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Life Role Salience in African American Men: The Impact of Race Related Stress, Hypermasculinity, and Sexual Self-Concept

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LIFE ROLE SALIENCE IN AFRICAN AMERICAN MEN: THE IMPACT OF RACE

RELATED STRESS, HYPERMASCULINITY, AND SEXUAL SELF-CONCEPT

by

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A Dissertation

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Dedication

This is written for the African American men in my life who have dared to defy every

statistic and stereotype out there. To the ones that make every word spoken about our

community of African American men personal, salient, and impactful, I thank you. This

African American woman knows your path, the odds, and the extra work you do every

day for the mere fact that your skin is dark and there are judgments made about you for

this reason. Because my heart has been cradled by the hand of one of the greatest African

American men I know (my father) and is being held more currently by another influential

African American man (my husband), I cannot help but know the power that each of you

has to transform the world of a daughter or a wife. My life is changed because I know

you, because I am proud of you, and because you were created for such a time as this.

Acknowledgements

There are many people, without which, this research baby would not have been birthed. I am first very thankful for the prayers of my family and friends. Without these meditative words on my behalf, I would not have been able to move through this process. I never forget that everything I do is a reflection of the One who created me, so even in preparing this document, it was important to do it well; not for the edification of the psychology world (though I hope they appreciate it), but in service to Him who allowed me to be in this program in the first place. I want to thank my husband who has endured long and hard throughout this process with me. Who would have known that an idea like this would necessitate the discussions we had and the truths we discovered about our own constructs around this issue? I know that this degree was not earned on my own and I want to say how much I appreciate your support, your encouragement, and your sacrifice. My hope is that one day our children will benefit from us having been here.

I also want to say thank you to Dr. Bridges (I mean, Sara) for taking me on at a time when I was most vulnerable, most fatigued, and most fearful of this process. I appreciate that you took the time not only to address the content of my dissertation, but also to address the process of my dissertation, my meaning-making systems around it, and how I was going to find the resources within myself to get through this. Thank you for helping me conceptualize the product that I wanted to create and then for helping me realize my goals.

There have been countless others who believed in me far longer than I believed in myself within this process. Thank you for your kind words, quick responses to email, and your encouragement. You have no idea how often these sentiments came at just the right time. Please never forget your impact on the lives of those you touch.

And finally, thank you to all of the African American men who took the time to take my survey and share your thoughts with me. I appreciated you completing the tasks, but I found the most meaning in your narratives, your questions, and your comments. I know that completing the survey was no small task. Please know that I will do my best to make sure your time was not spent in vain. My excitement for this research is only overshadowed by my passion to create space for your voice to be heard. Thank you.

Abstract

Owens, Archandria Colette. Ph.D. The University of Memphis. August, 2014. Life Role Salience in African American Men: The Impact of Race Related Stress, Hypermasculinity, and Sexual Self-Concept. Major Professor: Sara K. Bridges, Ph.D.

This study explores life role salience in African American men and the contextual factors that influence how African American men feel towards being in committed relationships and towards parenting. African American men in the United States of America have unique encounters with racism and discrimination, a distinctive navigation of masculinity ideology, and a sociopolitical lens from which views on their sexual self-concept hinge. These experiences are due in large part to the complex intersection of their race and gender. The impact of these experiences can affect their worldviews, and their affective, cognitive, and behavioral processes. Understanding how this occurs on the individual level for each African American man and thus impacts his decision-making about how to engage his life is important. The value and subsequent commitment to a role, such as the parental role and the partner role, thus can become a greater discourse about life experiences and meaning-making systems that are idiosyncratic to each African American man. Research demonstrates that the components of healthy families include consistency within the relationship of the parents, stability within the household, and parents who are present to their children, especially fathers, which is unique to African American households. Consequently, it is important to explore not only how African

American men value the role of husband and father, but also what positively or negatively impacts their decisions to commit to these roles. Two hundred twenty-seven African American men completed self-report surveys addressing their socioeconomic status, experiences of racism, racial identity development, experience of their masculinity, and their definition of their sexual self-concept. These contextual and personal factors were then assessed to understand how they affected role salience for African American men in being in committed relationships as well as being a parent. Results from this study found that the African American men who participated in this study demonstrated a heavy reliance on income in order to define both their valuing and commitment to these roles. Additionally, racial identity development, or one's meaning-making system around one's minority status, consistently affected all aspects of role salience over and above actual experiences of racism and discrimination.

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Chapter 1

Introduction

Over the past several decades the number of single-mother homes has increased substantially (Wildsmith, Steward-Streng, & Manlove, 2011). Although many single parent homes have been found to be stable and not detrimental to children in the family either academically or behaviorally (Dush, 2009), some research has indicated that children from single parent African American homes have lower math and reading test scores as well as less cognitive stimulation and emotional support, than African American families with two parents in the home (Craigie, Brooks-Gunn, & Waldfogel, 2010; Dush, 2009). The mothers and children within these single parent families tend to view their home environment as being less stable overall (Dush, 2009). Yet, the perspectives of African American men are not typically considered in these studies due to African American women heading the majority of single parent homes. Regardless, African American men are frequently cited as being important in the creation and maintenance of family stability (Coles & Green, 2010).

Most of the literature that has been dedicated to discussing the role of African American men with their children has often depicted African American men as less present in the lives of their children (McLanahan & Percheski, 2008), having fewer parental interactions, and removed from the family environment (Craigie et al., 2010). Several contextual factors have been cited as leading to this lack of stability (e.g., socioeconomic factors, relationship issues, difficulties with the justice system), however it has also been posited that for African American men experiences of racial stress

(Stevens-Watkins, Brown-Wright, & Tyler, 2011) and a need to compensate for the powerlessness that comes from holding a marginalized place in society (Willis, 2007), also contribute to a reduction in family involvement and subsequently less family stability.

While it is known that, in general, families with more stability are better for children (Dush, 2009) and lead to more relationship and sexual satisfaction for both parents (Craigie et al., 2010; Scott et al., 2010), little is known about what leads African American families to remain stable over the long term (Craigie et al., 2010). Although there are varying opinions on what constitutes "family" in the African American community (Boyd-Franklin & Karger, 2012), the factor that remains common throughout research concerning family well-being is family stability (Hummer & Hamilton, 2010). The consistency that is a hallmark of family stability has been demonstrated to contribute to experiences of better mental and physical health of the overall family (Meadows, McLanahan, & Brooks-Gunn, 2008; Waldfogel, Craigie, & Brooks-Gunn, 2010), higher educational achievement in African American children (Dush, 2009), and increased feelings of well-being (i.e.,, perceived social support, material resources, and less parental stress) in African American children and their parents (Bachman, Coley, & Carrano, 2012; Osborne, Berger, & Magnuson, 2012). Regardless of the composition of the family, the role of the African American father has been shown to be very important in determining multiple outcomes for the family, including contributing to family stability (Craigie et al., 2010).

Some literature has described African American men with children as "absent," and/or "missing", while other literature has fought against these widely-held beliefs by expanding upon the role of African American men with children to emphasize that these fathers are very much present in ways that are not as readily comprehended (Coles & Green, 2010). Though there are differing understandings of the parts actively played by African American men with children, their role is key within African American homes as it relates to family stability (Craigie et al., 2010). Therefore it becomes significantly important to explore African American men's understandings about the salience of these roles in their own lives. In addition to this, it is important to understand the external factors that might inform their perspectives about the role they play in family stability. In particular, the current study will examine the impact of race related stress and racial identity development, hypermasculinity, and sexual self-concept on the salience of the life roles for African American men.

Life Role Salience and Family Stability

Life role salience, a set of internalized expectations for roles played by an individual, impacts family stability as it informs an individual's choice to engage in roles that maintain family structure. Life role salience defines how important it is to an individual to fulfill the behaviors, duties, and attitudes inherent in engaging in a particular role. Amatea, Cross, Clark, and Bobby (1986) described life role salience as having three characteristics: personal relevance, standards for the performance of the role, and constructs surrounding how personal resources are to be utilized to achieve the goal of fulfilling the role. These characteristics reflect the attitudes and beliefs of an individual

about how he or she would like to invest in particular life roles (e.g., parental or marital roles). These life roles are informed by intrinsic and extrinsic values (Niles & Goodnough, 1996), overall satisfaction with life (Perrone & Civiletto, 2004), and, most important to this study, racial experiences (Carter & Constantine, 2000).

The more salient or important the role is to the individual, the greater the degree of involvement in that role (Amatea et al., 1986; Graves, Ohlott, & Ruderman, 2007). For example, when an individual has high occupational role salience, he or she will often grant priority to pursuing a career that is relevant to them and allows them to express their values through their work (Amatea et al., 1986). Likewise, the more role salience one has in both marital and parental roles (i.e., roles important in determining family stability), the more involvement one will have in these roles which will subsequently increase family stability (Craigie et al., 2010; Dush, 2009). For this reason, it is relevant to explore the role salience African American men have for both marital or long term partnership and parental roles and what factors contribute to variations in role salience for these roles in particular.

Race Related Stress and Racial Identity

Race-related stress occurs as a result of both "acute and chronic encounters with racism and discrimination" (Utsey, Chae, Brown, & Kelly, 2002, p. 368) and is defined as "the race-related transactions between individuals or groups and their environment that emerge from the dynamics of racism, and that tax or exceed existing individual and collective resources or threaten well-being" (Harrell, 2000, p. 45). Chronic exposure to this type of stress places African Americans at greater risk for medical illnesses such as

hypertension and cardiac disease, including greater mortality (Utsey et al., 2013), increased experiences of hopelessness, depression, anxiety, and poorer quality of life, and more engagement in risky behaviors including increased incidences of violence, substance abuse, and having multiple sexual partners (Corneille, Fife, Belgrave, & Sims, 2012). This culture-bound stress accounts for these outcomes over and above those who experience general life stressors; this means that race-related stress uniquely negatively affects African Americans and other minority groups.

Race-related stress generally consists of racism experiences on a few different levels. One level includes racism experienced in the context of face-to-face interactions (Jones, 1997). This can include racial attacks to the individual based on their racial group membership. These affronts are meant to harm the individual's esteem and self-concept. Another level refers to racial prejudice that is manifested through social policies, norms, and practices. This is often found in social institutions including schools and governmental entities. The final level refers to a pattern of thinking or a worldview that believes that the values, traditions, and beliefs of one's own cultural/ethnic group are superior to those of other cultures. This form of racism pathologizes the group different from one's own and counts their cultural values as deviant and without value (Jones, 1997; Sue & Sue, 2008). This final level of racism can be largely unconscious as in the case of microaggressions. Microaggressions have been defined as "brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial

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slights and insults to the target person or group" (Torres-Harding, Andrade, & Romero Diaz, 2012).

Utsey (2012) has recently redefined how race-related stress is measured and how it is defined within the literature. Since the past definition of race-related stress did not take into account the effects of prolonged exposure to this type of stress or the emotional and mental cost of waiting for the next experience of race-related stress to occur due to its ubiquitous nature, Utsey wanted to enhance the definition of and subsequent measure of this construct to provide a clearer understanding of its nature. Negative psychological and physical health outcomes tend to manifest themselves from more prolonged experiences of stress (Utsey et al., 2013). In order to elucidate why some individuals remain in a state of arousal that is stress-induced for long periods of time, Utsey explored conceptual models that could account for this. He found that the initial appraisal of the stressor, the secondary appraisal process, the prolonged activation stress response, and the anticipation of race-related stress were important, when considered in concert, in understanding why race-related stress experiences produce the negative outcomes it does. Prolonged activation, called "perseverative cognition" in Utsey's measure, refers to "the extended physiological experience of stress above and beyond the duration of the actual stressor" (Utsey et al., 2013, p. 7). Most stress models do not address the duration of the stress response, even though it is this very aspect of the response that can drive poor medical and psychological outcomes. Secondary appraisal is an evaluative process that takes into account the nature of the stressor and what the individual possesses as available coping resources (Utsey et al., 2013). This appraisal has implications for subsequent emotions

and behavior attributed to the stressor. Anticipatory stress is the subjective experience of stress prior to actually facing the stressor (Utsey et al., 2013). This type of stress is correlated with the anxiety that comes from the unknown of how an experience of a certain dreaded racial stressor will turn out. Hypervigilance is born out of anticipatory stress such that an individual is constantly watching for the next encounter with racial discrimination. Anticipatory stress in Utsey's measure is described as having two components: both psychological and physiological. Anticipatory race-related stress – psychological, as it is named in Utsey's measure, is described as being a dimension of cognition in which an individual anticipates future encounters with racism (Utsey et al., 2013). It is a perceptual component of this type of stress. Differently, anticipatory race-related stress – physiological, the second component of anticipatory stress, measures bodily responses to an anticipated racism-laden event (Utsey et al., 2013). This component of race-related stress is associated with some of the medical issues that come from the cumulative effects of racism.

Racial identity is important to consider in light of race-related stress as it informs the salience of racial stressors to the African American individual (Sellers, Caldwell, Schmeelk-Cone, & Zimmerman, 2003). Racial identity is an individual's personal characteristics that are shared across gender, race, ethnicity, and culture; it is the cultural norms that connect a group of people (Cross, 1995). Socialization is seen, according to this model, as what changes and develops racial identity development over time. This socialization process formulates African American racial identity development over four stages. The first stage (i.e., the Pre-Encounter Stage) is where an individual exhibits low

African American racial salience; they do not see their race as having a significant role in their everyday life (Cross, 1995). The next stage (i.e., the Encounter Stage) "is marked by events, circumstances, and small encounters that have a cumulative effect of pushing the individual toward an increased understanding of his or her racial heritage" (Spurgeon & Myers, 2010, p. 529). These events could be positive or negative and work towards the negotiation of a new frame of reference for one's identity as an African American individual. Following this is a developmental stage (i.e., the Immersion/Emersion Stage) in which Caucasian people specifically and dominant culture globally are demonized and there is a subsequent immersion into African American culture (Cross, 1995). In the final stage (i.e., the Internalization Stage), individuals work to achieve dissonance resolution and peace through the acceptance of their own Blackness and pride in their race (Cross, 1995). As this is a developmental model, there is the ability for individuals to move forward and backward among the stages based on encounter experiences with racism, discrimination, and prejudice (Sue & Sue, 2008). African American males, in particular, have been shown to struggle with their own understanding of their racial identity (Spurgeon & Myers, 2010). This could be due to the balance they attempt to strike between being a member of a marginalized racial group while holding the responsibility and expectations of being a man in a society that has placed value in traditional masculinity and the dominance supposedly held therein. It could also come from processing through multiple encounter experiences with racism and discrimination without having the same buffering socialization messages from their families or community as their female counterparts receive (Dotterer, McHale, & Crouter, 2009).

Though these messages differ between genders, the ubiquitous nature of racism and prejudice is highly salient for the entire African American community. Race related stress and racial identity are key components in understanding the experiences of African American men in society as well as their reactions, whether psychological or behavioral, which stem from these experiences.

Hypermasculinity

The experience of hypermasculinity occurs when a personal emphasis is placed on physical and sexual prowess to the exclusion of other parts of one's personality and ways of being, and engaging in behaviors that demonstrate one's virility and dominance (Corneille, Tademy, Reid, Belgrave, & Nasim, 2008; Fosse, 2010; Harris, 2010). This type of overcompensating masculinity is often seen as a defense mechanism African American men use against feeling dependent, powerless, inferior, or experiencing low self-esteem (Neff, 2001; Wolfe, 2003). Hypermasculinity has been described as appearing invulnerable (Neff, 2001), engaging in violence to demonstrate masculinity (Mosher & Sirkin, 1984), and as being physically and sexually aggressive (Mosher & Sirkin, 1984; Neff, 2001; Peters, Nason, & Turner, 2007; Wolfe, 2003). Ironically, this set of attitudes lends itself to self-destructive behaviors and poor outcomes that are devastating to the entire community at large. These outcomes include increased pregnancies, increased risk for contracting sexually transmitted infections due to engaging in sexual intercourse with multiple partners, decreased use of condoms, and increased aggression (Corneille et al., 2008; Wolfe, 2003).

Hypermasculinity is seen as a felt response to African American men's place in society. Often, due to racial barriers, some African American men have a difficult time achieving the traditional male roles and goals that have been easier for Caucasian men to achieve (Neff, 2001). The traditional construction in Western American society of what it is to be a man is to be competitive in the workforce, have the ability to ascend the social "ladder," and provide for their families. African American men receive the same socialization messages, however, institutionalized racism (e.g., differential access to goods, services, and opportunities due to one's racial status (Jones, 2000; Sue & Sue, 2008) often makes these goals harder to achieve. For example, African American men are unemployed at higher rates than Caucasian men, and are more often underemployed if employed at all (Bowser, 2011; Bureau of Labor Statistics, 2011).

Unemployment, underemployment, and the psychological impact of such experiences in African American communities lend themselves to a poor sense of self, a lack of role models of men who do have work, poorer sense of community, and a lack of engagement in stable partnerships (Wilson, 1996). In addition, economic viability also has far-reaching implications for what some African American men believe they can do to provide for their families. For some, this means not engaging in familial relationships or committed relationships at all for fear of reenactment of the cycle of absent fathers or emasculation from African American women. Moreover, this can, at times, lessen the role salience African American men attribute to acting as parents or as partners.

Sexual Self-Concept

In his revealing memoir and commentary on the status of sexuality in African American men, Poulson-Bryant (2005) discussed his own socialization into becoming a sexual being as an African American man. His discourse included a historical account on the marginalization of African American men based on physical endowment and psychological fear projected on them by their Caucasian captors, the internalization of these myths by the African American community, and his own experience of becoming a man on the basis of these stereotypes (Poulson-Bryant, 2005). Throughout his book, this author candidly shared the unique story that is common to most African American men as they begin discovering their identity in American society. He included that African American men often believe that they should be well-endowed, have a lot of stamina throughout sexual intercourse, and that they are often socialized to believe that the sex they have contributes to their "superior masculinity" (Poulson-Bryant, 2005, p. 81). In addition to this, African American men tend to view their sexuality as a positive stereotype. Poulson-Bryant (2005) recounted that he was told that he was to view dominant culture's stereotypes of his sexuality as a compliment. For these reasons, some African American men have views of their sexuality that are majorly influenced by culture and society.

There are several potential explanations for the problematic expression of African American male sexuality offered in the research literature. African American men's sexuality has been the topic of stereotypes, lore, and misperceptions in mainstream American culture as well as in the African American community itself (Bowser, 1994;

2001; Poulson-Bryant, 2005). In order to understand the cultural importance of sexuality for African American men, an examination of the origins of sexual socialization is key.

Past experiences of marginalization due to their perceived sexuality as well as their minority status are important to understanding the current processes for African American men. In his documentary entitled, "*The Psychological Residuals of Slavery,*" Hardy (1996) discussed that there are three "central defining attributes" that unite all African American people: this group is devalued by society, has been targets of racial prejudice and discrimination, and share the legacy of slavery. He described slavery as a "contemporary ghost" that defines and shapes views of Whites and oneself. Hardy (1996) also stated that African Americans still suffer from the emotional and psychological trauma of slavery into the present day. He explained that the suffering is still endured in silence today much as the slaves had to endure silently in the past due to any type of resistance being met with mental, physical, and sexual abuse from slave masters. Hardy (1996) stated that today this silence costs African Americans in that it manifests itself in the hypertension, heart disease, mental stress, alcoholism, hopelessness, performance anxiety, anger, psychological homelessness (i.e., a sense of feeling disconnected, unwanted, and unsafe within dominant society), and an abbreviated life expectancy that is disproportionately experienced by African American people. He explained that there is still a search for identity happening among African American people. With this in mind, it will be important to appreciate historical depictions of African American male sexuality because it informs present cognitions of who an African American male might think he should be as a sexual being.

The sexuality of some African American men today remains socially defined although it is varied in its expression based on social class as well as participation in the economic mainstream of American society (Bowser, 1994). Bowser (2001) posited that for African American men, the lack of finances and poor economic situations play into not being able to express the more traditional male role of caretaker and breadwinner within their home and community. However, the part African American men play in sexual matters, according to Bowser (1994), has been unhindered by environmental factors. The sexuality definition for an African American man has been seen as the "best" of what he has control over to offer to his community and to society (Malebranche, Fields, Bryant, & Harper, 2009). Ultimately, these are stereotypes that are relatively positive in comparison with the other stereotypes that African American men are faced with on a daily basis (Poulson-Bryant, 2005). In an attempt to strengthen what is seen as their path to being a man, African American men may "amplify that good" and give it voice through frequent sexual encounters (generally nonrelational sexual encounters), fathering multiple children over the course of a lifetime, and giving in to stereotypical sexual behaviors (Bowser 1994; McClean, 1997; Poulson-Bryant, 2005). Highlighting their sexuality, for some, allows them to deny the possibility that they have little else to offer those they care about and share community with (McLean, 1997; Melbranche, 2009; Wolfe 2003). This view of their sexuality informs African American men's sexual self-concept and is indicative of how they experience themselves as sexual beings.

The Current Study

An understanding of life role salience increases knowledge about subsequent engagement in behaviors and processes by individuals. It also enhances our meaning-making associations for the value a person places on a role and helps us to understand the depth of the sacrifice it might be for someone not to be participating in that particular role even though the desire is there. This can occur when an individual faces role strain that happens when there is a lack of participation in a role that is particularly salient to someone (Amatea et al., 1986). The current study is an attempt to quantitatively account for the socialization process that underlies life role salience in African American men. It is also an attempt to study the actual experiences of African American men rather than attempting to extrapolate meanings based on their perceived absence from the family home. Because role salience is predictive of subsequent engagement in a particular role, it is important to look at the role salience of parent and partner as it relates to African American men's engagement in creating a stable family environment and home. There are seemingly multiple variables that predict these attitudes and subsequent practices, however, the cultural variables of race-related stress and racial identity, hypermasculinity, and sexual self-concept that are uniquely tied to the African American male experience in today's society are the variables most relevant to the current study.

Hence, the primary goal of this study is to examine the relationship between race-related stress and racial identity development, and life role salience. The roles of hypermasculinity and sexual self-concept will also be examined as they inform this relationship. The research questions are as follows:

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Question 1A

Do experiences of race-related stress as measured by predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological predict the criterion variable of life role salience of marital role reward value? If so, which of these predictor variables significantly predicts the life role salience of marital role reward value in African American men?

Question 1B

Do experiences of race-related stress as measured by predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological predict the criterion variable of life role salience of marital role commitment? If so, which of these predictor variables significantly predicts the life role salience of marital role commitment in African American men?

Question 2A

Do experiences of race-related stress as measured by predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological predict the criterion variable of life role salience of parental role reward value? If so, which of these predictor variables significantly predicts the life role salience of parental role reward value in African American men?

Question 2B

Do experiences of race-related stress as measured by predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological predict the criterion variable of life role salience of parental role commitment? If so, which of these predictor variables significantly predicts the life role salience of parental role commitment in African American men?

Question 3A

Does African American racial identity development as measured by the pre-encounter, encounter, immersion-emersion, and internalization developmental stages predict the self-reported life role salience of marital role reward value in African American men? If so, which of these stages significantly predicts the life role salience of marital role reward value in African American men?

Question 3B

Does African American racial identity development as measured by the pre-encounter, encounter, immersion-emersion, and internalization developmental stages predict the self-reported life role salience of marital role commitment in African American men? If so, which of these stages significantly predicts the life role salience of marital role commitment in African American men?

Question 4A

Does African American racial identity development as measured by the pre-encounter, encounter, immersion-emersion, and internalization developmental stages

predict the self-reported life role salience of parental role reward value in African American men? If so, which of these stages significantly predicts the life role salience of parental role reward value in African American men?

Question 4B

Does African American racial identity development as measured by the pre-encounter, encounter, immersion-emersion, and internalization developmental stages predict the self-reported life role salience of parental role commitment in African American men? If so, which of these stages significantly predicts the life role salience of parental role commitment in African American men?

Question 5A

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of marital role reward value moderated by hypermasculinity? If so, which of these predictor variables is significantly moderated by the experience of hypermasculinity in African American men?

Question 5B

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of marital role commitment moderated by hypermasculinity? If so,

which of these criterion variables is significantly moderated by the experience of hypermasculinity in African American men?

Question 6A

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of parental role reward value moderated by hypermasculinity? If so, which of these predictor variables is significantly moderated by the experience of hypermasculinity in African American men?

Question 6B

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of parental role commitment moderated by hypermasculinity? If so, which of these predictor variables is significantly moderated by the experience of hypermasculinity in African American men?

Question 7A

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of marital role reward value in African American men moderated by hypermasculinity? If so, which of

these stages is significantly moderated by the experience of hypermasculinity in African American men?

Question 7B

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of marital role commitment in African American men moderated by hypermasculinity? If so, which of these stages is significantly moderated by the experience of hypermasculinity in African American men?

Question 8A

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of parental role reward value in African American men moderated by hypermasculinity? If so, which of these stages is significantly moderated by the experience of hypermasculinity in African American men?

Question 8B

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of parental role commitment in African American men moderated by hypermasculinity? If so, which

of these stages is significantly moderated by the experience of hypermasculinity in African American men?

Question 9 A1, A2, A3, A4

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of marital role reward value moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)? If so, which of these criterion variables is significantly moderated by sexual self-concept in African American men?

Question 9 A5, A6, A7, A8

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of marital role commitment moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)? If so, which of these criterion variables is significantly moderated by sexual self-concept in African American men?

Question 9 B1, B2, B3, B4

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of marital role reward

value in African American men moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)? If so, which of these criterion variables is significantly moderated by sexual self-concept in African American men?

Question 9 B5, B6, B7, B8

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of marital role commitment in African American men moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)? If so, which of these criterion variables is significantly moderated by sexual self-concept in African American men?

Question 10 A1, A2, A3, A4

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of parental role reward value moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)? If so, which of these criterion variables is significantly moderated by sexual self-concept in African American men?

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motivation, and (4) sexual esteem)? If so, which of these criterion variables is

significantly moderated by sexual self-concept in African American men?

