

**Love Styles Utilized by African-American Men as Predicted by Stages of Racial Identity
and Perceptions of African-American Women**

by

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Abstract

The purpose of this study was to explore the interactions among racial identity levels and perceptions of African-American women, and the possible effects of the levels and perceptions on love styles utilized by African-American men in interpersonal romantic relationships. The study included a sample of 239 African-American men. Participants completed three assessments: the Cross Racial Identity Scale (CRIS), the Perceptions of African-American Women Scale (PAAWS), and Love Styles: Short Form (LS: SF) assessment. First, correlational coefficients were generated in order to determine possible relationships among the assessments. Afterward, an exploratory multiple regression was performed for the six separate love styles in order to study the possible interaction effects of racial identity levels and endorsement of belief of certain African-American female images.

Results indicated that statistically significant relationships do exist among the variables presented, conveying that racial identity and endorsement of certain images of African-American women could impact love style. Additionally, the current study found that certain racial identity levels and images of African-American women could possibly increase or decrease the endorsement of particular love styles. Implications for these findings are discussed. Recommendations for the counseling profession related to African-American males are also considered.

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CHAPTER I. INTRODUCTION

Interpersonal relationships are an important part of one's life. Relationships can produce a range of experiences, from positive feelings of support to negative feelings of criticism, or even to feelings of chaos. A variety of feelings can be present in most important relationships, especially the romantic interpersonal connection. Cate, Levin, and Richmond (2002) identify several important factors related to premarital relationships, such as equity within the relationship, feelings of attachment, love, similarity in activities, and external factors—such as social support from family and friends. For African-American relationships, additional factors of importance in research inquiries include feelings about one's race, images of African-Americans, and how those feelings and images may impact interactions and relationships with potential romantic partners within the African-American race.

If a person is confronted with negative images of one's race, then such images may be internalized, and lead to negative self-assessments. Research indicates that positive feelings about one's race for African-Americans, on the one hand, can lead to such positive outcomes as overall psychological functioning (Carter, 1991), increased feelings of self-esteem and personal efficacy (Hughes & Demo, 1989), and enhanced self-actualization tendencies (Parham & Helms, 1985). Moreover, feelings about race can serve as a moderator for stereotype threat (Davis, Aronson, & Salinas, 2006). Unfortunately, research is lacking as to how feelings about race impact more personal and intimate dynamics for African-Americans, especially men.

Racial Identity

Racial identity has been a strong focus within the multicultural literature related to African-Americans. Essentially, racial identity is comprised of a developmental process for African-Americans, with a starting point of having a negative view of being Black to possessing a more celebratory perspective of one's race/ethnicity. Several theories by different researchers have been presented, but the thread that connects them is a basic movement of negative to positive perception of one's race. In the initial stage, a person is usually described as unaware of the impact race has on how others may view him or her, and the person may de-emphasize being someone of color. During the second phase, an event—either social or personal—occurs, which may cause a person to recognize that race does play a role in how others perceive him or her. The next phase involves immersion within the African-American culture, which is usually accompanied by a strong anti-White attitude. The final stage is a more internalized acceptance of one's race, and a hope to make things socially better for other African-Americans. At times, this stage may also be accompanied by an appreciation of other identities of the individual self and of others (e.g., religion, sexual orientation, etc.).

Stereotypes of African-Americans

Groups are often viewed by others via stereotypes. As defined by Reber (cited in McCreary & Wright, 1997), a stereotype is “a fixed and simple overgeneralization of something or someone that is not necessarily true or based on facts” (p. 26). These perceptions can be found for almost all groups especially those connected to race and gender, and can be both negative and positive. There are stereotypes that are associated with African-Americans in general, as well as Black women and men separately. For both Black women and men alike, there is a perception that African-Americans are not as intelligent as other races (Steele &

Aronson, 1995). Black women have historically been associated with three main images: asexual family-oriented Mammies, antagonistic Sapphires, and promiscuous Jezebels (West, 1995). African-American men are sometimes viewed negatively as unintelligent, lazy, or hostile, or more positively, such as athletic, rhythmic, and competent in the social/sexual arenas (Czopp & Monteith, 2006); they are often referred to as “studs” in regards to their sexual nature (Smith & Hattery, 2006).

Unfortunately, stereotypes are too much a part of daily life for some. There are many factors that contribute to the formation and perpetuation of such images. Various forms of media, such as television shows or music videos, can have an impact due to the fact that they reach a large number of people within a short time span. Research has indicated that associations can be learned very quickly, easily reinforced with the continuation of presentations, and often difficult to minimize (Amodio & Devine, 2006). These biased perceptions can be viewed as implicit, because they are automatic, and the individual is not aware that the stereotype is being activated. They can also have a strong impact on individuals within the group to which the stereotype pertains. This can be seen with the phenomenon of stereotype threat, which occurs when one fears that his or her behavior will confirm a stereotype; this in turn can have a negative impact on one’s conduct or performance (Steele & Aronson, 1995). Indeed, internalized racism may be the “most damaging psychological injury” (Speight, 2007, p. 130) that directly results from racism within the United States. The acceptance of these societal beliefs can result in a person feeling powerless and worthless when compared to other members of society (Williams & Williams-Morris, 2000).

Negative images of African-Americans are prevalent in the American culture. Often, these images can be harmful to an African-American person’s self-view as an individual and his

or her perception of the group as a whole, resulting in internalized racism. It has been argued that images of African-Americans seen in media sources have had a collective impact on how Black adolescents create their gender and sexual schemas, which often manifest as the sexual stereotypes of this group (Stokes, 2007; Ward, Hansborough, & Walker, 2005). Watts, Abdul-Adil, and Pratt (2002) feel that it is important for young Black men to utilize critical thinking when viewing images of their group within the media, which can in turn increase critical consciousness; thus, one may attain a better understanding of the social aspects of oppression, including the historical origin.

Stereotypes of African-American Women

Additionally, there are stereotypes specifically related to African-American women. The three main images associated with African-American women have been the Mammy, the Jezebel, and the Sapphire (West, 1995). The Mammy image is described as all-giving and selfless, whereas the Jezebel is seen as sexually insatiable and promiscuous. The Sapphire image is that of a woman who emasculates the man in her life on a daily basis. There has also been research related to the image of the “angry Black woman” and how others perceive and ultimately interact with African-American women (Walley-Jean, 2009). For example, a study conducted by Weitz and Gordon (1993) indicated that Anglo college students characterized Black women as “loud, talkative, aggressive, intelligent, straightforward, and argumentative” (p. 19).

Black members of society are often exposed to overt and covert racism throughout their lives—the tension that results can certainly have a trickle-down effect and impact the intimate interactions with a significant other (Bethea, 1995). The feelings Blacks have about themselves as African-Americans and others within their group have an influence of how they engage in

their romantic relationships (Bell, Bouie, & Baldwin, 1990; Kelly & Floyd, 2001; McCreary & Wright, 1997; Wyatt, 1999). More positive feelings about being African-American may be a possible barrier against this. For example, Elligan and Utsey (1999) noted that several African-American males within an African-centered support group reported that they gained more patience during conflictual interactions with others, and also had a stronger appreciation for their romantic partners and relationships. This conveys a possibility that racial identity can not only impact psychological functioning in general, but interpersonal relationships as well. Thus, taking prior research into account, it would seem that the perceptions and feelings a Black man has related to his race would have an impact on how he views women in general, including his own romantic partners.

Love Styles

Several theories have posited that love is a construct that has several factors. One of the more prominent conceptualization of love within the personal relationship research has been the theory of love styles, based on Lee's (1973) interviews of people from varied ages and backgrounds. Hendrick and Hendrick (1986) continued with this line of thinking, thus allowing for utilization of the idea of love styles within research. Based on research by both parties, there are six love styles: Eros, Storge, Pragma, Ludus, Mania, and Agape. Eros focuses on the emotional intensity of a relationship, where one is characterized as emotionally intimate and passionately expressive. The Storge love style is more slowly developed, building trust through friendship. Pragma focuses more on a partner's position within society, and looks for similar interests and background of a partner. Ludus love style treats love more like a game, and does not concentrate on building a commitment to another person. Mania involves intense emotional envelopment, and has excessive concern about the loss of one's partner, and is often associated

with feelings of dependency and jealousy. Agape love is described as selfless, where the person wishes for a spiritual and emotional connection with their partner.

Statement of the Problem

Why is it important to study African American relationships? Actually, several reasons combine to make this an important area of research today. There has been a significant decline in marriage rates for African-Americans over the last fifty years (King & Allen, 2007).

According to the 2000 census, African-Americans "...have lower rates of marriage and marital stability than all other ethnic groups" (U.S. Census Bureau, 2000). When compared to their Caucasian counterparts, 42.2% of Black males and 40.8% of Black females are not married compared to 27.5% and 21.2% respectively for Whites (U.S. Census Bureau). When *families* are defined as a "group of two or more people, one of whom is the householder, living together, who are related by birth, marriage, or adoption" (U.S. Census Bureau, 2000, p. 5-1), Caucasian families have an 81% chance of including a married couple compared to a 46.0% chance for African-American families. What, if any, impact might there be on children of African-American families, when close to half of America's Black children, 45.4 %, are being raised in single female-headed families, compared to 13.7% of White children (U.S. Census Bureau, 2000)?

Romantic interpersonal relationships include such related components as gender identity and gender roles/stereotypes. African-American relationships have additional stressors that also need to be accounted for when considering treatment options for couples, such as confrontations with discrimination, economic strain due to lack of resources, and power differentials between partners when the woman of the couple makes more money than the man (LaTaillade, 2006). As reported by Merton (cited in Majors & Billson, 1992), Black men historically have not had the

same access to educational and employment opportunities as Whites; nevertheless, they often use the same standards as their Caucasian counterparts in defining manhood (e.g. provider for family; head of household) without the same opportunities to achieve set goals (Dixon, 1998). According to the supplemental materials of the 2000 Census, the unemployment rate for young African-American men is over twice the rate for young White, Hispanic and Asian men; fewer African-American men between the ages of 16 and 29 are in the labor force compared to White, Hispanic and Asian men in the same age group (Kaiser, 2006). Furthermore, over 20% of young African-American men live in poverty compared to 18% of Hispanic, 12% of Asian, and 10% of White men (Kaiser).

Significance of the Study

Very little research is reported in the literature on African-American men and their intimate relationships (Crook, Thomas, & Cobia, 2009). Lewis and Kertzner (2003) indicated that there are five challenges to understanding African-American males within this context. First, counselors should remember that there are within-group differences in regards to sexuality for Black men. Also, there is a lack of focus on developmental stages; how an adolescent feels may change as he ages and his knowledge increases due to life experience. Additionally, the context of behaviors must be taken into consideration as opposed to looking at the behavior only. Furthermore, there should be more of a focus on what meaning is given to the action for the individual. Finally, it is noted that there is a lack of theory for Black male sexuality in general (Lewis & Kertzner). The present research is important due to the fact that it attempted to focus more on developmental aspects of Black male sexuality in regards to feelings about being African-American and how these feelings impact how men engage in their relationships with women.

The present study had three main purposes. One goal was to investigate the research regarding the impact that racial identities held by African-American men may have on romantic/sexual relationships with women. It was believed that the more positively one feels about one's race, both individually and as a group, the more positive and the more highly valued are the emotional aspect of intimate relationships with women. Another goal was to learn more about images of African-American women held by African-American men, and how these images may affect romantic relationships. The final goal was to help professionals increase their general knowledge base at a depth needed to work effectively with African-American males. Duncan (2003) reported that Black males often do not seek assistance from psychologists or others within the helping profession due to mistrust. When help is sought, African-American clients may terminate prematurely due to being unsatisfied with the process (Duncan).

There are three important things that Thorn and Sarata (1998) report that professionals can glean from research related to African-American men. One is that members of this group are subject to various forms of oppression within their environment. Also, the stress that results from oppression can increase the chance of psychological injury. Finally, Black males are not likely to seek professional help for these injuries (Thorn & Sarata). Additionally, when African-American men are the focus of a study, there is an element of crisis, where the behavior or attitudes are often perceived negatively (Laubscher, 2005). Many social problems, such as substance abuse, economic struggles/unemployment, and violence between Black males, are often the topics (Blake & Darling, 1994). While statistics can often inform professionals about the troubles that Black males face, there should also be focus on what is beneficial to this population. The current study focused on identifying possible assets that allow for the building

of resiliency within the African-American population, especially as it relates to forming and maintaining intimate relationships and building stronger families.

Research Question

The position of Blacks in American society can be seen as inferior to the majority race as evidenced by the stereotypes associated with African-Americans, examples including unintelligent (Steele & Aronson, 1995) and hypersexualized (Smith & Hattery, 2006; Ward, Hansborough, & Walker, 2005). When confronted with stereotypes within society, is it possible that African-Americans may internalize these labels, and exhibit behaviors based on the belief that are associated with their race in general (Speight, 2007). It has been shown that positive racial identity can be a protector against the internalization of these stereotypes in cognitive exercises (e.g. unintelligent) (Steele & Aronson, 1995), such as math or spelling tasks. If these perceptions are interfering within academic arenas, then another question that may come into focus is how these labels impact personal relationships. The question becomes especially important when reviewing statistics related to African-American families.

The primary research question that guided the current study was the following: Is there a relationship among Black men's views of their race (e.g. more positive or negative), the images they hold of African-American women, and their utilized love styles within romantic relationships?

CHAPTER II. REVIEW OF THE LITERATURE

The following is a synopsis of literature related to the current study. Prior research regarding racial identification, African-American romantic interpersonal relationships, images of African-American women, and love styles will be discussed.

Racial Identity

An internalization of stereotypes can impact feelings of self-worth. Individual members of groups can be aware of negative views of their group which can often lead to damaging beliefs about themselves. The following is a review of studies related to racial identity stages and how more internalized states can be a protective factor for African-Americans.

Carter (1991) researched racial identity attitudes in terms of their relationships to psychological functioning. Ninety-five participants (47 female, 48 male), all African-American undergraduate students, were asked to complete the *Racial Identity Attitude Scale* (RIAS; Cross, Parham, & Helms, 1991) as well as the *Bell Global Psychopathology Scale* (Schwab, Bell, Warheit, & Schwab, 1979). According to Cross, Parham, and Helms (1991), there are five purported statuses for racial identification for African-Americans. The first is the *preencounter* status, where essentially a person is unaware of the perceptions others may have regarding him or her as an African-American, and one's in-group is devalued. The *encounter* status is precipitated by an event regarding race that either directly or indirectly causes confusion because he or she is becoming aware of race being perceived negatively. The third status is *immersion-emersion*, where race becomes very important, almost romanticized, and the out-group becomes devalued. The fourth stage, *internalization*, allows for acceptance of one's group, as well

acceptance for another group. The final status, *internalization-commitment*, allows for the decision to be made to see the value for all groups. Results indicated that the preencounter status was positively correlated with feelings of anxiety, as was memory impairment, paranoid thoughts, hallucinations, alcohol concerns, and overall global psychological distress. However, it was also reported that the internalization stage was positively correlated with paranoid thoughts. This was explained by the possibility that while an appreciation of all races is a strength, one becomes more aware of the existence of racism within the environment which may lead to a healthy paranoia.

