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A STRENGTHS-BASED APPROACH TO MINORITY YOUTH DEVELOPMENT:
EXAMINING SPIRITUALITY AND CRITICAL CONSCIOUSNESS AS
PREDICTORS OF POSITIVE YOUTH DEVELOPMENT AND
CONTRIBUTION IN YOUTH OF COLOR

A Dissertation
Presented to
the Graduate School of
Clemson University

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy
International Family and Community Studies

by
Emily N. Winburn
August 2019

Accepted by:
Dr. Edmond P. Bowers, Committee Chair
Dr. Arelis Moore de Peralta
Dr. Bonnie Holaday
Dr. Martie P. Thompson

ABSTRACT

Spirituality and critical consciousness have been linked to positive outcomes in the lives of youth of color. Spirituality is connection to a higher power or sense of profound meaning beyond everyday life (transcendence), devotion to their morals and beliefs (fidelity), and awareness of others needs and feelings (contribution) (King et al., 2017). Spirituality can support positive outcomes in youth such as contribution to their community and increased levels of positive youth development (PYD) (Furrow, King, & White, 2004). Critical consciousness is the ability to reflect and take action on inequalities and injustices in society and can provide marginalized and/or oppressed people with the agency to overcome structural and cultural constraints that affect their lives (Freire, 1973). Critical consciousness enables youth to identify the structural and social inequalities present in their lives and in society and equips them with the ability to challenge them. Few studies, however, examine the relations among spirituality and critical consciousness, and their links to PYD and contribution in youth of color. Therefore, the purpose of this quantitative study was to explore how spirituality and critical consciousness support PYD and contribution in a sample of academically high-achieving youth of color (46.2% African-American/Black and 36.9% Latinx) who attended an afterschool college preparatory program (N = 136; 64.6 % female; $M_{age} = 14.5$) over an academic year. Results pointed to the importance of spirituality in promoting PYD and contribution in youth of color but indicated no significant relations between critical consciousness and subsequent thriving. Spirituality was found to be

especially important for females, as spirituality was strongly linked to PYD in females, but not males. Males on average reported higher levels of PYD than females; however, this difference was driven by females who reported low levels of spirituality also reporting low levels of PYD. Females who reported high levels of spirituality did not differ from males on PYD. In addition, a significant negative relation was found between critical consciousness and subsequent spirituality in female youth. Implications for these findings include the development of church or spiritual community partnerships with youth programs or church-based youth programs to support spirituality and its associated positive outcomes.

DEDICATION

This dissertation is dedicated to my parents, Bill and Regina Winburn, whose unending love and support are the cornerstone of my life, and the means by which each of my accomplishments have been possible.

Parents, parents: I am forever grateful for your support, encouragement, and confidence in me not only since I began the pursuit of this Ph.D., but always. This finished dissertation and Ph.D. are as much your accomplishments as they are mine.

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This dissertation would not have been possible without the support of so many people who have been with me for this journey. I would like to express my gratitude.

To my committee members: Dr. Ed Bowers, Dr. Arelis Moore, Dr. Bonnie Holaday, and Dr. Martie Thompson: Your guidance, support, and flexibility throughout the dissertation process have been invaluable. Thank you for your time, dedication, and thoughtful advice. This dissertation is complete today because of you. Especially to Ed, I would like to express my sincerest thanks for being a dedicated and present mentor and advisor from the beginning of my graduate school career until now, and beyond. The opportunities you afforded me for research experience have been invaluable in shaping my doctoral career. Thank you for pushing me to be my best and for “showing me the ropes” of higher education in a way that I am confident no one else could. Through this experience, you have also become my friend, and I am grateful.

To the Boys Hope Girls Hope scholars and staff who shared their experiences: Thank you for allowing our research team into your lives for a short time. Your willingness to share about yourselves and welcome us into your afterschool program was a special and humbling experience and has allowed me to write this dissertation. I am confident that all BHGH scholars will go on to lead fulfilling and productive lives and that BHGH staff will continue to do their life-changing work with the same passion and dedication that I experienced while visiting. I am grateful for the time I spent with each

of you. I would also like to thank the Stupski Foundation of California for generously supporting this research.

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To Littlejohn Community Center: Mrs. Adraine, Mrs. Michelle, Mrs. Amy, board members, staff, volunteers, and afterschool kiddos: Thank you for your love, encouragement, support, and flexibility throughout this process. Your role in my life is unique and special. The first time I walked in as a volunteer, Mrs. Adraine said “Welcome! We are family here!” I have found this statement to be unwaveringly true. Throughout my career, whether at Littlejohn Community Center or elsewhere, I am confident that I will use what I have learned at the center to the benefit of the community. Thank you especially to Mrs. Adraine: for giving me an opportunity to join in the life-changing work at the center, for being so understanding when I needed to take time to work on this dissertation, and for investing in me by giving me opportunities to grow and learn each day. You are the embodiment of a true leader, with an unparalleled passion and love for your work and community. I am proud to be a member of your “Dream Team.” Working at Littlejohn Community Center has made me a better human being, and I am so grateful.

Lastly, to my friends and family: Thank you for your constant support in my life. The “You can do it!” and “I’m so proud of you!” statements have sustained me throughout this experience. Especially to my sweet baby nephew, Jackson: You are a heavenly blessing and your adoption has been the best thing to ever happen to our family. I am confident that you’re the smartest kid around and I am so excited to see you grow into who you are meant to be (just don’t grow up too fast, okay?). Aunt Emily loves you the most! My friends and family have been my biggest supporters in life, and for this I am forever grateful.

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CHAPTER 1

INTRODUCTION

Urban youth of color face numerous risk factors, but many are able to do well in spite of the risks they face. However, most research on urban youth of color comes from a deficit-based oriented approach focusing on the negative outcomes that are linked to their limited resources or adverse contexts, such as lower academic success, increased delinquency, or higher problematic behaviors such as substance use and adolescent sexual behavior (Cabrera, 2013). A growing body of research approaches youth of color from a more strength-based, or positive youth development (PYD), perspective. The PYD perspective emphasizes the strengths of youth and the assets in their context (Lerner & Lerner, 2005). The PYD approach focuses on the ways that youth strengths work together with the strengths of their contexts to produce positive outcomes such as the Five C's of PYD (confidence, competence, connection, caring, and character) and contribution (Lerner, Lerner, Bowers, & Geldhof, 2015).

In examining youth of color from a PYD perspective, several individual strengths have been linked to well-being. For example, recent studies have found significant predictive relationships between facets of critical consciousness (the ability to analyze, navigate, and challenge the oppressive social forces shaping one's life and community) and positive outcomes for marginalized youth (Diemer et al., 2016; Freire, 1973). There is also a growing body of research on how spirituality provides protective factors for "risk-immersed" youth and can help promote many positive outcomes such as increased

sense of belonging, availability of community resources, and youth contribution to the community (King, 2008). Critical consciousness and spirituality are considered youth strengths that can work to produce positive outcomes in youth, particularly marginalized urban youth of color.

Although spirituality and critical consciousness are shown to be important factors in the lives of youth, there is limited empirical research in many areas relevant to this study, which I therefore aimed to address. Studies addressing joint impact of spirituality and critical consciousness on positive outcomes for youth of color are missing from the literature. Additionally, there is a lack of research on critical consciousness and comprehensive measures of well-being for youth of color, as well as research on critical consciousness in the context of academic out-of-school time programming that is not specifically aimed at producing social justice outcomes. There is also a lack of research on spirituality and its implications for positive outcomes in high-achieving youth of color. Studies on youth of color that explore outcomes longitudinally are also lacking in the body of research. This study aimed to clarify the relations between critical consciousness and spirituality and to determine the relations between these personal strengths and outcomes of positive youth development (PYD) and contribution in a sample of “risk immersed” and high-achieving African American and Latinx youth who attend an afterschool college preparation program from a longitudinal perspective.

I also considered several factors that may serve as possible modifiers of the relations among these strengths and outcomes, in particular, gender. When considering

the relations among these youth strengths and PYD, gender may play a role in both spiritual development and critical consciousness development, with female youth generally showing higher levels of both spirituality and critical consciousness than their male agemates (Ferris, Oosterhoff, & Metzger, 2013; Furrow et al., 2004). Therefore, I explored gender as a moderator of the relationship between spirituality, critical consciousness, and PYD and between spirituality, critical consciousness, and contribution in this study. Age is another important factor to account for as prior research has found that spirituality and critical consciousness develop across adolescence (Ferris, Oosterhoff & Metzger, 2013; Furrow et al., 2004). As youth age and develop, their levels of spirituality, critical consciousness, PYD, and contribution increase (Diemer & Li, 2011; Furrow et al., 2004; King, 2003; Smith, 2003). Therefore, the effect of age was controlled for in all tested models in order to examine the links between the constructs of interest more clearly.

Theoretical Framework

The positive youth development (PYD) perspective focuses on positive outcomes and promotes the perspective that all youth have assets, talents, and abilities to develop successfully and contribute to society (Damon, 2004; Lerner et al., 2005; Lerner et al., 2003). Plasticity, the potential for systematic change, represents a fundamental strength of human development (Lerner, 1984). Youth also exhibit strengths such as intentional self-regulation skills, the virtue of hope for the future, and cognitive, emotional, and behavioral school engagement that can be aligned with contextual resources to support

healthy development (Lerner et al., 2014). Key contexts in their ecology also provide resources for youth, termed “developmental assets” (Benson et al., 2011). The developmental assets included in this model have been found within several youth contexts including families, schools, and community-based programs. A key hypothesis tested in this approach to the developmental process of PYD is that, if the strengths of youth are aligned with the resources for positive growth found in key contexts, then young people’s positive and healthy development may be optimized (J. Lerner et al., 2013; Lerner et al., 2004). Therefore, the PYD perspective emphasizes the mutually beneficial individual \leftrightarrow context relations that are produced through adaptive developmental regulations (Brandtstädter, 1998) between the two. In the Five C’s model of PYD, the Five C’s – competence, confidence, connection, character, and caring – are the attributes that mark a flourishing, healthy young person and result from these adaptive development regulations (Geldhof et al., 2015; Lerner et al., 2005). Geldhof and colleagues (2015) note that youth who demonstrate the Five C’s report lower levels of negative behaviors and outcomes like substance abuse or depression and when youth exhibited higher levels of the Five C’s, they were also more likely to manifest a sixth “C,” contribution, in which they contribute to the community and civil society in positive ways (Geldhof et al., 2014). Figure 1.1 depicts the Five C’s of PYD model from which the current study is derived.

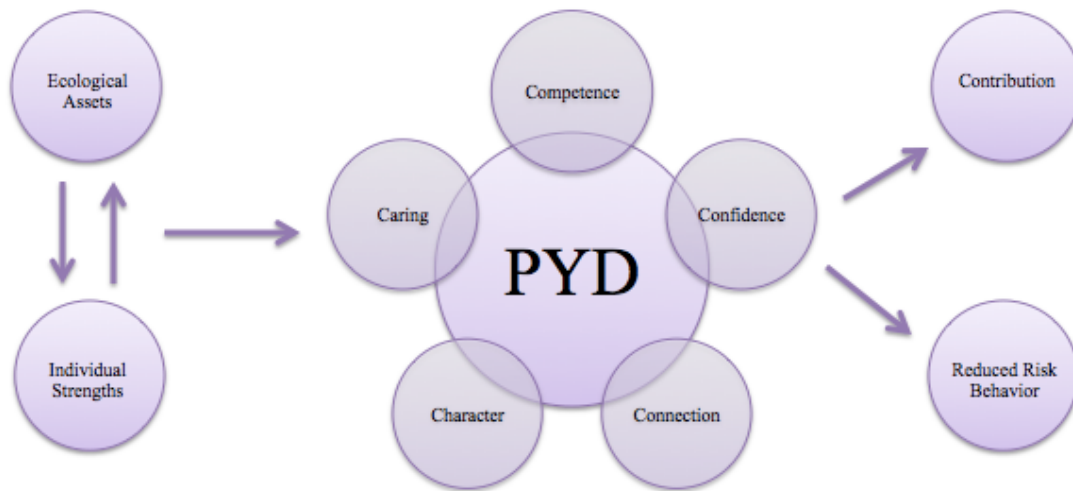


Figure 1.1. Lerner and Lerner’s (2005) Five C’s of PYD model

The Five C’s are all vitally linked to positive outcomes for youth. Competence refers to a young person’s ability to successfully navigate the complex environments within which they live, and confidence refers to the sense of accomplishment that the youth gains through the successful navigation of that environment (Geldhof et al., 2014; Lerner et al., 2005). Confidence is an internal sense of overall positive self-worth and self-efficacy. This refers to an overall self-regard, as opposed to specific beliefs about oneself (Lerner et al., 2005). Connection is most often defined as youth-other relationships that youth possess in their lives; however, an important component of connection is the sense of value and belonging that youth feel because of their relationships with others, which may in turn improve their self-confidence outcomes (Geldhof et al., 2015). Character includes respect for social norms, engagement in pro-social behavior, and knowledge of right and wrong, and is centered around the idea that

youth will choose to act appropriately, even when no one else is watching or holding them accountable. Caring refers to a youth's sense of compassion, sympathy, and empathy for others. Often, youth who demonstrate high levels of caring not only feel empathy and sympathy for others, but also act on these feelings to help others (Lerner et al., 2005; Geldhof et al., 2015).

It is important to utilize a strength-based approach to youth development as opposed to a deficit-based model because strength-based models emphasize the positive aspects present in the lives of youth and aim to empower and further strengthen youth. Increasingly in the literature, deficit-based models are being replaced by strength-based models, which is in part motivated by the growing diversity and numbers of youth of color residing in the United States (Cabrera, 2013). With growing numbers of youth of color, it is important to understand their development not only from a deficit-based approach which focuses on maladaptive behavior and adversity, but also from a strength-based lens so that their strengths and assets can be identified and supported. A deficit model is also being replaced due to a growing research interest in resilient children, who face obstacles but do well despite their risk factors (Cabrera, 2013). Applying a PYD model provides a way to consider positive and protective factors in light of the risk factors that many at-risk youth of color face. Youth of color are disproportionately more likely than White youth in the United States to be raised in a low-income household (Mesman et al., 2012). Poverty, with its many stressors, exerts negative effects on youth health, development, and behavior, including indirect effects based on parent well-being

and parenting quality (Mesman et al., 2012). It is important to understand that youth of color face risk factors, but also possess contextual and personal strengths.

Purpose of Study

The present study examined the youth strengths of spirituality and critical consciousness to determine their relations to the outcomes of PYD and contribution in a sample of academically high-achieving African American and Latinx youth who attend an afterschool college preparation program across six urban centers in the United States. Gender was included in this study as a moderator of the relations between spirituality, critical consciousness, PYD, and contribution in this study. Age was also explored as a covariate because many of these strengths and outcomes change as youth get older. Spirituality (King & Furrow, 2014) and critical consciousness (Diemer & Li, 2011) are strengths that may support marginalized youth to overcome some of the challenges they face by promoting outcomes of PYD and contribution. However, few studies have used an assets-based approach to examine these factors in relation to PYD and contribution for African American and Latinx adolescents. The present study contributed to this body of evidence as the study participants are young people of color who are high achieving and academically successful while living within resource-restricted communities. The research on the role of spirituality in the lives of this population of youth of color is quite sparse. In addition, there is a lack of research on the role that critical consciousness plays in the lives of academically successful youth of color. While we know that critical consciousness is important for youth of color and supports other positive outcomes (Watt,

Diemer, & Voight, 2011), there are not many studies available that examine critical consciousness development for youth who are a part of a more typical out-of-school-time program that is focused on supporting and enriching academic outcomes in high achieving youth.

Also lacking in the literature are studies that examine the relation between spirituality and critical consciousness in youth of color. While we know that both constructs are important for youth (King & Furrow, 2014; Watt et al., 2011), it would be beneficial to explore the links between the two. Spirituality has been linked to many important movements in social justice, as spiritual teachings often focus on the importance of equality and justice for the marginalized peoples in society. Social justice is a salient component of both spirituality and critical consciousness. The bases of spirituality and critical consciousness development are well intertwined, as both advocate for the recognition of inequalities in society, include strategies for dealing with social issues, and provide ways to combat social injustices in the world. The importance of spirituality for African American youth specifically is well-supported. Historically, the Black church has been a safe space for African Americans to gather and a community through which many movements for social justice and civil liberties have been organized and supported (Ellison et al., 2010; Newton, 2010; Lincoln & Mamiya, 1990). Barnes (2005) noted that contribution to the community is emphasized by many Black churches as a product of faith for congregants. Barnes (2005) also found that social justice sermons are very common in Black churches and that many Black churches utilize social justice

teachings found in the Bible as a means to inspire their congregants to address needed social changes in their communities. Spirituality and critical consciousness seem to be related, but there are not many studies that examine the two strengths together; the present study aimed to address that gap.

In addition to the gap in the literature on the joint relationship between spirituality and critical consciousness, there is also a well-documented gap in PYD studies that focus on youth of color (Spencer & Spencer, 2014). Positive youth development is an assets-based approach to youth development that emphasizes the importance of examining the strengths that youth possess and the assets in their environments to predict positive outcomes (Damon, 2004; Lerner et al., 2005; Lerner et al., 2003). Most studies examining youth of color are conducted from a deficit-based approach, which focuses on the things that youth lack within themselves and in their environment. A deficit-based approach views youth as having a variety of problem behaviors that may be due to their biological hormonal shifts in adolescence and/or their environment (Roth & Brooks-Dunn, 2003). From a deficit-based approach, “positive” youth development outcomes are usually defined by a lack of problem behaviors (e.g. not using drugs, not engaging in criminal behaviors), and do not include the many positive outcomes that youth can experience (e.g. academic and social success, contributing to their community) (Lerner, 2009). While it is important to note that on average, youth of color are disproportionately affected by poverty, delinquent behaviors, structural inequalities, and lack of opportunities than their White peers, it is also important to focus on youth strengths

which can be supported. Even the most empirically-supported PYD study, the 4-H Study of PYD (Lerner et al., 2005), is limited by the lack of diversity in its participants (Cabrera, 2013; Spencer & Spencer, 2014). They note that understanding PYD outcomes may be more complex for youth of color and may not always follow the same patterns as for White youth due to differences in both culture and class (Spencer & Spencer, 2014).

The current study focused on a unique sample of African American and Latinx youth who face the same barriers and social inequalities as their peers of the same races, but they are unique because of their academic success and participation in a rigorous college preparation program. These youth of color are especially important to study because they have unique qualities that have made them successful, while many of their counterparts struggle. These youth are also most likely to take on leadership roles within their communities.

This study addressed the gaps in the literature by providing insights into the relations among spirituality, critical consciousness, PYD, and contribution in youth of color. The goal of this study was to assess the extent to which factors such as spirituality and critical consciousness predicted outcomes of PYD and contribution in urban youth of color. To help achieve that goal, this study utilized a PYD framework. Figure 1.2 represents an adaptation of Lerner and Lerner's (2005) Five C's of PYD model (Figure 1.1). The model in Figure 1.2 reflects the relations that the present study aimed to address through the research questions and hypotheses. The model in Figure 1.2, while adapted from Lerner and Lerner's (2005) Five C's of PYD model, differs in that PYD is

considered an outcome of spirituality and critical consciousness, as opposed to a mechanism by which contribution and reduced risk behavior are supported as outcomes. Studies have shown that PYD and contribution can be evaluated as two separate outcomes and can be seen as outcomes of well-being and thriving for youth (Bowers et al., 2011). Based on Lerner and Lerner’s (2005) Five C’s of PYD model and the research questions of interest, Figure 1.2 represents the conceptual model that will be used in this study. Gender will be included in this model to examine the differences in the relations between these constructs for African American male and female youth and Latinx male and female youth. Although not central in research or hypotheses, this model will also control for age because age has been linked to spirituality and critical consciousness development (Ferris et al., 2013; Furrow et al., 2004).

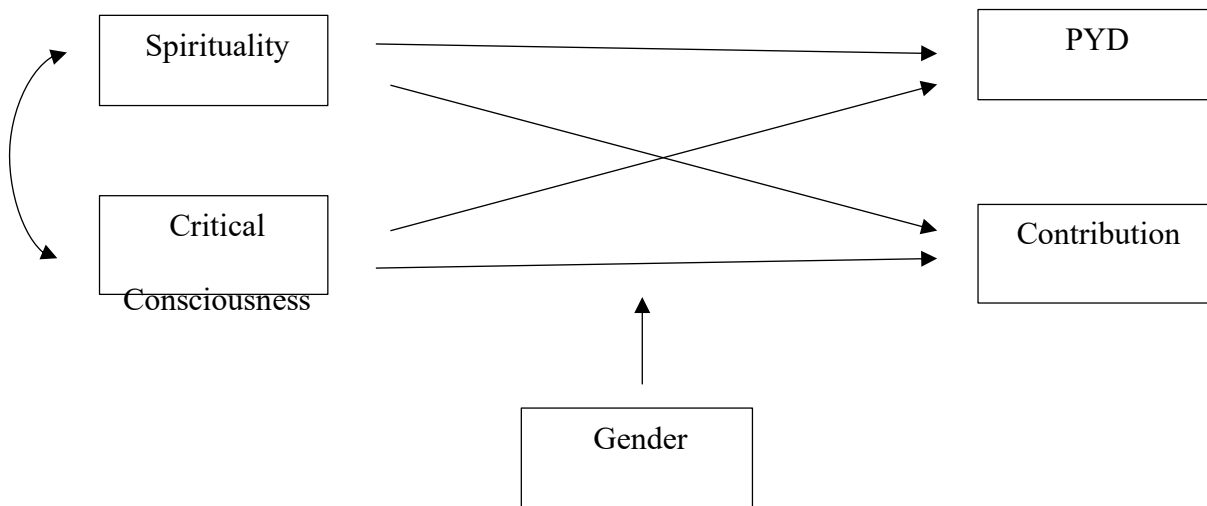


Figure 1.2. A conceptual model of the relationships between constructs that will be addressed in a sample of African American and Latinx youth (N=164).

