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ARTICLES

Cross-Validation of the Africentrism Scale

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This study cross-validated the Africentrism Scale and investigated the relationship between Africentrism and demographic variables in a diverse sample of individuals of African descent. Participants were 206 individuals who identified as African, African American, or Caribbean/West Indian. Demographic variables included age, gender, ethnic background, educational level, place of rearing, and level of identification with African ancestry. The results suggested that age and education were related to Africentrism with younger and less educated individuals endorsing less Africentrism. No other demographic variables emerged as significant predictors. Caribbeans had a slightly lower score than others after controlling for age. Overall, the Africentrism Scale demonstrated solid internal consistency (coefficient alpha) and convergent validity (inverse association to a measure of cultural misorientation). In addition, the obtained factor structure was similar to that obtained in the original sample.

Keywords*: Africentrism; African-centered; attitude measurement; sociocultural factors; test validity*

The Africentric perspective recognizes that an unconscious adaptation of Eurocentric and anti-African worldviews can be detrimental. Fundamental to the African worldview are such characteristics as a deep sense of spirituality (Ashanti, 1997; Mbiti, 1986; Richards, 1990), kinship and collective orientation (J. A. Baldwin, 1984; Boyd-Franklin, 1989; Nobles, 1976; Ogbonnaya, 1994; Wright, 1990), and a lack of emphasis on materialism (Opoku, 1997,

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Owomoyela, 1997). Thus, for individuals of African descent, optimal functioning has been described as behavior that maintains and affirms a consciousness framed by these characteristics. For example, Montgomery, Fine, and James-Myers (1990) defined an optimal Afrocentric belief system as one characterized by a holistic, nonmaterialistic, and communal orientation. Others contend that normal functioning in Africans is expressed as oneness and harmony with nature, communal phenomenology, spiritualistic transcendence, and collective survival thrust (J. A. Baldwin, 1984). Taken together, the Afrocentric/Africentric worldview affirms and promotes the sustenance, growth, and liberation of people of African descent.

Grills and Longshore (1996) developed the Africentrism Scale to assess Africentrism based on the principles of the *Nguzo Saba*. These principles—unity, self-determination, collective work and responsibility, cooperative economics, purpose, creativity, and faith—are seven values thought to symbolize a minimum set of self-determined African values (Karenga, 1988). Grills and Longshore provided encouraging preliminary evidence of the scale's reliability and validity in their study. The scale showed internal consistency above the criterion for group comparisons (Grills & Longshore, 1996), and evidence of construct and known-groups validity were also promising. For example, European Americans scored lower than African Americans, and African Americans in an African history study group scored higher than other African Americans.

Thus, it appears that the Africentrism Scale could be a useful assessment tool in Africentrically oriented research and interventions. Azibo (1990) suggested that therapeutic intervention should assist clients in reaching greater African self-consciousness, and several case studies have been presented in which therapy focused on enhancing a healthy Africanity (Abdullah, 1998; Atwell & Azibo, 1991; Dennard, 1998; Phillips, 1990). Other researchers have conducted Africentrically oriented interventions in a variety of domains (e.g., D. Baldwin, 1996; Belgrave, Brome, & Hampton, 2000; Davis, Rose, & Gailis, 1999; Dixon, Schoonmaker, & Philliber, 2000; Harvey & Coleman, 1997; Randolph & Banks, 1993; Roberts, Jackson, & Carlton, 2000). In this

regard, a measure such as the Africentrism Scale would provide a means by which to assess pretherapy attitudes and outcomes after treatment.

The present study was designed to cross-validate the Africentrism Scale on a new sample and broaden the scope of information about the construct. Because the original study included only African Americans, the present study included individuals from diverse groups within the Diaspora (i.e., individuals who identify as Caribbean and African as well as African American). In addition, to build on the original study, I investigated the relationship between demographic variables and Africentrism scores.

It is thought that individual variability in worldview is due to one's early experience and socialization (J. A. Baldwin, 1981). What has not received much attention is the degree to which sociodemographic variables are associated with an Africentric orientation. We can consider research in ethnic/racial identity as providing some evidence that cultural worldview is related to demographic variables. Although the two paradigms are not identical, the attitude sets described by racial identity are translatable to an Africentric (or non-Africentric) worldview. For example, the preencounter stage described by Cross (1978) is one in which the individual views the world from a White referent, thinks and behaves in a way that devalues Blackness, and holds attitudes that are "pro-White" and "anti-Black." This attitude set certainly represents the opposite of an Africentric worldview. Thus, studies investigating the relationship between demographic variables and negative racial identity can inform the present study. There is some evidence that younger age (Hyers, 2001; Sanders Thompson, 1994), male gender (Munford, 1994; Plummer, 1995), and southern U.S. rearing (Parham & Williams, 1993) are negatively related to racial identity, whereas income and education are positively related (Sanders Thompson, 1994; Speight, Vera, & Derrickson, 1996).