Parham and Helms (1985) hypothesized that self-actualization tendencies would be negatively associated with preencounter racial identity, and positively associated with the encounter, immersion, and internalization statuses. Affective states were also studied. The following was hypothesized: the preencounter status would be positively associated with feelings of inferiority; encounter status would be positively associated with anxiety/obsessiveness; immersion-emersion status would be positively associated with anger; internalization status would be positively associated with feelings of self-acceptance. African-American participants (n = 166, 65 male and 101 female), age 17 to 25, were asked to complete the *Personal Orientation Inventory* (POI; Shostrom, 1963), the *Racial Identity Attitude Scale* (RIAS; Parham, & Helms, 1981), and the *Symptom-90 Checklist* (SCL-90; Derogatis, Rickels, & Rock, 1976). For self-actualization, results indicated that higher preencounter (anti-Black) and immersion (pro-Black/anti-White) feelings positively correlated with the participant being less present oriented. However, encounter attitudes were positively correlated with present orientation. Also, encounter attitudes were positively related to feelings of inner directedness, or a reliance on self, whereas preencounter attitudes were positively correlated with more of a reliance on

others. As for affective states, the following was found: preencounter attitudes were positively correlated with feelings of inferiority, encounter attitudes were negatively correlated with anxiety, and immersion was positively correlated with anger. It was noted that preencounter attitudes were positively correlated with anxiety, even though no hypothesis had been formed related to this finding.

Rowley, Sellers, Chavous, and Smith (1998) conducted two studies regarding the relationship between racial identity and self-esteem for African-American college and high school students. The assessments used were certain subscales of the *Multidimensional Inventory of Black Identity* (MIBI; Sellers, Rowley, Chavous, Shelton, & Smith, 1997) and the *Rosenberg Self-Esteem Scale* (Rosenberg, 1979). The MIBI is based on the Multidimensional Model of Racial Identity, which identifies and assesses racial identity: identity salience (relevance of race to a person in a particular point in time), the ideology associated with the identity (beliefs, opinions, and attitudes toward the way a person feels their group should act), regard the person holds for the group (affective and evaluative judgment of the group), and the centrality of the identity (how one defines him or her self as it relates to race). Both studies addressed three questions:

1. Is racial centrality associated with self-esteem?
2. Is there an association between public and private regard and self-esteem?
3. Does racial centrality mediate or moderate the relationship between private and public racial regard and personal self-esteem?

The first study included 176 African-American undergraduate students. Subjects were asked to complete the *Rosenberg Self-Esteem Scale* and the Centrality subscale of the MIBI, which assesses the degree that race has in defining one's self, and both the Private and Public

regard subscales, which measures positive feeling toward Blacks as a group and perceptions that other races have of Blacks as a group, respectively. Results indicated that centrality of race was not associated with personal self-esteem, nor was public regard. However, private regard was positively associated with self-esteem. The second study used the same method with high school participants ($n = 72$) in order to determine if differing developmental stages would have an impact on the results. Although there were some slight differences, such as a significant difference relating to gender in regards to the Private Regard subscale (male mean = 5.00, female mean = 5.66), results from the first study were replicated.

The interaction between racial identity and stereotype threat has been investigated by Davis, Aronson, and Salinas (2006). Stereotype threat is described as “being at risk of confirming, as self-characteristic, a negative stereotype about one’s group” (Steele & Aronson, 1995, p. 797). This fear can lead to increased anxiety and reduced working memory in areas that hold significance for the individual (e.g. intellectual performance). Davis (2006) wanted to observe whether racial identity could moderate the possible effects of stereotype threat. All participants ($n = 120$ Black undergraduate students) were asked to complete the *Racial Identity Attitudes Scale – Revised* (RIAS; Helms & Parham, 1990) as well as the verbal section from a Graduate Record Examination (GRE) practice manual. The participants were randomly assigned to low, medium, and high stereotype threat situations. In the low threat situation, participants were told that the experimenter was interested in observing how students respond when confronted with a “challenging problem solving exercise” (p. 407). The medium threat situation occurred when the participants were told that the task of completing the GRE practice test was to test their verbal intelligence and ability. This was also true for the high threat situation, along with an addition of the *Multigroup Ethnic Identity Measure* (MEIM; Phinney, 1992). This

assessment, which includes items such as “I am not very clear about the role of ethnicity in my life”, was used to make race explicitly salient to the participants before starting the task. It was hypothesized that students who have an internalized racial identity will perform better than those with other statuses. It was also predicted that when threat is low or moderate, differences among the racial identity statuses will be more apparent. Ultimately, all participants focusing on the stereotype would experience threat, despite racial identity.

It is under more ambiguous circumstances that the effects of racial identification can be observed. These situations are more likely to be experienced by African-American students on campuses as opposed to situations created within stereotype threat studies. Results indicate that those in the high threat situations solved fewer test questions correctly than those in the low threat group. Within the low threat situation, those who could be classified as having internalized racial identity scored better than those with the other racial identities. This would lend confidence to the assumption that more internalized racial identity can serve as a protector against stereotype threat.

Research conducted by Cokley (2002) focused on the relationship between racial identity attitudes and internalized racialism. Participants (n = 153, 114 female, 38 male, 1 did not indicate gender) completed the *Cross Racial Identity Scale* (CRIS; Vandiver, et al., 2000) and the *Nadanolitization Scale* (NAD; Taylor & Grundy, 1996), which measures the extent to which Blacks identify with stereotypes. The CRIS scale consists of six subscales: Preencounter Assimilation, Preencounter Miseducation, Preencounter Self-Hatred, Immersion-Emersion Anti-White, Internalization Afrocentricity, and Internalization Multicultural Inclusive. It was hypothesized that preencounter and immersion-emersion identities would positively correlate with internalized racialism, and that internalized identities would have no relationship with

internalized racialism. Results indicated that miseducation and self-hatred attitudes were positively correlated to beliefs in the mental and genetic deficiencies. However, the hypothesis that internalized attitudes would yield no correlation with internalized racism was not supported. Results indicate that there was a positive correlation with natural abilities of Blacks, implying that those with internalized attitudes believe in the positive stereotypes associated with African-Americans (e.g. Blacks are better dancers than Whites).

The relationship between gender role conflict and racial identifications for African-American males was the focus of study for Wade (1996). It was hypothesized that the preencounter, encounter, and immersion-emersion identities would positively correlate with gender role conflict. The internalization identity would have no relationship or would be negatively correlated with gender role conflict. Participants (n = 95 African-American males) were asked to complete the *Gender Role Conflict Scale* (GCRS; O'Neil, Helms, Gable, David, & Wrightsman, 1986) as well as the *Black Racial Identity Attitudes Scale* (RIAS-B; Helms & Parham, 1990). The first three levels of racial identification were positively correlated with restrictive emotionality, indicating that those having these levels of racial identity are more uncomfortable with emotional self-disclosure. Immersion-emersion attitudes were positively correlated with gender role conflict as it related to becoming successful, having control over others, and struggling against others for personal attainment. There was no significant relationship found between the internalized identity and gender role conflict.

African-American Male/Female Romantic Relationships

Interactions between males and females of color are increasingly becoming a focus of study, especially in light of statistics that indicate that marriage rates are significantly lower than Caucasian counterparts (Aborampah, 1989). This section examines professional literature that

discusses the dynamics that may be a part of African-American relationships, as well as the external and internal forces that could be factors.

Willis (1990) detailed destructive elements with African-American relationships. He posits many negative problems within these relationships date back to the institution of slavery, and these elements have been inherited by each new generation. The following reasons were given as to why African-Americans should strive to attempt to comprehend and diminish certain negative components of their relationships: harmful interactions can negatively impact one's self-perception, thus decreasing self-esteem; these interactions also strengthen stereotypes that disallow the growth of honesty and trust between partners; finally, in order for families to grow and be healthy, couples need to have a strong foundation. One of the elements is *mistrust and lack of respect*. This has grown out of situations in slavery related to women being abused by their masters, and husbands not being able to defend them. Due to the feeling of being emasculated, men may have deflected this feeling onto women, resulting in the perception that women have had a part in their oppression. This may lead to a lack of openness within relationships today. Another element is *insecurity*, which is related to lack of economic opportunities for Black men to provide for their families. The notion that Black women have more financial prospects than their male counterparts can cause a rupture within the interpersonal relationship. The third element, *rage*, has been named as one of the results of discrimination and oppression Blacks face within society.

Often, couples have no process of getting rid of this anger other than using it against each other. The final harmful element described is *self-hatred* resulting from the internalization of negative perceptions of Blacks. Ultimately, when one has negative feelings about one's self, it is

often perceived within other members of the group. This can manifest itself within romantic interpersonal relationships.

Games that people play within African-American relationships were discussed in a manuscript written by Burgest and Goosby (1985). While the authors noted that these games are not linked solely to Black male/female interactions, the authors posit that due to racism, sexism, and oppression within society, these games may be more harmful to Black relationships when compared to the majority-race. These descriptions were placed into two categories: games of love and games of power. For games of love, the first description was “*If you love me you will...*” where love is viewed as a tool to be utilized in order to bargain for an advantage over the other person. Another love game is “*If it weren’t for you, I could...*” where the partner is deemed an obstacle preventing one from attaining goals. This may have the effect of changing the partner’s direction in order to accommodate the other person in the relationship. A third love game is “*Why don’t you make me happy?*” which conveys the myth that happiness is outside of one’s self. This may lead to one partner feeling responsible for the other’s happiness, and the other partner unwilling to engage in actions to bring about his or her own contentment. “*You are not the person I first met*” is a game employed when one partner feels that the person they are involved with is outgrowing him or her in some area of life. While people change within relationships, this game is usually used when there is fear of the relationship ending. “*I am unhappy and I want you to be unhappy*” describes a relationship where, much like the game of “*Why don’t you make me happy?*,” the responsibility is placed on the other person. When one sees that his or her partner is being fulfilled in areas of their life where he or she is not, it activates a fear of the partner leaving. This game is used to keep the partner within the relationship. The last love game described is “*If you don’t tell me you love me, you don’t love*

me.” This can create a situation where the actions and deeds that express love are ignored, thus creating a tumultuous interaction between the two partners. Games of power were also described within the work. *“I pay the cost to be the boss”* where the person who makes the most money is the one who makes the decisions for the couple/family. The danger in this game is the possible association between money and power/control. Often this game is used when the person who uses it has a faulty sense of self-worth and feels a lack of control in other areas of his or her life. Another power game is *“Don’t be here when I get back and don’t you be gon,”* which is present when a double-message is conveyed, thus making the partner unsure of how to proceed. This has a negative impact on the dynamics between the partners. Another game is *“I am dissatisfied, and don’t you try to change it.”* This often leads to a situation where a partner seeks to make the other person happy, but if successful the person will find another area of discontent. The final game described is *“Getting even”* where one partner feels wronged, and actively decides to commit the perceived action against the other person.

Cazenave (1983) researched the perceptions of 155 middle-class Black men in order to determine what key issues were perceived to be problem areas between Black men and women. The participants were given a survey and asked to respond with a rating along a 5-point Likert scale (Strongly Agree to Strongly Disagree). Overall, the majority of the participants did not accept the belief that women had too much control within their family; they were approximately split as to whether Black women had a hand in keeping Black men oppressed within society; they also rejected the notion that there is an expanding distrust between Black men and women; they also reported that Black women have more economic opportunities. They endorsed the following as major problems between Black men and women: lack of communication (66.7%),

lack of respect (16%), too much competition (5.6%), too many arguments (2.1%), sex outside of marriage (1.4%), and other responses that were placed in the “other” category (8.3%).

Allen and Olson (2001) developed a marital typology for African-American marriages. Participants, 415 African-American married couples, completed the inventory *ENRICH* (Evaluating & Nurturing Relationship Issues, Communication, Happiness; Fournier, Olson, & Ruckman, 1983), which is a self-report marital assessment that has ten scales: personality issues, communication, conflict resolution, financial management, leisure activities, sexual relationship, children and parenting, family and friends, equalitarian roles, and religious orientation. The level of *Positive Couple Agreement* (PCA), which is the percentage of agreement on the items in the ENRICH and indicates the couple’s consensus, was used in the analysis to determine types for couples. The five types identified were, from highest level of PCA to lowest, Vitalized, Harmonious, Traditional, Conflicted, and Devitalized. In terms of percents, the results indicated the following: Vitalized, 6.7%; Harmonious, 12%; Traditional, 14.9%; Conflicted, 26.7%; Devitalized, 39.5%. When compared to a study (Olson & Flowers, 1993) that used predominantly Caucasian couples (n = 6,508), the resulting percentages were not significantly different from the percentages for the African-American couples. Those that responded were described as “more educated and better employed” than those in the general population (p. 305–306). The non-significant results, when compared to Caucasian couples, could be explained by the fact that the participants have access to resources that may allow for fewer confrontations with discrimination that a person within a lower socio-economic status may face.

King and Allen (2007) conducted a survey in order to ascertain if there are certain characteristics that become salient when African-Americans think of an ideal marriage partner. Questionnaires were given to Black men and women living in western Pennsylvania and

northeastern Ohio. Those who participated were asked to respond to 12 statements regarding “personal, social, and economic” (p. 8) characteristics of a desired spouse (e.g., My ideal marriage partner is financially stable; My ideal marriage partner does not need me to build his or her self-esteem). The respondents were asked to rate these statements utilizing a Likert scale of 1 to 5 (1 = strongly disagree, 2 = disagree, 3 = undecided, 4 = agree, and 5 = strongly agree). The statements were used to evaluate the following eight characteristics/qualities of a wanted partner: (1) *social economic status*, (2) *race*, (3) *spirituality and religion*, (4) *reliability*, (5) *self-confidence*, (6) *priority given to sex in the relationship*, (7) *willingness to be affectionate*, and (8) *commitment to monogamy*. They were also asked two open-ended questions regarding the amount the partner would make, and the formal level of education the partner would have completed. Additionally, they were asked to list the three most important qualities the partner would have. Results indicated that the ideal partner would be “reliable, monogamous, affectionate, financially stable, African-American, confident, religious, and spiritual” (p. 11). The most listed characteristics given by participants were honest and caring. Ideal partners would have also completed a mean average of 15.1 years of formal education. Finally, both men and women would prefer spouses to make more money annually than they do. Due to the fact that the respondents were more educated and had a higher socio-economic status than most African-Americans, the authors felt the results were specific to the respondents and should not be generalized.

Taylor (1990) hypothesized that marital satisfaction would be negatively correlated with internalized racism. Participants were 96 African-American couples living in the inner-city areas of a large city in the Northeast. The *Marital Adjustment Test* (MAT; Locke & Wallace, 1959) was used to determine levels of global marital satisfaction. The *Nadanolitization Inventory*

(NAD; Taylor & Grundy, 1996) was used to measure levels of internalized racism. For husbands, results indicated that those with higher levels of internalized racism had less marital satisfaction. The same was found for wives in the study. It was also reported that socioeconomic status was a mediator for the relationship between internalized racism and marital satisfaction; ultimately, those within a lower SES had higher rates of internalized racism as well as lower rates of marital satisfaction.