Chapter 2

Literature Review

I've been obsessed with being a husband and father since I was seven years old.
Quiet as it's kept, many young black men have the same obsession. Picket-fence
dreams…But usually we strike a cool pose. Hide Huxtable-family dreams in the
corner: Can't let someone catch us hoping that hard.

-Michael Datcher, 2001 (*Raising Fences: A Black man's love story)*

The following literature review will discuss the underlying aspects and
socialization processes that have been associated with life role salience in African
American men in the United States. First, family stability will be discussed and its
unique contribution to better emotional, mental, and physical health outcomes for both
parents and children within the home. This will lead to a discussion about African
American families and how family stability distinctively affects these households. Since
African American men are important to the composition of family stability in African
American homes, their worldview that affects their participation will be examined
through a discussion on life role salience.

Next, a brief historical account will be given to provide contextual information to
past information that affects African American men currently. This historical account
will outline the effects of institutional and systemic barriers that have changed the
composition of African American families as well as altered the definition of the roles for
African American men in families. Finally, a review of literature outlining the mitigating

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factors that inform African American men's engagement in roles that support family

stability will be considered. This will include understanding how race-related stress and

racial identity development, hypermasculinity, and sexual self-concept affect how

African American men view themselves and their roles as parents and partners/spouses

within their family. These constructs are presented for the purpose of providing context

for the views of African American men and familial engagement that are presented as

simple statistics, commonly held beliefs, and generalizations. As the literature provides

conflicting views on these aspects, it is important to understand the process from the

perspective of African American men themselves.

Family Stability

For the past three decades families in the United States have been experiencing

significant changes in the composition and stability of family structures (Bachman,

Coley, & Carrano, 2012; Craigie et al., 2010). One reason for the changes in stability

that is often cited both in research and in the popular press is the increase in nonmarital

pregnancies and birth rates (Wildsmith et al., 2011). These births, typically a result of

unintended pregnancies, contribute to several difficulties for children such as being born

with a lower birth weight, poorer mental and physical health, lower education attainment,

and more behavioral problems than children who came from intentional pregnancies

(Wildsmith et al., 2011). Nonmarital birth rates have more than doubled for women

between the ages of 18 and 39, with the largest increases being found in women in their

20's (Bachman et al., 2012). Specifically, a study of all births in the United States during

2009 found that 73% of births to African American women were nonmarital in nature

(Wildsmith et al., 2011). These nonmarital births do not generally lend themselves to relationship stability. In fact, these types of births have been associated with increased barriers to stable partnerships and growing acceptance of nontraditional family formations, which include single mother-headed households (Wildsmith et al., 2011).

In addition to increases in single mother homes, there have also been increases in the babies born to cohabitating couples. While some of these cohabiting couples work well together long term (Craigie et al., 2010), it has been hypothesized that without the formality of a marriage, there is less commitment and thus less stability in these relationships (Dush, 2009). Thus, the pattern of children living in cohabitating households has resulted in growing numbers of children in America experiencing maternal partnership instability (i.e., mothers moving into and out of single, cohabitating, and married parent structures), and has contributed to instability within the home (Bachman et al., 2012). These transitions are most prominent in lower-income families, families that are characterized by multiple children being fathered by different men, marriages to social fathers (e.g., stepfathers), and later marriages to a child's biological father (Bachman et al., 2012). Although it has been demonstrated that marriages among a child's biological parents provides the most stability, even into adolescence, the most significant protective factor for children is family stability in and of itself as it acts as a buffer between the child and poorer outcomes (Bachman et al., 2012). These poorer outcomes include experiencing more externalizing behavior problems, delinquency, and an overall decreased feeling of well-being (Bachman et al., 2012). Family instability has also been associated with risky behaviors in adolescents including early sexual debut,

being of a younger age at first nonmarital birth, and substance abuse (Bachman et al., 2012).

Family Stability and Child Well-Being. Family stability is defined as whether or not the parent or parents with whom a child lives has been enduring or changing over time (Craigie et al., 2010). Family stability is important to consider as it has been shown to negatively correlate with maternal depression and mental health. Equally important, stability contributes to a child's emotional, mental, and physical health. For example, adolescents born into a family with two married biological parents had a lower risk of becoming a high school dropout, a pregnant teen, or chronically unemployed which translates into better adult outcomes (Craigie et al., 2010). In addition, younger children born to married parents have fewer socio-emotional and health problems and higher scores on cognitive measures (Craigie et al., 2010).

Social stress theory accounts for why family stability affects child well-being (Bachman et al., 2012; Craigie et al., 2010; Osborne et al., 2012). Changes in family structure can contribute to changes in resources for the family including money, time, and parental resources. Having limited economic resources places financial stress on families and affects the well-being of the children involved. Time issues are also important because the time allocated to raising and caring for children is positively correlated with their subsequent sense of well-being (Craigie et al., 2010). Moreover, while the quality of the time is important, the quantity of time spent has been deemed significant in achieving positive outcomes. Children brought up in single parent homes may receive less effective parenting as the single parent often has to be both nurturer and provider

(Cain & Combs-Orme, 2005). This can affect a parent's ability to provide substantial parenting and can contribute to residential instability, changes in social networks, and socio-emotional adjustments (Craigie et al., 2010).

In their study about family structure, stability, and early child well-being, Craigie et al. (2010) found that children born to married parents who later divorce have poorer cognitive test scores and engage in more aggressive behaviors than their peers who have been a part of stable married families where less relationship conflict exists. They also found that children born to cohabitating parents were disadvantaged across multiple domains and this was strongly correlated with family stability. Further, children born to single parents experienced the worst outcomes, regardless of the stability therein (Craigie et al., 2010). The authors concluded their study with the finding that family stability in married and cohabitating families most significantly impacts children. Along with this, the effects of a biological father leaving the household were strongly correlated with economic, time, and parental resource deficiencies that left the well-being of the child in question (Craigie et al., 2010).

This study on family structure and family stability (Craigie et al., 2010) highlights the importance of stability not just as a factor in parents staying together, but also in the nature of their relationship as it impacts early child wellbeing. Other studies have also discussed family stability and have found that the nature of the relationship between parents is important as it affects childhood experiences of depression (Wang & Crane, 2001), emotional bonds with both parents, and future partner choices (Amato & Sobolewski, 2001).

Committed partnerships (i.e., partnerships that are stable over long periods of time), particularly marital unions, are associated with higher quality parenting practices whereas partnerships that are ambiguous (i.e., transient in nature) have been associated with harsher parenting and higher maternal stress (Bachman et al., 2012). These unions also do not provide the same level of economic security and tend to be shorter in duration than marriages (Wildsmith et al., 2011). The transition into a family structure that includes a fictive, social, or step father has been associated with higher parenting stress and poorer mother-child relationship quality (Bachman et al., 2012).

In their study concerning patterns of family instability, Bachman et al. (2012) found that both the family structure as well as family stability was uniquely important in determining a sense of well-being in adolescents. In their examination of a sample of Latino, African American, and White/Other families, the authors found that for adolescents in married families there was a lower incidence of delinquency and externalizing behaviors than in those adolescents in newly married families, which indicates that the length of the marriage as well as the stability was important in maintaining well-being (Bachman et al., 2012). The more recent marriages that contributed to adolescent well-being were primarily associated with the adolescent's biological father, but the findings were similar for lifelong, nondisrupted marriages with stepfathers (Bachman et al., 2012). This highlights the importance of the father's presence in the home and his unique contribution to the stability of the family.

When these authors considered consistency alone, the hallmark of family stability, they found differing results for various family structures. For example, when comparing

adolescents across family structures who had experienced consistent, nondisrupted family structures for their entire lives, adolescents in always married families showed lower delinquency and externalizing problems in comparison to other youth who came from consistently cohabitating or from always single mother homes (Bachman et al., 2012). In addition, cohabitating partnerships demonstrated differential outcomes. Even though these partnerships offer some stability, they do not support the healthy functioning of families and children in the same manner as married partners do, regardless of whether the fathers are biological or stepfathers (Bachman et al., 2012). This could be due to the explicit commitment that the institution of marriage facilitates or the additional economic stability that marriage offers by way of income and health insurance.

Family Stability in African American Families. In African American families the family structure trends have largely reflected societal trends (Coles & Green, 2010). The transition from an industrial nation to a service economy has translated into a movement of jobs away from urban areas which are generally most populated by lower-income populations and a difference in the type of work that is offered (Wilson, 1996). For example, the type of work that used to be available to individuals with a high school education or a specific skill set are now overwhelmingly held by those with college educations (Wilson, 1996). Furthermore, specifically for the African American communities, differential access to employment has become indicative of a decline in wages for African American men, increased labor-force participation for African American women, increased engagement with the legal system, a decline in fertility, postponement of marriage and increases in divorce, nonmarital births, and single-parent

and non-family homes (Bonhomme, Stephens & Braithwaite, 2006; Coles & Green, 2010; Roy & Dyson, 2010).

For African American men, unemployment or underemployment has both directly and indirectly translated to lower life expectancies and higher mortality rates due to a lack of productivity and a lack of active engagement in a society not plagued with such deep poverty (Coles & Green, 2010). The difficulties associated with the mere tasks of daily living and health concerns has led many African American men to avoid assuming a provider role because of low self-efficacy for actually being successful in this role (Bonhomme et al., 2006). For example, African American men express that being able to fulfill the role of father and provider is ideal for them, but they will not engage fully in the role for fear of it not "working out" (Collins & Champion, 2011). Further, there is an existent correlation for both men and women in the African American community deciding not to marry as well as African American men being less inclined to be involved fathers when there is less history for them of having male role models who are considered the main provider for the family (Coles & Green, 2010).

In African American families in particular, family structures have included grandparents, uncles and aunts, and fictive kin (e.g., "play" cousins and siblings or godparents) who serve to mitigate the sometimes negative effects of single parenthood. This is a tradition in the African American community that highlights the importance of bringing up a child communally that has long existed (Boyd-Franklin & Karger, 2012). This type of family structure, including single parent homes, has been an accurate picture of how the African American family functions historically as well as currently (Cain &

Combs-Orme, 2005). There is conflicting evidence as to what family structure is "best" for African American children because single parent homes have been shown to not be as detrimental to the well-being of African American children as it is to their Caucasian counterparts (Boyd-Franklin & Karger, 2012; Coles & Green, 2010; Dush, 2009). Regardless of the family structure, however, family stability is most beneficial to the well-being of children when they live in a two-adult household that consists of their biological parents (Cain & Combs-Orme, 2005). Unfortunately, African American children spend an average of only 34% of their childhoods with their biological father and mother, while Caucasian children and Latino children spend 73% and 64% respectively of their childhoods with their biological fathers and mothers (Dush, 2009).

Dush (2009) examined child well-being in stable single-parent and married families and made comparisons across races. She found that while most Caucasian children are born to married parents, only a minority of African American children were born to married parents; that less than half of African American children by the age of 14 were still in the same family structure that they were born into; and that there was a higher propensity for externalizing behaviors in African American children not born to a stable married household (Dush, 2009). Moreover, for African American children a stable household, regardless of the relationship status of their parents, correlated with better home environments and improved math and reading skills (a result only found for African American children).

Family Stability and African American Men. African American single mothers are more likely to report that the biological fathers of their children want to be

involved in the lives of their children than are other racial and ethnic groups (Coles & Green, 2010; Hummer & Hamilton, 2010). In addition to this, African American nonresident fathers tend to maintain their level of involvement for a longer time than do other racial and ethnic groups (Coles & Green, 2010). However, many researchers have supplied data that show African American fathers as more often than not absent or missing from the family environment with alarming consistency (Coles & Green, 2010). This often portrays the African American family as deficient in some way with the sole responsibility of this deficiency being placed on the African American father.

There are multiple factors, however, that affect a father's visibility in the African American home. In her study concerning marriage outcomes for African American men, James (1998) looked at the external situations that African American men face to account for differences in marriage rates. She acknowledged that the significant decline in marriage among African American men has changed the typical life course experiences of this population (James, 1998). For example, African American men's economic viability correlates positively with entering into marriages earlier and at all. The worsening economic position of African American males when combined with societal and cultural expectations of fulfilling a provider role within the family has led to a reduction in the likelihood of an African American man even considering marriage (James, 1998; McLanahan & Percheski, 2008). This has also been cited as a reason for growing instability in already existing partnerships. James (1998) found that increased income levels and increased educational attainment positively correlated with entry into marriage for African American men.

Coles and Green (2010) further illuminated some unique issues that African American men and African American fathers face. Specifically, that their marginalized place in society affects their decisions to engage in fatherhood (i.e., nurturing, mentoring, and financially supporting biological children) and in committed partnerships, that they have fewer models of fathers in their own lives which have wounded them and prevent them, at times, from being able to provide that role for their own children, and that they are disproportionately incarcerated which leads to sex ratios that do not favor marital unions (Coles & Green, 2010; Hummer & Hamilton, 2010). These authors also discuss that the assumption is made that good fathering as it is defined by traditional Western culture is good for children. Coles and Green (2010) challenge this ideal and state that good fathering can take on multiple forms and styles that have recently been unexplored in research.

African American men are also socialized in some ways against forming committed relationships and providing stability to their families. In his study on the distinctive experiences of African American men and fatherhood, Pate (2010) found that many African American men had been disillusioned about marriage and fatherhood by experiencing their peers going through poor marriages and by their current circumstances making it difficult to be future-minded about their decisions towards family outcomes.

For African American families there seems to be differing opinions as to what family structure, whether single parent homes or married parent homes, contributes to the most stable environment for African American children as well as their parents. Regardless of the conflict in the research as to this issue, some commonalities exist:

African American families are most stable when the number of transitions in parental relationships are few (Dush, 2009; Osborne et al., 2012), when there is consistency in the home environment in everything from the rules to relationships (Bachman et al., 2012; Craigie et al., 2010), and when there is an involved father-figure (Coles & Green, 2010; McLanahan & Percheski, 2008; Pate, 2010).

Since family instability is associated with unfavorable outcomes for children and this occurs at a higher prevalence rate for already disadvantaged populations, this may contribute to the intergenerational transmission of inequality that exists currently in the United States (Hummer & Hamilton, 2010; McLanahan & Percheski, 2008; Osborne et al., 2012). It becomes important, then, to examine the underlying psychological processes that inhibit engagement in situations that would create family stability for this reason. This study will focus on understanding what allows African American men or prevents them from participating in roles that would provide this stability.

Life Role Salience

Role salience was first introduced by Donald Super (1980, 1990) as a part of his career development theory. He determined that role salience was the importance an individual placed on a particular life role. Super (1980, 1990) believed that role salience was measured over one behavioral and two affective domains. Participation, the behavioral dimension, refers to the time commitment given to a particular role. Commitment, an affective dimension, is descriptive of the importance the life role has for an individual's self-concept. This particular dimension has been correlated with having the most salience in determining role strain, which occurs when engagement in multiple

(and perhaps competing) life roles produces stress (Perrone & Civiletto, 2004).

Managing roles in many of these areas can produce stress as they can, at times, compete with one another for priority and time. And finally, values expectations, the second affective dimension, provides an understanding of how well an individual is able to express their own unique values within the role in which they are engaged (Perrone & Civiletto, 2004). Life satisfaction is also related to satisfaction within the individual roles engaged in and with general health and well-being (Perrone & Civiletto, 2004).

Amatea et al. (1986) later conceptualized the construct of life role salience as an individual's personal expectations concerning occupational, marital, parental, and homecare roles. These expectations can be defined as internalized beliefs and attitudes concerning the personal relevance of the life role, the standards for performing successfully in the role, and the personal resources that should be committed to the performance of the role (Amatea et al., 1986). Not surprisingly, personal role expectations are an important indicator in predicting the degree of involvement in particular roles. In addition to this, the degree of commitment to a particular life role is connected to both psychological involvement and value or importance of the role for an individual.

Most of research conducted on life role salience has targeted career aspects of an individual. For instance, in their study about career maturity, life role salience, and racial/ethnic identity, Carter and Constantine (2000) explored the experiences of racial stressors and discrimination along with one's psychological orientation to their racial group as it influenced career-related issues. The authors found that though racial identity

development (which will be explained in more depth in a subsequent section) did not influence career maturity, it did influence life role salience. For example, community service roles were influenced by Encounter, Immersion/Emersion, and Internalization attitudes (Carter & Constantine, 2000). These were most influential because each of these attitudes identifies with African American culture and community and a desire to help relieve disparities.

Also, Graves, Ohlott, and Ruderman (2007) found that family roles, particularly the marital and parental dimensions, enhanced performance in work roles. These dimensions of family roles also were positively correlated with overall life satisfaction for the sample. Niles and Goodnough (1996) found that in adults, women generally placed more importance on family roles, while men placed more importance on work roles. This difference appeared to be driven by societal expectations that place a woman's primary role as being the caretaker of the home and a man's primary role as being the provider of the household. There is also evidence that though women spend more time at work, their emotional commitment is often more focused in the home (Niles & Goodnough, 1996). These authors posited that it is important to understand how people express their values through the roles they engage in within their lives.

In addition to these studies, Noor (2004) conducted a study examining the relationship between work-family conflict, role salience, and well-being in a sample of employed women. The study examined work role salience in 147 working mothers and found that there was a positive direct effect of work role salience on job satisfaction. Role salience was also observed to enhance the positive aspects of a role engaged in or to

amplify the negative aspects of that same role. For example, work role salience, in this study, exacerbated the negative impact of conflict associated with women fulfilling their work roles in addition to their family roles (Noor, 2004). The author demonstrated that stress might have a negative impact on well-being when stress occurs between roles that are highly salient for women, even when there is some expectation of this type of stress.

Moreover, in their study concerning role salience in work and family roles, Winkel and Clayton (2010) observed that, in their sample of 657 men and women who had families and worked in business-related fields, transitioning between work and family was easier when the individual's family role salience was strong. This allowed these individuals to be more flexible in their work roles in order to accommodate family needs. For this sample, having more flexibility in their work role looked like a mother answering family-related phone calls at work or a father taking work-related phone calls at home. Being able to transition between work and family roles and increase flexibility in a role is important to reducing conflict and stress in fulfilling these roles (Winkel & Clayton, 2010).

Finally, Eibach and Mock (2011) studied parental role salience and its effects on parents' risk perceptions, risk-aversion, and trust of strangers. In their first study, these authors utilized 60 parents and 33 nonparents to understand parental role salience in assessing risk perceptions (e.g., activity risk perceptions and crime risk perceptions). Risk aversion was also examined in this first study as it related to parental role salience. Eibach and Mock (2011) found that those individuals assigned to the parenthood salient condition perceived greater risk and made more risk-averse choices than those assigned

to the nonparent condition. In their second study, these authors utilized 50 parents and 33 nonparents to assess parental role salience and trust in strangers. Those individuals assigned to the parenthood salient condition trusted strangers significantly less than individuals assigned to the condition where this role was non-salient (Eibach & Mock, 2011). These results supported the authors' posited hypothesis that the distrust of strangers is a psychological adaptation to the parental role. The parental role in and of itself predicted differential behavior of individuals in this study and affected how they perceived risk and even their trust for people they had never met. Life role salience thus becomes a means of predicting subsequent behavior as well as the psychological components that underlie engagement in a role (Eibach & Mock, 2011).

There has been little research conducted on life role salience and how it affects decisions to engage in family life. It seems clear that the roles individuals are involved in are determined by their psychological experiences as well as their own value system (Amatea et al., 1986). An exploration of life role salience in African American men, especially along the parental and marital role dimensions, would be important as it relates to creating family stability. Since life role salience has a psychological component that affects commitment to a role, the unique psychological experiences of African American men is needed to fulfill a gap in the literature that would allow an interpretation for or a more clear perception of what informs their decisions about fatherhood and forming committed partnerships.

Race-Related Stress

Stress has long been associated with mental health (Moore & Burrows, 1996). It has also been associated with how individuals engage in the roles they find salient (Noor, 2004). The stress uniquely experienced by African Americans in the United States has been termed race-related stress. Race-related stress is defined as chronic exposure to subtle forms of racism and discrimination across multiple life domains (Utsey, 1999). African Americans living in the United States are at an increased risk for exposure to stressful life events (Utsey, Giesbrecht, Hook, & Stanard, 2008). Health issues, poverty, prolonged unemployment, incarceration, homelessness, crime-ridden living situations, and poor financial situations are experienced disproportionately by African Americans (Utsey et al., 2008). African Americans, in comparison with their Caucasian counterparts, have higher mortality rates, shorter life expectancies, higher incidences of heart disease, diabetes, prostate cancer, and HIV/AIDS (at a rate of 7 times the norm) that is directly correlated with experiences of racism (Utsey et al., 2008). What is more prevalent and perhaps more detrimental is the psychological response to chronic exposure to racism.

Utsey (2013) recently developed the Prolonged Activation and Anticipatory Race-Related Stress Scale to better account for the chronicity of racism and how it affects psychological as well as medical well-being. Most stress models account for time-limited experiences of racism and discrimination and cannot account for those experiences that have no distinct end to them and that make an individual watchful for the next event. In order to fill in this gap in the literature, Utsey (2013) studied the full

breadth of experiences of racism including the initial appraisal of a situation, the secondary appraisal, and the prolonged activation response, which includes anticipatory race-related stress. The initial and secondary appraisal components stem from a central theme in the Lazarus and Folkman (1984) model of stress coping that posits that there is a cognitive appraisal of a stressful event. Cognitive appraisal occurs when an individual evaluates an encounter with their environment as a threat or benefit to their well-being (Utsey et al., 2008). The initial appraisal is a risk assessment that evaluates the potential for harm. The secondary appraisal is a resource assessment that evaluates what resources the individual has within themselves or outside of themselves that would aid in preventing or reducing the anticipated harm. Lazarus and Folkman's model (1984) was able to account for the race related stress experienced by African American people with the initial and secondary appraisal components of the model (Utsey et al., 2008). These components alone, however, are unable to account for the reasons why people remain in a stress-induced arousal for extended periods of time.

The negative psychological and health outcomes from experiences of racism seem to stem from a prolonged activation of stress (Utsey et al., 2008). Prolonged activation refers to the experience of physiological stress above and beyond the duration of the actual stressor. This could occur before the stressor is ever experienced as well as long after the stressor has ended. Utsey (2013) discussed that it becomes important to understand perseverative cognition and anticipatory stress as co-determining variables that connect the initial and secondary stress appraisal processes to the prolonged physiological stress response. Perseverative cognition occurs when an individual

mentally retains a stressor by keeping it cognitively active that is connected to prolonging

the physiological and psychological stress response associated with the actual event

(Utsey et al., 2008). Some outcomes of engaging in perseverative cognition include

increased worry, anxiety, the onset of stress-related disorders, and a hypervigilant state in

which an individual thinks obsessively about the stressful event and possible responses to

it.

Anticipatory stress, differently, is the stress response that comes from the threat of

some event occurring. In this way, it is not the stressor itself that produces anxiety and

stress, but the uncertainty of when the presumed event will happen or happen again that

produces this response (Utsey et al., 2008). This type of stress is often unconscious and

is the result of chronic exposure to racism and discrimination (Harrell, 2000).

Anticipatory stress can be experienced regardless of if the event has occurred in one's

own experience or if it is an experience of another; it heightens the perspective that

anyone can encounter racism at any time (Utsey et al., 2008).

The salience of these race-related experiences is correlated with an African

American man's psychological orientation to his identification within his racial group.

Therefore, it is essential to understand his racial identity development.

Race-Related Stress and Racial Identity. Helms and Cook (1999) defined

racial identity as a shared identity of a particular group of people who have been

socialized to see themselves as a distinct racial group. It is an imposition on a group of

people based on their phenotypic characteristics (Oparanozie, Sales, DiClemente, &

Braxton, 2011). Racial identity has been linked to the psychological well-being of

African Americans in the same way that life role salience has been linked to this type of well-being (Noor, 2004; Sellers et al., 2003). It has been identified as a coping mechanism against racial discrimination and race-related stress, and a protective barrier against risky behaviors (Oparanozie et al., 2011). Cokley (2007) suggested that racial identity is a more appropriate measure of how people identify themselves in reference to their experiences in an oppressive and racialized American society as opposed to ethnic identity which looks at how people view themselves with regard to cultural behaviors, beliefs, and values. When looking at the effects of race-related stress experienced by a person of color, understanding must be found within the context of racial identity development and formation (Carter & Reynolds, 2011; Franklin-Jackson & Carter, 2007; Thomas, Speight, & Witherspoon, 2010).

Racial-Identity

Nigrescence theory is a theoretical foundation on which African American racial identity development in the United States has been postulated (Cross & Fhagen-Smith, 2001). It seeks to identify how African Americans define themselves and subsequently feel about themselves. Due to the physical features attributed to being African American (having dark skin for example), racial identity is largely a social identity. Adults as well as children obtain information from interactions they have with members of different racial, ethnic, or gender social groups to form expectations about future interactions with members of those same groups (Rowley, Burchinal, Roberts, & Zeisel, 2008). So, in essence, aspects of one's racial identity are gleaned from the interactions one has in society. Other members of other diverse groups communicate their beliefs, stereotypes,

prejudices, and judgments, good or bad, in their everyday interactions. This contributes to the building up or tearing down of the structure that formulates racial identity. The expectation by African Americans for racial discrimination to occur on a daily basis shapes social cognition, which is the belief that underlies social perceptions, judgments, and behaviors (Rowley et al., 2008). The need to develop a racial identity in the first place, according to Cokley (2005), is a direct result of having a minority status in a dominant American culture. Due to this, African Americans must negotiate their worldviews in such a way as to develop a positive perception of their group even when it may be subtly negatively perceived by society.