Parham and Williams (1993) found that educational level was inversely related to "pro-Black" attitudes; the greater the educational level, the less positive the individual felt about being Black. Although this finding contrasts with other studies, it supports the idea that individuals who have spent many years being inculcated in a Eurocentric education might be more likely to internalize those values and, furthermore, to hold negative attitudes about their African heritage (Woodson, 1993). Indeed, Azibo (1995) argued that by the time African psychologists have obtained a doctoral degree, they are often miseducated and conceptually incarcerated. Thus, the directionality of the relationship between education and Africentrism is unclear.

For identification with African ancestry, Speight et al. (1996) found that preencounter and immersion scores were significantly different based on

racial self-labeling. Individuals who scored high on preencounter items (poorer racial identity) preferred the labels *Black*, *Afro-American*, or *American* to *African*, and they preferred *American* or *Black* to *African American*. Those who scored higher on immersion (more positive racial identity) preferred *African American* to *American* or *Negro*. Thus, those who held stronger identity with African heritage endorsed more "pro-Black" attitudes. Another study found that Ethiopian immigrants in the United States who used Europeans as their reference group were more likely to endorse preencounter attitudes (Kibour, 2001).

Based on the findings reviewed above, I hypothesized that younger age, male gender, and southern rearing would be associated with lower Africentrism scores, whereas income, education, and higher level of identification with African ancestry would be associated with higher Africentrism scores. I also hypothesized that there would be no differences among groups within the Diaspora. It is important to recognize that worldview is significantly shaped by sociohistorical and geopolitical forces. If, however, Africentrism represents a fundamental spiritual connection to people of African descent and a communal tradition that rests on centuries of African cultural thought and behavior, Africentrism scores could be relatively similar among various ethnic groups.

Finally, in terms of scale psychometrics, I hypothesized that the Africentrism Scale would show the same internal reliability and factor structure reported in the original study, and would demonstrate convergent validity as evidenced by an inverse association with *cultural misorientation*, values that do not affirm the sustenance and development of the African community (Kambon, 1997, 2002).

METHOD

PARTICIPANTS

Participants were sampled from classrooms, community events, university offices and student groups, workplace settings, social groups, and professional organizations. All participants volunteered and gave their informed consent prior to participating. They were told that they would be participating in a study investigating the values and beliefs held by individuals of African descent. Participants were entered into a raffle for a $20 gift certificate to a bookstore for completing the measures, and a winner was drawn and contacted at the conclusion of data collection.

The participants in this study were 206 adults (125 females, 76 males, 5 unreported) of African descent who were at least 18 years old. The mean age was 31.22 years (SD = 15.71) with a range of 18 to 65. Of the participants, 38 self-identified as African (mean age = 39.22, SD = 16.53), 118 as African American (mean age = 29.92, SD = 13.02), and 38 as Black Caribbean/West Indian (mean age = 26.37, SD = 9.53). In addition, 9 identified as "Other," and 3 were unreported. Those participants who identified as "Other" checked more than one ethnic identity, such as African and Latino, or used labels that were not listed on the form, such as "Guyanese-American." All, however, reflected African ancestry and identified as African descendants. Because of the small n, these participants were omitted from between-group analyses for ethnicity. Sixty-nine percent of the sample was born in the United States, 73% grew up in the United States, and the overwhelming majority (82%) were living in the Mid-Atlantic states.

MEASURES

Demographic background. This measure inquired about the participants' gender, age, ethnic group identification (i.e., African, African American, Caribbean, or Other), and place of rearing. Additionally, a 5-point Likert-type item, "I identify as someone of African descent," was used to assess level of identification with African ancestry. The scale response points were *strongly disagree* to *strongly agree*, with *undecided* as a midpoint. Socioeconomic status (SES) was assessed following Hollingshead's Two-Factor Index of Social Position (Hollingshead & Reidlich, 1958). This index uses the head of the household in which a person grew up or the current head of household. Thus, for individuals who were not financially independent (e.g., college students), the highest educational and occupational levels for the participants' caregivers was measured.

