BODY IMAGE AMONG AFRICAN AMERICAN WOMEN:
A COMPARISON OF TWO CULTURAL CONTEXTS

A THESIS

Presented in Partial Fulfillment of the Requirements for
the degree Master of Science in the
Graduate School of The Ohio State University

by

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* * * * *

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"...For we never forget that your faith has meant solid achievement, your iove has meant hard work, and the hope that you have in our Lord Jesus Christ means sheer dogged endurance....” I Thessalonians 1:2,3 (Phillips Translation).

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VITA

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</tr>
</tbody>
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# TABLE OF CONTENTS

ACKNOWLEDGEMENTS ........................................... i

VITA ............................................................... iii

LIST OF TABLES ................................................ vii

CHAPTER ........................................................ PAGE

## I. INTRODUCTION ........................................... 1

The Problem .................................................. 1
The Purpose .................................................. 2
Images of African American Women in Popular Culture: Past and Present ........................................... 5
Research: Past and Present ................................... 8
Justification .................................................... 11
Research Questions .......................................... 12
Definition of Terms .......................................... 13
Hypotheses .....................................................

## II. RELATED LITERATURE ................................. 15

Body Image .................................................... 15
Gender and Body Image ..................................... 19
Body Image in the Adolescent ............................ 21
Public and Private Self-Consciousness .................. 26
Cultural Influences on Women as Related to Beauty . 27
Body Image and Advertising .............................. 28
Effect of Body Image on Self Esteem .................... 30
Effect of Body Image on Self Concept .................. 31
Body Image Distortion ..................................... 31
Cultural Pressures for Thinness .......................... 34
Eating Disorders and the Thin Ideal ............... 35
Subcultures and Eating Disorders .................. 36
Adolescent Females and Eating Disorders ........... 38
Social Ideal for Beauty ............................. 39
Body Image and Physical Attractiveness ............. 40
Body Image Summary ................................ 41

Social Comparison Theory: Historical Overview ...... 43
Social Comparison and Self Esteem ................... 47
Physical Attractiveness and Social Comparison ...... 54
Body Image, Self Esteem and Social Comparison ..... 56
Personal Aesthetics and Social Comparison .......... 57

Social Identity Theory ............................... 58
Assumptions for Social Identity Theory ............... 60
The In-Group Out-Group Comparison ................. 60
Intergroup Differentiation ............................ 61
Intergroup Comparison ............................... 61
Social Creativity .................................... 62
Related Studies on Social Identity ..................... 64

Conclusions ........................................... 66

III. METHODOLOGY ..................................... 69

Overview ............................................. 69
Subjects .............................................. 69
Instruments ......................................... 70
Procedure ............................................ 73
Pilot Test ............................................. 73
Data Collection ...................................... 76
Data Analysis ........................................ 76

IV. ANALYSIS OF RESULTS ............................. 78

Data Analysis ........................................ 78
Demographics ........................................ 79
Frequencies for Appearance Behaviors to Alter Appearance ............... 92
Likelihood of Hazardous or Extreme Appearance Behaviors to Alter Appearance: Means ............... 94
Body Shape: Overall Distribution of
APPENDICES

A. CONSENT FOR PARTICIPATION IN RESEARCH 195
B. QUESTIONNAIRE 197
C. OPEN-ENDED RESPONSES 212
D. HUMAN SUBJECTS LETTER OF APPROVAL 324
# LIST OF TABLES

<table>
<thead>
<tr>
<th>TABLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Demographics: Age, Height, Weight</td>
<td>80</td>
</tr>
<tr>
<td>2. Level of Education</td>
<td>81</td>
</tr>
<tr>
<td>3. Clothing Size of Subjects: Misses</td>
<td>82</td>
</tr>
<tr>
<td>4. Clothing Size of Subjects: Junior</td>
<td>83</td>
</tr>
<tr>
<td>5. Clothing Size of Subjects: Petite</td>
<td>84</td>
</tr>
<tr>
<td>6. Clothing Size of Subjects: Women’s</td>
<td>85</td>
</tr>
<tr>
<td>7. Ethnic Background</td>
<td>86</td>
</tr>
<tr>
<td>8. Physical Features: Skin Color</td>
<td>87</td>
</tr>
<tr>
<td>9. Physical Features: Hair Texture</td>
<td>88</td>
</tr>
<tr>
<td>10. Physical Features: Present Hair Texture</td>
<td>89</td>
</tr>
<tr>
<td>11. Physical Features: Shape of Nose</td>
<td>90</td>
</tr>
<tr>
<td>12. Physical Features: Lips</td>
<td>91</td>
</tr>
<tr>
<td>13. Frequency of Appearance Behaviors to Alter Appearance: Means</td>
<td>93</td>
</tr>
<tr>
<td>14. Most Frequent Appearance Behaviors Practiced</td>
<td>94</td>
</tr>
<tr>
<td>15. Hazardous Appearance Behaviors with Greatest Likelihood of Practice: Means</td>
<td>95</td>
</tr>
<tr>
<td>Chapter</td>
<td>Title</td>
</tr>
<tr>
<td>---------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>16</td>
<td>Likelihood of Hazardous or Extreme Appearance Behaviors to Alter Appearance: Means</td>
</tr>
<tr>
<td>17</td>
<td>Body Shape: Overall Distribution of Bone/Muscle/Fatty Tissue</td>
</tr>
<tr>
<td>18</td>
<td>Body Morphology: Proportion of Bone/Muscle/Fatty Tissue</td>
</tr>
<tr>
<td>19</td>
<td>Frequency of Dieting Behavior</td>
</tr>
<tr>
<td>20</td>
<td>Reason for Dieting</td>
</tr>
<tr>
<td>21</td>
<td>Typical Weight Loss</td>
</tr>
<tr>
<td>22</td>
<td>Reasons for Cessation of Dieting</td>
</tr>
<tr>
<td>23</td>
<td>Reasons for Starting a Diet</td>
</tr>
<tr>
<td>24</td>
<td>America’s Definition of Ideal Beauty</td>
</tr>
<tr>
<td>25</td>
<td>Effort Expended to Attain Standard</td>
</tr>
<tr>
<td>26</td>
<td>Body Parts of Top Priority</td>
</tr>
<tr>
<td>27</td>
<td>Routine Appearance Behaviors Practiced</td>
</tr>
<tr>
<td>28</td>
<td>Frequency of Practiced Behaviors</td>
</tr>
<tr>
<td>29</td>
<td>Comparison of Appearance to Beauty Standard</td>
</tr>
<tr>
<td>30</td>
<td>Different Standard within Ethnic Identity</td>
</tr>
<tr>
<td>31</td>
<td>Should There be a Different Standard?</td>
</tr>
<tr>
<td>32</td>
<td>Influencial Person In Your First Memory of Beauty</td>
</tr>
<tr>
<td>33</td>
<td>First Memory of Beauty</td>
</tr>
<tr>
<td>34</td>
<td>Frequently Read Magazines</td>
</tr>
<tr>
<td>35</td>
<td>Conclusions: Efforts to Attain Cultural Standard</td>
</tr>
<tr>
<td>36</td>
<td>Conclusions: Comparison with the Standard</td>
</tr>
</tbody>
</table>
37. Conclusions: Is there a Different Standard within your Culture? .................................................. 122

38. Conclusions: Should there be a Different standard? ............... 122

39. Conclusions: Appearance Behaviors Practiced .......................... 123

40. Conclusions: Range of Appearance Related Behaviors Practiced 124

41. Selected Pearson Correlation of Variables for Hypothesis 1: Correlation 1 .................................................. 126

42. Selected Pearson Correlation of Variables for Hypothesis 1: Correlation 2 .................................................. 127

43. Factor Analysis for Hypothesis 1: Importance of Beauty Standard for African American Women ........................... 129

44. Multivariate Analysis of Variance for Hypothesis 1 ................ 131

45. Summary of Univariate Analysis of Variance of Subscales for Hypothesis 1 ........................................... 132

46. Frequency of Appearance Behaviors: Factor Analysis ........... 135

47. Likelihood of Hazardous Appearance Behaviors Practiced: Factor Analysis ........................................... 136

48. Selected Pearson Correlation of Variables for Hypothesis 2 ... 137

49. Selected Pearson Correlation of Variables for Hypothesis 3 ... 138

50. Multivariate Analysis of Variance for Hypothesis 4 ............... 139

51. Summary of Univariate Analysis of Variance of Body Image Subscales for Hypothesis 4 .............................. 141

52. Overall Scores for Measures of Gender Ideology, Self-Esteem and Body Image ........................................... 143

53. Selected Pearson Correlations Among Body Image Subscales for Hypothesis 4 ........................................... 149
54. Multiple Regression Equation 1 for Hypothesis 6 ......... 152
55. Multiple Regression 2 for Hypothesis 6 ................. 157
56. Multiple Regression 3 for Hypothesis 6 ................. 159
CHAPTER I
INTRODUCTION

The Problem

Presently, very little information is known about the social construction of appearance among African Americans (Hall, 1993). Although much research has been conducted in the area of body image, body cathexis and physical attractiveness (Alicke, Smith & Klotz, 1986; Brown, Cash & Noles, 1986), little has been conducted with respect to these variables specifically among African American women. Most of the research that exists on appearance among African Americans is in the study of anorexia and bulimia (Hsu, 1987; Pumariega, Palmer & Mitchell, 1984; Gray, Ford & Kelly, 1987; Robinson, & Andersen, 1985), since body image and body image distortions have been linked to eating disorders among women (Cash & Brown, 1987; Brown & Cash & Lewis, 1989; Garner & Garfinkel, 1982; Thompson, 1990). However, these cases are few in number for African American women. Yet, Browne (1993) suggests that anorexia and bulimia are not conditions that affect white women only, and that these disorders affect black women as well, although they may be more hidden. Browne further suggests that African American women, now more than ever, are victims of eating disorders. She quotes Root, Fallon and
Friedrich (1986) who suggests that "Increased social, vocational and economic opportunities are available to women of color—particularly those who can operate in ways that conform to the dominant white culture’s norms. Women of color are under tremendous pressure as role models, many times feeling that they must be 'perfect' in order to counteract negative racial stereotypes" (Browne, 1993 p. 127). In this period of time, defined as the postmodern era, the norm is diversity among people. Therefore, it is time to reexamine and evaluate the effects of cultural context on the assessment of a Euro-American standard of appearance for women of color.

The Purpose

The purpose of the research is to: (1) Assess the degree that African American women demonstrate the Euro-American beauty standard and (2) Assess the effect of cultural context of African American women on the perception of the Euro-American beauty standard. The two cultural contexts will be African American women on a predominantly Caucasian university and African American women on a predominantly African American university.

Kaiser (1993) suggests that culture provides a context for shared meaning. Thus, culture can be seen as responsible for the construction of ideals of beauty. No practice of beautification, or particular feature, or particular body configuration, is inherently more attractive than another. Yet, ideals arise because aesthetic value is given to a specific feature or body configuration by
the particular culture. Thus, it is reasonable to expect to find differences between the body images of similar women living in two different cultures, since those cultures may have different ideals of beauty.

According to Lennon and Rudd (1994), in American culture, race can be defined as a cultural category. They suggest that this cultural category could be used as a means of classification, and thus differentiating people based on race. They further suggest that due to the impact of cultural categories on people’s lives, social factors regarding appearance and appearance related behaviors could be affected. However, they suggest that these differences are not always positive, and that discrimination often results giving rise to unequal access to certain privileges and power (Lennon & Rudd, 1994). Thus, African Americans can be considered a cultural category and may hold standards of beauty which differ from the Euro-American standard of beauty.

The usual tradition is that women of European descent are expected to be interested in beauty and fashion (Freedman, 1986), major aspects of which are a thin body and attractive face. The standard of beauty that prevails in America has been adapted from Europe, including such characteristics as thinness, large breasts, small waist and hips, long legs, and a narrow selection of facial features that are considered attractive (Rudolph, 1991). Specifically, facial features that are considered attractive include narrow noses, a "peaches and cream" complexion, long hair (preferably blonde and straight), and large eyes (preferably light) (Rudd & Lennon, 1994). These standards of beauty are
internalized by individuals (Fallon, 1990). For example, college women are known to evaluate themselves against such standards (Richins, 1991). Research shows that African Americans prefer Caucasian features to Negroid features (Neal & Wilson, 1989). To the extent that ideal beauty reflects Euro-American standards, its realization will be impossible for African-American women, thus posing a tremendous threat to their self-esteem and body image.

These cultural standards of beauty are narrow, considering the fact that "currently, 25% of Americans define themselves as something other than Caucasian" (Banashek, 1992, p. 84). In addition, within the last decade, the African American population grew by 13.2% (Banashek, 1992). Data from the 1990 United States Census indicate that by the year 2000 approximately one in every three Americans will be Hispanic or non-white, and by the year 2056, the average American may be of African, Asian, Hispanic, Pacific Island, or Arabic descent (Banashek, 1992). More current predictions are that the dominant ethnicity will be individuals of Hispanic descent (Banashek, 1992). Not only is the African American population increasing in size, but African American women are heavy consumers of beauty products. For example, it is estimated that African American women, on average, spend three times as much as Caucasian women on beauty products with consumption by African American women expected to reach $625 million annually by 1995 (Banashek, 1992).
Images of African American Women in Popular Culture: Past and Present

Throughout history the mass media has consistently portrayed a cultural image of African American women that is based on myths and stereotypes which seem to justify the limited access that African American women have to societal resources and institutions (Jewell, 1993). From an historical perspective, the purpose of these images was to justify an economic system based on slave labor and the reproductive labor of female slaves (Lowenberg & Bogen, 1976).

Due to the rapid growth of technology, the role of the mass media in perpetuating images of many kinds has greatly increased. For example, television in the United States is well recognized as a major influence in socialization. Whether media images are accepted by members of the particular cultural group or the wider culture, these images undoubtedly are internalized either negatively or positively (Jewell, 1993). Why would these cultural images gain acceptance among African Americans? Some suggest that perhaps it is due to a "scarcity of imagery constructed by the members of specific cultural groups themselves" (Jewell, 1993, p. 24). Others argue that these cultural images exist for the sole purpose of ascribing symbols to these groups, giving them differentially defined meanings that are associated with certain qualities that these images possess. The images of African American womanhood that have been historically portrayed evolved during slavery and portray the African American woman as "the antithesis of the American conception of beauty,
femininity and womanhood" (Jewell, 1993, p. 36). These images are as follows:

**Mammy** - Represented the African American female adult, whose characteristics included submissiveness to the slave owner or employer in domestic duties, while showing aggressiveness towards African American males. She was depicted as obese, dark skinned with very large breasts and buttocks that were extremely exaggerated, and white teeth that shined in a grin suggesting a sign of contentment (Jewell, 1993). Clothing was usually depicted in a dull calico dress or uniform, and wearing a headscarf, a symbol traced back to an African custom related to religious ceremonies (Jewell, 1993). Although large-size women were considered beautiful during different time periods, mammy's proportionate obesity was portrayed as comedic and humorous (Jewell, 1993).

**Aunt Jemima** - Evolving from the mammy image, her appearance was essentially the same, but her role was limited to a jolly, domestic cook (Jewell, 1993).

**Sapphire** - Portrayed in the 1950 television comedy show "Amos and Andy," she was engaged in a continuous "verbal dual" with her husband, usually emasculating him through verbal put-downs. She was sassy, telling people off and expressing her opinion in a loud manner. Her physical characteristics were not specific other than the fact that she was usually
portrayed as a mature adult with a moderate to stout build and a brown or dark brown complexion (Jewell, 1993).

**Jezebel** - This bad girl image was depicted as a mulatto or a light skinned African American female with European features. She conformed more to the Euro-American standard of beauty with thin lips, straight hair, slender nose, thin figure and a light skin color. Although Jezebel is the closest to the predominant American beauty standard, she was portrayed in movies as being alluring, sexually arousing and seductive (Jewell, 1993), "reinforcing cultural stereotypes regarding the hypersexuality of the African American female, who yearns for sexual encounters" (p. 46). It was not until the 1970s that significant visual changes of the mammy and Aunt Jemima images took place. The changes, however, led to an increase of the Jezebel image portrayed in movies involving drugs and crime. This image increased the negative stereotype of the African American woman (De Pillars, 1976). Further demands of African American activists changed the images of African American women even more during the decade of the seventies. Aunt Jemima’s complexion lightened, her body size was slightly reduced, the head rag was replaced with a head band and a smile replaced her grin (Jewell, 1993). During the 1980s, Aunt Jemima was further modified and modernized in that her headband was removed and her size was further reduced (Jewell, 1993).

Mammy was also contemporized as portrayed in television sitcoms in the seventies, eighties and nineties. She changed in the same way as Aunt Jemima.

A positive change for African American women occurred in television in the eighties on The Cosby Show. This image portrayed by Claire Huxtable showed various strengths that included intelligence, achievement, career mobility, warmth, and co-parenting (Jewell, 1993). While not all agree that the "Huxtables" represent most African American families, research supports the idea that the values, aspirations and family dynamics portrayed in this show are common among most African American families (Hill, 1972). Other positive images of African American females have been shown in the television sitcoms "A Different World", "227", "Family Matters", "The Fresh Prince of Bel-Air", and "Roc" (Jewell, 1993). Although changes in the depiction of African American women have occurred, they have been slow in coming.

Research: Past and Present

In 1941, during a time when racial tension was high, a study was conducted that examined the effects of skin color on adolescent development. Findings indicated that African American girls were more at risk in being overly
concerned about skin color especially if the white standard for attractiveness was internalized (Warner, Junker, & Adams, 1941).

In a study done in 1974, seven dimensions of the self concept of African American females were compared among those on a predominately African American campus and those on a Caucasian campus. The seven dimensions were: Physical self, moral-ethical self, personal self, family self, social self, self criticism, and total positive score. With respect to body image, the physical self was described as the individual’s view of his body, his appearance, skills, and sexuality. Findings indicated that there was no significant difference between the two groups in the seven dimensions with the exception of the concept of the physical self. The scores of the African American females on the Caucasian campus were significantly below the norm for this dimension of the self (Samuel & Laird, 1974). The authors suggested that the physical self image may have suffered due to constant comparisons with Caucasian females.

In addition to slimness, other characteristics of the cultural ideal influence feelings of self-esteem. Skin color, facial features and the quality of hair, "play a significant albeit quiet role in the lives of Black Americans" (Neal & Wilson, 1989, p. 323); they further suggested that "central feelings related to perceived self-worth, intelligence, success, and attractiveness are determined by such factors as the lightness of their skin, the broadness of their nose, and the kinkiness of their hair" (p. 324), with the effects being stronger for females than for males.
Ironically, although 'Black is Beautiful' has been emphasized and taught to youth in the black community, material success seems to have come to those who have internalized the standards of the dominant Euro-American culture (Neal, 1988). Early research suggests that African American women with lighter skin and features that resembled Caucasian females were perceived as being more physically attractive than African American women with darker skin and more "Negroid" features (Dansby, 1980; Marks, 1943; Martin, 1961). Neal and Wilson (1989) concur, concluding that "perceived skin color influences ratings of physical attractiveness" (p. 328).

More currently, Thomas and James (1988), conducted a study examining body image satisfaction, dieting tendencies, and sex role traits among 100 black urban women. Results indicated that although a large proportion of the women felt unhappy with their bodies, this did not negatively influence other aspects of their lives. Respondents did not believe that it was necessary to be slim to be attractive to men or to participate in sex, or in sports and other exercise activities (Thomas & James, 1988). They suggest that while black women perceive themselves as overweight, the pressure to engage in extremely restrictive weight control behaviors is not as great as among their white counterparts.

Smith et al. (1991) investigated the extent to which the variables of black consciousness and self-esteem are associated with the satisfaction of physical appearance among 152 African American women. Results indicated a moderate
correlation between self-esteem and satisfaction with both facial and overall appearance. Only a modest relationship was found between black consciousness and satisfaction with appearance.

Cash and Bond (1992) assessed perceptions of self-appraised skin color, personal skin-color ideals, and assumptions about opposite sex skin-color preferences among 66 African American female subjects. Results of the study indicated that the majority of the subjects felt satisfied with their skin color regardless of how light or dark they were. Although dissatisfaction occurred, it was not always important to their overall body image.

Justification

While studies have been conducted on skin color, facial features and differences in hair among African American women, little research has been conducted that has focused specifically on African American women's body image, self-esteem, and social comparison. Few conclusions can be drawn on how or if they demonstrate Euro-American cultural standards for beauty. Some researchers believe that African American women are not influenced by these standards (Ingrassia, 1995) and thus practice extreme behaviors (like disordered eating) less than their Caucasian counterparts (Chandler, et al., 1994). Other researchers believe that within the African American community, women are not expected to adhere to the dominant culture and that pressures to be thin are not exerted on them by close friends and family members (Barrientos, 1995).
Still others believe that because of the need to "fit in" with the dominant culture concerning appearance, African American women are indeed predisposed to extreme behaviors. Therefore, a study was conducted which investigated the following questions:

(1) To what extent have African American women demonstrated the Euro-American standard of beauty?

(2) To what extent does the dominant social/cultural environment affect the perceptions of ideal beauty and appearance-related behaviors practiced by African- American women?

(a) What differences exist in body image as a function of demonstrating the ideal beauty standard in America?

(b) What differences exist in self-esteem as a function of demonstrating the ideal beauty standard in America?

(c) What is the range of appearance-related behaviors practiced as a function of demonstrating the ideal beauty standard in America.

The following terms have been operationalized in the study:

1. **body image**: The mental picture that we hold of our bodies in relation to a cultural norm (Fallon, 1990).

2. **cultural category**: A means of classifying and distinguishing people based on differences.

3. **ideal beauty standard**: A body shape that is thin which is equated with attractiveness in American culture (Fallon, 1990).

4. **cultural context**: The environment in which one lives (for this study, it will be the predominantly Caucasian university and the predominantly African American university).

In order to answer these research questions, both quantitative and qualitative data were gathered to study the social construction of beauty. The
effects of culture on self-feelings and appearance-related behaviors practiced by African American women were examined in two settings, one predominantly Caucasian campus and one predominantly African-American campus.

Therefore, based on the previous arguments, the following hypotheses were formulated:

**Hypothesis 1:** African American women attending a predominantly Caucasian university have demonstrated the Euro-American standard of beauty more than African American women attending a predominantly African American university.

**Hypothesis 2:** African American women attending a predominantly Caucasian university will report a higher frequency of use of appearance management behaviors than African American women attending a predominantly African American university.

**Hypothesis 3:** African American women attending a predominantly Caucasian university will report a higher likelihood of using hazardous appearance behaviors than African American women attending a predominantly African American university.

**Hypothesis 4:** African American women attending a predominantly Caucasian university will have more concern about body image (appearance evaluation, appearance orientation, fitness evaluation, fitness orientation, health evaluation, health orientation, body areas satisfaction, appearance satisfaction, dieting satisfaction, weight satisfaction, weight preoccupation, weight vigilance,
fat anxiety, restraint and weight label) than African American women attending
a predominantly African American university.

**Hypothesis 5:** African American women attending a predominantly
Caucasian university will have lower self-esteem than African American women
attending a predominantly African American university.

**Hypothesis 6:** There is a positive relationship between self-esteem and
body image variables among African American women; the relationship will be
similar in both groups of African American women.
CHAPTER II

RELATED LITERATURE

This study investigated (1) the extent to which African American women demonstrate the Euro-American standard of beauty and (2) the extent to which the dominant social/cultural environment affect the perceptions of ideal beauty and appearance-related behaviors practiced by African American women. In this chapter, theory and constructs that were used in the study will be presented. The body image construct, social comparison theory and social identity theory form the theoretical foundation for this study.

Body Image

Body image can be defined as how a person perceives his/her physical appearance, as well as how they think others perceive them (Fallon, 1990). Many researchers consider body image to be a multi-dimensional construct which encompasses self-perception of and attitudes about physical appearance, physical fitness, physical health and illness, sexuality and body functions (Cash & Brown, 1989; Garner & Garfinkel, 1982; Tucker, 1985). Schilder (1950) suggested that the way an individual perceives and relates to his or her own physical aesthetics or body-image variables, is influenced by cultural and social
factors. These are interpersonal factors (what others say about us),
environmental factors (the milieu we grow up in) and temporal factors (the
timing of certain events in our lives) (Cash, 1990). In addition to this, cultural
ideas of what is desirable and attractive have important implications in the
development of an individual's body image. Fallon (1990) states that "one's
body image includes his/her perception of the cultural standards, his/her
perception of the extent to which he/she matches the standard, and the
perception of the relative importance that members of the cultural group and the
individual place on that match" (Fallon, 1990, p. 80).

Freedman (1987) states that body image is constantly fluctuating which is
in part influenced by the degree to which the real body conforms to the
prevailing norm. She argues that a negative perception of body image results
mainly from social conditioning. Dominant standards of beauty for women have
changed over time. Throughout history, the emphasis has focused on different
parts of the body with an increased emphasis on thinness. The change of the
ideal female body from the voluptuous, curvaceous body to the lean, angular
and tubular body over the past 30 years was first reported by Garner and his
colleagues (Garner, Garfinkel, Schwartz & Thompson, 1980).

As can be seen, ideal beauty standards for women were constantly
changing partly because of current fashion changes and the rise of mass media
(Fallon, 1990). For example, in the 1920s actress Kay Francis who was 5'5"
and 112 pounds was popular in movie pictures. During this time, the slim and
tubular "flapper" silhouette was the ideal. Also, during this time, upper and middle class men and women were reading Ladies Home Journal which contained information on beauty standards.

In the 1930s, the mean measurements for Miss America bust size increased by 2 inches from the prior decade with overall measurements being 34-25-35 (Mazur, 1986). Actresses who embodied this emphasis on the bust included Jean Harlow, Mae West, and Greta Garbo, while the measurements for Miss America winners were 34-25-35.

In the 1940s, the body focus for women moved from the bust area to the leg area where hemmed stockings, with garters and high heels were the ideal beauty standard. Betty Grable with the "million dollar legs" became popular. In addition, bustlines increased, with Miss America contestants mean measurements being 35-25-35. The "sweater girl" look thus became a popular fashion. This was worn by actresses Lana Turner and Jane Russell (Fallon, 1990).

In the 1950s the fashion industry and Hollywood "promoted large-cleaved bustlines, tiny cinch waists, and wiggly-hipped walks" (Mazur, 1986, p. 291). Marilyn Monroe and Jane Mansfield were the leading actresses portraying this image of beauty. Miss America winners for the 1950s showed a decrease in waist size with average measurements being 36-23-36. However, the 1950s had two standards of beauty; the voluptuous ideal as well as the thin
ideal. Actresses like Grace Kelly and Audrey Hepburn were examples of the thin ideal.

In the 1960s, "Twiggy", who was a fashion model from England, became the popular ideal standard with a thin tubular silhouette measuring 31-22-32. Popular media encouraged this ideal by featuring her on the pages of Seventeen and Vogue magazines (Fallon, 1990).

In the 1970s, the female bodies that were considered attractive were the ones with slender figures, small buttocks, and middle to small bust size. (Fallon, 1990). Actresses who represented this ideal were Cheryl Tiegs and Farrah Fawcett (Fallon, 1990).

In the 1980s, a muscular, healthy ideal of the female body became popular, as seen through examples like Jane Fonda and Victoria Principal. (Fallon, 1990). Presently, in American culture, where thinness is associated with and equated with attractiveness (Alicke, Smith & Klotz, 1986; Banner, 1983; Freedman, 1986; Hatfield & Sprecher, 1986; Mahoney & Finch, 1976), the ideal beauty standard for women is the slimmed toned body (Gilday, 1990).

However, when women cannot attain the cultural ideal beauty standard, negative self-image may occur since self-esteem in women is positively related to attractiveness (Mathes & Kahn, 1975; O'Grady, 1989). Furthermore, a study revealed that when a perceived discrepancy exists between one's actual body type and one's ideal body type, negative self-evaluation occurred (Higgins, Strauman & Klein, 1986).
Gender and Body Image

Because body image is a multidimensional construct, the possibility of gender differences in body image becomes complicated (Cash & Brown, 1989). Most of the early research on body image focused on studies of males perceiving females on qualities of feminine beauty (Cash & Brown, 1989). Other studies on body image tended to focus on women while excluding men, partly due to the connection between women, eating disorders and body image (Cash & Brown, 1989). Cash and Brown (1989) conducted a study to gain an understanding of what people believe the body images of the sexes to be, or, in other words, to determine if a gender-based belief about body image exists. They found that the sexes were perceived to differ greatly on all the measured aspects of body image. Existing stereotypes of body image for women were more distorted than the stereotypes of body image that are held about men. In another study on gender, gender role and body image, Jackson, Sullivan and Rostker (1988) found that "feminine females " (defined as characteristics appropriate to women) judged their physical appearance less approvingly than androgynous (defined as characteristics appropriate to both men and women) females. More favorable body image ratings occurred for androgynous and "masculine (defined as characteristics appropriate to men) females" (Jackson, Sullivan & Rostker 1988). Other research (Whiteley, 1983) revealed that masculine and androgynous persons have higher self-esteem than feminine and undifferentiated persons. Studies also support evidence that persons who judge
their bodies as more favorable have higher self-esteem than those who judge their bodies less favorably (Lerner et al., 1976; Noles et al., 1985; Secourd & Jourard, 1953).

In another study Siberstein and colleagues (1988) examined the relationship between body satisfaction, self-esteem, dieting, and exercise in women and men. Results indicated that men and women showed no difference in the degree of body satisfaction on three different measures. These were body esteem or body satisfaction, body size and the discrepancy between actual and desired body weight. The results further indicated that while considering the direction of body dissatisfaction, men wanted to be heavier rather than being thinner and no women had any desire to be heavier (Silberstein et al., 1988). However, research on the relationship between body satisfaction and self-esteem among the two sexes has produced conflicting results. Some studies have documented that women's body image satisfaction is more correlated with self-esteem than is men's body image satisfaction (Lerner, Karabenick & Stuart 1973; Secord & Jourard, 1953), while other studies have reported the opposite to be true (Franzoi & Shields, 1984; Mahoney, 1974). Cash and Brown (1987) state that these conflicting results may be attributed to the fact that body image is a multidimensional construct that multiple body image measures such as both perceptual and cognitive/affective (attitudinal) measures should be used in research. This would enable the researcher to establish the convergence and divergence of the various methodologies (Cash & Brown, 1987).
Pliner and her associates (1990) investigated gender differences in eating, weight and physical appearance over the life span. Subjects in the study included 334 females and 305 males who ranged in age from 10 to 70 years of age. Subjects rated their personal qualities and achievements, importance of attractiveness and importance of weight control. Results indicated that body image concern occurred across the life span for females. However, in a survey dealing with concern for appearance, Cash, Winstead and Janda (1986) found among 1264 subjects ranging from ages 20 to 74 years of age, that both males and females who were in their teens and twenties were more concerned about appearance than older persons. As the age of the subject increased, concern about physical appearance declined. It appears that across the life span an individual’s body image is important to them at any age. It is important to study body image since body image affects self-esteem, especially among adolescents and adult females.

Body Image in the Adolescent: Socialization

Through acculturation the adolescent female quickly learns that beauty is a basic part of the feminine gender role. Freedman (1984) implies that through socialization processes, children learn that the male body should be developed, strong, functional and competent while the female body should by preserved, protected and made more beautiful. This is also reinforced through toys, (such
as toy make up kits), billboards, and TV models of beautiful women (Freedman, 1984).

Because of cognitive development of the reasoning ability in adolescents, narcissism (which is defined as undue dwelling on one's own self) and egocentrism (which is defined as being overly concerned with the self) are prominent (Freedman, 1984). According to Freud (1965), narcissism is an attempt for the adolescent to develop and strengthen his/her ego. Two concepts of adolescent thinking exist that tend to distort views of reality. These are the (1) "imaginary audience," which says that everyone else is constantly scrutinizing their behavior and appearance, and, (2) the "personal fable," which says that experiences that occur are unique and immune from the consequences of ordinary reality (Freedman, 1984). Freedman (1984) further states that it is these two concepts of thinking that make the adolescent female so vulnerable to cultural demands for thin ideal beauty images. Achievement and affiliation for the adolescent female is primarily focused on appearance and interpersonal relationships. Being accepted by others and gaining adult recognition makes adolescents feel important and useful. Unfortunately, the likelihood of equating personal achievement with self-esteem is low when compared to the adolescent male (Freedman, 1984). According to Erickson (1968), "much of a young woman's identity is already defined in her kind of attractiveness" (Freedman, 1984, p. 33). Lott (1981) states that achievement and affiliation for the adolescent female is "to enhance her attractiveness and find a boyfriend
...therefore she learns to smile a lot, be pleasant, nonassertive, well groomed, friendly, and available" (Lott, 1981, p. 82). Freedman (1984) implies that Lott calls this the "put on a happy face phenomenon" (p. 33) in which girls create a cosmetic exterior of the self so that they may be attractive to the opposite sex, thus achieving status and identity.

Body image is greatly affected by the mass media's portrayal of the thin ideal body type. The media's use of teenage girls portrays two images that are both extreme. They are usually shown as free spirited extroverts or as "introverted dolls cloaked in innocence" (Freedman, 1984, p. 33). She further describes them as undergoing a second infancy, often with soft skin, pink cheeks, and a wide-eyed unfocused gaze. Model Kate Moss in an interview in People magazine (September 20, 1993), discusses the problems she encountered as a young adolescent model when she appeared in a half nude ad. Several viewers were offended by the ad because they claimed it encouraged child pornography due to her innocent look as well as anorexia nervosa due to her frail look (Lague, 1993).