African American racial identity consists of five ego statuses. These statuses are said to be occurring from infancy to late adulthood and that there is ability for the individual to skip stages on their way forward through the continuum or to slide backwards due to an experience or situation that causes a conversion in their belief system or thoughts about themselves (Sue & Sue, 2008). The five statuses of racial identity formation according to the Nigrescence theory are as follows: 1) the Pre-encounter status where an individual who has not had to fully engage in a racially charged situation is placed in such an experience which results in the displacement of this "non-engaged" identity with a new identity that understands more about being an African American; 2) the Encounter status which is the change that occurs in the individual after a conversion experience that motivates him to engage in African American issues and African American culture; 3) the Immersion-Emersion status occurs where there is a full transformation from an individual who is "non-engaged" to a variant of the engaged type

of identity; 4) the Internalization status is the internalizing of what it is to be African American and not just operating off an assumption of what it is to be African American; and 5) the Internalization-Commitment status which occurs when there is a sustained commitment to the interests held in African American culture and advocacy in finding solutions to African American problems (Cross & Vandiver, 2001).

Additionally, the Pre-Encounter stage is further substantiated in work done by Mandara, Gaylord-Harden, Richards, and Ragsdale (2009) that shows that in early childhood, children tend to accept what their parents beliefs are and what society says about their race group without any critical evaluation; the child tends to accept the negative stereotypes without fully engaging in them. In their teenage years this paradigm shifts to beginning to explore and question assumptions made from external sources. Pre-Encounter status salience has been negatively associated with general psychological well-being and self-esteem, and both the Pre-Encounter as well as the Encounter stages have been negatively associated with depressive symptomatology (Sellers et al., 2003). Racial identity statuses share with life role salience the ability to predict behavior and affect psychological well-being (Noor, 2004; Winkel & Clayton, 2010). For this reason it is important to examine how these two constructs interact for African American men.

These Racial Identity phases are further differentiated within the subscales of the Cross Racial Identity Scale (CRIS, 2002), which is an instrument utilized to determine at what various level of racial identity type to which one is identified. The subscales measure aspects of assimilation, racial self-hatred, miseducation, anti-white sentiment, militantly pro-African American (which is in the form of intense involvement in African

American issues), and becoming an African American nationalist, biculturalist, or multiculturalist (Cross & Fhagen-Smith, 2001). This journey through the phases and sub-phases appears to be an actualization process in which internalization can lead to a more negative self-concept as in becoming militantly pro-African American where there is little consideration for other ethnicities within society or to a positive self-concept as in becoming a nationalist, biculturalist, or multiculturalist who is able to cope effectively in everyday social situations regardless of the ethnicity or race of the people with whom he is engaging. This more positive aspect of racial identity has also been termed as a transcendent racial identity where there is confidence within the individual and subsequent greater flexibility in relating with those outside of their racial group (Benkert, Hollie, Nordstrom, Wickson, & Bins-Emerick, 2009).

This more positive actualization state within the bounds of racial identity offers more than just a stable self-concept, which increases role salience for an individual (Noor, 2004). It also allows for buffering to occur which protects the psyche from the onslaught of racism that is still a part of everyday life (Cross & Fhagen-Smith, 2001). Code switching allows for the African American to assimilate into the favored communication style of the mainstream situation. These individuals are able to bridge the gap between African American and White people by being able to build up rapport, trust, and love for White individuals, while still maintaining positive daily interactions with African American people within their community as well. Individualism also is a product of this stage where an African American is able to see himself or herself as a

unique personality rather than as a product of the social category in which he or she has been placed by societal constraints.

Racial identity formation, if positive, does help an individual refrain from internalizing negative stereotypes about their group (Mandara et al., 2009; Seaton, Yip, & Sellers, 2009). It has the potential for providing a young African American to formulate a framework upon which to identify, evaluate, and buffer the potential detriment of racism (Stevenson & Arrington, 2009). Racial identity, therefore, must be a healthy identity to offer these attributes. However, there are many societal issues that halt racial identity formation. Institutionalized racism, stereotypes portrayed in the media of African Americans, and discrimination within the workplace are still prevalent issues. Students, as they get older, tend to be less optimistic that society holds favorable views of African Americans as a cultural group (Stevenson & Arrington, 2009).

Context, such as the environmental surroundings children find themselves in, matters to the development of a healthy racial identity (Seaton et al., 2009). Though some children may not understand it, they see the difference in treatment and are introduced into this idea of their lack of importance and worth at a young age. This affects their concept of their racial identity. Formulating a positive racial identity therefore seems to be difficult at best due to the chronic exposure to environmental stressors. Hence being able to refrain from internalizing negative stereotypes would subsequently be difficult as well.

Racial identity or African American identity functions as a "protection from psychological injury and attack, meaning making and grounding to one's sense of

African Americanness, and transcendental launching beyond social interactions and African Americanness politics" (Stevenson & Arrington, 2009, p. 126). In the same way, racial identity is thought to promote more effective coping behavior and to encourage psychological strength and well-being (Dotterer et al., 2009). It has also been considered to moderate the effects of racial discrimination on psychological well-being, which is important because statistics show that 91% of preadolescents reported experiencing at least one discriminatory experience in their lifetime (Seaton et al., 2009). This racism was broken down into four types of racism including: individual racism in which an African American person acquires an inferiority belief due to personal experience of racism, cultural racism which occurs when African Americans begin to believe that the beliefs and practices of White culture are superior to their own culture, institutionalized racism which provides differential access to opportunity and services resulting in a continuation of racial inequalities between the minority and the dominant group, and collective racism where the dominant group works together to deny a minority group their basic rights (Seaton et al., 2009).

Gender also plays a role in racial identity development. In their study of 148 African American adolescents, Dotterer et al. (2009) surveyed the youth and their parents to assess how racial socialization at home affected racial identity. They found that female African Americans tend to demonstrate that racial identity is a protective factor, whereas for male African Americans it is not. One possible suggestion is that since racial identity is formed from social constructs then girls are naturally better at acting relationally together and picking up on social cues. Males, however, since they report

more acts of discrimination, did not share in racial identity being a protective factor (Dotterer et al., 2009). Across multiple studies, African American males have been shown to struggle with understanding and embracing their own racial identity (Spurgeon & Myers, 2010). More frequently messages about racial circumstances are communicated to African American daughters than to sons, which place them at a disadvantage in navigating through conversion experiences that occur (Dotterer et al., 2009).

Research has been conducted on how racial identity affects African American men in establishing issues of their gender role. Wade (1996) found that racial identity correlated with gender role issues. He determined that psychological distress may be caused by men attempting to fit both into their gender role and their racial identity role. Even though parents are busy teaching their sons about what it is to be a man, African American males are not being taught about the mitigating factors included in being an African American, such as experiencing racism, discrimination, and prejudice across multiple domains (Wade, 1996). Wester, Vogel, Wei, and McLain (2006) found that "African American men who internalized a racist understanding of themselves as men of color suffered more from their attempts to navigate the male gender role than did men who internalize a racial identity based on an appreciation of their own African American heritage" (p. 426). This demonstrates two concepts: that it matters whether or not a healthy, positive racial identity is developed in navigating as an African American in society and that African American men are walking a thin line in which they have to incorporate two worlds (Wester et al., 2006). Understanding how racial identity

development and life role salience interact will be important to understanding race-related stress in context with the internal experience of African American men and also provide a basis for which identity statuses affect engagement in particular roles.

In addition to experiences of race-related stress, it is important to consider two other factors that contribute to the experience of being an African American male in the United States. Hypermasculinity, described below, is a psychological response to felt experiences of racism that is reflective of African American men's views of their own role as a man in today's society. In addition to this, sexual self-concept is discussed as it relates to the role sexuality plays in predicting role salience within the family. African American men and their sexuality has been the topic of many statistics and community interventions, but little research has been conducted to determine an explanation of how these behaviors are informed by psychological processes. Both of these constructs are discussed as psychological responses to experiences of marginalization and then are related to how they affect life role salience for African American men in both the marital and parental roles.

Masculinity Ideology

"Traditional masculinity ideology develops as boys and men internalize cultural norms and expectations about male-appropriate behavior from families, relational groups, and society" (Abreu, Goodyear, Campos, & Newcombe, 2000, p. 75). It naturally follows that if masculinity ideology is structured through socialization, then different subgroups of men might share similarities in their definition of masculinity that are different from other groups (Abreu et al., 2000; Corneille et al., 2008; Levant, 1996;

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Malebranche, Fields, Bryant, & Harper, 2009; Pleck 2010). Socially defined male roles

require men to appear tough, objective, achieving, unexpressive, unsentimental, and

emotional unexpressive (McClean, 1997). However, Bush (1999) contended that

manhood is not a right at birth, but a bestowment placed on a man by the society and

culture that determine the constructs of manhood. Since the dominant culture generally

sets these constructs, African American men can find themselves coming up short of the

ideal. Also, social constructivists argue that masculinity behaviors and attitudes are

learned and reinforced in cultural contexts (Lease et al., 2010; Malebranche et al., 2009).

Masculinity is referred to as a gender ideology by Kerrigan et al. (2007) as it is

based on a "theoretical assumption that gender is socially constructed through the

exchange of ideas regarding how men versus women should be and act, rather than a

psychological or biologic trait possessed by a member of a given sex…"(p. 173). In their

qualitative study of gender ideologies of African American adolescent youth, Kerrigan et

al. (2007) found that gender identity for these youth was "profoundly linked" to the lack

of social and economic opportunities and their own internalized marginalization (p. 173).

Because of this there is tolerance for the lack of monogamy among male sexual partners

on the part of women (Kerrigan et al., 2007). Additionally, the inverse of this

relationship is of concern: African American men are thus not receiving social barriers

from their female counterparts to engaging in sexual intercourse with multiple partners

(Corneille et al., 2012). While engaging in sexual intercourse with multiple partners may

not be socially different from men in other racial/ethnic groups, the mechanism through

which this works has a unique context within the African American community. African

American women may not be constructing these barriers due to socialization from their families or communities (Wallace, 2007) or due to the shrinking numbers of eligible African American men due to increased numbers in arrests, incarcerations, and prolonged sentences (Kerby, 2012). Since there are sometimes fewer men to engage in long-term relationships, African American women may allow infidelity to exist in an effort to be in a relationship.

When masculinity is considered by African American men, the ability to be economically productive and financially provide for loved ones is the cornerstone to being a man (Bush, 1999; Chaney, 2009; Hammond & Mattis, 2005; Harris, 2010; Kerrigan et al., 2007; Ramaswamy, 2010). African American men tend to endorse more traditional masculinity ideologies than their Caucasian counterparts (Abreu et al., 2000). Thus, not being able to fulfill this ideology in the standard way due to unemployment or underemployment, inequities in earning potentials, and limited access to educational opportunities has been linked to distress and incongruence in the ideal of masculinity versus the reality (Harris, 2010). Further, being a good father was described as providing financially, emotionally, and being around to teach children how to combat drug-related violence, lack of opportunity, and the racism that is prevalent in everyday life (Harris, 2010).

Though this description of being a good father is what is idealized as the masculine norm, the males in Kerrigan et al.'s 2000 study described a competing picture of actual experience. For example, some of the young adults discussed the lack of male role models and father figures in the home. Understanding what it is to be a man is then

taught by a peer group or by drawing one's own opinions on what being a man entails. Peer groups, according to the youth interviewed, were an important piece in bridging the gap between sexual desire and sexual behavior. According to a 17-year-old male who was interviewed, sex is an expectation if one wants to become a man (Kerrigan et al., 2000). By the age of 13, a young man is expected to have had "something" and to be a "player" (p. 177). Even though this is the expectation and peer groups encourage multiple partners, this study found that there was a preference for monogamy in relationships. An 18 year old male stated, "Sometimes a man actually do like that woman, but their friends trying to get them…so that's why he wouldn't stay in that relationship…to keep up an image for his friends" (Kerrigan et al., 2000, p. 178).

Masculinity is undoubtedly a part of African American men's identity just as much as race and should be considered when looking at identity formation (Oparanozie et al., 2012). Some African American men describe themselves as *doing* masculinity (e.g., exhibiting toughness, dominance, and fulfilling traditional male role norms) as a reactionary method to prove their manhood (Ramaswamy, 2010). It seems that there is much salience found in the life role of being a man for African American men and that this dictates the behavior associated with attempting to fulfill that role.

In his revealing article concerning his masculinity socialization as an African-American male, Johnson (2010) explained that he learned that to be a man meant to use physical violence and to never avoid a conflict even when it could mean death. He stated that this masculinity meant that one had to reject the idea of emotional expression, with the exception of anger, and that to express anger was the only viable option to feel when

hurt. Johnson (2010) explained, "It is as though I feel the pull of male socialization informing me that my tears are not welcome" (p. 183). Hooks (2004) explained that this type of socialization is needed in the African American community. He stated that African American parents instill this type of masculinity in their sons out of fear that they will have inadequate coping skills to effectively deal with life as a marginalized individual within dominant culture (Hooks, 2004).

However, this socialization is not without cost. Johnson (2010) discussed that his socialization left him feeling chronically disconnected. He explained that he was disconnected from himself, his emotions, and from any sense of emotionality past anger and rage. He stated that he believes many African American men reach this place of fragmentation and disconnection. Hook (2004) again reiterated this feeling stating that almost every African American man has been compelled to suppress his true self for fear of grave retribution; this means that African American men endure the worst consequences of society's patriarchal socialization because of the intervening impact of racism and classism on their social status. Asbury (1987) discussed these consequences under the construct of internal conflict, stating that embracing traditional patriarchal masculinity norms without the benefits of that stance causes dissonance.

Hypermasculinity

African American men, due to historical discrimination that limits their ability to pursue a westernized version of masculinity through the established routes of the assumption of work and family responsibility, tend to engage in behavior that has been termed hypermasculinity. This overcompensating masculinity refers to the emphasizing

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of physical and sexual prowess and engaging in behaviors that demonstrate one's virility and dominance (Corneille et al., 2008; Fosse, 2010; Harris, 2010). Negotiating an alternative means of being masculine, according to social constructivists, happens as part of an active process of often navigating contradictory messages of what it is to be a man (Malebranche et al., 2009). African American men develop hypermasculine attitudes as a function of not having appropriate social outlets in addition to their experiences of marginalization.

While some of the behaviors associated with hypermasculinity place African American men at risk, the psychological components of hypermasculinity in itself should not be labeled as troublesome or problematic (Hammond & Mattis, 2005). Hypermasculinity should be seen as a reaction to a problematic social environment. Hypermasculinity has also been described as being a defense mechanism by which minority men display behaviors of physical and sexual aggressiveness in response to feelings of dependency, powerlessness, feelings of inferiority or low self-esteem (Neff, 2001). These feelings of inferiority are attributed to being of a lower socioeconomic class or being brought up in a matriarchal family, where a male feels like there are few options to display acts of power and control (Neff, 2001). This type of masculinity has both costs and benefits. A short-term benefit is that this alternative masculine behavior serves to moderate stressful conditions and provide a basis for personal achievement and self-respect (Harris, 2010). However in the long term hypermasculinity potentially contributes to negative outcomes for individual African American men.

Peters et al. (2007) interpreted hypermasculinity to be a result of gender role socialization that encourages a turning away from relational ways of connecting and a view of females as "other" and possibly deficient. Mosher and Sirkin (1984) found that the construction of the hypermasculine personality resulted in three aspects of the construct. These included (1) danger as excitement, (2) aggression as manly, and (3) calloused sexual attitudes towards women or calloused sexuality (Mosher & Sirkin, 1984; Neff, 2001; Wolfe, 2003). Kerrigan et al. (2007) found this to be the makeup of the construct of masculinity definition in the words of African American males. This ideology has been seen most vivid in low-income, young African American males (Peters et al., 2007).

At high levels of hypermasculinity endorsement, men tended to display increased impulsivity, a lack of empathy, and acceptance of rape myths (Mosher & Sirkin, 1984). Wolfe (2003) cited that African American male adolescents experience heightened levels of hypermasculinity, in fact 60% of his study's sample, believed that it was acceptable to deceive a girl in order to have sex with her. Hypermasculinity is traditional masculinity that is compensatory in nature. Wolfe (2003) theorizes that this hypermasculinity stems from historical and social circumstances unique to African American men. The effects of racism, namely how it makes it more difficult for African American males to achieve masculinity through the traditional routes of work and the assumption of family responsibility, are of particular importance to understand hypermasculinity (Wolfe, 2003). Hypermasculinity is an external behavioral outcome in response to internal psychological distress as a function of negative environmental conditions (e.g.,,

institutionalized racism). The need to prove oneself as a man, even in the face of threats of bodily harm, increased rates of mortality, a heightened risk of being infected with HIV or an STI, and the anxiety associated with living a life such as this, is of paramount concern (Kerrigan et al., 2007).

Kerrigan et al. (2007) found that there was considerable overlap between what it meant to be a woman or a man in the African American community. Being economically independent, proving oneself to be a productive part of society, and staying strong in the face of adversity were common to both genders illustrating a blurring of responsibilities and possibly roles of African American men and women. Bowser (1994) discussed that there is concern that African American women are now participating more fully in the economy in ways that have been unavailable to African American men. This dissipation of male roles such as economic security, companionship, and leadership has made African American men less able to serve as husbands, fathers, and community leaders in ways that are most traditional or familiar (Bowser, 1994). Thus African American women begin to fulfill these roles in addition to their other responsibilities to their families. In this way, neither is able to concentrate fully on their tasks within the traditional structure of masculinity and femininity. With the reduction of his role, African American men are perceived to be less than a man and are more likely to struggle with seeing themselves as men (Bowser, 1994).

Hypermasculinity and Sexuality. The psychological response to not achieving the traditional form of Western masculinity reverberates through statistics that exhibit the displacement of this vexation into risky sexual behaviors in African American men.

Bowser (1994) gives the following reason for the development of African American male sexuality:

> One way for men to compensate for this clearly unacceptable social identity as a failure and a "bitch" is to exaggerate all that is left. And that is sex. In sex a man has not been replaced, and he cannot be simply left out. He has to be included, and what is left of his manhood demands that he controls this last frontier. The result is exaggerated sexuality; high energy and high emotional investment in competition with other African American men; African American-on-African American violence; and, for some, chemical dependence as a way to escape the perception of threat to their self-identity as men. (p. 122)

In other words, some African American men place exaggerated emphasis on their sexuality, a hypermasculine response, out of threatened sense of worth.

Bowser described sexuality as being an intrinsic part of an African American man's social experience (Bowser, 1991). McClean (1997) adds that African American male sexuality is powerfully affected by their experiences of racism, economic disadvantage, and inequities in power. Similar to this, Malebranche et al. (2009) argued that since some African American men have little control over the contradiction they find between the idealized masculinity found in mainstream culture and their own minority male experience of masculinity, they may attempt to control the one masculine trait they feel they can fully control which is their sexual lives. This exaggerated sexuality can be harmful and lack emotional intimacy (McClean, 1997). It can also manifest itself in traits such as self-hatred, anger, psychopathology, and misogyny (McClean, 1997), which can

affect relationship quality. Experiences of hypermasculinity, in this way, could thus affect the behaviors that speak to the life role salience of partnerships, especially since heightened levels of hypermasculinity can lead to high rates of separation, divorce, and incidences of sexual aggression (McClean, 1997).

Hypermasculinity and Sexual Self-Concept. Gore-Felton et al. (2002) found in her study concerning influences on sexual behavior that men were more likely than women to engage in unprotected sex and to have more sexual partners. When attempting to figure out what accounted for this difference, this author found that the level of sexual education attained by an individual did not equate to less engagement in sexual risk behavior; this suggests that knowledge was insufficient for reducing sexual risk (Gore-Felton et al., 2002). However, within the study it was found that emotion-focused coping was positively and significantly associated with unprotected sex. Those who engage in emotion-focused coping tend to be individuals who feel helpless or feel that there is nothing they can do to exert control over the outcome of their situation (Gore-Felton et al., 2002). Since African Americans in general, and African American men in particular, seek help for emotional or psychological distress at a rate of half that of their Caucasian counterparts (Obasi & Leong, 2009), engaging in sexual risk behaviors out of a need to cope with societal pressures takes on new meaning in that it substitutes for perhaps more needed critical care.

Bowser (1994) proposed that "men in all social classes who experience frustrated instrumental and expressive roles place more emphasis on their sexuality. The degree of their frustration over time directly impacts the extent to which sexuality becomes

emphasized" (p. 121). Having a masculinity ideology that is related to demonstrating dominance, such as in hypermasculinity, is associated with sexual risk behaviors (Corneille et al., 2012). Also, endorsement of a masculinity ideology associated with toughness, status, and avoiding femininity was related to engaging in sexual intercourse with more sexual partners in the past year, more negative attitudes towards condom use and less consistency in condom use, and a more negative attitude towards male responsibility to prevent pregnancy (Corneille et al., 2012; Malebranche et al., 2009; Pleck, Sonnestein, & Ku, 1993).

Masculine gender role socialization for men revolves around power achieved in economic, sociopolitical, and sexual realms. This socialization may encourage men to believe they have control over when sex happens and whether or not a condom is used (Corneille et al., 2008; McClean, 1997; Ramaswamy, 2010). Expectations of society on men to be ready for sex, the aggressor in sexual initiation, and to meet women's expectations for their sexual scripts is socialized from a young age in males. African American males, for example, reported that their female partners questioned their sexual orientation if they showed any restraint in their sexual experiences (Corneille et al., 2008).

Mast (2010) discussed the relationship between power, hierarchy establishment, and society. She described how social power is experienced differently between African American individuals and Caucasian individuals and how that power is held by the dominant group rather than the minority group. Performance expectations from within one's group and without were deemed important in predicting behavior. Mast described

a performance expectation as "the anticipation of each group member's capacity to make a meaningful contribution towards solving a task…they become self-fulfilling prophecies" (p. 9). To illustrate this, Mast stated that when a man is expected to perform particularly well on a given task, the group will tend to provide more opportunities for him to contribute, his contributions will be worth more, and he will gain status and power within the group as a result. When this theory is attributed to African American males, one can make the inference that since expectations of performance in sexual circumstances is high, as noted above, the community will tend to provide more opportunities for the African American man to demonstrate his prowess, and his contribution, as a result, will be more valued. In addition to this, with higher power comes more rewards and resources. According to Mast, this makes it easier to obtain any desired goal as well as makes the achiever less subject to constraints on their behavior. This has been linked to engaging in more risky behaviors as well. This experienced power also varies with the interaction partner (e.g., the other person within the interpersonal relationship). In this way, the perception of power is co-constructed by both partners: one "receives" power while the other "gives." This could bear itself out in African American women consenting to engage in sexual intercourse without a condom or other contraceptive and with a man who is not monogamous.

Sexual Self-Concept

Sexual self-concept has been defined as a "combination of sexual attitudes, behaviors, and feelings, as well as beliefs about one's attractiveness and self-worth" (Murry et al., 2005, p. 2). This sexual self-concept has been associated with both

increased initiation of sexual behaviors as well as sexual inhibition in both male and female African Americans (Houlihan et al., 2008). Sexual self-concept is multidimensional in nature and has implications for sexual experiences and sexual behaviors (Rostosky, Dekhtyar, Cupp, & Anderman, 2008). One's sexual self-concept also has implications for intimacy within partnerships as well as the effort given to maintain those relationships (Houlihan et al., 2008). Thus within the realm of life role salience, it would be reasonable to ascertain that dependent upon the internal attitudes and beliefs about oneself as a sexual being, engagement in certain types of relationships could be affected. For example, if an individual has a lower sexual self-concept they tend to engage more often in high-risk sexual activity and other problematic behaviors with multiple partners (Murry et al., 2005). In addition to this, because behaviors can speak to the relevance of a role to an individual (Carter & Constantine, 2000; Graves et al., 2007; Niles & Goodnough, 1996), life role salience and the behaviors, thoughts, and feelings that flow from the sexual self-concept of an individual are connected. The life role salience experienced within a partnership as well as in the parental relationship (i.e., sharing messages with children about developing a healthy sexual self-concept and modeling behaviors and feelings consistent with a healthy sexual self-concept for children to follow) is important to understand as it contributes to furthering family stability.

Although sexual self-concept deals primarily with the internal attitudes, thoughts, and feelings of an individual, these characteristics can be affected by external messages.

In an effort to contribute contextual factors into the discussion of sexual self-concept and the behaviors that come from this sense of self, McClean (1997) discussed the African American community as being more accepting of sexuality and sexual acts at earlier ages. For example, he proposed that there is a lot of pressure for young African American men to prove their masculinity through engaging in sexual behaviors. McClean also suggested that African American adolescents may see no reason to wait for a future that they are unsure of having. Sex then becomes an act that is about instant gratification and living in the moment. Though socioeconomic status might have some bearing on this issue, it seems that life role salience could be affected by these types of thoughts and, perhaps, the roles African American men participate in within the home.

Sexual Self-Concept and Family Factors. McBride, Paikoff, and Holmbeck (2003) discussed individual and familial influences on the onset of sexual intercourse among urban African American adolescents. This is important to understand since the family unit is among the first influences on sexual behavior (McBride et al., 2003). These authors utilized multiple reporters, including the parent, the child, and an observer, to look at the effects of family process and individual factors that affect sexual debut. The socialization process underlying sexual self-concept and subsequent behaviors was investigated because early sexual debut increases the number of lifetime partners, which increases the probability of problematic exposure to HIV. Education is also affected in that those with early sexual debut are less likely to attain their educational goals. These authors also discussed the impact of family on sexual debut. From developmental literature, the family has been found to be the "most proximal and fundamental social

system" affecting the adolescent development, including sexual behavior (Perrino, Gonzalez-Soldeveilla, Pantin, & Szapocznik, 2000, p. 1).

This familial social system could have differential effects on sexual debut. Positive affect between parent and child has been implicated as a protective buffer against early sexual debut (McBride et al., 2003). According to researchers in this area, positive affect includes an atmosphere within the familial unit of warmth, cohesion, and support. These authors looked at these issues within African American adolescent youths and their family and found that family conflict is an important predictor of early sexual debut similar to their European American youths. In particular, African American boys were observed to be at increased odds for sexual debut, with greater change in observed family conflict (McBride et al., 2003).