Research Questions

To address the study purpose, the following research questions will be explored (PYD is operationalized in these research questions as competence, confidence, connection, character, and caring):

RQ1. How are spirituality and critical consciousness related in youth of color?

RQ2. After controlling for youth age, do spirituality and critical consciousness predict PYD in youth of color?

RQ3. After controlling for youth age, does gender moderate the relations between spirituality and critical consciousness and PYD in youth of color?

RQ4. After controlling for youth age, do spirituality and critical consciousness predict contribution in youth of color?

RQ5. After controlling for youth age, does gender moderate relations between spirituality and critical consciousness and contribution in youth of color?

Hypotheses

H1. Spirituality and critical consciousness are significantly related constructs. As spirituality increases, critical consciousness will also increase.

H2. Spirituality and critical consciousness significantly predict PYD. As spirituality and critical consciousness increase, PYD will also increase. Together, spirituality and critical consciousness will account for a significant proportion of the variance in PYD.

H3. Gender significantly moderates the relations between spirituality, critical consciousness, and PYD. The association between spirituality and PYD will be stronger for females as compared to males.

H4. Spirituality and critical consciousness significantly predict contribution. As spirituality and critical consciousness increase, contribution will also increase. Together, spirituality and critical consciousness will account for a significant proportion of the variance in contribution.

H5. Gender significantly moderates the relations between spirituality, critical consciousness, and contribution. The direction of these relations is not hypothesized based on the lack of evidence in the literature.

Overview of Dissertation

The aim of this study is to better understand the relations among spirituality, critical consciousness, PYD, and contribution in youth of color, as well as exploring the effect of gender as a moderator on these relationships. For this study, the sample of youth of color include urban African American and Latinx youth who participated in a college preparation program. Because spirituality and critical consciousness have not been studied together, there is a gap in the literature addressing the relations between these youth strengths, which the present study aims to address. Chapter 2 provides a literature review of the constructs of interest in this study, as well as insights from the literature on the youth strengths of spirituality and critical consciousness, and the youth outcomes of PYD and contribution for African American and Latinx youth. Chapter 3 presents the

research design used to address the research questions. Chapter 4 of this dissertation provides the results of the analyses utilized to test the hypotheses. To examine the research questions, a series of ordinary least squares (OLS) hierarchical linear regressions were conducted using SPSS Version 25 to assess if the independent variables predicted the dependent variables. Finally, Chapter 5 provides a Discussion of the findings from this study highlighting ways that the findings can be used by programs and practitioners to optimize the positive development of urban youth of color.

CHAPTER 2

LITERATURE REVIEW

The literature review examines the literature on spirituality and PYD; spirituality for African American youth; spirituality for Latinx youth; critical consciousness and PYD; the concept of Youthtopias (safe spaces where youth learn from one another to create an environment that is critical of oppression, values social justice, and builds leadership) (Akon et al., 2008); spirituality and contribution; critical consciousness and contribution; spirituality and critical consciousness including spirituality and critical consciousness for African American and Latinx youth; and finally, the relationships between age, gender, spirituality, and critical consciousness for African American and Latinx youth.

Articles for review were identified using combinations of search terms such as: “spirituality” AND “youth of color”; “spirituality” AND “PYD” AND “youth of color”; “spirituality” AND “contribution” AND “youth of color”; “contribution” AND “youth of color”; “civic engagement” AND “youth”; “community involvement” AND “youth”; “critical consciousness” AND “youth of color”; “critical reflection” AND “youth of color”; “African American youth” AND “church”; “African American youth” AND “spirituality”; “Latinx youth” AND “church”; “spirituality” AND “Latinx youth”; “critical consciousness” AND “African American churches”; “critical consciousness AND “Latinx churches”; “social justice theology”; “contribution” AND “spirituality”; “contribution” AND “critical consciousness”; “PYD” AND “critical consciousness”

AND “youth”; and “importance of critical consciousness in youth of color.” For age, the term “youth” was used to identify studies performed on young people.

Spirituality and PYD

Religion is an important aspect in the lives of most American youth. In fact, only about 11% of American youth were religiously disengaged according to a recent study (Pew Research Center, 2010; Salas-Wright, et al., 2012). Spiritual activities represent social capital for human development and can take on many forms including prayer, meditation, meeting at a spiritual center, being involved in spiritual community with others, and feeling the presence of a higher power (King, Elder, & Whitbeck, 1997). There is empirical research suggesting that spirituality can be a significant predictor of PYD for adolescents (Furrow et al., 2004). An adolescent’s connection to a spiritual community may give them a true sense of social belonging, which can support emotional and mental health along with fostering self- and mutual respect with others (Kawachi & Berkman, 2000).

Research indicates that youth search for purpose in their lives, which may be supported by spirituality and the belief in a higher power (Lerner, Warren, & Phelps, 2011). Transcendent beliefs in spirituality are especially important in supporting positive youth development outcomes (King & Roeser, 2009). Transcendence refers to an awareness of or connection to something beyond the self, which may include God or a higher power, but also may involve aspects of everyday life. Activities such as political engagement, art, community service, or spending time in nature may or may not be

spiritual endeavors, depending on the meaning and scope of spirituality in a person's life (Ebstyne King, Clardy, & Ramos, 2013). Youth are exploring themselves and their own relationships to their loved ones and to society in general during adolescence.

The search for identity is one of the hallmarks of adolescent development, and spirituality can be hugely influential in that quest (Ebstyne et al., 2013). In a qualitative study of 30 diverse spiritual adolescents (mean age was 17.73 years), Ebstyne King and colleagues (2013) found that spirituality was very important in adolescent relationships with others. Participants reported that their relationship with God was very important to them and this relationship informed the way that they interacted with people in their lives, indicating that these spiritual youth were motivated to help others. These youth also asserted their strong moral convictions and their desire to make good decisions and related these moral convictions to their spirituality and desire to live in a way that helps others and shows their devotion to God. Participants in this study also noted that their spirituality gave them a positive purpose in life, which included being a good person and making intentional efforts to make different forms of contribution to others and society (Ebstyne King et al., 2013).

King (2008) asserts that spirituality may offer not only a transcendent identity for youth, but also a social context for positive development in youth. She argues that spirituality is often practiced in community or with other like-minded individuals, whether in a traditionally organized or less-organized fashion. Fellow members of a spiritual community play an important role in enabling youth to internalize their own

beliefs, values, and morals that may be taught within their spiritual practice. Spirituality also provides opportunities for adolescents to interact with their peers and build intergenerational relationships. Lerner (2008) refers to a concept called spiritual modeling by which young people can follow the example of more experienced spiritual exemplars to learn to conduct themselves in a way that supports their spiritual convictions. Along with relationships, spiritual contexts can provide youth with opportunities to practice their spiritual beliefs and values of helping others, being compassionate, and being involved in changing their communities through service projects nationally and internationally, as well as partnerships to meet community needs. These opportunities for service are both social and spiritual experiences that nurture positive youth development. Such experiences are shown to promote skills, competencies and motivation in youth as well as creating an opportunity to experience the value of contributing to their community and the feelings of fulfillment that can develop through serving others.

Studies have shown that spirituality positively influences lives, attitudes, and behaviors of adolescents (Rew & Wong, 2006). Spirituality also promotes positive youth development and protects against stressors among adolescents (Furrow et al., 2004; King & Furrow, 2004). Black and Latinx people, as well as other people of color, tend to be particularly religious (Rew & Wong, 2006). Engagement in religion helps youth of color to endorse prosocial values (Mattis & Jagers, 2001), and youth who report higher spirituality are more likely to report civic engagement and participation in extracurricular

activities (Kerestes, Youniss & Metz, 2004), which are indicators of PYD and contribution outcomes.

Spirituality affects youth not only because of the belief in a higher power, but also because of the social capital and supportive, non-familial adults that youth can access as members of religious communities (Johnson, Jang, Li & Larson, 2000; King & Furrow, 2004; Smith 2003). Additionally, youth engaged in religious organizations often have the opportunity to develop life skills through leadership opportunities and interactions with positive role models (Smith, 2003). The relation between moral outcomes – conceptualized as empathic concern, perspective taking, and altruism – and religious involvement is mediated by relationships with adults, parents, and peers in church (King & Furrow, 2004). While there is evidence that spirituality leads to positive outcomes among youth in general, few studies directly link spirituality and PYD outcomes.

In addition to strengths of individuals, if youth are surrounded by supportive contexts, they will be more likely to thrive (Lerner et al., 2005). Spiritual communities may serve as a supportive context for youth. Spiritual development is also shaped by the individual's capacity, willingness, and interest in being involved in spiritual activities and their family's capacity, willingness, and interest in being involved (King et al., 1997). For youth, places of worship and their religious communities can also be considered supportive contexts (Holland, 2014).

Spirituality is an important strength for youth and can support many positive outcomes. However, the literature is centered on studies of White youth, or adults of

color, with few studies available that examine spirituality in youth of color. The following sections will explore the relationships of youth spirituality and positive outcomes within African American youth and Latinx youth.

Spirituality for African American Youth. For African American youth, spirituality may be of particular importance because the spiritual context can provide support and positive adult relationships for youth (Barrett, 2010). Relationships that form and develop into life-long social networks within places of worship can be very meaningful to all members, including adolescent members (Barrett, 2010; Taylor et al., 2005). A spiritual community can turn into a family-like network of relationships, as the levels of intimacy and frequency of interactions are high. This type of “extended family” is likely to fulfill or supplement roles of actual family members and for some youth, places of worship may be the only place they see and interact with a centralized group of adults who share their racial, ethnic, and cultural background, as well as their own religious beliefs (McCray et al., 2010; Barrett, 2010, Taylor et al., 2005). Scholars have noted the importance of these relationships in many ways. Firstly, it exposes youth of color to people who know, care for, and value them as people with potential. Barrett (2010) reports that a pastor he interviewed chose not to be fearful of or criminalize the youth in his community, but to trust, respect, and celebrate them. As part of the “family” relationship, many church communities hold youth in their congregations to high expectations, expecting and supporting them in their potential to make good decisions and be productive and accomplished adults (Barrett, 2010; Donahoo & Caffey, 2010).

Spirituality has also been shown to function as a coping mechanism for urban African American youth who experience harmful social and health circumstances. For example, in a qualitative study of 20 urban African American youth aged 12-20 years in Oakland, California who attend programming at the East Oakland Youth Development Center, semi-structured interviews revealed that participants possessed multifaceted dimensions of spirituality, including prayer and the importance of contributing money back to their community (Dill, 2017). Jagers and Mock (1993) found that spirituality was associated with fewer reported criminal acts and increased emphasis and focus on prosocial outcomes such as cooperation, empathy, and justice in a sample of sixth grade African American students living in an urban center. Finally, Gardner (2011) studied youth of color who were incarcerated and found that introducing narratives related to faith and spirituality allowed the youth to re-orient their future outlooks and develop some positive youth development outcomes such as hope for the future, self-confidence, and belief that they can make a positive, important difference in their communities.

Spirituality for Latinx Youth. Research shows that religion is also important in the lives of Latinx youth. Some studies find that Latinx youth are more religious than their White peers (Lopez, Huynh, & Fuligni, 2011; Rew & Wong, 2006). For Latinx youth, spirituality can provide the community support that is also experienced by African American youth, along with providing a space for Latinx youth to connect to their peers and other community members who share similar backgrounds (Falicov, 2014).

Spirituality is an important aspect of Latinx culture, with 79% of Latinos in the U.S. identifying as Catholic (Calzada, Fernandez, & Cortez, 2010; Martinez et al., 2016; Pew Research Center, 2015). Among Latinx immigrant families in particular, church attendance and communal spiritual activities have been shown to provide opportunities to meet other Latinx families and offer a place of belonging (Falicov, 2014). While it is known that Latinx youth are religious, the effects of spirituality on Latinx youth are less understood, particularly the dimensions of spirituality that may be beneficial for poor, urban Latinx youth. Spirituality may be particularly beneficial for Latinx youth as it is generally rooted in positive family functioning and reinforces Latino cultural values (Pearce, Little, & Perez, 2003). Previous research has also found that spirituality can help adolescents who are considered “at-risk” (e.g. low-income, engage in risky behaviors, are of minority status) to create purpose and meaning in their lives (Davis et al., 2003). In addition to help navigating developmental milestones, spiritual communities have also been shown to help mediate the effects of stressors such as language barriers, poverty, and discrimination that Latinx youth may face (Alicea et al., 2012). This relation is similar to the way that religion affects and can support the lives of African American youth. The extent to which religion is valued in one’s home may also be influential in protecting Latinx youth from external risks (Kennedy & Ceballo, 2013).

Jocson and colleagues (2018) conducted a study of 223 poor Latinx youth residing in urban centers in the Northeastern United States. The large majority of the sample (85%) self-identified as religious. Researchers wanted to determine the

relationship between religious involvement and spirituality on youth who experience community violence. Results indicated that religious involvement moderated the relation between community violence exposure and psychological well-being. Specifically, spirituality was identified as the largest protective effect against depression and for psychological well-being. Latinx youth also reported lower levels of depression with higher levels of spirituality (Jocson et al., 2018). Another study of Latinx youth revealed that religious service attendance is positively associated with educational expectations across all of the religious traditions studied. This study also found that it was both the personal aspects of religion and the contextual dynamics of the religious environment (e.g. supportive adults, safe physical space) that shaped educational expectations for Latinx youth (Sanchez et al., 2016). For Latinx youth, spirituality and involvement with a religious community may constitute a protective relationship that produces positive outcomes and protects against negative outcomes due to structural and social barriers.

Research shows that Latinx churches have stepped in to provide the support for parents and youth who are navigating new governmental systems to attain social, economic, and political incorporation and avoid downward mobility (Neckerman, Carter, & Lee, 1999; Portes and Fernandez-Kelly, 2008). The interconnectedness of Latinx familial and social networks is utilized by spiritual communities to generate economic, cultural, and human capital via social capital, using existing social norms and connections to build connections in the right direction for disadvantaged youth (Bourdieu, 1986). Spiritual centers are a location where youth can be supported by important adults who

have an interest in them succeeding, and who may have greater resources and connections than their families because of longer length of time in the United States (Portes & Fernandez-Kelly, 2008). Co-ethnic churches and spiritual communities may represent “urban service hubs” that provide immigrant families with resources and dignity in receiving them (Ley, 2008).

This section addressed the literature available on spirituality and PYD in youth of color. In total, there is a consistent body of literature that indicates that spirituality is an important asset for youth of color. However, research remains sparse on how spirituality is used in the lives of youth of color to promote PYD. Spirituality provides a community of supportive people and resources for the unique needs that youth of color possess and also provides a context that supports positive outcomes in youth. I now turn to the literature on critical consciousness and PYD in youth of color.

Critical Consciousness and PYD

Critical consciousness refers to the ability to analyze, navigate, and challenge the oppressive social forces shaping one’s life and community (Freire, 1973; Duncan-Andrade & Morrell, 2008). A growing body of research has found that critical consciousness is predictive of a number of important outcomes in adolescents marginalized by inequities in race, ethnicity, and socioeconomic status including resilience (Ginwright, 2010; O’Leary & Romero, 2011), academic engagement, professional goals, and civic engagement (Diemer & Hsieh, 2008; Diemer & Li, 2011). In explaining these relationships, scholars have suggested that critical consciousness can

replace marginalized adolescents' feelings of isolation because of challenges they are encountering with a sense of agency and engagement in a collective struggle for social justice (Diemer et al., 2014; Ginwright, 2010).

Freire (1973) asserted that critical consciousness can provide marginalized and/or oppressed people with the agency to overcome structural and culture constraints that affect their lives. Freire (1993) viewed critical consciousness as “reflection and action upon the world in order to transform it” (p. 51). Watts and Flanagan (2007) drew upon Freire’s work in their conceptual model of youth critical consciousness development. These scholars noticed a bi-directional relationship between youth’s ability to analyze oppressive social forces and their commitment to engaging in action to resist or challenge such forces. So, increasing youth’s ability to analyze the oppressive social forces shaping their lives can strengthen their commitment to engaging in social action that addresses these forces, and vice versa (Watts & Flanagan, 2007).

From a PYD perspective, when youth from marginalized communities are provided with the appropriate resources, they may be able to change the inequalities in society and positively contribute to their communities (Bowers et al., 2015). Promoting agency among marginalized youth may require promoting the skill of critical reflection, which is the analysis of social conditions within an environment (Diemer et al., 2016). Race, gender, and socioeconomic status figure into youth’s future prospects, but critical consciousness indicates whether youth see these differences and can cope appropriately (Duncan & Murnane, 2011; Freire 1973; Smeeding, 2016). To support outcomes in youth

that will enable them to exist within the system and even challenge the status quo, it is important to understand their views of the inequalities that they may face in the world (Ruck, Mistry, & Flanagan, 2019). Critical consciousness may be a significant asset for African American and Latinx adolescents as they navigate well-documented constraints and barriers in pursuit of their education and career success thereafter (McWhirter, Valdez, & Caban, 2013).

Because of the value of critical consciousness for marginalized youth, researchers have worked to learn how the components of critical consciousness work together to produce PYD outcomes in marginalized youth of color. Godfrey and colleagues (2019) studied a sample of 448 marginalized youth from racial/ethnic minorities to relate demographic characteristics to their socioemotional and academic outcomes. This study aimed to determine how the unique demographic characteristics (such as the poverty often associated with living in an urban area, increased instances of community and domestic violence, lack of community resources, and lack of educational and employment opportunities) of urban youth of color affected their PYD and critical consciousness outcomes. The participants were recruited in sixth grade and followed through eleventh grade from public schools in New York, New York. Interestingly, youth with higher levels of critical consciousness were found to have higher levels of depression, but also had higher levels of academic engagement and academic competence than their less critically conscious peers. Results also indicated that highly critically conscious youth had worse socioemotional well-being than their less critically conscious

peers and that critically reflective youth who do not trust the government specifically seem to suffer in their socioemotional and academic well-being, with race, gender, and age being controlled for (Godfrey et al., 2019).

Critical consciousness may be particularly important for marginalized youth of color. Because poor and working-class people and people of color participate less in the sociopolitical system, which was already more responsive to more affluent, White people, the system is less able to receive their needs and hear their voices through political participation. It is important for youth to develop the skills that will allow them to actively participate in government and make positive changes for their communities (Watts & Flanagan, 2007). For example, Diemer and Li (2011) studied critical consciousness and its implications for political participation in a sample of 665 marginalized youth aged 15-25 years. Results indicated that sociopolitical control and social action (correlates of critical consciousness) were predictive of participants' voting behavior. This indicates that marginalized youth with high levels of critical consciousness are not only likely to participate in traditional political behavior, but they are also likely to participate in social justice-oriented social movements created to address the concerns and inequalities present in their own communities (Diemer & Li, 2011).

Related to critical consciousness and PYD, the concept of Youthtopias is examined in the following section to address outcomes for youth who are involved in out-of-school time (OST) programming aimed specifically at increasing their critical consciousness through social-justice-focused programming. Youthtopias are safe spaces

where youth learn from one another to create an environment that is critical of oppression, values social justice, and builds leadership. The present study aimed to add to the body of research by exploring critical consciousness outcomes in youth involved in more typical OST programming (i.e., designed to promote academic-focused outcomes).

Youthtopias. Youthtopias are defined as traditional and non-traditional schools where youth learn from one another by relying on each other's skills and knowledge to create an environment that is critical of oppression, has a desire for social justice, and ultimately creates tomorrow's leaders for communities that empower its members and enact needed social change. Youthtopias are social spaces that provide positive opportunities to connect with peers, adults, communities, ideas, and experiences that positively shape their outlook. It is also important to note that Youthtopias are spaces that are positive and address the many forms social and cultural capital that exist in communities of low-income, urban youth of color, as opposed to institutions that identify the issues within these communities, such as crime, violence, and instability. A study of "Youthtopias" in urban schools in California provides insight into the development of critical consciousness in youth and how they use their critical consciousness resources to positively affect their communities.

Akon, Cammarota, and Ginwright (2008) utilized youth participatory action research and elements of critical race theory to study youth in their Youthtopia communities who were creating social justice and social change. In this study, the researchers analyze two case studies that were performed in urban Youthtopias in

California and Tucson. Akom collected qualitative data from 2005 to 2008 in a collaboration with San Francisco State University and Berkeley Unified School District. The data were collected starting with juniors in high school in cohorts ranging from 25 to 50 students. Students were required to create commentaries, documentaries, poetry, blogs, and music for local and national broadcast on radio, festivals, and through websites. Some of their commentary topics included environmental racism, gentrification of their neighborhoods, education, and gun violence. Akom also conducted interviews and observations of the participants.

Cammarota (2008), in turn, collected qualitative data from 2003 to 2008 in conjunction with the Tucson Unified School District. Cammarota also began collecting data in the junior year and observed and interviewed 20 youth aged 16 to 21 about their experiences in a project that required them to learn social research in conjunction with American history. The students were required to produce presentations based on the social inequalities experienced by people of color at the end of their senior year. Along with these qualitative youth data, the researchers also collected data on homicide rates, environmental racism, and social toxins (e.g. lack of access to fresh produce or an overabundance of liquor stores in their neighborhood) that young people are exposed to daily in Tucson, Arizona. The results showed that 100% of the youth that were involved in the study were affected in some way by environmental racism, community violence, or other social toxins. However, in both Northern California and in Tucson, Arizona, the youth that participated in these case studies were able to create and thrive in Youthtopias,

as well as positively reflect on their experiences and respond to issues in their environments and communities.