The Africentrism Scale. The Africentrism Scale (Grills & Longshore, 1996) is 15 items long with a 4-point Likert-type scale: *Strongly disagree*, *disagree*, *agree*, and *strongly agree*. In this study, I administered the original 17-item version, but following Grills and Longshore's (1996) recommendation, I analyzed the shorter 15-item measure (thus omitting items 1 and 17). The scale yields a global score indicating degree of Africentrism. The scale items are worded both negatively and positively, and higher scores were calculated to indicate greater levels of Africentrism. Coefficient alpha was reported as ranging between .77 and .82, depending on the characteristics of the sample. In this study, alpha was .79.

The Cultural Misorientation Scale (CMS). The CMS (Kambon, 1997) is designed to measure an institutionalized superimposition of the European worldview among people of African descent. The measure assesses varied manifestations of African-centered psychopathology as given by authors such as Akbar (1981) and Azibo (1989a). For example, *materialistic depression* is described as a state in which material goods or the lack of them serves as one's criteria for judging oneself and/or others; *alien-self disorder* describes those who have been socialized to focus on materialistic goals such as social affluence, prestige, and membership in "exclusive" organizations. As a result, social realities, particularly as they relate to race and oppression, are denied.

The CMS is a 56-item, 5-point Likert-type scale ranging from *strongly disagree* to *strongly agree* with *undecided* as a midpoint. All of the items are positively skewed (Kambon, 1997) with higher scores indicating greater misorientation. Test-retest correlations for the CMS were not available, but coefficient alpha for the CMS as a whole was reported as .85. In the present study, alpha was .88. The CMS was modified to increase readability for the present study. For example, "I don't necessarily like it when other Blacks call me brother or sister (whichever is your sex)" was shortened to remove the clause within the parentheses.

PROCEDURE

Each participant received a prestapled package of scales and was instructed to complete each page in the order in which it appeared. The three scales were counterbalanced to control for any effect of presentation order. Completing all three measures averaged 15-20 min.

RESULTS

DEMOGRAPHIC DATA

Africans had a higher mean age F (2,184) 10.71, $p < .001$, than African Americans and Caribbeans. Not surprisingly, Africans had the highest proportion (71.1%) of individuals who strongly identified as someone of African descent. Overall, however, the sample identified as African descended. In response to "I identify as someone of African descent," 54.9% chose *strongly agree* and 27.7% chose *agree* for a total of 82.6% acknowledging African ancestry. In contrast, only 7.8% endorsed *strongly disagree* and 2.4%

endorsed *disagree*, for a total of 10.2% denying African descent. Those who were undecided numbered 3.4%, and 3.8% were missing.

Forty-four participants (21.4%) failed to answer the question assessing occupational status. Thus, a complete two-factor measure of SES could not be completed because too great a proportion of data was missing. Thus, only educational level was used in analyses; this reflects both those of individual participants and heads of households, as appropriate. Half of the sample (49.5%) had a college or graduate degree, and only 6.8% of the sample had not obtained a high school diploma.

PSYCHOMETRIC DATA

Internal Reliability

To test the hypothesis that the present sample would show comparable internal reliability to the original study, Cronbach's alpha was calculated by collapsing among ethnic groups. The results supported the hypothesis, as the alpha for the overall sample was .81, consistent with Grills and Longshore's (1996) sample. In addition, most items met the criterion used by Grills and Longshore for strong correlation with the total score ($r > .30$). Two items (11 and 12) fell below this cutoff with correlations of .22 and .28, respectively.

There were some differences when I examined reliability separately for each ethnic group. Africans had the lowest alpha at .71. African Americans and Caribbeans had higher values at .83 and .81, respectively, but these values were not significantly different as shown by a test of the difference between two independent *r*s (Howell, 1992).

Convergent Validity

I hypothesized that Africentrism would be inversely related to cultural misorientation as measured by the CMS. To test this hypothesis, a Pearson product-moment correlation was computed. The results supported the hypothesis because the Africentrism Scale was significantly inversely related to the CMS, $r = -.48$, $p < .0001$.

Factor Analysis

Grills and Longshore (1996) suggested that

> a one-factor solution is the most meaningful way to account for item relation-ships . . . and that our measure has succeeded in capturing the underlying

construct of Africentrism. However, a two-factor solution, in which individualism-collectivism emerged as a distinct aspect of Africentrism, is also defensible. (p. 99)

Grills and Longshore initially reported four factors in the solution but noted that the internal consistency for the third factor (cooperative economics) was low, and the fourth factor was composed of only one item. Hence, a two-factor solution was retained. The present study investigated whether a two-factor solution would emerge in a new sample of individuals of African descent.