Violence. The African American community suffers from African American males being an at-risk population. For example, in 2002 and in subsequent years, the leading cause of death for young African American males has been homicide (Spurgeon & Myers, 2010). Though they only make up 6% of the total population, they accounted for 45% of the homicide victims and were 10 times more likely to be murdered than their Caucasian counterparts (The Brady Campaign, 2002). Likewise, in 2007, African American males accounted for 49% of the homicide victims and were 8 times more likely to be murdered than their Caucasian counterparts indicating a sustained trend of violence within this group (Langley, 2010). The lack of future-mindedness that some African American males experience due to the violence in the midst of which they may find themselves may fuel their engagement in problematic behaviors and risky sexual

behaviors. Since these behaviors contribute to their sexual self-concept, more risky behaviors indicate a poorer self-concept.

In an effort to better understand the psychological processes that drive the definition of an African American man's life role salience and its contribution to family stability, this study will look at the experiences of race-related stress and racial identity development, hypermasculinity, and sexual self-concept. Hypermasculinity and sexual self-concept will be treated as moderators within the study to understand how psychological responses to marginalization and feelings of powerlessness as well as the conceptualization of oneself as a sexual being affect how salient a role is to African American men.

Chapter 3

Method

Participants

This study's sample included 227 African American men ages 18 to 75 who indicated their willingness to participate in the study prior to completing the survey. For every completed survey, a $1.00 donation was given to HopeWorks, Inc., a non-profit organization in Memphis, Tennessee which serves under-resourced African American men through outreach programs that develop individual worth, encourage personal responsibility, and promote the honor and value of work. The participants were recruited from churches, barbershops, community centers, Historically Black Colleges and Universities (HBCUs) and a large urban university in the south. Requests for participation in the study were circulated via social networking sites (e.g., Facebook, Google Groups), emails sent to campus organizations, and emails sent to listservs. In addition, snowball sampling was utilized to recruit participants by encouraging participants to recruit other participants.

The participants in this study self-identified as being African American men and predominantly heterosexual (14 participants identified as bisexual, gay, or questioning). Most participants (61%) were gainfully employed, while some described themselves as students (14%), underemployed (12%), unemployed (12%), or retired (.4%). Approximately one-third of this study's sample had an income level before taxes below $10,000, while another third of the sample had an income above $50,000. These participants described themselves as being in a married relationship (n = 94), being in a

committed relationship (n = 40), and not currently being in a committed relationship (n = 93). A little over half (55%) of participants identified as having children, while approximately half (45%) did not. Most of this sample of African American men identified as being "middle class" (54%), while others identified as being "working class" (32%), "poor" (4.8%), "upper middle class" (7.9%), and wealthy (.4%).

Procedure

Paper and pencil copies of the survey were distributed to African American men at a moderately sized southern university during classes or organizational meetings and were collected at completion by examiner. Examiner also distributed these surveys to African American men enrolled in GED coursework and vocational classes within the Memphis, Tennessee area. A link to the electronic version of the study was sent to African American men on campus through email, with a follow-up email sent to encourage them to take it if they have not. Historically African American Churches in the mid-southern area of the United States as well as those in other communities were approached personally by the researcher and asked for permission to distribute the link to the electronic version of the study to the parishioners. Online groups known to have high African American male consumer concentration were sent an email with the link inviting them to participate in the data collection. Historically Black Colleges and Universities (HBCUs) within the mid-southern area of the United States were also asked to participate via contacts made with other faculty on these campuses. Participation was solicited from current African American fraternity members as well as alumni of these organizations.

Data was collected in small group sessions when administered in the paper and pencil version with the examiner present to answer questions as needed. Data was collected on an individual bases when taking the electronic version. Examiner's academic email was linked to this version to be contacted as needed concerning the survey. All participants were assured of confidentiality and anonymity with their data and were asked to answer as honestly as possible. Informed consent was read and assumed by each participant if they chose to complete the paper and pencil sessions at the time of the administration. Consent was assumed on electronic versions and contained an invitation to contact examiner for further information. The time to complete each measure ranged from approximately 20 minutes to 2 hours and 30 minutes.

Measures

Demographic data sheet. Personal information concerning race, age, gender, personal income level, and family income level was collected via an author-constructed questionnaire. Additionally, participants were asked to provide information about their sexual orientation, current and past relationship statuses, composition of the community both economically and racially in which they were raised, health and spirituality perspectives, and the number of dependents each man had. A narrative response was also requested concerning what fatherhood meant to each participant.

Life Role Salience. The Life Role Salience Scales (LRSS; Amatea et al., 1986) consists of 40 items that assess role salience in individuals in various stages of role involvement, including those anticipating role involvement and those actively engaged in a role. The LRSS assesses role salience in four major life roles: the occupational, the

marital, the parental, and the homecare roles. Each role is assessed over two dimensions.

The first is the role *reward* value dimension, which assess for agreement from the

individual that a particular role is important in terms of self-definition and/or personal

satisfaction. The second dimension, the role *commitment* level dimension, assesses the

extent to which an individual demonstrates a willingness to commit personal resources to

assure success in the role or to develop the role. A total of eight separate scales make up

this measure assessing each of the two dimensions across the four life roles. A Likert

scale format is utilized to assess attitudes with the following choices: (1) Disagree, (2)

Somewhat Disagree, (3) Neither Agree nor Disagree, (4) Somewhat Agree, and (5)

Agree.

This scale has been utilized with undergraduates, faculty women, and married

couples and has also been used in work-family research (e.g., Carter & Constantine,

2000; Graves et al., 2007; Niles & Goodnough, 1996; Perrone & Civiletto, 2004). For

the four subscales, the coefficient alpha estimates of internal consistency were high at

original construction, ranging from .79 to .94. The test-retest reliability for these

subscales were .79 or greater on each subscale. In a subsequent study (Graves et al.,

2007) only three of the four subscales were utilized, but the internal consistency remained

high with a coefficient alpha equaling .76. For the current study, the coefficient alpha

estimates of internal consistency ranged from .629 to .831.

Experiences of Racism. The Prolonged Activation and Anticipatory Race-

Related Stress Scale (PARS; Utsey et al., 2013) is a 17-item self-report measure of

prolonged activation and anticipatory race-related stress responses in African Americans.

It is comprised of four subscales measuring related factors that affect prolonged

activation and the anticipatory stress response to race-related stressors. The first

subscale, Perseverative Cognition Scale, consists of five items that measure the degree to

which an individual cognitively perseverates about a racial stressor (i.e., "I would think

about my experience of racism when I didn't mean to"). The Anticipatory Race-Related

Stress Scale – Psychological, is the second subscale of the measure that assesses the

degree to which an individual mentally anticipates future encounters with racism. It

consists of four total items. One of the items on this scale states: "I believe that most

Black people will experience some form of racism in the future." The third subscale, The

Anticipatory Race-Related Stress Scale – Physiological consists of four items that

measure the degree to which participants have a physiological reaction to race related

stressors (i.e., "I get chest pains whenever I think I am about to experience racism"). The

final subscale, The Secondary Appraisal Scale, consists of four items and assesses the

degree to which an individual feels that they have the resources to cope with the race-

related event (i.e., "I felt I had what I needed to deal with the event/situation"). The first

three subscale responses are measured utilizing a 7-point Likert-type scale (1 = Strongly

Disagree to 7 = Strongly Agree) to indicate responses to the race-related stressor. The

fourth subscale utilizes the same scale but indicates the degree to which the individual

agrees or disagrees with the statements about whether they felt they had the resources to

cope with the described event. Higher scores are indicative of more confidence in one's

coping resources.

The coefficient alphas were as follows: for the Perseverative Cognition Scale (PCS), .77; for the Anticipatory Race-Related Stress Scale-Psychological (ARS), .70; for the Anticipatory Bodily Alarm Response Scale (ABARS; the Anticipatory Race-Related Stress Scale-Physiological from above), .85; and for the Secondary Appraisal Scale (SAS), .80. For the present study the coefficient alphas were as follows for each scale: for the Perseverative Cognition Scale (PCS), .89; for the Anticipatory Race-Related Stress Scale-Psychological (ARS), .78 for the Anticipatory Bodily Alarm Response Scale (ABARS; the Anticipatory Race-Related Stress Scale-Physiological from above), .89; and for the Secondary Appraisal Scale (SAS), .82.

Racial identity development. The Cross Racial Identity Scale (CRIS; Vandiver et al., 2000) is a measurement of racial identity development. It looks at six specific developmental stages: the Pre-Encounter stage which includes the subscales of Assimilation, Miseducation, and Self-Hatred, the Immersion-Emersion stage with the subscale of Anti-White attitude, and the Internalization stage which includes the subscales of Afrocentric and Multiculturalist Inclusive. Cronbach alphas for these six subscales have been found to be .78, .78, .83, .82, .83, and .76 respectively (Wester, Vogel, Wei, & McLain, 2006). The reliability estimates for the scales ranged from .78 to .90 (Worrell, Vandiver, Cross, & Fhagen-Smith, 2004). For the current study, the Cronbach alphas for these six subscales were found to be .85, .83, .80, .82, .79, .82 respectively.

This model is not to be utilized in a linear fashion because racial identity development does not occur linearly and the stages can be passed in and out of dependent

on environmental cues or other situations. It has been demonstrated that an individual

can also portray attitudes that are representative of multiple stages at the same time, so

the CRIS is effective at allowing these characteristics to be observed in a quantitative

way (Cokley, 2007).

There are 40 total items on the assessment, but only 30 items contribute to the

assessment of the six stages of racial identity (Worrell et al., 2004). Again, a 7-point

Likert scale rating is used on the items to construct a score on each of the six subscales.

Examples of the questions in each subscale are as follows: for the Pre-Encounter

Assimilation subscale an example item is "I am not so much a member of a racial group,

as I am an American.". The Pre-Encounter Miseducation subscale example item is

"Blacks place more emphasis on having a good time than hard work." For the Pre-

Encounter Self-Hatred subscale an example item is "Privately, I sometimes have negative

feelings about being Black.". For the Immersion-Emersion Anti-White, Internalization

Afrocentric, and the Internalization Multiculturalist Inclusive subscales have the

following sample items respectively, "I have a strong feeling of hatred and disdain for all

White people," "I see and think about things from an Afrocentric perspective," and "As a

Multiculturalist, I am connected to many groups (Hispanics, Asian-Americans, Whites,

Jews, gays, and lesbians, etc.) (Cross & Vandiver, 2001). Oparanozie et al. (2012)

suggested that the Cross Racial Identity Scale be utilized instead of other measures of

racial/ethnic identity due to its recent validation.

Hypermasculinity. The Multicultural Masculinity Ideology Scale (MMIS; Doss

& Hopkins, 1998) was designed to assess internalization and adoption of cultural norms

related to masculinity. Hypermasculinity is measured by the hypermasculine posturing subscale of this measure which looks at participants' internalization of toughness, pose, and antifemininity as masculinity. For example, one item is as follows: "Guys should not cry even when something really bad happens." Participants respond to 13 items on a 4-point Likert scale (1 = *strongly disagree* to 4 = *strongly agree*). Scores are recoded in such a way that higher scores indicate greater rejection of traditional masculinity ideology. For the original sample made up of 296 African American participants with others of diverse cultures that this measure was normed on, the mean score of 2.52 indicated that participants' scores favored rejection of traditional masculinity ideology. Also, in their study on ethnic identity, masculinity, and healthy sexual relationships among African Americans, Corneille et al. (2012) found a mean score of 2.75 (*SD* = .40) which indicated that the participants in their sample, those who self-identified as unmarried, sexually active, heterosexual African American or African American male over the age of 18, favored the rejection of traditional masculinity ideology. The Cronbach's Alpha for this subscale was .74 for their sample. The authors discussed that the other subscales had lower reliability estimates (below 0.60) for their sample and thus the rest of the measure was unused. For the current study, the Cronbach's alpha for the constructed hypermasculinity scale was .81 for this sample of African American men.

Sexual Self-Concept. The Multidimensional Sexual Self-Concept Questionnaire (MSSCQ; Snell, 1995) is an objective self-report measure designed to measure 20 psychological dimensions of human sexuality. A 5-point Likert-type scale is utilized to collect data on participants' responses, with each item being scored from 0 to 4: (0) not

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at all characteristic of me, (1) slightly characteristic of me, (2) somewhat characteristic of me, (3) moderately characteristic of me, and (4) very characteristic of me. To create subscale scores, the items are averaged within the subscale itself. Higher scores correspond to greater amounts of the relevant MSSCQ tendency. This study will utilize four subscales from the MSSCQ to determine dimensions of African American males' sexual self-concept based on relevant literature. These will include *motivation to avoid risky sex* (i.e., the motivation and desire to avoid unhealthy patterns of risky sexual behaviors such as unprotected sexual behaviors), *sexual monitoring* (i.e., the tendency to be aware of the public impression that one's sexuality makes on others), *sexual motivation* (i.e., the motivation and desire to be involved in a sexual relationship, and *sexual esteem* (i.e., the generalized tendency to positively evaluate one's own capacity to engage in healthy sexual behaviors and to experience one's sexuality in a satisfying and enjoyable way). The Cronbach alphas of the subscales are .72, .84, .89, and .88 respectively. For the current study, the Cronbach alphas of the subscales were .80, .86, .93, and .87 respectively.

Analysis

A multiple regression analysis utilizing the two predictor variables (i.e., race related stress and racial identity development) was used to examine the relationship between these two variables and life role salience. This type of regression was able to provide a description of the predictive usefulness of race related stress and racial identity development on life role salience. A regression analysis that includes more than one predictor variable, such as the one described here, can provide answers to several

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different types of questions. For instance, an omnibus test was used to assess how well

scores on life role salience were predicted when using the entire set of predictor variables

(i.e., race related stress and racial identity development). In addition, the variance

uniquely predicted by each of the predictor variables when the other predictor variable is

statistically controlled for was assessed.

The means and standard deviations of life role salience, race related stress, and

racial identity development and the correlation between each predictor variable and the

outcome variable were calculated, as well as the correlation between the predictor

variables themselves. The assumptions of regression were tested for and observed to see

if the conditions were met. These conditions included the following: making sure that

life role salience was measured quantitatively with scores that were approximately

normally distributed (e.g., assessed this by looking at the univariate distributions of

scores on life role salience), that the relationships between all of the variables was linear

(e.g., assessed this by examining the bivariate scatter plots for all possible pairs of

variables), that there was no interactions between these predictor variables (e.g., assessed

this by grouping subjects based on scores on one predictor variable and running the other

predictor variable separately and checking to see if the slopes of each plot is similar

across groups), and, finally, that the variance in life role salience scores was homogenous

across all levels of race related stress and racial identity development. Multivariate

outliers were examined if present to determine whether a particular outlier significantly

influences the data and if it would be appropriate to exclude the outlier or keep it in the

final data. Scatter plots, descriptive statistics, and histograms of the distribution of scores on each variable were utilized to look for outliers influencing the data.

To assess the moderation effects of hypermasculinity and sexual self-concept, the moderation variables were introduced into this equation in order to look at how the addition of these variables affected the strength of the first relationship. Moderators can weaken, strengthen, or even reverse the effects of the relationship between the predictor and criterion variables. Measurements of the simple and main effects of racial identity, hypermasculinity and sexual self-concept were computed in order to understand how/if the relationship changed. All variable relationships were tested at a minimum of a .05 level of significance.

Chapter 4

Results

The following chapter presents the statistical analyses used to evaluate the study's exploratory research questions described in previous chapters. All variables of interest were examined utilizing SPSS 21.0 for accuracy in data entry, missing values, appropriate ranges and frequencies, and the normality of distributions. Data entry errors were corrected, and participants with substantial missing data (e.g., those who did not complete portions of the survey or prematurely ended their participation) were omitted from the analysis. Ranges and frequencies were within normal limits, and the sample did meet underlying assumptions of normality.

Preliminary Analyses

To determine if outliers were influencing the data, a multiple regression was run with life role salience as the dependent variable. The independent variables of race-related stress and racial identity were considered separately based on the research questions of interest. The results of the race-related variables were examined to determine if any data points had a Mahalanobis distance greater than 22.7 (Stevens, 2002), a Cook D value greater than 1, and a centered leverage (hat) value ($n = 227$, $k = 5$) greater than .0792. Within this analysis, 9 cases were observed to have met the requirements for possibly being influential outliers. The regression was run again leaving these potentially influential cases out of the analysis and the mean values of the new regression were compared to the mean values of the variables in the previous regression.

The means were not significantly different, so the cases were kept in the regression to be used to answer the corresponding research questions (Ethington, Thomas, & Pike, 2002). In addition to this analysis, the results of the racial identity variables were examined in relationship to the dependent variable of life role salience. Those results with a Mahalanobis distance greater than 25 (Stevens, 2002), a Cook D value greater than 1, and a centered leverage (hat) value ($n = 227$, $k = 7$) greater than 0.106. In this analysis, 3 cases were observed to meet the requirements for possibly influential outliers. The regression was run again leaving out these potentially influential cases and the mean values of the variables within the new regression were compared with those of the previous regression. The means were again not significantly different, so the full sample was utilized to answer the corresponding research questions (Ethington et al., 2002). Thus the total sample of 227 African American men was analyzed for use in this study.

The underlying assumptions of curvilinearity and homoscedasticity were assessed. A review of the scatterplots suggested that there were no curvilinearity issues in the data and there was not a pattern in the plot suggesting a violation of the assumption of homoscedasticity. Review of the normal P-Plot of the regression standardized residual suggested the normality assumption was met. Based on the review of the histogram for each facet of the dependent variable of life role salience, there does not appear to be a violation of normality due to the normal distribution in the sample of African American men.

Research Question 1A

Do experiences of race-related stress as measured by predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological predict the criterion variable of life role salience of marital role reward value? If so, which of these predictor variables significantly predicts the life role salience of marital role reward value in African American men?

Ordinary least squares regression analyses were used to determine (1) whether experiences of race-related stress (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) affect the life role salience of the marital role reward value for African American men and (2) which of these variables significantly contributes to this particular role. Race-related stress, the independent variable, was measured by participants' endorsement of specific experiences of racism, discrimination, or prejudice and their subsequent affects upon them. The sample size for the analyses was 227 representing the African American men who had complete data on the variables described above. The means, standard deviations, and correlations among all the variables are given in Table 1.

Table 1

Means, Standard Deviations, and Correlations of Experiences of Race-Related Stress and

Income with Marital Role Reward Value (N =227)

	LRSMRRVTOT	INCOMER	PARSPCTOT	PARSARRSTOT	PARSABARTOT	PARSSATOT
LRSMRRVTOT	1.000					
INCOMER	.153	1.000				
PARSPCTOT	-.115	.151	1.000			
PARSARRSTOT	-.013	.114	.497	1.000		
PARSABARTOT	.136	.030	.117	.199	1.000	
PARSSATOT	-.067	.038	.017	.201	-.159	1.000
Means	17.2511	4.4229	14.3612	17.3216	7.0705	19.5463
Std. Deviations	5.39694	3.14080	7.86681	5.33793	4.56462	5.89670

Note. Marital Role Reward Value (LRSMRRVTOT); Income (INCOMER); Race-Related Stress (PARSPCTOT: Perseverative Cognition; PARSARRSTOT: Anticipatory Race-Related Stress; PARSABARTOT: Anticipatory Bodily Alarm Response; PARSSATOT: Secondary Appraisal)

Preliminary exploratory analyses indicated that there were no multicollinearity problems in the data (the largest variance inflation factor was 1.462) and that the assumptions of independence, normality, and homoschedasticity were met. The five independent variables, including income as control variable, were entered into the regression equation simultaneously. The regression results indicated that the set of independent variables explained 6.9% (ρ = .007) of the variance in marital role reward value with three of the five variables having significant unique influence on this

dependent variable (see Table 2). In order of importance, they were perseverative

cognition (β = -.176, ρ = .021), participant's current income (β = .174, ρ = .009)), and

anticipatory bodily alarm response (β = .134, ρ = .048).

Table 2

Results of Regression of Experiences of Race-Related Stress and Income with Marital

Role Reward Value

Independent Variables	b	β	t
INCOMER	.299	.174	2.642**
PARSPCTOT	-.121	-.176	-2.326*
PARSARRSTOT	.040	.040	.507
PARSABARTOT	.159	.134	1.985*
PARSSATOT	-.053	-.058	-.847

R-square = .069

p < .05. ** *p* < .01.

Note. Marital Role Reward Value (LRSMRRVTOT); Income (INCOMER); Race-

Related Stress (PARSPCTOT: Perseverative Cognition; PARSARRSTOT: Anticipatory

Race-Related Stress; PARSABARTOT: Anticipatory Bodily Alarm Response;

PARSSATOT: Secondary Appraisal)

Research Question 1B

Do experiences of race-related stress as measured by predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological predict the criterion variable of life role salience of marital role commitment? If so, which of these predictor variables significantly predicts the life role salience of marital role commitment in African American men?

Ordinary least squares regression analyses were used to determine (1) whether experiences of race-related stress (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) affect the life role salience of marital role commitment for African American men and (2) which of these variables significantly contributes to this particular role. The means, standard deviations, and correlations among all the variables are given in Table 3.

Table 3

Means, Standard Deviations, and Correlations of Experiences of Race-Related Stress and Income with Marital Role Commitment (N =227)

	LRSMRCTOT	INCOMER	PARSPCTOT	PARSARRSTOT	PARSABARTOT	PARSSATOT
LRSMRCTOT	1.000					
INCOMER	.219	1.000				
PARSPCTOT	.086	.151	1.000			
PARSARRSTOT	.109	.114	.497	1.000		
PARSABARTOT	-.078	.030	.117	.199	1.000	
PARSSATOT	.044	.038	.017	.201	-.159	1.000
Means	21.1630	4.4229	14.3612	17.3216	7.0705	19.5463
Std. Deviations	3.62938	3.14080	7.86681	5.33793	4.56462	5.89670

Note. Marital Role Commitment (LRSMRCTOT); Income (INCOMER); Race-Related Stress (PARSPCTOT: Perseverative Cognition; PARSARRSTOT: Anticipatory Race-Related Stress; PARSABARTOT: Anticipatory Bodily Alarm Response; PARSSATOT: Secondary Appraisal)

Preliminary exploratory analyses indicated that there were no multicollinearity problems in the data (the largest variance inflation factor was 1.462) and that the assumptions of independence, normality, and homoschedasticity were met. The five independent variables, including income as a control variable, were entered into the regression equation simultaneously. The regression results indicated that the set of independent variables explained 6.6% ($\rho = .009$) of the variance in marital role

commitment with only income having significant unique influence on this dependent

variable (β = .208, ρ = .002; see Table 4).

Table 4

Results of Regression of Experiences of Race-Related Stress and Income with Marital

Role Commitment

Independent Variables	b	β	t
INCOMER	.241	.208	3.165**
PARSPCTOT	.008	.018	.242
PARSARRSTOT	.066	.097	1.237
PARSABARTOT	-.085	-.106	-1.568
PARSSATOT	.000	-.001	-.011
R-square = .066			

* $p < .05$. ** $p < .01$.

Note. Marital Role Commitment (LRSMRCTOT); Income (INCOMER); Race-Related

Stress (PARSPCTOT: Perseverative Cognition; PARSARRSTOT: Anticipatory Race-

Related Stress; PARSABARTOT: Anticipatory Bodily Alarm Response; PARSSATOT:

Secondary Appraisal)

When considered collectively, experiences of race-related stress (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income account for 13.5% of the variance in the life role salience of the marital role (i.e., marital role reward value and marital role commitment).

Research Question 2A

Do experiences of race-related stress as measured by predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological predict the criterion variable of life role salience of parental role reward value? If so, which of these predictor variables significantly predicts the life role salience of parental role reward value in African American men?

Ordinary least squares regression analyses were used to determine (1) whether experiences of race-related stress (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) affect the life role salience of the parental role reward value for African American men and (2) which of these variables significantly contributes to this particular role. The means, standard deviations, and correlations among all the variables are given in Table 5.

Table 5

Means, Standard Deviations, and Correlations of Experiences of Race-Related Stress and

Income with Parental Role Reward Value (N =227)

	LRSPRRVTO	INCOME	PARSPCTO	PARSARRSTO	PARSABARTO	PARSSATO
	…	…	…	…	…	…
LRSPRRVTO	1.000					
…						
INCOMER	.209	1.000				
PARSPCTOT	.062	.151	1.000			
PARSARRSTO	.168	.114	.497	1.000		
…						
PARSABART	.021	.030	.117	.199	1.000	
…						
PARSSATOT	.006	.038	.017	.201	-.159	1.000
Means	20.4714	4.4229	14.3612	17.3216	7.0705	19.5463
Std. Deviations	4.19891	3.14080	7.86681	5.33793	4.56462	5.89670

Note. Parental Role Reward Value (LRSPRRVTOT); Income (INCOMER); Race-

Related Stress (PARSPCTOT: Perseverative Cognition; PARSARRSTOT: Anticipatory

Race-Related Stress; PARSABARTOT: Anticipatory Bodily Alarm Response;

PARSSATOT: Secondary Appraisal)

Preliminary exploratory analyses indicated that there were no multicollinearity problems in the data (the largest variance inflation factor was 1.462) and that the assumptions of independence, normality, and homoschedasticity were met. The five independent variables, including income as control variable, were entered into the regression equation simultaneously. The regression results indicated that the set of independent variables explained 6.9% ($\rho = .007$) of the variance in parental role reward value with two of the five variables having significant unique influence on this dependent variable (see Table 6). In order of importance, they were the participant's current income level ($\beta = .199$; $\rho = .003$) and anticipatory race-related stress psychological ($\beta = .187$; $\rho = .018$).

Table 6

Results of Regression of Experiences of Race-Related Stress and Income with Parental Role Reward Value

Independent Variables	b	β	t
INCOMER	.266	.199	3.027**
PARSPCTOT	-.031	-.058	-.767
PARSARRSTOT	.147	.187	2.384*
PARSABARTOT	-.021	-.023	-.332
PARSSATOT	-.030	-.042	-.620

R-square = .069

Note. Parental Role Reward Value (LRSPRRVTOT); Income (INCOMER); Race-Related Stress (PARSPCTOT: Perseverative Cognition; PARSARRSTOT: Anticipatory Race-Related Stress; PARSABARTOT: Anticipatory Bodily Alarm Response; PARSSATOT: Secondary Appraisal)

Research Question 2B

Do experiences of race-related stress as measured by predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological predict the criterion variable of life role salience of parental role commitment? If so, which of these predictor variables significantly predicts the life role salience of parental role commitment in African American men?