The relationship between Afrocentricity, internalized stereotypes, dyadic trust, and adjustment within African-American marriages was the focus of a study performed by Kelly and Floyd (2001). Afrocentricity, also known as African self-consciousness, is compiled of the following components: the awareness of one's identity as Black and the heritage that accompanies that identity, recognition of "Black survival priorities" (p. 111), participation within the Black community, and the awareness of oppression within society. It was hypothesized that trust within the marriage would have a positive relationship with dyadic adjustment. Also, higher levels of internalized stereotypes would negatively correlate with levels of Afrocentricity, lower levels of trust, and dyadic adjustment. Participants (n = 73 couples) were asked to complete a 52-item stereotype scale adapted from a 10-item measure of *Black Group Perception* (Allen & Hatchett, 1986). Participants were asked to complete the survey for their thoughts regarding Blacks in general, and then for Black men and Black women separately. Fourteen other items were added by the authors regarding stereotypical behavior derived from reviewed research literature; most were positive images of Blacks to include a wide range of images for African-Americans. Participants also completed the *African Self-Consciousness Scale* (Baldwin & Bell, 1985), the Dependability subscale of the *Trust Scale* (Rempel, Holmes, & Zanna, 1985), and the *Dyadic Adjustment Scale* (DAS; Spanier, 1976). Results indicated that there was a

positive correlation between trust and dyadic adjustment. The authors were surprised to find that high levels of Afrocentricity are associated with negative feelings regarding the partner's dependability, thus leading to decreased relationship satisfaction. The researchers controlled for socioeconomic status, and the results were relatively the same for each subgroup. Several explanations were given for the results, one being that perhaps the sample used was within the racial identification status of immersion-emersion, which is associated with high anxiety, low self-regard, and low self-actualizing tendencies. These feelings may have caused a deflection onto the partners, thus allowing for the results of the study.

The future of African-American marriages and families was researched by Dickson (1993). In the 1990s, statistics revealed that Blacks had lower marriage rates, higher separation and divorce rates, and lower rates of second marriages than their White counterparts. In 1990, only 39% of Black women between the ages of 30 to 34 were married, compared to 65% of Black women in 1960. As for divorce rates, Black women had a 28.2% divorce rate compared to 13% for Whites. Several explanations were given as a cause for the differences in marriage rates, one being economic changes that have resulted in a larger Black underclass, and a Black middle-class that is unstable. Black women seem to have more educational and economic opportunities than their male counterparts. Women may not perceive men as possible marriage partners when they do not earn comparable wages. Another reason given is the unequal sex ratio for African-Americans. For example, although Black men make up 6% of the United States population, they comprise 50% of male prisoners. When there is a society in which men are in scarce supply, there is increased motivation for the women to become self-sufficient, which can lead to lower marriage rates.

Stereotypes of African-American Women

The following is a brief synopsis of various images of African-American women. Additionally, a review of recent studies related to the images will be discussed.

West (1995) identified three historical images of African-American women: the Mammy, the Sapphire, and the Jezebel. It was noted that throughout history, culture, and media, Black women have been portrayed as some combination of these three images: the maternal, selfless and family-oriented Mammy, the angry and emasculating Sapphire, or the seductive, sexually promiscuous Jezebel. If internalized, these images can be a factor in several arenas of a woman's life. The Mammy image is physically depicted as a bandanna-clad, obese, dark-skinned woman whose main role was that of servitude for others. She assumes the major household and caretaking duties. Should an African-American woman subscribe to the role this image portrays, she may decline to seek assistance from others when needed, thereby possibly increasing personal stress and depression. This can also be an influence of health-related issues, such as hypertension (Dunston, 1990). The Sapphire image has the primary role of demeaning Black men with verbal assaults, often in a very loud and disrespectful voice. Some African-American women may have full acceptance of this role due to perceiving it as a positive characteristic. This can become problematic when anger is utilized to prevent others from recognizing vulnerability that one may be feeling. This anger can also negatively impact relationships when it is directed at people who are not the cause of the anger. However, others may want to avoid displays of anger due to fear of endorsing this stereotype in front of others. Finally, the image of Jezebel is one that conveys a sexuality that is immoral and lacking control. If a Black woman views her sexuality as one of only a few positive attributes, it may become a major source of her esteem or a manipulation tool as opposed to something engaged in for

pleasure and attachment. Or, one could experience shame and guilt due to their sexual feelings, possibly resulting in performance anxiety, feelings of inadequacy, and/or sexual dysfunction. West (1995) posits that it is important for clinicians to be aware of these images in their work with African-American women in order to offer assistance as needed.

Thomas, Witherspoon, and Speight (2004) noted that African-American women have certain experiences unique to them due to the interactions of racism and sexism. These researchers created the *Stereotypic Roles for Black Women Scale* (SRBWS), and utilized it in their research. The subscales were related to the three images discussed in West (1995): the Mammy, the Sapphire, and the Jezebel. They also included the image of the Superwoman, described as being associated with the mantra of “Strong Black Woman.” The characteristics of this image include extreme multi-tasking, and embarrassment when asking for support or failing at a task. They had three research questions and corresponding hypotheses. First, is the SRBWS a valid and reliable tool for assessing stereotypes for African-American women? Also, what is the relationship between the four identified images and self-esteem? They hypothesized that the Mammy, the Sapphire, and the Jezebel would be negatively correlated with self-esteem, and the Superwoman image would be positively correlated with self-esteem. The third research question was “Does the images for Black women account for more variance in self-esteem than racial identity attitudes”? They hypothesized that the attitudes towards the images will have a similar or stronger relationship with self-esteem than racial identity attitudes. For their study, participants included 186 African-American women, ranging in age from 18 to 63, with a mean age of 27.9 (SD = 11.1). Participants completed three measures: the *Racial Identity Attitude Scale–B* (RIAS–B; Parham & Helms, 1981), the *Rosenberg Self-Esteem Scale* (RSE; Rosenberg, 1965), and the SRBWS. Analyses resulted in moderate internal consistency reliability

coefficients for each of the subscales: Mammy (.52), Sapphire (.70), Jezebel (.72), and Superwoman (.67). In regards to the second research question, analyses indicated that 19% of the variance in self-esteem scores may be attributed to Mammy and Sapphire scores. The Mammy and Sapphire subscales were indeed negatively correlated with self-esteem, thus partially confirming their hypothesis. Finally, in regards to the third research question, the stereotyped images accounted for 19% of the variance in self-esteem scores whereas racial identity accounted for 17% of the variance in self-esteem scores, a difference of 2%, which was significant.

Gillum (2007) was interested in determining whether or not or to what degree African-American men endorse stereotyped views of Black women. The author was interested in the Jezebel and the Matriarch images. According to West (1995), the Jezebel image is one of a woman who is sexually promiscuous, whereas the Matriarch is seen as emasculating to the men in her life. Both of these images can impact how people interact with African-American women when first interacting with them. Gillum posed two research questions related to these images: (1) To what extent do African-American men support the Jezebel stereotype of African American women?; (2) To what extent do African-American men support the Matriarch stereotype of African American women? (p. 354). Black men were approached by recruiters and asked to complete surveys in the following five Michigan locations: Flint, Detroit, Lansing, East Lansing, and Okemos. In all, 221 surveys were analyzed for the study. Participants completed the *Perceptions of African American Women Scale* (PAAW; Gillum, 2002), a 27-item questionnaire which has three subscales, nine statements within each subscale: the Matriarch subscale, the Jezebel subscale, as well as a Positive Perceptions subscale. Participants were asked to respond using a six-point Likert scale, ranked from Strongly Agree to Strongly

Disagree. Examples from the assessment include “African American women are too critical of their men” (Matriarch), “African American women are likely to sleep around” (Jezebel), and “African-American women deserve to be respected” (Positive Perceptions). As mentioned, the respondents were 221 heterosexual African-American men between the ages of 18 and 73, with a mean age of 33.

Results indicated that 4% endorsed only the Jezebel stereotype, 30% endorsed only the Matriarch stereotype, 33% of the sample endorsed both, and 25% endorse neither stereotype. Additionally, 94% of the sample also endorsed positive perceptions of Black women. Two significant relationships were noted by the author. First, men who reported that they had never had a relationship that lasted longer than three years endorsed the Jezebel image more so than those who had. Also, men who reported having no college education were more likely to believe the Jezebel stereotype more than men who had some college education. The researcher explained this by noting the possibility that the longer a man remains in a committed relationship, the more faith he has in his companion’s fidelity, thus decreasing the belief of sexual promiscuity. Also, in regards to the difference for education levels, the author concluded that the exposure to more African-American women within an academic setting allows for more interaction on an intellectual level as opposed to romantic interactions, thereby decreasing the possible objectification of women. It was also noted that the overall majority endorsed positive images of Black women, which implied that men in the sample had affirming interactions with Black women as well.

Love Styles

Hendrick and Hendrick (1989) noted that research on romantic love has increased greatly within the past twenty years possibly due to the great amount of interest placed on romantic

relationships. They have also created an instrument assessing for the following six love styles described hereafter: *Eros* is a passionate physical and emotional love based on aesthetic enjoyment; *Ludus* is a love that is played as a game or sport—a person exhibiting this love style may have multiple partners at once; *Storge* is an affectionate love that slowly develops from friendship and is based on similarity; *Pragma* is a love that is driven by the head, not the heart; *Mania* is an obsessive love where one may experience great emotional highs and lows and is characterized as being very possessive; *Agape* love is selfless and altruistic (Hendrick & Hendrick, 1989). Research on the instrument is reported below.

Davies (1995) researched correlates of love styles with personality factors, namely extraversion, neuroticism, and psychoticism. The following was hypothesized: extraversion would be positively associated with *Ludus* (game-playing love) and *Eros* (romantic, passionate love); neuroticism would be positively associated with *Mania* (possessive, dependent love); psychoticism would be negatively associated with *Agape* (all-giving, selfless love) and *Storge* (friendship love). Love styles were measured with the *Love Attitudes Scale* (Hendrick & Hendrick, 1986) and extraversion, neuroticism, and psychoticism were measured with the *Eysenck Personality Questionnaire* (Eysenck & Eysenck, 1975). Subjects were 38 male and 89 female undergraduates enrolled at a college in the United Kingdom. The mean age sample was 23.67 with a range from 18–46. Correlations indicated that extraversion was positively related to *Eros* and *Ludus*, as hypothesized. Extraverts emphasize the physical aspect of relationships, experience strong emotions without becoming demanding (as in *Mania*), and are self-confident in their relationships. Additionally, extraverts may be more prone to view love as a game or sport, and may be the person in control of their relationships, which is characteristic of the *Ludus* love style. Neuroticism had a positive relationship with *Mania*, as predicted. It was also

negatively associated with Pragma (logical, shopping-list). The Manic love style is characterized as demanding, obsessive, and possessive, and conveys a sense of fear of abandonment, which can also be said of neuroticism. The Pragmatic style is very much the opposite of this, being characterized as more logical, calm, and devoid of intense emotion and intimacy. Finally, psychoticism was found to be negatively related to Storge and Agape and positively correlated with Ludus, although not as strongly as extraversion. Researchers noted that those diagnosed with psychosis are described as being solitary, selfish, and uncaring; this is the opposite of the sharing with others, friendship-building aspects that are involved in Storge love style and the selfless, altruistic love of Agape.

White, Hendrick, and Hendrick (2004) studied associations between the personality variables of the five-factor model and relationship variables, including loves styles. Participants included 196 undergraduate students enrolled in psychology classes at a large public university in the United States. They were given the *NEO Personality Inventory-Revised* (NEO PI-R; Costa, McCrae, & Dye, 1991) and the *Love Attitudes Scale-Short Form* (LAS; Hendrick, Hendrick, & Dicke, 1998). The following is an overview of the hypotheses presented, and the findings as it related to each personality factor. Neuroticism was hypothesized to be positively correlated with Mania and Ludus (Ludus for males only) and negatively correlated with Storge. Results for Neuroticism indicated that it was positively associated with Mania for women only, negatively associated with Storge for males only, and positively with Ludus for males only. In regards to extraversion, the researchers believed it would be positively related to Eros and Agape. Results indicated that extraversion was positively associated with Eros, but not Agape.

Openness was hypothesized that it would correlate positively with Eros and Mania for males and negatively with Pragma for females. This hypothesis was not supported, but it was

found that openness was negatively correlated with Ludus and Pragma for males. The hypothesis for agreeableness was that it would be positively associated with Storge for both men and women and Eros and Agape for women only; also, it would negatively be associated with Ludus and Pragma for women only. Results indicated that agreeableness was found to be negatively correlated with Ludus and positively associated with Eros for males. Finally, conscientiousness would be positively correlated with Eros, Storge, and Agape love styles for women and negatively associated with Mania for males. Results indicated that conscientiousness was positively associated with Storge and Agape for men. In general, it was also positively associated with Eros, Storge, and Pragma, and negatively associated with Ludus.

Frey and Hojjat (1998) examined the relationship between love styles as defined by Hendricks and Hendricks (1986) and sexual styles as defined by Mosher (1980). Sexual styles can be conceptualized as a reflection of sexual scripts that individuals hold. They are often unconscious, but they guide how people behave and process information during sexual experiences. One of the sexual scripts is *role enactment*, where partners engage in dramatic sex that can be described as extremely erotic and passionate; the emphasis is more on variety and skill. The *sexual trance* script requires privacy and focuses more on self-pleasure within the sexual act. The *partner engagement* script requires more of a loving relationship. The mood is usually more romantic and focused on closeness, kissing, and other forms of strong affection.

Participants included 101 undergraduate students from Yale University. Participants completed the *Love Attitude Scale* (Hendrick & Hendrick, 1986) and *Sexual Path Preferences Inventory* (SPPI; Mosher, 1988). A part of their study was the hypothesis that Eros, Storge, Mania, and Agape would have a positive relationship with partner engagement, but Ludus would have a negative relationship with partner engagement and a positive relationship with role

enactment and sexual trance. Results indicated that the majority of the hypothesis could be supported. However, none of the love styles were correlated with role enactment or sexual trance for the entire sample. When the researchers controlled for gender, they found a few significant differences. Eros and Mania were negatively related with role enactment in males and positively related to role enactment for females. The researchers explained this gender difference by stating that perhaps either extreme passion or extreme neediness causes people to vacate their natural tendency according to evolutionary theory — role enactment for males and partner engagement for females.

Summary

The preceding review pertaining to racial identity, African-American relationships, images of African-American women, and love styles was information pertinent to the current study. The negative perceptions of this group may be internalized by African-Americans, possibly impacting actions towards self-actualization (Parham & Helms, 1985), academic performance (Steele & Aronson, 1995), and overall psychological functioning (Carter, 1991). Research has indicated how positive and negative feelings about being an African-American, and Blacks in general, has an influence on these areas. However, very limited research has been completed in an area that is far more personal: romantic or sexually intimate interpersonal relationships (Taylor, 1990).

Research related to African-American male and sexuality has focused on sexual activities with other men (Mays, Cochran, & Zamudio, 2004), high-risk sexual activity (Wright, 1993), and possible cultural influences on African-American males perceptions of high-risk behaviors (Thompson-Robinson, Weaver, Shegog, Richter, Usdan, & Saunders, 2007). Often, African-American relationships in research have been perceived from a pathological standpoint. Indeed,

it has been noted that research related to Black men in general is from a crisis perspective (Laubsher, 2005). One positive fact regarding this is it may bring about an awareness of activities that are damaging to a large percentage of the population, which may in turn increase services that could have great impact. However, it may also continue to place African-Americans in a negative light, dismissing more intimate connections within Black relationships. Perhaps, due to Blacks' historical journey in America, sexuality and intimacy for this group has become a taboo subject (West, 1993).