Researchers found that students developed critical consciousness and had increased capacity to respond to and change oppressive conditions in their environment through their participation in Youthtopia activities (Akom et al., 2008). Youthtopias were found to promote civic engagement and elevate the critical consciousness levels and capacities of youth for social justice and activism in their own communities. Youth were equipped to critique racialized social structures and engage in social action to effect change, and they actually did participate in affecting change in their communities. In addition to increased capacity for critical consciousness, youth were also found to experience other positive youth development outcomes such as higher self-confidence, care for others, and improved school performance. While Youthtopias can be diverse youth organization models found in many settings, researchers note that creating Youthtopias within schools and other community youth organizations does require intentionality from adult leadership (Akom et al., 2008).

Youthtopias are an important example of youth programming that focuses specifically on developing critically conscious youth with an awareness of social justice issues, as well as opportunities to engage in activities to promote social justice and improve their communities. Youthtopias are a unique program and the studies highlighted in this section point to the gap in the literature exploring the critical consciousness

outcomes of youth who are a part of a traditional, academic-focused out-of-school-time afterschool program, which is a gap in the literature that the present study seeks to fill.

Overall, the literature has shown that both spirituality and critical consciousness are supportive of PYD and is a particularly important asset for marginalized youth of color (Diemer & Li, 2011; Furrow et al., 2004). Next, I explore the roles of spirituality and critical consciousness in supporting contribution in youth.

Spirituality and Contribution

Although the body of literature connecting spirituality and contribution in youth is small, expanded definitions of “contribution” produced some relevant results.

Contribution can be conceptualized as actions such as volunteering, civic engagement, and helping behaviors in youth. Spirituality can be a supportive strength for many of these outcomes. For example, Hopkins and colleagues (2015) studied the multiple relationships between young international volunteers and their relationship to spirituality and their transition to adulthood. The sample of youth included young volunteers who participated in faith-based international volunteering trips to Latin America with an evangelical Christian organization. This qualitative study consisted of two sets of interviews with 22 youth and four focus groups. For this study, youth worked with a non-denominational Evangelical Christian charity that arranges volunteer opportunities for youth in communities and churches in Latin America. These opportunities may include building houses or other structures, work with local youth, and drama and music projects. Youth who participated in the international volunteering experience appreciated the

diversity of volunteer experiences that were offered to them and expressed the vital role that the volunteer experience had in shaping their view of their spirituality and creating a desire to continue volunteering in the future in the same and different capacities. Some of the key themes noted by researchers that emerged from the interviews and focus groups was justice, which speaks to the idea that contribution and critical consciousness may be related. Additionally, themes of cross-cultural awareness, cross-cultural learning, personal spiritual development, community, and gender were noted. The already very spiritual group of youth who participated in this study reported more deeply understanding their own faith and relationship with God. The youth participants also reported feeling more confident and empowered in their own spirituality. Many participants also began taking on leadership roles in their churches and schools after their volunteer experiences, thereby contributing not only internationally, but also within their own communities as a byproduct of their international experience. Along with developing the skills to contribute to their home communities, many youth reported that through the volunteer experience, they felt strongly about the career choices they would like to enter upon adulthood, and that social service positions were being heavily considered, which indicates a desire to contribute to their communities and society as adults as well. While some youth did note that their volunteer experience helped them better understand inequality and injustice, most youth were focused on their spiritual growth, plans for local contribution, and future career goals as outcomes (Hopkins et al., 2015).

In a quantitative study of 428 adolescents, Markstrom and colleagues (2009) studied the relation between caring and helping in youth as outcomes of empathy and spirituality. The sample of youth were in tenth and eleventh grade and were mostly ages 15, 16, and 17. The sample was approximately two-thirds female. The youth represented diverse Christian denominations and were mostly from families of low socioeconomic status. Researchers measured the importance of spiritual beliefs, care, volunteerism, and affective and cognitive empathy. The importance of spiritual beliefs was associated with empathic concern and taking actions to help others. Researchers found that volunteerism mediated the relation between the importance of youth beliefs and perspective taking. Results indicate that the importance of spiritual beliefs and empathy are indicative of a higher likelihood to engage in volunteering. Empathy, which is associated both with spiritual beliefs and volunteerism, may be the link between the two outcomes. In this study, volunteerism was associated with importance of spiritual beliefs for participants and also related more strongly to perspective taking, or the cognitive portion of empathy. This indicates that spiritual youth not only act on their feelings of empathy and care for others through volunteering, but they also think about others and their situations (Markstrom et al., 2009).

Donnelly and colleagues (2006) explored the relationship between spiritual development and civic development in youth (see Figure 2.1). They asserted those who possess high levels of spirituality see the world differently than other people who are not spiritual. This spiritual perspective of believing in a higher power can change youth

relationships to the world around them, their views of other people, and their perspective on the world around them. Donnelly and colleagues found that there is a bidirectional influence between spirituality and civic behavior and civic attitudes, meaning that spirituality influences civic behavior and civic attitudes, while civic behavior and civic attitudes also influence spirituality. For the purposes of their research, these scholars identified “civic engagement” as the civic commitment that adolescents feel to their personal goals of contributing to their country and to society in a positive way. This definition of civic engagement includes voting, political volunteering, volunteering in the community, and community services. Researchers examined the relationship between spirituality and civic engagement in terms of social capital, which consists of the social networks, social trust, and norms that support individuals as they work to benefit the overall community. Social capital is easily supported through the community aspect of spirituality. The framework in Figure 2.1 indicates the relationship between spirituality and civic engagement and notes that they are related in two ways: participation in organized religion and virtue.

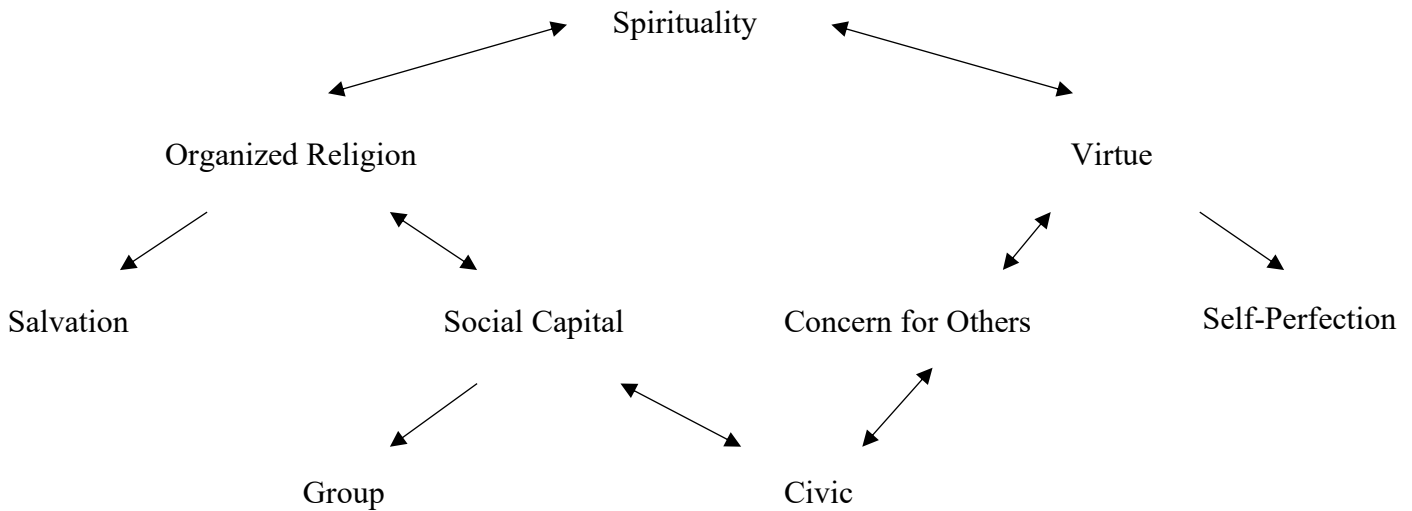


Figure 2.1. The relationship between spiritual development and civic development (Donnelly et al., 2006).

While researchers hypothesized that spirituality would have little influence on civic development because of the personal and inward nature of spirituality, there was a connection with virtue both to self-perfection (inward) and concern for others (outward). They found that an increase in charity as a spiritual outcome increased the visibility of the needs of others, which led to an obligation of oneself to others. This increase in civic attitude may be manifested in civic engagement, which is shown on the right side of the model in Figure 2.1. The relationship between civic engagement and spirituality can be bidirectional because increased civic engagement can lead to an increased concern for others through experiences in caring for others that deepen empathy and may lead to higher levels of virtue, eventually affecting moral values and levels of spirituality. In addition, civic engagement allows for socialization opportunities in the community and can lead to increases in social capital in adolescents. In addition to these relationships,

researchers also found that high school seniors who participated in community service as a part of their spiritual communities were 33% more likely to perform community service as adults than high schoolers who participated in community service outside of the context of a spiritual community. Additionally, researchers found that high school seniors who participated in community service as part of their spiritual communities were 64% more likely to perform community service as an adult than their peers who did not participate in community service at all (Donnelly et al., 2006).

In a study of adolescent care exemplars, Hart and Fegley (1995) found that youth who were extremely compassionate and civically engaged were more likely than their peers to be connected to their moral principles and to have a “transcended self,” or to possess higher levels of spirituality. However, as with Donnelly and colleagues (2006), Hart and Fegley found it difficult to separate the relationship between spirituality and civic engagement in youth, as the constructs seem to influence one another.

In sum, spirituality and contribution are well-linked constructs in youth. Research has shown that higher levels of spirituality lead to higher levels of contribution through civic engagement, political engagement, and volunteering (Donnelly et al., 2006; Markstrom et al., 2009), and that contribution can be a product of spirituality for youth (Hopkins et al., 2015). The following section examines the ways that critical consciousness and contribution are linked.

Critical Consciousness and Contribution

Contribution is an important outcome of critical consciousness because critical consciousness promotes giving back to the community in various ways through the concept of critical action. Critical consciousness is composed of critical reflection (a careful analysis of structural inequalities and the belief that group equality should be the norm), political efficacy (the perceived capacity to create meaningful social and political changes), and critical action (individual or collective action to change social and structural inequalities) (Diemer & Rapa, 2015; Watts et al., 2011).

Critical reflection leading to perceived inequality has been linked to social action rather than typical political participation, such as voting (Diemer & Rapa, 2015). Research has shown that critically conscious urban youth express a commitment to a distinct form of citizenship. A study of educational programs aimed at promoting democracy provided insights into the conceptions that youth possess of “good” citizens (Westheimer & Kahne, 2004). The study showed that the more critically conscious youth were, the more committed to activism they were, as compared to conventional political action such as voting (Westheimer & Kahne, 2004). Other studies of adolescents with greater perceptions of societal inequalities also showed similar results in that higher levels of critical reflection lead to being more involved and committed to social action than to conventional political participation (Gordon, 2007; Taft, 2006), but, greater levels of critical consciousness were not predictive of marginalized youth’s conventional political participation (e.g. voting) (Diemer, 2012). Perception of structural inequality

may be associated with perceptions that the government is less responsive to the interests of less powerful groups in society, which may explain why those with high levels of critical reflection may be less likely to take part in conventional political action (Flanagan, 2013).

Critical consciousness can facilitate contribution in youth not only through political engagement, but also through career development. Critical consciousness can be important in facilitating sociopolitical beliefs and actions for marginalized youth of color, as well as being connected to their future career development. Diemer and Blustein (2006) studied a sample of 220 urban high school students from two urban high schools in the Northeastern United States to determine the relationship between critical consciousness and progress in career development in their lives. The two high schools from which participants were recruited contained almost entirely students of color from poor and working-class families as their populations. Results indicated that participants with higher levels of critical consciousness had greater clarity about their vocational future and vocational identity, were more committed to their future careers, and viewed work as a larger part of their future lives and a means by which to enact social change and address structural inequities within their communities. Their critical consciousness levels might indicate a desire to contribute back to their communities through their future work as adults. Results also indicated that critical consciousness may serve as an internal resource that assist urban youth in analyzing and then acting to achieve their desired outcomes even within an environment of inequitable access to resources and while facing

racial discrimination. These results may point to ways that career counseling and other interventions may best support urban adolescents from oppressed populations (Diemer & Blustein, 2006). Overall, as with spirituality, studies indicated that critical consciousness can be an important predictor of contribution in youth and may serve as a catalyst for youth to engage in their community through civic engagement, political action, and in focusing their future careers on making a positive impact on their community.

Spirituality and critical consciousness have been shown to be important to youth thriving in this section. With links established between spirituality and thriving and critical consciousness and thriving, the following section addresses the relations between spirituality and critical consciousness. A goal of this study was to address how spirituality and critical consciousness are jointly linked to produce positive outcomes in youth, so the existing literature on spirituality and critical consciousness within African American and Latinx youth specifically is addressed.

Spirituality and Critical Consciousness

When spirituality and critical consciousness in youth of color are examined separately, it has been shown that African American and Latinx youth are typically higher than their White counterparts in both levels of spirituality (Sahgal et al., 2009) and levels of critical consciousness (Watt et al., 2011). Religious involvement is important and high (55% of African-Americans attend church at least once per week) in African-American communities because they have historically provided safe spaces, resources, community, and served as a launchpad in the fight for civil liberties and social justice,

which can be next steps for those with high levels of critical consciousness in communities (Ellison et al., 2010; Newton, 2010; Lincoln & Mamiya, 1990). In addition to these resources, religious communities also provide social support (Pleis & Lethbridge-Cejku, 2007). However, there is little empirical research addressing the relations between spirituality and critical consciousness for adolescents. The research that exists focuses on adolescents outside of the United States but does provide insights into the relations of spirituality and critical consciousness in Westernized youth.

Rossiter (2011) identified a group of urban Australian students enrolled in a Catholic school in which the leadership was attempting to relate the spiritual traditions of Catholicism with issues that students may face in the real world in an attempt to make spiritual teachings relevant and accessible for their students. Rossiter (2011) stated that the implications of this study could be applied to students in other Westernized countries around the world. The school aimed to reorient the religious curriculum so that students would be equipped to answer spiritual and moral questions that they may encounter in life, including discrimination and inequality. The school surveyed their students, who reported that they were religiously inclined and valued their personal spirituality but did not find their spirituality relevant to their everyday lives. The school determined that they were going to aim to develop students with strong spiritual lives through a greater emphasis on critical reflection, interpretive activities, and real-life situations. The traditional Catholic teachings were shifted to applying spiritual resources to real-world issues. The school used traditional Catholic teachings as a means to develop their own

personal system of spiritual beliefs through which to view the world and assess situations. The school aimed to influence “critical interpretation and evaluation of culture” for students through bolstering their ability to use spiritual resources to interpret and evaluate their world (p.62). Students were taught to explore social issues, justice issues, environmental issues, and political forces critically through a spiritual lens. In effect, students were able to critically work through issues of injustice and inequality and make judgements about situations in light of their spiritual beliefs. This Catholic school worked to infuse spirituality into the critical consciousness development of their students, and Rossiter (2011) asserted that this practice would be helpful for students of other religious traditions as well.

While there is a lack of empirical research available that studies the joint impact of spirituality and critical consciousness on positive outcomes for youth in general, there is an important connection between spirituality and critical consciousness for youth of color. Both spirituality and critical consciousness have been shown in previous sections to be of particular importance for youth of color. The following sections will explore the literature available on spirituality and critical consciousness in the lives of African American youth and in the lives of Latinx youth.

Spirituality and Critical Consciousness in African American Youth. Research shows that most American adolescents do believe that spirituality is an important aspect of their lives, but African American adolescents are more inclined than non-Hispanic White adolescents to indicate that spirituality is a “very” important aspect of their lives

(Taylor & Chatters, 2010). Black church leaders and members work to advocate for quality schools, housing, and resources in their communities and rally against academic, organizational, and structural inequities and injustices that affect members of their communities. Many scholars also believe that the Black church is uniquely able to fully participate in community efforts and identify the needs of the urban youth in their congregations (McCray et al., 2010; Tsoi-A-Fatt, 2008). This indicates that the African American church may be in a position to facilitate critical-consciousness development in the youth members of their congregations.

Historically, African American churches have been heavily involved in social justice and civil rights movements (Dubois, 1953[1996]; Lincoln & Mamiya, 1990). Many civil rights leaders in the 1960s were ministers, bishops, and other religious leaders. Ministers such as Dr. Martin Luther King, Jr., Dr. James N. Hudson, the Reverend C.K. Steel, the Reverend K.S. Dupont, and the Reverend J. Metz Rollins were all religious leaders, along with being strong advocates and leaders for the civil rights movement in America (Fendrich, 1993). “The Black Church” in America has long been considered a pillar for the African American community and supportive of not only religious needs for congregations, but also active in economic, socio-cultural, and political issues (Barnes, 2005). There are diverse spiritual expressions among African Americans, but overall there are commonalities that found their origin in churches and spiritual communities formed by slaves in America. Slave churches began using the Bible, along with elements of African spirituality, to address their own extremely difficult

realities and experiences. The focus of these spiritual communities was to address both existential, spiritual needs and temporal, human needs. Even today, many African American spiritual communities focus on the physical or monetary needs of their congregants and work to meet needs in their communities as well (Lincoln & Mamiya, 1990). Spiritual songs used in slave churches and spiritual groups have persisted in Black churches today and were especially motivating as a sort of rallying cry during the Civil Rights Movement, as many of the themes of the spiritual songs were reflective of liberating efforts for the oppressed. The theme of liberation in slave spiritual songs were developed through Biblical principles of hope for the oppressed along with slaves' desire to reflect their own lives and struggles in music (Lincoln & Mamiya, 1990; Morris 1984). Modern Black Church clergy often carry on the goal of creating both spiritual and material salvation for their congregants and communities – they desire to bring justice to their communities in the present time, while also preparing them for their spiritual eternities (Sawyer, 2001).

Sawyer (2001) studied the tendency of Black Church clergy to encourage community action. He says, “The resultant redaction is a black religious tradition that holds as its ultimate values communalism, the welfare of the collectivity, the integral relation of the spiritual and the material, and the moral obligation to pursue social-political concretization of the theological principles of equality, justice, and inclusiveness” (Sawyer, 2001, p. 67). Lincoln and Mamiya (1990) suggest that the Black Church also focuses effort on supporting the family unit and helping parents to raise

children who are community-minded. Black Churches support special events for youth and children, provide them opportunities to volunteer in their communities, and support families through food banks and even voting drives (Lincoln & Mamiya, 1990). Black Liberation Theology speaks to the inclination of Black Churches to embrace social justice and community action. Hanckel and Griffin (2000) said that many sermons by Black Church clergy focus on Biblical scripture interpreted in such a way as to inspire tangible solutions to inequalities in society. Black Church clergy who utilize Black Liberation Theology often used references to Biblical stories and examples of ways that God intervened in human events and brought justice in the world. Hanckel and Griffin (2000) asserts that effect clergy rely on a “social gospel...making the scriptures relevant to the circumstances of his urban community” (p. 206).

Barnes (2005) studied the relationship between African American spirituality and community action through a large national sample of Black congregations across seven different Christian denominations. This study found that of the 1,863 Black congregations sampled, more than 90 percent were involved in community service. Barnes (2005) also found that almost 90 percent of the sample sponsor youth programs, 75 percent sponsor food pantries and voter registration drives, and 40 percent were involved in substance abuse programs or social issues programs. This study found that congregations with pastoral sermons that focus on Black Liberation Theology were more likely to engage in community action, and that churches that sponsored prayer groups were significantly more likely to take part in community action than those who do not

sponsor prayer groups, indicating the importance of spirituality and the connection to a higher power in relation to community action. In addition, this study found that churches that are frequently exposed to sermons on social justice, race issues, and Black Liberation Theology are more likely to sponsor voter registration drives and be involved in social justice and/or social advocacy (Barnes 2005). The results of this study support the idea that components of Black Church culture may serve as natural extensions of Black community culture, and vice versa, pointing to the highly integrated nature of the Black Church in Black culture (Barnes, 2005; Chatters & Taylor, 2005).

Spirituality and Critical Consciousness in Latinx Youth. For Latinx youth, the links between spirituality and critical consciousness are not well studied. We know that spirituality is an important force in the lives of Latinx people across the world (Koss-Chioino, 2013), and that Paulo Freire's work on critical consciousness has served as an inspiration for social justice movements for Latinx people of all ages (Gutierrez, 1972). There is evidence that for Latin Americans, like African Americans, liberation theology has been shown to be an important component of spirituality and has been used as a catalyst for social movements dealing with poverty and oppression (Evans, 1992). Many Latinx leaders such as Gustavo Gutierrez (1984) and others (Bonino, 1975; Tamez, 1982) have advocated for the use of the church as a strategic catalyst, along with governmental and other helping institutions, for working toward social justice and community action. Liberation theology emphasizes spiritual liberation along with social, political, and economic liberation (Evans 1992).

While not all Latinx people living in the United States are immigrants to this country, Latinx immigrants are the largest and fastest-growing immigrant group in the United States (Passel, Cohn, & Lopez, 2011) and they face special challenges. Latinx immigrants and non-immigrants may face discrimination and/or be oppressed based on skin color, employment status, religion, immigration status, documentation status, educational background, country of origin, and other ways (Moradi & Risco, 2006). Critical consciousness development of Latinx youth may be an important way to address these injustices, using the well-documented resource of spirituality in the lives of Latinx youth as a catalyst to develop critical consciousness outcomes. The lack of studies addressing spirituality and critical consciousness of Latinx youth in the literature indicates the need for the present study and the further evaluation of how these constructs jointly produce positive outcomes for Latinx youth.

Critical consciousness has been integrated into the culture and missions of African American and Latinx churches and practices of spirituality (Barnes, 2005; Chatters & Taylor, 2005; Guitierrez, 1972; Lincoln & Mamiya, 1990). This relationship has led to African American and Latinx churches and spiritual groups supporting social justice movements and civil rights movements, as well as supporting civic and political action from a local level through events like voter registration drives (Barnes, 2005; Lincoln & Mamiya, 1990; Passel et al., 2011). The following section will explore the literature available on the role of gender and age in moderating the relationships between spirituality, critical consciousness, PYD, and contribution for youth of color. In the

present study, gender will be explored as a moderator of these relations and all of the models will control for age because of its possible effect on the relations.