Ordinary least squares regression analyses were used to determine (1) whether experiences of race-related stress (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) affect the life role salience of parental role commitment for African American men and (2) which of these variables significantly contributes to this particular role. The means, standard deviations, and correlations among all the variables are given in Table 7.

Table 7

Means, Standard Deviations, and Correlations of Experiences of Race-Related Stress and

Income with Parental Role Commitment (N =227)

	LRSPRCTO	INCOME	PARSPCTO	PARSARRSTO	PARSABARTO	PARSSATO
	…	…	…	…	…	…
LRSPRCTOT	1.000					
INCOMER	.245	1.000				
PARSPCTOT	.012	.151	1.000			
PARSARRSTO	.071	.114	.497	1.000		
…						
PARSABARTO	-.095	.030	.117	.199	1.000	
…						
PARSSATOT	.035	.038	.017	.201	-.159	1.000
Means	21.1938	4.4229	14.3612	17.3216	7.0705	19.5463
Std. Deviations	4.10561	3.14080	7.86681	5.33793	4.56462	5.89670

Note. Parental Role Commitment (LRSPRCTOT); Income (INCOMER); Race-Related

Stress (PARSPCTOT: Perseverative Cognition; PARSARRSTOT: Anticipatory Race-

Related Stress; PARSABARTOT: Anticipatory Bodily Alarm Response; PARSSATOT:

Secondary Appraisal)

Preliminary exploratory analyses indicated that there were no multicollinearity

problems in the data (the largest variance inflation factor was 1.462) and that the

assumptions of independence, normality, and homoschedasticity were met. The five

independent variables, including income as control variable, were entered into the

regression equation simultaneously. The regression results indicated that the set of

independent variables explained 7.8% (ρ = .003) of the variance in parental role

commitment again with only income having significant unique influence on this

dependent variable (β = .247, ρ = .000; see Table 8).

Table 8

Results of Regression of Experiences of Race-Related Stress and Income with Parental

Role Commitment

Independent Variables	b	β	t
INCOMER	.323	.247	3.780**
PARSPCTOT	-.031	-.060	-.802
PARSARRSTOT	.076	.099	1.262
PARSABARTOT	-.106	-.117	-1.742
PARSSATOT	-.009	-.012	-.183

R-square = .078

* *p* < .05. ** *p* < .01.

Note. Parental Role Reward Commitment (LRSPRCTOT); Income (INCOMER); Race-

Related Stress (PARSPCTOT: Perseverative Cognition; PARSARRSTOT: Anticipatory

Race-Related Stress; PARSABARTOT: Anticipatory Bodily Alarm Response;

PARSSATOT: Secondary Appraisal)

When considered collectively, experiences of race-related stress (i.e.,

perseverative cognition, secondary appraisal, anticipatory race-related stress-

psychological, and anticipatory race-related stress-physiological) along with income

account for 14.7% of the variance in the life role salience of the parental role (i.e.,

parental role reward value and parental role commitment).

Research Question 3A

Does African American racial identity development as measured by the pre-

encounter, encounter, immersion-emersion, and internalization developmental stages

predict the self-reported life role salience of marital role reward value in African

American men? If so, which of these stages significantly predicts the life role salience of

marital role reward value in African American men?

Ordinary least squares regression analyses were used to determine (1) whether

racial identity as measured by developmental stages (i.e., pre-encounter, encounter,

immersion-emersion, and internationalization) affect the life role salience of the marital

role reward value for African American men and (2) which of these developmental stages

significantly contributes to this particular role. The means, standard deviations, and

correlations among all the variables are given in Table 9.

Table 9

Means, Standard Deviations, and Correlations of Racial Identity Development and

Income with Marital Role Reward Value (N =227)

	LRSMRRVTOT	INCOMER	PA	PM	PSH	IEAW	IA	IMCI
LRSMRRVTOT	1.000							
INCOMER	.153	1.000						
PA	.179	-.092	1.000					
PM	.092	-.268	.262	1.000				
PSH	-.067	-.147	.032	.190	1.000			
IEAW	.026	-.193	-.093	.208	.384	1.000		
IA	.128	-.172	-.185	.252	.208	.415	1.000	
IMCI	.057	-.025	.184	.086	.073	-.218	.037	1.000
Means	17.2511	4.4229	3.9339	3.7577	1.9436	1.5269	3.0925	5.4828
Std. Deviations	5.39694	3.14080	1.69894	1.50937	1.18710	.86348	1.22413	1.25994

Note. Marital Role Reward Value (LRSMRRVTOT); Income (INCOMER); Racial

Identity Development (PA: Assimilation; PM: Miseducation; PSH: Self-Hatred; IEAW:

Anti-White; IA: Afrocentricity; IMCI: Multiculturalist Inclusive)

Preliminary exploratory analyses indicated that there were no multicollinearity

problems in the data (the largest variance inflation factor was 1.521) and that the

assumptions of independence, normality, and homoschedasticity were met. The seven

independent variables, including income as a control variable, were entered into the

regression equation simultaneously. The regression results indicated that the set of

independent variables explained 11.3% (ρ = .000) of the variance in marital role reward

value with three of the seven variables having significant unique influence on this

dependent variable (see Table 10). In order of importance, they were assimilation (β =

.224, ρ = .002), participant's current income level (β = .214, ρ = .002), and afrocentricity

(β = .197, ρ = .009).

Table 10

Results of Regression of Experiences of Racial Identity Development and Income with

Marital Role Reward Value

Independent Variables	b	β	t
INCOMER	.368	.214	3.193**
PA	.712	.224	3.213**
PM	.181	.051	.705
PSH	-.514	-.113	-1.606
IEAW	.283	.045	.576
IA	.869	.197	2.656**
IMCI	.121	.028	.415

R-square = .113

* $p < .05$. ** $p < .01$.

Note. Marital Role Reward Value (LRSMRRVTOT); Income (INCOMER); Racial

Identity Development (PA: Assimilation; PM: Miseducation; PSH: Self-Hatred; IEAW:

Anti-White; IA: Afrocentricity; IMCI: Multiculturalist Inclusive)

Research Question 3B

Does African American racial identity development as measured by the pre-encounter, encounter, immersion-emersion, and internalization developmental stages predict the self-reported life role salience of marital role commitment in African American men? If so, which of these stages significantly predicts the life role salience of marital role commitment in African American men?

Ordinary least squares regression analyses were used to determine (1) whether racial identity as measured by developmental stages (i.e., pre-encounter, encounter, immersion-emersion, and internationalization) affect the life role salience of the marital role commitment for African American men and (2) which of these developmental stages significantly contributes to this particular role. The means, standard deviations, and correlations among all the variables are given in Table 11.

Table 11

Means, Standard Deviations, and Correlations of Racial Identity Development and

Income with Marital Role Commitment (N =227)

	LRSMRCTOT	INCOMER	PA	PM	PSH	IEAW	IA	IMCI
LRSMRCTOT	1.000							
INCOMER	.219	1.000						
PA	.026	-.092	1.000					
PM	-.070	-.268	.262	1.000				
PSH	-.291	-.147	.032	.190	1.000			
IEAW	-.251	-.193	-.093	.208	.384	1.000		
IA	-.041	-.172	-.185	.252	.208	.415	1.000	
IMCI	.171	-.025	.184	.086	.073	-.218	.037	1.000
Means	21.1630	4.4229	3.9339	3.7577	1.9436	1.5269	3.0925	5.4828
Std. Deviations	3.62938	3.14080	1.69894	1.50937	1.18710	.86348	1.22413	1.25994

Note. Marital Role Commitment (LRSMRCTOT); Income (INCOMER); Racial Identity

Development (PA: Assimilation; PM: Miseducation; PSH: Self-Hatred; IEAW: Anti-

White; IA: Afrocentricity; IMCI: Multiculturalist Inclusive)

Preliminary exploratory analyses indicated that there were no multicollinearity

problems in the data (the largest variance inflation factor was 1.521) and that the

assumptions of independence, normality, and homoschedasticity were met. The seven

independent variables, including income as a control variable, were entered into the

regression equation simultaneously. The regression results indicated that the set of

independent variables explained 16.7% (ρ = .000) of the variance in marital role

commitment with three of the seven variables having significant unique influence on this dependent variable (see Table 12). In order of importance, they were self-hatred (β = -.250, ρ = .000), participant's current income level (β = .183, ρ = .005), and multiculturalist inclusive (β = .158, ρ = .017).

Table 12

Results of Regression of Experiences of Race-Related Stress and Income with Marital Role Commitment

Independent Variables	b	β	t
INCOMER	.211	.183	2.813**
PA	.053	.025	.365
PM	.023	.009	.136
PSH	-.764	-.250	-3.660***
IEAW	-.515	-.122	-1.610
IA	.267	.090	1.249
IMCI	.456	.158	2.397*

R-square = .167

* $p < .05$. ** $p < .01$. *** $p < .001$.

Note. Marital Role Commitment (LRSMRCTOT); Income (INCOMER); Racial Identity Development (PA: Assimilation; PM: Miseducation; PSH: Self-Hatred; IEAW: Anti-White; IA: Afrocentricity; IMCI: Multiculturalist Inclusive)

When considered collectively, racial identity development (i.e., pre-encounter, encounter, immersion-emersion, and internationalization stages) along with income account for 28% of the variance in the life role salience of the marital role (i.e., marital role reward value and marital role commitment).

Research Question 4A

Does African American racial identity development as measured by the pre-encounter, encounter, immersion-emersion, and internalization developmental stages predict the self-reported life role salience of parental role reward value in African American men? If so, which of these stages significantly predicts the life role salience of parental role reward value in African American men?

Ordinary least squares regression analyses were used to determine (1) whether racial identity as measured by developmental stages (i.e., pre-encounter, encounter, immersion-emersion, and internationalization) affect the life role salience of the parental role reward value for African American men and (2) which of these developmental stages significantly contributes to this particular role. The means, standard deviations, and correlations among all the variables are given in Table 13.

Table 13

Means, Standard Deviations, and Correlations of Racial Identity Development and

Income with Parental Role Reward Value (N =227)

	LRSPRRVTOT	INCOMER	PA	PM	PSH	IEAW	IA	IMCI
LRSPRRVTOT	1.000							
INCOMER	.209	1.000						
PA	-.030	-.092	1.000					
PM	.086	-.268	.262	1.000				
PSH	-.263	-.147	.032	.190	1.000			
IEAW	-.133	-.193	-.093	.208	.384	1.000		
IA	-.014	-.172	-.185	.252	.208	.415	1.000	
IMCI	.056	-.025	.184	.086	.073	-.218	.037	1.000
Means	20.4714	4.4229	3.9339	3.7577	1.9436	1.5269	3.0925	5.4828
Std. Deviations	4.19891	3.14080	1.69894	1.50937	1.18710	.86348	1.22413	1.25994

Note. Parental Role Reward Value (LRSPRRVTOT); Income (INCOMER); Racial

Identity Development (PA: Assimilation; PM: Miseducation; PSH: Self-Hatred; IEAW:

Anti-White; IA: Afrocentricity; IMCI: Multiculturalist Inclusive)

Preliminary exploratory analyses indicated that there were no multicollinearity

problems in the data (the largest variance inflation factor was 1.521) and that the

assumptions of independence, normality, and homoscedasticity were met. The seven

independent variables, including income as a control variable, were entered into the

regression equation simultaneously. The regression results indicated that the set of

independent variables explained 14.4% (ρ = .000) of the variance in parental role reward

value with three of the seven variables having significant unique influence on this

dependent variable (see Table 14). In order of importance, they were self-hatred (β = -

.266, ρ = .000), participant's current income level (β = .219, ρ = .001), and miseducation

(β = .207, ρ = .004).

Table 14

Results of Regression of Experiences of Racial Identity Development and Income with

Parental Role Reward Value

Independent Variables	b	β	t
INCOMER	.293	.219	3.324***
PA	-.165	-.067	-.972
PM	.577	.207	2.940**
PSH	-.939	-.266	-3.835***
IEAW	-.168	-.035	-.449
IA	.089	.026	.356
IMCI	.222	.067	.995
R-square = .144			

* p < .05. ** p < .01. *** p < .001.

Note. Parental Role Reward Value (LRSPRRVTOT); Income (INCOMER); Racial

Identity Development (PA: Assimilation; PM: Miseducation; PSH: Self-Hatred; IEAW:

Anti-White; IA: Afrocentricity; IMCI: Multiculturalist Inclusive)

Research Question 4B

Does African American racial identity development as measured by the pre-

encounter, encounter, immersion-emersion, and internalization developmental stages

predict the self-reported life role salience of parental role commitment in African

American men? If so, which of these stages significantly predicts the life role salience of

parental role commitment in African American men?

Ordinary least squares regression analyses were used to determine (1) whether

racial identity as measured by developmental stages (i.e., pre-encounter, encounter,

immersion-emersion, and internationalization) affect the life role salience of the parental

role commitment for African American men and (2) which of these developmental stages

significantly contributes to this particular role. The means, standard deviations, and

correlations among all the variables are given in Table 15.

Table 15

Means, Standard Deviations, and Correlations of Racial Identity Development and

Income with Parental Role Commitment (N =227)

	LRSPRCTOT	INCOMER	PA	PM	PSH	IEAW	IA	IMCI
LRSPRCTOT	1.000							
INCOMER	.245	1.000						
PA	-.059	-.092	1.000					
PM	.017	-.268	.262	1.000				
PSH	-.295	-.147	.032	.190	1.000			
IEAW	-.220	-.193	-.093	.208	.384	1.000		
IA	-.005	-.172	-.185	.252	.208	.415	1.000	
IMCI	-.008	-.025	.184	.086	.073	-.218	.037	1.000
Means	21.1938	4.4229	3.9339	3.7577	1.9436	1.5269	3.0925	5.4828
Std. Deviations	4.10561	3.14080	1.69894	1.50937	1.18710	.86348	1.22413	1.25994

Note. Parental Role Commitment (LRSPRCTOT); Income (INCOMER); Racial Identity

Development (PA: Assimilation; PM: Miseducation; PSH: Self-Hatred; IEAW: Anti-

White; IA: Afrocentricity; IMCI: Multiculturalist Inclusive)

Preliminary exploratory analyses indicated that there were no multicollinearity

problems in the data (the largest variance inflation factor was 1.521) and that the

assumptions of independence, normality, and homoschedasticity were met. The seven

independent variables, including income as a control variable, were entered into the

regression equation simultaneously. The regression results indicated that the set of

independent variables explained 17.2% (ρ = .000) of the variance in parental role

commitment with four of the seven variables having significant unique influence on this dependent variable (see Table 16). In order of importance, they were self-hatred (β = -.243, ρ = .000), participant's current income level (β = .230, ρ = .000), anti-white (β = -.171, ρ = .025) and miseducation (β = .152, ρ = .029).

Table 16

Results of Regression of Experiences of Racial Identity Development and Income with Parental Role Commitment

Independent Variables	b	β	t
INCOMER	.300	.230	3.543***
PA	-.147	-.061	-.903
PM	.414	.152	2.195*
PSH	-.839	-.243	-3.564***
IEAW	-.812	-.171	-2.251*
IA	.359	.107	1.491
IMCI	-.091	-.028	-.425

R-square = .172

* $p < .05$. ** $p < .01$. *** $p < .001$.

Note. Parental Role Commitment (LRSPRCTOT); Income (INCOMER); Racial Identity Development (PA: Assimilation; PM: Miseducation; PSH: Self-Hatred; IEAW: Anti-White; IA: Afrocentricity; IMCI: Multiculturalist Inclusive)

When considered collectively, racial identity development (i.e., pre-encounter, encounter, immersion-emersion, and internationalization stages) along with income account for 31.6% of the variance in the life role salience of the parental role (i.e., parental role reward value and parental role commitment).

Research Question 5A

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of marital role reward value moderated by hypermasculinity?

Subsequent to the exploratory analyses, the possibility of interactive effects of hypermasculinity was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the hypermasculinity variable. A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as the constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated. The increase variance explained by the addition of the interaction terms was statistically significant (R^2 *change* $= .020$; F *change* $= .990$, $df = 5, 215$; $p < .05$) indicating that the influence of the variables in the model on marital role reward value changed through their interaction with hypermasculinity.

Research Question 5B

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of marital role commitment moderated by hypermasculinity? If so, which of these criterion variables is significantly moderated by the experience of hypermasculinity in African American men?

Subsequent to the exploratory analyses, the possibility of interactive effects of hypermasculinity was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the hypermasculinity variable. A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated. The increase variance explained by the addition of the interaction terms was statistically significant (*R^2 change* = .021; *F change* = .978, *df* = 5, 215; *p* < .05) indicating that the influence of the variables in the model on marital role commitment changed through their interaction with hypermasculinity.

Research Question 6A

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of parental role reward value moderated by hypermasculinity?

Subsequent to the exploratory analyses, the possibility of interactive effects of hypermasculinity was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the hypermasculinity variable. A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated. The addition of the interaction terms was not statistically significant (R^2 *change* = .006; *F change* = .267, *df* = 5, 215; *p* < .05) indicating that the influence of the variables in the model on parental role reward value were not significantly changed through their interaction with hypermasculinity.

Research Question 6B

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of parental role commitment moderated by hypermasculinity?

Subsequent to the exploratory analyses, the possibility of interactive effects of hypermasculinity was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the hypermasculinity variable. A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated. The increase variance explained by the addition of the interaction terms was statistically significant (*R² change* = .011; *F change* = .508, *df* = 5, 215; *p* < .05) indicating that the influence of the variables in the model on parental role commitment changed through their interaction with hypermasculinity.

Research Question 7A

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of marital role reward value in African American men moderated by hypermasculinity?

Subsequent to the exploratory analyses, the possibility of interactive effects of hypermasculinity was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the hypermasculinity variable. A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory

race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated. The increase variance explained by the addition of the interaction terms was statistically significant (R^2 *change* = .049; *F change* = 1.795, *df* = 7, 211; *p* < .05) indicating that the influence of the variables in the model on marital role reward value changed through their interaction with hypermasculinity.

Research Question 7B

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of marital role commitment in African American men moderated by hypermasculinity?

Subsequent to the exploratory analyses, the possibility of interactive effects of hypermasculinity was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the hypermasculinity variable. A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated. The increase variance explained by the addition of the interaction terms was statistically significant (R^2 *change* = .010; *F change* = .352, *df* = 7, 211; *p* < .05) indicating that the

influence of the variables in the model on marital role commitment changed through their interaction with hypermasculinity.

Research Question 8A

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of parental role reward value in African American men moderated by hypermasculinity?

Subsequent to the exploratory analyses, the possibility of interactive effects of hypermasculinity was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the hypermasculinity variable. A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated. The increase in variance explained by the addition of the interaction terms was statistically significant (R^2 *change* = .029; *F change* = 1.062, *df* = 7, 211; *p* < .05) indicating that the influence of the variables in the model on parental role reward value changed through their interaction with hypermasculinity.

Research Question 8B

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental

stages and the self-reported life role salience of parental role commitment in African American men moderated by hypermasculinity?

Subsequent to the exploratory analyses, the possibility of interactive effects of hypermasculinity was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the hypermasculinity variable. A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated. The increase variance explained by the addition of the interaction terms was statistically significant (R^2 *change* = .044; *F change* = 1.683, *df* = 7, 211; $p < .05$) indicating that the influence of the variables in the model on parental role commitment changed through their interaction with hypermasculinity.

Research Questions 9A1-9A4

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of marital role reward value moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)?

Subsequent to the exploratory analyses, the possibility of interactive effects of sexual self-concept as measured by the motivation to avoid risky sex, sexual monitoring, sexual motivation, and sexual esteem, was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the specific sexual self-concept variable (i.e., marital role reward value). A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated.

When moderation of the relationship between race-related stress and the life role salience of the marital role reward value was statistically considered, the motivation to avoid risky sex was statistically significant (R^2 *change* = .048; *F change* = 2.340, *df* = 5, 215; *p* < .05), as well as sexual monitoring (R^2 *change* = .012; *F change* = .582, *df* = 5, 215; *p* < .05), and sexual esteem (R^2 *change* = .044; *F change* = 2.158, *df* = 5, 215; *p* < .05). This indicates that the influence of these specific variables in the model on marital role reward value changed through their interaction with the above aspects of sexual self-concept. Sexual motivation was not a statistically significant moderator within this model.

Research Questions 9A5-9A8

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-

psychological, and anticipatory race-related stress-physiological and the life role salience of marital role commitment moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)? If so, which of these criterion variables is significantly moderated by sexual self-concept in African American men?

Subsequent to the exploratory analyses, the possibility of interactive effects of sexual self-concept as measured by the motivation to avoid risky sex, sexual monitoring, sexual motivation, and sexual esteem, was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the specific sexual self-concept variable (i.e., marital role commitment). A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated.

When moderation of the relationship between race-related stress and the life role salience of the marital role commitment was statistically considered, the motivation to avoid risky sex was statistically significant (R^2 change $= .019$; F change $= .940$, $df = 5$, 215; $p < .05$), as well as sexual monitoring (R^2 change $= .011$; F change $= .540$, $df = 5$, 215; $p < .05$). This indicates that the influence of these specific variables in the model on marital role commitment changed through their interaction with the above aspects of

sexual self-concept. Sexual motivation and sexual esteem were not statistically

significant moderators within this model.

Research Questions 9B1-9B4

Is the relationship between African American racial identity development as

measured by the pre-encounter, immersion-emersion, and internalization developmental

stages and the self-reported life role salience of marital role reward value in African

American men moderated by sexual self-concept (as measured by (1) motivation to avoid

risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)? If so,

which of these criterion variables is significantly moderated by sexual self-concept in

African American men?

Subsequent to the exploratory analyses, the possibility of interactive effects of

sexual self-concept as measured by the motivation to avoid risky sex, sexual monitoring,

sexual motivation, and sexual esteem, was tested by creating standardized interaction

terms. These were created by taking the product of each independent variable of interest

and the specific sexual self-concept variable (i.e., marital role reward value). A

regression equation was then estimated that included all the independent variables (i.e.,

the pre-encounter, immersion-emersion, and internalization developmental stages) along

with income as our constant. The set of interaction terms was then added to the equation

and the change in the amount of variance explained was calculated.

When moderation of the relationship between racial identity development and the

life role salience of the marital role reward value was statistically considered, the

motivation to avoid risky sex was statistically significant (*R² change* = .032; *F change* =

112

1.130, $df = 7, 211$; $p < .05$), as well as sexual monitoring (R^2 *change* = .038; *F change* = 1.362, $df = 7, 211$; $p < .05$), sexual motivation (R^2 *change* = .024; *F change* = .850, $df = 7, 211$; $p < .05$), and sexual esteem (R^2 *change* = .047; *F change* = 1.711, $df = 7, 211$; $p < .05$). This indicates that the influence of these specific variables in the model on marital role reward value changed through their interaction with the above aspects of sexual self-concept.

Research Questions 9B5-9B8

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of marital role commitment in African American men moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)? If so, which of these criterion variables is significantly moderated by sexual self-concept in African American men?

Subsequent to the exploratory analyses, the possibility of interactive effects of sexual self-concept as measured by the motivation to avoid risky sex, sexual monitoring, sexual motivation, and sexual esteem, was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the specific sexual self-concept variable (i.e., marital role commitment). A regression equation was then estimated that included all the independent variables (i.e., the pre-encounter, immersion-emersion, and internalization developmental stages) along

with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated.

When moderation of the relationship between race-related stress and the life role salience of the marital role commitment was statistically considered, the motivation to avoid risky sex was statistically significant (R^2 *change* = .015; *F change* = .580, *df* = 7, 211; *p* < .05), as well as sexual monitoring (R^2 *change* = .037; *F change* = 1.467, *df* = 7, 211; *p* < .05), sexual motivation (R^2 *change* = .013; *F change* = .486, *df* = 7, 211; *p* < .05), and sexual esteem (R^2 *change* = .031; *F change* = 1.176, *df* = 7, 211; *p* < .05). This indicates that the influence of these specific variables in the model on marital role commitment changed through their interaction with the above aspects of sexual self-concept.

Research Questions 10A1-10A4

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of parental role reward value moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)? If so, which of these criterion variables is significantly moderated by sexual self-concept in African American men?

Subsequent to the exploratory analyses, the possibility of interactive effects of sexual self-concept as measured by the motivation to avoid risky sex, sexual monitoring, sexual motivation, and sexual esteem, was tested by creating standardized interaction

terms. These were created by taking the product of each independent variable of interest and the specific sexual self-concept variable (i.e., parental role reward value). A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated.

When moderation of the relationship between race-related stress and the life role salience of the parental role reward value was statistically considered, none of the sexual self-concept variables were significant. This indicates that the influence of these specific variables in the model on parental role reward value were unchanged through their interaction with the above aspects of sexual self-concept.

Research Questions 10A5-10A8

Is the relationship between race-related stress as measured by the predictor variables perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological and the life role salience of parental role commitment moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)? If so, which of these criterion variables is significantly moderated by sexual self-concept in African American men?

Subsequent to the exploratory analyses, the possibility of interactive effects of sexual self-concept as measured by the motivation to avoid risky sex, sexual monitoring,

sexual motivation, and sexual esteem, was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the specific sexual self-concept variable (i.e., parental role commitment). A regression equation was then estimated that included all the independent variables (i.e., perseverative cognition, secondary appraisal, anticipatory race-related stress-psychological, and anticipatory race-related stress-physiological) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated.