Lewis and Kertzner (2003) detailed certain challenges that are inherent within researching African-American males in intimate relationships. There seems to be an assumption of homogeneity among members of the group, as well as a lack of focusing on how intimacy develops as the individuals within the group mature over time. Assessing feelings regarding being Black as well as feelings/behaviors related to intimacy may begin to address these challenges. The current study is intended to contribute to the literature related to African-American male-female interactions, broadly, and specifically, how racial identification and perceptions of African-American women may impact love styles expressed within romantic interpersonal relationships.

CHAPTER III. RESEARCH METHODOLOGY

This chapter presents the research methodology and design that was utilized to study perceptions African-American men have about their race and how these views may impact their endorsements of stereotypes of African-American women as well as their love styles within romantic relationships. The overall procedure, data collection process, research questions, data analysis, participants, and instruments will be summarized.

Procedure

Upon receiving approval by the Institutional Review Board, the researcher contacted the regional directors and presidents of the following websites in numerous states via email for assistance in gathering participants: 100 Black Men of America (100blackmen.org), Black Graduate Student Associations (nbgsu.org), and Black Student Associations (nbsu.org). The contact persons were instructed to forward the request for participation email to current members of their organizations.

Potential participants were instructed in an email to access the information sheet and study instruments on QuestionPro.com by being directed to a link included in the email. The information sheet included information about the study, an explanation of the participant's role, as well as risks and benefits of participation. This page also informed participants that consent was indicated by completion and submission of the survey. Potential participants were told that submission of the survey was not linked to a specific email address; thus, results were anonymous and cannot be connected to an individual or his email address. Additionally, no

identifying information, such as name or e-mail contact, was requested from the participants. If the participant agreed to the terms in the information sheet, he was instructed to start the surveys.

Research Questions

1. Will racial identity be correlated with love styles utilized within romantic relationships?
2. Will racial identity be correlated with perceptions of African-American women?
3. Will perceptions of African-American women be correlated with love styles?
4. Are love styles predicted by interactions between racial identity and perceptions of African-American women?

Data Analysis

The method of analysis for this study was an exploratory method in order to determine significant interactions between racial identity and perceptions of African-American women and their impact on love styles endorsed by African-American men. Once the data was obtained, a correlation was performed among the variables in order to determine if there was indeed a relationship. If the relationship between the variables was significant, a multiple regression analysis was used to test if racial identity and perceptions of African-American images could predict love styles within romantic relationships. Thus, six separate regression analyses for each love style was determined utilizing racial identity with moderators of perceptions of African-American women. Finally, a regression model for each love style including only significant interactions was created.

Participants

The non-random sample consisted of 247 African-American men. However, eight response sets were removed due to participants identifying as gay. Thus, the ending sample

consisted of 239 self-identifying African-American heterosexual males. Of the 239, 64 (26.8%) identified themselves as single and not in a monogamous relationship, 35 (14.6%) reported they are single and in a monogamous relationship, 13 (5.4%) reported they are cohabitating with their partner, and 127 (53.1%) reported being married.

Participation in this study was voluntary. Demographics of the sample were evaluated by questions related to age, gender, ethnic background, sexual orientation, education level, annual pay, and current relationship status. Furthermore, participants were asked to complete the three assessments.

Instrumentation

Cross Racial Identity Scale (CRIS)

Racial identity was assessed via the Cross Racial Identity Scale (CRIS; Vandiver, et al., 2000). The CRIS is a 40-item assessment that utilizes a seven point Likert scale (1 = Strongly Disagree, 4 = Neutral, 7 = Strongly Agree) and measures stages of Black racial identities. The four stages are Preencounter, Encounter, Immersion-Emersion, and Internalization. The *Preencounter* stage is when a person de-emphasizes his or her “Blackness” and is associated with three identities: Assimilation, where race is not salient for the person, Miseducation, where one has internalized negative stereotypes regarding African-Americans, and Self-hatred, where one has feelings of strong dislike for one’s self as an African-American. The *Encounter* stage begins when an event, either personal or societal, takes place that makes race salient for someone, and that person begins to reexamine his or her reference group orientation; this stage has no identity attached to it. The next stage is *Immersion-Emersion*, where one has a complete shift in viewing the self as Black, and he or she begins to have a negative view of the dominant culture. This stage has one separate identity: Anti-White, where one rejects every person and

every cultural dimension of Caucasians. The *Internalization* stage begins when one accepts his or her Blackness as a positive characteristic, and has two separate identities. The identities are Afrocentricity, where one focuses on empowering the Black community, and Multiculturalist Inclusive, where one accepts their Blackness as well as another cultural aspect of self (e.g., gender, sexual orientation).

Subscales contain equal numbers of items (five) and no items are reverse-scored. Scores are derived by having respondents respond on a Likert scale of 1 (Strongly Disagree) to 7 (Strongly Agree), and then dividing the sum of the five item scores by five to obtain subscale scores ranging from 1 to 7. Higher scores reflect stronger endorsements of the attitudes that are named by the subscales.

Perceptions of African American Women Scale (PAAW)

The Perceptions of African American Women Scale (PAAW; Gillum, 2000) will be used to assess the endorsement of stereotypes for African-American women. The survey is a 27-item scale that contains three subscales: the Matriarch subscale, the Jezebel subscale, and the Positive Perceptions subscale. The Matriarch is defined as unfeminine, extremely aggressive, and one who attempts to make Black men feel powerless. The Jezebel is defined as sexually aggressive, promiscuous, and one who is aroused easily. The Positive Perception scale was included due to the belief by Gillum that many Black men hold affirming beliefs about Black women; thus, participants were not forced to only engage in answering survey items only for negative assessments (Gillum, 2002). Each subscale has nine items, and participants are to utilize a Likert scale of 1 to 6, ranging from Strongly Agree to Strongly Disagree. Scale scores are then reversed coded (from 1 = Strongly Disagree to 6 = Strongly Agree). Thus, a mean score greater

than 3 (Slightly Disagree) indicates at least some agreement with the stereotypic image (Gillum, 2002).

Love Attitude Scale: Short Form (LAS–SF)

Attitudes towards love were assessed using the short version of the Love Attitude Scale created by Hendrick and Hendrick (1986), based on Lee's (1973) colors of love model. Lee identified six types of love styles: Eros, Storge, Pragma, Ludus, Mania, and Agape. *Eros* is described as a passionate, romantic approach to relationships, where someone desires an emotionally intimate as well as physically passionate interaction with their partner. *Storge* is a companionate, friendship approach to love, which is usually slow to build, and trust is an important factor. *Pragma* is a practical, logical, and shopping-list approach to a partner and a love relationship; the characteristics that the partners have in common and how well they would be suited is paramount. *Ludus* is a game-playing approach to love; the person with this love style would possibly have many partners and would be unwilling to make a commitment to just one. *Mania* is characterized as dependent, possessive, and an obsessive approach to relationships; many times, a person would feel insecure in the relationship and jealous of their partner. *Agape* is an altruistic, selfless, and all-giving approach to partners and relationships; the person with this love style would want a relationship that contained a spiritual and intimate connection to his or her partner, and would be willing to make compromises for the other person. The LAS–Short Form has 24 items that require the respondent to indicate how much they agree or disagree with the statement on a five-point Likert scale. Participants receive six subscale scores, based on the mean score for a particular subscale.

Summary

Participants were contacted through various websites whose target audience members are African-Americans. They were asked to complete a demographic questionnaire, the Cross Racial Identity Scale, the Perception of African-American Women Scale, as well as the Love Attitude Scale–Short Form. Correlations were determined for the variables presented. If significant, a multiple regression was performed to analyze the subsequent data in order to address the research questions posed for this study.

CHAPTER IV. RESULTS

This chapter includes the results of the data analysis. A brief description of the participants, statistical procedures, and the results of the data analysis are presented and discussed.

Participants

The sample included 245 African-American males from across the United States. The majority of the sample identified as heterosexual (97.07%) and the sample also included a small percent of men who identified as gay or bisexual (2.93%). Due to the focus of the study, these responses were removed. Thus, the final sample included 239 African-American men. Demographically, the ages ranged from 19 to 76, with a mean age of 38.7 years. In regards to relationship status, 28.87% reported they were single and not in a relationship, 14.64% reported that they were single, but in a monogamous relationship, 5.02% reported they were cohabitating with their romantic partner, and 51.46% reported they were married. The majority of respondents had an income over \$51,000 (56.07%). Table 1 reports demographic information requested.

Table 1

Demographic Information

Relationship Status	Level of Education	Income
Single, Not in Relationship	Business or Trade School	< \$10,000
28.87%	0%	9.62%
Single, in Monogamous Relationship	Associate, 2-year degree	\$11,000–20,000
14.64%	4.6%	3.77%
Cohabiting w/Romantic Partner	Bachelor’s	\$21,000–30,000
5.02%	71.72%	7.11%
Married	Graduate School	\$31,000–40,000
51.46%	15.90%	10.46%
	Not a Student	\$41,000–50,000
	7.78%	12.97
		> \$51,000
		56.07%

N = 239

Reliabilities

Cross Racial Identity Scale

A study conducted by Vandiver, Cross, Worrell, and Fhagen-Smith (2002) reported the Cronbach’s alpha for the identities within the CRIS were as follows: .85 for Assimilation, .78 for Miseducation, .89 for Self-Hatred, .89 Anti-White, .83 for Afrocentricity, and .82 for

Multiculturalist Inclusive. Table 2 compares the reliabilities of the results from this study with those reported by Vandiver, et al. (2002).

Table 2

Reliability Analyses for CRIS

	Cronbachs' Alpha Vandiver, et al. (2002)	Cronbach's Alpha for Current Study	Mean	Standard Deviation
Assimilation	.85	.84	3.67	1.96
Miseducation	.78	.80	3.41	1.78
Self-Hatred	.89	.83	1.72	1.27
Immersion/Emersion	.89	.67	1.48	0.94
Afrocentricity	.83	.79	3.05	1.51
Multiculturalist- Inclusive	.82	.76	5.55	1.41

The authors tested the convergent validity of the CRIS by examining the relationship between subscales of the Multidimensional Inventory of Black Identity (Sellers, et al., 1998) and the CRIS using bivariate and canonical correlations. The MIBI is a measure of Black racial identity, and several of the assessments subscales measure related content of the CRIS. The following is a list of the subscales on the MIBI, and a brief description: Assimilation (person focuses on the similarities between African Americans and the rest of American society), Centrality (degree to which race is a core part of one's self-concept), Humanist (emphasizes the similarities of all humans), Nationalist (emphasizes the uniqueness of being of African descent),

Oppressed Minority (focuses on the similarities between African-Americans and other oppressed groups), Private Regard (positive or negative feelings one has about their group), and Public Regard (perception of how negatively or positively others see the group of African-Americans). For the bivariate correlations, only correlations of $|\geq .30|$ and higher were interpreted. Assimilation on the CRIS was positively associated to Assimilation and Humanist on the MIBI, and negatively associated to Centrality and Nationalist (Vandiver, et al., 2002).

Perceptions of African-American Women Scale (PAAWS)

In a pilot study conducted by Gillum (2002), reliability co-efficients resulted in an alpha of .85 for the Matriarch subscale, .83 for the Jezebel subscale, and .87 for the Positive Perceptions subscale (Gillum, 2002). Table 3 compares the reliabilities of the results from this study with those reported by Gillum (2002). There is no research regarding the validity of this assessment.

Table 3

Reliability Analyses for PAAWS

	Cronbach’s Alpha for Gillum (2002)	Cronbach’s Alpha for Current Study	Mean	Standard Deviation
Positive Perceptions	.87	.79	2.18	0.98
Matriarch	.85	.92	3.69	1.28
Jezebel	.83	.87	4.43	1.15

Love Styles–Short Form

According to Hendrick, Hendrick, and Dicke (1998), the Cronbach’s alphas for the six components of the LAS–SF are the following: .77 for Eros, .72 for Ludus, .86 for Storge, .80 for Pragma, .76 for Mania, and .85 for Agape. Table 4 compares the reliabilities of the results from this study with those reported by Hendrick, et al. (1998).

Table 4

Reliability Analyses for LS–SF

	Cronbach’s Alpha for Hendrick, et al. (1998)	Cronbach’s Alpha for Current Study	Mean	Standard Deviation
Eros	.77	.83	2.06	1.09
Ludus	.72	.66	3.64	1.28
Storge	.86	.86	2.29	1.24
Pragma	.80	.79	2.71	1.34
Mania	.76	.73	3.54	1.26
Agape	.85	.81	2.13	1.05

In regards to validity, Davis and Latty-Mann (1987) examined the utility of the Love Styles assessment by comparing it to the six features of relationship quality which includes the following: Viability, Intimacy, Care, Passion, Satisfaction, and Conflict/Ambivalence. Results indicated that Ludus was negatively related to relationship qualities, whereas Eros and Agape were positively related. Additionally, Mania was positively related to Passion. However, Pragma and Storge were not related to any of the six features. When comparing the individual scores of the couples in the sample, it was found that discrepancies of Agape scores were related to lower Intimacy and Viability for women and Care for men. Eros differences were related to

less relationship satisfaction for women, while Ludus differences indicated less relationship satisfaction for men. The researchers reported that their findings increased confidence of the validity of the Love Styles assessment (Davie & Latty-Mann, 1987). Listed below are the research questions posed for the study as well as subsequent tables with correlations listed.

Research Questions

RQ1. Will racial identity be correlated with love styles utilized within romantic relationships?

Table 5

Pearson Correlation Coefficients for CRIS and Love Scales

	Eros	Ludus	Storge	Pragma	Mania	Agape
Assimilation	-0.026	0.00	-0.213**	0.033	-0.074	-0.160*
Miseducation	-0.009	-0.104	0.002	-0.213**	-0.287**	-0.028
Self-Hatred	0.049	-0.087	-0.028	-0.193**	-0.243**	0.142*
Immersion-Emersion	0.044	-0.248**	0.061	-0.187**	-0.138*	0.061
Afrocentricity	-0.032	-0.074	0.034	-0.185**	-0.137*	0.035
Multicultural-Inclusive	-0.089	0.142	-0.092	-0.023	0.056	-0.156*

N = 239; * p < .05; ** p < .01

Due to the scores of the Likert scales for the LS-SF and the CRIS, a positive relationship was conveyed numerically via an inverse correlation. Thus, the following is a brief synopsis regarding the endorsement of the content of the subscale. Eros was not significantly correlated with any level of the CRIS. Ludus was found to be significantly positively correlated with

Immersion-Emersion. Storge was significantly positively correlated with Assimilation. Pragma was significantly positively correlated with Miseducation, Self-Hatred, Immersion-Emmersion, and Afrocentricity. Mania was positively correlated with Miseducation, Self-Hatred, Immersion-Emmersion, and Afrocentricity. Agape was significantly positively correlated with Assimilation, and Multicultural-Inclusive, and significantly negatively correlated with Self-Hatred.

RQ2. Will racial identity be correlated with perceptions of African-American women?