To test the hypothesis that the factor structure was concordant with the development sample, a principal components analysis was completed for all 15 items. Initially, five factors emerged when using eigenvalues greater than one for extraction. Examination of the scree plot suggested, however, that a two-factor model best defined the data. Thus, the principal components analysis was conducted again with two factors specified for extraction.

I completed orthogonal (varimax) and oblique (promax) rotations, and both yielded the same factor structure. A cutpoint of .40 was used to define salient loadings. Tabachnick and Fidell (1996) stated that the choice of cutoff size for loading is a matter of researcher preference and that, as a general rule, .32 and higher are interpreted. In this study, .40 was used to increase ease of interpretability and strength of relationship between loading variables and factors. Table 1 shows the factor loadings for this solution, and the item content is in Table 2. In this study, Factor 1 is labeled *General Africentrism*, and Factor 2 is labeled *Individualism-Communalism*.

The factor loadings for this solution were similar to that found by Grills and Longshore (1996), as shown in Table 3. As can be seen, Items 6 and 11 loaded on Individualism-Communalism in the present study but not in the original sample (Item 11 loaded on the general Africentrism factor in the original sample). Additionally, Items 12 and 14 loaded on the general Africentrism factor in the present study in contrast to the original sample. Items 6, 12, and 14 were not congruent between samples because in Grills and Longshore's study, they loaded on Factors 3 and 4, which were deleted.

RELATIONSHIP BETWEEN AFRICENTRISM AND DEMOGRAPHIC VARIABLES

I hypothesized that Africentrism scores would be lower among men, younger individuals, and individuals raised in the South and that they would be higher among individuals with higher income and educational levels. To test the hypothesis, mean total scores were first computed for the overall sample as well as for demographic subgroups. The mean for the overall sample ($n =$

TABLE 1
Factor Loadings: 2-Factor Extraction and Promax Rotation

Item	Factor 1	Factor 2	Communalities
2	.583	−.115	.353
3	.111	.577	.345
4	.527	.148	.299
5	−.004	.683	.467
6	−.157	.785	.641
7	.530	.248	.342
8	−.002	.797	.635
9	.379	.112	.299
10	.100	.559	.323
11	−.143	.579	.356
12	.544	−.150	.318
13	.646	.172	.447
14	.573	−.003	.328
15	.607	−.002	.369
16	.757	−.225	.624
Eigenvalue	4.14	1.85	
Percentage variance	27.60	12.40	
Coefficient alpha	.77	.73	

	Mean Factor Scores by Ethnicity			
	Mean	SD	Mean	SD
Africans	3.28	.348	3.03	.568
African Americans	3.16	.478	3.27	.474
Caribbeans	3.06	.392	3.04	.543

176) was 3.06, SD = .36. In Grills and Longshore's (1996) sample, the mean ranged from 2.79 to 3.49 among African American respondents with the highest mean obtained from a group devoted to the study of African American history and culture. The means for all groups are shown in Table 4.

The results were mixed in support of the hypotheses. As predicted, Africentrism scores were higher among individuals with higher educational levels, $F(2, 165) = 4.79$, $p < .05$, when scores were grouped dichotomously for college graduates and nongraduates. The results also supported the hypothesis that age would be positively related to Africentrism, $r = .18$, $p < .05$. Place of rearing, gender, and level of African identification were not significantly related to Africentrism scores.

Finally, I hypothesized that there would be no differences in Africentrism scores among groups from the Diaspora. A one-way ANOVA initially

TABLE 2
2-Factor Solution Content

Factor 1: General Africentrism

Item	Content
2	Black people should make their community better than it was when they found it.
4	The unity of the African race is very important to me.
7	I owe something to Black people who suffered before me.
12	Black people should build and maintain their own communities.
13	I must do all I can to restore Black people to their position of respect in the world.
14	I make it a point to shop at Black businesses and use Black-owned services.
15	It hurts me when I see another Black person discriminated against.
16	It is important that Black people decide for themselves what to be called and what their needs are.