When moderation of the relationship between race-related stress and the life role salience of the parental role commitment was statistically considered, the motivation to avoid risky sex was statistically significant (R^2 *change* = .022; *F change* = 1.050, *df* = 5, 215; *p* < .05), as well as sexual monitoring (R^2 *change* = .007; *F change* = .313, *df* = 5, 215; *p* < .05), sexual motivation (R^2 *change* = .015; *F change* = .724, *df* = 5, 215; *p* < .05), and sexual esteem (R^2 *change* = .013; *F change* = .612, *df* = 5, 215; *p* < .05). This indicates that the influence of these specific variables in the model on parental role commitment changed through their interaction with the above aspects of sexual self-concept.

Research Questions 10B1-10B4

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of parental role reward value in African

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American men moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem)?

Subsequent to the exploratory analyses, the possibility of interactive effects of sexual self-concept as measured by the motivation to avoid risky sex, sexual monitoring, sexual motivation, and sexual esteem, was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the specific sexual self-concept variable (i.e., parental role reward value). A regression equation was then estimated that included all the independent variables (i.e., the pre-encounter, immersion-emersion, and internalization developmental stages) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated.

When moderation of the relationship between race-related stress and the life role salience of the parental role reward value was statistically considered, the motivation to avoid risky sex was statistically significant (R^2 change = .030; F change = .369, df = 7, 211; p < .05), as well as sexual monitoring (R^2 change = .026; F change = .472, df = 7, 211; p < .05), sexual motivation (R^2 change = .017; F change = .610, df = 7, 211; p < .05), and sexual esteem (R^2 change = .019; F change = .669, df = 7, 211; p < .05). This indicates that the influence of these specific variables in the model on parental role reward value changed through their interaction with the above aspects of sexual self-concept.

Research Questions 10B5-10B8

Is the relationship between African American racial identity development as measured by the pre-encounter, immersion-emersion, and internalization developmental stages and the self-reported life role salience of parental role commitment in African American men moderated by sexual self-concept (as measured by (1) motivation to avoid risky sex, (2) sexual monitoring, (3) sexual motivation, and (4) sexual esteem?

Subsequent to the exploratory analyses, the possibility of interactive effects of sexual self-concept as measured by the motivation to avoid risky sex, sexual monitoring, sexual motivation, and sexual esteem, was tested by creating standardized interaction terms. These were created by taking the product of each independent variable of interest and the specific sexual self-concept variable (i.e., parental role commitment). A regression equation was then estimated that included all the independent variables (i.e., the pre-encounter, immersion-emersion, and internalization developmental stages) along with income as our constant. The set of interaction terms was then added to the equation and the change in the amount of variance explained was calculated.

When moderation of the relationship between racial identity development and the life role salience of the parental role commitment was statistically considered, the motivation to avoid risky sex was statistically significant (*R² change* = .024; *F change* = .914, *df* = 7, 211; *p* < .05), as well as sexual monitoring (*R² change* = .020; *F change* = .735, *df* = 7, 211; *p* < .05), sexual motivation (*R² change* = .038; *F change* = 1.465, *df* = 7, 211; *p* < .05), and sexual esteem (*R² change* = .024; *F change* = .925, *df* = 7, 211; *p* < .05). This indicates that the influence of these specific variables in the model on parental

role commitment changed through their interaction with the above aspects of sexual self-concept.

Chapter 5

Discussion

Introduction

The purpose of the current study was to investigate the ways in which experiences of racism and racial identity development might influence or predict life role salience in African American men. Specifically, the goal of this research was to investigate the ways in which race-related stress (i.e., stress that is both psychological and physiological which stems from chronic experiences of racism), hypermasculinity (i.e., overcompensating masculinity that places an emphasis on physical and sexual prowess), and sexual self-concept (i.e., how an individual views their behavioral sexuality) might directly or indirectly predict attitudes of African American men towards being in a committed relationship (i.e., marriage) and being a father. Additionally, hypermasculinity and sexual self-concept were also explored as constructs that might affect how African American men view marriage and parenthood because research indicates that attitudes associated with these two constructs can affect subsequent unique behaviors in African American men (Corneille et al., 2008; Gore-Felton et al., 2002; Harris, 2010; Fosse, 2010).

This chapter will discuss the implications for the results of this exploratory study presented in the previous chapter. First, the findings related to each of the research questions will be discussed in reference to possible explanations for the findings as well as their convergence or divergence from previous literature and discussed ideas from the literature review written in Chapter 2. Next theoretical and research implications of the

study will be discussed. Finally, the limitations of the study will be reviewed,

suggestions will be made for future studies within the field of psychology, and

conclusions drawn about the presented research.

Life Role Salience (Marital) and Race-Related Stress

African American men in this study endorsed that experiences of prejudice and

discrimination were salient in how they chose to view the role of being a partner. In

particular, the extent to which these men experienced becoming a partner as a meaningful

part of their self-definition was significantly affected by experiences of racism. With

racism being ubiquitous in nature (Utsey, 1999), this finding becomes even more

important to consider in the context of why some African American men choose not to be

in committed marriage relationships. Seemingly, the diminished value placed on being in

a committed marriage relationship leads to either not engaging in this role at all or

engaging in this role with more limited intentionality (i.e., not giving sufficient

psychological, mental, or emotional resources towards engaging this role).

Marital role reward value was predicated by perseverative cognition (i.e., the

degree to which an individual cognitively perseverates about a racial stressor),

anticipatory bodily alarm response (i.e., the degree to which an individual has

physiological reactions to race-related stressors), and an individual's personal income.

African American men in this study expressed that their ideas about marriage and their

role within this type of relationship is affected by their tendency to ruminate on a racial

stressor and maintain a physical embodiment of this distress. Higher levels of

perseverative cognition on racial stressors diminished the value African American men in

this study placed on the marital role. Differently, experiences of the physiological bodily responses to racial stressors increased with greater value in the marital role. Income was also a consideration within this process. At higher levels of income, African American men in this study attributed greater value on the marital role, than those at lower levels of income.

These results suggest that the cognitive component of discerning the role reward value is salient. Seemingly, African American men who endorsed experiencing greater amounts of race-related stress tended towards focusing on these stressors and the negative impact of them. Due to the prominence of these cognitive processes, there may be a diminished capacity to consider the utility of one's role within a relationship or the inherent value in participating within that role. Experiences of race-related stress have been associated with poorer health outcomes, increased negative legal/social outcomes, and a shortened lifespan (Utsey et al., 2008). In light of this, perseverating on racial stressors might affect one's ability to be future-minded in a way that might not promote the marriage relationship.

The finding that experiences of bodily responses towards racism positively predict value in the marital role, further substantiates the cognitive component of determining the role reward value. This component of race-related stress is more physiological in nature rather than psychological. In addition, this more physiological manifestation of race-related stress in African American men might encourage a desire to create a partnership built upon the ideals of care, nurturance, and trust. This might be a relationship that African American men believe could relieve some of the negative physiological impact

of racism by offering a partnership with someone who could be helpful in navigating these stressors, be involved in creating a felt sense of safety and sanctuary within this interpersonal relationship, and who might be attentive to the effects of these stressors on his overall health. Having a higher income was positively associated with marital role reward value and marital role commitment. Male role norms of being a provider for one's household might impact this finding, and is uniquely important for African American men (Bush, 1999; Chaney, 2009; Hammond & Mattis, 2005; Harris, 2010; Kerrigan et al., 2007; Ramaswamy, 2010).

Life Role Salience (Parental) and Race-Related Stress

When the salience of the parental role (i.e., the value placed on and the commitment towards participating in parenting a child) was examined within this study, African American men again revealed that the valuing of this role, rather than commitment to this role, was the only dimension predicted by experiences of racism and discrimination. The extent to which African American men anticipated future encounters with racism affected whether or not they chose to value the parental role, unlike the marital role. As the anticipation for future experiences of race-related stress increased, African American men endorsed greater reward value placed in the parental role. This finding suggests that perhaps there is a part of the parenting ideal for African American men that desires to parent a child in order to prepare them for their own future encounters with racism. The type of future-mindedness inherent in this component of race-related stress lends itself to African American men becoming a protective factor in the life of their own children as they become a part of racially impacted society. The impact of

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racial socialization on young African American children is invaluable in predicting future success (Dotterer et al., 2009).

Personal financial income was predictive of both parental role reward value and parental role commitment. With increased income African American men in this sample tended to have greater propensity towards finding the parental role valuable and worth committing to. Again, due to socialization and masculinity ideologies within the African American community, these findings suggest that African American men may find little flexibility in associating meaning to their role within their family without sufficient income. Higher levels of income seem to be an imperative to being able to participate fully in the parenting role for African American men. The provider role, over and above the parental role, seems to be particularly important and this finding is consistent with previous literature (Bush, 1999; Chaney, 2009; Hammond & Mattis, 2005; Harris, 2010; Kerrigan et al., 2007; Ramaswamy, 2010).

Life Role Salience (Marital) and Racial Identity

Racial identity development identifies race as being largely socially constructed, with interactions with dominant culture being a way to define one's societal status and personal worth. Racial identity can affect how one see's their character as well as determine emotional responses to their internal experiences. The development of a racial identity is said to occur directly as a result of holding minority status within society (Cokley, 2005). This process of constructing a racial identity can be defined as positive or negative dependent upon where an individual lands within the ego statuses described in this developmental process.

The Pre-Encounter status is characterized by the experience of an African American individual who has not yet been made aware of his or her minority status. For an individual in this status, race is not a salient factor in their daily life. This status is composed of three stages that further define it: Assimilation (i.e., experiencing a greater sense of identity with American culture with diminished consideration for the racial group to which one belongs; Miseducation (i.e., characterized by indiscriminate consumption of stereotypes of African American culture); and Self-Hatred (i.e., having negative feelings about one's minority status).

Another status within this developmental process is the Immersion-Emersion status. It is characterized by exploration of one's own cultural/racial values, beliefs, and customs and a decision-making process concerning how an individual wants to incorporate this knowledge into their lived experience. This status is also composed of three stages: Anti-White (i.e., experiencing deeply-felt negative feelings towards White culture; Internalization Afrocentric (i.e., experiencing a deeply-felt sense of pride for everything that has its roots in African culture); and Multiculturalist Inclusive (i.e., experiencing connection to all groups of people who represent diversity within society).

For African American men within this sample, racial identity development was impactful on both the valuing of and the commitment to the marital role, but in differing capacities. For example, the Pre-Encounter stage subscale of Assimilation and the Afrocentricity subscale of the Internalization stage uniquely predict marital role reward value. As African American men endorsed greater similarity with the characteristics of each of these developmental stages, the more strongly positive their views were on the

reward value of the marital role. In contrast, the Pre-Encounter subscale stage of Self-Hatred and the Internalization subscale stage of Multiculturalist Inclusive identities uniquely predicted marital role commitment. Marital role commitment was inversely related to the Self-Hatred developmental stage. However, the Multiculturalist Inclusive developmental stage was positively correlated with marriage role commitment. Income remained significant across both dimensions of marital life role salience.

These results suggest that for African American men in both the Assimilation and Afrocentricity stages there is a distinguishing importance placed on marriage. Due to the Assimilation stage being one that is reflective of a pro-American and more mainstream identity (Vandiver, 2001), the reward value found in marriage might mirror more traditional Western values around marriage. Ideals consistent with Western thought might be more favorable to the African American man in the Assimilation stage and therefore affect what he believes his role to be within a marriage. In contrast, individuals in the Afrocentricity stage tend to have a "Black American interpretation of what it means to have an African perspective" (Cross, 1991, p. 222). This includes a focus on family, pride in being African American, and treating one another with respect, honor, and appreciation as one human family (Dotterer et al., 2009; Stevenson & Arrington, 2009). With this view, marriage would seem to be a natural extension of this focus relationships and community building.

Marital role commitment was predicted by the Self-Hatred subscale as well as the Multiculturalist Inclusive subscale. The Self-Hatred developmental stage describes an individual who "holds extremely negative views about Black people" that are internalized

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as hate for oneself (Vandiver et al., 2001). This study's results suggest that having these feelings of hate for oneself negatively affects African American men's commitment to the marital role. Low self-esteem is a characteristic of the African American in the Self-Hatred stage (Vandiver, 2001). This makes sense in light of self-esteem and self-concept research that predicts negative self-esteem and self-concept as negatively impacting an individual's ability to engage in relationships, including romantic relationships (Knee, Canevello, Bush, & Cook, 2008; Zeigler-Hill, Fulton, & McLemore, 2011). Literature on internalized racism, which is also represented by this subscale of self-hatred, presents this type of inward focus as being detrimental to interpersonal relationships (Grace, 2013; Taylor, 1992). The Multiculturalist Inclusive subscale is representative of an individual's ability to incorporate not only pride for one's own race, but respect for the diversity in other races, ethnicities, and within dominant culture (Vandiver et al., 2001). As endorsement of this identity increases, African American men in this study tend to increase their commitment towards the marital role. These results suggest that the more stable sense of self that this identity provides (Vandiver et al., 2001) might predict increased stability interpersonally as well. The marital role, therefore, might be more conceivable and provide further stability within the self.

Life Role Salience (Parental) and Racial Identity

For the African American men in this study, the value placed on becoming a parent and subsequent commitment to this parental role was affected by the how these men identified racially. Both dimensions of the parental role were affected similarly by the Pre-Encounter subscale stages of Miseducation and Self-Hatred (i.e., positively

correlated and negatively correlated respectively). Parental role commitment was also affected by the Immersion-Emersion subscale of an Anti-White racial identity. Greater endorsement of this racial identity stage predicted less parental role commitment in African American men within this study's sample. Personal income predicted greater endorsement of parental role salience across domains.

These results suggest a continued relationship between low self-esteem and internalized racism and poorer interpersonal relationship outcomes. The Self-Hatred racial identity stage seems to not only affect an African American man's propensity towards engaging in the marital role, but also his sense of his capacity to serve as a father. In addition to this, the role of Miseducation has a unique impact on the parental role. Miseducation has been defined as the stereotypes many African American people accept of the Black community, including that Blacks are lazy, unintelligent, or unmanageable, etc. (Vandiver, 2001). African Americans in the Miseducation developmental stage tend to easily transfer their misinformation into the internalized racism characteristic of the Self-Hatred stage (Vandiver, 2001). However, the effects of this developmental stage are different than the Self-Hatred stage. The study results indicate that those African American men who endorsed more salience of the Miseducation stage were more likely to be committed to the parental role across domains. This stage is often associated with greater adherence to ideals held by dominant culture as well as greater self-esteem (Vandiver, Cross, Worrell, & Fhagen-Smith, 2002). Due to these factors, the desire to commit to being a positive role model of what it is to be African American, in order to challenge the stereotypes attributed to the African

American community, might prevail within the parental role. In this way, an African American man in the Miseducation stage might be able to parent himself into overcoming his racial reference group's problematic issues.

As discussed previously, the Anti-White developmental stage distinctively affects parental role commitment. Within this sample, there was an inverse relationship between these two variables. The Anti-White identity is characterized by the denigration of White people as well as White culture within one's thoughts, fantasies, or behaviors (Vandiver et al., 2001). It is a reaction to one's inferior status within a White-dominated society, which is psychological in nature. The results of this correlation suggest that the parenting role may be affected by a desire to reject White culture and to possibly keep one's own future children from having to deal with the marginalization feelings characteristic of this developmental stage. The Western (i.e., White) ideals associated with family (e.g., two-parent household, the man as the head of the household, and the man as the primary breadwinner; Sue & Sue, 2008) may be a part of White culture that African American men may not want to duplicate or perhaps fear duplicating, so there may be some avoidance of committing to this role for this reason. With duplication of this ideal, there could be the underlying attribution that White ideals are superior or preferable to any other situation that does not reflect these ideals. This would be in contrast to the African American man experiencing the Anti-White identity stage.

Personal income again was positively correlated with both parental role reward value and commitment. This suggests that finances are a salient part of the decision-making process for engaging in the parental role. Again, there seems to be a felt financial

burden to parenting for the African American men in this sample that plays an integral part in whether or not these men choose to engage in parenting. It seems that the way African American men define themselves within the parenting role is through their financial means rather than their presence. This narrow focus on what it means to be a parent could have implications not only for the family, but also for how the African American man construes his value within society and other roles in which others depend upon him.

Hypermasculinity

Race-Related Stress. In this study, the relationships between race-related stress and marital role reward value, marital role commitment, and parental role commitment were affected by hypermasculinity (i.e., a compensatory form of masculinity; when African American men place a personal emphasis on physical and sexual prowess to the exclusion of other parts of their identity; Corneille et al., 2008). These results were all made significant through the interaction of income being added as a constant to the model. Seemingly, income level amplifies or enhances masculinity for the African American men in this study in a way that does not necessitate an emphasis on the physical or sexual identities held by these men. Income seems to serve as a potential equalizer, making African American men more able to achieve Western ideals around being the breadwinner and/or provider within their relationships and their families. Since this disparity between masculinity as defined by Western (i.e., White) culture and the African American male experience within dominant culture is in part what necessitates hypermasculinity (Neff, 2001; Wolfe, 2003), income seems to serve as a protective factor

against experiences of hypermasculinity and is facilitative of role salience within the marital and parental roles.

Within the race-related stress and marital role reward value dyad, however, perseverative cognition uniquely contributed to the relationship with hypermasculinity. The experience of having perseverative thoughts about prejudice and discrimination previously experienced was negatively correlated with the value of the marital role. In this case, African American men who identified as more hypermasculine were less likely to find value in their marital role due to ruminating on past experiences of racism. Consistent with past research, hypermasculinity has been described as being compensatory in nature in that it is a psychological response to feeling powerless due to experiences of racism and prejudice (Neff, 2001). This experience of African American men has been attributed to African American men not serving in the role of husband (Bowser, 1994). The implications for this way of being for African American men have the potential to be profound for the African American community. Their own internal experience of powerlessness and a need to compensate for aspects of their masculinity that have been diminished due to their experiences of racism and discrimination that are ubiquitous in nature affects how they conduct themselves externally. By finding little role salience in the marital role due to experiences of racism, the potential to perpetuate stereotypes of African American men being promiscuous and not engaging in monogamous relationships (Corneille et al., 2008) as a result of poor discipline or lack of internal fortitude is present. This can be damaging to not only society's conceptualization of African American men but also their own sense of themselves.

Racial Identity. The results found that all dimensions of the marital role and parental role and their relationship to racial identity development were significantly impacted by hypermasculinity. In all of these correlations, income was significantly impactful to all role saliences through hypermasculinity, but, unlike race-related stress, racial identity development yielded statistically significant results through its subscales. For example, when marital role reward value and racial identity development was moderated by hypermasculinity, both the Assimilation and Afrocentricity dimensions uniquely contributed. This means that African American men who both adhere to a more Caucasian ideal and those who adhere to the values of African American culture both find value in the marital role despite a more hypermasculine identity. This seems to communicate that there are inherent messages with both the Caucasian value system as well as the African American value system towards esteeming being married, which is consistent with literature concerning marriage across cultures (Chadiha, Veroff, & Leber, 1998; Dainton, 1999).

When marital role commitment was considered with the hypermasculinity moderator, two other unique dimensions of racial identity were implicated as contributing to the model's significance. Self-hatred was negatively correlated with marital role commitment when considered with our hypermasculinity moderator. Increased adherence to hypermasculine norms along with increased feelings of hatred for one's African American identity correlated with decreased commitment to engaging in the marital role. This contributes to the sense that one's own sense of self-worth contributes to how one sees themselves in relationship with others (McClean, 1997). The

Multiculturalist Inclusive dimension of racial identity development was positively correlated with marital role commitment when moderated by hypermasculinity. In this interaction, having a more inclusive and integrated view of one's identity in relationship to dominant culture contributed to commitment to the marriage relationship even if an African American man holds a more hypermasculine identity.

In both the parental role reward value and the parental role commitment dimensions of life role salience, the Miseducation and Self-Hatred dimensions of racial identity development were significant. When African American men in this sample adhered to more hypermasculine identities, the Miseducation dimension of racial identity contributed significantly to both the parental role reward value and commitment. The Miseducation dimension is characterized by having an encounter experience where one becomes more aware of their African American identity. In this specific dimension, however, this identity is generally placed on this individual by dominant culture and unfiltered through a healthier lens of what it is to be African American (Cross & Vandiver, 2001). This could contribute to some cognitive dissonance for African American men that do not yet have implications for how he sees himself as a father due to the superficial nature with which this information is taken in without discernment. This could be how they can remain valuing and committed to the parental role in spite of adhering to more hypermasculine norms.

Self-Hatred for both the parental role reward value and parental role commitment was a significant contributor to our model. As feelings of self-hatred about identifying as African American increased, the valuing and commitment to the parental role decreased,

when moderated by hypermasculinity. In parental role commitment, the Anti-White dimension of racial identity was negatively correlated to this role when moderated by hypermasculinity. This dimension of racial identity is characterized by a complete rejection of Caucasian culture and ideals (Cross & Vandiver, 2001), which might cause an African American man to negate the parenting ideal of having "2.5" children such as is the ideal within dominant culture (Hagewen & Morgan, 2005). This rejection of everything "White" hurts the African American community at large as well as erodes the foundation that an African American child could obtain by having a more present father who endorses the positivity that can be found within more Afrocentric ideals.

Sexual Self-Concept

Sexual self-concept is defined as the combination of thoughts, beliefs, and attitudes towards oneself as a sexual being. This construct affects romantic relationships, the stability of one's sense of self, and the esteem with which an individual engages in sexual relationships (Rostosky et al., 2008).

Race-Related Stress. African American men in this study indicated that their sexual self-concept only affected the relationship between race-related stress and marital role reward value. When the relationship between race-related stress and marital role reward value was considered, the motivation to avoid risky sex, sexual monitoring, and sexual esteem all moderated the relationship. However, the motivation to avoid risky sex and sexual monitoring nullified the relationship between the anticipatory bodily alarm response aspect of race-related stress and the value placed on the marital role. This means that wanting to not engage in a risky sexual lifestyle and being aware of one's

sexual self-predicted marital role reward value better than components of race-related stress.

Sexual esteem did not change the relationship between race-related stress and the value placed on the marital role. This communicates that the components of perseverative cognition and the anticipatory bodily alarm response within race-related stress better predicted the value African American men place on their marital role. The components of sexual self-concept had no effect on Marital Role and Parental Role Commitment similar to the dimensions of race-related stress. Of note, adding the moderator of sexual self-concept diminished the psychological effects of anticipatory race-related stress on parental role reward value. According to Bowser (1994), one's sense of his own sexuality (i.e., how much or little he engages in sexually risky behaviors or gives expression to himself in the form of sexual acts) is affected by emotional or psychological status. One's sexual self-concept has implications for intimacy in relationships, one's sexual experiences, and one's sexual behaviors (Rostosky et al., 2008). Much like having a poorer sexual self-concept can lend itself to engaging in more risky behaviors out of a sense of lowered self-worth (Houlihan et al., 2008), having a healthier sexual self-concept might be indicative of better mental health and, subsequently, more internal resources to deal more healthily with the effects of racism and discrimination.

Racial Identity. Sexual self-concept of the African American men surveyed in this study affected all of the relationships between racial identity development and life role salience in the marital and parental roles. When the relationships between racial

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identity development and marital role reward value, marital role commitment, parental role reward value, and parental role commitment were moderated by sexual self-concept (i.e., the motivation to avoid risky sex, sexual monitoring, sexual motivation, and sexual esteem) all the relationships were significant. However, when these unique relationships were examined, it was found that racial identity development and its dimensions remained unchanged through their interaction with the moderator. That is that racial identity development remained a better predictor of life role salience. Although sexual self-concept has been defined as a "combination of sexual attitudes, behaviors, and feelings, as well as beliefs about one's attractiveness and self-worth" (Murry et al., 2005, p. 2), this seems to encompass only one dimension of an African American male's identity. Differently, racial identity development encompasses a more global sense of self that might have amplified meaning in how an African American man construes his role salience. Throughout this study, racial identity development has been particularly salient for defining role salience over and above experiences of racism and discrimination, experiences of compensatory masculinity, and experiences of one's own sexual self-concept.

Implications

The results of this study have theoretical implications for understanding the contextual factors that uniquely contribute to the African American male's perspective on the salience of roles he engages in. The following discussion will illuminate these findings and how this can contribute to the way in which psychology approaches working with these men. More importantly, the following discussion will give insight into how

working with African American men can affect African American families and communities more positively.

The primary purpose of this study was to examine the relationship between race-related stress and racial identity development, and life role salience. This research was meant to be exploratory in nature as the relationships between these variables have not been examined in previous literature. Due to race-related stress and racial identity development being more culturally relevant to the previous work with African Americans, it seemed important to utilize these variables when considering the socialization process underlying the choices African American men make when they consider being a parent and being a partner. Much literature and media portrayals of African American men share a view that African American fathers and partners are absent from their homes due to a lack of desire and a lack of a sense of responsibility to their families (Coles & Green, 2010). This research was completed in order to offer an alternative, and possibly more accurate, view of these dynamics within the African American community. In addition to this primary purpose, another important purpose of this study was to consider how experiences of hypermasculinity and the internal sense of one's sexuality might affect roles African American men engage in.

This study found that experiences of prejudice and discrimination based on racial differences were important in predicting the value African American men found in their roles as marriage partners and as a parent. Particularly, the psychological and cognitive components of experiencing prejudice and discrimination uniquely contributed to this sense of valuing these roles. A tendency towards ruminating about past experiences of

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overt and covert racism was predictive of finding the marital and parental role less valuable. This shows that life role salience can be affected by the contextual factors that contribute to psychological well-being. The value attributed to being a partner and a parent was not affected by experiences of racism. When one considers that experiences of racism affect the value African American men place on marriage and parenting, this could lead to subsequent lack of commitment. This would be important to acknowledge when working with African American men who are active in mental health or social work contexts. A lot of times, this lack of involvement or commitment can be attributed to an internal deficit that is common to all African American men which is a hurtful perpetuation of the stereotypes applied to this population. Consideration of African American men, their worldview and their contextual factors is vital to understanding his sense of self and what he feels he can contribute to the roles he involves himself in.

