriendly.				
16. I enjoyed life.				
17. I had crying spells.				
18. I felt sad.				
19. I felt that people disliked me.				
20. I could not get going.				

APPENDIX E
MENTAL HEALTH RESOURCE LIST

Resource List for Mental Health Services in Cincinnati, Ohio

IKRON CORPORATION
2347 Vine Street
Cincinnati, OH 45219
(513) 621-1117 Administrative
(513) 621-2350 FAX
<http://www.ikron.org>
ikron@ikron.org

NATIONAL YOUTH ADVOCATE PROGRAM
11156 Canal Road Suite A
Cincinnati, OH 45214
(513) 772-6166 Administrative
(800) 307-6927 Toll free voice
(513) 772-6177 FAX
<http://www.nyap.org>
hrobinson@nyap.org

CENTRAL CLINIC
311 Albert Sabin Way
Cincinnati, OH 45229
(513) 558-5857 Administrative
(513) 558-5878 Service/Intake Counseling intake
(513) 558-8888 24 Hour Hotline MHAP
<http://www.centralclinic.org>
info@centralclinic.org

TALBERT HOUSE - WALNUT HILLS
2602 Victory Parkway
Walnut Hills, OH 45206
(513) 221-4357 Service/Intake Central Registration for Intake
<http://www.centerpointhealth.org>
John.Francis@centerpointhealth.org

CHILD FOCUS
555 Cincinnati-Batavia Pike
Cincinnati, OH 45244
(513) 732-5432 Administrative
(513) 752-1555 Administrative for Mental Health, School based services, Foster Care
(513) 732-5606 FAX
<http://www.child-focus.org>
info@child-focus.org

APPENDIX F

OUTLINE OF BLACK HISTORY DOCUMENTARY SEMINAR

Documentary: *The African Americans: Many Rivers to Cross with Henry Louis Gates Jr.*

Session #1: African American lives from 1500 to 1800

Goal: Develop an increased understanding of the earliest Africans, both slave and free; the emergence of plantation slavery in the American South; freedom movements abundant in the late 18th-century by the end of the first session.

Objectives: Participants will watch "*Many Rivers to Cross: Episode 1-The Black Atlantic*" for 60 minutes and have a discussion after the documentary by addressing 5 questions related to the video for 60 minutes.

Questions: (1) What stood out to you the most in the documentary? (2) How did the documentary relate to you? (3) How much more do you appreciate African American Culture? (4) What can you take from this documentary to use in your everyday life? (5) What positive messages did you receive from the documentary about African Americans?

Session #2: African American lives from 1800 to 1860

Goal: Develop an increased understanding of African American lives after the American Revolution; the rise of African American heroes such as Harriet Tubman, Richard Allen, and Frederick Douglass use national politics to push the issue of slavery to the forefront.

Objective: Participants will watch "*Many Rivers to Cross: Episode 2-The Age of Slavery*" for 60 minutes and have a discussion after the documentary by addressing 5 questions related to the video for 60 minutes.

Questions: (1) What stood out to you the most in the documentary? (2) How did the documentary relate to you? (3) How much more do you appreciate African American Culture? (4) What can you take from this documentary to use in your everyday life? (5) What positive messages did you receive from the documentary about African Americans?

Session # 3: African American lives from 1861 to 1896

Goal: Develop an increased understanding of African American lives during the Civil War; After Civil War African Americans utilizing their economic, political, and civil rights.

Objective: Participants will watch “Many Rivers to Cross: Episode 3-Into the Fire” for 60 minutes and have a discussion after the documentary by addressing 5 questions related to the video for 60 minutes.

Questions: (1) What stood out to you the most in the documentary? (2) How did the documentary relate to you? (3) How much more do you appreciate African American Culture? (4) What can you take from this documentary to use in your everyday life? (5) What positive messages did you receive from the documentary about African Americans?

Session # 4: African American lives from 1897 to 1940

Goal: Develop an increased understanding of African American lives during the Jim Crow Era; African Americans search for opportunities in the North and West (Great Migration) to escape the Jim Crow laws.

Objective: Participants will watch “Many Rivers to Cross: Episode 4-Making a way out of no way” for 60 minutes and have a discussion after the documentary by addressing 5 questions related to the video for 60 minutes.

Questions: (1) What stood out to you the most in the documentary? (2) How did the documentary relate to you? (3) How much more do you appreciate African American Culture? (4) What can you take from this documentary to use in your everyday life? (5) What positive messages did you receive from the documentary about African Americans?

Session #5: African American lives from 1940 to 1968

Goal: Develop an increased understanding of African American lives during the Civil Rights movement; Heroic African Americans such as Dr. Martin Luther King Jr. and Rosa Parks stand up for equality and justice.

Objective: Participants will watch “Many Rivers to Cross: Episode 5-Rise!” for 60 minutes and have a discussion after the documentary by addressing 5 questions related to the video for 60 minutes.

Questions: (1) What stood out to you the most in the documentary? (2) How did the documentary relate to you? (3) How much more do you appreciate African American Culture? (4) What can you take from this documentary to use in your everyday life? (5) What positive messages did you receive from the documentary about African Americans?

Session #6: African American lives from 1968 to Present

Goal: Develop an increased understanding of African American lives after Civil Rights movement; economic and political issues that split the African American community, America's first African American President.

Objective: Participants will watch "*Many Rivers to Cross: Episode 6-A More Perfect Union*" for 60 minutes and have a discussion after the documentary by addressing 5 questions related to the video for 60 minutes.

Questions: (1) What stood out to you the most in the documentary? (2) How did the documentary relate to you? (3) How much more do you appreciate African American Culture? (4) What can you take from this documentary to use in your everyday life? (5) What positive messages did you receive from the documentary about African Americans?

APPENDIX G
INTERVIEW QUESTIONS

Black History Documentary Case Study Interview Questions

1. What were your opinions about African Americans before, during, and after the information you learned through the documentary?
2. How did the documentary make you feel about being African American and being around other African Americans before, during, and after the information you learned through the documentary?
3. How important do you think it is to support the Black community, Black owned business, and surround yourself with thing created by Blacks (e.g., art, books, television shows) before, during, and after the information you learned through the documentary?
4. Do you think your still developing your identity as an African American? If yes or no (explain)...
5. How would you describe your self-worth or value before, during, and after the information you learned through the documentary?
6. How would you describe your belief in your ability to complete task and reach goals before, during, and after the information you learned through the documentary?
7. How would you described your mood (e.g., happy, joyful, sad, and angry) before, during, and after the information you learned through the documentary?
8. How would you describe your overall experience watching the Black history documentary over the course of 6-weeks?
9. What could have made your experience better?
10. What was a couple of things you learned from watching the Black History documentary?
11. What made you want to participate in this study and what might be some reasons you think that other young Black men such as yourself didn't want to participate in this study?
12. What are 3 things you would like the African American community to know after viewing the documentary over a period of 6 weeks?

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