Factor 2: Individualism-Communalism

Item	Content
3	The problems of other Black people are their problems, not mine.
5	I am more concerned with reaching my own goals than with working for the Black community.
6	I have very little faith in Black people.
8	Black people need to stop worrying so much about "the community" and take care of their own needs.
10	The success I have had is mainly because of me, not anyone else.
11	I have more confidence in White professionals, like doctors and teachers, than in Black professionals.

showed that Caribbeans scored significantly lower than Africans and African Americans, $F (2, 161) = 3.84, p < .05$. After controlling for age, which was shown to be related to Africentrism, ethnic group differences just maintained significance at $F (3,155) = 3.03, p = .05$.

DISCUSSION

SUMMARY OF RESULTS

This study cross-validated the Africentrism Scale on a diverse sample of African-descended individuals and investigated the relationship between demographic variables and Africentrism. Overall, the scale demonstrated

TABLE 3
Factor Loadings for Present Study
and for Grills and Longshore (1996)

Present Study	Grills and Longshore (1996)	Present Study	Grills and Longshore (1996)
Individualism Factor	Individualism Factor	Africentrism Factor	Africentrism Factor
3	3	2	2
5	5	4	4
6		7	7
			11
8	8	12	
10	10	13	13
11		14	
		15	15
		16	16

internal consistency with a new sample, and the factor structure was similar to that of the original study. Correlational analyses supported the convergent validity of the Africentrism Scale because scores on this measure were inversely related to scores on the CMS, a measure of an "anti"-Africentric worldview. Factor analysis revealed two factors: *General Africentrism* and *Individualism-Communalism*. Each had reliability coefficients approaching that of the total scale. With regard to demographic variables, age and education were both positively correlated with Africentrism. With the exception of ethnic group, however, there were no differences among groups from different geographical regions, between men and women, or among level of African identification. These findings are discussed in detail below.

PSYCHOMETRIC PROPERTIES OF THE AFRICENTRISM SCALE

In general, the reliability coefficients obtained in this study suggest that the scale is internally consistent. Test-retest reliability was not examined and should be completed in future research, as Grills and Longshore (1996) contended. Tests of convergent validity showed that the Africentrism Scale was inversely related to a measure of cultural misorientation. Taken together, these findings suggest that the Africentrism Scale can be used as a reliable research tool.

In terms of factor structure, the pattern of item loadings was similar (66% agreement on each factor) between studies. Three items were not congruent because they loaded on factors that were not retained in Grills and

TABLE 4
Africentrism Total Score by Demographic Group

		n	*Mean*	SD
Ethnic group	African	26	3.10	.308
	African American	105	3.10	.363
	Caribbean	33	2.90	.373
Gender	Women	105	3.01	.349
	Men	66	3.12	.368
Age	< 26 years old	87	2.99	.362
	> 26 years old	82	3.14	.336
African Identification	Strongly disagree	13	2.96	.418
	Disagree	3	2.84	.180
	Undecided	5	2.79	.540
	Agree	48	2.87	.237
	Strongly agree	102	3.18	.345
Education	< H.S.	10	2.99	.466
	H.S. graduate	26	2.93	.328
	Partial college	42	3.03	.372
	College graduate	42	3.11	.325
	Graduate/prof.	47	3.12	.362
Place of rearing	West Coast	9	3.17	.421
	Midwest	15	3.09	.377
	East Coast	88	3.04	.356
	South	17	3.10	.463
	Africa	22	3.09	.315
	Caribbean	20	2.99	.274
	Other	3	3.14	.355

NOTE: Although descriptive statistics are given for each variable level, statistical analyses were completed with dichotomized variables for *African identification* (agree or disagree), *education* (college degree or not), and *place of rearing* (United States or non-United States).

Longshore's (1996) two-factor solution. Because two factors were specified for extraction in the present study, those deleted items were forced to load on one of the two factors. Had two factors not been specified, the congruence between studies would have been even greater. Interestingly, Item 11 ("I have more faith in White professionals, like doctors and teachers, than in Black professionals") loaded on the Individualism-Communalism factor in the present study rather than on the General Africentrism factor, as in the original study. In the original study, this item barely reached criterion for loading on Factor 1 at .31, and it did not reach criterion for any other factor. Thus, the

divergence in loading pattern between the two studies may be a reflection of the item itself rather than of differences between samples.

Taken together, the present findings suggest that a similar factor structure can be reproduced with a different sample. Although the factors showed strong internal consistency, researchers will likely want to use all 15 items for the strongest possible assessment of Africentricity. The relatively small number of participants who identified as African and Caribbean precluded analyses investigating whether factor structure differed by ethnicity. Such research would be useful in determining validity among subgroups.