Both hypermasculinity and sexual self-concept constructs examined in this study were influential when moderating the relationship between the marital and parental role value and experiences of race-related stress. Having the motivation to avoid risky sexual activity as well as the tendency to be aware of how other's perceive one's sexual nature were effective in allaying the effects of the physiological responses an African American man experiences from encounters with racism. This means that an increased capacity for engaging in the marital role specifically could be created by appropriate sexual education and exploration of the schema that an African American man has around his sense of sexuality.

In addition to this, having a better and healthier sense of one's sexual self-concept for African American men can diminish the effects of some of the psychological components of racism. Since an individual with lower sexual self-concept tends to engage in more behaviors that speak to a poorer sense of self-worth (Houlihan et al., 2008; Murry et al., 2005), a higher sense of sexual self-concept seems to lend itself to sexual behaviors that are more indicative of psychological wellbeing. A healthier sexual self-concept seems to serve as a protective factor against the effects of racism and discrimination due to being indicative of possibly having more internal resources to combat the effects of race-related stress. Along the dimensions of sexual esteem, sexual motivation, and a sense of being in control around sexual issues, African American men in this study increased their valuing of the parental role. Perhaps changing the valuing one places in a particular role can alter the level of subsequent commitment to that role in the future. This has been shown to be true in other literature highlighting how the thoughts and values placed on a concept or role generally translates into intentionality around engaging in behaviors that are congruent with those thoughts or values (Craske, 2014; Kalodner, 2011).

Racial identity development in African American men was consistently the most stable and reliable factor in predicting valuing and commitment to both the partner and parental roles. This study found that particular dimensions of racial identity development were significant factors in predicting life role salience. Interestingly, it is the earlier stages of racial identity development that were more predictive of life role salience in the marital and parental role realms. This effect was predominantly observed in the parental

role dimensions. In contrast, the later stages of racial identity development, those associated with internalizing a healthy sense of self, were most associated with the marital role dimensions. This could be indicative of the early mindset of African American men who are socialized to believe that creating children is the key to "proving" their masculinity or creating their legacy (Bowser, 1991,1994; McClean, 1997). Possibly as these men develop more integrated senses of themselves and themselves in their environment, this could lead to a desire to or a sense of increased possibility to marry. Additional research should be completed on how to increase multicultural awareness and healthier senses of what it means to be African American in a White-dominated society. Programming specific to the socialization process of African American boys and men would be important in creating space for racial identity development to proceed to later stages. This could be influential in incorporating both the marital and parental roles into a lived experience for African American men.

When hypermasculinity and sexual self-concept were incorporated into the discussion of the relationship between life role salience and racial identity development, there was no effect on the correlation. This could be interpreted in different ways. It might be that these moderators have no effect on how African American men see their roles as parent and partner despite the research that discusses how these moderators in particular can yield less commitment to the ideals inherent in marriage and parenting. Another, and arguably more provocative, interpretation could be that racial identity, as it does in other cases (i.e., coping with racial discrimination, race-related stress, and as a protective barrier against engaging in risky behaviors), might serve as a protective factor

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from experiencing the negative consequences associated with increased hypermasculinity or low sexual self-concept. Racial identity development serves as a contributor to a more stable self-concept and as a buffer that protects the psyche from the racism that African American men experience everyday (Cross & Fhagen-Smith, 2001; Noor, 2004). When defined in this way, racial identity development seemingly holds the capacity to diminish the impact of negative experiences while enhancing the experience of positivity towards oneself.

Of interest to this study, the level of income of the African American men in this study was always statistically significant in determining the relationships between life role salience, experiences of racism, racial identity development and the addition of our moderators. This speaks to the salience with which African American men believe that income level is a determinant in what produces the marital role and parental role identities. Valuing and committing to these roles is a function of the amount of money an African American man makes. This highlights the importance of helping African American men broaden their definitions of what these roles constitute and coping with the negative effects of salary inequality. African American men in this study seemingly equate being a partner and a parent with being a provider. This negates other important dimensions of engaging in these roles, such as spending quality time with loved ones, creating meaningful memories, and being present which has been associated with improved outcomes for children and spouses (Bachman et al., 2012; Craigie et al., 2010; Dush, 2009).

Limitations

As with all studies, this study has limitations. Although the participants were

recruited from all areas around the United States, the sample cannot be described as fully

random and representative of all African American men. Participants were recruited

mainly via listservs, snowball sampling methods, and computer email requests. This

means that a majority of the men in this sample had access to these means of

communication and technology which could be less representative of other populations

who may not have such access. Men were recruited who did not have access to

technology, but this was completed by this investigator who was limited geographically

to a medium-sized urban, southern city.

The self-report nature of all the instruments is another limitation. Because of

common method variance and the possibility of a response set, the use of self-report

measures tends to inflate the correlations found among variables. In addition, when

utilizing self-report measures, researchers cannot know how truthfully respondents may

answer the questions. Social desirability may have been a factor in how participants

chose to respond. In addition to this, some of the instruments had language within them

that were difficult for respondents to comprehend. This researcher had the opportunity to

explain the meanings of particular words to participants who completed the paper and

pencil version of the survey. However, those who completed the survey by computer did

not have this benefit and could have answered in a way contrary to the true meaning of

the words within the survey. The language in the measure of life role salience was

antiquated in some ways that fostered questions from the African American men who

completed the paper and pencil survey. For example the word "rear" when applied to children was often questioned. This researcher provided the synonym "raise" to capture the meaning of the word. Again, this was not an opportunity afforded to those men who completed the survey online, which could produce a response that was not congruent with how they truly felt.

Importantly it is also imperative to consider the fact that the researcher for this study is an African American woman who was identified as such by participants responding to the paper and pencil versions of the study. This may have created some additional issues in the self-report nature of the study as well as with who chose to complete the protocol.

Conclusions

Based on the preceding discussion of the results, several conclusions were drawn from this study. First, there is importance in examining the contextual factors that contribute to the African American male experience. It is a unique experience that cannot be generalized from other racial and gendered experiences. Thus it is vital to perform research that adequately captures the cultural composite of the African American male rather than attempting to generalize the male experience from the perspectives of others.

In addition, this study found that experiences of racism and similarly difficult societal conditions experienced by African American men have implications for how these men choose to identify. Encounters with prejudice and discrimination have repercussions not just for the African American man, but for the African American

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community. The family system is not uniquely determined by having a two-parent presence within the home, but it does have vastly more positive outcomes when both parents are involved in raising their children. The consistency and stability communicated in both parents being as present as possible is important to future outcomes. Though experiences of racism are uniquely correlated with how African American men choose to engage the marital and parental roles, the more enduring sense of self inherent in racial identity development is most influential. Having a stable sense of racial identity seems to be a protective factor in relationships, not just in mental health and otherwise. Lastly, this study highlighted that African American men use their level of income as a determinate of how they see their capabilities as partners and parents. This was a factor in both how they valued these roles as well as their commitment to these roles. Being able to help African American men broaden their constructs as to what constitutes a partner and a parent seems to be an important intervention to creating more opportunity for partnership and parenthood that is more realistic.

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<h1 style="text-align: center;">Appendix A</h1>

<h2 style="text-align: center;">Informed Consent</h2>

Principal Investigators: Archandria Owens, M.A., Sara K. Bridges, Ph.D.

Description of the Study

This study is exploring the views of African American men on the importance of being a spouse and a parent. You will be asked to complete an online survey about your life experiences that will require approximately 20-40 minutes. The study is completely voluntary and you may stop the study at any time.

Upon completing this survey, a $1.00 donation will be made to HopeWorks, a Memphis non-profit organization that serves African American men through career development services and employment aid.

Qualifications

To participate in this study, you must be at least 18 years of age, male, and self-identify as African American.

Risks

There are no foreseeable risks to individuals for participating in this study. Individuals may feel mildly uncomfortable being asked some questions about their past experiences. If you experience any negative feelings as a result of participating in this study, please do not hesitate to call one of the following national mental health hotline numbers:

National Alliance on Mental Health (Mon-Fri: 10am-6pm EST): 1-800-950-6264

Mental Health America (24 hours a day): 1-800-969-6642.

Benefits

Increase knowledge and understanding of factors that affect the importance of

engagement in partner and parental roles for African American men.

Confidentiality

Participation will be voluntary. No names will be linked to the dataset. Survey materials

will be securely stored in a file and destroyed following the completion of the study. All

data will be used exclusively for the purpose of this research study.

Questions

If there are any questions or concerns about this study, the principal investigator,

Archandria Owens, M.A. (acowens@memphis.edu) may be contacted. Questions about

your rights as a research participant may also be directed to the Chair of the Committee

for the Protection of Human Research Participants of The University of Memphis at

irb@memphis.edu.

It is understood that The University of Memphis has budgeted no funds for compensation

for injury, damages, or expenses associated with this research.

Terminating the Study

Participation in this study is entirely voluntary. Beginning the survey in no way obligates

participants to complete the survey. Participants may quit the study at any time with no

consequences.

Concluding Statement

By completing the survey, participants acknowledge that they are at least 18 years of age,

male, African American, and that they have read and understood the statements above.

Completion of the survey also implies consent.

Appendix B

Demographic Questionnaire

1. What is your age? _____

2. Gender: (_) Male   (_) Female

3. What currently best describes your employment status?

 (_) Employed   (_) Underemployed (i.e., in an employment situation in which you

feel you are not paid well or not being utilized to your complete potential)

(_) Unemployed   (_) Student

4. Mark the race/ethnicity with which you most closely identify.

(_) American Indian/Alaskan Native   (_) Black/African American

(_) Native Hawaiian/Pacific Islander   (_) Asian/ Asian American

(_) Hispanic/Latino   (_) White/Caucasian

(_) Biracial/ Multiracial   (_) Other, please specify

5. Which best describes your sexual orientation?

(_) Heterosexual   (_) Gay   (_) Bisexual   (_) Queer   (_) Questioning

(_) Other, please specify _____

6. What is the highest level of education obtained by you and your parents or the

   people who raised you?

	Father/	Mother/	You
	Male	Female	
	Guardian	Guardian	

Not applicable	(_)	(_)	(_)
Less than high school graduation	(_)	(_)	(_)
Graduated from high school	(_)	(_)	(_)
Graduated from vocational, trade, or business school	(_)	(_)	(_)
Attended college, but did not earn a degree	(_)	(_)	(_)
Earned an undergraduate degree	(_)	(_)	(_)
Some graduate school	(_)	(_)	(_)
Earned a graduate degree	(_)	(_)	(_)

Other – please explain   _____

7. What is your income level before taxes?

(_) Below $10,000   (_) $10,000 - $19,999   (_) $20,000 - $29,999

(_) $30,000 - $39,999   (_) $40,000 - $49,999   (_) $50,000 - $59,999

(_) $60,000 - $69,999   (_) $70,000 - $79,999   (_) $80,000 - $89, 999

(_) $90,000 - $99,999   (_) $100,000 and over

8. Are you currently married?

(_) Yes   (_) No

9. Are you currently in a committed relationship (not married)?

(_) Yes   (_) No

10. If not currently in a committed relationship, have you had a past committed

relationship?

(_) Yes   (_) No

11. What has been the length (in months or years) of your longest relationship?

_____

12. Do you have any children?

   (_) Yes   (_) No

13. If you do have children, how many do you have? _____

14. How old are each of your children? _____

15. Do you currently live in the same residence with your children? (Please explain)

_____

16. Do you currently have custody of your children? (Please explain)

_____

17. Are you helping raise any other children that are not your own (e.g., cousins, younger siblings, godchildren, stepchildren, children of a spouse or significant other)? Please check all that apply.

_____

18. Do you want to be a parent? (Please explain why or why not)

_____

19. How would you describe you/ your family's socioeconomic status?

(_) Poor   (_) Working Class   (_) Middle Class   (_) Upper Middle   (_) Wealthy

20. How would you describe the primary community in which you were raised?

(_) Rural   (_) Suburban   (_) Urban   (_) Other _____

21. What was the racial composition of the community listed above?

(_) Mostly Black   (_) Mixed   (_) Mostly White   (_) Other _____

22. How would you describe your current physical health?

(_) Very Poor   (_) Poor   (_) Fair   (_) Good   (_) Very Good

23. How would you describe your current mental health?

(_) Very Poor   (_) Poor   (_) Fair   (_) Good   (_) Very Good

24. How often do you attend religious services?

(_) Seldom   (_) Sometimes   (_) Often

25. How important is your religion to you?

(_) Not Important   (_) Somewhat Important   (_) Very Important

Appendix C

Life Role Salience Scales (LRSS)

Amatea, Cross, Clark & Bobby (1986)

Instructions: Please read each item carefully and decide to what extent it is characteristic of you. Give each item a rating of how much you agree with the statement by using the following scale:

(1) Disagree

(2) Somewhat Disagree

(3) Neither Agree Nor Disagree

(4) Somewhat Agree

(5) Agree

I. Occupation Role Reward Value

1. Having work/ a career that is interesting and exciting to me is my most important life goal.

2. I expect my job/ career to give me more real satisfaction than anything else I do.

3. Building a name and reputation for myself through work/ a career is not one of my life goals [reversed item]

4. It is important to me that I have a job/ career in which I can achieve something of importance.

5. It is important to me to feel successful in my work/ career.

II. Occupational Role Commitment

1. I want to work, but I do not want to have a demanding career. [reversed]

2. I expect to make as many sacrifices as are necessary in order to advance in my work/ career.

3. I value being involved in a career and expect to devote the time and effort needed to develop it.

4. I expect to devote a significant amount of my time to building my career and developing the skills necessary to advance in my career.

5. I expect to devote whatever time and energy it takes to move up in my job/ career field.

III. Parental Role Reward Value

1. Although parenthood requires many sacrifices, the love and enjoyment of children of one's own are worth it all.

2. If I chose not to have children, I would regret it.

3. It is important to me to feel I am (will be) and effective parent.

4. The whole idea of having children and raising them is not attractive to me. [reversed]

5. My life would be empty if I never had children.

IV. Parental Role Commitment

1. It is important to me to have some time for myself and my own development rather than have children and be responsible for their care. [reversed]

2. I expect to devote a significant amount of my time and energy to the rearing of children of my own.

3. I expect to be very involved in the day-to-day matters of rearing children of my own.

4. Becoming involved in the day-to-day details of rearing children involves costs in other areas of my life which I am unwilling to make. [reversed]

5. I do not expect to be very involved in childrearing. [reversed]

V.   Marital Role Reward Value

1. My life would seem empty if I never married.

2. Having a successful marriage is the most important thing in life to me.

3. I expect marriage to give me more real personal satisfaction than anything else in which I am involved.

4. Being married to a person I love is more important to me than anything else.

5. I expect the major satisfactions in my life to come from my marriage relationship.

VI.   Marital Role Commitment

1. I expect to commit whatever time is necessary to making my marriage partner feel loved, supported, and cared for.

2. Devoting a significant amount of my time to being with or doing things with a marriage partner is not something I expect to do. [reversed]

3. I expect to put a lot of time and effort into building and maintaining a marital relationship.

4. Really involving myself in a marriage relationship involves costs in other areas of my life which I am unwilling to accept. [reversed]

5. I expect to work hard to build a good marriage relationship even if it means limiting my opportunities to pursue other personal goals.

VII. Homecare Role Reward Value

1. It is important to me to have a home of which I can be proud.

2. Having a comfortable and attractive home is of great importance to me.

3. To have a well-run home is one of my life goals.

4. Having a nice home is something to which I am very committed.

5. I want a place to live, but I do not really care how it looks. [reversed]

VIII. Homecare Role Commitment

1. I expect to leave most of the day-to-day details of running a home to someone else. [reversed]

2. I expect to devote the necessary time and attention to having a neat and attractive home.

3. I expect to be very much involved in caring for a home and making it attractive.

4. I expect to assume the responsibility for seeing that my home is well kept and well run.

5. Devoting a significant amount of my time to managing and caring for a home is not something I expect to do.

Appendix D

Cross Racial Identity Scale (CRIS)

Vandiver, Cross, Fhagen-Smith, Worrell, Swim, & Caldwell, 2000

Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 7-point scale below. There are no right or wrong answers. Base your responses on your opinion at the present time. **To ensure that your answers can be used, please respond to the statements as written.**

Scale to be used:

(1) Strongly Disagree

(2) Disagree

(3) Somewhat Disagree

(4) Neither Agree Nor Disagree

(5) Somewhat Agree

(6) Agree

(7) Strongly Agree

1. As an African American, life in American is good for me.

2. I think of myself primarily as an American, and seldom as a member of a racial group.

3. Too many Blacks "glamorize" the drug trade and fail to see opportunities that don't involve crime.

4. I go through periods when I am down on myself because I am Black.

5. As a multiculturalist, I am connected to many groups (Hispanics, Asian-Americans, Whites, Jews, gays & lesbians, etc.).

6. I have a strong feeling of hatred and disdain for all White people.

7. I see and think about things from an Afrocentric perspective.

8. When I walk into a room, I always take note of the racial make-up of the people around me.

9. I am not so much a member of a racial group, as I am an American.

10. I sometimes struggle with negative feelings about being Black.

11. My relationship with God plays an important role in my life.

12. Blacks place more emphasis on having a good time than on hard work.

13. I believe that only those Black people who accept an Afrocentric perspective can truly solve the race problem in America.

14. I hate the White community and all that it represents.

15. When I have a chance to make a new friend, issues of race and ethnicity seldom play a role in who that person might be.

16. I believe it is important to have both a Black identity and a multicultural perspective, which is inconclusive of everyone (e.g., Asians, Latinos, gays & lesbians, Jews, Whites, etc.).

17. When I look in the mirror at my Black image, sometimes I do not feel good about what I see.

18. If I had to put a label on my identity, it would be "American," and not African American.

19. When I read the newspaper or a magazine, I always look for articles and stories that deal with race and ethnic issues.

20. Many African Americans are too lazy to see opportunities that are right in front of them.

21. As far as I am concerned, affirmative action will be needed for a long time.

22. Black people cannot truly be free until our daily lives are guided by Afrocentric values and principles.

23. White people should be destroyed.

24. I embrace my own Black identity, but I also respect and celebrate the cultural identities of other groups (e.g., Native Americans, Whites, Latinos, Jews, Asian Americans, gays & lesbians, etc.).

25. Privately, I sometimes have negative feelings about being Black.

26. If I had to put myself into categories, first I would say I am an American, and second I am a member of a racial group.

27. My feelings and thoughts about God are very important to me.

28. African Americans are too quick to turn to crime to solve their problems.

29. When I have a chance to decorate a room, I tend to select pictures, posters, or works of art that express strong racial-cultural themes.

30. I hate White people.

31. I respect the ideas that other Black people hold, but I believe that the best way to solve our problems is to think Afrocentrically.

32. When I vote in an election, the first thing I think about is the candidate's record on racial and cultural issues.

33. I believe it is important to have both a Black identity and a multicultural perspective because this connects me to other groups (Hispanics, Asian-American, Whites, Jews, gays & lesbians, etc.).

34. I have developed an identity that stresses my experiences as an American more than my experiences as a member of a racial group.

35. During a typical week in my life, I think about racial and cultural issues many, many times.

36. Blacks place too much importance on racial protest and not enough on hard work and education.

37. Black people will never be free until we embrace an Afrocentric perspective.

38. My negative feelings toward White people are very intense.

39. I sometimes have negative feelings about being Black.

40. As a multiculturalist, it is important for me to be connected with individuals from all cultural backgrounds (Latinos, gays & lesbians, Jews, Native Americans, Asian-Americans, etc.).

Prolonged Activation and Anticipatory Race-Related Stress Scale

Utsey et al., 2013

Instructions: Please describe an event/situation involving racism that you or someone close to you (like a family member or close friend experienced in the past. Some examples of racism include: being treated unfairly because of your race: being ridiculed, humiliated, or harassed because of your race; being denied a job, housing, or access to other services because of your race; or observing a situation in which another person of your race was harassed or mistreated because of their race. These are just a few examples of how you or someone close to you might experience racism. It would be impossible to list all of the ways in which a person can experience racism, so you must decide if an event/situation happened to you because of your race. When describing your experience with racism, please provide as much detail as possible.

Factor I: Perseverative Cognition

1. On a scale from 1 to 7 (1= not at all stressful; 7= extremely stressful), I would describe my experience with racism as…

2. In the days/weeks after my experience with racism, I thought about it…

3. Whenever I thought about my experience with racism, I would think about it for…

4. In the days/weeks after my experience with racism, I continued to think about it for…

5. I would think about my experience with racism when I didn't mean to…

Factor II: Anticipatory Race-Related Stress

6. When I am around White people, I expect them to say or do something racist.

7. I believe that most Black people will experience some form of racism in the future.

8. I know if I go where there are mostly White people, there is a good chance I will experience racism.

9. I believe there is a good chance that I will experience racism in the future.

Factor III: Anticipatory Bodily Alarm Response

10. I can feel my hands start to shake whenever I think I am about to experience racism.

11. I get chest pains whenever I think I am about to experience racism.

12. My hands (or other body parts) sweat whenever I think I am about to experience racism.

13. I get a lump (or dryness) in my throat whenever I think I am about to experience racism.

Factor IV: Secondary Appraisal

14. Black people have always had to deal with these kinds of events/situations, so my experience with racism was something I could manage.

15. At the time the event/ situation occurred, I felt prepared to deal with it.

16. At the time the event/ situation occurred, I was able to think of ways to deal with it.

17. I felt I had what I needed to deal with the event/ situation.

Note: The response scale for Item 2 is as follows: Not at all, Once weekly, 2-3 times a week, 3 or more times a week, Once a day, 2-3 times a day, and More than 3 times a day. The response scale for item 3 is as follows: Did not think about it, Less than 1 minute, 1-5 minutes, 5-20 minutes, 20 minutes or more, but less than 1 hour, and Could not stop thinking about it. The response scale for Item 4 is as follows: Did not think about it at all, less than 7 days, 7-30 days, 1 – 2 months, 2 -5 months, 6 – 9 months, and I still think about it. Item 5 is scaled as follows: Never, Rarely, Sometimes, Often, Very Often, and All the time. Items 6- 17 are on a 7-point Likert-type scale ranging from Strongly Disagree to Strongly Agree.

Appendix F

Multicultural Masculinity Ideology Scale (Hypermasculine Posturing)

Hopkins & Doss, 1998

Instructions: Please read each item carefully and decide to what extent it is characteristic of your beliefs. Give each item a rating of how much it applies to your beliefs by using the following scale:

(1) Disagree

(2) Somewhat Disagree

(3) Neither Agree Nor Disagree

(4) Somewhat Agree

(5) Agree

1. A guy should prove his masculinity by having sex with a lot of people.

2. A guy should have sexual intercourse as early as he can in his life.

3. Guys should not cry even when something really bad happens.

4. In a relationship, guys should have sexual intercourse as often as possible.

5. A guy should always have a woman he is dating.

6. To be a guy, you've got to be tough.

7. Even if a guy is not rich, he should try to look that way.

8. A guy should not show affection to those he loves.

9. A guy should not have male friends who are homosexual.

10. The best way a man can care for his family is to get the highest paying job he can.

11. Strong anger is a natural emotion for a guy to show.

12. Being athletic or good at a sport should be important for a guy.

13. Guys should not try to solve problems by fighting.

Appendix G

The Multidimensional Sexual Self-Concept Questionnaire (MSSCQ)

Snell, 1995

Instructions: The items in this questionnaire refer to people's sexuality. Please read each item carefully and decide to what extent it is characteristic of you. Give each item a rating of how much it applies to you by using the following scale:

    A. Not at all characteristic of me

    B. Slightly characteristic of me

    C. Somewhat characteristic of me

    D. Moderately characteristic of me

    E. Very characteristic of me

Motivation to avoid risky sex

1. I am motivated to avoid engaging in "risky" (i.e., unprotected) sexual behavior.

2. I am motivated to keep myself from having any "risky" sexual behavior (e.g., exposure to sexual diseases).

3. I want to avoid engaging in sex where I might be exposed to sexual diseases.

4. I really want to prevent myself from being exposed to sexual diseases.

5. I am really motivated to avoid any sexual activity that might expose me to sexual diseases.

Sexual monitoring

1. I notice how others perceive and react to the sexual aspects of my life.

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2. I'm concerned with how others evaluate my own sexual beliefs and behaviors.

3. I am quick to notice other people's reactions to the sexual aspects of my own life.

4. I'm concerned about how the sexual aspects of my life appear to others.

5. I'm aware of the public impression created by my own sexual behaviors and attitudes.

Sexual motivation

1. I'm motivated to be sexually active.

2. I'm motivated to devote time and effort to sex.

3. I have a desire to be sexually active.

4. It's important to me that I involve myself in sexual activity.

5. I strive to keep myself sexually active.

Sexual esteem

1. I derive a sense of self-pride from the way I handle my own sexual needs and desires.

2. I am proud of the way I deal with and handle my own sexual desires and needs.

3. I am pleased with how I handle my own sexual tendencies and behaviors.

4. I have positive feelings about the way I approach my own sexual needs and desires.

5. I feel good about the way I express my own sexual needs and desires.

Appendix H

Script for Study Introduction

I am studying the unique experiences of African American men and their perspectives on what it means to be a spouse and a parent. I am really concerned about hearing from African American men rather than attempting to understand you based on statistics and "experts" who may not actually ask for your input in the first place. This study is completely voluntary and your information will be handled with the utmost care. I appreciate in advance your participation and know that what you have to say will be very important to hear and important to my research.

Appendix I

Recruitment Email Message Individual Participants

Subject Line of Email

Perspectives of African American Men Needed for Research Study

Body of the Email

Dear Participant,

My name is Archandria (Kandi) Owens and I am a 3rd year graduate student in the

Counseling Psychology program at the University of Memphis in Memphis, TN. I am

conducting my dissertation research on the unique experiences of African American men.

More specifically, I am interested in how these experiences inform how African

American men feel about being a spouse and being a parent.