Because the adolescent female is a consumer, she represents big business for beauty products. Advertisements appearing in popular teen magazines promise to transform a girl's appearance and encourages her to "put her best face forward but at the same time to hide behind an artificial mask" (Freedman, 1984, p. 33). While these advertisements are designed to encourage a girl to make-up and make-over to look acceptable, Freedman states that they tend to
undermine the self-confidence and contribute to negative body image (Freedman, 1984). Adolescence represents a time when the body changes rapidly; reports indicate that this time presents the highest degree of anxiety and the greatest dissatisfaction with body image (Petersen, 1979). Girls are usually more concerned with appearance than boys and because they have been socialized to overemphasize appearance, girls have a harder time developing a positive body image than boys (Freedman, 1984).

Freedman (1984) reports a study conducted with 20,000 adolescents by Offer, Ostrov, and Howard (1981). Results indicated that girls have more negative feelings about their bodies than boys. Over 60% of the girls wanted to change their appearance compared to only 27% of the boys. Also, boys had a tendency to rate their own personal appearance as better than their peers while girls rated themselves as less attractive than other girls. Results also showed that personal adjustment in boys was unrelated to their self-evaluation of appearance, while girls with low personal adjustment tended to rate themselves low in personal appearance. This finding supports the fact that self-esteem is associated with appearance in girls but not in boys (Freedman, 1984).

Lerner, Stuart and Karabenick (1973) conducted a study examining physical attractiveness, body attitudes, and self-concept in late adolescents. Results from 70 male and 119 female late adolescents indicated that males and females rated the importance of the body characteristics for their own physical attractiveness in a similar manner and that the mean physical attractiveness
ratings were significantly related to the self-concepts of females but not related to the self-concepts of males.

In contrast, Seggar and associates (1988) conducted a study which examined the relationship between physical activity, weight discrepancies, body-cathexis and psychological well-being (which they defined as self-esteem) among college women. Among the 323 subjects, results revealed that physical activity was not directly related to psychological well being. Psychological well being was measured by agreement with three questions. These were: (1) "generally feel in good spirits, (2) very satisfied with life, and (3) find much happiness in life" (Seggar, Mc Cammon & Cannon, 1988). The researchers suggested that the psychological well-being indicators used were perhaps too general and more specific measures [such as the Body Self relations Questionnaire (Winstead & Cash, 1984)] may have produced different results.

Adame, Johnson and Cole (1989) conducted a study examining the relationship among physical fitness, body image and locus of control in college men and women. 243 subjects were given the Hall (1986) Physical Fitness Test Profile, the Winstead and Cash (1984) Body Self-relations Questionnaire (BSRQ) and the Adult Nowicki-Strickland Locus of Control Scale (Nowicki & Duke, 1974). The Physical Fitness Test Profile measures resting heart rate, blood pressure, height, weight, muscle strength, percent body-fat composition, flexibility, muscle endurance and aerobic power. Both men and women scored in the internal direction of locus of control and also viewed the physical fitness
domain of body image more positively. Internally oriented women were reported as having more positive perceptions of the health aspect of their body image than men, while physically fit men were reported as being more internal in locus of control and having more positive attitudes toward the physical health dimension of their body images than physically fit women (Adame, et al., 1989).

Public and Private Self-Consciousness

In a study addressing public and private consciousness, Kelson, Kearney-Cooke and Lansky (1990) examined the correlations of public body-consciousness, internal sensations or private body-consciousness, and body-effectiveness or body-competence on beautification among female college students. Results indicated a significant correlation between public body-consciousness and beautification while body-cathexis also showed a correlation with body-competence. Also, results on women who self reported being feminist indicated a correlation between a competent body and awareness of internal sensations, while those reported being nonfeminists showed a correlation between a competent body with appearance (Kelson et al., 1990). It appears that a person’s feminist or nonfeminist views directly affects feelings towards ones body as well as their public and private consciousness.

In a related study on public self consciousness and physique stereotyping, endomorph, mesomorph, and ectomorph body types were rated. Ryckman and
colleagues (1991) found that subjects high in public self-consciousness attributed more favorable traits to mesomorphs and more unfavorable traits to endomorphs than subjects who scored low in public self-consciousness (Ryckman et al., 1991).

Cultural Influences on Women as Related to Beauty

It was not until the 1940s that the cultural ideal figure for women became significantly thinner as compared to their current figure (Fallon, 1987). This discrepancy between the current and ideal figure places a demand on women to diet. This vicious cycle to conform to beauty standards has been linked to many types of eating disorders (Fallon, 1987; Garner & Garfinkel, 1982). Fallon (1987) further states that of all the qualities of appearance and attractiveness, body shape and weight is the aspect which women, men and children are most dissatisfied. A study on grade school children revealed that 80% of girls as young as the fourth grade were reported being on a diet (Seligmann, 1987). Another study revealed that children who were six or seven years old reported a preference for the mesomorphic body type and showed an aversion to pictures of overweight children (Fallon, 1987). Also, obese (defined as being 20% over ideal weight) children were judged by other children as being less physically appealing than children with physical disabilities (Hatfield & Sprecher, 1986).
Historically the endomorphic body type has always been associated with desirable social status and a sign of wealth where food is not in abundance (Fallon, 1987). Before the turn of the century, American and European art portrayed women with endomorphic figures. "The Birth of Venus" by Botticelli (1485), and Renoir's series of bathers are two examples of the buxom figure types (cited in Fallon, 1987). However, in America the endomorph figure portrayed in the media became increasingly thin throughout the 20th century. What occurred was a preference for different body parts of the female form. Emphasis could be seen through various silhouettes that became popular like the bustle with back emphasis, the Gibson girl look with emphasis on the bust, the bell shaped skirt which covered the complete figure, and the tubular silhouette which had no emphasis (Fallon, 1987).

**Body Image and Advertising**

Today the goal to be thin is displayed in media images on television, magazines and billboards. A content analysis of popular men's and women's magazines (Silverstein, Perdue, Peterson & Kelly, 1986) concentrated on advertisements and articles related to body shape, body-size, dieting, food preparation, and consumption. Results indicated that a significantly greater number of advertisements in women's magazines than in men's magazines dealt with diet and other figure enhancing products. Anderson and DiDomenico (1992) also give credit to the use of the female body image in advertising.
Their conclusions indicated that there are more diet articles and advertisements in magazines generally read by young females than those usually ready by males.

As can be seen, body image is affected by advertising. Myers and Biocca (1992) view body image as being "elastic", in that it can fluctuate with exposure to different forms of media in which the ideal body image is present. They imply that females will develop an "ideal future self" as a goal, and will then combine the socially constructed body image with their own unique body characteristics. They will use this "ideal future self" to compare themselves with others and assess how far along they are in attaining their goal. The findings of this research show that those advertisements which illustrate the ideal female body image will lead a female to think of her own body image and compare it with this ideal (a phenomenon known as social comparison). On the other hand, it is possible that one cause of the emergence of the thin ideal female is related to the changing social constructs concerning health wherein a lean body is an indication of a positive health status. Research (Ryckman, Robbins, Thorton, Kaczor, Gayton & Anderson 1991; Jackson, 1992) reveals that a trend toward a positive perception of the ectomorphic body type is on the rise.

An abundance of research reports that women and girls participate in more weight-related activities than men. Overall, women and girls weigh themselves, count calories, are more concerned about being overweight, diet

Effect of Body Image on Self-esteem

Research (Cash, 1990; Cooley, 1902; Richins, 1991; Dater, 1990; Fallon, 1987; Franzoi & Herzog, 1987; Kelson et al., 1990; Lerner, Karabenick & Stuart, 1973; Mead, 1934) shows that the way one views his/her body directly affects self-esteem, which is defined as an individual’s perceived feelings of value and self worth (Dater, 1990; Rosenberg, 1985). Rosenberg (1985) implies that a person with high self-esteem is more self accepting, possesses high self worth, and a positive self image, while a person with low self-esteem is often depressed, unhappy, and anxious.

In a study examining self-esteem of adolescent girls as related to weight (Martin et al., 1988), 550 14 and 16 year old girls answered the Rosenberg Self-esteem Scale (1965). Results indicated that self-esteem of adolescent girls is related to weight. As weight increased, self-esteem decreased (Martin, et al., 1988).
Effect of Body Image on Self Concept

Several studies (Cash, 1990; Cohn et al., 1987; Fallon, 1987; Fallon & Rozin, 1985; Freedman, 1986; Garner & Garfinkel, 1982; Jackson, 1992; Thompson, 1990; Van Deusen, 1993) report that the way a person views his/her body is subject to psychological distortions while the way we feel about ourselves in turn affects the way we view ourselves. Because body image is important to a person’s self concept, when distortions occur, they can have pronounced effects. These effects range from improving one’s sense of well-being to developing a predisposition to an emotional disorder (Brown, Cash & Lewis, 1989; Cash & Brown, 1987; Fallon, 1987; Rudd & Lennon, 1994).

When compared to men, a study revealed that women perceive themselves as heavier than how others view them while men are more accurate in measuring their own body shape (Fallon & Rozin, 1985). Other studies (Cohn et al., 1987; Fallon, 1987) also report that what women perceive to be the ideal figure is actually thinner than what males actually chose.

Body Image Distortion

Body image distortion is defined as a multidimensional phenomenon that involves perceptual, attitudinal, and behavioral features (Cash & Brown, 1987; Cash, 1990; Fallon, 1987; Garfinkel & Garner, 1982; Thompson, 1990), where the individual perceives him/herself as being heavier (or smaller) than they actually are. Body image distortion occurs more frequently for women than for

Research suggests that the distortion that women have over the discrepancy between how they currently look and how they think they should look (perceived ideal beauty images) is the cause of various disorders and weight-related practices (Fallon, 1987; Garner & Garfinkel, 1982; Cash & Pruzinsky, 1990). Eating disorders such as anorexia nervosa and bulimia nervosa have been shown to be the result of body image distortions among females (Fallon, 1987; Garner & Garfinkel, 1982; Thompson, 1990; Van Deusen, 1993). Others state that in the extreme case (anorexia), girls’ images of themselves are heavier than their ideal image, yet they are seen by all as emaciated (Cash, 1990; Fallon, 1987; Garner & Garfinkel, 1982; Thompson, 1990; Van Deusen, 1993). Several studies within the last two decades reveal that eating disorders among college students are as high as 20% (Fallon, 1987; Nasser, 1988; Rudd & Lennon, 1994; Striegel-Moore, Silberstein, & Rodin, 1986; Thompson, 1990). Another study among college students revealed that as the media images of women decreased in size, concern about overweight and symptoms of eating disorders increased in frequency (Silverstein, Peterson, Perdue, 1986).

In a study testing for body image distortion (Callari & Trubilla, 1989), 20 normal weight college women were given the Eating Disorder Inventory and the Tennessee Self-concept Scale. One-half of the subjects reported body image
distortion which was reported as being related to cognitive factors. Results also indicated that no evidence of perceptual abnormalities existed in the subjects. It was reported that body image distortion was not correlated with weight or low self-esteem. This could be due to a small sample size.

In contrast, a study was conducted that investigated body image distortion, weight preoccupation, appearance concern, fitness concern and eating restraint among 127 female college women of normal weight (Galgan et al., 1989). Of these measures, results indicated that only weight preoccupation was significantly related to body image distortion.

Brown, Cash and Lewis (1989) conducted a study in order to outline the nature of body-image disturbances occurring among a sample of 114 binging-purging adolescent females which consisted of a larger nationwide sample of 1262 females ages 15-19 years old. A control group of 114 was also constructed that was matched with binge-purgers on weight, height and age. Through this the researchers were able to distinguish binge purgers from non binge purgers (controls). Results indicated that when binge purgers were compared to controls they reported being more appearance-oriented and fitness-oriented using the Body-Self Relations Questionnaire (BSRQ) scale. Also, binge-purgers distorted their body size as being heavier than controls, as being more anxious about weight and weight gain, and also participating much more in eating restraint to lose weight. The study also revealed that
binge-purgers rated themselves as more poorly psychosocially adjusted (Brown, et al, 1989). This could have an effect on self-esteem.

Cultural Pressures for Thinness

Fallon (1987) admits that cultural pressures for thinness cannot explain why some people are more vulnerable to eating disorders while others are not, and that the "precise mechanism" (p. 80) cannot be determined.

In another related study, (Keeton, Cash & Brown, 1990) multiple measurement methods within each of two modalities of body image were compared among 125 male and female college students. These were perceptual (body size estimation) and attitudinal (body image affect and cognition). Results supported the differentiation between attitudinal and perceptual modalities of body image, with attitudinal body image showing more convergent and discriminant validity. This means that for attitudinal body image, body image measures are correlated to other measures that are valid indicators of the body image construct but are not correlated with other constructs. Also only attitudinal body image and perceptual, self-ideal discrepancy measures showed a significant link to eating disturbance (Keeton, Cash & Brown, 1990).

Another example of distorted perception from a clinical psychologist's view, was a study conducted on the selective processing of food words among anorectic subjects. Channon, Hemsley, and deSilva (1988), showed how the anorectic is shown to spend more time in color naming food-related words. The
focus of the study was to examine the relationship between food and weight preoccupation and the overactivity of cognitive structures that are involved in evaluating information related to these in anorectics. The Stroop task (Stroop, 1935) was used; color words written in different color inks were presented, and the subjects were instructed to name the colors that the words were written in, thus ignoring the actual words. With this task, when there was a mismatch between color name and ink, it required more time. They observed that the anorectic subjects seem to perceive food differently than normal weight persons. For example, the subjects matched color related names to food-related words and took more time than normal weight persons. The researchers found that this process was directly related to body size material (Body Size Stroop: Words: including large, figure, heavy, weight, shape, fat, stomach, massive, waist, monstrous, hips, bulky) in that anorectics took significantly longer than the female controls to color name words in the food and body size conditions as compared to the control conditions which included words like hall, record, ocean, pencil, lane, powder, clock, and brass) (Channon, Hemlsey & deSilva, 1988).

**Eating Disorders and the Thin Ideal**

Nasser (1988) in a review of literature reveals that Ryle (1939) was the first to predict that the slim silhouette during that time period would play a role in the formation of Anorexia nervosa and other forms of eating disorders.
Nasser also explains that anorexia nervosa has traits that are similar to culture-bound syndromes. A working definition for a cultural-bound syndrome is "a constellation of symptoms which is not to be found universally in human populations but is restricted to a particular culture or group of cultures" (p. 573). Therefore, the constellation of symptoms would be: 1) the fear of becoming fat, thus pursuing thinness, through diet and exercise and restricted eating, and 2) the group of cultures that include young females from upper and middle class backgrounds (Nasser, 1988).

The increase in eating disorders is linked to western values of thinness in the female body shape (Nasser, 1988). Dieting is expected to be a 33 billion dollar industry by the year 2000 (Wolf, 1991). Media images and advertising for diets emphasizing the thin ideal have increased dramatically (Nasser, 1988). Nasser goes on to say that "Thinness has come to symbolize certain cherished notions within the culture, for example self discipline, control, sexual liberation, assertiveness and competitiveness, as well as affiliation to higher socioeconomic classes" (p. 574).

Subcultures and Eating Disorders

Within our culture certain subcultures are at a higher risk of eating disorders. Nasser (1988) explains that for models and ballet students where the demand for thinness is required, more support is given to "cultural determination" (which is a drive for the thin ideal beauty standard) (p. 573). In
addition to ballet dancers, Thompson (1990) reports that participants in various sports, including running, wrestling, gymnastics, and swimming, are thought to be at risk for the development of eating disorders. However, he claims that little evidence exists on the associated features of body image disturbance because most of the research is descriptive in nature. Cheerleaders have also been found to be more preoccupied with body size due to pressures to maintain attractiveness for public performance (Littrell, Damhorst, & Littrell, 1990). Fashion students constitute another group that may be predisposed to body image disorders due to their awareness of fashionable appearances (Steinhaus et al., 1993). Dieting has become a cultural preoccupation for women (Nasser, 1988), usually peaking around puberty (Freedman, 1984; Nasser, 1988). Findings support evidence that bulimia (vomiting and purging) prevails among women at a higher rate than what has been reported (Nasser, 1988). Nasser (1988) points out that perhaps victims believe these practices are more successful in controlling weight than dieting. Therefore, because of the cultural thin ideal of beauty, Nasser (1988) implies that eating disorders are regarded as a normal, culturally acceptable manner of behavior. Nylander (1971) explains that dieting and eating disorders can be placed on a continuum from clinically severe (far right) to milder subclinical forms (far left). In comparison, plumpness is regarded as attractive in many non-Western cultures. For example, the Chinese associate fatness with prosperity and long life. Chinese religious entities are always displayed as fat (Nasser, 1988). In Arabic
culture, thinness is seen as socially unacceptable and plumpness is symbolic of fertility and womanhood (Nasser, 1988). However, studies reveal that Western influence and exposure to eastern cultural values for women causes change in an individual ideal for beauty (Nasser, 1988).

Adolescent Females and Eating Disorders

Perhaps the greatest effects of eating disorders can be seen among adolescent girls. For the developing girl during puberty, the percentage of fat increases almost 100% until it reaches 25-30% of body weight (Freedman, 1984). Because adolescent girls value smallness, normal fat deposits that accumulate on hips, stomach and legs are seen as negative (Freedman, 1984). Freedman also reports that "overweight" girls ascribe fat on their bodies to overeating and thus use dieting to control overweight. Freedman suggests that because increase in body fat is inevitable, "girls turn to weight manipulation to reestablish a sense of mastery over their bodies" (p. 36).

Girls learn at an early age to associate pretty with dainty, delicate and petite (Freedman, 1984). However, during puberty, a girl changes into a woman "without her consent" (p. 36). Freedman suggests that for the anorectic, there is a drive to maintain both the presence and absence of an adult female body. She writes that "while a young Victorian girl laced herself in whalebone to fashion the perfect figure, today’s anorectic redesigns herself in a corset of self-control" (p. 37). Though dated, Freedman gives sufficient reason
why eating disorders are lower for men than for women. "[Men] are not exposed to emaciated masculine models nor subjected to extreme cultural demands for beauty and thinness" (p. 37). However, in light of the recent changes within the culture, there may be a need to reassess male media images, as well as the incidence of eating disorders among men.

Social Ideal for Beauty

Caputi (1983) suggests that only the thin female body type is socially valued. She points out how this is reflected in consumer products: "the trim line, slender-all, maxithin, or Virginia slims, slimmer than the fat cigarettes men smoke" (p. 187). Caputi implies that people learn and internalize cultural standards through socialization. Freedman (1987) supports this notion of socialization by implying that poor body image is a product of social conditioning, which sets up standards that are unattainable and unhealthy. Caputi suggests that these "traits" that we learn are rooted in narrow prejudices. Freedman (1987) gives support to this in explaining how Caucasian beauty influences the African American ideal beauty standard. She believes that once a beauty standard is sanctioned by enough people it redefines normal appearance. Evidence supporting this was revealed in studies that examined the physical features of the female model from 1967 to 1987 (Garner, Garfinkel, Schwartz & Thompson, 1980; Morris, Cooper & Cooper, 1988). Results indicated a shift from a curvaceous shape to a more tubular form. Freedman (1987) states that
because the influence of body image is greater for women than for men, a woman is more likely to equate herself with what she looks like, what she thinks she looks like or what she believes others think she looks like.

**Body Image and Physical Attractiveness**

Dion, Berscheid and Walster (1972) conducted a study examining the effects of physically attractive stimulus persons. Sixty students, 30 males and 30 females, examined photos of physically attractive stimulus persons who were both male and female. The subjects were asked to indicate which stimulus person possessed the most or the least of a given personality trait. Some of these included happiness, marital happiness, parental happiness, social and professional happiness, and total happiness. Results indicated that the more favorable and socially desirable traits were given to attractive stimulus persons than to unattractive stimulus persons. This supports most beliefs by women that if they look better then they will succeed (Freedman, 1987).

However, King (1988) reported that both men and women who perceived themselves as unattractive had problems with poor self-esteem in social situations, had sexual problems and had an increased vulnerability to depression. King also cites studies (Freedman, 1987; Cash, Winstead & Janda 1986), that reveal that attractive people have no problems finding dates, jobs or favorable jury verdicts.
In another study on physical attractiveness (Lennon, 1988), subjects' responses to variations in physical attractiveness were examined as a function of a facial characteristic (age), and a characteristic related to weight (body type or size). Sixty college participants observed and responded to black and white pictures of female models that varied in age and body type. Results revealed that younger models were chosen as being more attractive than older models and thinner models were chosen as being more attractive than heavier models.

Cash, Cash and Butters (1983) conducted a study examining the contrast effects and self evaluations of physical attractiveness. Fifty one female college students ranked their own physical attraction and satisfaction of body parts after being exposed to same-sexed stimulus persons that were 1) not physically attractive, 2) physically attractive, or 3) attractive professional models. Results indicated contrast effect occurring in that subjects gave lower self-ratings in the attractive versus the not attractive stimulus context and the professionally attractive stimulus context. This supports evidence that physical attractiveness is important among women.

**Body Image Summary**

To summarize, body image distortion occurs mostly among women as opposed to men. Persons who are high in public self consciousness try harder to reach these cultural ideal beauty standards than those with low public self consciousness. Within our culture, certain subgroups (such as young adolescent
females) are more predisposed than older women to internalize the cultural ideal of a thin body which may result in eating disorders and other hazardous behavior. In addition, advertisements of thin, attractive models pose a threat to young adolescent females during a time when self-esteem is fragile and easily threatened by negative comparisons to others. Pressures from society to be thin may place demands on adolescents and young women to watch their weight and maintain a size 10 through engaging in a wide variety of appearance behaviors including eating disorders.

Because very little research exists on body image among African American women, no conclusions can be drawn on how they internalize these cultural ideal standards for beauty. This remains a divided issue because some researchers believe that African American women are not influenced by these standards and thus practice disordered eating less than their Caucasian American counterparts.

Some researchers (Barrientos, 1995; Chandler, et al., 1994; Ingrassia, 1995) believe that within the African American community, women are not expected to adhere to the dominant culture and that pressures to be thin are not exerted on them by close friends and family members. Others (Browne, 1993; Root, Failon & Friedrich, 1986) believe that because of the need to "fit in" with the dominant culture concerning appearance, African American women are indeed predisposed to eating disorders in an attempt to adhere to the cultural ideal for beauty. It becomes obvious that more research is needed in the area of
body image among African American women. It is the intent of the present research to investigate the matter of cultural context and body image. One’s cultural environment seems to play an important role. This could affect the way one feels in a social setting when compared with others. One way to investigate these variables is through the use of social comparison theory.

Social Comparison Theory: Historical Overview

According to Goethals (1986), Festinger’s theory of social comparison processes (1954) was to demonstrate the importance of the group in establishing what is correct and what is good. Thus, the two lines of research - one being that we "aspire" and expect to perform as well as those similar to ourselves, and the other being that there are pressures in groups to get their members to adopt similar attitudes, culminated to form "A Theory of Social Comparison Processes," that was published in Human Relations, in 1954 (Goethals, 1986).

Festinger theorized that humans have a "drive" to evaluate their opinions and abilities. In order to function more effectively, they need to be in touch with their own capacities and limitations as well as to be accurate in their opinions of objects and of other people (Wood, 1989). In his theory, Festinger goes on to say that people satisfy the need for self-evaluation by measuring their attributes against direct physical standards. However, when these objective standards are unavailable, individuals compare themselves with other people (Wood, 1989). The prediction that individuals prefer to compare themselves
with others who are similar is the central proposition of the theory which Wood (1989) refers to as the "similarity hypothesis" (p. 321). Festinger predicted from his theory that one’s self-evaluation becomes more stable and accurate when one compares oneself with other people who have similar abilities (Festinger, 1954). Also when the comparisons with others are too different from one’s own appearance or other trait, "one merely ceases to compare oneself with those persons" (Festinger, 1954, p. 128). However, in attempting to evaluate an ability for which the performance is very different from other people, all that individuals can be certain of is that their own performance is unique (Wood, 1989). Another hypothesis from the theory by Festinger is a "unidirectional drive upward," in which abilities are the key. This hypothesis explains that not only do people desire to evaluate their abilities, but that they also feel pressure to continually improve them. This, combined with the desire to compare with others who are similar leads the person striving to an apex that is a little better than the comparison others (Wood, 1989).

Another aspect of the theory that was emphasized is that accurate self-evaluation is the purpose of social comparison. Festinger saw the individual as rational and unbiased in search of a self-evaluation that was stable and precise (Festinger, 1954). However, at the same time Festinger suggests that people may not be entirely unbiased. As for opinions, Festinger pointed out that individuals want their opinions to be correct and that when ability is low, "deep experiences of failure and feelings of inadequacy are not unusual"
(Festinger, 1954, p. 137). While Wood (1989) points out that Festinger did not specify how feelings and motives may influence one's comparisons, he did place an emphasis on "the even-handed, self-evaluative goals of social comparison and the unidirectional drive upward [portraying] the social comparer as facing up to his or her honest self-assessment and perhaps as aiming to better the self" (Wood, 1989, p. 232).

Festinger's social comparison theory emphasizes the individual as the "causal agent... standing out against a rather non-problematic environment" (Guiot, 1978, p. 30). Guiot (1978) also points out that Festinger saw this social environment as passive toward the individuals's aims, and that while Festinger emphasized the person's comparison interests and choices, little attention was given to situations in which the environment affects individual's comparisons (Guiot, 1978).

Guiot (1978) suggests that Festinger's approach to social comparison was on an intra-individual level (focusing on dissonance reduction, which is a general curiosity about one's social environment), self-esteem, self evaluations, self conceptions and confidence) that disregarded social factors. Guiot (1978) points out that it is these social factors that may induce one to engage in social comparisons. For example, a person's infirmity may not appear as bad when compared to someone on his/her death bed.

Guiot goes on to cite a study by Brickman and Berman (1971) that provides evidence that social comparison occurs not only as a result of a drive
for self-evaluation and self-enhancement, but social comparison also occurs as a result of a general curiosity about one's social environment and a desire to reduce dissonance by gaining information about others. For example, this may occur when women compare themselves to fashion figures in the media that portray the beauty ideal. Supporting this, Goethals (1986) implies that people engage in social comparison when self-esteem is in jeopardy and "when comparison holds out some promise of self-enhancement and reassurance" (Goethals, 1986, p. 272). Goethals states that when this occurs, it leads to a downward comparison, which is comparison with a less well-off other which in turn increases one's own subjective well-being. This is important because it suggests that to improve perceived well-being (self-esteem) a person might be encouraged to compare downward; that is a man who has lost a finger in an accident might compare himself to a man who has lost a hand and thus feel that he is not so bad off.

Goethals (1986) cites research that supports evidence that people engage in forced comparisons (Allen & Wilder, 1977; Mettee & Smith, 1967) that have either a positive or negative influence on self-esteem, when the comparison person is noticeable and available, and that downward comparison occurs spontaneously for defensive reasons. Goethals (1986) further implies that forced comparison occurs in our society without our consent through mass media including television commercials that portray happy, beautiful, and wealthy people. Additionally, forced comparison also occurs in most fashion magazines.
portraying thin, attractive models who are usually Caucasian, with blonde hair and blue eyes.

Social Comparison and Self-Esteem

While Festinger’s work on social comparison theory did not discuss self-esteem or self-evaluation, subsequent studies have observed the impact of social comparison on self-esteem (Mr. Clean/Mr. Dirty study by Morse and Gergen (1970). Results showed that applicants who were applying for positions to take part in personality research experienced an increase in self-esteem if a messy, disorderly Mr. Dirty was competing for the job position as opposed to a neat, intelligent Mr. Clean. The researchers concluded that social comparison was shown to affect self-esteem but how much depends on the person.

Wood (1989) discusses the effects of comparison on self concept. A person’s social environment is related to their self evaluations, and if a relationship exists then "the social environment has provided comparisons that have shaped the subjects’ self-evaluations" (Wood, 1989, p. 233) as seen with the study by Morse and Gergen (1970). Concerning appearance, research (McGuire & Siegel, 1983) showed that whatever visible characteristic of oneself is salient in relation to others in a setting, that characteristic is conspicuous in one’s thoughts about the self. McGuire’s results indicated that when sixth graders were asked to describe themselves, they were more likely to mention the color of their hair if it was an uncommon color from the group norm. This
suggests that the social environment does indeed "force" (Goethals, 1986, p. 272) comparisons that have an impact on the individual. Thus, the self concept is responsive to changes within a social context.

Wood (1989) cites another study on ability and social comparison by Marsh and Parker (1984). Evidence revealed a relationship between the average ability level in children's schools with the children's self-esteem. Results indicated that if children are surrounded by other children with higher ability, their self-esteem tends to be lower than if they are surrounded by others with lower ability. Wood (1989) states that "the degree to which individuals define themselves in relation to others in their social environment, rather than on the basis of objective criteria, is quite striking" (p. 233).

Wood (1986) states that the focus on the self concept and on feelings of satisfaction about personal outcome implies that the social environment provides comparisons that "impinge" on the individual regardless if she has selected them or not. Wood (1989) goes on to say that comparisons may occur automatically, becoming an "almost inevitable element of social interaction" (p. 233). Such occurrences are seen in media images of television and advertising. In another study related to appearance in which the effects of advertising were studied, Richins (1991) showed that idealized images of models raised comparison standards of attractiveness in young women and in turn lowered satisfaction with their own physical attractiveness. This supports the notion that Goethals (1986) had in that unsought comparison may occur. He states that "It can be hard to
hear an extremely intelligent person on the radio or see an extremely handsome one in the grocery store, or participate on a panel with an expert without engaging in social comparison no matter how much we would like not to" (Goethals, 1986, p. 272). Furthermore, the basis of the work done by Richins (1991) is that people may compare themselves with others who belong to other groups or different social categories. These "others", while sharing a social status, have no social interaction. An example of such "comparison others" is models in beauty ads. Richins (1991) further states that "recent exposure to advertising might cause attractive models to become more salient temporarily and change the comparison level for attractiveness judgements, at least for a short time" (p. 74).

Furthermore, in a field study, Kenrick and Gutierres (1980) suggests that models are not viewed as a separate social category when attractiveness judgements are made. The study showed that men who watched "Charlie's Angels" on television rated a female who was average in attractiveness lower than men who watched a different television show but who rated the same female. Then, in a follow-up laboratory experiment, when men were shown a slide of Farrah Fawcett, (an attractive movie star in the television show, "Charlie's Angels") afterwards, they rated a woman who was average in appearance significantly lower than subjects who had not been exposed to the slide of Farrah Fawcett. This may suggests that people see models' attractiveness as normal and perhaps come to expect it in others.
Kenrick, Gutierres, and Goldberg (1989) revealed in their study that nude females who were average in attractiveness were rated much lower after males and females viewed Playboy and Penthouse nudes than after males and females viewed abstract art. Richins (1991) concludes that both studies are demonstrations of the contrast effect. The aforementioned study by Kenrick and Gutierres (1980) was the first that defined contrast effect. A contrast effect occurs when subjects compare themselves to other attractive stimulus persons who vary in their level of attractiveness. This contrast effect was found to alter the perceiver’s judgement of the stimulus person’s attractiveness (Morse & Gergen, 1970; Cash et al., 1983; Kown & Ogawa, 1993).

In support of this, a study conducted by Kenrick, et al. (1993), subjects who were exposed to opposite-sex photos showed a positive affect (higher mood) after attractive faces but a negative affect (lower mood) if the series was interrupted by an average face. Subjects rated their mood on the Mood Adjective Check List (MACL; Nowlis, 1970) which is a self-report mood scale. The scale asks subjects to "describe their feelings at the moment you read each word." Thirty-three mood adjectives were rated on 4-point scales ranging from "definitely describes" to "does not apply". Furthermore, subjects exposed to same-sex photos showed a negative affect (lowered) mood following attractive models regardless of whether an average face interrupted the attractive faces. The authors suggest that "negative affective reactions to attractive same-sex individuals are a function of unfavorable comparisons with the self" (Kenrick et
Wedell, Parducci, and Geiselman (1987) conducted a study examining a formal rating of physical attractiveness based on successive contrast and simultaneous assimilation. The researchers define contrast as "the result of comparison processes that locate the stimulus within the distribution of successively presented stimuli" (p. 231). Assimilation is defined as "a failure to separate the individual stimulus from other stimuli that are simultaneously present" (p. 231). Photographs of female faces were taken from a high school year book and presented in a series that were shown singly or in pairs for ratings on physical attractiveness. In one experiment, 281 subjects rated faces singly on attractiveness ranging from very unattractive to very attractive using a 5, 10, or 101 point scale. Each face was given a numerical rating and was shown again in a series with other less attractive faces. Results indicated that the same face produced higher ratings when less attractive faces predominated in the experimental series. This was defined as successive contrast. While an increase in the number of available categories resulted in higher ratings, it did not reduce the amount of successive contrast as reported by the researchers. In the second half of the experiment, faces were presented in pairs. However, the same face that produced higher ratings now evoked lower ratings when showed simultaneously with a less attractive face. This was defined as simultaneous assimilation by the researchers. Indeed this study shows the strength that a social context has on contrast effect. Perhaps this will exist in the present study of African American women in two cultural contexts.
In addition to this study on photos, Melamed and Moss (1975) conducted a study examining the effect of context on ratings of attractiveness of photographs. They hypothesized that the context effects (defined as circumstances surrounding an event) on social stimuli (defined in the study as social judgements of attractiveness) were dependent on associations that are established between the context and the target stimuli. When a relationship exists between target and context stimuli, an assimilation effect is likely to occur due to the information that the context provides about the target. When no association exists between the target and context, the context is more likely to "provide anchor points rather than information" (p. 130), and contrast effect is more likely to occur. Sixty and eighty students involved viewed and rated photographs of college-age females in the context of attractive and unattractive faces. Results in the first experiment indicated that when the context and targets were not linked together, context effect was significant. That is, neutral photographs appeared more attractive in a negative (unattractive) than in a positive (attractive) context. Experiment two examined the effects of the association between the target and the context. Subjects viewed photographs that included target stimuli. One target was paired with two attractive stimuli, one target was paired with one attractive and one unattractive stimuli, and the third target was paired with two unattractive stimuli. This resulted in three levels of a specific context effect: positive, neutral, and negative respectively. Results showed that specific context produced a contrast effect, with the highest
ratings occurring when the results were reversed when the context and target were linked as friends. In other words, a contrast effect (comparison to others who appear more attractive) occurred when attractive pictures (positive context) were compared with unattractive pictures (negative context). This supports Richin's (1991) findings that subjects compared themselves to attractive models in that "exposure to highly attractive images can negatively affect feelings about the self, such as satisfaction with appearance" (p. 81).