Table 6

Pearson Correlation Coefficients for CRIS and PAAWS

	Positive Perceptions	Matriarch	Jezebel
Assimilation	0.055	-0.118	0.014
Miseducation	-0.260**	0.327**	0.424**
Self-Hatred	-0.259**	0.300**	0.241**
Immersion/Emmersion	-0.145*	0.187**	0.113
Afrocentricity	-0.027	0.089	0.143*
Multicultural-Inclusive	0.166*	-0.116	-0.081

N = 239; * p < .05; ** p < .01

Due to the scores of the Likert scales for the PAAWS and the CRIS, a positive relationship was conveyed numerically via a positive correlation. Thus, the following is written regarding the endorsement of the content of the subscale. Positive perceptions of African-American women had a significant negative relationship with Miseducation, Self-Hatred, and

Immersion/Emersion, and a significant positive relationship with Multicultural Inclusive. The Matriarch image had a significant positive relationship with Miseducation, Self-Hatred, and Immersion/Emersion. The Jezebel image had a significant positive relationship with Miseducation, Self-Hatred, and Afrocentricity.

RQ3. Will perceptions of African-American women be correlated with love styles?

Table 7

Pearson Correlation Coefficients for PAAWS and Love Styles

	Eros	Ludus	Storge	Pragma	Mania	Agape
Positive Perceptions	-0.148*	0.097	-0.084	0.142*	0.212**	-0.157*
Matriarch	0.163*	-0.174**	0.114	-0.257**	-0.377**	0.222**
Jezebel	0.145*	-0.194**	0.154*	-0.197**	-0.345**	0.109

N = 239; * p < .05; ** p < .01

Due to the scores of the Likert scales for the PAAWS and the LS-SF, a positive relationship was conveyed numerically via an inverse correlation. Thus, the following is written regarding the endorsement of the content of the subscale. Eros was significantly positively correlated with Positive Perceptions and significantly negatively correlated with the images of the Matriarch and the Jezebel. Ludus was significantly positively correlated with the images of the Matriarch and the Jezebel. Storge was significantly negatively correlated with the image of the Jezebel. Pragma was significantly negatively correlated with Positive Perceptions and significantly positively correlated with the images of the Matriarch and the Jezebel. Mania was significantly negatively correlated with Positive Perceptions and significantly positively

correlated with the images of the Matriarch and the Jezebel. Agape was significantly positively correlated with Positive Perceptions, and significantly negatively correlated with the image of the Matriarch.

RQ4. Are love styles predicted by interactions between racial identity and perceptions of African-American women?

After the correlational analyses were completed, multiple regression analyses were performed for each love style. A graph was created for the interactions that were significant. Below are the tables for the interactions for the love styles and the subsequent graph for the statistically significant findings. A brief discussion of the results for each love style is included. Due to the reverse order of the subscales for the assessments, the discussion is in reference to the endorsement of the subscales only.

Table 8

Multiple Regression for Eros

Scale	Beta (β)	Standard Error	<i>t</i>
Intercept	7.134	1.797	3.97
CRIS			
Assimilation	-0.001	0.008	-0.17
Miseducation	-0.054	0.031	-1.74 ⁺
Self-Hatred	-0.288	0.159	-1.82 ⁺
Immersion-Emersion	0.006	0.021	0.30
Afrocentricity	-0.009	0.011	-0.77
Multicultural-Inclusive	-0.068	0.037	-1.81 ⁺
PAAWS			
Positive Perceptions	-0.501	0.245	-2.05*
Matriarch	-0.403	0.323	-1.25
Jezebel	-0.306	0.230	-1.33
Interaction			
Miseducation_Jezebel	0.015	0.011	1.32
Self-Hatred_Positive Perceptions	0.053	0.025	2.09*
Self-Hatred_Jezebel	0.019	0.019	1.00
Multicultural Inclusive_Matriarch	0.018	0.011	1.58

⁺p < .10; *p < .05; **p < .01

Results of the regression indicated that the two predictors CRIS and PAAWS explained 8% of the variance ($R^2 = .08$, $F(13,225) = 1.59$, $p = .09$) for the love style Eros. One of the interactions of the subscales was statistically significant: Self-Hatred by Positive Perceptions. Results indicate that the more Self-Hatred a man has and the more Positive Perceptions of African-American women he observes, the fewer Eros characteristics he will utilize. The opposite is also true: the less Self-Hatred one has and more negative views of African-American women will lead to more utilization of Eros.

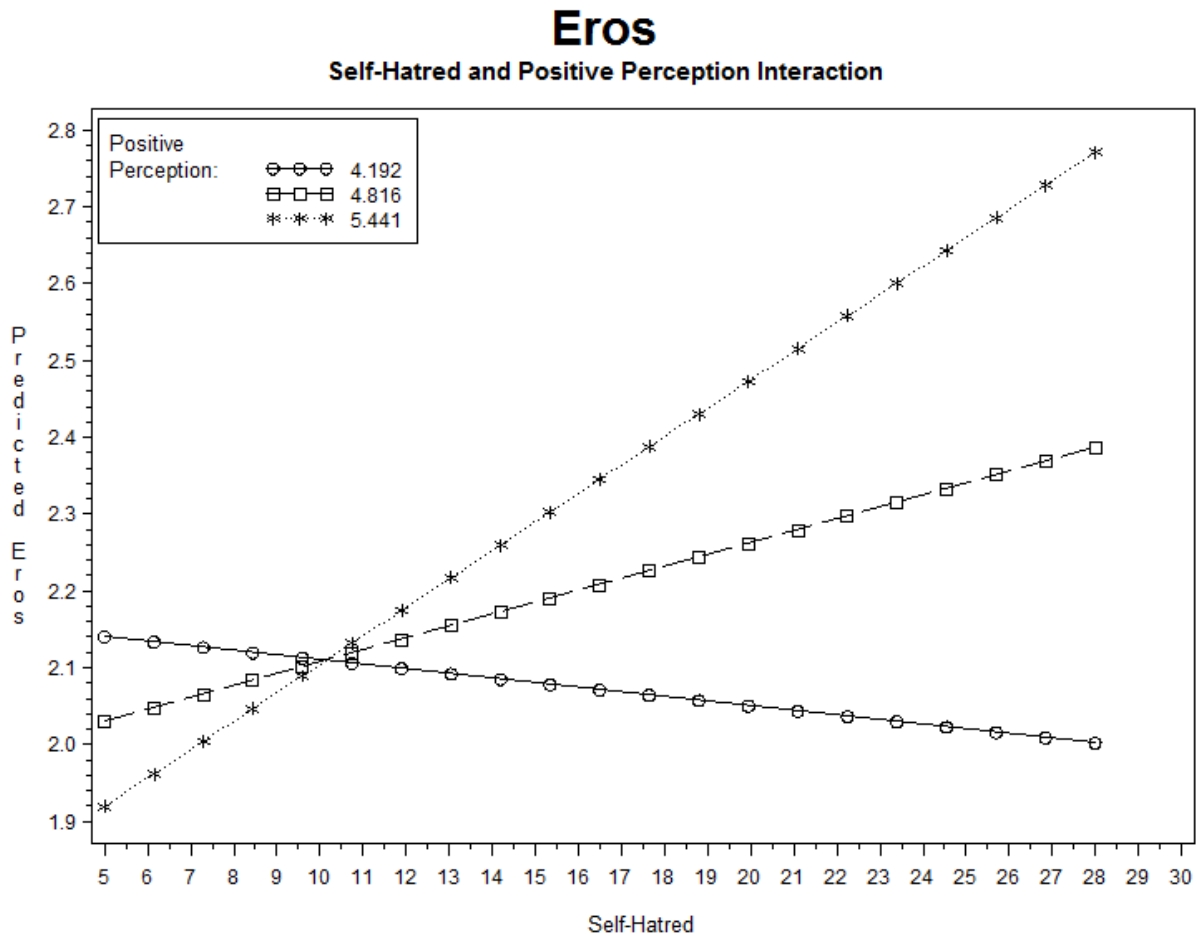


Figure 1: Interaction of Self-Hatred and Positive Perceptions for Eros

Table 9

Multiple Regression for Ludus

Scale	Beta (β)	Standard Error	<i>t</i>
Intercept	0.725	2.015	0.36
CRIS			
Assimilation	-0.007	0.008	-0.88
Miseducation	0.226	0.111	2.03*
Self-Hatred	0.009	0.013	0.68
Immersion-Emersion	-0.174	-2.68	0.0649**
Afrocentricity	0.076	0.037	2.09 **
Multicultural-Inclusive	0.020	0.011	1.77 ⁺
PAAWS			
Positive Perceptions	0.450	0.309	1.46
Matriarch	-0.506	0.212	-2.39*
Jezebel	1.015	0.313	3.24**
Interaction			
Miseducation_Positive Perceptions	-0.034	0.017	-2.03*
Miseducation_Jezebel	-0.02391	0.017	1.49
Immersion/Emersion_Matriarch	0.025	0.019	1.00
Afrocentricity_Jezebel	-0.051	0.017	-3.02**
Afrocentricity_Matriarch	0.016	0.013	1.29

⁺p < .10; *p < .05; **p < .01

Results of the regression indicated that the two predictors CRIS and PAAWS explained 19% of the variance ($R^2 = .19$, $F(14, 224) = 3.1$, $p = .09$) for the love style Ludus. Results indicated that there were statistically significant interactions between subscales of the CRIS and PAAWS. The interaction of Miseducation by Positive Perceptions was statistically significant, indicating that more endorsement of Miseducation and Positive Perceptions elicit more of the Ludus love style. The opposite is true: the less endorsement of Miseducation along with more negative views of Black women will increase the pattern of the Ludus love style. The other significant interaction was Afrocentricity with Jezebel, indicating that the more Afrocentric one is and the more a man sees women as a Jezebel, the more he will engage in the behaviors associated with the Ludus love style. Additionally, the less Afrocentric one is and the less they see women as Jezebels, then the less likely they are to engage in the Ludus love style.

Ludus

Miseducation and Positive Perception Interaction

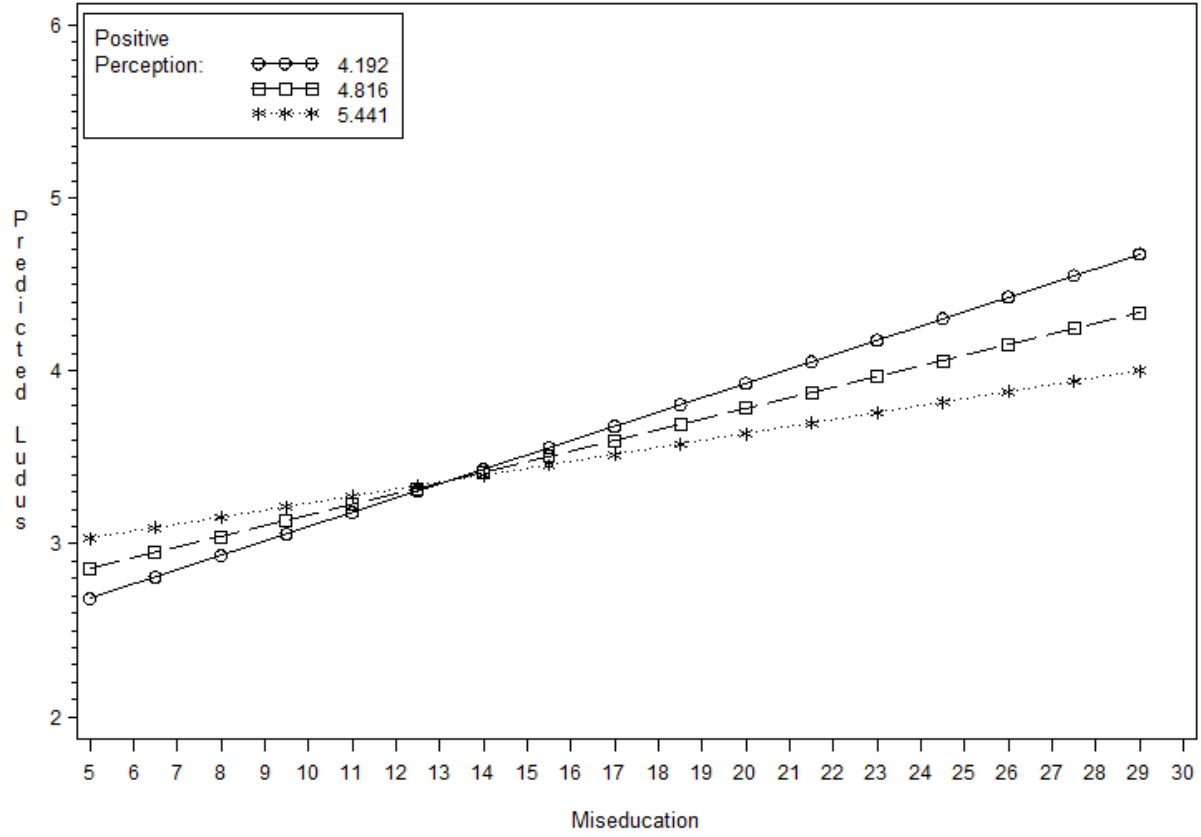


Figure 2. Interaction of Miseducation and Positive Perceptions for Ludus

Ludus

Afrocentricity and Jezebel Interaction

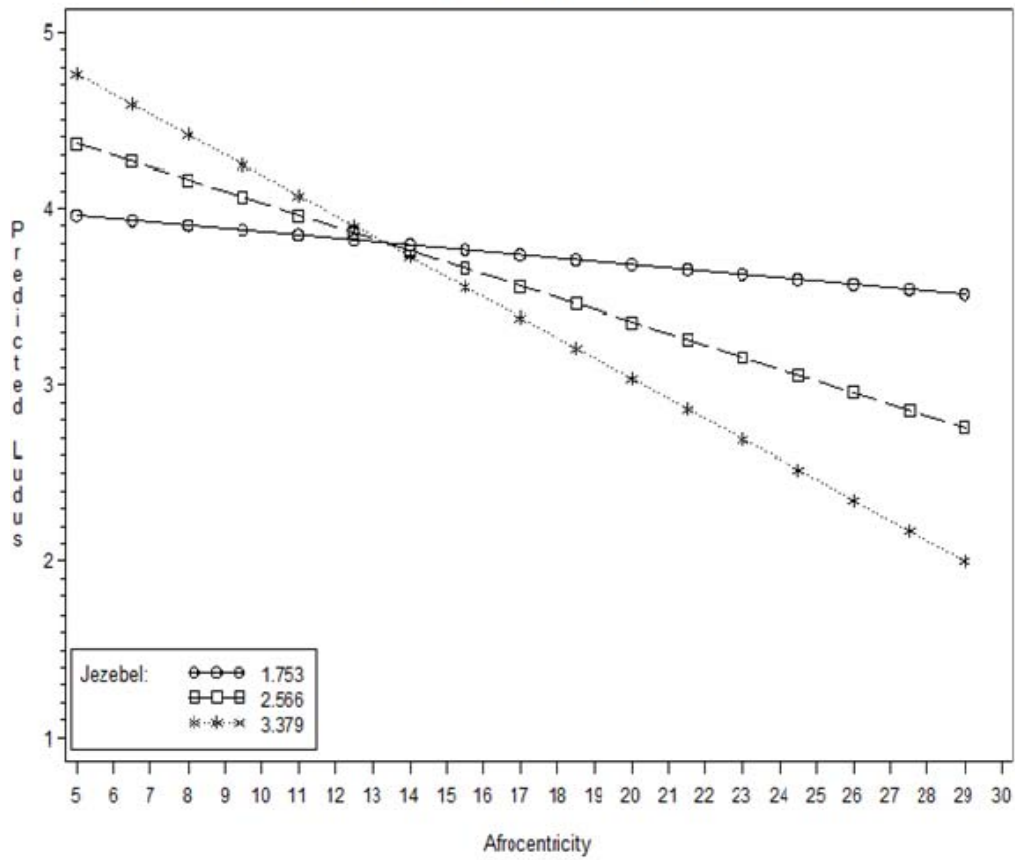


Figure3. Interaction of Afrocentricity and Jezebel for Ludus

Table 10

Multiple Regression for Storge

Scale	Beta (β)	Standard Error	<i>t</i>
Intercept	8.309	2.896	2.87*
CRIS			
Assimilation	0.062	0.071	0.86
Miseducation	-0.346	0.128	-2.71**
Self-Hatred	-0.015	0.015	-1.00
Immersion-Emersion	0.013	0.023	0.56
Afrocentricity	-0.011	0.012	-0.86
Multicultural-Inclusive	-0.079	0.042	-1.86 ⁺
PAAWS			
Positive Perceptions	-0.436	0.444	-0.98
Matriarch	0.617	-0.364	-1.69 ⁺
Jezebel	-0.277	0.298	-0.93
Interaction			
Assimilation_Positive Perceptions	-0.019	0.014	-1.31
Miseducation_Positive Perceptions	0.051	0.020	1.49**
Miseducation_Jezebel	0.036	0.015	2.32**
Multicultural Inclusive_Matriarch	0.021	0.012	1.65

Note: ⁺ p<.10; * p<.05; **p <.01

Results of the regression indicated that the two predictors CRIS and PAAWS explained 13% of the variance ($R^2 = .13$, $F(13, 225) = 2.55$, $p = .09$) for the love style Storge. Two of the interactions of the subscales were statistically significant: Miseducation by Positive Perceptions, and Miseducation by Jezebel. Essentially, the more one endorses Miseducation and has more Positive Perceptions of African-American women, then the less likely he will utilize the Storge love style. The opposite is also true: decreased endorsement of Miseducation and more negative views of women will result in more Storge behaviors. Additionally, more endorsement of Miseducation along with the perception of African-American women as a Jezebel indicates that one will engage in fewer Storge behaviors. The opposite is also true: the less Miseducation a man endorses and the less he sees women as the Jezebel image, then the more he will engage in Storge love style behaviors.