Role of Gender and Age in Spirituality, Critical Consciousness, PYD, and Contribution

Research has shown that there are developmental differences that boys and girls experience from a young age (Burns-Glover & Veith, 1995; Buss, 1995). Girls tend to mature more quickly both physically and emotionally, and both genders tend to value certain experiences, activities, and opportunities differently (Deaux & Major, 1987; Dobzhansky, 1972). Additionally, evidence suggests that females may begin exploring the world through spirituality, philosophical schools of thought, or other moral development processes sooner than their male counterparts, although males typically catch up to their female peers in late adolescence or early adulthood (Klimstra et al., 2010).

The following section will explore the literature available on the relationship between gender and PYD in youth.

Gender and PYD. Research has shown that girls generally report higher levels of PYD when compared to boys their age (Lerner et al., 2012). Crocetti, Erentaite, and Zukauskienė (2014) analyzed data from the first wave of “Mechanisms of promoting positive youth development in the context of socio-economical transformations (POSIDEV),” which is a longitudinal research project. In the study, there were 1,633 youth (54.1% female) of diverse socioeconomic and family composition backgrounds.

Researchers examined the relationship between gender, PYD, and civic engagement activities such as school self-government activities, volunteering, youth political organizations, and youth non-political organizations, which all indicate levels of contribution. For PYD, female participants possessed higher levels of all Five C's of PYD except confidence, of which males possessed higher levels (Crocetti, Erentaite, & Zukauskienė, 2014).

“Risk-immersed” youth represent a population with specific barriers, while also possessing strengths within themselves and within their environments. Researchers examined a sample of 605 risk-immersed, racially diverse youth (63.14% male) who were clients of the child welfare, juvenile justice, education, and mental health systems who received mandated and non-mandated services from these providers (Sanders et al., 2015). Most of the youth in this sample reported experiencing abuse, maltreatment, and neglect, and many were involved with child welfare services for cases of abuse or neglect. Researchers in this study wanted to determine the importance of PYD approaches in working with risk-immersed youth, and how outcomes varied across age and gender. Interestingly, this study showed that there were not significant differences in outcomes based on gender. Specifically, there was no significant difference in self-reported contextual risk factors for males and females, while males typically report higher levels of risk factors. This may be due to the salient nature of risk factors in the communities and neighborhoods in which the participants live, indicating that these risk

factors may influence everyone equally (Sanders et al., 2015). This is an important perspective to consider when evaluating risk-immersed youth.

Gender and Contribution. In Crocetti and colleague's (2014) study of 1,633 youth detailed above, researchers measured civic engagement outcomes along with PYD outcomes. For this study, the construct of civic engagement included civic engagement activities such as school self-government activities, volunteering, youth political organizations, and youth non-political organizations, which are all indicators of contribution for youth. To measure civic engagement, participants were asked to indicate how many times per month they participate in these activities on a scale of 1 (never) to 6 (usually daily). Males and females indicated differences, although not significant, in participation in civic engagement activities. Females indicated higher scores on all four categories of civic engagement. The most common civic engagement activity across genders was volunteering. Researchers comment that gender differences found in this study indicated that male and female positive youth development and contribution outcomes may need to be supported in different ways to produce the best results (Crocetti et al., 2014).

Gender and Spirituality. Research has shown that females are more likely to report being spiritual and taking part in spiritual activities than males (Pew Research Center, 2016). In the United States, women are more likely than men to say that they pray daily (67% versus 47%), and women consistently report being more spiritual than men across a broad sampling of Christians, Muslims, Buddhists, Hindus, Jews, and the

religiously unaffiliated conducted by the Pew Research Center (2016). In a study of 448 youth from families of low socioeconomic status, Ferris, Oosterhoff, and Metzger (2013) found differences between the genders and their outcomes of volunteering and being involved in a spiritual community. Female participants reported higher scores in both volunteering (an indicator of contribution) and involvement in a spiritual community (Ferris et. al, 2013).

In Furrow and colleagues' (2004) study of a group of 801 diverse urban high school students, they found that there were some gender differences for spirituality in males and females. Researchers found that there were gender differences in the outcomes of personal meaning and prosocial concerns. Researchers explained these differences by the tendency for girls to integrate prosocial behavior into personal relationships, where for boys, actions tend to be more instrumental and impersonal. Overall, this study found that boys and girls utilize their spirituality in different ways. Because girls tend to be more focused on the interpersonal implications of their spiritual beliefs, they may also possess higher levels of contribution or desire to contribute to others in their communities (Furrow et al., 2004).

Gender and Critical Consciousness. Research has found that even when a person is privileged in one part of their life, they may be marginalized in other ways, most often and notably through race and gender (Diemer et al., 2016; Freire, 2018). In a study on critical consciousness in youth performed by Diemer and colleagues, researchers found that low-income male youth of color found it difficult to explain sexism, while

their female counterparts explained eloquently their own struggles with sexism and the broader issues that they have observed in their communities and in society. Some of the male youth were even confused by the term “sexism,” confusing it with sexual intercourse (Diemer et al., 2006). This finding indicates that perhaps youth are more critically aware of the factors in their own lives that most marginalize them, while being less aware of the marginalization faced by others. For example, White women may engage more in social justice movements that affect gender inequality than racial inequality (Watts, Diemer, & Voight, 2011).

Gender is an important factor to consider when studying critical consciousness in youth of color because studies have shown that it influences other outcomes, including spirituality, PYD, and contribution. Diemer and colleagues (2006) studied 98 urban high school students to determine their attitudes about and support for challenging racism, sexism, and social injustice in their communities. A large majority of participants were youth of color. only 5.1% of the sample self-identified as White, while there were 38.8% identifying as Black and 35.7% identifying as Latinx. Researchers found that young women perceived significantly more support for challenging sexism than young men, indicating that they felt empowered and able to challenge sexism in their schools and communities when it was encountered. There were no gender differences in how male and female participants perceived their support for challenging racism and social injustice in their communities. However, both male and female participants acknowledged the existence of racism, sexism, and social injustice in their communities and the need to

challenge these beliefs. Researchers emphasized that both genders indicating the need to challenge the racism, sexism, and social injustice demonstrated that there was a need for critical conscious and/or social justice education in schools to help youth develop the skills needed to challenge those damaging beliefs (Diemer et al., 2006).

The previous sections explored the relations between gender and the outcomes of PYD, contribution, spirituality, and critical consciousness for youth, and found that there are differences between male and female youth. The following section examines the literature on age and its relationship to spirituality and critical consciousness development in the lives of youth. Age will be controlled for in the statistical models for the present study.

Age and Spirituality. Along with gender differences found in levels of contribution and being involved in a spiritual community, researchers have also found that age is linked to differences in spirituality and critical consciousness in youth. Older youth more often report higher levels of spirituality and critical consciousness (Diemer & Li, 2011; King, 2003). King (2003) suggested that identity formation within a spiritual context becomes more complex and integrated for youth with age. King (2003) found that identity formation within the context of spirituality may encourage youth to transcend their own “self” and their personal needs to become more focused on not only a sense of individual well-being, but also a desire to promote well-being in their communities and broader societies. Spiritual communities often provide the opportunity for youth to explore their own spirituality and how they will interact with their community and

society based on their spiritual beliefs. Spiritual communities provide opportunities for exploration into volunteering and activities that promote social justice, which often change in nature based on the age and spiritual maturity of youth, and provide youth an opportunity to internalize the moral principles taught through their spiritual belief and to begin to embody the devotion and commitment to others that spirituality often teaches (King, 2003; Smith, 2003).

Turning back to Furrow, King, and White's (2004) study of 801 diverse urban high school students, they found that compared to freshman participants, senior participants has a more integrated sense of their spiritual identity and were more able to use their spiritual understanding to view social and other concerns that they dealt with personally. Older participants also have a more integrated sense of social concerns, indicating that higher levels of spiritual maturity may lead to higher levels of critical consciousness that may address some of the social concerns of which they are aware (Furrow et al., 2004). Researchers indicated that the study demonstrated the relationship between spiritual self-understanding and its positive association with a concern and compassion for others (Furrow et al., 2004).

Age and Critical Consciousness. Research has shown that the way that youth process and apply spirituality to their lives changes over time. The relationship between age and critical consciousness in youth is similar to the relationship between age and spirituality in that youth increase their levels of critical consciousness as they increase in age (Diemer & Li, 2011; U.S. Census Bureau, 2008). Quintana and colleagues (1999)

developed a five-stage model of ethnic perspective-taking, which asserts that individuals develop a sense of their ethnicity along with the understanding of others' ethnicities in a process throughout adolescence. This ethnic perspective-taking model can be helpful in understanding the process by which youth begin to understand ethnicity, the perspectives of people of other ethnicities, and how critical consciousness development may be affected by these stages. The stages are: Stage 1 or Level 0, which occurs during preschool, in which ethnicity is identified via physical characteristics; Stage 2 or Level 1 (5–9 years) begins with a burgeoning awareness of permanent, nonobjective forms of ethnicity, children begin to understand how literal and objective aspects of ethnicity (like food and parental ethnicity) are used for categorization; Stage 3 or Level 2 (7–12 years) is the stage in which children begin to understand social perspectives of ethnicity, including parental and societal socialization messages, and prejudice, which can be the beginning of critical consciousness development; Stage 4 or Level 3 (10–15 years) includes the development of an ethnic group consciousness; the fifth and last stage or, Level 4, includes a multicultural perspective and bicultural skills. Quintana and Segura-Herrera (2003) later found that the more advanced the cognitive social skills are for youth, such as awareness of prejudice and development of ethnic group consciousness, the more advanced critical consciousness tends to be. These stages of ethnic perspective-taking can be an important resource in understanding critical consciousness development in youth because of how closely the two constructs are linked.

Diemer and Li (2011) conducted a study in which they examined 1,674 young people aged 15-25 from a diverse sample that was compiled from the Civic and Political Health Survey of 2006. Diemer and Li's (2011) study on critical consciousness development in marginalized youth of color found that critical consciousness development is supported over time by the increasing amount of time that peers, parents, and teachers spend in fostering and facilitating social action and political engagement. As youth increased in age, they were found to be more likely to have a perceived capacity to affect sociopolitical control and to participate in sociopolitical change. However, voting behavior was not consistent with other indicators of critical consciousness (or contribution). Younger minority youth in the study were more likely to say that they would vote in the future than were older minority youth were to have actually voted.

Summary

Overall, spirituality and critical consciousness are important in supporting positive outcomes for youth of color. Spirituality and critical consciousness are supportive of PYD outcomes for youth (Diemer & Li, 2011; King, 2008; Furrow et al., 2004; Lerner, 2008). Spirituality is particularly important in predicting contribution in youth through community service and volunteering (Donnelly et al., 2006; Hopkins et al., 2015). In turn, African American and Latinx churches are involved in supporting critical consciousness through social justice and civil action and can be a particularly important and supportive spiritual context for youth (Barrett, 2010; Falicov, 2014). Male and female youth differ in spirituality, critical consciousness, PYD, and contribution (Crocetti

et al., 2014; Diemer et al., 2006; Ferris et al., 2013; Furrow et al., 2004), but age is also an important variable to consider, with youth becoming increasingly more spiritual and critically conscious with age (Diemer & Li, 2011; Furrow et al., 2004; King, 2003; Quintana et al., 1999).

Most of the available studies in the literature were comprised of convenience samples of youth. Because of this sampling technique and the availability of youth in youth programs to study, these studies represent more female than male youth and over-represent White youth. The present study aimed to add to the body of research involving youth of color, although female youth still comprise more of the sample than males. It is also important to study spirituality and critical consciousness together. The literature shows that both spirituality and critical consciousness are important constructs for youth of color, but they have not been studied together to assess their joint effects on positive outcomes in youth. These constructs have been separately linked to positive outcomes in the lives of youth, and there is evidence for why these constructs may mutually influence each other, such as the connection of both African American and Latinx churches with social justice and civil rights movements (Barnes 2005; Koss-Chioino, 2013), and the findings that both spiritual (Kerestes, Youniss, & Metz, 2004; Markstrom et al., 2009) and critically conscious (Diemer & Rapa, 2015; Watts et al., 2011) youth are more likely to contribute to their communities than their peers. For these reasons, it is important to consider their relations to youth outcomes within a single study. In addition to studying spirituality and critical consciousness together in a single study, it is also important to

explore these connections longitudinally. The literature demonstrates a lack of longitudinal studies on youth of color. This study adds to the body of literature by studying youth of color longitudinally.

The goal of this study was to examine the youth strengths of spirituality and critical consciousness to determine their relations to the outcomes of PYD and contribution in a sample of African American and Latinx youth who attended an afterschool college preparation program. Gender was included in this study as a moderator of the relations between spirituality, critical consciousness, PYD, and contribution in this study and age was included as a covariate. Additional details of my approach to testing these relations are described in the next chapter.

CHAPTER 3

METHOD

About the Study

The aim of this study was to better understand the relations between spirituality and critical consciousness because they have been shown as important in the lives of youth, particularly for youth of color, and to identify how these constructs work together to predict outcomes of PYD and contribution. The sample of youth in this study included urban African American and Latinx youth who were participants in a college preparation program. These data were derived from a larger study examining the role of afterschool programming practices in promoting thriving in youth across an academic year. The purpose of the larger study was to help determine standards of the afterschool program across six sites to help develop standards that would help the program to scale up their services over the course of the next decade.

The data used in the present study were collected Fall 2017 to Spring 2018. This project was reviewed and approved through the research team's university Institutional Review Board (approval # IRB2017-293). In 2017, youth development researchers from Clemson University, Oregon State University, and the University of South Carolina began a research project designed to evaluate Boys Hope Girls Hope (BHGH) Academy program practices and procedures, and the experiences of scholars and staff in these programs across an academic year. BHGH is located in 14 cities across the United States. Six sites provide afterschool programming. BHGH provides youth with college readiness

activities, mentoring, connections to college and career paths, and support during key life transitions. BHGH provides a holistic intervention for youth who are motivated to succeed but whose backgrounds present them with many barriers to success. Although guided by the same mission, each site operates with a unique structure, format, and model of program delivery. BHGH has been committed to reducing achievement and opportunity gaps by empowering poor and minority youth to thrive by providing them support, opportunities, and education to and through college for more than 40 years. BHGH is a well-established college preparation program that is aware of the present-day challenges and needs of marginalized youth and seeks to provide the support to help youth overcome those challenges. The BHGH Academy supports the academic, social, personal, and career goals of participants.

Procedures

From Fall 2017 through Spring 2018, scholars and staff from six BHGH Academy programs (Phoenix, AZ; Aurora, Colorado; Detroit, MI; Cleveland, OH; San Francisco, CA; and St. Louis, MO) participated in a longitudinal mixed-methods evaluation by completing quantitative questionnaires and qualitative interviews. Researchers visited each program site three times over the course of the academic year: Fall 2017 (October – November), Winter 2018 (January), and Spring 2018 (April – May). The design included quantitative surveys of youth participants at the beginning and end of Academy programming and surveys of parents at the end of programming. The researchers also conducted interviews of a subsample of youth participants at each time

point. Participants completed the surveys through a Qualtrics portal. Scholars from each of the six BHGH sites in this study were asked to complete youth assent forms to have access to completing the questionnaire (Appendix 1). Parent letters were also provided that explained the research study taking place and gave parents the option of opting their child out of the study if they chose (Appendix 2). The scholars who completed the youth assent form then completed questionnaires through Qualtrics using the computers available to them at their BHGH site. Once scholars completed their questionnaire, they were given a \$10 gift card to either Walmart or Amazon, depending on the preference of the site staff. The data was then accessed by the research team through Qualtrics.

The sample and measures described below only include the aspects of the larger study that are relevant to the present study. Included in the sample for the present study are only youth who provided data in both Fall 2017 and Spring 2018 through taking the survey at both timepoints. Pairwise deletion for correlations and listwise deletion for the regression model was performed if any of the variables of interest were missing. The data for the present study were derived from the youth surveys completed in Fall 2017 and Spring 2018.

Sample Participants

A convenience sample of 164 Academy youth (64.6% female) who completed questionnaires in both the Fall and Spring of the 2017-2018 academic year were included in this study. Participants ranged in age from 11 to 18 ($M = 14.5$, $SD = 1.9$) and were overwhelmingly ethnic minorities, predominantly Black (46.2%) or Latinx (36.9%), with

8.5% being Asian American, 7.9% multiethnic, 1.8% white, and 1.2% other. For analyses, this study will focus only on Black and Latinx participants (N=136). The youth in this study were students in middle school and high school. Youth come from families affected by poverty, substance abuse, mental health issues, community violence, and a lack of sufficient academic opportunities. Programs are intended to provide youth with college readiness activities, connections to college and career pathways, and support during key transitions in life. Overall, the average participant had been enrolled in Academy programming for three years and attended Academy programming for five hours per week. This sample is representative of the population of BHGH youth.

Descriptive statistics for age, gender, and race were found by BHGH program site. The mean age of participants across sites ranged from 13.6 years to 15.8 years, with Cleveland, OH having the youngest mean age ($M = 13.6$) and Detroit, MI having the oldest ($M = 15.8$). Overall, there were more female participants than male participants, except in Detroit, where 63.6% of program participants were male. Racial breakdowns differed by site, notably, both Phoenix, AZ and San Francisco, CA were comprised of large majority Latinx participants with zero African American participants. A sample size power analysis was conducted and is discussed in Chapter 4.

Table 3.1

Descriptive Statistics by Site for Age, Gender, and Race in Youth of Color for Academic Year 2017-2018 (N=136)

Variable	Age				Gender		Race	
	Min	Max	<i>M</i>	<i>SD</i>	% Male	% Female	% African American	% Latinx
Aurora, CO N = 41	10	17	13.6	2.1	30.8	68.1	17.6	64.7
Cleveland, OH N = 26	13	17	15.4	1.3	35.3	64.7	68.5	5.6
Detroit, MI N = 31	13	18	15.8	1.2	63.6	36.4	69.8	27.9
Phoenix, AZ N = 36	11	17	13.9	1.9	29.3	70.7	0.0	87.8
San Francisco, CA N = 11	13	16	14.2	1.0	45.0	55.0	0.0	55.0
St. Louis, MO N = 19	14	18	15.6	1.1	34.6	65.4	88.5	0.0

BHGH scholars represent a sample were high-achieving youth, meaning they excelled in school and proved themselves to be above-average in their academic endeavors. Although procedures different somewhat across sites, scholars were required to complete an application process to be a part of BHGH, which included a personal statement, essay questions, and an interview with BHGH staff. Additionally, BHGH scholars are motivated to go to college after high school and are motivated to be a part of

BHGH because of the help that BHGH offers for college preparation and scholarship opportunities (e.g., 91% of surveyed youth reported that this financial support was a reason that they joined BHGH). Scholars commit to attending weekly BHGH meetings and completing the additional requirements, such as community service or additional academic work, that are required. Because BHGH scholars are risk-immersed and also demonstrate high achievement and academic commitment, they represent a unique sample of youth.

Measures

Complete depictions of all measures can be found in Appendix A. All study instruments were created by the research team in collaboration with BHGH leadership. Scales were selected based on their alignment with BHGH's logic model and identified outcomes for their programming. All scales had been used in prior studies of these constructs. All scales were selected based on their relative brevity, evidence of reliability and validity, and support for their use with diverse populations of youth.

Spirituality. To assess spirituality, researchers used 9 items from King and colleagues' (2017) Measure of Diverse Adolescent Spirituality. Participants were asked to respond to items like, "I find meaning in life when I feel connected with God," and "I marvel at nature and God's creation." Participants responded on a Likert scale from 1 to 5, with 1 representing "not at all true," 2 representing "a little true," 3 representing "somewhat true," 4 representing "mostly true," and 5 representing "almost always true." An average score across items was calculated with higher scores reflecting higher levels

of spirituality. Cronbach's alpha in the current sample was .98 for both Fall 2017 and Spring 2018.

Critical Consciousness. Critical Consciousness was assessed using eight items from the Perceived Inequality subscale of the Critical Consciousness Scale (Diemer et al., 2017). Participants were asked to respond to questions such as "Certain racial or ethnic groups have fewer chances to get a good high school education," and "Poor people have fewer chances to get good jobs." Participants responded on a Likert scale from 1 to 5, with 1 representing "strongly disagree" 2 representing "disagree," 3 representing "somewhat agree and somewhat disagree," 4 representing "agree," and 5 representing "strongly agree." An average score across items was calculated with higher scores reflecting higher levels of critical consciousness. Cronbach's alpha in the current sample was .97 for both Fall 2017 and Spring 2018.

Positive Youth Development. Positive youth development (PYD) was assessed using the 34-item Short Form measure of the Five C's of PYD (Geldhof et al., 2014), derived from the 4-H Study of Positive Youth Development (Lerner et al., 2005). The 34 items reflected five factors, referred to as the Five Cs': Competence, Confidence, Character, Caring, and Connection. Competence was measured by items such as, "I am as smart as other children my age." Confidence was measured by items such as, "In general, I am glad to be me." Character was measured using items such as, "Usually I act the way I am supposed to act." Caring was measured by items such as, "I feel bad for people that are hurt or upset." Finally, Connection was measured by items such as, "I feel useful in

my family.” While each of the factors within the Short Form measure of the Five C’s of PYD are composed by different questions, all utilize a five-point Likert scale for responses, in which 1 represents the lowest level of agreement and 5 represents the highest level of agreement for each item in the measure. An average score across items was calculated with higher levels of positive youth development being reflected by higher scores. Cronbach’s alpha in the current sample was .92 for both Fall 2017 and Spring 2018.