Cash, Cash, and Butters (1983) conducted research to determine whether contrast effects (which is defined as comparison of self to others who are more attractive) also occur on self-evaluations of physical attractiveness. Their purpose was to make an assessment of the effect of exposure to same-sexed peers and varying levels of physical attractiveness on self-perceptions of physical attractiveness. Female college students rated their own attractiveness and body-parts in terms of satisfaction after having been exposed to same-sexed stimulus persons who were (1) not physically attractive, (2) physically attractive, or (3) were professional models. Their results were consistent with the contrast effect only for self-perceived attractiveness but not for body satisfaction. The subjects gave lower self-ratings in all the stimulus contexts in rank order from not-attractive, attractive, to professional model. Cash et al., (1983) stated that in the eyes of most of the subjects, peer beauty qualified as a more appropriate standard for social comparison than professional beauty. However, this study does not seem to agree with Kenrick and Gutierres (1980),
which revealed that contrast effect occurred. Cash, Cash and Butters (1983) also suggest that one of the reasons that body-parts showed no significant effect is that the subjects made careful judgements about body parts, as opposed to the evaluation of overall physical attractiveness.

In another study that crossed cultural barriers, the same results were found as that of Cash, Cash, and Butters (1983) in which the contrast effect of physical attractiveness was studied in Japan (Kowner & Ogawa, 1993). Japanese university students, both male and female, rated their body satisfaction and self-esteem after having been exposed to various attractive stimuli. Contrast effects occurred in women as well as men with women scoring higher. This means that subjects felt less attractive when compared to stimuli that was more attractive. Perhaps in the present study contrast effects will occur with African American women on a predominantly Caucasian campus.

**Physical Attractiveness and Social Comparison**

Cash, Rissi, and Chapman (1985) define physical attractiveness as "the person’s aesthetic appeal as a visual social stimulus" (p. 246). Evidence from research reveals that physical attractiveness has extreme effects on person perceptions and social interactions (Cash, 1981; Hatfield & Sprecher, 1986; Patzer, 1985). In a study examining "what is beautiful is good", Dion, Bersheid and Walster (1972) found that individuals who are regarded as physically attractive are assigned more positive personality characteristics,
more positive life experiences, and are responded to more favorably in various social contexts than their less attractive counterparts.

In our culture, being physically attractive is thought to include certain benefits such as the possession of social power, social influence, high self-esteem and positive responses from others (Patzer, 1985). Thus, beauty is constantly emphasized within our culture by the prevailing popularity of fashion magazines, books on appearance management strategies, and literature on exercise and diet (Waters, 1985). In our society individuals are highly motivated by the media to pursue beauty at a high price in order to receive its benefits. This can be seen by the billions of dollars spent on an annual basis in beauty salons, health spas and on appearance enhancing products (Bloch & Richins, 1992; Waters, 1985). Patzer (1985) implies that billions of dollars are also spent annually on cosmetic products and reconstruction surgery in an attempt to enhance the face, which has been found to be a reliable measure of attractiveness when considered in a social context (Jackson, 1992; Patzer, 1985). The formulation of physical attractiveness is composed of facial features and body attractiveness (Alicke, Smith & Klotz, 1986; Brown, Cash & Noles, 1986), which may equally contribute to the prediction of overall attractiveness. However, cultural standards determine what physical characteristics are desirable and physically attractive. It is these cultural standards that have important meaning on the development of one's own body image.
Body Image, Self-Esteem and Social Comparison

Richin’s (1991) findings revealed that "subjects exposed to highly attractive models in ads were less satisfied with their own physical attractiveness" (p. 81). Contrasting this, studies show that a more favorable body image is associated with higher self-esteem (Berscheid, Walster & Bohnstedt, 1973; Lerner, Karabenick & Stuart, 1973; Lerner, Orlos & Knapp, 1976; Secord & Jourard, 1953). Therefore, it is important to study how social ideas and cultural ideas of beauty are internalized by individuals and to what extent this has on a person’s body image since body image affects self-esteem.

Dater (1990) and Rosenberg (1985) define self-esteem as an individual’s perceived feelings of value and self worth. Rosenberg (1985) implies that a person that has high self-esteem is more self-accepting, possesses high self worth, and a positive self image while a person with low self-esteem is often depressed, unhappy and has anxiety. Several studies have found that an individual’s acceptance of his/her physical appearance is related to self-esteem. Thus, satisfaction with one’s body is often related to self-esteem (Cooley, 1902; Dater, 1990; Kelson et al., 1990; Lerner, Karabenick & Stuart, 1973; Mead, 1934).

Research suggests that an individual’s self-esteem is affected by other’s perceptions of his/her appearance while females are more concerned with appearance than males (Pliner et al., 1990). Pliner et al., (1990) also revealed that women were more concerned than men with weight control and achieving
the thin body image that is valued by United States. It was also shown that
women had lower self-esteem as related to appearance.

Lerner, Karabenick and Stuart (1973) revealed in their study that
satisfaction with the body was significantly related to self-esteem of college-aged
males and females. The study also revealed that body characteristics play an
important role in an individual's judgement of his/her own body and it also
showed that these judgements were significantly higher for females.

**Personal Aesthetics and Social Comparison**

Current research done in Textiles and Clothing related to social
comparison theory (Rudd & Lennon 1994), proposes a model explaining "the
active creation of appearances in response to the cultural appearance ideal (p.
165). The model is based on the belief that the ideal beauty standard of any
culture, becomes the standard which is internalized, and it is this image that
individuals use to "create" their appearances and the standard by which they
measure themselves. The purpose of the model is to show that the process of
social comparison is used on a continual basis to "assess the personal aesthetic
value of ourselves and others" (p. 165). If these assessments are close to this
beauty standard self-esteem is increased. If these assessments are far from this
beauty standard, then the individual engages in coping strategies that cause them
to create or recreate their appearance in order to come close to the ideal beauty
standard. Rudd and Lennon (1994) posit that because of social comparison
individuals participate in several behaviors that affect appearance, some of which may be hazardous, in the quest to create an ideal appearance. Next, the individual presents this new appearance to others and then internalizes their conclusions of the new appearance. A feedback loop always occurs with negative responses in which the individual ‘goes back to the drawing board’ in an attempt to get a more favorable response. The model presented in the research provides a valuable tool which can be used in other disciplines that address the study and treatment of body image disorders, and the impact of social comparison on self-assessments of attractiveness.

Social Identity Theory

Tajfel and Turner (1979) define social identity as the aspects of a person’s self-image that come from certain social categories that he/she perceives himself/herself as affiliated with. For the individual, Erikson (1980) defines personal identity as based on two simultaneous observations that are the "immediate perception of one’s selfsameness and continuity in time; and the simultaneous perception of the fact that others recognize one’s sameness and continuity" (p. 22). Breakwell (1986) discusses personal identity as being free of role or relationship determinants. He further states that personal identity can be illustrated as being at the center of concentric circles and labelled as the core or nucleus with various aspects of social identity surrounding it (p. 14). Turner (1976) revealed that people do make a difference in how they act in situations.
When they behaved out of the precepts of the true 'self' or 'real self', he equated this to personal identity. When they behaved in a manner because of social constraints, he equated this to social identity. Furthermore, Breakwell (1986) argues that personal identity can be seen as the stabilizing factor in one's life of each assimilation to and accommodation of social identity.

Thus for social identity, the essential criteria for group membership as applied to social categories, is that individuals define themselves and are defined by others as members of a group. Thus, "group" is defined by Tajfel and Turner (1979) as a collection of individuals who perceive themselves to be members of the same social category, sharing some emotional involvement in the definition of themselves, and achieving some degree of social consensus about the evaluation of their group and of their membership in it. They postulate that social categorizations are thought to be "cognitive tools that segment, classify, and order the social environment, and thus enable the individual to undertake many forms of social action" (p. 40). In addition, social categories provide the individual with a system of orientation for self-reference; that is, they formulate and establish the individual's place in society. It is these social groups that provide their members with an identification of themselves in social terminology. Not only are these identifications relational and comparative but they also characterize the individual as "similar to or different from, as better or worse than members of other groups" (p. 40).
Assumptions for Social Identity Theory

Tajfel and Turner (1979) argue three assumptions for the basis of social identity. The first assumption is that individuals are constantly striving to maintain or enhance their self-esteem; thus, they work at attaining a positive self-concept. The second assumption is that having membership in social groups or categories is associated with positive or negative implications. Social identity can be viewed as positive or negative with regard to the evaluations of those groups and these evaluations contribute to the individual’s social identity. However, these evaluations tend to be socially agreed upon either within or across groups. The third assumption is that assessment of an individual’s own group is determined with regard to other specific groups through social comparisons, giving high regard to certain attributes and characteristics.

The In-Group Out-Group Comparison

It follows that positive discrepant comparisons (perhaps being Caucasian) between in-group and out-group produce high status while negative discrepant comparisons (perhaps being African American) between in-group and out-group yield low-status. In-group is defined as a person being a member of a particular group while out-group is defined as a person not being a member of a particular group--for example, Blacks versus Whites or Nazis versus Jews (Deaux, 1993). From these assumptions of social identity Tajfel and Turner (1979) infer that there are basic principles. These are: 1) individuals are constantly aiming to
achieve positive social identity. 2) Positive social identity is predicated on favorable comparisons made between the in-group and out-groups (however, the in-group must be seen as positively distinct from the out-groups). 3) When social identity is inadequate, the individual will attempt to leave the existing group to which they belong and join another group that is more positive and distinguished or they will attempt to make their existing group more distinct and positive.

**Intergroup Differentiation**

Tajfel and Turner (1979) discuss three categories of variables that should influence intergroup differentiation in social situations. The first is that in order to be subjectively identified as a member of the in-group, individuals ought to have internalized their group membership as an aspect of their self-concept. The second is that the social situation must allow for intergroup comparisons. The third is that in order for in-groups to compare with out-groups, the out-group must be perceived as a relevant comparison group. The variables that determine out-group comparability include similarity of the groups, proximity of the groups, and situational salience of the groups.

**Intergroup Comparison**

Tajfel and Turner (1979) see status not as power or wealth, but rather as the outcome of intergroup comparison. Status reflects a group’s relative
position on some evaluative dimension of comparison. The lower a group’s subjective status position in relation to appropriate comparison groups, the less the group’s contribution to the individual’s positive social identity.

**Social Creativity**

Tajfel and Turner (1979) suggests a number of reactions to negative or threatened social identity. In lieu of the present discussion, one reaction with the most application to this study of body image is 'Social Creativity'. This occurs when the group members seek positive distinctiveness for the in-group by redefining or altering the elements of the comparative situation. While a change does not occur in the group’s actual social position, it is a group strategy that may focus upon: (a) comparing the in-group to the out-group on some new dimension. For example, Tajel and Turner cite a study conducted by Lemaire (1966). He found that children’s groups which could not compare themselves favorably with others in constructing a hut—because they had been given poorer building materials than the out-group—tended to look for other measurements of comparisons. However, Lemaire (1966) points out that the problem with this evaluation is the legitimacy of the value that would be assigned to the new social products.

Tajfel and Turner (1979) focus on another aspect of social creativity that is related to this study. They describe this as the changing of the values that are assigned to the attributes of the group, so that comparisons which were
previously negative are now seen as positive. The classic example of "Black is Beautiful" is cited. While skin color, which is the salient dimension, remains the same color and cannot be changed, the dominant value system concerning skin color is rejected and reversed. In other words, if dark skin color was previously devalued by its owners in comparison to white skin, it is now valued.

Finally, the aspect of social creativity related to this study that Tajfel and Turner (1979) discuss is that of changing the out-group (or selecting the out-group) with which the in-group is compared—specifically, ceasing or avoiding to use the high-status out-group as a comparative frame of reference. They postulate that "where comparisons are not made with the high-status out-group, the relevant inferiority should decrease in salience, and self-esteem should recover" (p. 44). In support of this position, Rosenberg and Simmons (1972) found that self-esteem was higher with Blacks who made self-comparisons with other Blacks rather than with Whites. Tajfel and Turner (1979) cite other studies (Katz, 1964; Lefcourt & Ladwig, 1965) though dated, that depicted certain circumstances in which Black performance was adversely affected by the low self-esteem brought on by the presence of the members of the dominant out-group (meaning Whites). They conclude that "self-esteem can be enhanced by comparing with other lower-status groups rather than with those of higher status" (p. 44). Tajfel (1981) points out that "the concept of social identity…is linked to the need for a positive and distinctive image of the in-group" (p. 265).
Perhaps this is the case in the present study of African American women on two college campuses.

**Related Studies on Social Identity**

Supporting the notion of comparing lower-status groups with higher-status groups, Clark and Clark (1947), conducted a study examining racial identification and preference in African American children. Children ranging in ages from three years to seven years were presented with dolls that were identical except for skin color. Two dolls were black with brown hair and two dolls were white with yellow hair. Subjects were asked to respond to requests made by the researchers. Some of these requests included "Give me the doll that is the nice doll", "Give me the doll that looks bad", Give me the doll that is the nice color". Results were statistically significant in the rejection of the brown doll even at the three-year-old level. Results also revealed that the majority of the children, in spite of their own color, preferred the white doll.

However, in a study conducted in Europe (Milner, 1975) examining the development of children’s preference for their own country, subjects were shown a set of photographs of faces. Results showed that the subjects assigned the faces that they liked best to their own nationality, thus indicating a positive preference for their own nationality. However, the Clark and Clark (1947) doll study was replicated by Hraba and Grant (1970) who conducted a study reexamining the racial preference and identification of black children in an
interracial setting. Results indicated that the majority of the African American children preferred the black doll while the Caucasian children preferred the white doll.

In another related study examining self-esteem and racial preference in Black children, Ward and Braun (1972) showed puppets, one White and the other Black, to 60 Black children. Subjects were asked questions such as "Give me the puppet that is a nice puppet". Self-esteem was measured using the Piers-Harris Children's Self Concept Test (1969) which included an 80-item "yes-no" questionnaire that was read aloud to the children. Results indicated a significant relationship between self-esteem and racial preference. The majority of the Black children preferred the Black puppet. Thus, results showed that those subjects who made more black color preferences had higher self-concept scores than those subjects who made fewer Black color preferences. These results suggest that perhaps Black children, since the Clark and Clark (1947) doll study, have developed a sense of beauty and value for their race and that "personal pride is essentially the expression of group pride" (Ward & Braun, 1972, p. 646). Supporting this, Hraba and Grant (1970) found that Black children who were in an interracial setting were not necessarily predisposed to being white oriented (which means possessing behaviors that emulate white children).

Focusing on the context of social identity, Deaux (1993) cites a study (Ethier & Deaux, 1990) examining the role of context among Hispanic students
who were interviewed during their first year at Ivy League universities. The student's ethnic identity was assessed using a direct rating of importance and the Identity subscale from Luhtanen and Crocker (1992) was used to measure collective self-esteem. Results indicated that during the first 2 months at college, a strong relation existed between cultural background and strength of identity. However, at the end of their first year ethnic identity was unrelated to the strength of the cultural background of the students. This was replaced by a relationship between Hispanic identity and cultural involvement at college that included membership in Hispanic organizations. From this study Deaux (1993) suggests that "identity can take hold in a new environment without changing its form substantially" (p. 10), and that "people must continually work at their identities...to reengage the links of the identity to their current context" (p. 10).

Conclusions

It is important for persons that belong to a group to achieve a positive social identity because of the effect of identity on self-esteem. When a negative social identity occurs, members may compensate by 1) taking a negative trait and viewing it as being positive as seen with "Black is Beautiful" and 2) changing the comparison of themselves to an out-group that has a lower status instead of one with a high-status, thus increasing the group's self-esteem. The cultural context should be considered when evaluating social identity because a positive social identity should remain positive regardless of the context.
Individuals should learn to maintain a positive social identity showing "how the identity can take hold in a new environment without changing its form substantially" (Deaux, 1993, p. 10).

As suggested by Tajfel and Turner (1979), individuals belonging to a group ought to have internalized their group membership as part of their self-concept. If this is the case for the present study, what impact might the cultural context have on African American women’s self concept? The question becomes does the self concept become weaker in a Euro-American context in which the Euro standard of beauty exists?

Tajfel and Turner (1979) indicated that in order for in-groups to compare with out-groups, the out-group must be perceived as a relevant comparison group. They suggest variables that determine out-group comparability, one of which is proximity of the groups. Perhaps comparison occurs with African American women in a Euro-American college setting that does not occur with African American women in a primarily African American college setting.

Finally, Tajfel and Turner (1979) suggest that the in-group may change the out-group with which the in-group is compared, thus, ceasing or avoiding to use the high status out-group as a comparative frame of reference. Perhaps African American women attending a Euro American college do not use the dominant culture as a frame of reference in establishing ideal beauty standards.

It is clear that race is a cultural category. Individuals within a race use social comparison and social identity to compare themselves against the "in-
group" and the "out-group". However, a very narrow standard of ideal beauty has historically excluded various ethnic groups, yet this Euro-centric standard has been the standard against which all women compare themselves. Because how we look affects our self-image, self-esteem is jeopardized in anyone who cannot measure up to these unrealistic standards. It is unusual for a society as diverse as America to only accept one ideal standard of beauty. We are becoming a society with many complex ethnic backgrounds; therefore a global ideal of beauty must emerge. Banashek (1992) poses a question: "Does a broadening beauty market also indicate a broadening concept of beauty in America?" (p. 87). Perhaps the ideal beauty standard will widen to include all women of color. Thus, the present study hopes to add to the small amount of research that exists on body image among African American women and to what extent they do or do not internalize the current ideal beauty standard. These questions and statements will be examined and discussed in the present research.
CHAPTER III

METHODOLOGY

Overview

Subjects for this research consisted of 173 African American female college students. Half (86) of these subjects were from a Midwestern university that was predominantly Caucasian (referred to as "Anglo Univ") and half (87) were from a Midwestern university that was predominantly African American (referred to as "Afro Univ"). Subjects completed a self-administered questionnaire on body image. Open-ended questions were included to assess cultural perceptions of and feelings about ideal beauty. Data were compared and analyzed to measure the extent to which ideal beauty standards influence the African American culture for females within two different environments. The methodology was approved by a Human Subjects Review Committee (see Appendix D).

Subjects

The sample consisted of 173 African American female college students, 86 attended a Midwestern university which is predominantly Caucasian and 87 attended a Midwestern university which is predominantly African-American.
Subjects were recruited through classroom announcements, personal contacts, signs on bulletin boards and personal solicitations. Classroom settings were the first choice in gathering data from subjects. Food coupons were given by the researcher for those students completing the questionnaire. Upon signing a consent form, subjects were informed that in order to receive a food coupon, they were required to answer every question in the survey.

**Instrument**

The survey instrument (see Appendix B) used to measure the dependent variables consisted of a self-administered questionnaire. Both qualitative and quantitative data were gathered via open-ended and closed-ended questions measuring body image, self-esteem, appearance-related behaviors, gender ideology (which was treated as a demographic variable) and perceptions of cultural ideal beauty (see Appendix B).

I. Body image was measured using the Multidimensional Body Self Relations Questionnaire (MBSRQ) (Cash, 1990). The MBSRQ is a modified version of the Body-Self Relations Questionnaire (BSRQ) (Butters & Cash, 1987; Cash & Green, 1986; Cash et al., 1986; Noles et al, 1985). The MBSRQ is a 69-item self-reporting inventory, in which 54 items are drawn from the short form (BSRQ-S) of the 140-item BSRQ. The questions in the MBSRQ address appearance, fitness, and health in terms of evaluation and orientation in importance
and behavior. The conceptual framework for the BSRQ is to address individuals’ attitudes toward their own bodies using three psychological dimensions which are Evaluation (feelings of liking or satisfaction), Attention/Importance (attitudes about the self) and Behaviors (extent of investment). These are crossed with three somatic domains that are Physical Appearance, Physical Fitness and Physical Health. Seven subscales are established through factor analysis of the 54 items from the BSRQ. These are Appearance Evaluation, Appearance Orientation, Fitness Evaluation, Fitness Orientation, Health Evaluation and Health Orientation. The Orientation subscale is created by combining the Importance and Behavior dimensions. Additional subscales of the MBSRQ include the Body Areas Satisfaction subscale (feelings of satisfaction or dissatisfaction with specific aspects of one’s body), the Fat Anxiety subscale, the Weight Vigilance subscale, Weight Preoccupation subscale and the Weight Restraint and Dieting subscale. The MBSRQ is known to have adequate psychometric properties with reliability = .91 (Cash, 1990, p. 29).

II. Self-esteem was measured using Rosenberg’s Self-Esteem Scale with reliability = .86 (Rosenberg 1965). This scale consists of 10 statements that subjects answer on a 4-point scale of agreement, yielding an overall attitude of approval or disapproval. For this research the response format was modified and a 5 point response
format was used. This instrument has been widely used and accepted. High self-esteem can be defined as tolerance with oneself and greater personal acceptance, and low self-esteem can be defined as being related to anxiety, depression and unhappiness (Noles, Cash, & Winstead, 1985; Rosenberg, 1985).

III. Efforts regarding Appearance Management behaviors and Hazardous Behaviors by the subjects to attain the cultural ideal of beauty and the amount of attention devoted to constructing this appearance were assessed using a series of 30 items developed by Lennon and Rudd (1994), with reliability of .62 for appearance-related routines and .58 for likelihood of more hazardous routines. These were adapted for the present study with reliability = .92 for appearance-related routines and reliability = .73 of likelihood of more hazardous routines. The items in this instrument address frequency of daily appearance-related routines (16 items) and likelihood of more hazardous routines which subjects may practice in an attempt to attain and construct ideal appearances (14 items). Subjects rated on a 5-point Likert scale how frequently they engage in the routine behaviors and how likely they are to consider the hazardous behaviors. Responses for frequency measures ranged from very frequently (5) to very infrequently (1). Responses for likelihood measures ranged from very likely (5) to very unlikely (1) (For a complete list of items see Tables 13 and 16).
IV. Also included was a series of open-ended questions which were thematically analyzed. These assessed cultural issues for African American women, including how physical appearance compares with the cultural standard of beauty, differing standards of ideal beauty among African American women, and frequency of interactions with the dominant Euro-American culture. Responses were placed into thematic categories and analyzed by frequencies.

V. Subjects were also asked to respond to questions concerning self-perception of body shape and morphology and the frequency and reason for dieting.

VI. Demographic information was also gathered. In an attempt to describe the two samples, subjects were asked to respond to demographic questions including age, weight, height, clothing size, physical features (skin, hair, nose, lips), ethnicity, education level and gender ideology.

Procedure

Pilot test

A pilot test was conducted with thirteen African American college students enrolled in Human Ecology classes at a Midwestern university. Subjects who participated in the pilot test did so voluntarily, and did not later participate in the larger study. Because the intent was to evaluate body image among African American female college students, males and Caucasian students did not
participate in the pilot test. The pilot test was administered to identify and address any questions which may be inappropriate or which the subjects may not answer, and to see if the open-ended questions generated responses that addressed the research questions. Because previous research was conducted on the other subscales, the pilot test only involved the open-ended questions.

The questionnaires were completed by the students who were instructed to return them within three days. Separate consent forms were included and signed by the students who were informed that they would remain anonymous.

Eight Open-ended questions were analyzed for themes as follows:

When asked "What is your definition of the cultural standard of ideal beauty?", fifty four per cent (7 out of 13) of the responses included Caucasian features and descriptions: Some responses were "white, light features", "white, blue eyes and blond hair, thin" and "Caucasian features, keen features."

When asked "Is this standard something you feel you can attain? yes or no? (circle), 54% (7 out of 13) of the subjects circled "yes", 31% (4 out of 13) circled "no" and 15% (2 out of 13) reported no answer.

When asked "What effort do you expend to attain this standard?", subjects replied in the following manner: The categories which each subject listed were (1) "diet and exercise" (2) "none, can't so I don't try" (3) "better inner self" (4) "healthy eating habits regular exercise, self worth" (5) "don't try" (6) "work out" (7) "can't attain", no effort, it's within" (8) "no, because
I'm black" and (9) "grooming". The remaining four subjects in the survey reported no response.

When asked "How do you think your physical appearance compares with the cultural standard of beauty?", 54% (7 out of 13) indicated that it did not compare because of race. Some responses were: "never measure up", "cannot meet it", "doesn’t compare because Black is better", "no" and "does not because it’s white."

When asked Is there a different standard of ideal beauty held within your ethnic identity? Why? Discuss.", 77% (10 out of 13) indicated there was a different standard. Some responses were: "voluptuous, hourglass", "nice hair and fair skin", "shapely, rounded", and "thin is not important." Seven percent (1 out of 13) indicated there was not a different standard. Two subjects reported no response.

When asked "Should there be a different standard? Why?", 38% (5 out of 13) indicated yes. Some responses were "all shades are beautiful" and "each culture has an ideal". Thirty-nine percent (5 out of 13) indicated no, there should not be a different standard. No comments were reported by the subjects. Fifteen percent (2 out of 13) indicated there should be no standard and one out of thirteen had no response.

The results of the pilot study revealed that the research questions and hypothesis one were addressed. Therefore, open-ended questions were not changed. An additional question was added about frequent magazines read by
the subjects and if the models in these magazines reflected the subjects’
ethnicity.

Data Collection

Questionnaires were distributed at a large Midwestern university that is
predominantly Caucasian and a smaller Midwestern university that is
predominantly African American. Large Black Studies classes that enroll
mostly African American students were selected for possible subjects. Subjects
were recruited through classroom announcements, personal contacts with faculty
members and administrators, signs on bulletin boards and personal solicitations.
Most subjects were gathered through classroom settings. Upon signing a
consent form, subjects were informed that in order to receive a food coupon,
they were required to answer every question in the survey. Likewise,
questionnaires were distributed at a predominantly African American college in
the Midwest. Selection included the same criteria as for the predominantly
Caucasian university. Students were also asked to fill out the questionnaire and
return it within three days to the class.

Data Analysis

SPSS computer programs were used for data analysis. Descriptive
statistics, univariate and multivariate analysis of variance, regression, factor
analysis, and correlations were used to analyze data. Open-ended questions were thematically analyzed and categorized.
CHAPTER IV

ANALYSIS OF RESULTS

Data Analysis

Data were analyzed using descriptive statistics, factor analysis, multivariate analyses of variance, Pearson correlation coefficients, multiple linear regression and stepwise multiple linear regression. Factor analysis was used as a data reduction technique for frequency of appearance management behaviors and the likelihood of practicing hazardous appearance behaviors. Instrument reliability of the appearance management behaviors and hazardous behaviors in the factor analysis was determined using Cronbach’s alpha.

Both qualitative and quantitative analyses were used to test hypothesis 1. Open-ended questions were thematically analyzed and put into categories to assess the importance of attaining cultural ideal beauty standards for African American women in two cultural contexts. Pearson correlation coefficients, factor analysis, and multivariate analysis of variance were also used to estimate the importance of attaining the ideal beauty standard.
Demographics

The subjects in the study consisted of 173 African American female college students, half (N=87) attended a predominantly Caucasian university (which will be referred to as "Anglo Univ"), and half (N=86) attended a predominantly African American university (which will be referred to as "Afro Univ").

The mean age for the subjects from Anglo Univ was 23.23 years with a range of ages from 18 to 55 years. SD for Anglo Univ was calculated as 6.60. Comparatively, the mean age for the subjects from Afro Univ was 24.35 years with a range of ages from 17 to 46 years. SD for these subjects was calculated as 5.87. One missing value was reported (Table 1).

Subjects from Anglo Univ ranged from 4'11" to 6' tall with an average of 5'5". SD was calculated as 2.83. By comparison, subjects from Afro Univ ranged from 5' to 5'11" with an average of 5'5". SD for these subjects was calculated as 2.76. Two missing values were reported (Table 1).

The average weight for the subjects from Anglo Univ was 147.71 pounds with a range of 93.0 to 350 pounds. SD for these subjects was calculated as 38.531. Comparatively, the average weight for the subjects from Afro Univ was 156.024 pounds with a range of 107 to 280 pounds. SD for these subjects was calculated as 38.63. Four missing values were reported. Overall, both groups were similar in age, height and weight (Table 1).
Table 1

Demographics: Age, Height, Weight

<table>
<thead>
<tr>
<th>Demographics of Subjects</th>
<th>Overall (N=173)</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Anglo Univ. (N=87)</th>
<th></th>
<th></th>
<th></th>
<th>Afro Univ. (N=86)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Age (years)</td>
<td>23.80</td>
<td>6.26</td>
<td>23.23</td>
<td>6.60</td>
<td>24.35</td>
<td>5.87</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Height (inches)</td>
<td>65.00</td>
<td>2.79</td>
<td>65.00</td>
<td>2.83</td>
<td>65.00</td>
<td>2.76</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weight (pounds)</td>
<td>151.80</td>
<td>38.70</td>
<td>147.70</td>
<td>38.53</td>
<td>156.02</td>
<td>38.63</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The level of education for the subjects from Anglo Univ and Afro Univ was as follows: 81.6% (71) from Anglo Univ compared to 50.0% (43) from Afro Univ indicated having "some college"; 10.3% (9) from Anglo Univ compared to 31.4% (27) from Afro Univ indicated being college graduates; 4.6% (4) from Anglo Univ compared to 3.5% (3) from Afro Univ indicated having some graduate school; 1.1% (1) from Anglo Univ compared to 9.3% (8) from Afro Univ indicated being a high school graduate; and 1.1% (1) from Anglo Univ compared to 5.8% (5) from Afro Univ indicated having a graduate degree. Overall, for both groups, the most commonly reported level of education was "some college" which is not surprising since they are college students (Table 2).
Table 2

Level of Education

<table>
<thead>
<tr>
<th>Education</th>
<th>Frequency</th>
<th>%</th>
<th>Frequency</th>
<th>%</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall (N=173)</td>
<td></td>
<td></td>
<td>Anglo Univ. (N=87)</td>
<td></td>
<td>Afro Univ. (N=86)</td>
<td></td>
</tr>
<tr>
<td>Some college</td>
<td>114</td>
<td>65.9%</td>
<td>71</td>
<td>81.6%</td>
<td>43</td>
<td>50.0%</td>
</tr>
<tr>
<td>College graduate</td>
<td>36</td>
<td>20.8%</td>
<td>9</td>
<td>10.3%</td>
<td>27</td>
<td>31.4%</td>
</tr>
<tr>
<td>Some graduate school</td>
<td>7</td>
<td>4.0%</td>
<td>4</td>
<td>4.6%</td>
<td>3</td>
<td>3.5%</td>
</tr>
<tr>
<td>High school graduate</td>
<td>9</td>
<td>5.2%</td>
<td>1</td>
<td>1.1%</td>
<td>8</td>
<td>9.3%</td>
</tr>
<tr>
<td>Graduate degree</td>
<td>6</td>
<td>3.5%</td>
<td>1</td>
<td>1.1%</td>
<td>5</td>
<td>5.8%</td>
</tr>
</tbody>
</table>

For size, out of 87 subjects from Anglo Univ and 86 subjects from Afro Univ, 37.9% (33) from Anglo Univ compared to 52.3% (45) from Afro Univ indicated wearing a Misses size. This ranged from a size 6 to an 18. The most common size for this category was a size 10 for Anglo Univ; there were 3 most common sizes for Afro Univ, sizes 8, 10, and 12 (Table 3).
Table 3

Clothing Size of Subjects: Misses

<table>
<thead>
<tr>
<th>Misses</th>
<th>Frequency</th>
<th>Overall (N=173)</th>
<th>%</th>
<th>Anglo Univ. (N=87)</th>
<th>%</th>
<th>Afro Univ. (N=86)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size 6</td>
<td>6</td>
<td></td>
<td>3.5%</td>
<td>2</td>
<td>2.3%</td>
<td>4</td>
<td>4.7%</td>
</tr>
<tr>
<td>Size 8</td>
<td>16</td>
<td></td>
<td>9.2%</td>
<td>4</td>
<td>4.6%</td>
<td>12</td>
<td>14.0%</td>
</tr>
<tr>
<td>Size 10</td>
<td>21</td>
<td></td>
<td>12.1%</td>
<td>11</td>
<td>12.6%</td>
<td>10</td>
<td>11.6%</td>
</tr>
<tr>
<td>Size 12</td>
<td>15</td>
<td></td>
<td>8.7%</td>
<td>4</td>
<td>4.6%</td>
<td>11</td>
<td>12.8%</td>
</tr>
<tr>
<td>Size 14</td>
<td>13</td>
<td></td>
<td>7.5%</td>
<td>8</td>
<td>9.2%</td>
<td>5</td>
<td>5.8%</td>
</tr>
<tr>
<td>Size 16</td>
<td>6</td>
<td></td>
<td>3.5%</td>
<td>4</td>
<td>4.6%</td>
<td>2</td>
<td>2.3%</td>
</tr>
<tr>
<td>Size 18</td>
<td>1</td>
<td></td>
<td>.6%</td>
<td>0</td>
<td>.0%</td>
<td>1</td>
<td>1.2%</td>
</tr>
<tr>
<td>Misses Total</td>
<td>95</td>
<td>54.9%</td>
<td></td>
<td>33</td>
<td>37.9%</td>
<td></td>
<td>45</td>
</tr>
</tbody>
</table>