Storge

Miseducation and Positive Perception Interaction

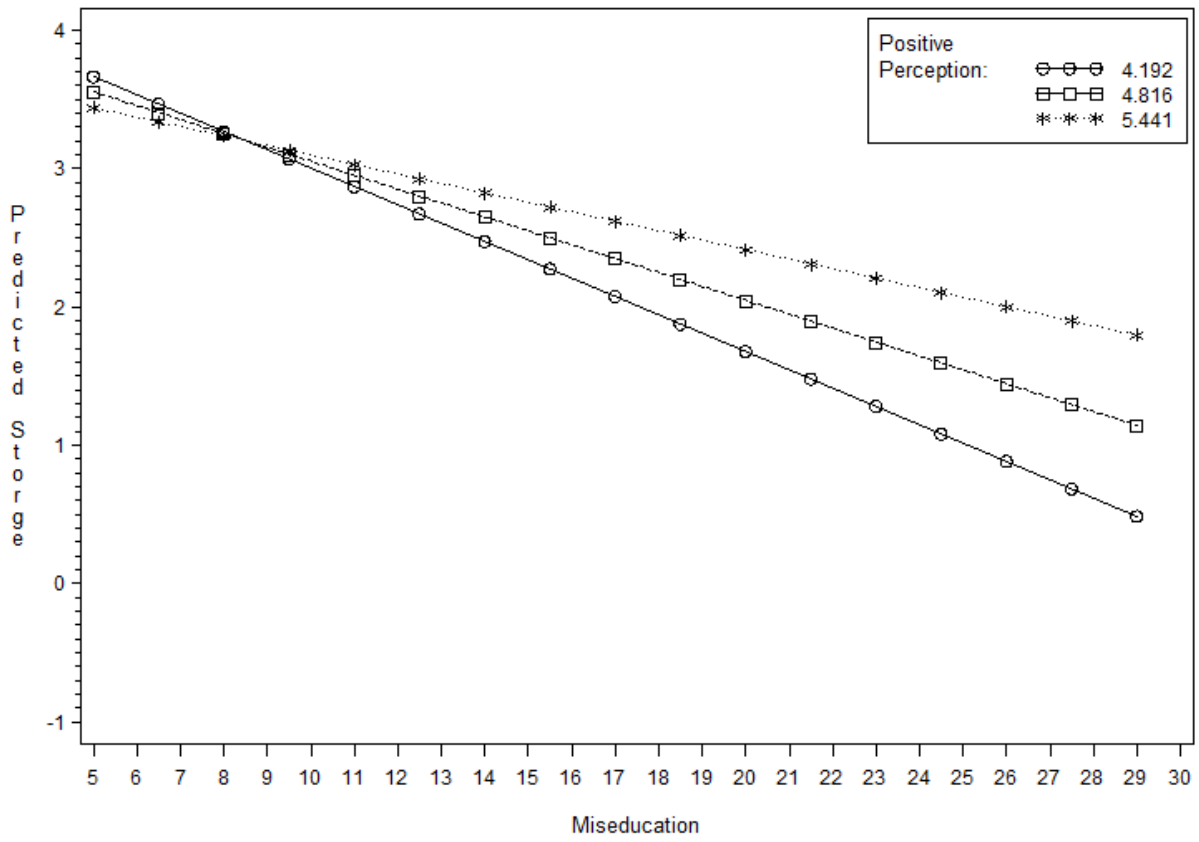


Figure 4. Interaction of Miseducation and Positive Perceptions for Storge

Storge

Miseducation and Jezebel Interaction

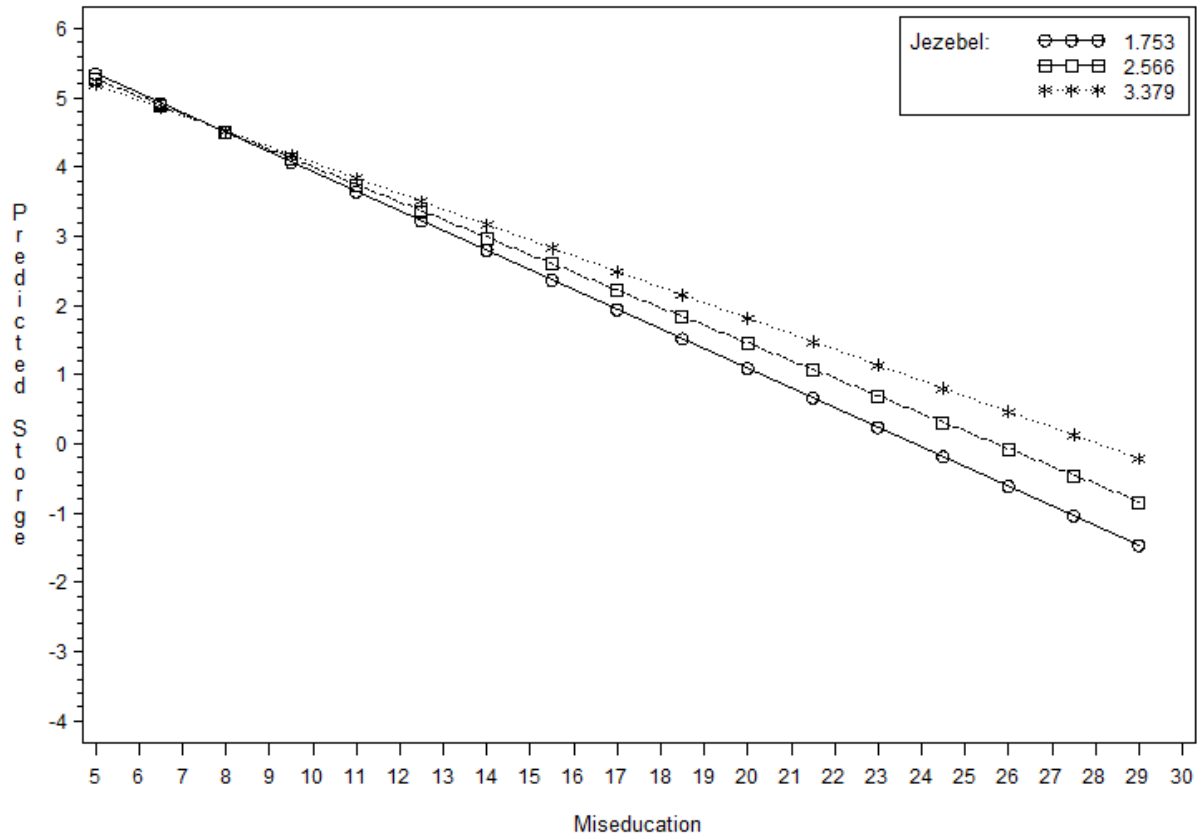


Figure 5. Interaction of Miseducation and Jezebel for Storge

Table 11

Multiple Regression for Pragma

Scale	Beta (β)	Standard Error	<i>t</i>
Intercept	1.897	1.798	1.06
CRIS			
Assimilation	0.131	0.071	1.84 ⁺
Miseducation	-0.020	0.011	1.79 ⁺
Self-Hatred	0.040	0.079	0.50
Immersion-Emersion	-0.041	0.024	-1.74 ⁺
Afrocentricity	-0.025	0.013	-1.92
Multicultural-Inclusive	-0.012	0.013	-0.91
PAAWS			
Positive Perceptions	0.612	0.353	1.73 ⁺
Matriarch	-0.211	0.093	-2.25*
Jezebel	0.039	0.133	0.29
Interaction			
Assimilation_Positive Perceptions	-0.028	0.015	-1.93 ⁺
Self-Hatred_Positive Perceptions	-0.011	0.017	-0.62

⁺ p<.10; * p<.05; **p <.01

Results of the regression indicated that the two predictors CRIS and PAAWS explained 13% of the variance ($R^2 = .13$, $F(13, 225) = 2.55$, $p = .09$) for the love style Pragma. The

interaction of the subscales Assimilation by Positive Perceptions was statistically significant.

Therefore, the more Assimilated a man is and the more Positive Perceptions he has of African-American women, the more Pragmatic he will be in his relationship. The opposite is true; the less Assimilated a man is and the more negatively he views African-American women, then the less Pragmatic he will be in his relationship.

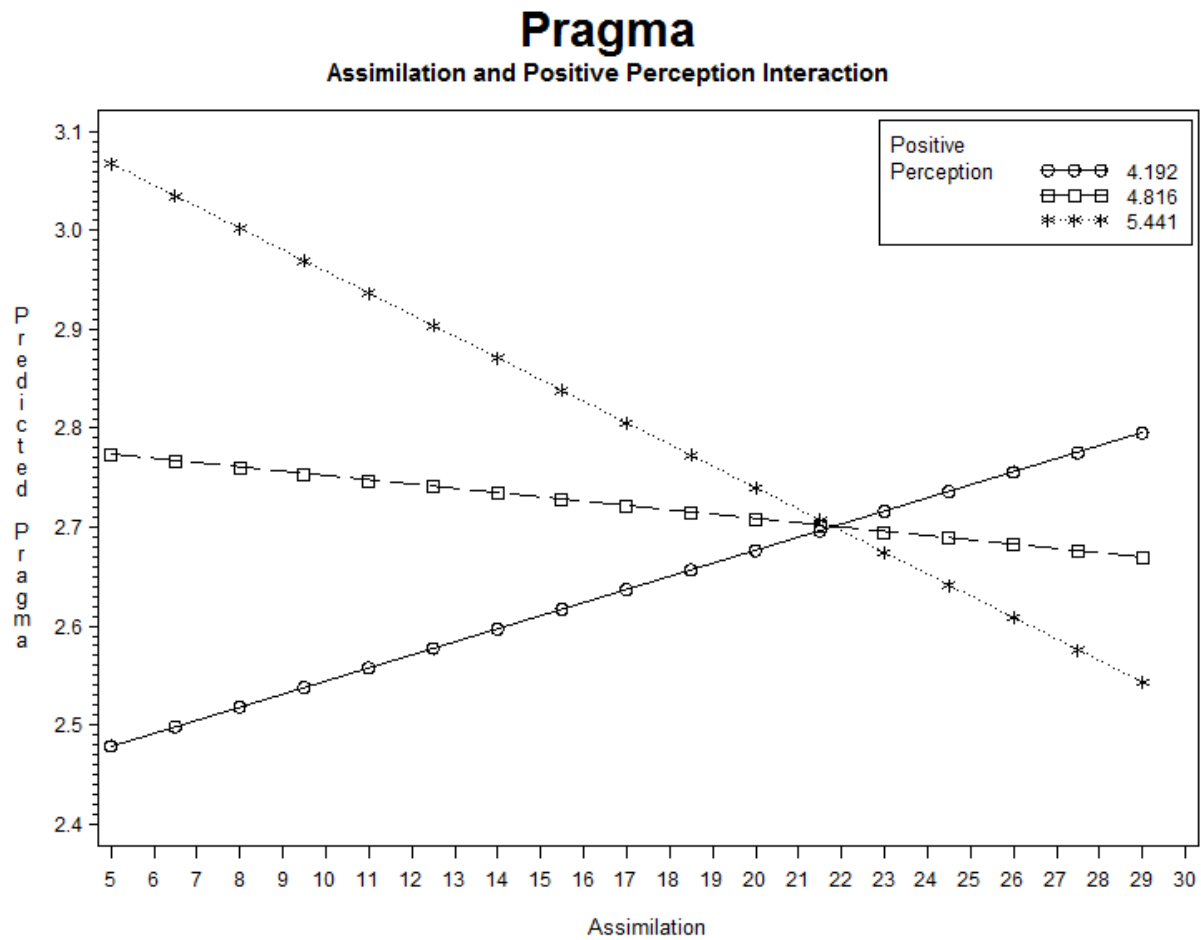


Figure 6. Interaction of Assimilation and Positive Perception for Pragma

Table 12

Multiple Regression for Mania

Scale	Beta (β)	Standard Error	<i>t</i>
Intercept	1.668	2.449	0.68
CRIS			
Assimilation	0.266	0.104	2.55*
Miseducation	-0.024	0.025	-0.96
Self-Hatred	-0.017	0.013	-1.36
Immersion-Emersion	-0.054	0.127	-0.42
Afrocentricity	-0.013	0.012	-1.17
Multicultural-Inclusive	-0.007	0.037	-0.18
PAAWS			
Positive Perceptions	0.608	0.411	1.48
Matriarch	-1.162	0.449	-2.58*
Jezebel	1.436	0.602	2.39*
Interaction			
Assimilation_Positive Perceptions	-0.042	0.017	-2.57*
Assimilation_Jezebel	-0.031	0.013	-2.44*
Miseducation_Jezebel	0.002	0.009	0.28
Immersion/Emersion_Positive Perceptions	0.009	0.027	0.34
Multicultural Inclusive_Matriarch	0.033	0.016	2.09*
Multicultural Inclusive_Jezebel	-0.037	0.020	-1.83 ⁺

Note: ⁺p < .10; *p < .05; **p < .01

Results of the regression indicated that the two predictors CRIS and PAAWS explained 27% of the variance ($R^2 = .27$, $F(15, 223) = 5.36$, $p = .09$) for the love style Mania. Several of the subscale interactions were statistically significant. One interaction indicated that the more Assimilated a man is and the more Positive Perceptions he has of African-American women, the more Manic he will be in his relationship. The opposite is true, indicating that the less Assimilated a man is and more negative views of African-American women he has, then the less Manic he will be in his relationship. Another interaction was that of Assimilation by Jezebel, indicating that the more Assimilated a man is and the more he sees African-American women as a Jezebel, the more Manic he will be in his relationship. The opposite is true: the less Assimilated a man is and the less he sees women as a Jezebel, the less Manic he will be in his relationship. A third interaction was Multicultural Inclusive by Matriarch, indicating that the more Multiculturally Inclusive a man is and the more he views women as a Matriarch, then the less Manic he will be in his relationship. The opposite is true: the less Multiculturally Inclusive one is and the less he sees women as a Matriarch, the more Manic he will be in his relationship. Finally, the interaction between Multicultural Inclusive by Jezebel indicates that the more Multiculturally Inclusive a man is and the more he sees women as a Jezebel, then the more Manic he will be in his relationship. The opposite is also true: the less Multiculturally Inclusive a man is and the less he perceives women as the Jezebel, then the less Manic he will be in his relationships.