Contribution. Contribution was assessed using seven items in which participants indicated how often they take part in activities such as “Helping a friend or neighbor” and being a “Volunteer in the community.” Contribution: We assessed contribution using seven items. Response options for the first question ranged from 1 (“Strongly Disagree”) to 5 (“Strongly Agree”). Response options for the next two questions ranged from 1 (“Never”) to 5 (“Very Often”). These questions assessed helping behaviors. Response options for the next question varied from “Never” to “5 or more times” and assessed leadership. Finally, the last set of questions measured participation in extracurricular activities. The response options ranged from 1 (“Never”) to 6 (“Every Day”). An average score across items was calculated with higher scores reflecting higher levels of contribution. Cronbach’s alpha in the current sample was .73 for both Fall 2017 and Spring 2018.

Data Analysis

To test hypotheses, bivariate correlations of all constructs of interest collected in Fall 2017 and Spring 2018 were conducted to explore hypothesis one, and regression analyses were conducted to explore hypotheses two through five. To answer questions two through five, an OLS hierarchical linear regression was conducted to assess if the independent variables (spirituality, critical consciousness, and gender) predicted the dependent variables (PYD and contribution) after controlling for youth age.

Hierarchical linear regression was conducted using SPSS Version 25 (IBM Corp., 2017). Variables were evaluated by what they added to the prediction of the dependent variable different from the predictability afforded by other predictors in the model. The *F*-test was used to assess whether the set of independent variables collectively predicts the dependent variable. *R*-squared—the multiple correlation coefficient of determination—was reported and used to determine how much variance in the dependent variable can be accounted for by the set of independent variables. The *t* test was used to determine the significance of each predictor and beta coefficients were used to determine the magnitude of prediction for each independent variable.

Steps for the Hierarchical Linear Regression Models. To examine the full predictive model of PYD Spring 2018, the first step included PYD Fall 2017 (to account for any time invariant predictors of PYD), as well as controlling for age in Fall 2017. The second step included gender. The third step included spirituality at Fall 2017. The fourth

step included critical consciousness at Fall 2017. The fifth and final step included the interactions between spirituality and gender and critical consciousness and gender. A similar procedure was followed to examine the model predicting the outcome of contribution in Spring 2018.

Spirituality was entered first into each model based on the more consistent body of evidence linking spirituality to positive outcomes as compared to critical consciousness. The research shows that there are many instances in which spirituality has been predictive of positive outcomes such as increased sense of belonging, availability of community resources, youth contribution to the community, and protection against risk-factors (Furrow et al., 2004; Kerestes, Youniss & Metz, 2004; King, 2008). While critical consciousness has also been shown to be predictive of positive outcomes such as increased political involvement in youth (Diemer & Li, 2011), there are studies that have shown that critical consciousness can lead to fewer positive outcomes in youth of color, even leading to decreased socioemotional and academic well-being (Diemer, 2012; Flanagan, 2013; Godfrey et al., 2019). Additionally, the role of spirituality is central to the identity of many youth of color (Mattis & Jagers, 2001; Rew & Wong, 2006). For these reasons, spirituality was included in the model before critical consciousness. The following chapter presents the results that were found through the statistical analyses performed.

In addition to the order of spirituality and critical consciousness in the model, age is also an important construct in the model. Age was included in the first step of each

model to account for its contribution to the variance in outcomes scores and partial out that contribution. By including age in the regression model as the first step, it was held constant. By including age as a constant, the model was able to show the links between the primary predictors of interest (spirituality and critical consciousness) and the outcomes (PYD and contribution).

CHAPTER 4

RESULTS

Introduction

This section details the descriptive statistics of the sample and the results of the OLS hierarchical linear regressions predicting PYD and contribution in Spring 2018. In this study, the independent variables included spirituality, critical consciousness, gender, and age in Fall 2017, and the dependent variables were PYD and contribution in Spring 2018. An OLS hierarchical linear regression was conducted to assess if the independent variables predict the dependent variables.

Descriptive Statistics

Descriptive statistics for the constructs of interest of spirituality Fall 2017 and Spring 2018, critical consciousness Fall 2017 and Spring 2018, PYD Fall 2017 and Spring 2018, and contribution Fall 2017 and Spring 2018 are represented in Table 4.1. Independent t-tests were conducted to see if means differed significantly between males and females. To account for the increased chance of a Type I error with multiple tests, I made a correction to the alpha level. With a Bonferroni correction, p must be less than .00625 to indicate significant differences. There were no significant differences between male and female means.

Table 4.1

Descriptive Statistics by Gender for Constructs of Interest in Youth of Color for Academic Year 2017-2018 (N=136)

Gender	Male		Female	
Variable	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Spirituality Fall 2017	3.61	1.22	3.67	1.26
Spirituality Spring 2018	3.27	1.46	3.52	1.30
Critical Consciousness Fall 2017	3.05	1.13	2.87	1.26
Critical Consciousness Spring 2018	3.40	1.06	3.32	1.31
PYD Fall 2017	4.05	0.50	3.99	0.51
PYD Spring 2018	4.05	0.54	3.99	0.49
Contribution Fall 2017	4.10	0.93	3.99	0.86
Contribution Spring 2018	4.07	1.27	3.99	0.82

By Spring 2018, youth reported relatively moderate levels of both spirituality and critical consciousness. Overall, youth reported relatively high levels of PYD and contribution in both Fall 2017 and Spring 2018. Neither males nor females reported changes in PYD between Fall 2017 and Spring 2018, and contribution also remained relatively stable across the two time points. There were no significant gender differences found.

Sample Size Power Analysis. A sample size power analysis for a hierarchical linear regression model with five predictors of the independent variable was conducted in G*Power to determine a sufficient sample size using an alpha of 0.05, a power of 0.80, and a large effect size ($f^2 = 0.35$) (Faul et al., 2013). Based on the aforementioned assumptions, the desired sample size for a large effect size is 43. Power analysis for a multiple regression with five predictors was conducted in G*Power to determine a sufficient sample size using an alpha of 0.05, a power of 0.80, and a medium effect size ($f^2 = 0.15$) (Faul et al., 2013). Based on the aforementioned assumptions, the desired sample size for a medium effect size is 92. Power analysis for a multiple regression with five predictors was conducted in G*Power to determine a sufficient sample size using an alpha of 0.05, a power of 0.80, and a small effect size ($f^2 = 0.02$) (Faul et al., 2013). Based on the aforementioned assumptions, the desired sample size for a small effect size is 647. Based on the sample size power analysis, the current sample ($N = 164$) is sufficient for determining large or medium effect sizes.

RQ1: How are spirituality and critical consciousness related in youth of color?

To address research question 1, a correlation matrix (Table 4.2) was created to identify the relations between all of the constructs of interest: Spirituality Fall 2017 and Spring 2018, Critical Consciousness Fall 2017 and Spring 2018, PYD Fall 2017 and Spring 2018, and Contribution Fall 2017 and Spring 2018.

Table 4.2

Correlation Matrix for Constructs of Interest in Youth of Color for Academic Year 2017-2018 (N=136)

	PYD Fall 2017	PYD Spring 2018	Spiritu- ality Fall 2017	Spiritu- ality Spring 2018	Critical Conscious- ness Fall 2017	Critical Conscious- ness Spring 2018	Contribu- tion Fall 2017	Contribu- tion Spring 2018
PYD Fall 2017		.72**	.56**	.56**	.05	.05	.49**	.48**
PYD Spring 2018	.69**		.53**	.70**	.03	.23	.29*	.67**
Spirituality Fall 2017	.55**	.42**		.85**	.02	.15	.37**	.52**
Spirituality Spring 2018	.46**	.57**	.78**		.09	.24	.50**	.64**
Critical Consciousnes s Fall 2017	.05	-.03	-.05	-.23*		.38**	.19	.17
Critical Consciousnes s Spring 2018	-.07	-.02	-.02	-.14	.68**		.45	.48**
Contribution Fall 2017	.59**	.39**	.32**	.26*	.12	.10		.63**
Contribution Spring 2018	.47**	.51**	.23**	.27*	.13	.06	.63**	

Notes. * $p < .05$; ** $p < .01$

Correlational coefficients for males are found above the line. Correlational coefficients for females are found below the line.

The correlation matrix indicated that for females, critical consciousness Fall 2017 is significantly ($p < .05$) and negatively associated with spirituality Spring 2018. For females, higher levels of critical consciousness in Fall 2017 were associated with lower levels of spirituality in Spring 2018.

In addition to the significant negative correlation found between critical consciousness Fall 2017 and spirituality Spring 2018, there are other significant correlations indicated by the table. For females, spirituality Fall 2017 is significantly ($p < .01$) positively associated with PYD and contribution at both Fall 2017 and Spring 2018 timepoints. For females, higher levels of spirituality are associated with higher levels of PYD and contribution. For males, there was also a significant ($p < .01$) association between spirituality and both PYD and contribution at Fall 2017 and Spring 2018 timepoints. For females, higher levels of spirituality are associated with higher levels of PYD and contribution.

RQ 2: After controlling for youth age, do spirituality and critical consciousness predict PYD in youth of color?

RQ 3: After controlling for youth age, does gender moderate the relations between spirituality and critical consciousness and PYD in youth of color?

To address research questions two and three, a five-step OLS hierarchical linear regression was conducted with PYD Spring 2018 as the dependent variable. Finding that PYD was relatively stable from Fall to Spring, PYD Fall 2017 was removed from the final models and the models were rerun predicting PYD Spring 2018. For Step 1, Age

was entered as a covariate. Gender was added as a predictor variable into the model at Step 2. Spirituality Fall 2017 was added as a predictor variable into the model at Step 3. Critical Consciousness Fall 2017 was added as a predictor variable into the model at Step 4. Interactions of Spirituality x Gender and Critical Consciousness x Gender were added as predictor variables into the model at Step 5.

Assumptions

Diagnostics were run to test assumptions for the hierarchical linear regression analysis. All assumptions were maintained, and no assumptions were violated. Below is further information about these tests.

Normality. Normality was evaluated for each model using a Q-Q scatterplot. The Q-Q scatterplot compares the distribution of the residuals (the differences between observed and predicted values) with a normal distribution (a theoretical distribution which follows a bell curve). In the Q-Q scatterplot, the solid line represents the theoretical quantiles of a normal distribution. Normality can be assumed if the points form a relatively straight line. The Q-Q scatterplots for normality are presented in Figure 4.1.

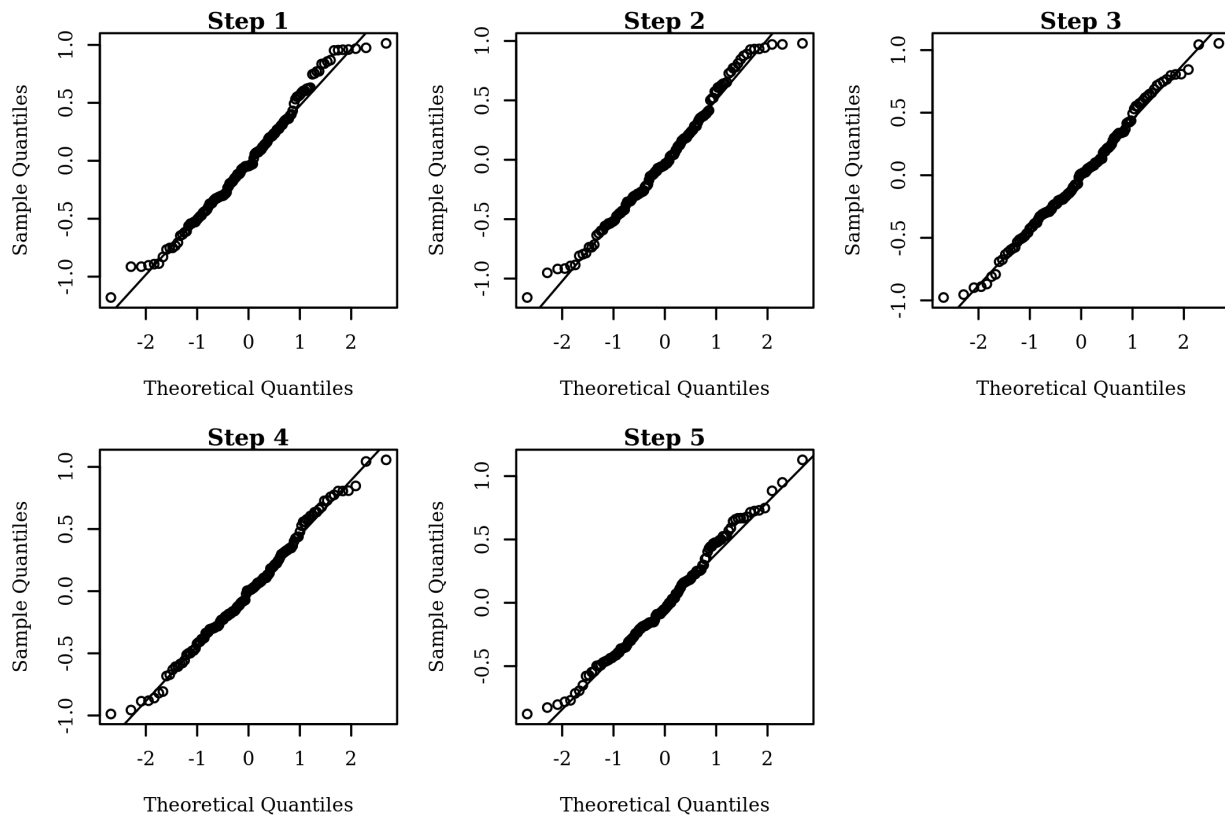


Figure 4.1. Q-Q scatterplot for normality for models predicting PYD Spring 2018.

Homoscedasticity. Homoscedasticity was evaluated for each model by plotting the model residuals against the predicted model values (Osborne & Walters, 2002). The assumption is met if the points appear randomly distributed with a mean of zero and no apparent curvature. Figure 4.2 presents a scatterplot of predicted values and model residuals.

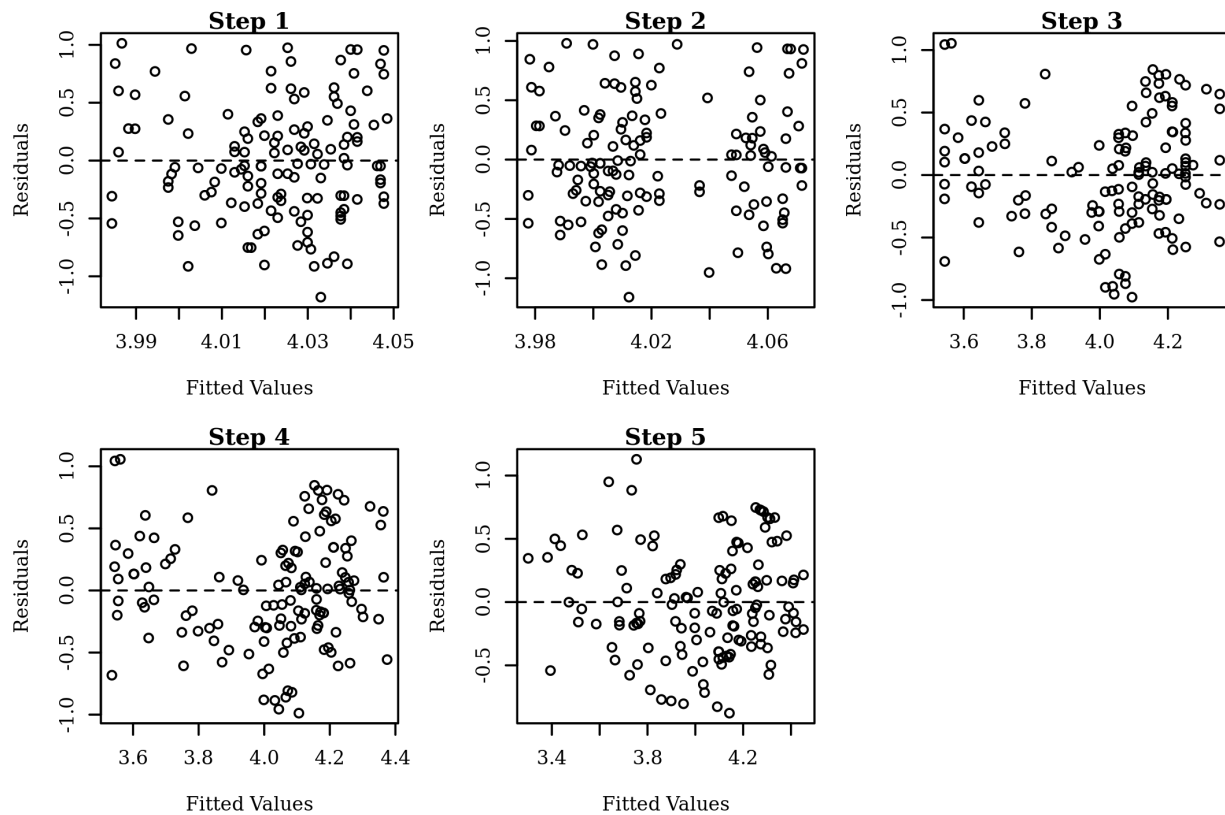


Figure 4.2. Residuals scatterplot for homoscedasticity for models predicting PYD Spring 2018.

Multicollinearity. Variance Inflation Factors (VIFs) were calculated to detect the presence of multicollinearity between predictors for each regression model.

Multicollinearity occurs when a predictor variable is highly correlated with one or more other predictor variables. If a variable exhibits multicollinearity then the regression coefficient for that variable can be unreliable and difficult to interpret. Multicollinearity also causes the regression model to have a loss in statistical power (Yoo et al., 2014).

High VIFs indicate increased effects of multicollinearity in the model. Variance Inflation

Factors greater than 5 are cause for concern, whereas VIFs of 10 should be considered the maximum upper limit (Menard, 2009). For Step 2, all predictors in the regression model have VIFs less than 10. For Step 3, all predictors in the regression model have VIFs less than 10. For Step 4, all predictors in the regression model have VIFs less than 10. For Step 5, all predictors in the regression model have VIFs less than 10. Table 4.3 presents the VIF for each predictor in the model.

Table 4.3

Variance Inflation Factors for Each Step

Variable	VIF
Step 1	
Age	-
Step 2	
Age	1.04
Gender	1.04
Step 3	
Age	1.04
Gender	1.05
Spirituality Fall 2017	1.01
Step 4	
Age	1.30
Gender	1.05
Spirituality Fall 2017	1.02
Critical Consciousness Fall 2017	1.28
Step 5	
Age	1.39
Gender	3.66
Spirituality Fall 2017	2.52
Critical Consciousness Fall 2017	1.83
Spirituality x Gender	4.10
Critical Consciousness x Gender	2.52

Outliers. To identify influential points, Studentized residuals were calculated and the absolute values were plotted against the observation numbers. An observation with a Studentized residual greater than 3.15 in absolute value, the 0.999 quartile of a t distribution with 135 degrees of freedom, was considered to have significant influence on the results of the model. Figure 4.3 presents a Studentized residuals plot of the observations. Observation numbers are specified next to each point with a Studentized residual greater than 3.15.

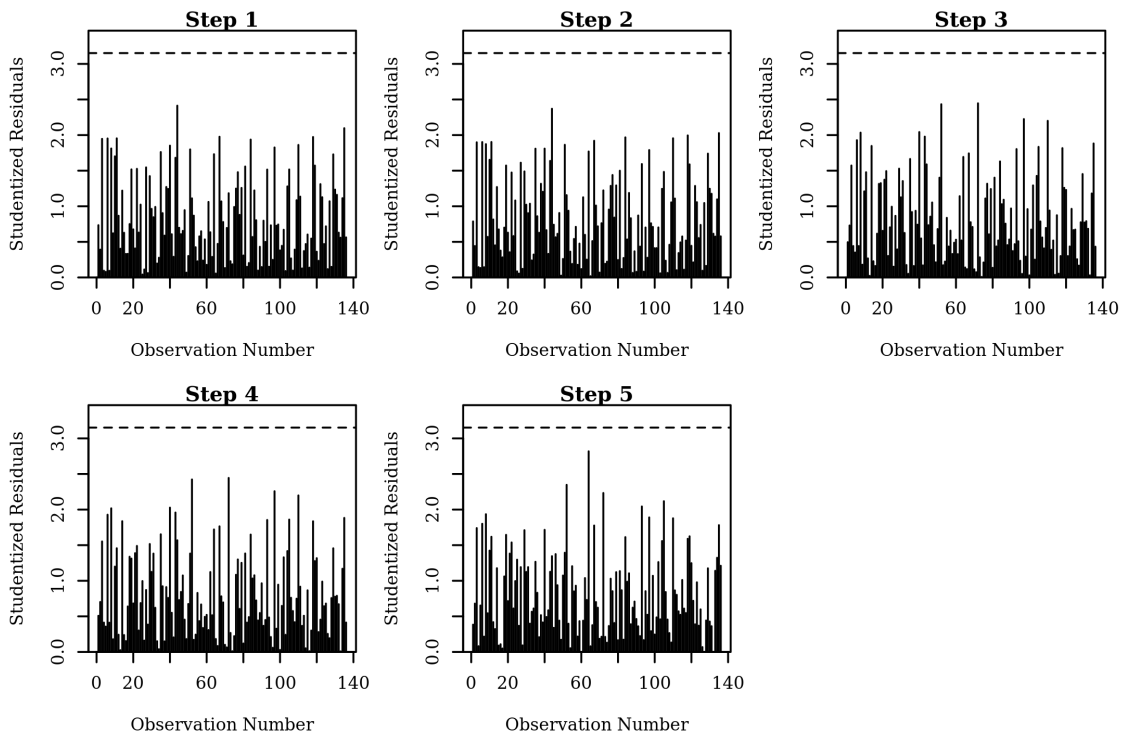


Figure 4.3. Studentized residuals plot for outlier detection for models predicting PYD Spring 2018.