Of the Subjects from Anglo Univ, 34.5% (30) compared to 18.6% (16) from Afro Univ indicated wearing a Junior size. This ranged from a size 3 to a 15. There were 3 most common sizes for this category for Anglo Univ (sizes 7, 9, and 11); the most common size for Afro Univ was a size 9 (Table 4).
Table 4

Clothing Size of Subjects: Junior

<table>
<thead>
<tr>
<th>Junior</th>
<th>Frequency</th>
<th>%</th>
<th>Frequency</th>
<th>%</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Overall</td>
<td></td>
<td>Anglo Univ.</td>
<td></td>
<td>Afro Univ.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(N=173)</td>
<td></td>
<td>(N=87)</td>
<td></td>
<td>(N=86)</td>
<td></td>
</tr>
<tr>
<td>Size 3</td>
<td>2</td>
<td>1.2%</td>
<td>2</td>
<td>2.3%</td>
<td>0</td>
<td>.0%</td>
</tr>
<tr>
<td>Size 5</td>
<td>6</td>
<td>3.5%</td>
<td>5</td>
<td>5.7%</td>
<td>1</td>
<td>1.2%</td>
</tr>
<tr>
<td>Size 7</td>
<td>10</td>
<td>5.8%</td>
<td>7</td>
<td>8.0%</td>
<td>3</td>
<td>3.5%</td>
</tr>
<tr>
<td>Size 9</td>
<td>15</td>
<td>8.7%</td>
<td>8</td>
<td>9.2%</td>
<td>7</td>
<td>8.1%</td>
</tr>
<tr>
<td>Size 11</td>
<td>10</td>
<td>5.8%</td>
<td>7</td>
<td>8.0%</td>
<td>3</td>
<td>3.5%</td>
</tr>
<tr>
<td>Size 13</td>
<td>3</td>
<td>1.7%</td>
<td>1</td>
<td>1.1%</td>
<td>2</td>
<td>2.3%</td>
</tr>
<tr>
<td>Size 15</td>
<td>0</td>
<td>.0%</td>
<td>0</td>
<td>.0%</td>
<td>0</td>
<td>.0%</td>
</tr>
<tr>
<td>Junior Total</td>
<td>46</td>
<td>26.6%</td>
<td>30</td>
<td>34.5%</td>
<td>16</td>
<td>18.6%</td>
</tr>
</tbody>
</table>

Subjects from Anglo Univ 13.8% (12) compared to 4.7% (4) from Afro Univ indicated wearing a Petite size. Petite sizes ranged from a size 2 to 14. Three sizes tied for most common for Anglo Univ (6,8,10); a size 8 was most common for Afro Univ (Table 5).
Table 5
Clothing Size of Subjects: Petite

<table>
<thead>
<tr>
<th>Petite</th>
<th>Overall (N = 173)</th>
<th>Anglo Univ. (N = 87)</th>
<th>Afro Univ. (N = 86)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Size 2</td>
<td>0</td>
<td>.0%</td>
<td>0</td>
</tr>
<tr>
<td>Size 4</td>
<td>2</td>
<td>1.2%</td>
<td>1</td>
</tr>
<tr>
<td>Size 6</td>
<td>4</td>
<td>2.3%</td>
<td>3</td>
</tr>
<tr>
<td>Size 8</td>
<td>3</td>
<td>1.7%</td>
<td>3</td>
</tr>
<tr>
<td>Size 10</td>
<td>4</td>
<td>2.3%</td>
<td>3</td>
</tr>
<tr>
<td>Size 12</td>
<td>2</td>
<td>1.2%</td>
<td>2</td>
</tr>
<tr>
<td>Size 14</td>
<td>1</td>
<td>.6%</td>
<td>0</td>
</tr>
<tr>
<td>Petite Total</td>
<td>16</td>
<td>9.2%</td>
<td>12</td>
</tr>
</tbody>
</table>

Subjects from Anglo Univ, 10.3% (9) compared to 23.3% (20) from Afro Univ indicated wearing a women’s size. This ranged from a size 16 to a size 28. The most common size for this category was a size 16 for Anglo Univ; for Afro Univ, two sizes tied for most common (16 and 22) (Table 6). Of the subjects from Anglo Univ, 2.3% (2) compared to none from Afro Univ indicated a category of "other", where subjects could indicate their size on the blank line.
Table 6

Clothing Size of Subjects: Women’s

<table>
<thead>
<tr>
<th>Women’s</th>
<th>Overall (N=173)</th>
<th></th>
<th>Anglo Univ. (N=87)</th>
<th></th>
<th>Afro Univ. (N=86)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Size 16</td>
<td>8</td>
<td>4.6%</td>
<td>3</td>
<td>3.4%</td>
<td>5</td>
<td>5.8%</td>
</tr>
<tr>
<td>Size 18</td>
<td>4</td>
<td>2.3%</td>
<td>2</td>
<td>2.3%</td>
<td>2</td>
<td>2.3%</td>
</tr>
<tr>
<td>Size 20</td>
<td>6</td>
<td>3.5%</td>
<td>2</td>
<td>2.3%</td>
<td>4</td>
<td>4.7%</td>
</tr>
<tr>
<td>Size 22</td>
<td>7</td>
<td>4.0%</td>
<td>2</td>
<td>2.3%</td>
<td>5</td>
<td>5.8%</td>
</tr>
<tr>
<td>Size 24</td>
<td>2</td>
<td>1.2%</td>
<td>0</td>
<td>.0%</td>
<td>2</td>
<td>2.3%</td>
</tr>
<tr>
<td>Size 26</td>
<td>2</td>
<td>1.2%</td>
<td>0</td>
<td>.0%</td>
<td>2</td>
<td>2.3%</td>
</tr>
<tr>
<td>Size 28</td>
<td>0</td>
<td>.0%</td>
<td>0</td>
<td>.0%</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Women’s Total</td>
<td>29</td>
<td>16.8%</td>
<td>9</td>
<td>10.3%</td>
<td>20</td>
<td>23.3%</td>
</tr>
</tbody>
</table>

For ethnic background, subjects from both groups had a range of seven categories to chose from. These categories consisted of a combination of other ethnic groups that were combined with African American (Table 7). The ethnic background for the subjects from Anglo Univ and Afro Univ was as follows: 85.1% (74) from Anglo Univ compared to 90.7% (78) from Afro Univ reported being African American; 6.9% (6) from Anglo Univ compared to none from Afro Univ reported being African American-Caucasian; 6.9% (6) from Anglo Univ compared to none from Afro Univ reported being African American-Native American; 1.1% (1) from Anglo Univ compared to none from Afro Univ reported being African American-Hispanic; no subjects from Anglo Univ
compared to 3.5% (3) from Afro Univ reported being African American-Asian; no subjects from Anglo Univ compared to 5.8% (5) from Afro Univ reported being "other".

Table 7

**Ethnic Background**

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Overall (N=173)</th>
<th>Anglo Univ. (N=87)</th>
<th>Afro Univ. (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td>African American</td>
<td>152</td>
<td>74</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>87.9%</td>
<td>85.1%</td>
<td>90.7%</td>
</tr>
<tr>
<td>African American/Caucasian</td>
<td>6</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>3.5%</td>
<td>6.9%</td>
<td>.0%</td>
</tr>
<tr>
<td>African American/Native American</td>
<td>6</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>3.5%</td>
<td>6.9%</td>
<td>.0%</td>
</tr>
<tr>
<td>African American/Hispanic</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>.6%</td>
<td>1.1%</td>
<td>.0%</td>
</tr>
<tr>
<td>African American/Asian</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>1.7%</td>
<td>.0%</td>
<td>3.5%</td>
</tr>
<tr>
<td>African American/Aleut, Eskimo</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>.0%</td>
<td>.0%</td>
<td>.0%</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>2.9%</td>
<td>.0%</td>
<td>5.8%</td>
</tr>
</tbody>
</table>

Subjects from both Universities were asked to rate their physical appearance. Skin color was rated on a 5-point Likert scale with responses ranging from fair cream (1) to dark ebony (5). The average response for subjects from Anglo Univ was medium brown with 48.3% (48) of the respondents reporting this category. Comparatively, the average response for
subjects from Afro Univ was also medium brown with 53.5% (46) of the respondents reporting this category (Table 8).

Table 8

Physical Features: Skin Color

<table>
<thead>
<tr>
<th>Skin Color</th>
<th>Frequency Overall (N=173)</th>
<th>%</th>
<th>Frequency Anglo Univ. (N=87)</th>
<th>%</th>
<th>Frequency Afro Univ. (N=86)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fair (cream)</td>
<td>10</td>
<td>5.8%</td>
<td>5</td>
<td>5.7%</td>
<td>5</td>
<td>5.8%</td>
</tr>
<tr>
<td>Fair/Brown (cream/brown)</td>
<td>33</td>
<td>19.1%</td>
<td>19</td>
<td>21.8%</td>
<td>14</td>
<td>16.3%</td>
</tr>
<tr>
<td>Medium (brown)</td>
<td>88</td>
<td>50.9%</td>
<td>42</td>
<td>48.3%</td>
<td>46</td>
<td>53.5%</td>
</tr>
<tr>
<td>Medium/Dark (brown/ebony)</td>
<td>21</td>
<td>12.1%</td>
<td>11</td>
<td>10.3%</td>
<td>10</td>
<td>11.6%</td>
</tr>
<tr>
<td>Dark (ebony)</td>
<td>18</td>
<td>10.4%</td>
<td>9</td>
<td>10.3%</td>
<td>9</td>
<td>10.5%</td>
</tr>
</tbody>
</table>

A category for natural hair texture was used to assess subjects pretreated hair. Natural hair texture was rated on a 5-point Likert scale with responses ranging from straight (1) to kinky (5). The average response for subjects from Anglo Univ was "curly" with 26.4% (23) of the respondents reporting this category. By comparison, the average response for subjects from Afro Univ was curly with 23.3% (20) of the respondents reporting this category (Table 9).
Table 9

Physical Features: Hair Texture

<table>
<thead>
<tr>
<th>Hair Texture</th>
<th>Overall (N=173)</th>
<th>Anglo Univ. (N=87)</th>
<th>Afro Univ. (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Straight</td>
<td>14</td>
<td>8.1%</td>
<td>6</td>
</tr>
<tr>
<td>Straight/Curly</td>
<td>28</td>
<td>16.2%</td>
<td>17</td>
</tr>
<tr>
<td>Curly</td>
<td>43</td>
<td>24.9%</td>
<td>23</td>
</tr>
<tr>
<td>Curly/Kinky</td>
<td>57</td>
<td>32.9%</td>
<td>26</td>
</tr>
<tr>
<td>Kinky</td>
<td>30</td>
<td>17.3%</td>
<td>14</td>
</tr>
</tbody>
</table>

A category for "present hair texture" was used to assess any treatment applied to the hair. This category was rated on a 5-point Likert scale with responses ranging from natural (1), permed (2), wave nouveau (3), pressed (4), and other (5). "Natural" was used to describe hair that has had no chemical treatment applied. "Permed" was used to describe a chemical treatment used to permanently straighten the hair. "Wave Nouveau" was used to describe a chemical treatment used to permanently wave the hair. "Pressed" was used to describe a treatment whereby the hair is straightened using a heated comb.

The most common response for subjects from Anglo Univ was permed with 79.1% (68) of the respondents reporting this category. By comparison, the most common response for subjects from Afro Univ was permed with 71.3% (62) of the respondents reporting this category (Table 10).
Table 10

Physical Features: Present Hair Texture

<table>
<thead>
<tr>
<th>Present Hair Texture</th>
<th>Overall (N=173)</th>
<th></th>
<th>Anglo Univ. (N=87)</th>
<th></th>
<th>Afro Univ. (N=86)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>Natural</td>
<td>25</td>
<td>14.5%</td>
<td>13</td>
<td>14.9%</td>
<td>12</td>
<td>14.0%</td>
</tr>
<tr>
<td>Permed</td>
<td>130</td>
<td>75.1%</td>
<td>62</td>
<td>71.3%</td>
<td>68</td>
<td>79.1%</td>
</tr>
<tr>
<td>Wave Nouveau</td>
<td>3</td>
<td>1.7%</td>
<td>3</td>
<td>3.4%</td>
<td>6</td>
<td>.0%</td>
</tr>
<tr>
<td>Pressed</td>
<td>2</td>
<td>1.2%</td>
<td>1</td>
<td>1.1%</td>
<td>1</td>
<td>1.2%</td>
</tr>
<tr>
<td>Other</td>
<td>13</td>
<td>7.5%</td>
<td>8</td>
<td>9.2%</td>
<td>5</td>
<td>5.8%</td>
</tr>
</tbody>
</table>

A category for "describing your nose" was rated on a 5-point Likert scale with responses ranging from narrow (1) to broad (5). The mean response for subjects from Anglo Univ was medium width (M=2.97); 59.8% (52) of the respondents reported this category. Comparatively, the mean response for subjects from Afro Univ was reported as medium width (M=3.03); 73.3% (63) of the respondents reported this category (Table 11).
Table 11

Physical Features: Shape of Nose

<table>
<thead>
<tr>
<th>Shape of Nose</th>
<th>Frequency</th>
<th>%</th>
<th>Frequency</th>
<th>%</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall (N=173)</td>
<td></td>
<td></td>
<td>Anglo Univ. (N=87)</td>
<td></td>
<td>Afro Univ. (N=86)</td>
<td></td>
</tr>
<tr>
<td>Narrow</td>
<td>10</td>
<td>5.8%</td>
<td>7</td>
<td>8.0%</td>
<td>3</td>
<td>3.5%</td>
</tr>
<tr>
<td>Narrow/Medium</td>
<td>19</td>
<td>11.0%</td>
<td>11</td>
<td>12.6%</td>
<td>8</td>
<td>9.3%</td>
</tr>
<tr>
<td>Medium</td>
<td>115</td>
<td>66.5%</td>
<td>52</td>
<td>59.8%</td>
<td>63</td>
<td>73.3%</td>
</tr>
<tr>
<td>Medium/Broad</td>
<td>16</td>
<td>9.2%</td>
<td>9</td>
<td>10.3%</td>
<td>7</td>
<td>8.1%</td>
</tr>
<tr>
<td>Broad</td>
<td>12</td>
<td>6.9%</td>
<td>7</td>
<td>8.0%</td>
<td>5</td>
<td>5.8%</td>
</tr>
</tbody>
</table>

A category for "size of lips" was rated on a 5-point Likert scale with responses ranging from thin (1) to full (5). The mean response for subjects from Anglo Univ was 3.17 (medium) versus 3.2 (medium) from Afro Univ. Forty-nine point four percent (43) of the respondents from Anglo Univ reported this category, versus 53.5% (46) from Afro Univ. (Table 12).
Table 12

Physical Features: Lips

<table>
<thead>
<tr>
<th>Lips</th>
<th>Overall (N=173)</th>
<th>Anglo Univ. (N=87)</th>
<th>Afro Univ. (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Thin</td>
<td>16</td>
<td>9.2%</td>
<td>8</td>
</tr>
<tr>
<td>Thin/Medium</td>
<td>15</td>
<td>8.7%</td>
<td>9</td>
</tr>
<tr>
<td>Medium</td>
<td>89</td>
<td>51.4%</td>
<td>43</td>
</tr>
<tr>
<td>Medium/Full</td>
<td>24</td>
<td>13.9%</td>
<td>12</td>
</tr>
<tr>
<td>Full</td>
<td>28</td>
<td>16.2%</td>
<td>14</td>
</tr>
</tbody>
</table>

Gender ideology was measured by the Attitudes Toward Women Scale (Spence, Heimreich, & Stapp, 1973) with a reliability of .95. The instrument has 25 statements that subjects rated on a 5 point Likert scale, with 1 representing strongly disagree and 5 representing strongly agree. Out of a possible range of 22 (traditional gender ideology) - 110 (non-traditional gender ideology), scores ranged from 64 - 108 for subjects from Anglo Univ (M = 87.667) and 63 - 101 for subjects from Afro Univ (M = 82.43). Higher overall scores are an indication of non-traditional gender role attitudes. (See Table 52 for overall scores, including Gender Ideology). In summary, it appears that subjects from both Universities possess similar demographics and similar physical features.
Frequency of Appearance Behaviors to Alter Appearance

Of the 24 items that measured frequency of appearance behaviors on a scale of 1 (very infrequent) to 5 (very frequent), subjects from Anglo Univ were found to engage in the use of body lotions and moisturizers most frequently ($M=4.47$), followed by styling hair ($M=4.12$), shaving ($M=3.87$), perming or straightening hair ($M=3.74$) using fingernail creams or polish ($M=3.67$), and going to the hair salon ($M=3.47$) (Table 13).

Subjects from Afro Univ were also found to use body lotions and moisturizers most frequently ($M=4.43$), followed by styling hair ($M=4.05$), perming or straightening hair ($M=3.91$), using fingernail creams or polish ($M=3.53$), shaving ($M=3.51$), and going to the hair salon ($M=3.45$) (Table 13).

The appearance behaviors which subjects from Anglo Univ were found to engage in least frequently were the use of false eyelashes ($M=1.56$), followed by tanning ($M=1.58$), bleaching skin ($M=1.59$), waxing ($M=1.62$), and the use of hair pieces and wigs ($M=1.64$). Subjects from Afro Univ were found to engage in bleaching skin ($M=1.61$) most infrequently, followed by waxing ($M=1.66$), the use of false eyelashes ($M=1.69$), color weaving hair ($M=1.77$), and tanning ($M=1.80$). (see Table 13).
Table 13

Frequency of Appearance Behaviors to Alter Appearance: Means

<table>
<thead>
<tr>
<th>Item or Strategy</th>
<th>Overall (N=173)</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Afro Univ. (N=86)</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slenderizing Undergarments</td>
<td>1.97</td>
<td>1.17</td>
<td>1.97</td>
<td>1.17</td>
<td>1.96</td>
<td>1.19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Slenderizing style lines</td>
<td>2.68</td>
<td>1.25</td>
<td>2.70</td>
<td>1.26</td>
<td>2.65</td>
<td>1.24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Body lotions/moisturizers</td>
<td>4.45</td>
<td>.99</td>
<td>4.47</td>
<td>.96</td>
<td>4.43</td>
<td>1.03</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fingernail creams/polish</td>
<td>3.60</td>
<td>1.45</td>
<td>3.67</td>
<td>1.43</td>
<td>3.53</td>
<td>1.49</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aerobics</td>
<td>2.59</td>
<td>1.2</td>
<td>2.51</td>
<td>1.25</td>
<td>2.55</td>
<td>1.17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weightlifting/training</td>
<td>2.54</td>
<td>1.39</td>
<td>2.74</td>
<td>1.42</td>
<td>2.33</td>
<td>1.34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Make-up</td>
<td>2.98</td>
<td>1.47</td>
<td>3.18</td>
<td>1.49</td>
<td>2.76</td>
<td>1.43</td>
<td></td>
<td></td>
</tr>
<tr>
<td>False eyelashes</td>
<td>1.63</td>
<td>.92</td>
<td>1.56</td>
<td>.89</td>
<td>1.69</td>
<td>.95</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hairpieces/wigs</td>
<td>1.85</td>
<td>1.06</td>
<td>1.64</td>
<td>.95</td>
<td>1.98</td>
<td>1.13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Style hair</td>
<td>4.09</td>
<td>1.17</td>
<td>4.12</td>
<td>1.1</td>
<td>4.05</td>
<td>1.22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hair extensions</td>
<td>1.95</td>
<td>1.16</td>
<td>1.77</td>
<td>1.05</td>
<td>2.14</td>
<td>1.23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cut hair</td>
<td>3.17</td>
<td>1.34</td>
<td>3.21</td>
<td>1.18</td>
<td>3.12</td>
<td>1.49</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perm/straighten hair</td>
<td>3.83</td>
<td>1.30</td>
<td>3.74</td>
<td>1.24</td>
<td>3.91</td>
<td>1.36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Color weave hair</td>
<td>1.73</td>
<td>1.00</td>
<td>1.68</td>
<td>1.01</td>
<td>1.77</td>
<td>.99</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Color hair</td>
<td>2.16</td>
<td>1.26</td>
<td>2.01</td>
<td>1.11</td>
<td>2.31</td>
<td>1.37</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Waxing</td>
<td>1.64</td>
<td>.95</td>
<td>1.62</td>
<td>.93</td>
<td>1.66</td>
<td>.97</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Go to hair salon</td>
<td>3.46</td>
<td>1.37</td>
<td>3.47</td>
<td>1.21</td>
<td>3.45</td>
<td>1.51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wear lipstick only</td>
<td>3.32</td>
<td>1.37</td>
<td>3.37</td>
<td>1.34</td>
<td>3.26</td>
<td>1.39</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teeth straightening</td>
<td>1.99</td>
<td>1.22</td>
<td>1.95</td>
<td>1.15</td>
<td>2.03</td>
<td>1.28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shave</td>
<td>3.70</td>
<td>1.35</td>
<td>3.87</td>
<td>1.19</td>
<td>3.51</td>
<td>1.47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shape/pluck eyebrows</td>
<td>2.31</td>
<td>1.39</td>
<td>2.07</td>
<td>1.26</td>
<td>2.55</td>
<td>1.47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bleach skin</td>
<td>1.60</td>
<td>.93</td>
<td>1.59</td>
<td>.94</td>
<td>1.61</td>
<td>.92</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tanning</td>
<td>1.69</td>
<td>1.01</td>
<td>1.58</td>
<td>.90</td>
<td>1.80</td>
<td>1.11</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

For the six most frequent appearance behaviors practiced, subjects from both universities indicated the exact categories. With the exception of one, (perm/straighten hair) subjects from Anglo Univ had average scores that were only slightly higher than subjects from Afro Univ (see Table 14).
Table 14

Most Frequent Appearance Behaviors Practiced

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>body lotion/moisturizer</td>
<td>4.47</td>
<td>4.43</td>
</tr>
<tr>
<td>style hair</td>
<td>4.12</td>
<td>4.05</td>
</tr>
<tr>
<td>shave</td>
<td>3.87</td>
<td>3.51</td>
</tr>
<tr>
<td>perm/straighten hair</td>
<td>3.74</td>
<td>3.91</td>
</tr>
<tr>
<td>fingernail/polish</td>
<td>3.67</td>
<td>3.53</td>
</tr>
<tr>
<td>go to salon</td>
<td>3.47</td>
<td>3.45</td>
</tr>
</tbody>
</table>

Likelihood of Hazardous or Extreme Appearance Behaviors to Alter Appearance.

Of the 18 items that measured likelihood of practicing hazardous or extreme appearance behaviors, 3 were much more likely to be practiced than the others. Subjects from Anglo Univ were most likely to engage in exercising (M=4.12), followed by ear piercing (M=3.94), and tattooing (M=2.56). Subjects from Afro Univ were most likely to engage in ear piercing (M=3.96), followed by exercising (M=3.83), and tattooing (M=2.64) (Table 15).
Table 15

Hazardous Appearance Behaviors with Greatest Likelihood of Practice: Means

<table>
<thead>
<tr>
<th>Behaviors</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>exercising</td>
<td>4.12</td>
<td>3.83</td>
</tr>
<tr>
<td>ear piercing</td>
<td>3.94</td>
<td>3.96</td>
</tr>
<tr>
<td>tattooing</td>
<td>2.56</td>
<td>2.64</td>
</tr>
</tbody>
</table>

Subjects from Anglo Univ reported being least likely to resort to lip injection (M=1.25); other infrequent behavior likelihoods were lip reduction (M=1.26), nose reconstruction (M=1.29), permanent lip color (M=1.31), and breast augmentation (M=1.33) (Table 16).

Subjects from Afro Univ reported being least likely to use lip injection (M=1.36), lip reduction and breast augmentation (M=1.38), electrolysis (M=1.41), and permanent lip color (M=1.44) (See Table 15). Results in Table 13 suggest that subjects from Anglo Univ did not differ from subjects at Afro Univ for those routine appearance behaviors practiced.
Table 16

Likelihood of Hazardous or Extreme Appearance Behaviors to Alter Appearance: Means

<table>
<thead>
<tr>
<th>Item or Strategy</th>
<th>Overall (N=173)</th>
<th>Anglo Univ. (N=87)</th>
<th>Afro Univ. (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>Facelift</td>
<td>1.41</td>
<td>.81</td>
<td>1.39</td>
</tr>
<tr>
<td>Breast augmentation</td>
<td>1.36</td>
<td>.78</td>
<td>1.33</td>
</tr>
<tr>
<td>Liposuction</td>
<td>1.63</td>
<td>1.09</td>
<td>1.62</td>
</tr>
<tr>
<td>Breast reduction</td>
<td>1.51</td>
<td>1.02</td>
<td>1.38</td>
</tr>
<tr>
<td>Lip injection</td>
<td>1.31</td>
<td>.68</td>
<td>1.25</td>
</tr>
<tr>
<td>Electrolysis</td>
<td>1.51</td>
<td>.97</td>
<td>1.62</td>
</tr>
<tr>
<td>Lip reduction</td>
<td>1.32</td>
<td>.73</td>
<td>1.26</td>
</tr>
<tr>
<td>Tummy tuck</td>
<td>1.65</td>
<td>1.16</td>
<td>1.53</td>
</tr>
<tr>
<td>Nose or body piercing</td>
<td>1.73</td>
<td>1.20</td>
<td>1.62</td>
</tr>
<tr>
<td>Removal of mole/blemish</td>
<td>1.86</td>
<td>1.29</td>
<td>1.85</td>
</tr>
<tr>
<td>Continual dieting</td>
<td>2.34</td>
<td>1.45</td>
<td>2.26</td>
</tr>
<tr>
<td>Ear piercing</td>
<td>3.95</td>
<td>1.43</td>
<td>3.94</td>
</tr>
<tr>
<td>Exercising</td>
<td>3.98</td>
<td>1.18</td>
<td>4.12</td>
</tr>
<tr>
<td>Tattooing</td>
<td>2.60</td>
<td>1.57</td>
<td>2.56</td>
</tr>
<tr>
<td>Fasting</td>
<td>2.13</td>
<td>1.35</td>
<td>2.14</td>
</tr>
<tr>
<td>Nose reconstruction</td>
<td>1.38</td>
<td>.84</td>
<td>1.29</td>
</tr>
<tr>
<td>Permanent lip color</td>
<td>1.37</td>
<td>.81</td>
<td>1.31</td>
</tr>
<tr>
<td>Permanent make-up</td>
<td>1.43</td>
<td>.89</td>
<td>1.42</td>
</tr>
</tbody>
</table>

Body Shape: Overall Distribution of bone/muscle/fatty tissue

Subjects were given a selection of six body types in which to categorize themselves. They were as follows:

**Balanced:** Shoulders and hips are the same width; waist is indented.

**Hourglass:** Same as balanced, but more exaggerated and voluptuous.

Breasts and hips are rounded and prominent; waist seems very small in comparison.

**Pear-shaped:** Shoulders, breasts, and rib cage are smallish and narrower than ample hips and thighs.
**Inverted triangle:** Shoulders, breasts and rib cage are wider than hips and thighs.

**Tubular:** Shoulders, rib cage, waist, and hips are all very similar in width; few curves.

**Petite:** Small all over; yet in balanced proportion; short legs.

Thirty-eight (38%) percent of the subjects from Anglo Univ (see Table 17) indicated having a balanced body shape, followed by 17.2% indicating an hourglass body shape and 17.2% indicating a pear-shaped body. Petite body shape counted for 13.8% of the subjects followed by 9.2% indicating a tubular body shape and 4.6% indicating and inverted body shape (Table 17).

Results from Afro Univ indicated that 24.4% had a balanced body shape, followed by 18.6% indicating an hourglass body shape and 18.6% indicating a pear-shaped body, 16.3% a tubular body shape, 7.0% an inverted triangle, and 3.5% a petite body shape. Results indicated that subject’s percent scores for body shapes were very similar in rank of scores for both universities (Table 17).
Table 17

**Body Shape: Overall Distribution of Bone/Muscle/Fatty Tissue**

<table>
<thead>
<tr>
<th>Body Shape</th>
<th>Overall (N=173)</th>
<th>Anglo Univ. (N=87)</th>
<th>Afro Univ. (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Balanced</td>
<td>54</td>
<td>31.</td>
<td>33</td>
</tr>
<tr>
<td>Hourglass</td>
<td>31</td>
<td>17.9</td>
<td>15</td>
</tr>
<tr>
<td>Pear-shaped</td>
<td>31</td>
<td>17.9</td>
<td>15</td>
</tr>
<tr>
<td>Inverted Triangle</td>
<td>10</td>
<td>5.8</td>
<td>4</td>
</tr>
<tr>
<td>Tubular</td>
<td>22</td>
<td>12.7</td>
<td>8</td>
</tr>
<tr>
<td>Petite</td>
<td>22</td>
<td>12.7</td>
<td>12</td>
</tr>
</tbody>
</table>

**Body Morphology: Proportion of bone/muscle/fatty tissue.**

Subjects were given a selection of four body morphologies. These were as follows:

**Ectomorph:** Predominance of bone rather than muscle or fatty tissue; slender, angular, may appear fragile.

**Mesomorph:** Good balance of bone, muscle, and fatty tissue. Average, well proportioned, may appear muscular.

**Endomorph:** Predominance of fatty tissue rather than bone or muscle; rounded, voluptuous, may appear sturdy; gains weight easily in tummy, hips and thighs.

**Combination:** Some combination of types in different body areas.
Of these choices, 36.8% of the subjects from Anglo Univ (see Table 18) indicated having a mesomorph body type, followed by 35.6% having and endomorph body type. The combination body type accounted for 16.1% of the subjects, followed by 10.3% indicating an ectomorph body type. Thirty nine point five percent of the subjects from Afro Univ indicated having an endomorph body type, followed by 29.1% having a combination body type. The mesomorph body type accounted for 20.9% of the subjects, followed by 7.0% indicating an ectomorph body type (Table 18).