THE ROLE OF DEMOGRAPHIC VARIABLES

Consistent with other studies, older individuals in this sample were more Africentric. Research suggests that young people are susceptible to negative imagery (Averhart & Bigler, 1997) and that television images affect African American women's perceptions of attractiveness (Perkins, 1996). Thus, young adults may be at risk for internalizing negative messages from the dominant culture. In addition, being relatively young may result in having had less opportunity to be exposed to ideas and activities that would enhance an Africentric worldview. Because this is a cross-sectional study, however, it is not possible to discern whether Africentrism would increase as these individuals grow older or whether being born in a particular social epoch yields a certain level of Africentrism that will not change. For example, individuals in college today are living in a very different time than were college students in the 1960s.

As with age, education was positively related to Africentrism scores. This was also consistent with findings in the literature. Hyers (2001) contended that high socioeconomic status may free more time for individuals to explore racial identity. In that vein, it is possible that individuals with greater education have had more exposure to information and experiences that foster a stronger Africanity. Future research should investigate possible mediators of the relationship between education and Africentrism. These could include variables such as exposure to African cultural groups and activities.

It is important to consider that a positive relationship between Africentrism and education belies the true nature of Africanity. That is, the idea that people must obtain higher educational levels to develop a greater connection to an authentic African self is contradictory. Recall that the African personality has been described as one that is fundamentally spiritual in nature. This characteristic is antithetical to a notion of a "learned" African self. Perhaps, then, the values underlying the Africentrism Scale could be categorized as primarily politico-cognitive in nature.

It was surprising to find that most of the demographic variables did not relate to Africentrism scores. Given that individual experience (personality and family variables as well as environment) significantly shape beliefs and attitudes about the world, we would expect variables such as gender and level of African identification to relate to Africentrism. For variables such as place of rearing, it is possible that the broad scope of inquiry in this study was not sensitive enough to discern variability. For example, although some research has shown that individuals from the South display more negative racial identification, it may be that "being from the South" actually reflects differences in racial socialization, experiences with racism, or exposure to organized Black politics. In addition, for individuals who grew up in the Caribbean or Africa, specific experiences related to their place of rearing (e.g., attending colonial school systems or religious training) may have greater predictive value than the geographical location itself.

It was also surprising that a positive relationship was not found between level of identification with African ancestry and Africentrism. This may be because there was a small number of participants who did not identify as African descended. A falsely small correlation is obtained if the range of responses to one of the variables is restricted in the sample (Tabachnick & Fidell, 1996).

No differences were predicted among ethnic groups, but the disparity between Caribbeans and other groups just reached significance. Some have argued that in the Caribbean, race is not often seen as a deterrent to political or economic empowerment (Gopaul-McNicol, 1993). Thus, individuals from the Caribbean may score lower than African Americans because, for example, issues surrounding Black empowerment may not be as salient. There are, however, several historical examples of an Africentric orientation in the Caribbean, such as the Black consciousness espoused by Marcus Garvey and Rastafarians (Campbell, 1987). Further research should clarify any ethnic differences with a larger sample.

LIMITATIONS AND DIRECTIONS FOR FUTURE RESEARCH

Some limitations to the current study should be considered. First, self-report measures were the only means by which data were collected. It is true that there are no simple ways of assessing African-centered thought outside of self-report. Self-report introduces, however, a significant element of socially desirable responding. Azibo (1989b) contended that due to purposeful faking and social desirability, Africanity may not always be accurately assessed. Second, there was a relatively narrow range of Africentrism in this

sample. Thus, in this study, the lack of significant findings for some outcomes may reflect the narrow range of Africentrism scores.

Future research should refine the construct of Africentrism by examining how it plays out in populations other than the African American population. Much of the African-centered literature is based on individuals of African descent who grew up in the United States. As a result, theories based on traditional African cultural thought and behavior have yet to be articulated through empirical studies among continental Africans and those elsewhere in the Diaspora.

In addition to finer grained analyses of Africentrism, future research should also begin to investigate the relationship between Africentrism and health variables. Some research shows that cultural worldview is related to health behaviors. Thompson and Chambers (2000) found that African self-consciousness predicted health-promoting behaviors in African American college students. Airhihenbuwa, Kumanyika, TenHave, and Morssink (2000) found that cultural identity factors were related to lower fat diets and avoiding negative health behaviors such as drinking and smoking. Yet, data on how cultural worldview predicts health outcomes or mediates other relationships (e.g., between experienced racism and disease outcomes) are lacking. The Africentrism Scale is promising as a standardized means of assessment in this endeavor.

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