Model Predicting PYD Spring 2018

The hierarchical regression analysis results consist of model comparisons and a model interpretation based on an alpha of 0.05. Each step in the hierarchical regression was compared to the previous step using *F*-tests. The five-step hierarchical linear regression was conducted with PYD Spring 2018 as the dependent variable. The coefficients of the model in the final step were interpreted. Tables 4.4 and 4.5 present the findings of the model. The overall model significantly predicted PYD in Spring 2018, $F(147,6) = 13.33, p < .001$.

Model Steps. The *F*-test for Step 1 (Age) was not significant, $F(1, 134) = 0.15, p = .703, \Delta R^2 = 0.00$. This model indicated that adding age did not account for a significant amount of additional variation in PYD Spring 2018. The *F*-test for Step 2 was also not significant, $F(1, 133) = 0.29, p = .589, \Delta R^2 = 0.00$. This model indicated that adding gender did not account for a significant amount of additional variation in PYD Spring 2018. The *F*-test for Step 3 was significant, $F(1, 132) = 34.37, p < .001, \Delta R^2 = 0.21$. This model indicates that adding spirituality Fall 2017 explained an additional 21% of the variation in PYD Spring 2018. The *F*-test for Step 4 was not significant, $F(1, 131) = 0.05, p = .826, \Delta R^2 = 0.00$. This model indicates that adding critical consciousness Fall 2017 did not account for a significant amount of additional variation in PYD Spring 2018. The *F*-test for Step 5 was significant, $F(2, 129) = 8.58, p < .001, \Delta R^2 = 0.09$. This model indicates that adding the interactions spirituality Fall 2017 x gender and critical

consciousness Fall 2017 x gender explained an additional 9% of the variation in PYD Spring 2018. The results for the model comparisons are in Table 4.5.

Table 4.4

Model Comparisons for Variables Predicting PYD Spring 2018

Model	R^2	df_{mod}	df_{res}	ΔR^2	$F\Delta R^2$	p
Step 1	0.00	1	134	0.00	0.15	.703
Step 2	0.00	1	133	0.00	0.29	.589
Step 3	0.21	1	132	0.21	34.37	< .001
Step 4	0.21	1	131	0.00	0.05	.826
Step 5	0.30	2	129	0.09	8.58	< .001

Note. Each Step was compared to the previous model in the hierarchical regression analysis.

Final Full Model Interpretation. Table 4.5 presents the summary of coefficients for the steps of the model. In this model, age did not significantly predict PYD Spring 2018, $B = -0.02$, $t(129) = -0.90$, $p = .369$. Spirituality Fall 2017 did not significantly predict PYD Spring 2018, $B = 0.03$, $t(129) = 0.73$, $p = .465$. Critical consciousness Fall 2017 did not significantly predict PYD Spring 2018, $B = 0.03$, $t(129) = 0.63$, $p = .531$. Critical consciousness Spring 2018 x gender did not significantly predict PYD Spring 2018, $B = 0.02$, $t(129) = 0.73$, $p = .464$. There were, however, two significant predictors of PYD Spring 2018 in this model. First, gender significantly predicted PYD Spring 2018, $B = -0.51$, $t(129) = -3.49$, $p < .001$. This indicates that on average, a one-unit increase of gender will decrease the value of PYD Spring 2018 by 0.51 units; that is Females have 0.51 lower PYD at Spring 2018 than males controlling for all other

variables). Second, spirituality Fall 2017 x gender significantly predicted PYD Spring 2018, $B = 0.11$, $t(129) = 4.14$, $p < .001$. A profile plot was constructed (Figure 4.4) to explore this interaction.

Table 4.5

Summary of Hierarchical Regression Analysis for Variables Predicting PYD Spring 2018

Variable	<i>B</i>	<i>SE</i>	CI	β	<i>t</i>	<i>p</i>
Step 1						
(Intercept)	3.88	0.37	[3.15, 4.62]	0.00	10.42	< .001
Age	0.01	0.02	[-0.04, 0.06]	0.03	0.38	.703
Step 2						
(Intercept)	4.00	0.44	[3.14, 4.87]	0.00	9.18	< .001
Age	0.01	0.02	[-0.04, 0.06]	0.02	0.27	.791
Gender	-0.05	0.09	[-0.23, 0.13]	-0.05	-0.54	.589
Step 3						
(Intercept)	3.57	0.40	[2.78, 4.35]	0.00	8.98	< .001
Age	0.00	0.02	[-0.04, 0.04]	0.00	0.01	.995
Gender	-0.10	0.08	[-0.26, 0.06]	-0.10	-1.22	.225
Spirituality Fall 2017	0.18	0.03	[0.12, 0.24]	0.46	5.86	< .001
Step 4						
(Intercept)	3.57	0.40	[2.78, 4.37]	0.00	8.92	< .001
Age	-0.00	0.02	[-0.05, 0.05]	-0.01	-0.09	.926
Gender	-0.10	0.08	[-0.26, 0.06]	-0.10	-1.21	.230
Spirituality Fall 2017	0.18	0.03	[0.12, 0.24]	0.46	5.83	< .001
Critical Consciousness Fall 2017	0.01	0.04	[-0.06, 0.08]	0.02	0.22	.826
Step 5						
(Intercept)	4.30	0.44	[3.43, 5.18]	0.00	9.76	< .001
Age	-0.02	0.02	[-0.07, 0.03]	-0.08	-0.90	.369
Gender	-0.51	0.15	[-0.80, -0.22]	-0.49	-3.49	< .001
Spirituality Fall 2017	0.03	0.05	[-0.06, 0.12]	0.09	0.73	.465
Critical Consciousness Fall 2017	0.03	0.04	[-0.06, 0.11]	0.06	0.63	.531
Spirituality Fall 2017 x Gender	0.11	0.03	[0.06, 0.16]	0.62	4.14	< .001
Critical Consciousness Fall 2017 x Gender	0.02	0.02	[-0.03, 0.06]	0.09	0.73	.464

Note. Confidence intervals (CI) for *B* are based on an alpha of 0.05.

Figure 4.4 indicates that spirituality is more strongly linked to PYD in females as compared to males. At low levels of spirituality, male PYD is higher than female PYD; however, as Spirituality increases, the difference between female and male PYD levels disappears. Female PYD increased with increasing levels of spirituality, but male PYD was not greatly affected by increasing spirituality.

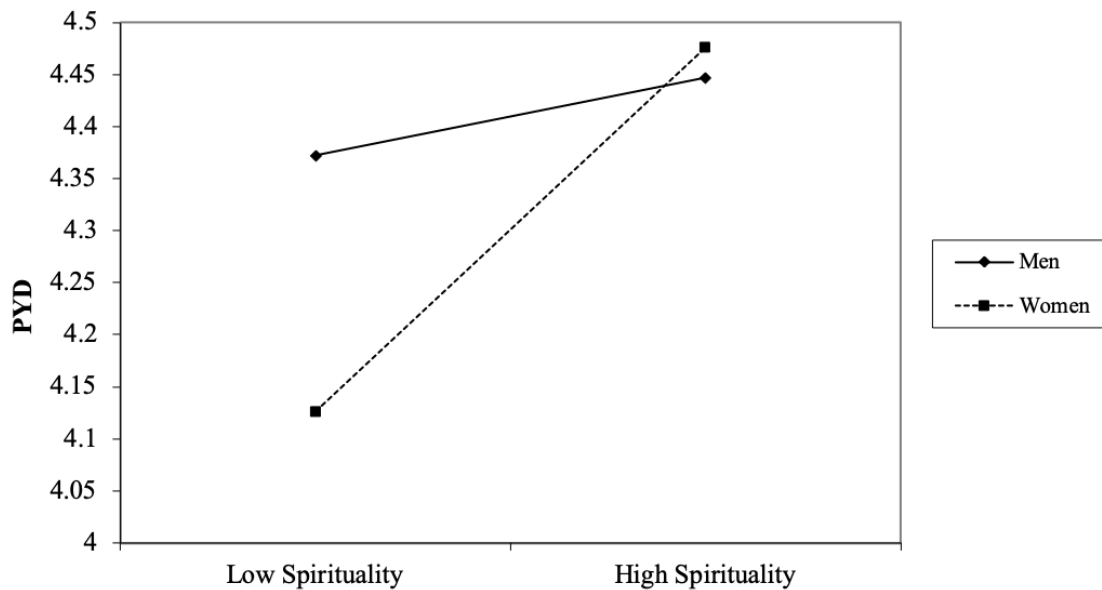


Figure 4.4 Plot of two-way interaction effects of gender on spirituality and PYD.

RQ 4: After controlling for youth age, do spirituality and critical consciousness predict contribution in youth of color?

RQ 5: After controlling for youth age, does gender moderate the relations between spirituality and critical consciousness and contribution in youth of color?

To address research questions four and five, a five-step OLS hierarchical linear regression was conducted with contribution Spring 2018 as the dependent variable.

Finding that contribution was relatively stable from Fall to Spring, contribution Fall 2017 was removed from the final models and the models were rerun predicting contribution Spring 2018. For Step 1, Age was entered as a covariate. Gender was added as a predictor variable into the model at Step 2. Spirituality Fall 2017 was added as a predictor variable into the model at Step 3. Critical consciousness Fall 2017 was added as a predictor variable into the model at Step 4. Interactions of spirituality x gender and critical consciousness x gender were added as predictor variables into the model at Step 5.

Assumptions

Diagnostics were run to test assumptions for the hierarchical linear regression analysis. All assumptions were maintained, and no assumptions were violated. Below is further information about these tests.

Normality. Normality was evaluated for each model using a Q-Q scatterplot. The Q-Q scatterplot compares the distribution of the residuals (the differences between observed and predicted values) with a normal distribution (a theoretical distribution which follows a bell curve). In the Q-Q scatterplot, the solid line represents the theoretical quantiles of a normal distribution. Normality can be assumed if the points form a relatively straight line. The Q-Q scatterplots for normality are presented in Figure 4.5.

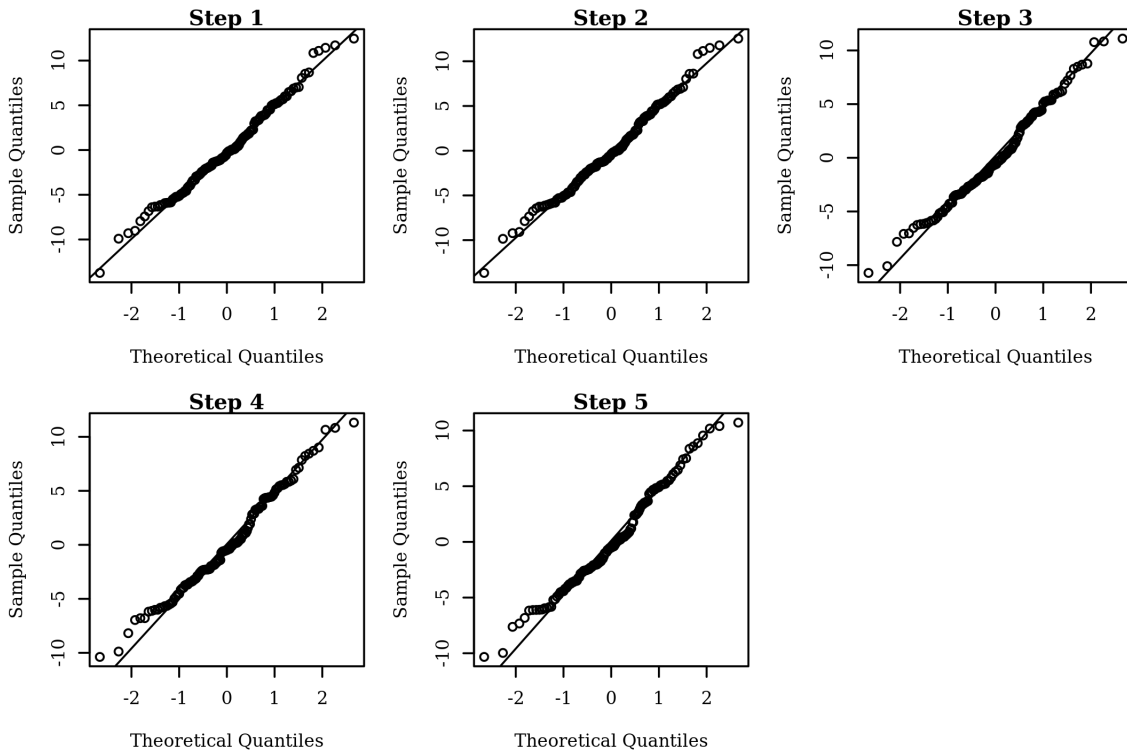


Figure 4.5. Q-Q scatterplot for normality for models predicting Contribution Spring 2018.

Homoscedasticity. Homoscedasticity was evaluated for each model by plotting the model residuals against the predicted model values (Osborne & Walters, 2002). The assumption is met if the points appear randomly distributed with a mean of zero and no apparent curvature. Figure 4.6 presents a scatterplot of predicted values and model residuals.

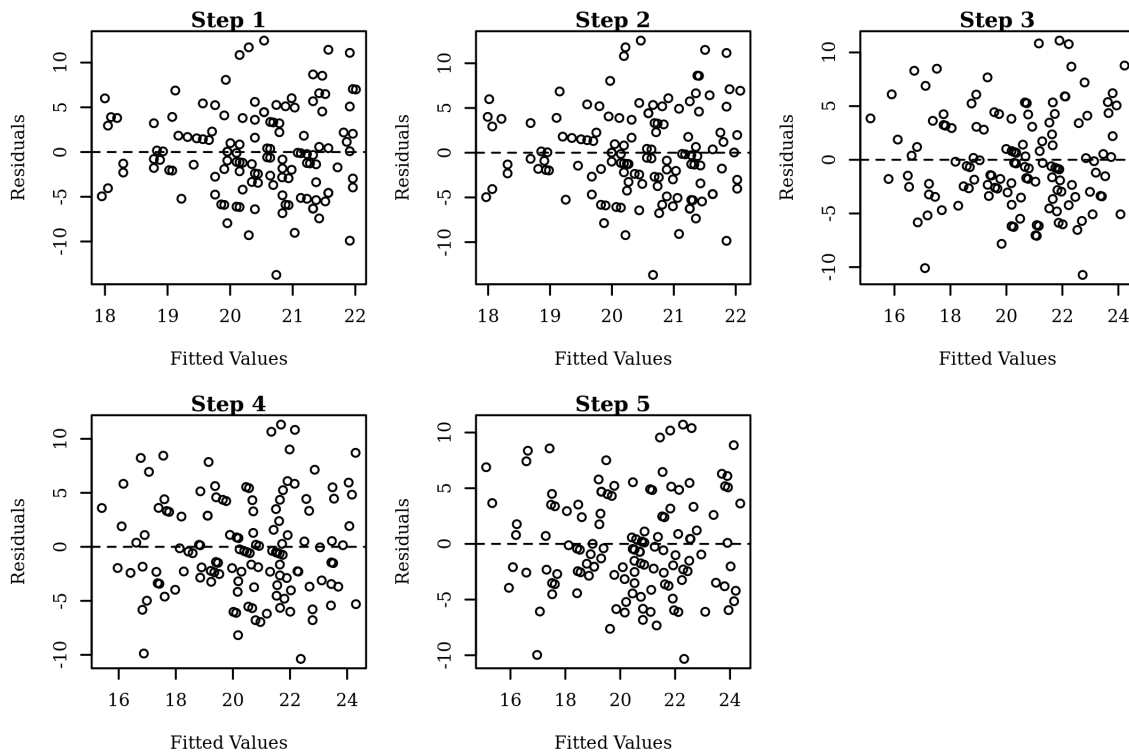


Figure 4.6. Residuals scatterplot for homoscedasticity for models predicting Contribution Spring 2018.

Multicollinearity. Variance Inflation Factors (VIFs) were calculated to detect the presence of multicollinearity between predictors for each regression model.

Multicollinearity occurs when a predictor variable is highly correlated with one or more other predictor variables. If a variable exhibits multicollinearity then the regression coefficient for that variable can be unreliable and difficult to interpret. Multicollinearity also causes the regression model to have a loss in statistical power (Yoo et al., 2014).

High VIFs indicate increased effects of multicollinearity in the model. Variance Inflation Factors greater than 5 are cause for concern, whereas VIFs of 10 should be considered the

maximum upper limit (Menard, 2009). For Step 2, all predictors in the regression model have VIFs less than 10. For Step 3, all predictors in the regression model have VIFs less than 10. For Step 4, all predictors in the regression model have VIFs less than 10. For Step 5, all predictors in the regression model have VIFs less than 10. Table 4.6 presents the VIF for each predictor in the model.

Table 4.6

Variance Inflation Factors for Each Step

Variable	VIF
Step 1	
Age	-
Step 2	
Age	1.04
Gender	1.04
Step 3	
Age	1.04
Gender	1.04
Spirituality Fall 2017	1.01
Step 4	
Age	1.26
Gender	1.05
Spirituality Fall 2017	1.02
Critical Consciousness Fall 2017	1.25
Step 5	
Age	1.35
Gender	3.89
Spirituality Fall 2017	2.58
Critical Consciousness Fall 2017	1.76
Spirituality Fall 2017 x Gender	4.23
Critical Consciousness Fall 2017 x Gender	2.58

Note. - indicates that VIFs were not calculated as there were less than two predictors for the model step.

Outliers. To identify influential points, Studentized residuals were calculated and the absolute values were plotted against the observation numbers. An observation with a Studentized residual greater than 3.16 in absolute value, the 0.999 quartile of a t distribution with 128 degrees of freedom, was considered to have significant influence on the results of the model. Figure 4.7 presents a Studentized residuals plot of the observations. Observation numbers are specified next to each point with a Studentized residual greater than 3.16.

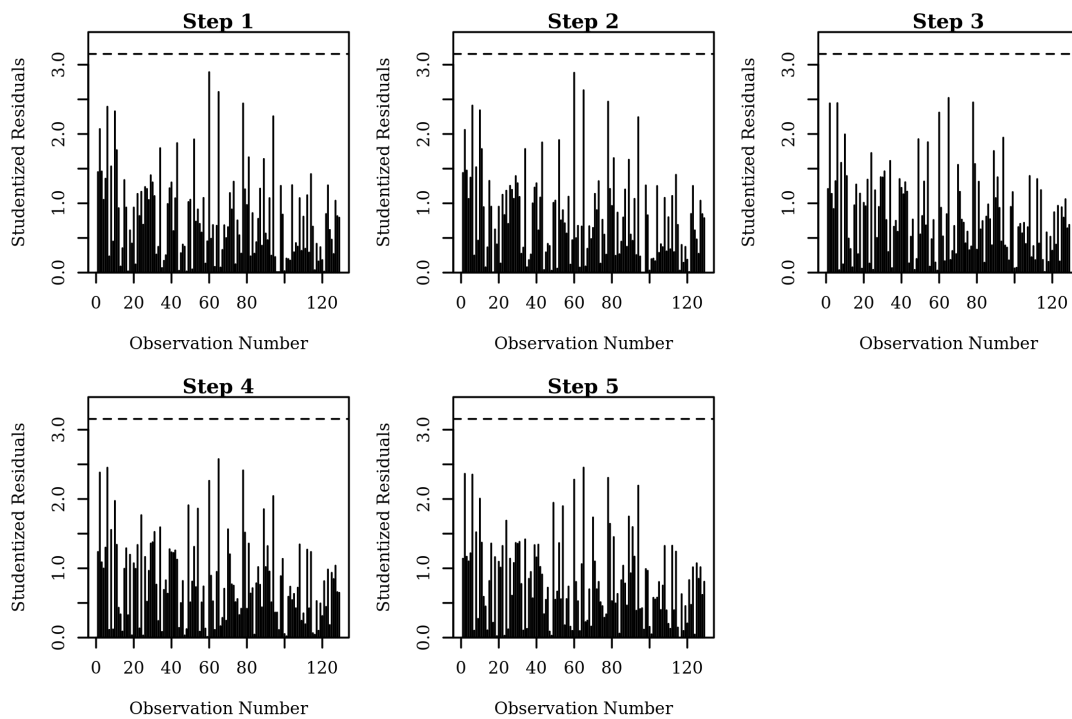


Figure 4.7. Studentized residuals plot for outlier detection for models predicting Contribution Spring 2018.

Model Predicting Contribution Spring 2018

The hierarchical regression analysis results consist of model comparisons and a model interpretation based on an alpha of 0.05. Each step in the hierarchical regression was compared to the previous step using F -tests. The coefficients of the model in the final step were interpreted. Tables 4.7 and 4.8 present the findings of the model. The overall final model predicted a significant proportion of the variance in contribution, $F(140,6) = 11.90, p < .001$.

Model Steps. The F -test for Step 1 was significant, $F(1, 127) = 5.54, p = .020, \Delta R^2 = 0.04$. This model indicates that adding age explained an additional 4% of the variation in contribution Spring 2018. The F -test for Step 2 was not significant, $F(1, 126) = 0.02, p = .893, \Delta R^2 = 0.00$. This model indicates that adding gender did not account for a significant amount of additional variation in contribution Spring 2018. The F -test for Step 3 was significant, $F(1, 125) = 22.22, p < .001, \Delta R^2 = 0.14$. This model indicates that adding spirituality Fall 2017 explained an additional 14.46% of the variation in contribution Spring 2018. The F -test for Step 4 was not significant, $F(1, 124) = 0.25, p = .616, \Delta R^2 = 0.00$. This model indicates that adding critical consciousness Fall 2017 did not account for a significant amount of additional variation in contribution Spring 2018. The F -test for Step 5 was not significant, $F(2, 122) = 0.62, p = .540, \Delta R^2 = 0.01$. This model indicates that adding spirituality Fall 2017 x gender and critical consciousness Fall 2017 x gender did not account for a significant amount of additional

variation in contribution Spring 2018. The results for the model comparisons are in Table 4.7.