Table 18

**Body Morphology: Proportion of Bone/Muscle/Fatty Tissue**

<table>
<thead>
<tr>
<th>Body Morphology</th>
<th>Overall (N=173)</th>
<th>Anglo Univ. (N=87)</th>
<th>Afro Univ. (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Ectomorph</td>
<td>15</td>
<td>8.7</td>
<td>9</td>
</tr>
<tr>
<td>Mesomorph</td>
<td>50</td>
<td>28.9</td>
<td>32</td>
</tr>
<tr>
<td>Endomorph</td>
<td>65</td>
<td>37.6</td>
<td>31</td>
</tr>
<tr>
<td>Combination</td>
<td>39</td>
<td>22.5</td>
<td>14</td>
</tr>
</tbody>
</table>

**Frequency of Dieting Behavior**

Of the 6 choices inquiring about the frequency of dieting, the majority of subjects from both universities indicated that they do not diet (66.7% for Anglo Univ, 51.2% for Afro Univ) (see Table 19).
Table 19

**Frequency of Dieting Behavior**

<table>
<thead>
<tr>
<th>Frequency of dieting</th>
<th>Overall (N=173)</th>
<th>Anglo Univ. (N=87)</th>
<th>Afro Univ. (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>Once a month</td>
<td>14</td>
<td>8.1</td>
<td>7</td>
</tr>
<tr>
<td>Once every 3 months</td>
<td>11</td>
<td>6.4</td>
<td>5</td>
</tr>
<tr>
<td>Once every 6 months</td>
<td>7</td>
<td>4.0</td>
<td>1</td>
</tr>
<tr>
<td>Once a year</td>
<td>22</td>
<td>12.7</td>
<td>7</td>
</tr>
<tr>
<td>Always on a diet</td>
<td>14</td>
<td>8.1</td>
<td>9</td>
</tr>
<tr>
<td>I do not diet</td>
<td>102</td>
<td>59.0</td>
<td>58</td>
</tr>
</tbody>
</table>

**Reason for Dieting.**

Subjects were given six choices as to the reason for dieting. Of these choices, 60.9% of the subjects from Anglo Univ and 47.7% of the subjects from Afro Univ indicated that the question does not apply to them. Subjects from both universities indicated the choice of "pressure from others" as being the least likely reason, with 0% from subjects at Anglo Univ and 1.2% for subjects from Afro Univ (Table 20).
Table 20

**Reason for Dieting**

<table>
<thead>
<tr>
<th>Reason for dieting</th>
<th>Overall (N=173)</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Significant weight loss</td>
<td>24</td>
<td>13.9</td>
<td>10</td>
<td>11.5</td>
<td>14</td>
<td>16.3</td>
<td></td>
</tr>
<tr>
<td>Drop a few pounds</td>
<td>31</td>
<td>17.9</td>
<td>11</td>
<td>12.6</td>
<td>20</td>
<td>23.3</td>
<td></td>
</tr>
<tr>
<td>Maintain ideal weight</td>
<td>11</td>
<td>6.4</td>
<td>10</td>
<td>11.5</td>
<td>1</td>
<td>1.2</td>
<td></td>
</tr>
<tr>
<td>Fit a certain size</td>
<td>9</td>
<td>5.2</td>
<td>3</td>
<td>3.4</td>
<td>6</td>
<td>7.0</td>
<td></td>
</tr>
<tr>
<td>Pressure from others</td>
<td>1</td>
<td>.6</td>
<td>0</td>
<td>0.</td>
<td>1</td>
<td>1.2</td>
<td></td>
</tr>
<tr>
<td>Does not apply</td>
<td>94</td>
<td>54.3</td>
<td>53</td>
<td>60.9</td>
<td>41</td>
<td>47.7</td>
<td></td>
</tr>
</tbody>
</table>

**Typical Weight Loss**

Subjects were given a range of weight lost in pounds that included five choices. Of these choices, 60.9% of the subjects from Anglo Univ and 47.7% of the subjects from Afro Univ indicated that the question "does not apply to me." This was followed by 27.6% of the subjects from Anglo Univ and 31.4% of the subjects from Afro Univ indicating a choice of 0-10 pounds as a typical weight loss (Table 21).
Table 21

**Typical Weight Loss**

<table>
<thead>
<tr>
<th>Range of weight loss in lbs.</th>
<th>Overall (N=173)</th>
<th></th>
<th>Anglo Univ. (N=87)</th>
<th></th>
<th>Afro Univ. (N=86)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>0-10 lbs.</td>
<td>51</td>
<td>29.5</td>
<td>24</td>
<td>27.6</td>
<td>27</td>
<td>31.4</td>
</tr>
<tr>
<td>11-20 lbs.</td>
<td>14</td>
<td>8.1</td>
<td>5</td>
<td>5.7</td>
<td>9</td>
<td>10.5</td>
</tr>
<tr>
<td>21-30 lbs.</td>
<td>8</td>
<td>4.6</td>
<td>3</td>
<td>3.4</td>
<td>5</td>
<td>5.8</td>
</tr>
<tr>
<td>Over 30 lbs.</td>
<td>5</td>
<td>2.9</td>
<td>2</td>
<td>2.3</td>
<td>3</td>
<td>3.5</td>
</tr>
<tr>
<td>Does not apply to me</td>
<td>94</td>
<td>54.3</td>
<td>53</td>
<td>60.9</td>
<td>41</td>
<td>47.7</td>
</tr>
</tbody>
</table>

**Reasons for Cessation of Dieting**

Subjects were given 8 choices as reasons for ceasing a diet. Of these, 58.6% of the subjects from Anglo Univ indicated that the question "does not apply to me", followed by 13.8% indicating that they "did not mean to stop dieting". Subjects from Afro Univ also indicated similar responses with 45.3% indicating that the question "does not apply to me", followed by 12.8% indicating that they preferred their own food, and 9.3% indicating that "they did not mean to stop dieting" (Table 22).
Table 22

Reasons for Cessation of Diet

<table>
<thead>
<tr>
<th>Reason for cessation of diet</th>
<th>Frequency</th>
<th>%</th>
<th>Frequency</th>
<th>%</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lost all of the weight intended</td>
<td>9</td>
<td>5.2</td>
<td>4</td>
<td>4.6</td>
<td>5</td>
<td>5.8</td>
</tr>
<tr>
<td>Lost enough weight</td>
<td>14</td>
<td>8.1</td>
<td>7</td>
<td>8.0</td>
<td>7</td>
<td>8.1</td>
</tr>
<tr>
<td>Body stopped losing weight</td>
<td>5</td>
<td>2.9</td>
<td>1</td>
<td>1.1</td>
<td>4</td>
<td>4.7</td>
</tr>
<tr>
<td>(I was still dieting)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prefer own food choices</td>
<td>15</td>
<td>8.7</td>
<td>4</td>
<td>4.6</td>
<td>11</td>
<td>12.8</td>
</tr>
<tr>
<td>Tired and cranky while dieting</td>
<td>4</td>
<td>2.3</td>
<td>1</td>
<td>1.1</td>
<td>3</td>
<td>3.5</td>
</tr>
<tr>
<td>Did not mean to stop</td>
<td>20</td>
<td>11.6</td>
<td>12</td>
<td>13.8</td>
<td>8</td>
<td>9.3</td>
</tr>
<tr>
<td>Other</td>
<td>14</td>
<td>8.1</td>
<td>7</td>
<td>8.0</td>
<td>7</td>
<td>8.1</td>
</tr>
<tr>
<td>Other</td>
<td>14</td>
<td>8.1</td>
<td>7</td>
<td>8.0</td>
<td>7</td>
<td>8.1</td>
</tr>
<tr>
<td>Does not apply</td>
<td>90</td>
<td>52.0</td>
<td>51</td>
<td>58.6</td>
<td>39</td>
<td>45.3</td>
</tr>
</tbody>
</table>

In summary, subjects from both universities indicated similar dieting behaviors, appearance behaviors practiced and hazardous appearance behaviors practiced.

**HYPOTHESIS 1:** "African American women attending a predominantly Caucasian university have demonstrated the Euro-American standard of beauty more than African American women attending a predominantly African American university."
Findings of open-ended questions

Responses from the 85 subjects from Anglo Univ and 88 subjects from Afro Univ to the open-ended questions were analyzed and put into thematic categories (A complete list of responses can be found in Appendix C).

"Reasons for starting a diet" (see Table 23) included the following: 48% from Anglo Univ compared to 34% from Afro Univ reported that they do not diet, had no response, or item was non-applicable (these responses were tallied together to indicate similarity). Twenty five and eight-tenths percent from Anglo Univ compared to 45.4% from Afro Univ reported dissatisfaction with body size as a reason (i.e. "to lose weight", "unhappy with body weight", and "feel fat"); 16.47% from Anglo Univ compared to 9% from Afro Univ reported wanting to look better in clothing (i.e., "to fit clothes", "to look better", and "to lose for appearance"); 3.5% from Anglo Univ compared to 4.5% from Afro Univ reported health reasons. Only 1.1% (Anglo Univ) reported "low self-esteem" as a reason.
Table 23

Reasons for Starting a Diet

<table>
<thead>
<tr>
<th>Reason</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do not diet, non applicable</td>
<td>48.0%</td>
<td>34.0%</td>
</tr>
<tr>
<td>Dissatisfied with body</td>
<td>25.8%</td>
<td>45.4%</td>
</tr>
<tr>
<td>Look better in clothing</td>
<td>16.47%</td>
<td>9.0%</td>
</tr>
<tr>
<td>Health reasons</td>
<td>3.5%</td>
<td>4.5%</td>
</tr>
<tr>
<td>Low self-esteem</td>
<td>1.1%</td>
<td>0.0%</td>
</tr>
</tbody>
</table>

When asked, "How do most people in America define the ideal standard of beauty for women," (Table 24) the subjects responded in the following manner: 57.6% from Anglo Univ compared to 39.77% from Afro Univ listed Euro-American features. Some responses were "White, light, the more you look white, the more beautiful", "Thin, blonde, blue eyes, thin nose, thin lips", "skinny as a twig", and "Euro facial features". Sixteen percent from Anglo Univ compared to 20.4% from Afro Univ listed a combination of Euro-American and African-American features as ideal. Some responses were "Light skin, thin, long hair", "Light, bright, damn near white", and "light skin with straight hair". Eight percent from Anglo Univ compared to 12.5% from Afro Univ listed media images ("models", "Barbie", "T.V. and magazines"). Five and eight-tenths percent from Anglo Univ compared to 6.81% from Afro Univ listed no specific racial features (i.e. "pretty face", "well built", and "well proportioned"). Only 3.5% from Anglo Univ compared to 2.27% from Afro
Univ listed African features, such as "dark skin", "full features", and "Black and beautiful". Only 1.1% from Anglo Univ compared to 5.68% from Afro Univ responded with "non-applicable" or had no response.

Table 24

**America's Definition of Ideal Beauty**

<table>
<thead>
<tr>
<th>Definition</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Euro American features</td>
<td>57.6%</td>
<td>39.77%</td>
</tr>
<tr>
<td>Euro &amp; Afro American features</td>
<td>16.0%</td>
<td>20.4%</td>
</tr>
<tr>
<td>Media images</td>
<td>8.0%</td>
<td>12.5%</td>
</tr>
<tr>
<td>No specific racial features</td>
<td>5.8%</td>
<td>6.81%</td>
</tr>
<tr>
<td>African American features</td>
<td>3.5%</td>
<td>2.27%</td>
</tr>
<tr>
<td>No response</td>
<td>1.1%</td>
<td>5.68%</td>
</tr>
</tbody>
</table>

When asked, **"What effort do you expend to attain this standard"** (see Table 25), subjects responded in the following manner: 68% from Anglo Univ compared to 47.7% from Afro Univ reported no response. (e.g. "I don't", "none", and "happy with self"). Twenty five and eight-tenths percent from Anglo Univ compared to 29.5% from Afro Univ reported through diet and exercise. None from Anglo Univ compared to 9% from Afro Univ reported that this standard is not demonstrated through physical appearance but in other qualities such as attitude. Eight and two-tenths percent from Anglo Univ compared to none from Afro Univ reported through proper hair care ("straighten hair by perming it", "clean cut hair style"). Only 1% from Anglo
Univ and none from Afro Univ reported through efforts to possess an attractive face. One percent from Anglo Univ reported unusual responses that included the following: "little", "I don’t know", "it comes and goes", and "Black features."

Table 25

**Efforts Expended to Attain Standard**

<table>
<thead>
<tr>
<th>Reason</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>No response, or &quot;I don’t&quot;</td>
<td>68.0%</td>
<td>47.7%</td>
</tr>
<tr>
<td>Diet and exercise</td>
<td>25.8%</td>
<td>29.5%</td>
</tr>
<tr>
<td>Proper hair care</td>
<td>8.2%</td>
<td>0.0%</td>
</tr>
</tbody>
</table>

When asked, *What body parts are top priority to you as you try to attain this standard*, subjects responded in the following manner: Total number of body parts listed from Anglo Univ was 119 and total number of body parts listed from Afro Univ was 128 (see Table 26).

Only one response in each of the following categories was given by subjects from Anglo Univ and none from Afro Univ: satisfied, upper thighs, sexy lips, own standard, and to stay small framed. Only one response in each of the following categories was given by subjects from Afro Univ and none from Anglo Univ: feet, hands, and "to be the best person I can be."
<table>
<thead>
<tr>
<th>Body Parts</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>none</td>
<td>28 (22.6%)</td>
<td>31 (22.8%)</td>
</tr>
<tr>
<td>stomach</td>
<td>25 (22.8%)</td>
<td>29 (21.3%)</td>
</tr>
<tr>
<td>thighs</td>
<td>16 (12.9%)</td>
<td>17 (12.5%)</td>
</tr>
<tr>
<td>legs</td>
<td>9 (7.2%)</td>
<td>8 (5.9%)</td>
</tr>
<tr>
<td>hips</td>
<td>8 (6.4%)</td>
<td>11 (8.0%)</td>
</tr>
<tr>
<td>buttocks</td>
<td>6 (4.8%)</td>
<td>8 (5.9%)</td>
</tr>
<tr>
<td>arms</td>
<td>6 (4.8%)</td>
<td>3 (2.2%)</td>
</tr>
<tr>
<td>breast</td>
<td>4 (3.2%)</td>
<td>6 (4.4%)</td>
</tr>
<tr>
<td>waist</td>
<td>4 (3.2%)</td>
<td>7 (5.1%)</td>
</tr>
<tr>
<td>hair</td>
<td>3 (2.4%)</td>
<td>2 (1.5%)</td>
</tr>
<tr>
<td>face</td>
<td>3 (2.4%)</td>
<td>4 (2.9%)</td>
</tr>
<tr>
<td>everything</td>
<td>3 (2.4%)</td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td>weight</td>
<td>2 (1.6%)</td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td>muscle tone</td>
<td>1 (0.8%)</td>
<td>1 (0.7%)</td>
</tr>
<tr>
<td>complexion/skin</td>
<td>1 (0.8%)</td>
<td>1 (0.7%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>113 (98.3%)</strong></td>
<td><strong>128 (72.6%)</strong></td>
</tr>
</tbody>
</table>
When subjects were asked, "What routine appearance behaviors [you] practice in relation to these body parts" (Table 27), subjects responded as follows: 44.7% from Anglo Univ compared to 55.7% from Afro Univ reported nothing, no response, or non-applicable. Both universities reported exactly the same; 32.9% for some type of exercise activity (e.g. "running, walking, stepper, crunches, push-ups, and martial arts"). Nine and four-tenths percent from Anglo Univ compared to 2.27% from Afro Univ reported wearing certain types of clothing (i.e., "girdles and big shirts", "loose shirts", "strong bra", "baggy clothes", and "never tight clothes"). Eight and two-tenths percent from Anglo Univ compared to 6.8% from Afro Univ reported grooming that included hair care (such as "try to make hair grow longer", "straightening hair", and "getting a perm"). Three and five-tenths percent from Anglo Univ compared to 2.27% from Afro Univ reported grooming that included "facial cleaning", "showering", and "cleaning face often". Only 1% from Anglo Univ compared to none from Afro Univ reported going without meals.
Table 27

**Routine Appearance Behaviors Practiced in Relation to Body Parts**

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>44.7%</td>
<td>55.7%</td>
</tr>
<tr>
<td>Exercise</td>
<td>32.9%</td>
<td>32.9%</td>
</tr>
<tr>
<td>Wear certain types of clothing</td>
<td>9.4%</td>
<td>2.27%</td>
</tr>
<tr>
<td>Proper hair care</td>
<td>8.2%</td>
<td>6.8%</td>
</tr>
<tr>
<td>Proper grooming</td>
<td>3.5%</td>
<td>2.27%</td>
</tr>
<tr>
<td>Fasting</td>
<td>0.0%</td>
<td>1.0%</td>
</tr>
</tbody>
</table>

When asked, "**How frequently or how often**" these behaviors were practiced, subjects responded with various comments. (see Table 28 and Appendix C).
Table 28

Frequency of Practiced Behaviors

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>n/r, n/a, none</td>
<td>37 (43.5%)</td>
<td>40 (45.4%)</td>
</tr>
<tr>
<td>several (2-5) a week</td>
<td>20 (23.5%)</td>
<td>21 (23.9%)</td>
</tr>
<tr>
<td>daily</td>
<td>15 (17.6%)</td>
<td>10 (11.4%)</td>
</tr>
<tr>
<td>not often</td>
<td>6 (7.0%)</td>
<td>7 (7.9%)</td>
</tr>
<tr>
<td>once a week</td>
<td>3 (1.1%)</td>
<td>1 (1.1%)</td>
</tr>
<tr>
<td>when time permits</td>
<td>2 (2.4%)</td>
<td>1 (1.1%)</td>
</tr>
<tr>
<td>every other week</td>
<td>1 (1.1%)</td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td>once a month</td>
<td>1 (1.1%)</td>
<td>2 (2.3%)</td>
</tr>
<tr>
<td>once every 2.5 months</td>
<td>1 (1.1%)</td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td>every 3 months</td>
<td>1 (1.1%)</td>
<td>0 (0.0%)</td>
</tr>
</tbody>
</table>

In response to "How do you think your physical appearance compares with the cultural standard of beauty?" (Table 29), subjects responded as follows: 44.7% from Anglo Univ compared to 23.86% from Afro Univ reported that they did compare with the cultural standard of beauty (i.e., "normal", "very well", "better", "pretty close", and "In African American culture it compares a lot"). Thirty and five-tenths percent from Anglo Univ compared to 25% from Afro Univ reported that they did not compare with the cultural standard of beauty (e.g., doesn’t line up", "not even close", "standard
does not fit women of color", and "not exactly it"). Fourteen and one-tenth percent from Anglo Univ compared to 18% from Afro Univ reported no response, "non-applicable", or "don't know". Nine and four-tenths percent from Anglo Univ compared to 11.36% from Afro Univ reported their appearance as being "neutral", "average", and "okay." Only 1% reported that their appearance "tells a lot about me and who I am as a person." Six and eight-tenths percent from Afro Univ reported that they do not compare with these standards and that they have their own standards. Other responses were "don't care" and "don't know."

Table 29

Comparison of Appearance to Beauty Standard

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>It compares with standard</td>
<td>44.7%</td>
<td>23.86%</td>
</tr>
<tr>
<td>It does not compare</td>
<td>30.5%</td>
<td>25.0%</td>
</tr>
<tr>
<td>No response</td>
<td>14.1%</td>
<td>18.0%</td>
</tr>
<tr>
<td>It is average</td>
<td>9.4%</td>
<td>11.36%</td>
</tr>
<tr>
<td>Tells a lot about me</td>
<td>1.0%</td>
<td>.0%</td>
</tr>
<tr>
<td>Have own standards</td>
<td>.0%</td>
<td>6.8%</td>
</tr>
</tbody>
</table>
When asked, "Is there a different standard of ideal beauty held within your ethnic identity" (Table 30), subjects responded in the following manner: 57.6% from Afro Univ compared to 46.6% from Anglo reported yes, there is a different standard. Specific responses included "African Americans are larger with different body builds", "every ethnic group should have different standards", and "African Americans will never find any validation of their beauty from the dominant culture, therefore they must establish their own standard". Thirty-one and seven-tenths percent from Anglo Univ compared to 40.0% from Afro Univ reported no response, not concerned, not-applicable, and no. Eight and two-tenths percent from Anglo Univ compared to 2.27% from Afro Univ reported inner beauty as important (e.g., "mental and spiritual beauty as well", and "it’s inner beauty that counts"). Also, 8.2% from Anglo Univ compared to 4.5% from Afro Univ reported Euro-American features as the standard (i.e., "thin and light skinned with long hair", "people think lighter skin is prettier", and "light skin and light eyes, good hair, slim features - not too ethnic"). Only 1% from Anglo Univ and none from Afro Univ reported that the ideal standard of beauty "varies". Only 1% from Afro Univ reported responses of "don’t care", "all should be treated equal" and "everyone is trying to outdo each other."
Table 30

**Different Standard within Ethnic Identity**

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>57.6%</td>
<td>46.6%</td>
</tr>
<tr>
<td>No, N/A</td>
<td>31.7%</td>
<td>40.0%</td>
</tr>
<tr>
<td>Inner beauty</td>
<td>8.2%</td>
<td>2.27%</td>
</tr>
<tr>
<td>Euro features</td>
<td>8.2%</td>
<td>4.5%</td>
</tr>
<tr>
<td>Standard varies</td>
<td>1.0%</td>
<td>.0%</td>
</tr>
<tr>
<td>Don’t care</td>
<td>1.0%</td>
<td>.0%</td>
</tr>
</tbody>
</table>

When asked *"Should there be a different standard"* (Table 31), subjects responded in the following manner: 54% from Anglo Univ compared to 19.3% from Afro Univ answered *yes*. Specific responses included "Yes, because very definite difference between African American and European American characteristics"; "Yes, it should be a number of standards"; "Yes, need to de-program that European beauty is the only beauty." "Yes, different standards for different Ethnic groups, dangerous for one group to try to attain features of another group."; "Yes, the standard should be that physical characteristics are not important." Twenty-eight percent from Anglo Univ compared to 48.8% from Afro Univ answered *no*, there should not be a different standard. Specific responses included "No, there should be no standard at all"; "No, beauty is in the eye of the beholder"; "No, should be liked, no matter how you look." Fourteen percent from Anglo Univ compared to 18% from Afro Univ had no response or reported "N/A".
Table 31

Should There Be a Different Standard?

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>54.0%</td>
<td>19.3%</td>
</tr>
<tr>
<td>No</td>
<td>28.0%</td>
<td>48.8%</td>
</tr>
<tr>
<td>N/A</td>
<td>14.0%</td>
<td>18.0%</td>
</tr>
</tbody>
</table>

In response to "Who most influenced your opinion about standards of beauty? How old were you then?", subjects identified the following people or influences and the approximate age they recalled being influenced (see Table 32).
Table 32

Influential Person in Your First Memory of Beauty

<table>
<thead>
<tr>
<th>Influence</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>mother</td>
<td>52.9%</td>
<td>48.8%</td>
<td>9</td>
</tr>
<tr>
<td>no one, n/a</td>
<td>16.5%</td>
<td>13.6%</td>
<td>0</td>
</tr>
<tr>
<td>media</td>
<td>15.0%</td>
<td>13.6%</td>
<td>11</td>
</tr>
<tr>
<td>peers, friends</td>
<td>11.8%</td>
<td>7.9%</td>
<td>14</td>
</tr>
<tr>
<td>beauty within</td>
<td>2.3%</td>
<td>1.0%</td>
<td>0</td>
</tr>
<tr>
<td>dominant culture</td>
<td>2.3%</td>
<td>None</td>
<td>6</td>
</tr>
<tr>
<td>can’t recall</td>
<td>1.0%</td>
<td>4.5%</td>
<td>0</td>
</tr>
<tr>
<td>myself</td>
<td>0.0%</td>
<td>6.8%</td>
<td>17</td>
</tr>
<tr>
<td>men</td>
<td>0.0%</td>
<td>1.0%</td>
<td>0</td>
</tr>
</tbody>
</table>

When asked, "What is your first memory of beauty? Please describe the setting and when it occurred," (Table 33) subjects responded in the following manner: 21% from Anglo Univ compared to 21.1% from Afro Univ reported their mothers being the first memory of beauty (i.e., "Seeing stages of her life in wedding photos", "Mom, after returning from the hair salon", "Mom said I was black and ugly, so I thought light was alright", and "Mom, when getting dressed to go out.") Seventeen and six-tenths percent from Anglo Univ compared to 23.86% from Afro Univ reported media images (i.e., "Soap opera
stars", "Barbie commercials", "Miss American Pageant", and "T.V.".). Sixteen and five-tenths percent from Anglo Univ compared to 14.77% from Afro Univ reported "Can’t remember", "too long ago", or "no significant event". Sixteen and five-tenths percent from Anglo Univ compared to 25% from Afro Univ reported themselves as being the first memory of beauty (e.g., "watching myself in the mirror", "when mom dressed me for Easter", "dark skin when I looked in the mirror", and "when people said I have a nice smile in high school"). Eleven and eight-tenths percent from Anglo Univ compared to 17.04% from Afro Univ reported no response and not-applicable. Five and eight-tenths percent from Anglo Univ compared to none from Afro Univ reported peers’ beauty as an influence. Four and seven-tenths percent from Anglo Univ compared to 6.8% from Afro Univ reported family members (e.g., aunt, grandmother, and "photos of women in my family"). Three and five-tenths percent from Anglo Univ compared to none from Afro Univ reported pretend hair (e.g., "Putting sweaters on my head pretending to have long blond hair", and "Put[ting a] slip on my head pretending I was a Barbie Doll."). Only 1% from Anglo Univ compared to 1% from Afro Univ reported Euro-American beauty, and only 1% from Anglo Univ compared to 2.27% from Afro Univ reported beauty in nature (e.g., the moon). Also, 1% from Anglo Univ reported having an exercise in school at the age of 4 as to what was beautiful.
Table 33

First Memory of Beauty

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother</td>
<td>21.0%</td>
<td>21.1%</td>
</tr>
<tr>
<td>Media images</td>
<td>17.64%</td>
<td>23.86%</td>
</tr>
<tr>
<td>Can't recall</td>
<td>16.47%</td>
<td>14.77%</td>
</tr>
<tr>
<td>Myself</td>
<td>16.47%</td>
<td>25.0%</td>
</tr>
<tr>
<td>N/A, no response</td>
<td>11.76%</td>
<td>17.04%</td>
</tr>
<tr>
<td>Peers</td>
<td>5.8%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Family members</td>
<td>4.7%</td>
<td>6.8%</td>
</tr>
<tr>
<td>Pretend hair</td>
<td>3.5%</td>
<td>None</td>
</tr>
<tr>
<td>Euro American beauty</td>
<td>1.1%</td>
<td>1.0%</td>
</tr>
<tr>
<td>Beauty in nature</td>
<td>1.0%</td>
<td>2.27%</td>
</tr>
</tbody>
</table>

When asked about "Frequently read magazines" (Table 34), subjects responded with the following: 58% of the subjects from Afro Univ compared to 51% from Anglo Univ read *Ebony*, 48% from Afro Univ compared to 46% from Anglo Univ read *Essence*, and 41% of the subjects from Afro Univ compared to 31% from Anglo Univ read *Jet*. Other magazines were mentioned but were infrequently read, including *Vogue*, *Elle*, *Time*, and *Red Book*. 
Table 34
Frequently Read Magazines

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ebony</td>
<td>51</td>
<td>58</td>
</tr>
<tr>
<td>Essence</td>
<td>46</td>
<td>48</td>
</tr>
<tr>
<td>Jet</td>
<td>31</td>
<td>41</td>
</tr>
</tbody>
</table>

Conclusions of open-ended questions

To address Hypothesis One, "African American women attending a predominantly Caucasian university have demonstrated the Euro-American standard of beauty more than African American women attending a predominantly African American university", the following conclusions can be drawn from responses to the open-ended questions:

More than half the subjects from the Anglo Univ compared to less than half from Afro Univ perceived the ideal beauty standard in America as having Euro-American features. Less than one-fourth from both campuses defined the standard as having a combination of both Euro-and Afro-American features. Only 3.5% from the Anglo Univ compared to 2.27% from Afro Univ defined it as having African-American features (see Table 24). This could indicate that African American women, for the most part, realize that they are not included in the definition of American ideal beauty. More than two-thirds of the subjects from the Anglo Univ compared to less than half the subjects from Afro Univ
did not respond (Table 35). About one-fourth from the Anglo Univ compared to a little over one-fourth from Afro Univ reported attaining the standard through diet and exercise (Table 35). Thus, if African American women are not included in the definition of beauty, then most African American women from both environments had no response.

Table 35

**Conclusions: Effort to Attain Cultural Standard**

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>68.0%</td>
<td>47.7%</td>
</tr>
<tr>
<td>Diet and exercise</td>
<td>25.8%</td>
<td>29.5%</td>
</tr>
</tbody>
</table>

Less than half of the subjects from the Anglo Univ compared to less than one fourth from the Afro Univ reported that their appearance did more closely approximate the standard (Table 36). Yet, about one-third from the Anglo Univ compared to one-fourth from the Afro Univ reported that their appearance did not compare with the standard (Table 36). About 10% from both campuses reported their appearance as "being average" when compared to the standard (see Table 29). It appears that subjects from the Anglo Univ believe their appearance more closely approximates the standard than subjects from the Afro Univ, a standard that over half from the Anglo Univ defined as having Euro-American features. Perhaps the environment or cultural context indeed causes subjects from Anglo Univ to demonstrate ideal beauty standards more
than subjects from the Afro Univ. There appears to be a relationship between the cultural context and the assessment of the ideal beauty standard.

Table 36

Conclusions: Comparison with the Standard

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>44.7%</td>
<td>23.86%</td>
</tr>
<tr>
<td>No</td>
<td>30.5%</td>
<td>25.0%</td>
</tr>
</tbody>
</table>

Regarding the research question, "To what extent does the dominant social/cultural environment affect the perceptions of ideal beauty and appearance-related behaviors practiced by African-American women?", the following conclusions can be drawn:

More than half from the Anglo Univ and a little less than half from the Afro Univ reported that there is a different standard within the African American culture (Table 37). About one-third from the Anglo Univ compared to 40% from the Afro Univ reported there is no different standard within the African American culture (Table 37).
Table 37

Conclusions: Is There a Different Standard Within Your Culture?

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>57.6%</td>
<td>46.6%</td>
</tr>
<tr>
<td>No</td>
<td>31.7%</td>
<td>40.0%</td>
</tr>
</tbody>
</table>

About half from the Anglo Univ compared to one-fifth from the Afro Univ campus reported there should be a different standard (Table 38).

Table 38

Conclusions: Should There Be a Different Standard?

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>54.0%</td>
<td>19.3%</td>
</tr>
<tr>
<td>No</td>
<td>28.0%</td>
<td>48.8%</td>
</tr>
</tbody>
</table>

Yet, about one-fourth from the Anglo Univ compared to nearly one-half from the Afro Univ reported there should be no different standard (Table 38).

Subjects from the Afro Univ expressed that there should not be a different standard or that there should be no standard at all. Many expressed in their responses that they should be accepted for who they are and focus on their inner qualities.
As for appearance behaviors practiced, less than half from the Anglo Univ compared to over half from the Afro Univ mentioned no appearance behaviors practiced. For both groups, about one-third performed some type of regular exercise routine (Tables 39 and 40). It appears that cultural environment has little impact on this appearance behavior. Other appearance behaviors ranged from wearing certain types of clothing to cover up body areas that respondents were dissatisfied with, to proper hair care, proper grooming, and fasting. However, the percentages for these behaviors were under 10% (Table 39 and 40).

Table 39

Conclusions: Appearance Behaviors Practiced

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>44.7%</td>
<td>55.7%</td>
</tr>
<tr>
<td>Exercise</td>
<td>32.9%</td>
<td>32.9%</td>
</tr>
<tr>
<td>Clothing selection</td>
<td>9.4%</td>
<td>2.27%</td>
</tr>
</tbody>
</table>
Table 40

Conclusions: Range of Appearance-Related Behaviors Practiced

<table>
<thead>
<tr>
<th>Responses</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>44.7%</td>
<td>55.7%</td>
</tr>
<tr>
<td>Exercise</td>
<td>32.9%</td>
<td>32.9%</td>
</tr>
<tr>
<td>Clothing selection</td>
<td>9.4%</td>
<td>2.27%</td>
</tr>
<tr>
<td>Proper hair care</td>
<td>8.2%</td>
<td>6.8%</td>
</tr>
<tr>
<td>Proper grooming</td>
<td>3.5%</td>
<td>2.27%</td>
</tr>
<tr>
<td>Fasting</td>
<td>0.0%</td>
<td>1.0%</td>
</tr>
</tbody>
</table>

In summary, it appears that African American women regardless of cultural environment may demonstrate the Euro-American standards of beauty, but not to as great a degree as they may have in the past (Samuel & Laird, 1974). They are mostly self-accepting of their appearances. Most do not practice extreme behaviors in order to fit into the Euro-American standards of beauty. Therefore, we may conclude that "social creativity" operates to construct positive distinctiveness among African American women, which in turn may lead to a re-examination and expansion of its definition of ideal beauty. A broader cultural construction of beauty will help women recognize that a wide array of physical attributes is attractive.
Selected Pearson Correlation Coefficients for Hypothesis 1

Correlation 1

Pearson correlation coefficients were computed to estimate the importance of attaining the ideal beauty standard. Four variables were established from the following questions to which subjects responded using a five point Likert scale, with the exception of the fourth variable, for which subjects indicated ethnic background. These variables were as follows: (1) How likely are you to attain the American ideal standard of beauty for women? (2) Attaining this standard is important to me. (3) Ethnic background (1=African American, 2=African American/Caucasian, 3=African American/Native American, 4=African American/Hispanic, 5=African American/Asian, 6=African American/Aleut, Eskimo, 7=other. (4) How often do you interact with the dominant culture?

However, correlations were considered to be significant from a practical viewpoint if they were at the moderate level (.3 to .49) or above. Using this level, no correlations had practical significance (see Table 41).
Table 41

Selected Pearson Correlation of Variables for Hypothesis 1: Correlation 1

<table>
<thead>
<tr>
<th>Variable</th>
<th>Both Universities</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Likelihood of attaining the standard by:</td>
<td>.19*</td>
</tr>
<tr>
<td>Ethnic background (3)</td>
<td></td>
</tr>
<tr>
<td>(2) Importance of attaining the standard by:</td>
<td>.16*</td>
</tr>
<tr>
<td>Interaction with dominant culture (4)</td>
<td></td>
</tr>
</tbody>
</table>

*p < .05

Selected Pearson Correlation of Variables for Hypothesis 1: Correlation 2

In addition to these correlations, Pearson correlation coefficients were also computed with new variables and seven of the body image subscales. The new variables were as follows: 'Standard', which was defined as the importance and likelihood of attaining the ideal beauty standard; 'Features', which was used to describe subjects' skin color, hair texture and nose; 'Images' which was used to assess interaction with the dominant culture and contentment with ethnic models in magazines. The seven body image subscales used in these correlations were: Appearance Satisfaction, Appearance Orientation, Weight Satisfaction, Appearance Evaluation, Body Areas Satisfaction and Health Evaluation.
For practical purposes, it was important to consider correlations at the moderate level (.3 to .49) and above, see Table 42. None of the correlations were significant based on this criterion.

Table 42

Selected Pearson Correlation of Variables for Hypothesis 1: Correlation 2

<table>
<thead>
<tr>
<th>Variable</th>
<th>Both Universities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard by Images</td>
<td>.17*</td>
</tr>
<tr>
<td>Images by Appearance Satisfaction</td>
<td>.16*</td>
</tr>
<tr>
<td>Standard by Appearance Orientation</td>
<td>-.18*</td>
</tr>
<tr>
<td>Weight Satisfaction by Appearance Orientation</td>
<td>-.19*</td>
</tr>
</tbody>
</table>

*p < .05

Factor Analysis

Factor analysis was used as a data reduction technique. Principle component factor analysis with varimax rotation was used, generating three factors with eigen values equal to or greater than 1. Items in a factor were retained if they loaded above .40 on that factor but did not cross-load on other factors at or above that level. The three factors were: (1) Importance of standard; (2) Important facial features for the standard; (3) and Cultural influence on appearance (see Table 43).
The three factors were extracted; combined, they accounted for 55.7% of the variance in these variables regarding the ideal beauty standard (see Table 43). For these variables, the seven items selected were as follows: In the first factor two items loaded: 'importance of attaining the standard' and 'likelihood of attaining the standard'. In the second factor three items loaded: 'skin color', 'hair texture', and 'nose'. In the third factor two items loaded: 'thoughts regarding appearance', and 'interaction with dominant culture'. For the first factor, the eigen value was 1.76, it was reliable (r = .77) and it accounted for 22% of the variance. The factor loadings for these variables were .89 and -.84 respectfully. For the second factor, the eigen value was 1.5, it was reliable (r = .50) and it accounted for 18.9% of the variance. The factor loadings for these variables were .61, .64 and .70. For the third factor, the eigen value was 1.18, but it had low reliability (r = .21) and accounted for 15% of the variance. The factor loadings for these variables were .54 and .62 (see Table 43). Because of low reliability, factor three was not used for this analysis.
Table 43

**Factor Analysis for Hypothesis 1: Importance of Beauty Standard for African American Women**

<table>
<thead>
<tr>
<th>Factor Item</th>
<th>Factor Loadings</th>
<th>Eigen Value</th>
<th>% of Var.</th>
<th>Cronbach Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Factor 1:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Importance of Standard</td>
<td>.89</td>
<td>1.76</td>
<td>22.0</td>
<td>.77</td>
</tr>
<tr>
<td>Likelihood of Attaining Standard</td>
<td>-.84</td>
<td>1.5</td>
<td>18.9</td>
<td></td>
</tr>
<tr>
<td><strong>Factor 2:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Importance of Facial Features</td>
<td></td>
<td>1.5</td>
<td>18.9</td>
<td>.50</td>
</tr>
<tr>
<td>skin color</td>
<td>.61</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hair texture</td>
<td>.64</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nose shape</td>
<td>.70</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Factor 3:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural Influence on Appearance</td>
<td></td>
<td>1.18</td>
<td>15.0</td>
<td>.21</td>
</tr>
<tr>
<td>thoughts on appearance</td>
<td>.54</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>interaction with dominant culture</td>
<td>.62</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Multivariate Analysis of Variance for Hypothesis 1

To compare the importance of attaining the standard between universities within the cultural context, data were entered into a between-subjects’ multivariate analysis of variance. The effect of university (i.e. Euro-American versus African American) was used as the independent variable. The dependent variables were questionnaire items developed by the researcher to test the importance of the ideal beauty standard. They were: 'Standard', which was defined as the importance and likelihood of attaining the ideal beauty standard; 'Features', which was used to describe subjects’ skin color, hair texture and nose; 'Images' which was used to assess interaction with the dominant culture and contentment with ethnic models in magazines. Two of the body image subscales were also used in the design. They were Appearance Satisfaction and Appearance Orientation (extent of investment in one’s appearance) (see Table 44).