The on-line survey is completely free and confidential, and takes between 20-40 minutes

to complete. Upon completing the survey, a $1.00 donation will be made to HopeWorks,

a Memphis non-profit organization that serves African American men through career

development services and employment aid. The only requirement is that you be at least

18 years of age.

This project has been approved by the Institutional Review Board at the University of

Memphis (ID: 2589). If you have any questions or concerns about the research, please

feel free to contact Archandria Owens via email at acowens@memphis.edu.

By clicking on the following link, you will be taken to the survey:

http://www.surveymonkey.com/s/aamensurvey

Thank you for your time!

Kandi Owens, MA

Doctoral Candidate-Counseling Psychology

University of Memphis

Graduate Teaching Assistant – Counseling, Educational Psychology, and Research Dept.

Appendix J

Recruitment Email Message for Organizations

Subject Line of Email

Perspectives of African American Men Needed for Research Study

Body of the Email

Hello!

My name is Archandria (Kandi) Owens and I am a 3rd year graduate student in the Counseling Psychology program at the University of Memphis in Memphis, TN. I am conducting my dissertation research on the unique experiences of African American men. More specifically, I am interested in how these experiences inform how African American men feel about being a spouse and being a parent.

The on-line survey is completely free and confidential, and takes between 20-40 minutes to complete. I take into account experiences of racism, masculinity ideologies, and how men feel about themselves as sexual beings as they might affect these attitudes. The men that take my survey do not have to be a father or in a committed relationship. They just need to be 18 years of age or older and willing to take some time to do the survey. Each completed survey contributes a $1.00 donation for a Memphis organization called HopeWorks that helps African American men with career development issues and employment.

I am really aware of the messages that African American men receive as far as who they are as men, as partners, and as fathers. I believe that it is part of my job to offer information from real men about the issues they face rather than relying on media-informed versions that, I believe, further perpetuate cycles that are problematic in our community. I would be honored if your organization would participate in this research and if you would distribute this widely as you feel led to do so. Thank you in advance for your help!

By clicking on the following link, you will be taken to the survey:

http://www.surveymonkey.com/s/aamensurvey

Sincerely,

Kandi Owens, MA

Doctoral Candidate-Counseling Psychology

University of Memphis

Graduate Teaching Assistant - Counseling, Educational Psychology, and Research Dept.

Finalized Paper and Pencil Administration

Informed Consent

Principal Investigators: Archandria Owens, M.A., Sara K. Bridges, Ph.D.

Description of the Study

This study is exploring the views of African American men on the importance of being a

spouse and a parent. You will be asked to complete an online survey about your life

experiences that will require approximately 20-40 minutes. The study is completely

voluntary and you may stop the study at any time.

Upon completing this survey, a $1.00 donation will be made to HopeWorks, a Memphis

non-profit organization that serves African American men through career development

services and employment aid.

Qualifications

To participate in this study, you must be at least 18 years of age, male, and self-identify

as African American.

Risks

There are no foreseeable risks to individuals for participating in this study. Individuals

may feel mildly uncomfortable being asked some questions about their past experiences.

If you experience any negative feelings as a result of participating in this study, please do not hesitate to call one of the following national mental health hotline numbers: National Alliance on Mental Health (Mon-Fri: 10am-6pm EST): 1-800-950-6264 Mental Health America (24 hours a day): 1-800-969-6642.

Benefits

Increase knowledge and understanding of factors that affect the importance of engagement in partner and parental roles for African American men.

Confidentiality

Participation will be voluntary. No names will be linked to the dataset. Survey materials will be securely stored in a file and destroyed following the completion of the study. All data will be used exclusively for the purpose of this research study.

Questions

If there are any questions or concerns about this study, the principal investigator, Archandria Owens, M.A. (acowens@memphis.edu) may be contacted. Questions about your rights as a research participant may also be directed to the Chair of the Committee for the Protection of Human Research Participants of The University of Memphis at irb@memphis.edu.

It is understood that The University of Memphis has budgeted no funds for compensation for injury, damages, or expenses associated with this research.

Terminating the Study

Participation in this study is entirely voluntary. Beginning the survey in no way obligates participants to complete the survey. Participants may quit the study at any time with no consequences.

Concluding Statement

By completing the survey, participants acknowledge that they are at least 18 years of age, male, African American, and that they have read and understood the statements above. Completion of the survey also implies consent.

I agree to take this study.   (_)

Demographic Questionnaire

1. What is your age? _____

2. Gender: (_) Male   (_) Female

3. What currently best describes your employment status?

 (_) Employed   (_) Underemployed (i.e., in an employment situation in which you

feel you are not paid well or not being utilized to your complete potential)   (_)

Unemployed   (_) Student

4. Mark the race/ethnicity with which you most closely identify.

(_) American Indian/Alaskan Native   (_) Black/African American

(_) Native Hawaiian/Pacific Islander   (_) Asian/ Asian American

(_) Hispanic/Latino   (_) White/Caucasian

(_) Biracial/ Multiracial   (_) Other, please specify

5. Which best describes your sexual orientation?

(_) Heterosexual/Straight   (_) Gay   (_) Bisexual   (_) Queer   (_) Questioning

(_) MSM   (_) Other, please specify _____

6. What is your income level before taxes?

(_) Below $10,000   (_) $10,000 - $19,999   (_) $20,000 - $29,999

(_) $30,000 - $39,999   (_) $40,000 - $49,999   (_) $50,000 - $59,999

(_) $60,000 - $69,999   (_) $70,000 - $79,999   (_) $80,000 - $89, 999

(_) $90,000 - $99,999   (_) $100,000 and over

7. What is the highest level of education obtained by you and your parents or the people who raised you?

	Father/ Male Guardian	Mother/ Female Guardian	You
Not applicable	(_)	(_)	(_)
Less than high school graduation	(_)	(_)	(_)
Graduated from high school	(_)	(_)	(_)
Graduated from vocational, trade, or business school	(_)	(_)	(_)
Attended college, but did not earn a degree	(_)	(_)	(_)
Earned an undergraduate degree	(_)	(_)	(_)
Some graduate school	(_)	(_)	(_)
Earned a graduate degree	(_)	(_)	(_)
Other – please explain		_____	

8. Are you currently married?

(_) Yes   (_) No

9. Are you currently in a committed relationship (not married)?

(_) Yes   (_) No

10. If not currently in a committed relationship, have you had a past committed relationship?

(_) Yes   (_) No

11. What has been the length (in months or years) of your longest relationship?

_____

12. Do you have any children?

   (_) Yes   (_) No

13. If you do have children, how many do you have?

   _____

14. How old are each of your children?

   _____

15. Do you currently live in the same residence with your children? (Please explain)

_____

16. Do you currently have custody of your children? (Please explain)

_____

17. Are you helping raise any other children that are not your own (e.g., cousins, younger siblings, godchildren, stepchildren, children of a spouse or significant other)? Indicate your relationship to these children AS WELL AS answer if you are helping raise any of them.

_____

18. Do/did you want to be a parent? (Please explain why or why not)

_____

19. How would you describe you/ your family's socioeconomic status?

(_) Poor   (_) Working Class   (_) Middle Class   (_) Upper Middle   (_) Wealthy

20. How would you describe the primary community in which you were raised?

(_) Rural/Country   (_) Suburban   (_) Urban/City   (_) Other _____

21. What was the racial composition of the community listed above?

(_) Mostly Black   (_) Mixed   (_) Mostly White   (_) Other _____

22. How would you describe your current physical health?

(_) Very Poor   (_) Poor   (_) Fair   (_) Good   (_) Very Good

23. How would you describe your current mental health?

(_) Very Poor   (_) Poor   (_) Fair   (_) Good   (_) Very Good

24. How often do you attend religious services?

(_) Seldom   (_) Sometimes   (_) Often

25. How important is your religion to you?

(_) Not Important   (_) Somewhat Important   (_) Very Important

Instructions: Please read each item carefully and decide to what extent it is characteristic of you. Give each item a rating of how much you agree with the statement by using the following scale:

(1) Disagree

(2) Somewhat Disagree

(3) Neither Agree Nor Disagree

(4) Somewhat Agree

(5) Agree

_____ Having work/ a career that is interesting and exciting to me is my most important life goal.

_____ I expect my job/ career to give me more real satisfaction than anything else I do.

_____ Building a name and reputation for myself through work/ a career is not one of my life goals.

_____ It is important to me that I have a job/ career in which I can achieve something of importance.

_____ It is important to me to feel successful in my work/ career.

_____ I want to work, but I do not want to have a demanding career.

_____ I expect to make as many sacrifices as are necessary in order to advance in my work/ career.

_____ I value being involved in a career and expect to devote the time and effort needed to develop it.

_____ I expect to devote a significant amount of my time to building my career and developing the skills necessary to advance in my career.

_____ I expect to devote whatever time and energy it takes to move up in my job/ career field.

(1) Disagree

(2) Somewhat Disagree

(3) Neither Agree Nor Disagree

(4) Somewhat Agree

(5) Agree

_____ Although parenthood requires many sacrifices, the love and enjoyment of children of one's own are worth it all.

_____ If I chose not to have children, I would regret it.

_____ It is important to me to feel I am (will be) an effective parent.

_____ The whole idea of having children and raising them is not attractive to me.

_____ My life would be empty if I never had children.

_____ It is important to me to have some time for myself and my own development rather than have children and be responsible for their care.

_____ I expect to devote a significant amount of my time and energy to the raising of children of my own.

_____ I expect to be very involved in the day-to-day matters of raising children of my own.

_____ Becoming involved in the day-to-day details of raising children involves costs in other areas of my life which I am unwilling to make.

_____ I do not expect to be very involved in raising my children.

_____ My life would seem empty if I never married.

_____ Having a successful marriage is the most important thing in life to me.

_____ I expect marriage to give me more real personal satisfaction than anything else in which I am involved.

(1) Disagree

(2) Somewhat Disagree

(3) Neither Agree Nor Disagree

(4) Somewhat Agree

(5) Agree

_____ Being married to a person I love is more important to me than anything else.

_____ I expect the major satisfactions in my life to come from my marriage relationship.

_____ I expect to commit whatever time is necessary to making my marriage partner feel loved, supported, and cared for.

_____ Devoting a significant amount of my time to being with or doing things with a marriage partner is not something I expect to do.

_____ I expect to put a lot of time and effort into building and maintaining a marital relationship.

_____ Really involving myself in a marriage relationship involves costs in other areas of my life which I am unwilling to accept.

_____ I expect to work hard to build a good marriage relationship even if it means limiting my opportunities to pursue other personal goals.

_____ It is important to me to have a home of which I can be proud.

_____ Having a comfortable and attractive home is of great importance to me.

_____ To have a well-run home is one of my life goals.

_____ Having a nice home is something to which I am very committed.

_____ I want a place to live, but I do not really care how it looks.

_____ I expect to leave most of the day-to-day details of running a home to someone else.

(1) Disagree

(2) Somewhat Disagree

(3) Neither Agree Nor Disagree

(4) Somewhat Agree

(5) Agree

_____ I expect to devote the necessary time and attention to having a neat and attractive home.

_____ I expect to be very much involved in caring for a home and making it attractive.

_____ I expect to assume the responsibility for seeing that my home is well kept and well run.

_____ Devoting a significant amount of my time to managing and caring for a home is not something I expect to do.

Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 7-point scale below. There are no right or wrong answers. Base your responses on your opinion at the present time. **To ensure that your answers can be used, please respond to the statements as written**.

Scale to be used:

       (1) Strongly Disagree

       (2) Disagree

       (3) Somewhat Disagree

       (4) Neither Agree Nor Disagree

       (5) Somewhat Agree

       (6) Agree

       (7) Strongly Agree

_____ As an African American, life in America is good for me.

_____ I think of myself primarily as an American, and seldom as a member of a racial group.

_____ Too many Blacks "glamorize" the drug trade and fail to see opportunities that don't involve crime.

_____ I go through periods when I am down on myself because I am Black.

_____ As a multiculturalist, I am connected to many groups (Hispanics, Asian-Americans, Whites, Jews, gays & lesbians, etc.)

_____ I have a strong feeling of hatred and disdain for all White people.

_____ I see and think about things from an Afrocentric (i.e., emphasizing or promoting emphasis on African culture and the contributions of Africans to the development of Western civilization) perspective.

_____ When I walk into a room, I always take note of the racial make-up of the people around me.

(1) Strongly Disagree

(2) Disagree

(3) Somewhat Disagree

(4) Neither Agree Nor Disagree

(5) Somewhat Agree

(6) Agree

(7) Strongly Agree

_____ I am not so much a member of a racial group, as I am an American.

_____ I sometimes struggle with negative feelings about being Black.

_____ My relationship with God plays an important role in my life.

_____ Blacks place more emphasis on having a good time than on hard work.

_____ I believe that only those Black people who accept an Afrocentric (i.e., emphasizing

or promoting emphasis on African culture and the contributions of Africans to the

development of Western civilization) perspective can truly solve the race problem

in America.

_____ I hate the White community and all that it represents.

_____ When I have a chance to make a new friend, issues of race and ethnicity seldom

play a role in who that person might be.

_____ I believe it is important to have both a Black identity and a multicultural

perspective, which is inclusive of everyone (e.g., Asians, Latinos, gays & lesbians,

Jews, Whites, etc.).

_____ When I look in the mirror at my Black image, sometimes I do not feel good about what I see.

(1) Strongly Disagree

(2) Disagree

(3) Somewhat Disagree

(4) Neither Agree Nor Disagree

(5) Somewhat Agree

(6) Agree

(7) Strongly Agree

_____ If I had to put a label on my identity, it would be "American," and not African American.

_____ When I read the newspaper or a magazine, I always look for articles and stories that deal with race and ethnic issues.

_____ Many African Americans are too lazy to see opportunities that are right in front of them.

_____ As far as I am concerned, affirmative action will be needed for a long time.

_____ Black people cannot truly be free until our daily lives are guided by Afrocentric (i.e., emphasizing or promoting emphasis on African culture and the contributions of Africans to the development of Western civilization) values and principles.

_____ White people should be destroyed.

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_____ I embrace my own Black identity, but I also respect and celebrate the cultural

identities of other groups (e.g., Native Americans, Whites, Latinos, Jews, Asian

Americans, gays & lesbians, etc.).

_____ Privately, I sometimes have negative feelings about being Black.

_____ If I had to put myself into categories, first I would say I am an American, and

second I am a member of a racial group.

(1) Strongly Disagree

(2) Disagree

(3) Somewhat Disagree

(4) Neither Agree Nor Disagree

(5) Somewhat Agree

(6) Agree

(7) Strongly Agree

_____ My feelings and thoughts about God are very important to me.

_____ African Americans are too quick to turn to crime to solve their problems.

_____ When I have a chance to decorate a room, I tend to select pictures, posters, or works

of art that express strong racial-cultural themes.

_____ I hate White people.

_____ I respect the ideas that other Black people hold, but I believe that the best way to

solve our problems is to think Afrocentrically (i.e., emphasizing or promoting

emphasis on African culture and the contributions of Africans to the development of Western civilization)

_____ When I vote in an election, the first thing I think about is the candidate's record on racial and cultural issues.

_____ I believe it is important to have both a Black identity and a multicultural perspective because this connects me to other groups (Hispanics, Asian-American, Whites, Jews, gays & lesbians, etc.).

_____ I have developed an identity that stresses my experiences as an American more than my experiences as a member of a racial group.

(1) Strongly Disagree

(2) Disagree

(3) Somewhat Disagree

(4) Neither Agree Nor Disagree

(5) Somewhat Agree

(6) Agree

(7) Strongly Agree

_____ During a typical week in my life, I think about racial and cultural issues many, many times.

_____ Blacks place too much importance on racial protest and not enough on hard work and education.

_____ Black people will never be free until we embrace an Afrocentric (i.e., emphasizing or promoting emphasis on African culture and the contributions of Africans to the development of Western civilization) perspective.

_____ My negative feelings toward White people are very intense.

_____ I sometimes have negative feelings about being Black.

_____ As a multiculturalist, it is important for me to be connected with individuals from all cultural backgrounds (Latinos, gays & lesbians, Jews, Native Americans, Asian-Americans, etc.).

Instructions: Please read each item carefully and decide to what extent it is characteristic of your beliefs. Give each item a rating of how much it applies to your beliefs by using the following scale:

(1) Disagree

(2) Somewhat Disagree

(3) Neither Agree Nor Disagree

(4) Somewhat Agree

(5) Agree

_____ A guy should prove his masculinity by having sex with a lot of people.

_____ A guy should have sexual intercourse as early as he can in his life.

_____ Guys should not cry even when something really bad happens.

_____ In a relationship, guys should have sexual intercourse as often as possible.

_____ A guy should always have a woman he is dating.

_____ To be a guy, you've got to be tough.

_____ Even if a guy is not rich, he should try to look that way.

_____ A guy should not show affection to those he loves.

_____ A guy should not have male friends who are homosexual.

_____ The best way a man can care for his family is to get the highest paying job he can.

_____ Strong anger is a natural emotion for a guy to show.

_____ Being athletic or good at a sport should be important for a guy.

_____ Guys should not try to solve problems by fighting.

Instructions: The items in this questionnaire refer to people's sexuality. Please read each item carefully and decide to what extent it is characteristic of you. Give each item a rating of how much it applies to you by using the following scale:

A. **Not at all characteristic of me**

B. **Slightly characteristic of me**

C. **Somewhat characteristic of me**

D. **Moderately characteristic of me**

E. **Very characteristic of me**

_____ I am motivated to avoid engaging in "risky" (i.e., unprotected) sexual behavior.

_____ I am motivated to keep myself from having any "risky" sexual behavior (e.g., exposure to sexual diseases).

_____ I want to avoid engaging in sex where I might be exposed to sexual diseases.

_____ I really want to prevent myself from being exposed to sexual diseases.

_____ I am really motivated to avoid any sexual activity that might expose me to sexual diseases.

_____ I notice how others perceive and react to the sexual aspects of my life.

_____ I'm concerned with how others evaluate my own sexual beliefs and behaviors.

_____ I am quick to notice other people's reactions to the sexual aspects of my own life.

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_____ I'm concerned about how the sexual aspects of my life appear to others.

_____ I'm aware of the public impression created by my own sexual behaviors and attitudes.

_____ I'm motivated to be sexually active.

A. Not at all characteristic of me

B. Slightly characteristic of me

C. Somewhat characteristic of me

D. Moderately characteristic of me

E. Very characteristic of me

_____ I'm motivated to devote time and effort to sex.

_____ I have a desire to be sexually active.

_____ It's important to me that I involve myself in sexual activity.

_____ I strive to keep myself sexually active.

_____ I derive a sense of self-pride from the way I handle my own sexual needs and desires.

_____ I am proud of the way I deal with and handle my own sexual desires and needs.
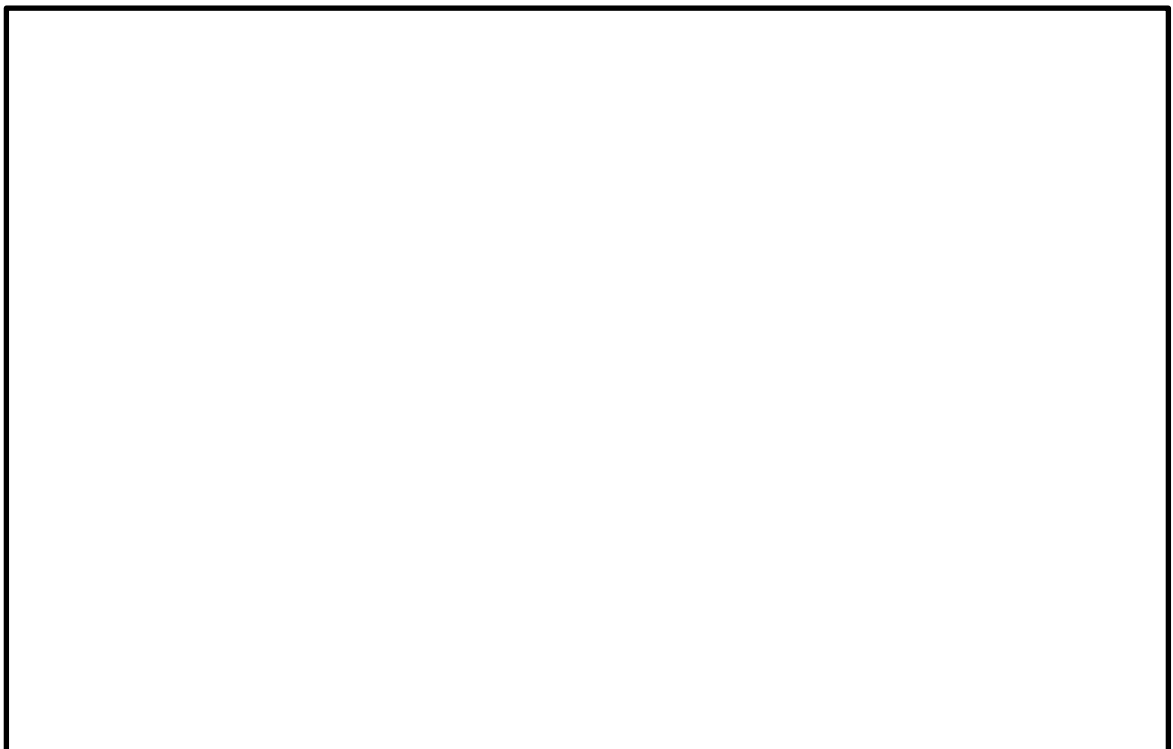
_____ I am pleased with how I handle my own sexual tendencies and behaviors.

_____ I have positive feelings about the way I approach my own sexual needs and desires.

_____ I feel good about the way I express my own sexual needs and desires.

Instructions: Please describe an event/situation involving racism that you or someone close to you (like a family member or close friend experienced in the past). Some examples of racism include: being treated unfairly because of your race: being ridiculed, humiliated, or harassed because of your race; being denied a job, housing, or access to other services because of your race; or observing a situation in which another person of your race was harassed or mistreated because of their race. These are just a few examples of how you or someone close to you might experience racism. It would be impossible to list all of the ways in which a person can experience racism, so you must decide if an event/situation happened to you because of your race. When describing your experience with racism, please provide as much detail as possible.

PLEASE USE THE SPACE BELOW TO (BRIEFLY) WRITE ABOUT YOUR EXPERIENCE:

_____ On a scale from 1 to 7 (1= not at all stressful; 7= extremely stressful), I would describe my **above experience** with racism as…

1. In the days/weeks after my experience with racism, I thought about it…

   Not at all (_)   Once weekly (_)   2-3 times a week (_)

   3 or more times a week (_)   Once a day (_) 2-3 times a day (_)

   More than 3 times a day (_)

2. Whenever I thought about my experience with racism, I would think about it for…

   Did not think about it (_)   Less than 1 minute (_)   1-5 minutes (_)

   5-20 minutes (_)   20 minutes or more, but less than 1 hour (_)

    Could not stop thinking about it (_)

3. In the days/weeks after my experience with racism, I continued to think about it for…

   Did not think about it at all (_)   Less than 7 days (_)   7-30 days (_)

   1 – 2 months (_)   2 -5 months (_)   6 – 9 months (_)

   I still think about it (_)

4. I would think about my experience with racism when I didn't mean to…

   Never (_)   Rarely (_)   Sometimes (_)   Often (_)

   Very Often (_)   All the time (_)

Scale to be used for the following items:

(1) Strongly Disagree

(2) Disagree

(3) Somewhat Disagree

(4) Neither Agree Nor Disagree

(5) Somewhat Agree

(6) Agree

(7) Strongly Agree

_____ When I am around White people, I expect them to say or do something racist.

_____ I believe that most Black people will experience some form of racism in the future.

_____ I know if I go where there are mostly White people, there is a good chance I will experience racism.

_____ I believe there is a good chance that I will experience racism in the future.

_____ I can feel my hands start to shake whenever I think I am about to experience racism.

_____ I get chest pains whenever I think I am about to experience racism.

_____ My hands (or other body parts) sweat whenever I think I am about to experience racism.

_____ I get a lump (or dryness) in my throat whenever I think I am about to experience racism.

_____ Black people have always had to deal with these kinds of events/situations, so my experience with racism was something I could manage.

_____ At the time the event/ situation occurred, I felt prepared to deal with it.

(1) Strongly Disagree

(2) Disagree

(3) Somewhat Disagree

(4) Neither Agree Nor Disagree

(5) Somewhat Agree

(6) Agree

(7) Strongly Agree

_____ At the time the event/ situation occurred, I was able to think of ways to deal with it.

_____ I felt I had what I needed to deal with the event/ situation.

Appendix L

Internal Review Board Approval

Hello,

The University of Memphis Institutional Review Board, FWA00006815, has reviewed and approved your submission in accordance with all applicable statuses and regulations as well as ethical principles.

PI NAME: Archandria Owens

CO-PI:

PROJECT TITLE: Life Role Salience in African American Men: The Impact of Race Related Stress, Hypermasculinity, and Sexual Self-Concept

FACULTY ADVISOR NAME (if applicable): Sara Bridges

IRB ID: #2589

APPROVAL DATE: 3/5/2013

EXPIRATION DATE:

LEVEL OF REVIEW: Exempt

Please Note: Modifications do not extend the expiration of the original approval

Approval of this project is given with the following obligations:

1. If this IRB approval has an expiration date, an approved renewal must be in effect to continue the project prior to that date. If approval is not obtained, the human consent

form(s) and recruiting material(s) are no longer valid and any research activities involving human subjects must stop.

2. When the project is finished or terminated, a completion form must be completed and sent to the board.

3. No change may be made in the approved protocol without prior board approval, whether the approved protocol was reviewed at the Exempt, Expedited or Full Board level.

4. Exempt approval are considered to have no expiration date and no further review is necessary unless the protocol needs modification.

Thank you,

Ronnie Priest, PhD

Institutional Review Board Chair

The University of Memphis.

Note: Review outcomes will be communicated to the email address on file. This email should be considered an official communication from the UM IRB. Consent Forms are no longer being stamped as well. Please contact the IRB at IRB@memphis.edu if a letter on IRB letterhead is required