Table 4.7

Model Comparisons for Variables predicting Contribution Spring 2018

Model	R^2	df_{mod}	df_{res}	ΔR^2	$F\Delta R^2$	p
Step 1	0.04	1	138	0.04	5.54	.020
Step 2	0.04	1	137	0.00	0.02	.893
Step 3	0.19	1	136	0.14	22.22	< .001
Step 4	0.19	1	135	0.00	0.25	.616
Step 5	0.20	2	132	0.01	0.62	.540

Note. Each Step was compared to the previous model in the hierarchical regression analysis.

Final Full Model Interpretation. Even though age accounted for a significant proportion of the variance in contribution scores at step 1, age did not significantly predict contribution Spring 2018, $B = 0.44$, $t(122) = 1.61$, $p = .111$, after including the other variables in the model. Gender also did not significantly predict contribution Spring 2018, $B = -1.73$, $t(122) = -1.05$, $p = .296$. Critical consciousness Fall 2017 did not significantly predict contribution Spring 2018, $B = 0.05$, $t(122) = 0.11$, $p = .909$. Spirituality x gender did not significantly predict contribution Spring 2018, $B = 0.23$, $t(122) = 0.78$, $p = .439$. Critical consciousness x gender did not significantly predict contribution Spring 2018, $B = 0.23$, $t(122) = 0.90$, $p = .369$.

There was one significant predictor of contribution Spring 2018 in this model; spirituality Fall 2017 significantly predicted contribution Spring 2018, $B = 1.17$, $t(122) =$

2.28, $p = .024$. This indicates that on average, a one-unit increase of spirituality Fall 2017 will increase the value of contribution Spring 2018 by 1.17 units after controlling for all other variables.

Table 4.8

*Summary of Hierarchical Regression Analysis for Variables Predicting Contribution**Spring 2018*

Variable	<i>B</i>	<i>SE</i>	CI	β	<i>t</i>	<i>p</i>
Step 1						
(Intercept)	2.29	0.77	[0.77, 3.81]	0.00	2.98	.003
Age	0.59	0.25	[0.09, 1.08]	0.20	2.35	.020
Step 2						
(Intercept)	2.28	0.89	[0.47, 3.99]	0.00	2.50	.014
Age	0.59	0.25	[0.09, 1.10]	0.21	2.33	.022
Gender	0.12	0.91	[-1.69, 1.93]	0.01	0.13	.893
Step 3						
(Intercept)	1.36	0.84	[-.316, 3.03]	0.00	1.61	.111
Age	0.57	0.24	[0.10, 1.04]	0.20	2.41	.017
Gender	-0.19	0.85	[-1.87, 1.48]	-0.02	-0.23	.819
Spirituality Fall 2017	1.50	0.32	[0.87, 2.13]	0.38	4.71	< .001
Step 4						
(Intercept)	1.39	0.85	[-0.29, 3.07]	0.00	1.64	.104
Age	0.51	0.26	[-0.00, 1.03]	0.18	1.97	.051
Gender	-0.17	0.85	[-1.86, 1.51]	-0.02	-0.20	.838
Spirituality Fall 2017	1.51	0.32	[0.88, 2.15]	0.39	4.73	< .001
Critical Consciousness Fall 2017	0.19	0.38	[-0.56, 0.94]	0.05	0.50	.616
Step 5						
(Intercept)	1.97	0.99	[-0.01, 3.94]	0.00	1.97	.051
Age	0.44	0.27	[-0.10, 0.97]	0.15	1.61	.111
Gender	-1.73	1.65	[-4.99, 1.53]	-0.17	-1.05	.296
Spirituality Fall 2017	1.17	0.51	[0.15, 2.18]	0.30	2.28	.024
Critical Consciousness Fall 2017	0.05	0.45	[-0.84, 0.95]	0.01	0.11	.909
Spirituality Fall 2017 x Gender	0.23	0.29	[-0.35, 0.80]	0.13	0.78	.439

Variable	<i>B</i>	<i>SE</i>	CI	β	<i>t</i>	<i>p</i>
Critical Consciousness Fall 2017 x Gender	0.23	0.25	[-0.27, 0.72]	0.12	0.90	.369

Note. Confidence intervals (CI) for *B* are based on an alpha of 0.05.

Summary

There were three significant findings of this study. Spirituality in Fall 2017 significantly predicted contribution in Spring 2018 ($p = .024$). A one unit increase in spirituality resulted in a 1.17 unit increase in contribution. Additionally, gender significantly ($p < .001$) predicted PYD Spring 2018. A one unit increase in gender resulted in a .51 unit decrease in PYD. That is, females experienced lower PYD than males. The interaction of spirituality Fall 2017 x gender significantly ($p < .001$) predicted PYD in Spring 2018.

CHAPTER 5

DISCUSSION

This section describes the findings of this study, implications for practice, limitations, and areas of future research. This section is organized by the research questions for this study and what the results indicated. The purpose of this study was to examine how strengths and resources that are commonly present among African American and Latinx adolescents relate to youth thriving. To accomplish this, the present study examined specifically the youth strengths of spirituality and critical consciousness and their relations to the outcomes of PYD and contribution in a sample of “risk-immersed” African American and Latinx males and females who attend an afterschool college preparation program. The youth in this sample were a unique and high-achieving group involved in an afterschool college preparation program who possess assets that enable them to succeed academically. Spirituality and critical consciousness are factors that may support marginalized youth to address some of the challenges they face by producing outcomes of PYD and contribution. However, few studies have used an assets-based approach to examine these factors in relation to PYD and contribution in academically successful African American and Latinx adolescents. The research on the role of spirituality in the lives of this population of youth of color is quite sparse. In addition, there is a lack of research on the role of critical consciousness in the development of youth of color attending afterschool programs that are not social-justice oriented. While we know that critical consciousness is important for youth of color and

supporting other positive outcomes (Watt et al., 2011), there are not many studies available that examine critical consciousness development for youth who are a part of a more typical out-of-school-time program focused on supporting and enriching academic outcomes. Also lacking in the literature are studies that examine the relationship between spirituality and critical consciousness in youth of color. The results of the present study addressed several of these gaps.

RQ1. How are spirituality and critical consciousness related in youth of color?

There were several findings that were unexpected based on my hypotheses. For example, bivariate correlations indicated that critical consciousness was significantly negatively related to spirituality in female participants. As critical consciousness increased, later spirituality decreased for females. While this finding is not consistent with the first hypothesis, it is consistent with some findings in the literature that state that as critical consciousness increases, there are instances in which spirituality may decrease because of an increased awareness of the injustices of the world and an increasing questioning of spiritual teachings, leading to a focus and identification with morality more than a traditional, religious spirituality (Mustakova-Possardt, 2004). This finding indicates that the increasing awareness of societal injustices decreases levels of spirituality, which may be because a highly critically conscious person cannot reconcile the idea of a higher power that would allow the injustices in society to persist, or they may look at other schools of thought outside of traditional spirituality for a guiding worldview.

For both males and females, bivariate correlations indicated that spirituality was significantly related to PYD and contribution concurrently and prospectively. These results are consistent with prior literature linking spirituality to PYD (e.g. Furrow et al., 2004) and in spirituality's role in supporting increased levels on contribution in youth (Donnelly et al., 2006; Hart & Fegley, 1995; Hopkins et al., 2015; Markstrom et al., 2009).

RQ2. After controlling for youth age, do spirituality and critical consciousness predict PYD in youth of color?

RQ3. After controlling for youth age, does gender moderate the relations between spirituality and critical consciousness and PYD in youth of color?

The hierarchical linear regression predicting PYD in Spring 2018 indicated that gender moderated the relation between spirituality and PYD. On average, males reported higher PYD than females. This finding is inconsistent with prior literature that pointed to more favorable outcomes for females as compared to males (e.g., Lerner et al., 2012). The present finding may be related to the unique sample of males in this study. Males in this study were academically successful African American and Latinx males from backgrounds marked by high levels of risk. Perhaps the male participants have had opportunities to develop PYD that their average- or low-achieving counterparts have not had because of their involvement in a college preparation afterschool program. The high-achieving female participants in this sample had lower levels of PYD than their male peers, but overall the levels of PYD reported for both males and females was high.

Another possible explanation of this finding is that spirituality may be a proxy for social support based on how girls use spirituality. Because females tend to use spirituality as a means to gain community, foster new relationships, and fulfill social needs (Ferris et al., 2013), spirituality may function differently for females than for males. Males may use other contexts in their lives such as school or sports to fulfill their relationship needs. Because females utilize spirituality differently in their lives than males, and it seems more important for females, it may be especially important to support spirituality for female youth of color.

Spirituality explained a substantial portion of the variation in PYD Spring 2018 (20%) consistent with findings in the literature (Furrow et al., 2004; Lerner et al., 2012). However, the effect of spirituality on PYD differed for males and females with spirituality being strongly linked to PYD in females, but not males. Females who reported low levels of spirituality reported lower PYD as compared to males with low levels of spirituality, males with high levels of spirituality, and females with high levels of spirituality, who all reported relatively similar levels. This gendered effect of spirituality for thriving is consistent with prior work indicating females are more spiritual than males (Ferris et al., 2013; Pew Research Center, 2016) and spirituality is used differently by males and females (Furrow et al., 2004). As Furrow, King, and White (2004) suggested, females have a tendency to integrate prosocial behavior into personal relationships, whereas males' actions tend to be more instrumental and impersonal. Spirituality provides a context for developing relationships with God or a higher power

and with other people. The females in this sample may value and rely on those relationships, where the males may satisfy their needs for relationships with others through other activities such as sports or school.

Prior research on high achieving Black students has also pointed to their efforts to disprove negative stereotypes about Black students by working harder and showing that they belong (Solorzano, Allen, & Carroll, 2002). Perhaps, these males are providing desirable responses to counteract stereotypes. It may also be that these findings point to strengths in this unique sample of males that provide a counter narrative to common expectations (Stanley, 2007). Most studies of PYD are conducted with mostly white samples (Spencer & Spencer, 2014) pointing to a need for more research on any youth of color, let alone high achieving youth of color. Educational research has pointed to many strengths of youth of color who are academically successful that overlap greatly with the Five Cs of PYD (Berry, Thunder, & McClain, 2011).

RQ4. After controlling for youth age, do spirituality and critical consciousness predict contribution in youth of color?

RQ 5. After controlling for youth age, does gender moderate relationships between spirituality and critical consciousness and contribution in youth of color?

In most cases, critical consciousness did not significantly predict later PYD or contribution. The lack of links between critical consciousness and PYD and contribution in the regression models is a surprising finding because there have been many studies indicating the importance of critical consciousness in the lives of youth of color and its

importance in supporting PYD and other positive outcomes in at-risk youth (Diemer et al., 2014; Diemer et al., 2016; Diemer & Li, 2011; Duncan & Murnane, 2011; Ginwright, 2010; Sneeding, 2016). The hierarchical linear regression predicting contribution also pointed to the benefits of spirituality for youth thriving. This model indicated that age explained 4% of the variation in contribution scores. This finding is consistent with the literature that states that as adolescents age, they become more aware of the needs of others and are more likely to want to contribute to their community through volunteer opportunities or community service (King & Roeser, 2009). However, spirituality in Fall 2017 explained an additional 14% of the variation in contribution in Spring 2018. This finding is consistent with the literature on spirituality and contribution in which other studies have found that higher levels of spirituality often lead to higher levels of contribution due to the spiritual teachings of serving others, helping those less fortunate, and meeting the needs of the community (Donnelly et al., 2006; Hart & Fegley, 1995; Hopkins et al., 2015; Markstrom et al., 2009).

For the unique sample of youth in this study, the lack of links between critical consciousness, PYD, and contribution may be explained by their relatively high levels of PYD at both timepoints. The youth in this sample may have higher levels of PYD to begin with, and critical consciousness does not have the same benefit that it may have for youth who have lower PYD. However, bivariate correlations did indicate a significant concurrent relation between critical consciousness and contribution in Spring 2018 for males. For males in this sample, higher reported critical consciousness predicted higher

concurrent contribution. Future research should more deeply explore how critical consciousness functions in high achieving youth of color as correlations indicated its potentially diverse impact for different youth on different outcomes as would be expected by the specificity principle (Bornstein, 2017). The uniqueness of the sample has led to mixed results for these youth, which adds to the knowledge base and helps explain how these constructs may work in unexpected ways for high-achieving, risk-immersed youth of color.

Controlling for age was important in this model because it allowed me to explore the relations of interest more deeply. Overall, youth tend to increase in maturity as they age (Bronfenbrenner, 1992; Bronfenbrenner & Evans, 2000), which can lead to increased spirituality and critical consciousness over time (Diemer & Li, 2011; King, 2003; Quintana et al., 1999). Increases in age lead to a shift in thinking in youth from just the self to their families, communities, and society. Youth begin to examine the world, notice injustices, and look for ways to explain those injustices as they age and mature (Bronfenbrenner & Evans, 2000; Quintana et al., 1999; Smith, 2003). Studies have also found that as youth age, they begin to integrate spirituality into the moral directives for their lives and create a spiritual identity for themselves (Furrow et al., 2004). Developmentally, males tend to mature at a slower rate than their female agemates (Bronfenbrenner, 1992; Bronfenbrenner & Evans, 2000). The finding that males have higher PYD than females in this sample is particularly unexpected for this reason. These findings further point to the uniqueness of this sample and the insights that the results

may provide about ways to support male youth of color, who are often a vulnerable population (Dow, 2016).

Implications

Because the sample in this study is a unique group of high-achieving, urban youth of color, their results did not necessarily align with what previous studies have found in examining spirituality, critical consciousness, PYD, and contribution in youth. The youth in this study face many of the same risk factors that many urban youth of color face: poverty, lack of opportunities, lack of parent involvement and/or support, and community and/or domestic violence; however, the youth in this sample are also high-achieving youth who were chosen to be a part of an exclusive academic-based afterschool program, so they also have some unique resources, supports, and perspectives that their peers who are not in the program may not have.

While both spirituality and critical consciousness have been shown through previous research to be important in the lives of youth of color (Diemer & Li, 2011; Furrow et al., 2004; Ginwright, 2010; Lerner et al., 2012), this study shows that for this special sample of youth of color, spirituality was more strongly linked to PYD and contribution than critical consciousness. Based on these results, it may be beneficial for afterschool programs to look at ways to promote the spiritual lives of the youth, particularly females, whom they serve. For programs not well-prepared to incorporate spirituality into their programs, they might consider partnering with churches and other spiritual institutions in the communities of their youth participants to bring spiritual

teachings and opportunities to get involved in their spiritual communities. Another possibly option would be for churches and spiritual communities to create their own afterschool programs that address the academic needs of youth while also providing opportunities to explore their spirituality and have the opportunity to be involved in the church or spiritual community. These models could make spirituality a central focus, while also providing the opportunities for youth to develop critical consciousness and other positive outcomes through their spiritual practices and environment. However, these faith institutions would also benefit from reaching out to existing youth programs that have expertise in engaging with youth. Additionally, based on the mission of many churches and spiritual communities to reach out and invest in the lives of youth, this kind of partnership would likely not be difficult to develop. Research shows that Black (Barnes, 2005; Lincoln & Mamiya, 1990; McCray et al., 2010; Tsoi-A-Fatt, 2008) and Latinx (Evans, 1992; Gutierrez, 1972; Koss-Chioino, 2013) churches can be hubs for community involvement, social action, and political engagement, which are all important factors in increasing critical consciousness (Diemer et al., 2014; Diemer et al., 2016; Diemer & Li, 2011; Ginwright, 2010; Sneeding, 2016). The spiritual environment and/or a partnership with a church or spiritual community may be a good option for afterschool programming because it combines the importance of spirituality with the opportunity to increase critical consciousness through the emphasis of the church or spiritual community on social justice and service. It is clear that spirituality is important in the lives of youth

(Furrow et al., 2004; Lerner et al., 2012), including high-achieving, risk-immersed, urban youth of color.

In addition to the importance of spirituality in the lives of youth of color and the possible supporting of spirituality through partnerships with churches and afterschool programs, it is also important to note the lack of resources available for individual schools to support their students, particularly risk-immersed youth of color who face unique barriers. Partnerships with churches and spiritual communities to help bridge the gap between resources available at the public-school level and the needs represented by the students may be a viable option that is in the best financial interest of struggling public school districts and the students. Positive outcomes have been found for youth who participate in Youthtopias, which are youth programs that foster social justice and critical consciousness outcomes (Akom et al., 2008). Similar youth program models using church partnerships that incorporate aspects of social justice and critical consciousness development may help to support these outcomes while also fostering spirituality in youth.

Limitations

There were some limitations of the present study that should be mentioned. Because the sample in this study was a special group of high-achieving, urban youth of color, it may be difficult to generalize these results to other youth of color or to other high-achieving youth. The youth participants in this study are also members of a college preparation program, which provides a path for success that many of their urban, low-

income, peers of color do not have. In addition to these limitations, the outcomes of interest, PYD and contribution, were relatively stable. As only six months elapsed from the Fall 2017 timepoint to the Spring 2018 timepoint, this time period may not be sufficient to show growth in the selected outcomes. In addition to the limitations of this study due to the unique sample studied, the sample size of 164 participants was also relatively small. With relatively stable outcomes and a consistent body of research pointing to only small changes in outcomes reported through youth program participation, a larger sample would have provided more power to detect these small differences.

An additional limitation to this study is that the data used was self-reported data, which may be biased. Social desirability bias has been well-reported as an issue in self-reported data because of the desire of people to over-report socially desirable activities or personal outcomes. The questions used to collect the data for this survey generally reflected socially positive outcomes such as helping others, being involved in the community, being confident, and being a good student. The desire to be socially favorable may cause over-reporting in participants (Krumpal, 2013). There was not additional data on youth participants collected from parents or staff about youth outcomes that may have had a more objective view.

In addition to these self-report limitations, the sample used in this study has limitations as well. There was a relation between youth race/ethnicity and location. Several sites only provided data from youth from one race/ethnicity. For example, the

majority of Latinx youth used in this study were from three collection sites: Phoenix, San Francisco, and Aurora. In contrast, while African American youth were more evenly dispersed all the across sites, St. Louis only had African-American youth provide data in this study. The total percentage of participants in the sample identifying their ethnicity as Hispanic was 38.7%, and the total percentage of participants in the sample identifying their race as Latinx was 30.5%. In Phoenix, 92.7% of all participants identified their ethnicity as Hispanic and 87.8% identified their race as Latinx (Table 3.1). Therefore, there is a confound in the data because it is impossible to know whether the Latinx students experienced certain outcomes because of their race or their location. In addition to this limitation related to Latinx students, this sample only included African American and Latinx participants. Therefore, the results of this study cannot be totally generalized to all youth of color because participants of other races/ethnicities were not included. There were also no analyses performed across sites due to the small sample size in this study. Finally, the sample was composed of participants who were all volunteers, and therefore, the self-selection bias may not be representative of the population of high achieving urban youth of color. The study is limited in its generalizability because of these limitations.

Recommendations for Future Research

Because youth of color are under-researched, particularly from strengths-based perspectives, it is important that more studies centering on youth of color are performed (Cabrera, 2013). In addition to studies that focus on youth of color, longitudinal studies

on youth of color would provide further insights into what factors predict what outcomes for what groups of youth at what ages (Bornstein, 2017). These results may provide more information that can be integrated into youth programming to support positive outcomes. If research can further understand the unique barriers and resources that are present in populations of youth of color, it can inform youth program practices that are evidenced-based and lead to positive results. This study included only part of the Five C's model of PYD, so it would be beneficial to include a more holistic approach that includes contextual contexts and strengths such as afterschool programming in future research. Research has shown afterschool programming to be beneficial in the lives of youth, promoting many positive outcomes (Roth & Brooks-Dunn, 2003; Salusky et al., 2014). Afterschool programming can help bridge the gap academically and socially for youth who are under-supported at school and/or at home (Lauer et al., 2006). The link between positive outcomes like PYD and afterschool programming is also important to explore because afterschool programming can provide unique opportunities for growth in youth that their school and home lives may not provide (Cooper et al., 2000; Lauer et al., 2006). Research has indicated that afterschool programming can be critical for current and future well-being for "risk-immersed" youth (Bartko, 2005), so the further exploration of how the program context influences youth is important to consider in future research.

Along with expanding the model to include contextual strengths as of youth of color such as youth programming, separating the Five C's of PYD into confidence, competence, connection, caring, and character may reveal how spirituality and critical

consciousness relate to these individual constructs and would also provide more information on how each of the C's work in the lives of youth of color. Because certain youth programming may focus more on some aspects of PYD than others, it is also important to include a variety of types of youth programs in future research. For example, a sports-centered youth program may focus more on building confidence in youth than a social-based youth program, which may focus on connection. Learning more through the exploration of the sub-scales of the Five C's of PYD is an important area to consider in future research.

Further research should also study race and gender together. Because this study did not include race as a construct, but studied a sample of youth of color, it is also important to consider race as an independent factor and to do more detailed analyses on race. It is also important to address the intersectionality of race and gender in identifying relationships between constructs and the interactions of race and gender in the lives of youth. Diemer and colleagues (2006) found that Black female youth and Black male youth, while experiencing many of the same racial issues and agreeing on the need to confront racial inequality, had divergent experiences with sexism. Likewise, White male youth and White female youth will have different experiences, as will White female youth and Black female youth, Black female youth and Latinx male youth, and so on. Intersectionality is especially important as social justice issues are become more specific.

There are increasingly fewer movements that support a “one size fits all” or “color blind” approach to social justice (Dagkas & Hunter, 2015), but a trend toward

causes and movements that advocate for a very specific portion of the population (e.g. The Women of Black Lives Matter). This trend toward specific causes speaks to the intersectionality of injustices and the need for further research that addresses specific groups and their experiences (Dagkas, 2016). This research is important because it can help to identify the specific assets in the lives of youth that are most significant in supporting positive outcomes.