There was a significant overall multivariate main effect for university on the dependent variables, $F(1, 153) = 2.61, p < .05$ (see Table 44). Given that the multivariate statistics were significant, it was appropriate to examine the univariate analyses of variance to determine which dependent variables contributed to the multivariate main effects.
Table 44

Multivariate Analysis of Variance for Hypothesis 1

<table>
<thead>
<tr>
<th>Variable</th>
<th>Wilks</th>
<th>df</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>University</td>
<td>.89</td>
<td>1,153</td>
<td>2.61</td>
<td>*.014</td>
</tr>
</tbody>
</table>

*p < .05

Results (see Table 45) revealed a significant main effect for university on 'Standard', $F(1, 153) = 10.04$, $p < .001$. 'Standard' was higher ($M = 8.175$) for subjects attending Anglo Univ than for subjects attending Afro Univ ($M = 7.067$). African American women attending a predominantly Caucasian university rated the importance and likelihood of attaining the standard higher than African American women attending a predominantly African American university. Thus Hypothesis 1 was supported.
Table 45

Summary of Univariate Analysis of Variance of Subscales for Hypothesis 1

<table>
<thead>
<tr>
<th>Variable</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-esteem</td>
<td>7025</td>
<td>1</td>
<td>45.92</td>
<td>.61</td>
<td>.436</td>
</tr>
<tr>
<td>Appearance Evaluation</td>
<td>98.86</td>
<td>1</td>
<td>.65</td>
<td>.33</td>
<td>.56</td>
</tr>
<tr>
<td>Standard</td>
<td>724.2</td>
<td>1</td>
<td>4.73</td>
<td>10.04</td>
<td>.002*</td>
</tr>
<tr>
<td>Features</td>
<td>685.4</td>
<td>1</td>
<td>4.48</td>
<td>1.44</td>
<td>.23</td>
</tr>
<tr>
<td>Images</td>
<td>500.6</td>
<td>1</td>
<td>3.27</td>
<td>.00</td>
<td>.98</td>
</tr>
<tr>
<td>Appearance Satisfaction</td>
<td>170.6</td>
<td>1</td>
<td>1.11</td>
<td>.04</td>
<td>.83</td>
</tr>
<tr>
<td>Appearance Orientation</td>
<td>50.43</td>
<td>1</td>
<td>.33</td>
<td>5.35</td>
<td>.022*</td>
</tr>
</tbody>
</table>

*p < .001

Hypothesis 2 and 3

Hypothesis 2: "African American women attending a predominantly Caucasian university will report a higher frequency of use of appearance management behaviors than African American women attending a predominantly African American university."

Hypothesis 3: African American women attending a predominantly Caucasian university will report a higher likelihood of using hazardous appearance behaviors than
African American women attending a predominantly African American university."

Factor analysis was used as a data reduction technique to determine the frequency (hypothesis two) and the likelihood (hypothesis three) of appearance management behaviors practiced by subjects at both universities. Two principle component factor analyses with varimax rotation were used. For hypothesis two, two factors were generated for frequency of appearance behaviors with eigen values equal to or greater than 2.0. For hypothesis three, two additional factors were generated for likelihood of use of hazardous appearance management behaviors. These also had eigen values equal to or greater than 2.0. Items in a factor were retained if they loaded above .40 on that factor but did not cross-load on other factors at or above that level. These factors were: Routine cosmetic behaviors and normative hair management for hypothesis one; and painful 1, painful 2 for hypothesis two (see Table 46).

Two factors were extracted; combined, they accounted for 37.7% of the variance in appearance management behavior frequency (Table 46). For frequency of appearance management behaviors, the eight items selected were 'wear false eyelashes,' 'wear hair pieces,' 'wear hair extensions,' 'color weave hair,' 'waxing,' 'teeth straightening,' 'bleaching skin,' and 'tanning.' Using these eight selected items, a new dependent variable, 'Routine Cosmetic Behaviors', was formed by summing the ratings on each of the items. The new
variable had an eigen value of 6.28, it was highly reliable ($r = .92$) and it accounted for 26.2% of the variance of appearance management behaviors. The factor loadings ranged from .49 to .94. Three items selected in the second factor were 'style hair,' 'perm or straighten hair,' and 'go to a hair salon.' Using the three selected items, a new dependent variable, 'Normative Hair Management', was formed by summing the rating on each of the items. This new variable had an eigen value of 2.757, it was reliable ($r = .64$) and it accounted for 11.5% of the variance of appearance management behaviors. The factor loadings were .54, .63 and .65.
Table 46

Frequency of Appearance Behaviors: Factor Analysis

<table>
<thead>
<tr>
<th>Factor/Factor Item</th>
<th>Factor Loadings</th>
<th>Eigenvalue</th>
<th>% of Variance</th>
<th>Cron Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Routine Cosmetic Behaviors</strong></td>
<td></td>
<td>6.28</td>
<td>26.2</td>
<td>.9207</td>
</tr>
<tr>
<td>wear false eyelashes</td>
<td>.94</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wear hair pieces</td>
<td>.68</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wear hair extensions</td>
<td>.49</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>color weave hair</td>
<td>.79</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>waxing</td>
<td>.91</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>teeth straightening</td>
<td>.58</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bleaching skin</td>
<td>.91</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tanning</td>
<td>.77</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Normative Hair Management</strong></td>
<td></td>
<td>2.757</td>
<td>11.5</td>
<td>.6419</td>
</tr>
<tr>
<td>style hair</td>
<td>.65</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>perm or straighten hair</td>
<td>.63</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>go to hair salon</td>
<td>.54</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

For hypothesis two the likelihood of appearance management behaviors were analyzed in the same manner. Two factors with eigen values of more than 2.0 were generated (Table 47). The 18 items measuring likelihood of appearance management behaviors were also entered into a factor analysis using varimax rotation. The new variables were labeled as 'Painful 1' and 'Painful 2'. Twelve of the 18 items were retained. The nine items selected for 'Painful 1' included 'facelift,' 'breast augmentation,' 'breast reduction,' 'lip injection,' 'nose job,' 'permanent lip color,' and 'permanent makeup.' The new variable 'Painful 1' had an eigen value of 4.77, was reliable ($r = .92$) and accounted for 26.5% of the variance for the likelihood of appearance management behaviors.
practiced. The three items selected for 'Painful 2' included 'liposuction,' 'tummy tuck,' and 'nose or body piercing.' This new variable had an eigenvalue of 2.09, was reliable (r = .73) and accounted for 11.6% of the variance for the likelihood of appearance management behaviors practiced.

Table 47

Likelihood of Hazardous Appearance Behaviors Practiced: Factor Analysis

<table>
<thead>
<tr>
<th>Factor/Factor Item</th>
<th>Factor Loadings</th>
<th>Eigenvalue</th>
<th>% of Variance</th>
<th>Cron Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Painful 1:</strong></td>
<td></td>
<td>4.77</td>
<td>26.5</td>
<td>.922</td>
</tr>
<tr>
<td>facelift</td>
<td>.79</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>breast augmentation</td>
<td>.68</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>breast reduction</td>
<td>.53</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lip injection</td>
<td>.92</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>electrolysis</td>
<td>.54</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lip reduction</td>
<td>.96</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nose job</td>
<td>.62</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>permanent lip color</td>
<td>.61</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>permanent make-up</td>
<td>.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Painful 2:</strong></td>
<td></td>
<td>2.09</td>
<td>11.6</td>
<td>.7257</td>
</tr>
<tr>
<td>liposuction</td>
<td>.69</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tummy tuck</td>
<td>.69</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nose or body piercing</td>
<td>.43</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To further test hypothesis 2 and 3, data were entered into a between-subjects’ multivariate analysis of variance. Effect of University (Anglo Univ versus Afro Univ) served as the independent variable and Routine Cosmetic Behaviors, Normative Hair Management, Surgical Cosmetic Procedures and
Permanent Cosmetic Procedures served as the dependent variables. There was no significant overall multivariate effect on the dependent variables. Therefore, there was no difference by university on the frequency of appearance behaviors practiced nor on the likelihood of hazardous appearance management behaviors practiced. This is not surprising since the scores on the individual behaviors were so similar and the standard deviations were very low.

Correlation coefficients were calculated for Hypothesis 2 and Hypothesis 3. Using the criterion of moderate correlation (.3 to .49) or higher, no correlations were significant (see Tables 48 and 49).

Table 48

Selected Pearson Correlation of Variables for Hypothesis 2

<table>
<thead>
<tr>
<th>Variable</th>
<th>Both Universities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Routine Cosmetic Behaviors by:</td>
<td></td>
</tr>
<tr>
<td>Fitness Orientation</td>
<td>.25*</td>
</tr>
<tr>
<td>Routine Cosmetic Behaviors by:</td>
<td></td>
</tr>
<tr>
<td>Health Orientation</td>
<td>.22*</td>
</tr>
</tbody>
</table>

*p < .05
Table 49

Selected Pearson Correlation of Variables for Hypothesis 3

<table>
<thead>
<tr>
<th>Variable</th>
<th>Both Universities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Painful 2 by:</td>
<td></td>
</tr>
<tr>
<td>Weight Satisfation</td>
<td>-.27*</td>
</tr>
<tr>
<td>Painful 2 by:</td>
<td></td>
</tr>
<tr>
<td>Weight Restraint</td>
<td>.24*</td>
</tr>
<tr>
<td>Painful 2 by:</td>
<td></td>
</tr>
<tr>
<td>Weight Label</td>
<td>.28*</td>
</tr>
</tbody>
</table>

*p < .05

Hypothesis 4

"African American women attending a predominantly Caucasian university will have more concern about body image (appearance evaluation, appearance orientation, fitness evaluation, fitness orientation, health evaluation, health orientation, body areas satisfaction, appearance satisfaction, dieting, weight satisfaction, weight preoccupation, weight vigilance, fat anxiety, restraint and weight label) than African American women attending a predominantly African American university."
To test the fourth hypothesis, data were entered into a between subjects' multivariate analysis of variance. University (Anglo Univ versus Afro Univ) was the independent variable. The dependent variables were the body image subscales. These were appearance evaluation, appearance orientation, body areas satisfaction, weight preoccupation, appearance satisfaction, fitness orientation, fitness evaluation, health evaluation, health orientation, illness orientation, and weight label. There was a significant overall multivariate effect for university on the dependent variables, $F(1,160) = 3.11, p < .05$ (see Table 50).

Table 50

**Multivariate Analysis of Variance for Hypothesis 4**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Wilks</th>
<th>df</th>
<th>$F$</th>
<th>$p$</th>
</tr>
</thead>
<tbody>
<tr>
<td>University</td>
<td>.79</td>
<td>1,160</td>
<td>3.112</td>
<td>.000</td>
</tr>
</tbody>
</table>
Given that the multivariate effect was significant (see Table 50), it was appropriate to examine the univariate analyses of variance to determine which dependent variables contributed to the multivariate main effect (see Table 50). The analysis (see Table 51) revealed a main effect for university on Appearance Orientation (extent of investment in one’s appearance), $F(1,160) = 7.815$, $p < .001$. Appearance Orientation was slightly higher ($M = 3.76$) for subjects attending Afro Univ than for subjects attending Anglo Univ ($M = 3.53$). There was also a main effect for university on weight label (what one feels and what other people would say regarding weight), $F(1,160) = 4.351$, $p < .001$. Weight label was slightly higher ($M = 3.48$) for subjects attending Afro Univ than for subjects attending Anglo Univ ($M = 3.27$).
Table 51

Summary of Univariate Analysis of Variance of Body Image Subscales for Hypothesis 4

<table>
<thead>
<tr>
<th>Variable</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>15234.25</td>
<td>1</td>
<td>95.21</td>
<td>11.165</td>
<td>.001</td>
</tr>
<tr>
<td>Self-esteem</td>
<td>6948.54</td>
<td>1</td>
<td>43.43</td>
<td>.778</td>
<td>.379</td>
</tr>
<tr>
<td>Appearance Evaluation</td>
<td>95.69</td>
<td>1</td>
<td>.60</td>
<td>.289</td>
<td>.592</td>
</tr>
<tr>
<td>Appearance Orientation</td>
<td>51.40</td>
<td>1</td>
<td>.32</td>
<td>7.815</td>
<td>.006</td>
</tr>
<tr>
<td>Body Areas Satisfaction</td>
<td>103.36</td>
<td>1</td>
<td>.65</td>
<td>.251</td>
<td>.617</td>
</tr>
<tr>
<td>Appearance Satisfaction</td>
<td>169.53</td>
<td>1</td>
<td>1.059</td>
<td>.052</td>
<td>.819</td>
</tr>
<tr>
<td>Fitness Evaluation</td>
<td>91.79</td>
<td>1</td>
<td>.57</td>
<td>.632</td>
<td>.428</td>
</tr>
<tr>
<td>Fitness Orientation</td>
<td>77.49</td>
<td>1</td>
<td>.48</td>
<td>1.859</td>
<td>.175</td>
</tr>
<tr>
<td>Health Evaluation</td>
<td>68.22</td>
<td>1</td>
<td>.43</td>
<td>.079</td>
<td>.779</td>
</tr>
<tr>
<td>Health Orientation</td>
<td>64.75</td>
<td>1</td>
<td>.41</td>
<td>.126</td>
<td>.723</td>
</tr>
<tr>
<td>Illness Orientation</td>
<td>77.48</td>
<td>1</td>
<td>.48</td>
<td>1.897</td>
<td>.170</td>
</tr>
<tr>
<td>Weight Label</td>
<td>86.31</td>
<td>1</td>
<td>.54</td>
<td>4.351</td>
<td>.039</td>
</tr>
</tbody>
</table>

Subjects attending Afro Univ had slightly more concerns about body image as indicated by higher mean scores than subjects attending Anglo Univ. Thus, hypothesis 4 was not supported using MANOVA that African American women attending a predominantly Caucasian university will have more concern about body image than African American women attending a predominantly African
American university. None of the other means were significantly different.
The following is a summary of mean scores by university for the Body Image subscales.

**Overall Scores for Measures of Gender Ideology, Self-Esteem, and Body Image**

Overall scores were calculated for measures of the Body Image subscales (Table 52).

**Appearance Evaluation and Appearance Orientation** - Out of a possible range of 7 (low) to 35 (high), scores on appearance evaluation (feelings of attractiveness) ranged from 7 to 35 (M = 24.85) for subjects from Anglo Univ and 14 to 35 (M = 25.41) for subjects from Afro Univ. On appearance orientation (extent of investment in one’s appearance), out of a possible range of 12 to 60, scores ranged from 13.41 to 35 (M = 24.738) for subjects from Anglo Univ and 15.75 to 34.3 (M = 26.3) for subjects from Afro Univ. These scores indicate that subjects from Anglo Univ scored nearly the same as subjects from Afro Univ on appearance evaluation and appearance orientation scales (Table 52).
### Table 52

Overall Scores for Measures of Body Image

<table>
<thead>
<tr>
<th>Measures</th>
<th>Overall (N=173)</th>
<th>Anglo Univ. (N=87)</th>
<th>Afro Univ. (N=86)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Range*</td>
<td>Min.</td>
<td>Max.</td>
</tr>
<tr>
<td>Gender Ideology</td>
<td>22-110</td>
<td>63</td>
<td>1.08</td>
</tr>
<tr>
<td>Self Esteem</td>
<td>10-50</td>
<td>20</td>
<td>50</td>
</tr>
<tr>
<td>Appearance Evaluation</td>
<td>7-35</td>
<td>7</td>
<td>35</td>
</tr>
<tr>
<td>Appearance Orientation</td>
<td>12-60</td>
<td>13.42</td>
<td>35</td>
</tr>
<tr>
<td>Fitness Evaluation</td>
<td>3-15</td>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>Fitness Orientation</td>
<td>13-65</td>
<td>17</td>
<td>65</td>
</tr>
<tr>
<td>Health Orientation</td>
<td>8-40</td>
<td>12</td>
<td>40</td>
</tr>
<tr>
<td>Illness Orientation</td>
<td>5-25</td>
<td>9</td>
<td>25</td>
</tr>
</tbody>
</table>
Table 52 (cont’d)

<table>
<thead>
<tr>
<th>Measures</th>
<th>Range*</th>
<th>Min.</th>
<th>Max.</th>
<th>Mean</th>
<th>Min.</th>
<th>Max.</th>
<th>Mean</th>
<th>Min.</th>
<th>Max.</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Body Areas Satisfaction</td>
<td>8-40</td>
<td>8.75</td>
<td>35</td>
<td>23.74</td>
<td>8.75</td>
<td>35</td>
<td>23.90</td>
<td>10.5</td>
<td>35</td>
<td>23.56</td>
</tr>
<tr>
<td>Appearance Satisfaction</td>
<td>1-5</td>
<td>1</td>
<td>5</td>
<td>3.73</td>
<td>1</td>
<td>5</td>
<td>3.69</td>
<td>1</td>
<td>5</td>
<td>3.77</td>
</tr>
<tr>
<td>Weight Satisfaction</td>
<td>1-5</td>
<td>1</td>
<td>5</td>
<td>2.94</td>
<td>1</td>
<td>5</td>
<td>3.01</td>
<td>1</td>
<td>5</td>
<td>2.86</td>
</tr>
<tr>
<td>Fat Anxiety</td>
<td>1-5</td>
<td>1</td>
<td>5</td>
<td>3.11</td>
<td>1</td>
<td>5</td>
<td>3.02</td>
<td>1</td>
<td>5</td>
<td>3.19</td>
</tr>
<tr>
<td>Dieting</td>
<td>1-5</td>
<td>1</td>
<td>5</td>
<td>2.04</td>
<td>1</td>
<td>5</td>
<td>2.09</td>
<td>1</td>
<td>5</td>
<td>1.98</td>
</tr>
<tr>
<td>Eating Restraint</td>
<td>1-5</td>
<td>1</td>
<td>5</td>
<td>2.2</td>
<td>1</td>
<td>5</td>
<td>2.14</td>
<td>1</td>
<td>5</td>
<td>2.28</td>
</tr>
<tr>
<td>Weight Label</td>
<td>1-5</td>
<td>1.5</td>
<td>5</td>
<td>3.37</td>
<td>1.5</td>
<td>5</td>
<td>3.26</td>
<td>1.5</td>
<td>5</td>
<td>3.48</td>
</tr>
<tr>
<td>Weight Vigilance</td>
<td>1-5</td>
<td>1</td>
<td>5</td>
<td>3.02</td>
<td>1</td>
<td>5</td>
<td>3.03</td>
<td>1</td>
<td>5</td>
<td>3.01</td>
</tr>
<tr>
<td>Weight Preoccupation</td>
<td>4-20</td>
<td>4</td>
<td>19</td>
<td>10.39</td>
<td>4</td>
<td>18</td>
<td>10.32</td>
<td>4</td>
<td>19</td>
<td>10.44</td>
</tr>
</tbody>
</table>

* = possible range of scores
Fitness Evaluation and Fitness Orientation - Out of a possible range of 3-15, scores on fitness evaluation (how positively or negatively one feels about one's appearance) ranged from 3 to 15 for subjects from Anglo Univ ($M = 10.98$) and 3.99 to 15 ($M = 11.26$) for subjects from Afro Univ, indicating a moderate positive feeling about their personal fitness. On fitness orientation (personal importance of physical fitness), out of a possible range of 13-65, scores ranged from 17-65 ($M = 42.26$) for subjects from Anglo Univ. For Afro Univ, scores ranged from 24-65 ($M = 40.56$), indicating a moderate investment in fitness (Table 52).

Health Evaluation and Health Orientation - Out of a possible range of 6-30, scores on health evaluation (how positively or negatively one feels about one's health) ranged from 7 to 29 ($M = 21$) for subjects from Anglo Univ and 14 to 30 ($M = 21.12$) for subjects from Afro Univ. This tells us that subjects from both universities had similar positive feelings about their health. On health orientation (extent of investment in a healthy lifestyle), out of possible range of 8-40, scores ranged from 12 to 38 ($M = 27$) for subjects from Anglo Univ. For Afro Univ, scores ranged from 18 to 40 ($M = 26.86$). This tells us that subjects from both universities were not only similar in the extent of investment in a healthy lifestyle, but reported moderate scores as well (Table 52).

Illness Orientation - Out of a possible range of 5 to 25, scores on illness orientation (alert to symptoms of physical illness, apt to seek medical attention)
Illness Orientation - Out of a possible range of 5 to 25, scores on illness orientation (alert to symptoms of physical illness, apt to seek medical attention) ranged from 9 to 25 (M = 17) for subjects from Anglo Univ, and 9 to 25 (M = 17.75) for subjects from Afro Univ. This tells us that not only were subjects from both universities similar in scores, they also reported moderate scores which means that they were alert to symptoms of physical illness and were apt to seek medical attention (Table 52).

Body Areas Satisfaction & Overall Appearance & Weight-related items - Out of a possible range of 8 to 40, scores for body-areas satisfaction (feelings of satisfaction or dissatisfaction with discrete aspects of one’s physical appearance) ranged from 8.75 to 35 (M = 23.90) for subjects from Anglo Univ and 10.5 to 35 (M = 23.56) for subjects from Afro Univ. This scale measured specific areas of the body that included face, hair, lower, mid and upper torso, muscle tone, weight and height. Out of a possible range of 1 to 5, scores for overall appearance satisfaction ranged from 1 to 5 (M = 3.69) for subjects from Anglo Univ and 1 to 5 (M = 3.774) for subjects from Afro Univ. Mean scores appeared to be the same for both universities (Table 52).

Weight Satisfaction - Out of a possible range of 1 to 5, scores on weight satisfaction (satisfaction or dissatisfaction with one’s weight) ranged from 1 to 5 for subjects from Anglo Univ (M = 3) and 1 to 5 for subjects from Afro Univ (M = 2.86). Scores revealed similar means for both universities, indicating that subjects were slightly satisfied with their weight (Table 52).
Fat Anxiety, Dieting and Eating Restraint - Out of a possible range of 1 to 5, scores on fat anxiety (anxious feelings about fat on one's body) ranged from 1 to 5 for subjects from Anglo Univ (M = 3) and 1 to 5 for subjects from Afro Univ (M = 3.19). On dieting (on a weight loss diet), out of a possible range of 1 to 5, scores ranged from 1 to 5 for subjects from Anglo Univ (M = 2) and 1 to 5 for subjects from Afro Univ (M = 1.98). On eating restraint (various eating restraints), out of a possible range of 1 to 5, scores ranged from 1 to 5 for subjects from Anglo Univ (M = 2.14) and 1 to 5 for subjects from Afro Univ (M = 2.28). Scores revealed similar means for both universities; since the means were at the midpoints of each of these scales, this indicates that both groups appeared to be neutral regarding fat anxiety, dieting and eating restraint (Table 52).

Weight Label, Weight Vigilance and Weight Preoccupation - Out of a possible range of 1 to 5, scores on weight label (what one feels and what other people would say regarding one's weight) ranged from 1.5 to 5 for subjects from Anglo Univ (M = 3.26) and 1.5 to 5 for subjects from Afro Univ (M = 3.48). On weight vigilance (monitoring weight), out of a possible range of 1 to 5, scores ranged from 1 to 5 for subjects from Anglo Univ (M = 3.03) and 1 to 5 for subjects from Afro Univ (M = 3.01). On weight preoccupation (thoughts and actions regarding one’s weight), out of a possible range of 4 to 20, scores ranged from 4 to 18 for subjects from Anglo Univ (M = 10.32) and 4 to 19 for subjects from Afro Univ (M = 10.44). Scores for these areas again were
similar between both universities; since the means were at the midpoints of each of these scales, this indicates that both groups of subjects had neutral feelings regarding their weight (Table 52). Overall, to summarize, subjects from both universities tended to score similarly on the scores for these body image subscales.

**Pearson Correlation Coefficients: Hypothesis 4**

Pearson correlation coefficients were computed to estimate the relationships among the MBSRQ subscales for measures of the body-image construct. It was important to consider correlations at the moderate level (.3 or above) or higher (see Table 53).
Table 53

**Selected Pearson Correlations Among Body Image Subscales: Hypothesis 4**

<table>
<thead>
<tr>
<th>Subscale</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appearance Evaluation by:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Appearance Orientation</td>
<td>-.33</td>
<td>.22*</td>
</tr>
<tr>
<td>Weight Vigilance</td>
<td>.23*</td>
<td>.15</td>
</tr>
<tr>
<td>Health Orientation</td>
<td>.26*</td>
<td>.49</td>
</tr>
<tr>
<td>Illness Orientation by:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weight Satisfaction</td>
<td>-.06</td>
<td>.27*</td>
</tr>
<tr>
<td>Fitness Orientation</td>
<td>.07</td>
<td>.27*</td>
</tr>
<tr>
<td>Diet by:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Appearance Satisfaction</td>
<td>-.25*</td>
<td>-.32</td>
</tr>
<tr>
<td>Weight Label</td>
<td>.43</td>
<td>.27*</td>
</tr>
<tr>
<td>Body Areas Satisfaction by:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Restraint</td>
<td>-.31</td>
<td>-.23*</td>
</tr>
<tr>
<td>Illness Orientation</td>
<td>-.11</td>
<td>.25*</td>
</tr>
<tr>
<td>Weight Vigilance</td>
<td>-.26*</td>
<td>.16</td>
</tr>
<tr>
<td>Weight Preoccupation by:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Appearance Evaluation</td>
<td>-.54</td>
<td>-.26*</td>
</tr>
<tr>
<td>Appearance Satisfaction</td>
<td>-.52</td>
<td>-.23*</td>
</tr>
<tr>
<td>Health Evaluation</td>
<td>-.24</td>
<td>-.22*</td>
</tr>
<tr>
<td>Weight Label</td>
<td>.53</td>
<td>.24*</td>
</tr>
<tr>
<td>Fitness Evaluation by:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td>.06</td>
<td>.23*</td>
</tr>
<tr>
<td>Weight Satisfaction</td>
<td>.31</td>
<td>.24*</td>
</tr>
<tr>
<td>Fat Anxiety</td>
<td>-.19</td>
<td>-.22*</td>
</tr>
<tr>
<td>Diet</td>
<td>-.27</td>
<td>-.22*</td>
</tr>
<tr>
<td>Restraint</td>
<td>-.15</td>
<td>-.21*</td>
</tr>
<tr>
<td>Weight Preoccupation</td>
<td>-.22*</td>
<td>-.20</td>
</tr>
<tr>
<td>Health Evaluation by:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weight Preoccupation</td>
<td>-.24</td>
<td>-.22*</td>
</tr>
<tr>
<td>Fat Anxiety</td>
<td>-.19</td>
<td>-.23*</td>
</tr>
<tr>
<td>Appearance Orientation</td>
<td>-.26*</td>
<td>.27</td>
</tr>
<tr>
<td>Weight Label</td>
<td>-.25*</td>
<td>-.35</td>
</tr>
</tbody>
</table>
Table 53 (cont’d)

<table>
<thead>
<tr>
<th>Subscale</th>
<th>Anglo Univ.</th>
<th>Afro Univ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weight Satisfaction by:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fitness Evaluation</td>
<td>.31</td>
<td>.24*</td>
</tr>
<tr>
<td>Fitness Orientation</td>
<td>.14</td>
<td>.26*</td>
</tr>
<tr>
<td>Restraint</td>
<td>-.34</td>
<td>-.26*</td>
</tr>
<tr>
<td>Self-Esteem by:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Appearance Orientation</td>
<td>-.26*</td>
<td>.19</td>
</tr>
<tr>
<td>Fitness Orientation</td>
<td>.23*</td>
<td>.14</td>
</tr>
<tr>
<td>Health Orientation</td>
<td>.21*</td>
<td>.43</td>
</tr>
<tr>
<td>Weight Vigilance</td>
<td>-.26</td>
<td>-.00</td>
</tr>
<tr>
<td>Self-Esteem by:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td>.26*</td>
<td>.25</td>
</tr>
<tr>
<td>Body Areas Satisfaction</td>
<td>.47</td>
<td>.22*</td>
</tr>
<tr>
<td>Appearance Satisfaction by Restraint</td>
<td>-.36</td>
<td>-.27*</td>
</tr>
<tr>
<td>Appearance Orientation by Illness Orientation</td>
<td>.16</td>
<td>.24*</td>
</tr>
</tbody>
</table>

*p < .05

Hypothesis 5

"African American women attending a predominantly Caucasian university will have lower self-esteem than African American women attending a predominantly African American university."
Self-esteem - Out of a possible range of 10 (low) to 50 (high), scores on self-esteem ranged from 20 to 50 for subjects from Anglo Univ \( (M = 40.76) \) and 20 to 50 for subjects from Afro Univ \( (M = 41.59) \). Results from both universities indicated that subjects were fairly high in self-esteem scores (Table 52). This also revealed that scores for self-esteem from both universities were similar.

Additionally, data were analyzed using stepwise multiple regression analysis to assess the effect of university on self-esteem. There was no significance for the variable university in predicting self-esteem, \( t(161) = .283, p = .78 \). Thus, hypothesis five was not supported.

Hypothesis 6

"There is a positive relationship between self-esteem and the body image variables among African American women; the relationship will be similar in both groups of African American women."

Data were analyzed using stepwise multiple regression analysis to assess the effect of body image on self-esteem. The body image subscales taken from the MBSRQ were used as the independent variables. These were: Appearance Evaluation, Appearance Orientation, Body Areas Satisfaction, Weight Preoccupation, Appearance Satisfaction, Fitness Evaluation, Fitness Orientation,
Health Evaluation, Health Orientation, Illness Orientation, and Weight Label. Self-esteem was used as the dependent variable. The intent was to determine the extent to which the body image subscales could predict self-esteem for each university. In all, sixteen multiple regression equations were used to analyze the data. Five independent variables significantly predicted the dependent variable, self-esteem (see Table 54).

Table 54

Multiple Regression Equation 1 for Hypothesis 6

<table>
<thead>
<tr>
<th>Regression Equation</th>
<th>R</th>
<th>R²</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANGLO UNIVERSITY</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE &amp; APPEV</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE = 3.05(APPEV)</td>
<td>.62</td>
<td>.39</td>
<td>51.91</td>
<td>.0001</td>
</tr>
<tr>
<td>SE &amp; HEAEV</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE = 3.86(APPEV) + 3.03(HEAEV)</td>
<td>.67</td>
<td>.45</td>
<td>33.04</td>
<td>.0001</td>
</tr>
<tr>
<td>APRO UNIVERSITY</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE &amp; APPEV</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE = 4.75(APPEV)</td>
<td>.53</td>
<td>.28</td>
<td>31.88</td>
<td>.0001</td>
</tr>
<tr>
<td>SE &amp; WTSAT</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE = 6.63(APPEV) + (-1.765)WTSAT</td>
<td>.60</td>
<td>.367</td>
<td>23.23</td>
<td>.0001</td>
</tr>
<tr>
<td>SE &amp; HEAOR</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE = 5.64(APPEV) + (-1.95)WTSAT + 3.02(HEAOR)</td>
<td>.65</td>
<td>.42</td>
<td>19.29</td>
<td>.0001</td>
</tr>
<tr>
<td>SE &amp; APPSAT</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE = 4.70(APPEV) + (-2.15)WTSAT + 2.92(HAEOR) + 1.45(APPSAT)</td>
<td>.67</td>
<td>.45</td>
<td>16.24</td>
<td>.0001</td>
</tr>
</tbody>
</table>
Multiple Regression 2 for Hypothesis 6

For Anglo Univ, a significant linear relationship was found for Appearance Evaluation on self-esteem, \( F(1,81) = 51.91, p < .0001 \). Approximately 39 percent (\( R^2 = .39 \)) of the explained variance was due to the additive relationship between Self-esteem and Appearance Evaluation for Anglo Univ (see Table 54). Also for Anglo Univ, a significant linear relationship was found for Appearance Evaluation and Health Evaluation on self-esteem, \( F(2,80) = 33.04, p < .0001 \). Approximately 45 percent (\( R^2 = .45 \)) of the explained variance was due to the additive combination of Appearance Evaluation and Health Evaluation on self-esteem for Anglo Univ (see Table 54). Thus, for Anglo Univ, it was predicted and found that two body image subscales (Appearance Evaluation and Health Evaluation) could be combined in an additive manner to predict self-esteem. The correlation between these subscales and self-esteem was based on a linear relationship (\( R = .62 \) and .67, see Table 54). Goodness of fit was indexed by the squared multiple correlation coefficients (\( R^2 = .39 \) and .45, see table 54), which are considered moderate. Thus, 45 percent of the variability in self-esteem can be explained by a linear combination of the two body image subscales, Appearance Evaluation and Health Evaluation.