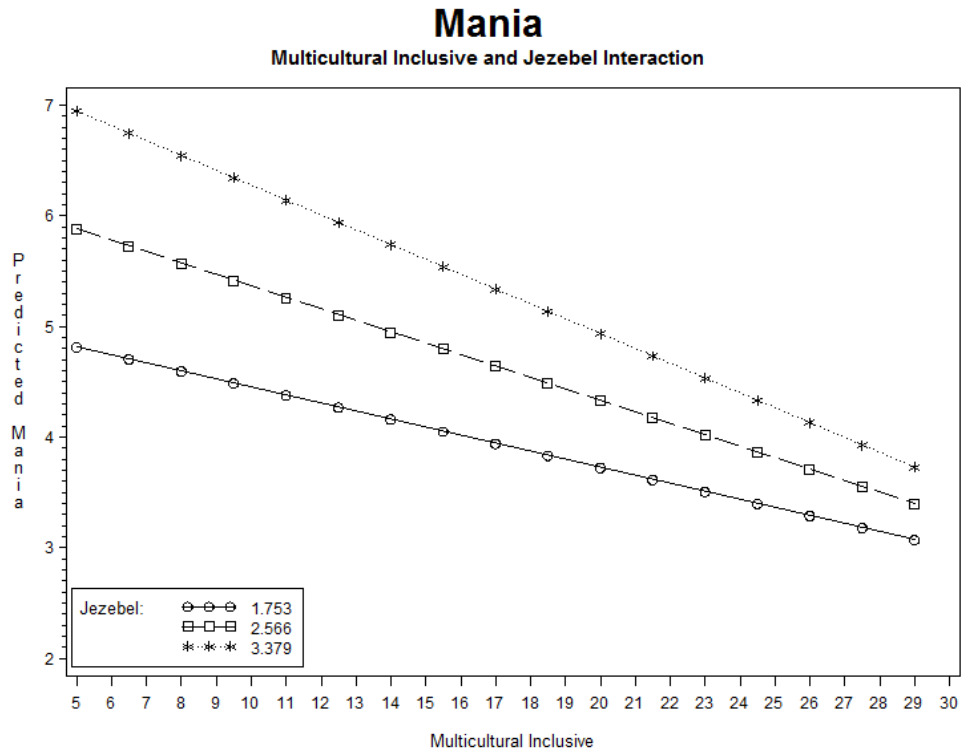


Figure 7. Interaction of Multicultural Inclusive and Jezebel for Mania

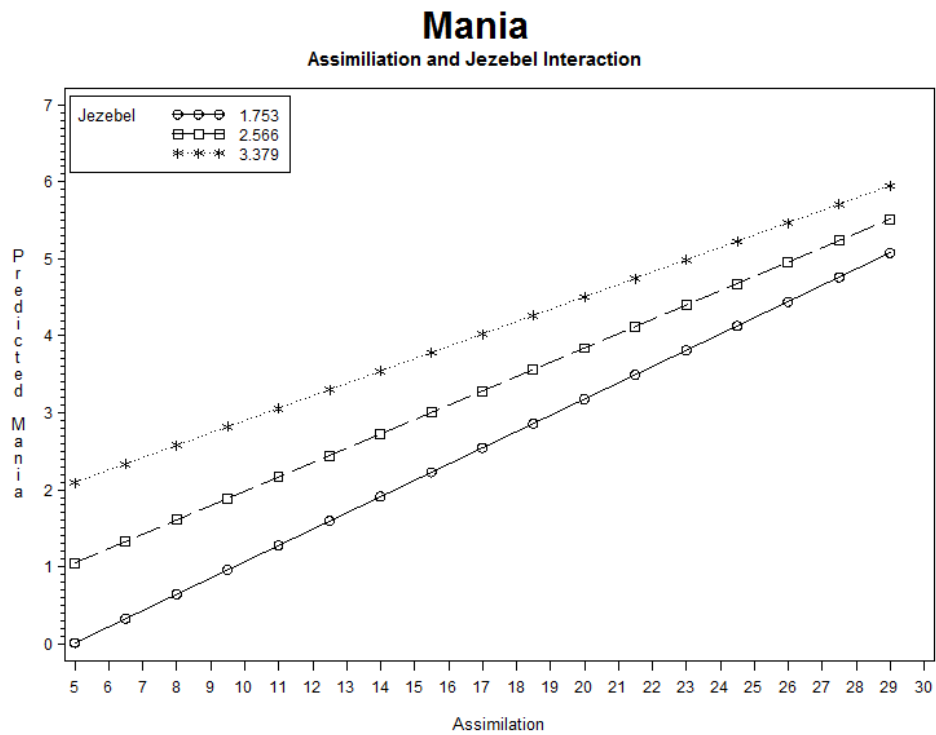


Figure 8. Interaction of Assimilation and Jezebel for Mania

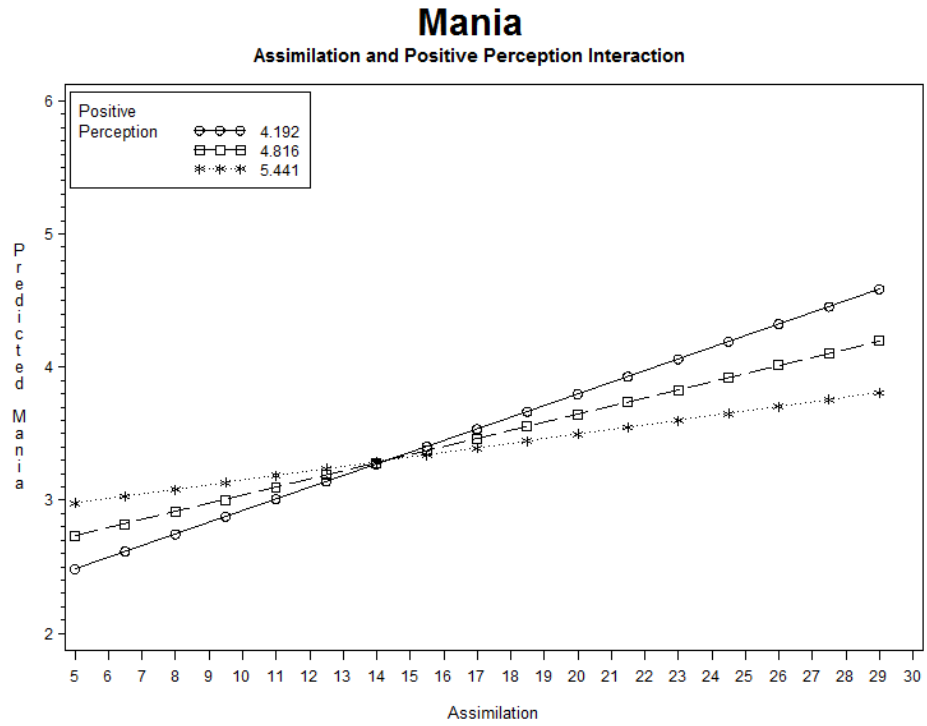


Figure 9. Interaction of Assimilation and Positive Perception for Mania

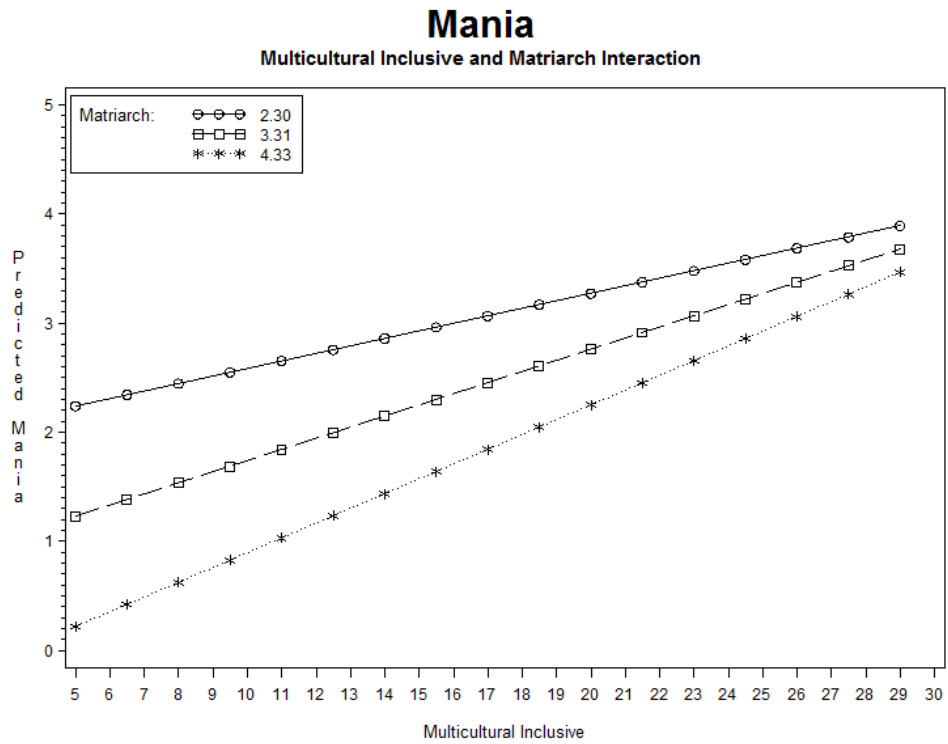


Figure 10: Interaction of Multicultural Inclusive and Matriarch for Mania

Table 13

Multiple Regression for Agape

Scale	Beta (β)	Standard Error	<i>t</i>
Intercept	2.509	0.953	2.63**
CRIS			
Assimilation	-0.010	0.008	-1.24
Miseducation	-0.017	0.009	-1.86 ⁺
Self-Hatred	0.025	0.013	1.96 ⁺
Immersion-Emersion	0.055	0.062	0.90
Afrocentricity	0.012	0.032	0.37
Multicultural-Inclusive	-0.023	0.010	-2.10*
PAAWS			
Positive Perceptions	-0.099	0.113	-0.87
Matriarch	0.384	0.175	2.19*
Jezebel	-0.095	0.109	-0.87
Interaction			
Immersion/Emersion_Matriarch	-0.021	0.016	-1.27
Afrocentricity_Matriarch	-0.002	0.009	-0.24

⁺p < .10; *p < .05; **p < .01

Results of the regression indicated that the two predictors CRIS and PAAWS explained 11% of the variance ($R^2 = .11$, $F(11,227) = 2.66$, $p = .09$) for the love style Agape. None of the interactions of the subscales were significant.

CHAPTER V. DISCUSSION

This study examined the predictive abilities of the *Cross Racial Identity Scale* and the *Perceptions of African-American Women Scale* for the *Love Styles–Short Form Assessment*. The research questions developed and investigated are listed below along with a discussion related to the findings. Additionally, limitations of the study, implications, recommendations for future research, and conclusions are also presented.

Discussion by Research Questions

RQ1: Will racial identity be correlated with love styles utilized within romantic relationships?

Eros was not significantly correlated with any level of racial identity. Ludus, the game-playing form of love, was found to be positively correlated with Immersion-Emersion, where one becomes very pro-Black but anti-White. One characteristic of this particular racial identity is severe anger; perhaps this finding can be explained due to a possible projection of anger onto others in a person's life, including romantic partners. Storge, the friendship-forming love was positively correlated with Assimilation. Within Assimilation, one has a more external racial identity as well as a more negative view of African-Americans. One explanation of this finding may be that when one is distrustful of other African-Americans, it takes an extended period of time to build a romantic relationship due to the need to build trust. Pragma, the shopping-list form of love, was positively correlated with Self-Hatred, Immersion-Emersion, and Afrocentricity. One possible explanation of this finding is that a review of one's qualities as a partner versus an emotional attachment of any sort would be important within those identities, especially

Afrocentricity, when one would focus on a person's belief related to Afrocentric ideals. Mania, the dependent and obsessive form of love, was positively correlated with Miseducation, Self-Hatred, Immersion-Emersion, and Afrocentricity. One potential explanation is that these stages have a level of anxiety involved with them, which could then blend with this particular love style. Finally, Agape was positively correlated with Assimilation and Multicultural-Inclusive, and negatively correlated with Self-Hatred. The negative relationship with Self-Hatred would coincide with the idea that it would be difficult love another when one hates himself. However, it is interesting that it had a positive relationship with both Assimilation and Multicultural-Inclusive, due to the fact that they are on two different ends of the continuum. The connection to Assimilation is difficult to explain. However, the racial identity of Multicultural-Inclusive contains the characteristic of acceptance of different types of identity (e.g., racial, sexual orientation, religion), which is a strong foundation for selfless love.

RQ2: Will racial identity be correlated with perceptions of African-American women?

Positive Perceptions of African-American women had a significantly negative relationship with Miseducation, Self-Hatred and, Immersion/Emersion, and a positive relationship with Multicultural Inclusive. A possible explanation for this is that positive views of women would be more likely to be positively correlated with a more internalized affirming view of yourself and other African-Americans. Additionally, the three stages of Miseducation, Self-Hatred, and Immersion/Emersion have the characteristic of negative self-regard, which would disallow for a more affirmative view of others within one's race. The Matriarch image had a positive correlation with Miseducation, Self-Hatred, and Immersion/Emersion. One can assume from this that negative thoughts of self would correspond with negative views of others within your race. The Jezebel image had a positive relationship with Miseducation, Self-Hatred, and

Afrocentricity. This relationship with Afrocentricity is an interesting finding. Intuitively, as with the Matriarch image, the negative view of self would be thought to be parallel with negative images of others. However, one would not expect the Jezebel image to correspond with Afrocentricity, which is a more secure and positive view of being African-American. A possible supposition of this finding is that Afrocentricity may interact with gender roles/stereotyping that is currently unknown.

RQ3: Will perceptions of African-American women be correlated with love styles?

Eros was found to be positively correlated with Positive Perceptions and significantly negatively correlated with the images of the Matriarch and the Jezebel. Eros is described as the passionate and romantic love, which would fit accordingly to positive images of Black women. This would also be the antithesis of the negative images of the Jezebel and the Matriarch. Ludus was significantly positively correlated with the images of the Matriarch and the Jezebel. Ludus, the game-playing type of love, would correspond accordingly to these negative images. When one has a lack of respect for another person, it could be that love would not be a serious endeavor. Storge was significantly negatively correlated with the image of the Jezebel. Storge, the down to earth, friendship form of love, contrasts with having a sexualized view of women. Pragma was significantly negatively correlated with Positive Perceptions, and significantly positively correlated with the images of the Matriarch and the Jezebel. One possible explanation for this finding is that the logical shopping list aspect of Pragma is more important when you have the more negative perceptions of women. If one feels that his partner will not be loving towards him or sexually faithful, then other attributes would become more important, such as earning potential or family status. Mania was significantly negatively correlated with Positive Perceptions and significantly positively correlated with the images of the Matriarch and the

Jezebel. Mania is characterized dependent and possessive, which would coincide with the emasculating aspect of Matriarch and the sexualized view of the Jezebel, respectively.