Continuing research in unique populations such as the population for this study may be beneficial to continue understanding the relationships between their positive outcomes and the (lack of) resources to which they have access. Continued research in the role of spirituality in the lives of youth is also warranted due to the significance of spirituality in predicting positive outcomes in this study. Studying groups of youth who are heavily involved in their own spiritual communities or who possess high levels of spirituality would be interesting because it may point to certain positive outcomes that are present in youth with high levels of spirituality. Because of the unexpected finding that spirituality and critical consciousness were significantly negatively related for female participants in this study, further research on spirituality in youth and how it affects their levels of critical consciousness may be important to consider. Further research that explores critical consciousness and the specific facets of spirituality such as transcendence, relationship to a higher power, frequency of prayer, and manifestation of spirituality in life may help explain this relationship.

Further research in the area of critical consciousness is also needed. The present study has shown that critical consciousness does not significantly predict contribution over time, but it does significantly predict PYD and contribution at the same time point for males. Further research is necessary to learn more about the way the critical consciousness works in the lives of youth of color and how it may support positive outcomes. Qualitative research may be appropriate to identify the ways that critical consciousness works in the lives of youth to support positive outcomes. Interviews with youth would be beneficial to learn more about their unique experiences and may provide insights into ways that youth programming can support critical consciousness development and other positive outcomes in youth.

Future research could also consider potential mediators of the relations between spirituality and PYD and contribution, particularly as these relations differed across gender in this study. For example, spirituality has been found to be associated with empathetic concern, helping behaviors, and volunteerism in youth (Markstrom et al., 2009). Perhaps future research could explore whether spirituality in females is more often linked to empathic concern as compared to males. Future research in this area may provide further insights into these relations and indicate ways that empathy, helping others, and volunteerism may be supported in youth of color. The cognitive portion of empathy includes perspective taking, which allows youth to see and feel a situation from another's point of view. This specific portion of empathy may also support critical consciousness development and is important to consider in the future.

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APPENDICES

APPENDIX A

Survey Measures

Spirituality

To assess spirituality, researchers used 9 items from King and colleagues' (2017) Measure of Diverse Adolescent Spirituality. Participants were asked to respond with “not at all true,” “a little true,” “somewhat true,” “mostly true,” or “almost always true.” The items were:

1. I find meaning in life when I feel connected with God.
2. I marvel at nature and God's creation.
3. I sense the presence of God with me.
4. I experience someone bigger than myself (God) as being concerned about my life.
5. I try to incorporate my religion or spirituality into all aspects of my life.
6. My spiritual beliefs define the way I view and understand the world.

7. I try to follow the teachings of spiritual leaders (like Jesus, Muhammad, or Mother Teresa).
8. I cope with major challenges and problems in life by thinking that my life is part of a greater plan.
9. Religion or spirituality is an important part of who I am.

Critical Consciousness

Critical Consciousness was assessed using eight items from the Perceived Inequality subscale of the Critical Consciousness Scale (Diemer et al., 2017). Participants were asked to respond with “strongly disagree,” “disagree,” “somewhat agree and somewhat disagree,” “agree,” or “strongly agree.” The items were:

1. Certain racial or ethnic groups have fewer chances to get a good high school education.
2. Certain racial or ethnic groups have fewer chances to get good jobs.
3. Certain racial or ethnic groups have fewer chances to get ahead.
4. Poor children have fewer chances to get a good high school education.
5. Poor people have fewer chances to get good jobs.
6. Poor people have fewer chances to get ahead.
7. Women have fewer chances to get good jobs.

Women have fewer chances to get ahead.

Positive Youth Development (PYD)

To assess positive youth development (PYD), researchers used the 34-item Short Form measure of the Five C's of PYD (Geldhof et al., 2014), derived from the 4-H Study of Positive Youth Development (Lerner et al., 2005). The 34 items reflected five factors, referred to as the Five C's: Competence, Confidence, Character, Caring, and Connection.

Competence: We used six items to assess competence across three domains: academic, social, and physical. Youth indicated how much they agreed or disagreed with each statement. Response options ranged from 1 ("Totally disagree") to 5 ("Totally agree"). The items were:

1. I am as smart as other children my age
2. I do a good job at school
3. I can do good in almost any athletic activity
4. I am better than my peers at sports
5. I have a lot of friends
6. I am popular with other children my age

Confidence: We assessed confidence using six items, reflecting three domains: self-worth, appearance, and positive identity. Youth indicated how much they agreed or disagreed with each statement. Response options ranged from 1 ("Totally disagree") to 5 ("Totally agree"). The items were:

1. I am happy with who I am most of the time
2. In general, I am glad to be me
3. I like the way I look

4. I think I am good looking
5. I am happy the way I am
6. I am sure that as an adult I will live a good life

Character: We used eight items to assess character across four domains: conduct behavior, social conscience, personal values, and values diversity. For the conduct behavior items, youth indicated how much they agreed or disagreed with the statements. Response options ranged from 1 (“Totally disagree”) to 5 (“Totally agree”). The items were:

1. Sometimes I do things I know I shouldn’t do
2. Usually I act the way I am supposed to act

For social conscience and personal values, youth indicated how important each statement was in their life. Response options ranged from 1 (“Not important”) to 5 (“Extremely important”). The items were:

3. To help the world become a better place to live
4. Donate time and money to help people
5. Do what I think is right even if my friends make fun of me
6. To take responsibility for my actions when I make a mistake

For values diversity, youth responded to what they thought other people would say about them regarding each of the statements. Response options ranged from 1 (“Nothing like you”) to 5 (“Very similar to you”). The items were:

7. You know about other cultures
8. You enjoy being with people from other cultures

Caring: We used six items to assess caring. Youth indicated how well the statements described them. Response options ranged from 1 (“Not well”) to 5 (“Very well”). The items were:

1. I want to help when I see someone taking advantage of someone else
2. It bothers me when bad things happen to people
3. I feel sorry for those who don’t have what I have
4. I feel sorry for people that are being picked on by someone else
5. I feel sad when I see someone that doesn’t have friends
6. I feel bad for people that are hurt or upset

Connection: We assessed connection using eight items, reflecting four domains: connections with school, with family, with community, and with peers. For school, family, and community items, youth indicated how much they agreed or disagreed with the statements. Response options ranged from 1 (“Totally disagree”) to 5 (“Totally agree”). For peer items, youth indicated how true each statement was for them. Response options ranged from 1 (“Hardly ever true”) to 5 (“Always true”). The items were:

1. I received support from my school
2. Teachers at my school motivate me to be the best that I can be
3. I have a lot of good conversations with my parents
4. I feel useful in my family
5. The adults of my community make me feel important
6. The adults of my community listen to what I have to say

7. I think I have good friends

8. I matter to my friends

Contribution: We assessed contribution using seven items. Response options for the first question ranged from 1 (“Strongly Disagree”) to 5 (“Strongly Agree”).

1. I often do things so that people in the future can have a better life.

Response options for the next two questions ranged from 1 (“Never”) to 5 (“Very Often”).

These questions assessed helping behaviors.

2. Help a friend

3. Help a neighbor

Response options for the next question varied from “Never” to “5 or more times” and assessed leadership.

4. During the last 12 months, how many times have you been a leader in a group or organization?

The last set of questions measured participation in extracurricular activities. The response options ranged from 1 (“Never”) to 6 (“Every Day”).

5. Volunteering your time (somewhere, like at a hospital, day care center, food bank, youth program, community service agency)

6. Mentoring/Peer Advising

7. School Government or Other Organization at your School

APPENDIX B

Parent Consent Form in English



Clemson University
Parental/Guardian Information Letter for
Boys Hope Girls Hope Academy Program Evaluation 2017 Study
Dr. Edmond Bowers, Principal Investigator

We are researchers at Clemson University who study child and adolescent development. We are starting an exciting new research project to examine how Boys Hope Girls Hope Academy Program work and how participation in the program might impact young people's connections to positive adults, college and career readiness, and other positive outcomes. We are inviting your child to take part in the study.

Please read this document to learn more about the study and what you need to do if you prefer that your child not take part.

Why is my child being asked to take part in this study?

Your child will be asked to take part in this study because he or she is participating in a Boys Hope Girls Hope Academy Program.

What is this study about?

This study will examine the program elements of the Academy Program, positive youth outcomes, and the links between these program elements and positive youth outcomes. The insights from this work will help Boys Hope Girls Hope to strategically consider opportunities to increase both the efficiency and effectiveness of the program. We will use the results of the project to inform and improve future programs that impact the lives of young people.

What will my child be asked to do in the study?

- We will explain the details of the study to your child. We will make sure he or she understands what we are asking him or her to do.
- We will ask your child to agree to take part. If your child does not want to take part, he or she does not have to.
- If your child elects to take part, he or she will complete two separate surveys: one in the Fall of 2017 and one in the late Spring of 2018. Both surveys should take about 10-15 minutes to complete. The survey has questions that focus on what young people think about themselves, how they interact with their peers and their surroundings, and what they think about their future. There are also a few specific questions about their experience in Boys hope Girls Hope. We will keep your child's answers to the survey questions private. If your child does not want to answer a question, he/she can skip it.
- As a participant, your child may also be asked to participate in a brief (10-20 minute), one-on-one interview with one of the researchers after they complete their survey. Like the surveys, interview questions will focus on what young people think about themselves, their futures, and their Boys Hope Girls Hope experience. Interviews may be audio recorded, but we will keep your child's answers to the interviews questions private. If your child does not want to participate in an interview or answer a specific interview question, he/she may ask to stop at any time.

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What are the risks to being in the study?

The questions on the survey are not invasive. We will keep your child's answers private. No one outside of the research team can see your child's answers. If your child feels uncomfortable answering a question, he or she can skip it. There is a potential for a loss of confidentiality; however, we will minimize your child's risk through several ways. Your child's responses will be linked to an id number, and not their personal information. Their data will be kept in files only accessible by the research team.

What are the benefits to being in the study?

Your child may enjoy sharing their perspective of Boys Hope Girls Hope programming. Information gathered in this study will be helpful for parents/guardians, teachers, and other people who work with youth. They can use this information to improve programs that help young people act in positive ways.

What is the compensation for being in the study?

Your child will receive a \$10 gift card each time they complete a survey.

How will my child's answers be kept private?

We will do everything we can to protect the confidentiality of the data your child shares with us. We will not tell anybody outside of the research team what information we collected about your child in particular. The results of this study may be published in scientific journals, professional publications, or educational presentations; however, no individual participant will be identified.

All of the records from this study will be kept private and confidential. If we publish a report, we will not include your child's name. We will provide reports of the research to Boys Hope Girls Hope, but these will only be overall findings with no reference to individual participants. We will keep research records in a locked file. We will keep electronic data on a computer with a password that only the research team knows. Audiofiles of children we interview will be deleted at the completion of the study. We might be required to share the information we collect from you with the Clemson University Office of Research Compliance and the federal Office for Human Research Protections. If this happens, the information would only be used to find out if we ran this study properly and protected your rights in the study.

What if I do not want my child to take part in the study, or if I change my mind later?

As an Academy Program attendee, your child will be invited to participate in this study. He or she may decline to participate at any time, for any reason. There is no penalty or loss of benefits if your child does not take part or decides to stop later. You do not have to let your child be in this study. If you prefer that we not use the data we collect from your child or if you choose to have your child stop taking part in our study at any point, please contact the researcher in charge of this study (contact information below). Your and your child's relationships with Clemson University or Boys Hope Girls Hope will not be affected if you choose not to let your child take part in the study, or if you change your mind later.

Who can I contact if I have questions?

The researcher in charge of this study is Dr. Edmond Bowers. If you have any questions about the survey or the information being collected in the study, you can email him at edmondb@clemson.edu or call him at (864) 656-1983.

If you have any questions or concerns about your child's rights in this research study, please contact the Clemson University Office of Research Compliance (ORC) at 866-297-3071 or irb@clemson.edu.

You may keep this information letter for your records.



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APPENDIX C

Parent Consent Form in Spanish



Clemson University

Carta Informativa para Los Padres y Guardians

Estamos investigadores en la Universidad de Clemson. Nosotros estudiamos el desarrollo de los niños y los adolescentes. Empezamos un proyecto para examinar la función de Boys Hope Girls Hope Academy Program. Queremos examinar como funciona el programa, si la participación en el programa puede apoyar el futuro de los participantes, cómo afecta el programa a las conexiones con adultos positivos a los participantes, preparación para la Universidad y carrera, y otros resultados positivos. Estamos invitando a su hijo a participar en el estudio.

Por favor usted lea este documento para aprender más sobre el estudio y lo que usted necesita hacer si prefiere que su hijo/a no participe.

Por qué es mi hijo/a les pide participar en este estudio?

Se pedirá su hijo/a a participar en el estudio porque él o ella está participando en el Boys Hope Girls Hope Academy Program.

De qué trata este estudio?

El estudio examinará los elementos del Academy Program, de los resultados positivos para adolescentes, y enlaces entre estos elementos del programa y los resultados positivos de los adolescentes. Los resultados de este trabajo ayudará al Boys Hope Girls Hope a considerar estratégicamente oportunidades para aumentar la eficiencia y la eficacia del programa. Vamos a utilizar los resultados del Proyecto para informar y mejorar los programas futuros que impacta a las vidas de los jóvenes.

Qué van a pedir a mi hijo/a en el estudio?

- Vamos a explicar los detalles del estudio a su hijo/a. Nos aseguraremos de que entienda lo que le pedimos.
- Le pediremos a su hijo/a a participar en el estudio. Si él/ella no quiere participar, no es necesario que participe. Él/Ella puede decir que no.
- Si su hijo/a decide participar en el estudio, él o ella completará dos encuestas separadas – uno en el otoño de 2017 y uno en el resorte de 2018. Las dos encuestas estarán completas en 10-15 minutos. La encuesta tiene preguntas que se centran en lo jóvenes piensan sobre si mismos, cómo interactúan con sus compañeros y su entorno, y lo que piensan sobre su futuro. También hay algunas preguntas concretas sobre su experiencia en Boys Hope Girls Hope. Vamos a mantener las respuestas de su hijo/a a las preguntas de la encuesta privadas. Si su hijo/a no quiere responder a una pregunta, puede omitirlo.

- Como participante, su hijo también se pedirá que participe en una breve entrevista individual con uno de los investigadores después de completar la encuesta. Como las encuestas, preguntas para la entrevista se centrarán en lo que jóvenes piensan sobre sí mismos, su futuro, y su experiencia con Boys Hope Girls Hope. Entrevistas pueden ser grabadas por audio, pero mantendremos respuestas de su hijo/a privadas. Si su hijo/a no quiere participar en una entrevista o responder a una pregunta específica, puede pedir detener en cualquier momento.

Cuáles son los riesgos para estar en el estudio?

Las preguntas de la encuesta no son invasivas. Vamos a mantener respuestas de su hijo/a privado. Nadie fuera del equipo de investigación puede ver las respuestas de su hijo/a. Si su hijo/a se siente incómodo respondiendo a una pregunta que puede omitirla. Hay la potencial para la pérdida de confidencialidad sin embargo minimizamos su riesgo a través de varias formas. Las respuestas de su hijo/a se vinculará a un número de identificación y no sus datos personales. Sus datos serán guardados en archivos solo accesibles por el equipo de investigación.

Cuáles son los beneficios de estar en el estudio?

Su hijo/a puede disfrutar de compartir su punto de vista del Boys Hope Girls Hope. La información recopilada en este estudio será útil para los padres, tutores, profesores, y otras personas que trabajan con jóvenes. Pueden utilizar esta información para mejorar programas que ayudan a los jóvenes a actuar de forma positiva.

Qué es la compensación por participar en el estudio?

Su hijo/a recibirá una tarjeta de regalo de \$10 cada vez que completen una encuesta.

Cómo mantendrán privadas las respuestas de mi hijo?

Haremos todo que lo posible para proteger la confidencialidad de los datos que su hijo/a comparte con nosotros. No se a nadie fuera del equipo de investigación qué información recopilamos sobre su hijo/a. Los resultados de este estudio pueden ser publicados en revistas científicas, publicaciones profesionales, o presentaciones educativas, pero sin embargo ninguna participante se indentificará.

Todos los registros del estudio se mantendrá privadas y confidencial. No publicaremos el nombre de su hijo/a, incluyendo en el informe publicará para Boys Hope Girls Hope. Vamos a mantener registros de investigación en un archivo bloqueado. Vamos a mantener datos electrónicos en una computadora con una contraseña que solo el equipo de investigación sabe. Archivos de audio de los participantes que entrevistamos se eliminarán al finalizar del estudio. Nosotros podríamos necesaria para compartir la información que obtenemos de los participantes con la Oficina de la Universidad de Clemson de Cumplimiento de la Investigación y la Oficina Federal para la Protección de la Investigación de Humanos. Si esto sucede, la información sería utilizada solamente para averiguar si funcionó correctamente el estudio y protección de sus derechos en el estudio.

Qué pasa si no quiero que mi hijo/a participe en el estudio o si cambio de opinión más adelante?

Como un asistente de programa se invitará a su hijo/a a participar en el estudio. Él o Ella puede negarse a participar en cualquier momento por cualquier razón. No hay penalización ni pérdida de beneficios si su hijo/a no participa o decide parar más adelante. Si prefiere que no utilizamos los datos que recopilamos de su hijo/a o si decide que su hijo/a deje de participar en nuestro estudio en cualquier momento póngase en contacto con el investigador principal. La información del contacto está por debajo de esta página. Las relaciones de usted y su hijo/a con la Universidad de Clemson o Boys Hope Girls Hope no se verá afectadas si no decide dejar que su hijo/a participe en el estudio o si cambia de idea más adelante.

A quién puedo contactar si tengo preguntas?

El investigador principal de este estudio es Dr. Edmond Bowers. Si tiene usted alguna pregunta sobre la encuesta o la información se recogen en el estudio puede enviarle un correo electrónico a edmondb@clemson.edu o llamarle a (864) 656-1983.

Si tiene usted alguna pregunta o inquietud sobre los derechos de su hijo/a en este estudio, por favor póngese en contacto con la oficina de Clemson University Office of Research Compliance (ORC) a 866-297-3071 o irb@clemson.edu.

Puede usted mantener esta carta de información por su registro.

APPENDIX D

Youth Assent Form



CLEMSON UNIVERSITY
Youth Assent to take part in the
Boys Hope Girls Hope Academy Program Evaluation 2017 Study

Hi,

We are from Clemson University in South Carolina. We are interested in your Boys Hope Girls Hope Academy Program experience and the lives of kids like you. We are starting a new study and we would like you to take part.

Why have I been asked to be in the study?

- Because you are participating in the Academy Program at your local Boys Hope Girls Hope site.
- We want to know more about what it's like to be a young person like you. We want to know what you think about your Academy Program experience, how it has affected you, and what you think about your future. You may end up sharing thoughts or feelings about yourself, your activities, and your behaviors.

What do I do first?

- Please read this document (or ask us to read it to you).
- Please ask us if you have any questions.

What is the study about?

- What young people think about the Academy Program
- What young people think about themselves, their activities, other people, and the world
- What young people think about their future

Who will be in the study?

- About 375 youth attending Academy Programs around the United States

If I agree to be in the study, what will I be asked to do?

- We will ask all participants like you to complete two separate surveys: one at the beginning of the school year for the Academy Program, and one at the end of the school year for the Academy Program. All of the surveys should take about 15 minutes to complete. The survey has questions about you, what you think, and what you do. There are also a few specific questions about your Boys Hope Girls Hope Academy Program experience. Your answers to all of the questions will be kept private. Your parents/guardians will not be able to see any of your answers. If you do not want to answer a question, you can skip it.
- As a participant, you may also be asked to participate in a brief (10-20 minute), one-on-one interview with one of the researchers. Like the surveys, interview questions will focus on what you think about yourself and what you think about your Academy experience. Interviews will be audio recorded, but your answers to all questions will be kept private. If you do not want to participate in an interview or answer a specific interview question, you may ask to stop at any time.

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What are the risks to being in the study?

- If any questions make you uncomfortable, you can skip them.
- There is a potential for a loss of confidentiality; however, we will minimize your risk through several ways. Your responses will be linked to an id number, and not your personal information. Your data will be kept in files only accessible by the research team.

What are the benefits of being in the study?

- Your answers will be used to help people understand how to improve the Academy Program and similar programs to help as many young people as possible.
- You will get a \$10 gift card each time you complete a survey (2).

Will the things I say be kept secret?

- The records of this study will be kept private. Only the researchers will keep them.
- If we write a report, we will not include your name or anyone else's name. We will keep survey and interview records in a locked file. Any personally identifiable data will be destroyed at completion of the study.

What if I choose to not take part or leave the study?

- You do not have to be in this study if you do not want to be.
- If you decide not to do the study, it will not affect your relationship with Boys Hope Girls Hope or the Academy Program. It will not affect your present or future relationships with Clemson University.
- You can quit at any time, for any reason. There is no punishment for not being in the study or for quitting.

Who can I contact if I have any questions?

- The researcher running this study is Dr. Edmond Bowers: edmondb@clemson.edu
- If you think this research has harmed you, call Dr. Bowers at 864-656-1983. He will tell you what to do next.
- If you have any questions about your rights as a person taking part in the study, you should call: The IRB (Institutional Review Board) at Clemson University (866) 297-3071, or IRB@clemson.edu.

Statement of Assent:

- I have read (or have had read to me) the information on this form.
- I have been encouraged to ask questions. My questions have been answered (if I had any).
- I want to take part in this study.

If you want to take part in the study, please enter the information below:

Enter Your First and Last Name:

What is your Birthday? ____/____/____

What city do you live in? _____

Clicking **Yes** below means that I am willing to take part in this study.

Yes

No



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