For Afro Univ, a significant linear relationship was found for Appearance Evaluation on self-esteem, \( F(1,81) = 31.88, p < .0001 \). Approximately 28 percent (\( R^2 = .28 \)) of the explained variance in self-esteem
was due to Appearance Evaluation for Afro Univ (see Table 54). Also for Afro Univ, a significant linear relationship was found for Weight Satisfaction and Appearance Evaluation on self-esteem, $F(2,80) = 23.23$, $p < .0001$.

Approximately 37 percent ($R^2 = .367$) of the explained variance was due to the additive relationship of Weight Satisfaction and Appearance Evaluation for Afro Univ (see Table 54). There was a significant linear relationship found for Appearance Evaluation, Weight Satisfaction and Health Orientation on self-esteem, $F(3,79) = 19.29$, $p < .0001$. Approximately 42 percent ($R^2 = .42$) of the explained variance in self-esteem was due to the additive relationship of Appearance Evaluation, Weight Satisfaction and Health Orientation for Afro Univ (see Table 54). A significant linear relationship was found for Appearance Evaluation, Weight Satisfaction, Health Orientation and Appearance Satisfaction on self-esteem, $F(4,78) = 16.24$, $p < .0001$. Approximately 45 percent ($R^2 = .45$) of the explained variance in self-esteem was due to the additive relationship between these four variables, Appearance Evaluation, Weight Satisfaction, Health Orientation and Appearance Satisfaction for Afro Univ (see Table 54). Thus, for Afro Univ, it was predicted and found that four body image subscales (Appearance Evaluation, Weight Satisfaction, Health Orientation and Appearance Satisfaction) could be combined in an additive manner to predict self-esteem. The correlation between these subscales and self-esteem was based on a linear relationship ($r = .53$ to $.67$, see Table 54). Goodness of fit was indexed by the squared multiple correlation coefficients ($R^2$
= .28 to .45, see Table 53), which were considered moderate. Thus 45 percent of the variability in self-esteem is explained by a linear combination of Appearance Evaluation, Weight Satisfaction, Health Orientation and Appearance Satisfaction for subjects at Afro Univ.

Additionally, data were analyzed using stepwise multiple regression analysis to assess the relationship between self-esteem and the body image variables and to see if the relationship will be similar in both groups of African American women. University (all subjects from both universities) and the body image subscales taken from the MBSRQ were used as the independent variables. The body image subscales were: Appearance Evaluation, Appearance Orientation, Body Areas Satisfaction, Weight Preoccupation, Appearance Satisfaction, Fitness Evaluation, Fitness Orientation, Health Evaluation, Health Orientation, Illness Orientation, and Weight Label. Self-esteem was used as the dependent variable. The intent was to determine the extent to which the body image subscales could predict self-esteem for both universities. In all, sixteen multiple regression equations were used to analyze the data. Four independent variables significantly predicted the dependent variable, self-esteem (see Table 55). For both universities, a significant linear relationship was found for Appearance Evaluation on self-esteem, \( F(1,164) = 84.28, p < .000! \).

Approximately 34 percent \( (R^2 = .34) \) of the explained variance was due to the additive relationship between Self-Esteem and Appearance Evaluation for both universities (see Table 55). There was a significant linear relationship found for
Appearance Evaluation and Health Evaluation on self-esteem, $F(2,163) = 50.63, p < .0001$. Approximately 38 percent ($R^2 = .38$) of the explained variance in self-esteem was due to the additive relationship of Appearance Evaluation and Health Evaluation. A significant linear relationship was found for Appearance Evaluation, Health Evaluation and Weight Satisfaction on self-esteem, $F(3,162) = 35.66, p < .0001$. Approximately 40 percent ($R^2 = .40$) of the explained variance in self-esteem was due to the additive relationship of Appearance Evaluation, Health Evaluation and Weight Satisfaction. There was a significant linear relationship for Appearance Evaluation, Health Evaluation, Weight Satisfaction and Appearance Satisfaction on self-esteem, $F(4,161) = 30.06, p < .0001$. Approximately 43 percent ($R^2 = .43$) of the explained variance in self-esteem was due to the additive relationship between these four variables, Appearance Evaluation, Health Evaluation, Weight Satisfaction and Appearance Satisfaction (see Table 55). Thus, for both universities, it was predicted and found that four body image subscales (Appearance Evaluation, Health Evaluation, Weight Satisfaction and Appearance Satisfaction) could be combined in an additive manner to predict self-esteem. The correlations between these subscales and self-esteem were based on linear relationships ($R = .58$ to $.65$, see Table 55). Goodness of fit was indexed by the squared multiple correlation coefficients ($R^2 = .34$ to $.43$, see Table 55), which were considered moderate. Thus, 43 percent of the variability in self-esteem is
explained by a linear combination of Appearance Evaluation, Health Evaluation, Weight Satisfaction and Appearance Satisfaction for both universities.

Table 55

**Multiple Regression 2 for Hypothesis 6**

<table>
<thead>
<tr>
<th>Regression Equation</th>
<th>R</th>
<th>R²</th>
<th>F</th>
<th>*p</th>
</tr>
</thead>
<tbody>
<tr>
<td>SE &amp; APPEV, SE = 4.94(APPEV)</td>
<td>.58</td>
<td>.34</td>
<td>(1,164)</td>
<td>.0001</td>
</tr>
<tr>
<td>SE &amp; HEAEV, SE = 3.84(APPEV) + 2.42(HEAEV)</td>
<td>.62</td>
<td>.38</td>
<td>(2,163)</td>
<td>.0001</td>
</tr>
<tr>
<td>SE &amp; WTSAT, SE = 4.48(APPEV) + 2.57(HEAEV) + -.73(WTSAT)</td>
<td>.63</td>
<td>.40</td>
<td>(3,162)</td>
<td>.0001</td>
</tr>
<tr>
<td>SE &amp; APPSAT, SE = 3.45(APPEV) + 2.56(HEAEV) + -1.11(WTSAT) + 1.59(APPSAT)</td>
<td>.65</td>
<td>.43</td>
<td>(4,161)</td>
<td>.0001</td>
</tr>
</tbody>
</table>

*p < .0001

In summary, while both universities revealed moderate scores and a similar percent of the variability, only four out of sixteen body image variables predicted self-esteem. Thus, hypothesis six was supported.

**Multiple Regression 2 for Hypothesis 6**

Data were analyzed using stepwise multiple regression analysis to assess the effect of self-esteem on body image. Also, the researcher wanted to assess
the effect of self-esteem on body image if subjects indicated that they interacted with the dominant culture 'very little' (1) to 'a whole lot' (5) (see Table 56). When subjects indicated interacting 'a lot' and 'a whole lot' with the dominant culture, a significant linear relationship was found with the independent variable Appearance Evaluation, $F(1,75) = 37.1, P < .0001$. Approximately 33 percent ($R^2 = .33$) of the explained variance in self-esteem was due to Appearance Evaluation (Table 56). This means that for subjects who reported interacting with the dominant culture a lot to a whole lot, Appearance Evaluation was a significant predictor of self-esteem. The standardized Beta score was .58 (see Table 56). This indicated that if interacting with the dominant culture a lot, self-esteem is predicted by appearance evaluation, thus supporting Hypothesis 6.

**Multiple Regression 3 for Hypothesis 6**

The researcher also wanted to assess the extent to which body image predicted self-esteem for subjects who interacted with the dominant culture 'very little' to 'little'. A significant linear relationship existed such that Appearance Evaluation was significant in predicting self-esteem, $F(1,80) = 39.56, P < .0001$. Approximately 33 percent ($R^2 = .33$) of the explained variance was due to the additive relationship between Self-Esteem and Appearance Evaluation. The standardized Beta score was .58 (see Table 56). Also, a significant linear relationship was found with the independent variable,
Health Evaluation, $F(2,79) = 23.9, P < .0001$. Approximately 38 percent ($R^2 = .38$) of the explained variance in self-esteem was due to the additive combination of Appearance Evaluation and Health Evaluation. The standardized Beta score was .38 (see Table 56).

Table 56

**Multiple Regression Equation 3 for Hypotheses 6**

<table>
<thead>
<tr>
<th>Regression Equation</th>
<th>$R$</th>
<th>$R^2$</th>
<th>$F$</th>
<th>$p$</th>
</tr>
</thead>
<tbody>
<tr>
<td>SE &amp; APPEV &amp; INTERACT A LOT</td>
<td>.58</td>
<td>.33</td>
<td>37.1</td>
<td></td>
</tr>
<tr>
<td>SE = 4.29(APPEV)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE &amp; APPEV &amp; INTERACT A LITTLE</td>
<td>.58</td>
<td>.33</td>
<td>39.56</td>
<td>.0001</td>
</tr>
<tr>
<td>SE = 5.23(APPEV)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SE &amp; HEAEV</td>
<td>.61</td>
<td>.38</td>
<td>23.9</td>
<td>.0001</td>
</tr>
<tr>
<td>SE = 4.70(APPEV) + (2.81)HEAEV</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*P < .0001

In summary, when subjects indicated interacting with the dominant culture 'a little', Appearance Evaluation (33%) and Health Evaluation (5%) accounted for 38 percent of the explained variance in self-esteem.

Comparatively, when subjects indicated interacting with the dominant culture 'a lot' to 'a whole lot', Appearance Evaluation only accounted for 33 percent of the explained variance in self-esteem. There was no difference in the extent to which appearance evaluation predicted self-esteem as a function of interaction with the dominant culture.
To further assess the effect of self-esteem on body image, the researcher wanted to test the significance of subjects in attaining the ideal beauty standard. A Likert scale was used to answer the question 'How likely are you to attain this standard?'. Responses ranged from (1) 'very little' to (5) 'a whole lot'. Additionally, a Likert scale was used to answer the question 'Attaining this standard is important to me.' Responses ranged from (1) 'strongly agree' to (5) 'strongly disagree'. Because scores on two variables were correlated, the responses were summed to form a new variable called 'standard'. The results of the regression analysis revealed that this variable was not significant in predicting self-esteem, t(81) = 1.043, p = .30.
CHAPTER V
DISCUSSION AND IMPLICATIONS

The purpose of the research is to: (1) Assess the degree that African American women have demonstrated the Euro-American beauty standard and (2) Assess the effect of cultural context of African American women on the perception of the Euro-American beauty standard. The two cultural contexts will be African American women on a predominantly Caucasian university and African American women on a predominantly African American university.

The research questions were:

(1) To what extent have African American women demonstrated the Euro-American standard of beauty?

(2) To what extent does the dominant social/cultural environment affect the perceptions of ideal beauty and appearance-related behaviors practiced by African American women?

(a) What differences exist in body image as a function of demonstrating ideal beauty standards in America?

(b) What differences exist in self-esteem as a function of demonstrating ideal beauty standards in America?

(c) What is the range of appearance-related behaviors practiced as a function of demonstrating ideal beauty standards in America?

To this end, six hypotheses directed the study:
Hypothesis 1: African American women attending a predominantly Caucasian university have demonstrated the Euro-American standard of beauty more than African American women attending a predominantly African American university.

Hypothesis 2: African American women attending a predominantly Caucasian university will report a higher frequency of use of appearance management behaviors than African American women attending a predominantly African American university.

Hypothesis 3: African American women attending a predominantly Caucasian university will report a higher likelihood of using hazardous appearance behaviors than African American women attending a predominantly African American university.

Hypothesis 4: African American women attending a predominantly Caucasian university will have more concern about body image (appearance evaluation, appearance orientation, fitness evaluation, fitness orientation, health evaluation, health orientation, body areas satisfaction, appearance satisfaction, weight preoccupation, weight vigilance, fat anxiety, restraint and weight label) than African American women attending a predominantly African American university.

Hypothesis 5: African American women attending a predominantly Caucasian university will have lower self-esteem than African American women attending a predominantly African American university.
**Hypothesis 6:** There is a positive relationship between self-esteem and body image among African American women; the relationship will be similar in both groups of African American women.

**Rationale and Purpose**

While there is a great deal of research on body image, body cathexis, physical attractiveness, and self-esteem, little information is known about social construction of appearance with respect to these variables among African Americans (Hall, 1993). Consequently, few conclusions can be drawn on how African Americans may or may not internalize Euro-American cultural standards of beauty.

Research regarding the extent to which African American women internalize beauty standards is divided. Some researchers believe that African American women are not influenced by these ideal beauty standards (Ingrassia, 1995) and therefore practice extreme behaviors (like disordered eating) less than their Caucasian counterparts (Chandler, et al., 1994). Yet, other researchers believe that a 'protective element' exists within the African American community. This 'protective element' poses that African American women are not expected to adhere to the dominant culture’s beauty standards and therefore, pressures to be thin are not exerted on them by close friends and family members. Finally, others believe that because of the need to "fit in" with the dominant culture concerning appearance, African American women are indeed
predisposed to extreme behaviors (Browne, 1993). In fact, it is well established
that eating disorders do exist among African American women (Chandler, et al.,
1994; Hsu, 1987; Pumariega, et al., 1984; Gray, et al., 1987; Robinson, et al.,
1985; Root, et al., 1986). Therefore, this study was conducted to examine the
effects of culture on body image, self-feelings, self-esteem and appearance-
related behaviors practiced by African American women in two settings, one
predominantly Caucasian campus and one predominantly African American
campus.

**Method**

A survey method was used for data collection. The survey, a
questionnaire, included four instruments tapping gender ideology, self-esteem,
body image and appearance management behaviors. The survey was conducted
at two universities, one predominantly Caucasian (referred to as Anglo Univ)
and one predominantly African American (referred to as Afro Univ). It was
the goal to collect 100 surveys from each university. Out of 200 distributed
surveys, 86 surveys were completed from Anglo Univ and 87 surveys were
completed from Afro Univ.

Data analysis included descriptive and parametric statistics. Descriptive
statistics included frequencies, standard deviation, mean, and median scores.
Parametric statistics included Analysis of Variance (ANOVA), Multivariate
Analysis of Variance (MANOVA), regression, factor analysis and Pearson
correlation coefficients. Finally, open-ended questions were qualitatively analyzed and put into thematic categories.

Summary of Findings

Hypothesis One

It was hypothesized that African American women attending a predominantly Caucasian university have demonstrated the Euro-American standard of beauty more than African American women attending a predominantly African American university. Social comparison theory was used as the theory base. This postulates that individuals prefer to compare themselves with others, and that forced social comparisons occur when women are constantly bombarded with unrealistic and idealized media images (Silverstein, Peterson & Perdue, 1986; Bloch & Richins, 1992; Waters, 1985; Richins, 1991; Goethals, 1986). Additionally, social identity was used as the theory base. Social identity consists of the aspects of a person’s self-image that come from certain social categories or groups that one is affiliated with. The group can be seen as a collection of individuals who perceive themselves to be members of the same social category and who share an emotional involvement and who achieve some degree of social agreement about the evaluation of the group and their membership to it (Tajel & Turner, 1979). Thus, for African American women attending a Caucasian university, Euro-American beauty standards might be demonstrated more than for those attending a predominantly
African American university. To test hypothesis one, open-ended questions regarding ideal beauty standards were qualitatively analyzed and put into thematic categories. To further test hypothesis one, Pearson correlation coefficients were computed to estimate the importance of attaining the ideal beauty standard. Four variables were established from the following questions to which subjects responded using a five point Likert scale, with the exception of the fourth variable, which subjects indicated ethnic background. These variables were questions taken from the survey. They were: (1) How likely are you to attain the American ideal standard of beauty for women? (2) Attaining this standard is important to me, (3) Ethnic background, and (4) How often do you interact with the dominant culture? Due to the intercorrelations among the variables, and for practical purposes, it was important to consider correlations at the moderate level (.3 or above) or higher.

Additionally, Pearson correlation coefficients were also computed with new variables and seven of the body image subscales. The new variables were 'Standard' (defined as the importance and likelihood of attaining the ideal beauty standard); 'Features' (defined as describing subjects’ skin color, hair texture and nose); 'Images' (used to assess interaction with the dominant culture and contentment with ethnic models in magazines. The seven body image subscales used in this correlation were: Appearance Satisfaction, Appearance Orientation, Weight Satisfaction, Appearance Evaluation, Body Areas Satisfaction, Health Evaluation and Gender which was not investigated in this study. However, for
practical purposes, it was important to consider correlations at the moderate level (.3 or above) or higher.

Factor analysis was used for hypothesis one as a data reduction technique to determine the importance of attaining the ideal beauty standards for African American women. Principle component factor analysis with varimax rotation was used, generating three factors with eigen values greater that 1.0.

To determine the importance of attaining the ideal beauty standard, data were entered into a between-subjects’ multivariate analysis of variance. The effect of university (Anglo Univ versus Afro Univ) served as the independent variables while the new variables, 'Standard', 'Features' and 'Images' served as the dependent variables.

Hypothesis Two and Three

Based on social comparison theory and social identity theory, it was hypothesized that African American women attending a predominantly Caucasian university would report a higher frequency of use of appearance management behaviors (hypothesis two) and a higher likelihood of using hazardous appearance behaviors (hypothesis three) than African American women attending a predominantly African American university. Factor analysis was used as a data reduction technique for the frequencies and the likelihoods of appearance behaviors practiced by subjects at both universities. Principle component factor analysis with varimax rotation was used, generating
two factors with eigen values equal to or greater than 2.0 in frequent appearance management behaviors and two additional factors in the likelihood of appearance management behaviors.

To test hypothesis two and three, data were entered into a between-subjects' multivariate analysis of variance (MANOVA). Effect of university (Anglo Univ versus Afro Univ) served as the independent variable and the new variables that were extracted from the factor analysis varimax rotation served as the dependent variables.

Additionally, correlation coefficients were calculated with the subscales from the MBSRQ. However, for practical purposes, only associations that were at the moderate level (.30 or above, p = .05), or higher, were reported. Findings revealed low associations (.2 and below) for the body image subscales.

Hypothesis Four

It was hypothesized that African American women attending a predominantly Caucasian university would have more concern about body image than African American women attending a predominantly African American university. To test this hypothesis, data were entered into a between-subjects' multivariate analysis of variance (MANOVA). The effect of university (Anglo Univ versus Afro Univ) served as the independent variable while the items within the MBSRQ body image subscale served as the dependent variables. These were: 'appearance evaluation', 'appearance orientation', 'body areas
satisfaction', 'weight preoccupation', 'appearance satisfaction', 'fitness orientation', 'fitness evaluation', 'health evaluation', 'health orientation', 'illness orientation', and 'weight label.'

To further test hypothesis four, Pearson correlation coefficients were computed by university to estimate the relationships among the MBSRQ subscales for measures of the body image construct. However, due to high intercorrelation among the variables, it was important to consider correlations at the moderate level (.3 or above) or higher, that were significant at .05.

Hypothesis Five

It was hypothesized that African American women attending a predominantly Caucasian university would have lower self-esteem than African American women attending a predominantly African American university.

To test this hypothesis, mean scores on self-esteem from both universities were compared. Additionally, data were analyzed using stepwise multiple regression analysis to assess the effect of university on self-esteem. University served as the predictor and self-esteem served as the criterion.

Hypothesis Six

It was hypothesized that there is a positive relationship between self-esteem and the body image variables among African American women; the relationship will be similar in both groups of African American women.
Data were analyzed using stepwise multiple regression analysis to assess the effect of body image on self-esteem. The body image subscales taken from the MBSRQ were used as the predictors and self-esteem was the criterion variable. The intent was to test the effect of body image on self-esteem for each university. All told, sixteen multiple regression equations were used to analyze the data.

Because the researcher wanted to assess the effect of self-esteem on body image if subjects indicated that they interacted with the dominant culture 'very little' (1) to 'a whole lot (5), data were analyzed using stepwise multiple regression analysis. The body image subscales were used as the predictors and self-esteem was the criterion variable.

Findings

H1: African American women attending a predominantly Caucasian university have demonstrated the Euro-American standard of beauty more than African American women attending a predominantly African American university.

This hypothesis was supported for both quantitative and qualitative analysis. The analysis of the open-ended questions revealed that less than half of the subjects from the Anglo Univ compared to less than one fourth from the Afro Univ reported that their appearance did compare more favorably with the
ideal standard of beauty. Additionally, more than half the subjects from Anglo Univ compared to less than half from Afro Univ defined the ideal beauty standard in America as having Euro-American features.

Results revealed a significant main effect of university on 'Standard' (which was defined as the importance and likelihood of attaining the ideal beauty standard). This variable, 'Standard' was higher ($M = 8.175$) for subjects attending Anglo Univ than for subjects attending Afro Univ ($M = 7.067$). African American women attending a predominantly Caucasian university may have internalized the Euro-American standard of beauty more than African American women attending a predominantly African American university. Furthermore, there was a significant difference between the universities on Appearance Orientation. Students at Afro Univ were slightly more oriented ($M = 3.77$) to their appearance than students at Anglo Univ ($M = 3.55$).

H2: African American women attending a predominantly Caucasian university will report a higher frequency of use of appearance management behaviors than African American women attending a predominantly African American university.

The second hypothesis was not supported, since there was no significant overall multivariate effect for university. Therefore, the cultural context
(defined as the university) did not seem to predict the frequency of appearance management behaviors practiced.

In addition to this, Pearson correlations were calculated with Routine Cosmetic Behaviors and the body image subscales. However, for practical purposes, it was important to consider correlations at the moderate level (.3 to .49) or higher. Thus, while significance occurred, it was only at a low association (.2).

H3: African American women attending a predominantly Caucasian university will report a higher likelihood of using hazardous appearance behaviors than African American women attending a predominantly African American university.

The third hypothesis was not supported, since there was no significant overall multivariate effect for university. Therefore, cultural context (defined as the environment in which one lives) did not seem to predict the likelihood of practicing hazardous appearance behaviors. In addition to this, Pearson correlations were calculated with "Painful 2" (surgical cosmetic procedures) and the body image subscales. For practical implications, it was important to consider correlations at the moderate level (.3 to .49) or higher. However, while significance occurred, it was only at a low level (.2).
H4: African American women attending a predominantly Caucasian university will have more concern about body image (appearance evaluation, appearance orientation, fitness evaluation, fitness orientation, health evaluation, health orientation, body areas satisfaction, appearance satisfaction, dieting, weight satisfaction, weight preoccupation, weight vigilance, fat anxiety, restraint and weight label) than African American women attending a predominantly African American university.

While results revealed a significant main effect for university on some subscales, mean scores were higher for subjects attending Afro Univ than for subjects attending Anglo Univ. Perhaps body image became important to those subjects who compared themselves with others who were similar in ethnicity. Thus, meeting cultural standards within one’s own cultural environment became important to these subjects. In summary, this hypothesis was not supported.

For Pearson correlations computed on the MBSRQ (Multidimensional Body Self Relations Questionnaire) (Cash, 1990) subscales for body image, for practical purposes, it was important to consider correlations at the moderate level (.3) or above. While other correlations were significant, the levels of these correlations were at a low level (.1 to .2).
H5: African American women attending a predominantly Caucasian university will have lower self-esteem than African American women attending a predominantly African American university.

Hypothesis five was not supported. Means scores for self-esteem were similar for both universities (M = 40.76 for Anglo Univ and M = 41.59 for Afro Univ). Additionally, analysis of stepwise regression revealed that there was no significance for the independent variable, university, in predicting self-esteem.

H6: There is a positive relationship between self-esteem and body image variables among African American women; the relationship will be similar in both groups of African American women.

While a significant positive linear relationship was revealed for both universities, as well as moderate squared multiple correlation coefficient scores and similar percent of variability, subjects from both universities revealed four body image subscales out of sixteen that predicted self-esteem. Thus, similarity occurred in that four out of sixteen body image variables for both universities predicted self-esteem. This could indicate that for subjects from both universities, self-esteem is coming from other areas of the self concept besides appearance, perhaps from a positive attitude or from accomplishments as
indicated in current research (Ingrassia, 1995). Thus, while this hypothesis was supported, the fact that only 4 of 16 body image variables predicted self-esteem suggests that, in overall terms, body image had little effect on self-esteem for these subjects.

Implications

It appears that African American women, regardless of cultural environment, did not express the concern for the Euro-American standard that embraces the thin ideal. African American women can be seen as survivors of culture, considering the cultural shock that occurred through slavery and the ensuing cultural diaspora. Yes, African American women are concerned about issues regarding appearance, weight, and body image; however, they are not as concerned when compared with their Caucasian counterparts (Chandler, et al., 1994). The study conducted by Chandler and his associates (1994) was among black and white college students. The purpose of the study was to examine the extent to which racial differences exist between black and white college students regarding the thin ideal, pressures to diet, body image and eating disorders. Results revealed that eating attitudes and behaviors were greater among white females than black females. White females possessed greater body dissatisfaction while black females possessed a more positive body image.

The present study revealed that frequency scores for average weight of the subjects from both universities was 151 pounds. Is this an indication that
perhaps a larger body size is more acceptable within the African American community? Perhaps this is so. Studies (Chandler, et al., 1994; Barrientos, 1995; Ingrassia, 1995) support the notion that African American women have a more positive body image if and when they weigh more.

When asked to define the American standard of beauty, several subjects from both universities listed white features (blond hair, blue eyes, thin). It is apparent that they are aware of the standard. However, when asked to define their cultural standard, many listed features that included a combination of Afro and Euro features ("either white-skinned or light complexioned, with straight hair and a size 8"; "tall, thin, medium to light or white complexion, long hair (thin or thick)"; "long, straight hair, slender curves, tan-iiike skin tone, thin lips").

When asked who most influenced their opinion about beauty and what was their first memory of beauty, subjects from both universities overwhelmingly mentioned relatives, namely their mothers, aunts and grandmothers. A recent study (Ingrassia, 1995) on body image among Black girls and White girls, revealed that when asked to describe women as they age, Black girls indicated that they get more beautiful, often referring to their mothers. However, White girls reported that their mother may have been beautiful in their youth (Ingrassia, 1995). Perhaps this could indicate the tight knit culture in which relatives influence standards within the community and the family, thus allowing for a variety of standards of beauty that include areas
other than appearance. Perhaps relatives have allowed for diversity within the African American community as opposed to only one standard of Euro-American beauty. The implications here are positive. Barrientos (1995) suggests that because Black youth smoke less than White youth, Black youth could serve as models to society of why it is not good to smoke. This same notion could be applied regarding body image, weight satisfaction and self-esteem among African American women.

Deaux (1993) suggests that individuals should learn to maintain a positive social identity without changing regardless of cultural context. Perhaps this was evident with the present study in that African American women were not affected by cultural context regarding adherence to ideal beauty standards.

Tajfel and Turner (1979) suggest that social creativity occurs when social identity is threatened or is viewed as negative. One aspect related to the present study is the changing of the values that are assigned to the negative attributions of the group, so that comparisons which were negative are now viewed as positive (for example, "Black is Beautiful", where dark skin is now viewed as positive). Perhaps in the present study African American women compared themselves to others within the group (other African American women) instead of the out-group (Caucasian women on a predominantly Caucasian campus). Another aspect discussed by Tajfel and Turner (1979) that is related to the present study is positive distinctiveness for the in-group (African American women) in that they redefine the elements (ideal beauty standards) involved in
the comparative situation. This results in comparing the in-group (African American women) to the out-group (Caucasian women) on a new dimension (beauty standards within one's own culture). Perhaps in the present study, there exist ideal beauty standards within the African American community that differ from Euro-American ideal beauty standards. Subjects from both universities expressed in their open-ended responses that: "Yes, because black women are generally seen as heavier, darker, and fuller than white women"; "Yes, we tend to have lips and the thighs and hips area tend to be much wider and that is expected in our culture"; "Yes, because there are so many versions of beauty within our race. We have every shade of the rainbow"; "Yes, voluptuous figures are admired more"; "Yes, you are not supposed to look like a stick. you are supposed to be voluptuous"; "Yes, because black women are so full, voluptuous and well groomed"; "Yes, thicker thighs big rear ends"; "Yes, physical stature is different, complexion"; "Yes, because African-Americans are voluptuous and rounded and shapely"; "Yes. Large sized women are accepted and in many cases admired". This could explain why the hypotheses were not supported.

The results of the study also show that these issues are of concern but that they defy simple "either or" explanations. The subjects in the study were not mere passive objects who allowed themselves to feel bad about their appearances but were active in their appearances.
Suggestions for Further Research

The questions for future research become: What are the ideal beauty standards for African American women and other groups who may be marginalized by society? Further research needs to address the influence of marginal positions. Is there a protective element within the African American community and other marginal groups that says it is okay to be a larger size? Specifically, do African American women derive self-esteem from other areas besides appearance and if so, what are these areas? Should instruments measuring Black consciousness be used in addition to instruments on body image among African American women?

Regarding the survey, perhaps including other demographic information would be helpful in determining cultural environment from which subjects come. This way, subjects could be grouped in like categories regarding these demographics to see if any similarities exist regarding cultural beauty standards among African Americans.

It was suggested from subjects during data collection to do a study among African American men to see if their standards of beauty for women are the same as African American females. A past study (Neal & Wilson, 1989) revealed that African American men prefer Caucasoid features. More studies would expand this area of research among African American men.

Another aspect of the present study is the length of the survey. Subjects from both universities averaged about forty five minutes to complete the survey.
Perhaps using a short form of each instrument or modifying the open-ended questions would allow the subjects better responses. Many subjects from both universities had no response or indicated "n/a" to the open-ended questions.

Another study comparing responses of African American females and males with Caucasian females and males regarding ideal beauty standards, body image and self-esteem would be of interest as well. This way research in the area of body image and physical appearance would be broadened to include subjects of both sexes.

Research on body image and appearance conducted within the community perhaps would be more realistic than on a college campus. It appeared from the present study that 'normative hair management' was important among African American women. It would be of interest to investigate the importance placed on hair management and nail management within the African American community (dollars spent weekly for salon treatment, purchase of hair and nail products, time invested in hair care and nail treatment) and how this affects positive or negative self-feelings. Perhaps within the African American community importance of hair management is part of their cultural ideal for beauty.

In addition to this, a past and present comparative study would be of interest regarding attention placed on hair care among African American women. This way one could see if there has been an increase among African
American women attending beauty salons and time and attention invested in hair care.

Regarding appearance, a study investigating clothing purchases among African American women would determine what types of clothing are of importance to them. This could include areas regarding color, style lines, patterns, body shaping undergarments and sizes most frequently purchased. In order to fully investigate the areas of the social construction of appearance and body image, research must include persons from other cultures and from other cultural environments that are in America. This way, a broader body of research can exist to further examine these areas and to understand diverse cultural views and behaviors regarding appearance, and body image and how they contribute to one’s self-esteem.
BIBLIOGRAPHY


APPENDIX A

CONSENT FOR PARTICIPATION IN RESEARCH
SUBJECT INFORMATION AND INFORMED CONSENT

Title: Personal Ideas

Principal Investigators: Nancy Ann Rudd, Ph.D.
Sharron J. Lennon, Ph.D.
Bridgette M. Sloan
Textiles and Clothing
(614) 292-8063 or 292-3089

You are being asked to participate in a survey. The purpose of the
survey is to examine attitudes about appearance, and appearance behaviors that
you practice. Your task is to read and respond to the questionnaire.

This study is concerned with group data and not with your individual
responses. Thus your responses will remain confidential. Your name will not
be associated with the data we collect.

After you have read the instructions, please feel free to ask any questions
you may have. If at any time you feel it would be best if you did not finish,
feel free to so inform us. We appreciate your cooperation. This should take
approximately one hour to complete.

In gratitude for your participation in completing the questionnaire, you
will receive two food coupons from a restaurant that you may use to purchase a
food item. You can only receive two food coupons for completing the
questionnaire and returning it to the researchers.

I voluntarily agree to participate in the proposed activity identified and
explained above.

________________________________________  ___________________________
Name (print)                     Signature                     Date

Major ___________________________
APPENDIX B

QUESTIONNAIRE
May 9, 1994

Dear Participant:

Personal appearance is very important to most of us and it may influence how we feel about ourselves, how we interact with others, how we shop, and how we manage our appearances on a daily basis. Cross-cultural research is being conducted by the Ohio State University Department of Textiles and Clothing regarding consumer attitudes and opinions about apparel and appearance products. We are interested in your use of certain products, how you modify your appearance, and how happy you are with your appearance. Your views are very important to us.

The following pages contain statements about how people might think, feel, or behave. Please indicate the extent to which each statement pertains to you personally. Your response will remain confidential. Your name will not be associated with the data we collect.

The questionnaire will take approximately 1 hour to complete. When you have finished, please return it to the researchers. Thank you very much for your participation!

Sincerely,

Nancy Ann Rudd
Nancy A. Rudd, Ph.D.

Sharron Lennon, Ph.D.

Bridgette M. Sloan

Bridgette M. Sloan
Please provide the following general information by checking the appropriate category.