Additionally, Mania conveys a lack of security, which would be more likely experienced in a relationship where one is not trustful of his partner. Finally, Agape was significantly positively correlated with Positive Perceptions, and significantly negatively correlated with the image of the Matriarch. Agape is described as all-giving and selfless, which would be easier to display with someone one has positive feelings towards.

RQ4: Are love styles predicted by interactions between racial identity and perceptions of African-American women?

For the love style of Eros, the interaction of Self-Hatred by Positive Perceptions indicated that more endorsement Self-Hatred and Positive Perceptions elicited less endorsement of Eros. A possible explanation could be that even if one has a positive picture of potential romantic partners, the negative view of self would prevent one from feeling passionate within interpersonal relationships.

For the love style of Ludus, the interaction of Miseducation by Positive Perceptions was significant, as was Afrocentricity by Jezebel. The interactions indicated that more endorsement of Miseducation and Positive Perceptions elicit more endorsement of Ludus. It is possible for the current study, Miseducation and the possible internalization of negative stereotypes is stronger than the affirming view of women, thus resulting in a more game-playing type of love. Additionally, more endorsement of Afrocentricity and the Jezebel image may result in more endorsement of the love style Ludus. In this case, the sexualized image of Jezebel may be the deciding factor in relationship style.

For the love style of Storge, two of the interactions of the subscales were significant: Miseducation by Positive Perceptions, and Miseducation by Jezebel. More endorsement of Miseducation and Positive Perceptions elicit less endorsement of Storge values. One could surmise that for this situation, a person who has negative thoughts about his race may be very excited to meet a woman he views positively; thus, he would be quicker to start a relationship with her versus taking his time to form a friendship. Additionally, more endorsement of Miseducation and the Jezebel image may result in less endorsement of Storge. Once again, the sexualized aspect of this view may have been the stronger factor.

Pragma's significant interaction was Assimilation by Positive Perceptions. Results indicated that more endorsement of Assimilation and Positive Perceptions elicited more endorsement of Pragma. It may be that when one views himself negatively in regards to race, as is characteristic of the Assimilation identity, one may review the positive attributes more closely when selecting a partner.

Mania resulted in several significant subscale interactions. The interaction of Assimilation by Positive Perceptions indicated that more endorsement of Assimilation and Positive Perceptions may result in more endorsement of Mania. One possible explanation may be that when one has a negative view of being Black, it may intensify one's feelings when confronted with a person who negates negative views. Another finding was that more endorsement of Assimilation and the Jezebel image may result in more endorsement of Mania. The negative view of self and the sexualized view of women and the distrust of a partner's fidelity could certainly increase neurotic feelings. Results indicated that more endorsement of Multicultural-Inclusive and Matriarch may result in less endorsement of Mania. An explanation of this finding may be that the calmness associated with the more internalized racial identity in

combination of the view of “bossy” African-American females may prevent one from feeling dependent and obsessed with his partner. Finally, the interaction between Multicultural-Inclusive by Jezebel was negative, indicating that more endorsement of Multicultural-Inclusive and the Jezebel image may result in more endorsement Mania. This indicates that the eroticized image of African-American women may cause distrust or worry within the relationship. Finally, Agape did not result in significant interactions among the subscales.

Limitations of the Study

One of the primary limitations of the current study is associated with its exploratory nature. Significant relationships were found between a number of subscales, but causation cannot be assumed. While the results do provide interesting insights into how racial identity and perceptions of women may impact how they maneuver through intimate relationships, no explanation can be inferred as to how significant relationships might occur or in what order. For instance, do positive or negative feelings about being African-American cause one to assign attributes to Black women in general that would influence their romantic relationships, or is there another possible order of these factors not yet accounted for?

There were also some factors that might affect the generalizability of the sample to the general population of African-American men. First of all, this sample was not obtained randomly, but rather people who chose to become participants were used. Additionally, within the contacts made, several regional directors emailed the researcher and reported that they had sent the link to their family and friends, thus resulting in a snowballing effect. Furthermore, the current study did not control for age, education level, SES, or area of the country, some or all of which could be factors that had an unknown effect.

Another limitation was that this sample was older and many participants had obtained higher levels of education; thus, the sample was more likely to have more positive self-regard related to being African-American, and on the higher end of intellectual and psychological functioning. This would make generalizability even more affected. Additionally, the measures used in the current study were all self-report, which increases the possibility of skewed results due to social desirability and/or biased assessment of self. Despite this limitation, reliability results obtained for the instruments used in the current study were relatively the same as the original reliabilities reported by the authors of the instruments.

Finally, the Perceptions of African-American Women Scale has not been used by many researchers, making the reliabilities and validities questionable.

Implications

The current study is the first to investigate overall racial identity in relation to views of women and love styles. Racial identity and love styles have both been investigated widely in literature focusing on multiculturalism and personal relationships respectively, they have not been investigated regarding how they are associated. The results indicate that both racial identity and perceptions of women are connected to love styles. Though causation was not found, counselors should be aware of the relationship between these factors. This information, as well as future research, could inform and assist in creating interventions related to couples counseling for African-Americans. For example, it would be worthwhile for counselors to take into consideration the love styles of clients and level of racial identity where the client might most identify. When these variables are seen as being related, the counselor might then be able to utilize interventions aiming at increasing more internalized racial identity and increasing

awareness of how he views women in general, with the goal of creating greater relationship satisfaction for clients.

The current study was also the first to investigate love styles of African-American men without comparing them to other racial/ethnic groups. Past research has not addressed possible differences among African-American men alone; therefore, generalizability to this group has not been possible. It is important to note their experiences within the United States as a marginalized group may impact them in certain ways. This information along with future research could also shape interventions used by counselors with African-American males. For example, counselors could take into consideration the societal norms for men in the United States may be different for Black men. Counselors could create interventions that would address what societal messages they have received about emotions based upon their gender, but also the societal messages that they have received based upon their ethnicity.

The current study contributed to what is already known about racial identity. Previous results have shown that there is a relationship between more internalized racial states and more positive outcomes for African Americans related to psychological functioning. Results for the current study showed that racial identities have a significant relationship with love styles, but that racial identities along with perceptions of African-American women may change the direction of love styles utilized in relationships. Counselors should be aware of the aforementioned results, and of the past research that links more external racial identities to less psychological functioning. Counselors could create interventions that would target and possibly help prevent the experience of depression and anxiety by individuals who feel negatively about their race. These interventions could focus on assisting the client with understanding the reasons why they have negative perceptions of self and others within their race. Additionally, clients can

be assisted with moving towards more internalized states of racial identity, and increasing positive images of African-American women.

The current study also produced implications for future research. The current study did result in statistically significant relationships among racial identities, perceptions of Black women, and love styles. While these were the results in the present study that does not mean that there are other factors that may be impactful as well. Further research into the relationship of gender identity for Black men along with these factors is needed. Also, relationship satisfaction may also be a factor that contributes to the overall model. Perhaps there could be comparative studies between African-American men and women in order to determine if there are gender differences. Additionally, future studies could control for variables, such as age, education level, SES, or area of the country in relation to the studies factors. This line of research would contribute to the multicultural literature as well.

Conclusion

The current study found that there is a significant relationship between racial identities and love styles utilized in relationships for African-American men. Furthermore, it was also found that perceptions of African-American women may impact the aforementioned relationship. Recommendations for counselors include examining the relationships of racial identity and perceptions of Black women to utilized love styles for African-American men. Also, counselors should increase their awareness of the finding that perceptions of women may actually change which loves styles are employed in romantic relationships. When a Black man attends therapy with issues related to romantic relationships, it will be important to assist them with increasing their awareness regarding thoughts of themselves as an African-American man and how they think about women. These goals will assist the counselor in helping the client to discover the

messages he has received about himself and others within his race in a world that sometimes does not appreciate the significance of who he is as a person. Finally, it is recommended that future studies examine how overall relationship satisfaction may impact the model, as well as comparison studies with African-American women. Furthermore, age, education level, SES, and area of the country relate to the overall relationship of racial identities, perceptions of women, and love styles should also be studied.

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Appendix A

Demographics Questionnaire

Please provide the following information:

What is your age? _____

What is your sexual orientation?

- Heterosexual Gay Bisexual

What is your current relationship status?

- Single, and not in a relationship
 Single, but in a monogamous relationship
 Cohabiting with romantic partner
 Married

If applicable, what is the length of time in months of your longest relationship? _____

If applicable, what is the length of time in months of your current relationship? _____

If you are currently a student, at what educational level are you?

- Business or trade school
 Associate, two-year degree
 Bachelor's or four-year degree
 Graduate or professional degree

If you are no longer a student, what is your highest educational attainment?

- High school diploma or equivalent
- Business or trade school
- Associate, two-year degree
- Bachelor's or four-year degree
- Graduate or professional degree

What is the best estimate of your yearly income?

- Less than \$10,000
- Between \$10,000 - \$20,000
- Between \$21,000 - \$30,000
- Between \$31,000- \$40,000
- Between \$41,000 - \$50,000
- Over \$51,000

Appendix B

Love Styles–Short Form (LS–SF)

Scoring Key A = Strongly agree with the statement

B = Moderately agree with the statement

C = Neutral – neither agree nor disagree

D = Moderately disagree with the statement

E = Strongly disagree with the statement

1. My partner and I have the right physical “chemistry” between us.
2. I feel that my partner and I were meant for each other.
3. My partner and I really understand each other.
4. My partner fits my ideal standards of physical beauty/handsomeness.
5. I believe that what my partner doesn’t know about me won’t hurt him/her.
6. I have sometimes had to keep my partner from finding out about other partners.
7. My partner would get upset if he/she knew of some of the things I’ve done with other partners.
8. I enjoy playing the “game of love” with my partner and a number of other partners.
9. Our love is the best kind because it grew out of a long friendship.
10. Our friendship merged gradually into love over time.
11. Our love is really a deep friendship, not a mysterious, mystical emotion.
12. Our love relationship is the most satisfying because it developed from a good friendship.
13. A main consideration in choosing my partner was how he/she would reflect on my family.
14. An important factor in choosing my partner was whether or not he/she would be a good

parent.

15. One consideration in choosing my partner was how he/she would reflect on my career.
16. Before getting very involved with my partner, I tried to figure out how compatible his/her hereditary background would be with mine in case we ever had children.
17. When my partner doesn't pay attention to me, I feel sick all over.
18. Since I've been in love with my partner, I've had trouble concentrating on anything else.
19. I cannot relax if I suspect that my partner is with someone else.
20. If my partner ignores me for a while, I sometimes do stupid things to try to get his/her attention back.
21. I would rather suffer myself than let my partner suffer.
22. I cannot be happy unless I place my partner's happiness before my own.
23. I am usually willing to sacrifice my own wishes to let my partner achieve his/hers.
24. I would endure all things for the sake of my partner.

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Appendix C

Recruitment Email

Hello (name of specific contact person),

My name is Jennifer Moore, and I am a doctoral candidate at Auburn University in Auburn, Alabama. Under the supervision of Dr. John Dagley, I am in the process of completing my dissertation, which is a study assessing the impact that racial identity has for African-American men in regards to perceptions of African-American women, and how both interact to influence love styles within romantic relationships. I am contacting you in order to ask that you forward the letter and the provided link below to your members for the purpose of recruitment of participants. Included is an information letter, a demographic questionnaire, and the surveys to be completed.

If you have any questions, feel free to email me in regards to the study. Your assistance is greatly appreciated.

Jennifer Moore
Doctoral Candidate
Counseling Psychology
Auburn University
moore07@auburn.edu

To whom it may concern:

My name is Jennifer Moore, and I am a doctoral student at Auburn University in Auburn, Alabama. I am attempting to complete my dissertation, and I need African-American males to answer the surveys provided at the link below. For your participation, there is an opportunity to win one of four \$25 dollar gift certificates to Best Buy. The surveys all together should take approximately 25 to 35 minutes to complete. The surveys include questions regarding your view of yourself as an African-American man living in the United States, your perceptions of African-American women, and your love styles within your romantic relationships. I appreciate your willingness to participate!

<http://questionpro.com/t/AEwuOZInL6>

If you have any questions or concerns please contact me at the following e-mail account:

moore07@auburn.edu

Jennifer Moore
Doctoral Candidate
Counseling Psychology
Auburn University

Appendix D

Information Letter for Participation

Jennifer Moore, Doctoral Candidate: moore07@auburn.edu
John Dagley, PH.D, Committee Chair: daglejc@auburn.edu
Auburn University Counseling Psychology

What the study is about: This study is designed to gain a better understanding of the interaction of social identity for African-American men with beliefs about African-American women, and how this may impact love styles within romantic relationships. Thus, only African-American males can be participants in this study.

What you will be asked to do: As a participant, you will be asked to complete a demographic questionnaire and three on-line surveys. Completion of all of these items may take approximately twenty-five to thirty-five minutes.

Risks and Benefits: The foreseeable risks or discomforts from participating in this research are minimal. However, there is a possibility that you might feel uncomfortable when answering some of the questions. Should this happen, you are free to withdraw yourself from continuing with the assessments. However, participation may allow for increased self-awareness regarding your thoughts and feelings about being an African –American, your perspective about African-American women, and how you engage within your romantic relationships. Additionally, by participating in the study, you will be entered into a drawing for one of four \$25 gift certificates to Best Buy.

Taking part is voluntary: Taking part in this study is completely voluntary. If you choose to begin the assessments, you can withdraw at any point.

Your answers will be confidential: Participation in this study is voluntary and you may withdraw at any time without penalty. As previously mentioned, it will take you approximately 25 to 35 minutes. Your responses will remain confidential such that only researchers directly involved with this study will have access to your data on the survey website server. Identification codes, rather than names, will also be used to assure your anonymity. After full completion of the questionnaires, you will have the option of providing an email address to be entered into a drawing to win one of four \$25 gift certificates to Best Buy. Only researchers will have access to the data file containing the email address, which will only be used for the purpose of the drawing. Your email address will be deleted following completion of the study.

If you have questions or want a copy or summary of the study results: Contact the researcher, Jennifer Moore at the email address moore07@auburn.edu

If you have any questions about whether you have been treated in an illegal or unethical way, please contact the Auburn University Institutional Review Board at the following address and phone number: Office of Human Subjects Research, 307 Samford Hall, Auburn University, AL, 36849 Email: hsubjec@auburn.edu Phone: (334) 844-5966 Fax: (334) 844-4391

HAVING READ THE INFORMATION ABOVE, YOU MUST DECIDE IF YOU WANT TO PARTICIPATE IN THIS RESEARCH PROJECT. IF YOU DECIDE TO PARTICIPATE, PLEASE CLICK ON THE LINK BELOW. YOU MAY PRINT A COPY OF THIS LETTER TO KEEP.

The Auburn University Institutional Review Board has approved this document for use from November 21, 2010 to November 20, 2011. Protocol #10-346 EX 1011.