1. Age: ____________  2. Sex: ___Male ___Female
3. Height: ________  4. Weight: ______
5. Level of education.
   a. some high school  b. high school graduate  c. some college
   d. college graduate  e. some graduate school  f. graduate degree
6. I most often wear a size ________ (circle one below).
   a. misses  6  8  10  12  14  16  18
   b. junior  3  5  7  9  11  13  15
   c. petites  2  4  6  8  10  12  14
   d. women's  16  18  20  22  24  26  28
   e. other  ________________ (fill in blank)
7. Ethnic background:
   ___African American  ___African American/Hispanic
   ___African American/Caucasian  ___African American/Asian
   ___African American/Native Amer.  ___African American/Aleut, Eskimo
   ___Other ________________
8. On a scale of 1 to 5 describe your skin color
   1=fair (cream), 3=medium (brown), 5=dark (ebony)
   __ __ __ __ __
9. On a scale of 1 to 5 describe your natural hair texture
   1=straight, 3=curly, 5=kinky
   __ __ __ __ __
10. Indicate present hair texture (circle).
   natural = 1
   permed = 2
   wave nouveau = 3
   pressed = 4
   other = 5 (describe)

11. On a scale of 1 to 5 describe your nose.
   1 = narrow, 3 = medium, 5 = broad.

   1  2  3  4  5

12. On a scale of 1 to 5 describe your lips
   1 = thin, 3 = medium, 5 = full

   1  2  3  4  5

For the following questions use this system: 5 = very frequently, 4 = frequently, 3 = neither frequently nor infrequently, 2 = infrequently, 1 = very infrequently. Indicate the extent to which you do the following.

   ___ 13. wear slenderizing undergarments (e.g., girdle)
   ___ 14. wear apparel with slenderizing style lines or features
   ___ 15. use body moisturizers or lotions
   ___ 16. use fingernail creams, fingernail polish, etc.
   ___ 17. do aerobics
   ___ 18. do weight lifting or training
   ___ 19. wear makeup
   ___ 20. wear false eyelashes
   ___ 21. wear false nails
   ___ 22. wear hair pieces or wigs
   ___ 23. style hair
   ___ 24. wear hair extensions
   ___ 25. cut hair
   ___ 26. perm or straighten hair
   ___ 27. color weave hair
   ___ 28. color hair
   ___ 29. waxing
   ___ 30. go to a hair salon
31. wear lipstick only  32. teeth straightening
33. shave legs, mustache underarms  34. shape or pluck eyebrows
35. bleaching skin  36. tanning

Please indicate the likelihood that you would consider using the following procedures to change the way you look. Use the following system: 5 = very likely, 4 = likely, 3 = neither likely nor unlikely, 2 = unlikely, 1 = very unlikely. In addition, circle any procedures you have actually undergone.

37. facelift  38. breast augmentation
39. liposuction  40. breast reduction
41. lip injection  42. electrolysis
43. lip reduction  44. tummy tuck
45. nose or body piercing  46. removal of moles, blemishes
47. continual dieting  48. ear piercing
49. exercising  50. getting a tatoo
51. fasting  52. getting a nose job
53. permanent lip color  54. permanent makeup (eyeliner, blush)

In each blank, fill in the number that corresponds to your answer. Use the following system: 1 = Disagree strongly, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Agree Strongly.

55. It sounds worse when a woman swears than when a man does.
56. There should be more women leaders in important jobs in public life, such as politics.
57. It is all right for men to tell dirty jokes, but women should not tell them.
58. It is worse to see a drunken woman than a drunken man.
59. If a woman goes out to work her husband should share the housework, such as washing dishes, cleaning, and cooking.

60. It is an insult to a woman to promise to "love, honor, and obey" her husband in the marriage ceremony when he only promises to "love and honor" her.

61. Women should have completely equal opportunities as men in getting jobs and promotions.

62. A woman should be as free as a man to propose marriage.

63. Women should worry less about being equal with men and more about becoming good wives and mothers.

64. Women earning as much as their dates should pay for themselves when going out with them.

65. Women should not be bosses in important jobs in business and industry.

66. A woman should be able to go everywhere a man does, or do everything a man does, such as going to bars alone.

67. Sons in a family should be given more encouragement to go to college than daughters.

68. It is ridiculous for a woman to drive a train or for a man to sew on shirt buttons.

69. In general, the father should have more authority than the mother in bringing up children.

70. The husband should not be favored by law over the wife when property is divided in a divorce.

71. A woman's place is in the home looking after her family, rather than following a career of her own.

72. Women are better off having their own jobs and freedom to do as they please, rather than being treated like a "lady" in the old-fashioned way.
73. Women have less to offer than men in the world of business and industry.

74. There are many jobs that men can do better than women.

75. Women should have as much opportunity to do apprenticeships and learn trade as men.

76. Girls nowadays should be allowed the same freedom as boys, such as being allowed to stay out late.

77. On the whole, I am satisfied with myself.

78. At times I think I am no good at all.

79. I feel that I have a number of good qualities.

80. I am able to do things as well as most other people.

81. I feel I do not have much to be proud of.

82. I certainly feel useless at times.

83. I feel that I'm a person of worth, at least on an equal plane with others.

84. I wish I could have more respect for myself.

85. All in all, I am inclined to feel that I am a failure.

86. I take a positive attitude toward myself.


88. I am careful to buy clothes that will make me look my best.

89. I would pass most physical-fitness tests.

90. It is important that I have superior physical strength.

91. My body is sexually appealing.

92. I am not involved in a regular exercise program.
93. I am in control of my health.
94. I know a lot about things that affect my physical health.
95. I have deliberately developed a healthy life-style.
96. I constantly worry about being or becoming fat.
97. I like my looks just the way they are.
98. I check my appearance in a mirror whenever I can.
99. Before going out, I usually spend a lot of time getting ready.
100. My physical endurance is good.
101. Participating in sports is unimportant to me.
102. I do not actively do things to keep physically fit.
103. My health is a matter of unexpected ups and downs.
104. Good health is one of the most important things in my life.
105. I don’t do anything that I know might threaten my health.
106. I am very conscious of even small changes in my weight.
107. Most people would consider me good-looking.
108. It is important that I always look good.
109. I use very few grooming products.
110. I easily learn physical skills.
111. Being physically fit is not a strong priority in my life.
112. I do things to increase my physical strength.
113. I am seldom physically ill.
114. I take my health for granted.
115. I often read books and magazines that pertain to health.

116. I like the way I look without my clothes.

117. I am self-conscious if my grooming isn’t right.

118. I usually wear whatever is handy without caring how it looks.

119. I do poorly in physical sports or games.

120. I seldom think about my athletic skills.

121. I work to improve my physical stamina.

122. From day to day I never know how my body will feel.

123. If I am sick, I don’t pay much attention to my symptoms.

124. I make no special effort to eat a balanced and nutritious diet.

125. I like the way my clothes fit me.

126. I don’t care what other people think about my appearance.

127. I take special care with my hair grooming.

128. I dislike my physique.

129. I don’t care to improve my abilities in physical activities.

130. I try to be physically active.

131. I often feel vulnerable to sickness.

132. I pay close attention to my body for any signs of illness.

133. If I’m coming down with a cold or flu, I just ignore it and go on as usual.

134. I am physically unattractive.

135. I never think about my appearance.

136. I am always trying to improve my physical appearance.
137. I am very well coordinated.

138. I know a lot about physical fitness.

139. I play a sport regularly throughout the year.

140. I am a physically healthy person.

141. I am very aware of small changes in my physical health.

142. At the first sign of illness, I seek medical advice.

143. I am on a weight-loss diet.

144. I have tried to lose weight by fasting or going on crash diets.

For the remainder of the items use the response scale given with the item, and mark your answer in the blank to the right of the item.

145. I think I am:

1. Very Underweight
2. Somewhat Underweight
3. Normal Weight
4. Somewhat Overweight
5. Very Overweight

146. From looking at me, most people would think I am:

USE SAME RESPONSE SELECTIONS AS # 145

Indicate how satisfied you are with each of the following area of your body. Use the following system: 1 = very dissatisfied, 2 = mostly dissatisfied, 3 = neither satisfied nor dissatisfied, 4 = mostly satisfied, 5 = very satisfied.

147. Face (facial features, complexion)
148. Muscle tone

149. Hair (color, thickness, texture)
150. Weight

151. Lower torso (buttocks, hips, thighs, legs)
152. Height

153. Mid torso (waist, stomach)

154. Overall appearance

155. Upper torso (chest or breasts, shoulders, arms)
Please analyze your actual body type according to two aspects: Shape, and overall distribution of bone/muscle/fatty tissue. Please read through the descriptions below and for each item circle the item which best describes you.

156. **BODY SHAPE** Every body comes packaged differently, but one of these types will come closer to describing you than the others.

   a. **Balanced** Shoulders and hips are the same width; waist is indented.

   b. **Hourglass** Same as balanced, but more exaggerated and voluptuous. Breasts and hips are rounded and prominent; waist seems very small in comparison.

   c. **Pear-shaped** Shoulders, breasts, and rib cage are smallish and narrower than ample hips and thighs.

   d. **Inverted triangle** Shoulders, breasts and rib cage are wider than hips and thighs.

   e. **Tubular** Shoulders, rib cage, waist, and hips are all very similar in width; few curves.

   f. **Petite** Small all over; yet in balanced proportion; short legs.

157. **MORPHOLOGY** Every body has a certain proportion of bone/muscle/fatty tissue.

   a. **Ectomorph** Predominance of bone rather than muscle or fatty tissue; slender, angular, may appear fragile.

   b. **Mesomorph** Good balance of bone, muscle, and fatty tissue. Average, well-proportioned, may appear muscular.

   c. **Endomorph** Predominance of fatty tissue rather than bone or muscle; rounded, voluptuous, may appear sturdy; gains weight easily in tummy, hips, and thighs.

   d. **Combination** Some combination of types in different body areas.
If you do diet, please answer the following (circle the correct response):

158. How often do you diet?
   a. once a month                        b. once every 3 months
   c. once every 6 months                d. once a year
   e. I’m always on a diet               f. I do not diet

159. Why do you diet? (circle the correct response):
   a. to lose a significant amount of weight
   b. to drop a few pounds from problem areas
   c. to maintain an ideal weight
   d. to fit into a certain size
   e. due to pressure from others
   f. does not apply to me

160. When you diet, what is your typical weight loss? (circle one)
   a. 0-10 lbs                            b. 11-20 lbs
   c. 21-30 lbs                           d. over 30 lbs
   e. does not apply to me
161. What are the reasons you **stop** dieting? (circle one)
   a. I have lost all the weight I intended
   b. I have lost enough weight, I’m satisfied
   c. I have stopped losing weight, even though I was trying
   d. I prefer my own food choices
   e. I was tired and cranky while dieting
   f. I did not mean to stop dieting
   g. Other (explain) ____________________________
   h. does not apply to me

162. What are the reasons you **start** a diet?

163. How do most people in America define the ideal standard of beauty for women?

164. How likely are you to attain this standard?
   very     a whole
   little   little  neutral  a lot  lot
   ____     ____     ____     ____     ____

165. Attaining this standard is important to me.
   strongly     strongly
   agree         agree
   neutral        neutral
   disagree      disagree
   ____     ____     ____     ____     ____

166. What effort do you expend to attain this standard?
167. What body parts are top priority to you as you try to attain this standard?

168. Discuss what routine appearance behaviors you practice in relation to these body parts?

169. How frequently or how often?

170. How often do you think about your personal appearance?
   very little a whole lot
   little little neutral a lot
   ___   ___   ___   ___   ___

171. How do you think your physical appearance compares with the cultural standard of beauty?

172. Is there a different standard of ideal beauty held within your ethnic identity? Why? Discuss.

173. Should there be a different standard? Why?

174. How often do you interact with the dominant culture?
   very little a whole lot
   little little neutral a lot
   ___   ___   ___   ___   ___
175. Who most influenced your opinion about standards of beauty? How old were you then?

176. What is your first memory of beauty? Please describe the setting and when it occurred.

177. Frequently read magazines include:

178. I am happy with models in the magazines; they reflect my ethnicity:

<table>
<thead>
<tr>
<th>strongly disagree</th>
<th>disagree</th>
<th>neutral</th>
<th>agree</th>
<th>strongly agree</th>
</tr>
</thead>
</table>
APPENDIX C

OPEN-ENDED RESPONSES
162. What are the reasons you start a diet?

"To feel better about my appearance and to fit comfortably into my clothes".

"I started dieting for health reasons and to build muscle".

N/A

"feel fat"!!

"To try and lose weight in my stomach area. It’s not flat enough".

N/A

"Because you may appear to be overweight"

"my clothes start to fit me tighter than usual"

"To make myself look thinner"

N/A

N/A

"doesn’t apply to me"

"low self-esteem"

"to lose weight; to look better in my clothes"

"to lose weight"

N/A

"If you are unhappy with your body weight".

N/A

"Physical health required/needed it; weight loss"

"to fit clothes; to look better/lose weight"

N/A
162. (Continued)

"I don't diet, but if I did it would be because I was flabby, I guess".

"to fit a certain size and have a more presentable body"

"to lose weight and improve appearance"

"I'm tired of being fat, want to be able to wear what I want to".

"have a large stomach and buttocks"

"I feel that at my height I should be a little lighter in weight".

"N/A - maybe because I think I am overeating and I feel sluggish and full all the time".

N/A

"To lose weight mostly"

"To lose a certain amount of weight".

"Doesn't apply"

N/A

N/A

N/A

"Because I'm not happy myself".

"DNA"

N/A

"to lose weight"

N/A

"Lose weight"

"To lose weight in my thighs and stomach".
162. (Continued)

"I don’t diet"

"To lose at least 40 lbs; to fit in clothes better - feel better about myself; to be physically fit".

"I gained weight"

"Clothes don’t fit the way I want".

N/A

"to lose weight"

"Not applicable"

"to lose weight"

"does not apply to me"

"to keep fit in all the right places; to maintain a strict balance of the right foods"

"don’t diet"

N/A

"To shrink my stomach"

"Don’t diet"

"To lose"

"To lose pounds for appearance sake - for health reasons also"

N/A

"If watching what you eat and making sure you eat healthy foods is a diet, then I’m always on a diet, if not then I’ve never dieted. If so, I started to maintain weight and size".

"to look good for yourself"
162. (Continued)

"Because my hips or stomach are too big".

N/A

"I feel that I have gotten extremely overweight".

"To build muscle mass and lose fat".

"I try not to diet but to gradually change my lifestyle".

"To maintain a preferred weight".

N/A

"To lose weight, feel better"

"Does not apply to me".

Pressure from others; unhappiness with self; special event upcoming

"to lose weight"

"certain clothes no longer fit"

N/A

N/A

"lose weight"

N/A
163. **How do most people in America define the ideal standard of beauty for women?**

"Tall, thin, fair complexion. However, I think that there is a trend towards viewing the African-American woman, with dark skin and full features, as very beautiful".

"blonde hair and blue eyes"

"light, white women"

"thin, muscular, small waist! Clear complexion, nice hair"

"White, slender, blonde hair, etc. For black I guess it would have to be the idea of being thin".

"thin, blonde haired and blue eyed, thin nose, thin lips. The closer to white you look, the prettier you are".

"long flowing hair, thin, lighter skinned"

"nice hair, tall, big butt and chest, small waist"

"The ideal standard is long blonde hair, beauty is also blue eyes and the perfect body. The hourglass shape that you see on a model".

"hourglass shape, long hair, flawless complexion"

"Blonde hair and blue eyes, very thin"

"Decent looking, great personality; someone who appears to take care of themselves, not sloppy, but clean".

"Through what is seen on television and in magazines"

"white, slender, long haired and fair"

"long blonde hair, tall and slender, and as a white female"

"**White**, blonde, blue-eyes, with hourglass figure"

"facial, body appearance - thin and beautiful"

"thin, blonde, blue eyes"
"thin, blonde, tall"

"Most Americans base it on white women...straight hair and fair complexion; slender physique".

"thin, long hair, hourglass figure, tall"

"Thin, prominent facial features, flat stomach, flat butt, long thin legs - white (blonde hair/blue eyes)".

"Most people associate beauty with that of white women. The more you look white, the more beautiful you are".

"Unfortunately - skinny, tone and tall! Oh, and fair skinned complexion".

"tall, thin, big chest, small feet"

"It is defined by the dominant culture, very thin, white or light, keen features and straight hair".

"media images"

"big breasts, long hair, even skin tone, no blemishes, slight muscle tone"

"blonde, long hair, with blue eyes and a narrow nose, also small framed"

"medium (5'8") height, medium tone skin (tan), straight hair, about 130 lb."

"Thin, petite, long legs, small waist, tall"

"White women who are thin, tall, and beautifully made up".

"Long hair, fair complexion, hourglass figure and long nails".

"Perfect hourglass figure, beautiful skin tone, beautiful features"

"Slender, thin"

"Skinny, long hair, big hips, small waist"
163. (Continued)

N/A

"Thin and light-skin"

"Through the media"

"Thin, light complexion, with long hair and curves".

"blonde, blue-eyed, skinny as a twig"

"models"

"34-26-36"

"Tall, thin, long hair, big chest, European facial features"

"Long hair, clean complexion, slender body, and medium height"

"That women should be skinny, and petite".

"Skinny, fair-skinned, long hair"

"An hourglass perfect shape; flat tummy; nice buns"

"Blond hair, blue eyes, tall, thin, large breasts, small waist and hips".

"Blonde, blue-eyed, white, big breast, long legs and stupid"

"Magazine Models" are supposed to set the standards".

"Tall, slender, or thin with long hair, and good physique with smooth skin".

"Thin and tall, most often associate white women for standard of beauty".

"From magazines, television, movies; usually very thin, long hair for African women usually light skin".

"thin yet proportionate (hips and breast)"

"white female, blue-eyes, blonde, tall"
"well built, proportioned"

"Beauty has been defined as long blonde hair, blue eyes, small waist, big breasts, slim legs, that is the defined standard. It’s not necessarily so".

"Tall, slender, small waistline, big breast, blue-eyes or light eyes, blonde hair".

"model image"

"Straight hair, blue or brown eyes, blonde and black hair, voluptuous, Black (3 Miss Americas) or White".

"I think there’s this image of this skinny blonde, blue-eyed woman. However, as society is striving to become fitter and more multicultural, a slimmer more toned female is coming into the picture and any ethnicity can be part of the standard. Also, a confident, sophisticated woman has become part of this standard"."hour glass figure (slender). Long flowing hair, tall, small feet"

"Nice, well proportioned body; pretty face"

"bony, size 8 no matter the age, height, or body build"

"Either white-skinned or light complexioned, with straight hair and a size 8".

"36, 24, 36 body measurements; a Eurocentric

"the Barbie doll look"

"black and beautiful"

"light, bright, damn near white"

"the hourglass shape"

physical appearances

"long, straight hair, slender curves, tan-like skin tone, thin lips".

"medium height (5’7); and weight (125)"
"Medium to thin, long hair, light complexion".

"Height (5'8") and above; weight (thin and voluptuous); attractive facial features.

"Slender, tall, fine or tiny features; beautiful complexion, long straight or flowing hair"

"European (white) model"

"so very thin, tall, white woman in a beauty magazine".

"White female, blond, blue eyes, tall, 110 lbs or less"

"siim, healthy, well-groomed, in good shape"

"Slender, blonde-haired, blue-eyed, white women. They are also very tall".

"white female - medium bust; small hips/legs, straight-soft; hair, medium height"

"White European, Anglo-Saxon blond, tall, blue eyes"

"tall, thin, medium to light or white complexion, long hair (thin or thick)"

"models"

"petite, small built, carries herself well, and beauty"
166. **What effort do you expend to attain this standard?**

"Minimal. However, I’ve developed a personal style of my own based on what makes me happy. If my appearance is in accordance to the stereotypes, it was certainly not by design”.

"none"

"none, I like me"

"I attain a standard for myself, not society! I work out and exercise so I can feel good about me"!

"None. If you want to count lifting and sit-ups".

"straighten my hair"

"0"

"none, because I am happy the way I am"

"very little effort"

"none"

"None. God has created me to be black and beautiful”.

"Stay in shape; take care of my body/clothing (self overall)”.

"No effort"

"does not apply"

"nothing"

"None"

"I don’t"

"N/A, I don’t"

"None - I am black and most americans only think of the perfect white female as being attractive. I live to please myself and those close to me".
"Not much; I (straighten) perm my hair because I like it that way".

"Minimally, because I do try to decrease in weight/size but only to feel comfortable".

"I try to eat less fattening foods"

"perming my hair"

"What? I'm trying to attain this standard".

"dieting, exercising"

" Doesn't apply. My standard of beauty is not the same as the majority".

"dieting, buying clothes, make-up"

"some but not enough or much"

"none"

"I don't think about it too much".

"none"

"Through exercise, eating nutritious food, and not being obsessed with how I look".

"Taking care of my hair and skin and nails and dieting".

"None"

"None"

N/A

"None"

"None whatsoever"

N/A
166. (Continued)

"None"

"don't"

"very little"

"I don't try".

"Don't know"

"Dieting"

"I don't"!

"Keep physically fit (jogging, basketball)"

"I don't try to attain this specific standard - I would like to be a little more fit - not necessarily skinny".

"none"

"I don't put any effort to attain it".

"None, I stay physical fit for my own preference and not because of society".

'I don't expend any effort to meet this standard".

"Do not do!"

"exercise and eating balanced meals"

"I don't"

"enough to keep this in the right place at the right time"

"I expend hardly any effort because I know what I like for myself and that's not it".

"to be slender"

"to have a flat stomach"
"none"

"I'll just be me. Good physical appearance, of a good self image can lead to a better and higher self-esteem, so as long as I have a good self image and confidence about myself, I believe I have attained this (changing) standard".

"I don't try to attain this standard".

"Diet and exercise"

"none"

"None at all".

"exercise, moisturizing creams, clean cut hairstyles, drink plenty of H₂O, take vitamins daily".

"exercise for the body"

"not very much"

"for me personally to keep up my own physical appearance"

"diet, life weights, ride bike, crunches"

"none"

"I'm not training to attain this standard but to feel and look good for myself".

"Possessing an attractive face has always been a priority - though not an obsession".

"none"

"very little"

"dieting"

"exercise, watch what I eat"
166. (Continued)

"I straighten my hair by perming it".

N/A

None!

"I think staying healthy and fit is more important than tall and thin".

"little"

"any possible way"
167. What body parts are top priority to you as you try to attain this standard?

"Weight control, I suppose".

"I am satisfied with my overall body parts as a whole".

"Breast"

"upper thighs, more definition in arms and stomach"

"Stomach. (Even though I am doing this for myself)".

"my hair"

"weight"

"none"

"If I were to try to attain this standard I would try to reduce my hips".

"none"

"None"

"Everything"!

"None"

"does not apply"

"I don’t try"

N/A

N/A

N/A

"My legs are my top priority".

"facial care; hair"

"stomach, waist"
"stomach, thighs, butt"

"hair"

"Not trying to attain this standard, but personally I want my arms to be thicker and my thighs, more toned".

"thighs, stomach, hips"

"would like a smaller waist"

"face, stomach"

"stomach, hips, thighs, buttocks, and arms"

"I intend to continue to be small framed".

"hair and muscle tone"

"thighs"

"stomach, thighs and hips"

"stomach, thighs, and hips"

"to flatten my stomach"

"hips, thigh"

"None"

N/A

"Sexy lips"

"Does not apply"

"legs, stomach"

"None"

"don’t"
167. (Continued)

"arms, buttocks"

"For personal goals I try to stay muscular. I can’t change other things to achieve this standard."

"Complexion, hair"

"Thighs, and stomach"

"Perhaps my thighs"

"Tone my stomach"

"Reduction of my waist, firm up my thighs and firm my breasts."

"none"

"I don’t try"

"I would like to improve my legs and stomach with a little more muscle but I basically want to tone my whole body."

"My priority is to attain my standard for myself."

N/A

"thighs and stomach"

"not applicable"

"stomach, legs"

"the stomach"

"stomach"

"none"

"Not for the standard but just for me, I’d like to have a more defined abdomen as well as arms."

"Hips, thighs, and buttocks, legs, arms"
167. (Continued)

"Stomach, breasts"

"I try to keep the size of waist, hips, and thighs to a minimum".

"This question does not apply".

"face, legs, buttocks"

"the thighs and stomach"

"hips and stomach"

"my legs and thighs"

"abdominals (stomach area)"

"none"

"In changing my lifestyle habits I am most concerned about the stomach and breast".

"The previously alluded to height and weight standards are of extremely minimal concern to me".

"legs"

"neutral"

"stomach, thighs, buttocks…whole body"

"stomach, hips, thighs"

"My legs need to be smaller"

N/A

N/A

"Exercise is important and a healthy diet. My standard is to try to keep a trim tummy".

"waist"
Open-Ended Responses from Anglo University

167. (Continued)

"face, body (arms, legs, buttocks)"
168. Discuss what routine appearance behaviors you practice in relation to these body parts?

"exercise"

"I life weights, but not to attain a certain look as stated in #163".

N/A

"run frequently, nautilus machines, aerobics"

"I try to regularly do sit-ups and lifting"

"getting a perm"

"none"

"none"

N/A

"full aerobic workout"

N/R

"exercise regularly"

"Shower every day, clean, fresh clothes, and delightful person"

N/A

N/A

N/A

"exercising"

"daily face cleansing, I go to the beauty shop every 2 weeks for my hair".

"walking, sit-ups; wear clothes that don’t accentuate those features"

"nothing"
"perms"

"none really"

"weight lifting, biking, stair stepping, sit-ups"

"sit-ups, stepper, biking, walking, low-impact exercises"

"putting on make-up, bathing, dieting"

"wear big shirts, wear girdle sometimes"

"I exercise regularly and watch what I eat".

"straightening my hair, go to aerobics sometimes"

"aerobics, problem exercises, and sporting activities"

"exercise"

"I do sit-ups sometimes"

N/A

N/A

N/A

DNA

N/A

"None"

"None"

"don’t"

"none"

"running, aerobics"
"Trying ways to make my hair grow longer, cleaning my face very often".

"Walking, and sit-ups".

"Don't"

"Wear big shirts to cover stomach, do sit-ups to control stomach"

"Wear a lot of black pants, loose-fitting tops - strong bra to "firm" chest".

N/A

"Exercise, sports, martial arts"

"I've tried to improve eating habits and exercise to achieve a stronger, healthier body".

N/A

"limited floor exercises"

"tummy tucks, sit-ups, leg lifts, aerobics, speed walking"

"Basically I do about 70 stomach crunches and I walk".

"to exercise"

"clean"

"I do sit-ups occasionally, I walk daily (I work out occasionally)".

"do exercises"

"Diet and exercise"

"Don't understand"

N/A

"5 step facial cleaning, thigh and step aerobics"
168. (Continued)

N/A

"I try to hide them with baggy clothes, never tight clothes".

"using leg weights; push ups or squats. Running also"

"I wear large tops to camouflage abdominal area"

"I workout 3 to 4 times a week".

"Hold stomach in; wear loose fitting blouses"

"Consistent skin care, hair grooming, exercising, proper nutrition and sleep habits".

"none"

"neutral"

"go without meals daily"

"foundational garments"

"I walk, use stairmaster, and ride a bike"

N/A

N/A

"eating right, exercise when possible"

"sit-ups"

"washing face with facial soap twice a day, lifting weights"
169. How frequently or how often?

"2-3 times per week"

"1-2 x a week"

N/A

"Everyday"

"Whenever I have the time".

"once every 2½ months"

N/A

"none"

N/A

"When I have time, it's not top priority".

N/R

"7 days a week, 6 hours a day"

"every day"

N/A

N/A

N/A

"usually quite often"

"daily face cleansing, I go to the beauty shop every 2 weeks for my hair".

"at least 1-3 times each week"

"once a month"

"Does not apply to me".
169. (Continued)

"2-3 weekly"

"I do something everything"

"every day"

"wear big shirts often, girdle not very frequently"

"Either daily or 3 times a week".

"maybe once a week for aerobics, every three months for hair"

"3 or 4 times a week"

"three times a week".

"Not very often"

N/A

N/A

N/A

DNA

N/A

N/A

"None"

"don’t"

"not very often"

"2 times a week"

"Daily"

"Weekly"
169. (Continued)

"Not very frequently"

"Almost every day"

N/A

"Three or more times a week if possible"

"daily"

N/A

"a few times every six months"

"very frequently"

"stomach crunches every 2 days, walking everyday at least 2 miles".

"not often, when I feel like it or near warmer seasons".

"every day; a couple times a day"

"I can’t work out frequently".

"3 days a week (approx.)"

"every day"

N/A

"4 to 5 times a week aerobics, cleansing process is every day".

N/A

"all the time"

"3 times a week"

"every day"

"3 to 4 times a week"
169. (Continued)

"often"

"daily"

"sometimes"

"neutral"

"daily"

"every day"

"three times a week"

N/A

N/A

"eating healthy as often as possible"

"every nite"

"daily with face; 3 times a week for lifting weights"
171. How do you think your physical appearance compares with the cultural standard of beauty?

"Good, I suppose".

"I don’t know if people who look similar to me are even compared as a standard".

"mine is fine"

"?"

"It compares about even"

"I have some ethnic features but white ones as well".

"Average"

"I don’t know"

"I think they compare pretty good".

"somewhat, not overweight"

"My appearance is nothing like the standard".

"Fair breasts, fair behind, small waist"

"My physical appearance is based on what makes me happy".

"No"

"I look very good"

"Yes"

"falls short"

"It doesn’t".

"I think my physical appearance fits with the average black female".

"I think I am a very attractive person and am not concerned with the ‘cultural standard’".
171. (Continued)

"within an acceptable range"

"It does not compare, being a Black woman".

"I think my appearance meets the cultural standard of beauty, but I don't try to meet it".

"I am almost opposite of the standard of beauty in our society, but 'I' think I look fine! 'I' must be happy with 'me'!!

"I don't fit my cultural standard at all".

"not the norm"

"it does not"

"not much - body is disproportionate"

"I feel that my physical appearance is very fair among the African-American culture".

"It's ok but I'm not as meticulous as others in making sure I look 'just right'".

"neutral"

"I won't even try to compare myself to cultural standards".

"Not very much".

"I am pretty close, I just need to tone up my stomach"

N/A

N/A

N/A

"Never"

"Very low"
"It's okay"

"doesn't"

"both, same level"

"ok"

"In some ways I meet it, in others I don't"

"Not exactly it".

"I don't"

"Full lips, big butt, thick thighs"

"My physical appearance is in the median of the cultural standard".

"My appearance doesn't line up to the cultural standard because that standard is white and I'm Afro-American".

"Not very well, the standard doesn't fit women of color".

"In the African-American culture, my appearance compares to it a lot".

"My culture has no particular standard for beauty they feel every creature of God is beautiful".

"very well"

"it's almost the exact opposite"

"I don't compare myself regularly with standards set by other people".

"on a scale of 1-10 about a 6"

"My physical appearance takes the cultural standard and magnifies a little, my legs are bigger, my hair not blonde, my eyes not blue but I like me better".

"It compares a lot body wise. I feel I have big hips, so forth".
"Yes"

"I’ve gotten certain reactions from both men and women that let me be aware that it’s possible. I’m slightly above average in my physical appearance".

"I think I’m beautiful and I believe a lot of people do as well".

"Not even close".

"Normal"

"Better"

"Regarding Afrocentric beauty, I feel that my physical appearance favors very well".

"With the American or Eurocentric standard, I don’t fit it. With the Afrocentric culture of beauty, my physical appearance is up to part.".

"not close"

"it’s okay"

"It tells a lot about me and who I am as a person".

"It doesn’t compare at all".

"I may be partialized as being overweight".

"?

"Minimally"

"It compares a lot except for the long hair, which I cut a month ago".

"fine"

"I’m able to compete".

"I still lack. Although I need not be blond and blue eyed, I still need to be 110 lbs".
171. (Continued)

"Yes"

"It’s normal"

non-conformative

"very different"

"I believe tall and thin is not practical, my culture seems to be tall, thin, short, fat; all should be acceptable".

"no"

"African American physical appearance are the best"
172. Is there a different standard of ideal beauty held within your ethnic identity? Why? Discuss.

"Yes".

"Yes. I think that there are/can be a variety of standards in my ethnic group because we come in many varieties".

"No"

"Yes. Because some people think that the Black women who wear their hair natural is not beautiful".

"Yes, because there are so many versions of beauty within our race. We have every shade of the rainbow".

"There are various standards of ideal beauty amongst American-American because there are several skin tones, shapes, and sizes that may be more attractive".

"Yes, because all blacks do not look alike like white women do".

"Yes. We tend to have lips and the thighs and hips area tend to be much wider and that is excepted in our culture".

"Not sure if there is or not, it doesn’t concern me".

"Definitely. I am a Black/African-American woman who is very proud of her looks. I am not sorry, and I am blessed with a rear end. I have beautiful, full lips and a basically muscular tone".

"?

N/R

"Yes, because black women are generally seen as heavier, darker, and fuller than white women".

"No, because I don’t uphold other people vision of beauty. I maintain my beauty goals for me".

"Yes. African Americans have moved away from the Eurocentric idea of beauty only to redefine it by our (African American) standards".
"Yes, we don’t follow European ideals".

"Yes. Every ethnic group should have different standards because we are all different".

"Yes, people think lighter skinned people are prettier".

"Yes. Darker women with natural hair and very ethnic, sharp features are being recognized as beautiful too".

"Yes. The lighter complexion, smaller frame/weight is more accepted and seems to get more attention. Why? Because of historical continuity".

"Yes. Voluptuous figures are admired more".

"Yes, because we view ourselves in a different light. We know that we don’t have to try to look white to be considered beautiful".

"I think so. Because African American males look for thickness as opposed to skin and bones! And the complexion issue varies"!

"Yes, women in my community are shaped differently and it is not like the white community".

"Yes, it is impossible to attain the standard of beauty applied by white people".

"Yes, you are not supposed to look like a stick, you are supposed to be voluptuous".

"Yes, black men like big butts and I have one - like a pretty face - stomach doesn’t matter, I don’t know why".

"Yes, a black female has been known to be better looking if she has long black hair and a narrow nose".

"I think it’s about the same because women want to appeal to men and if they don’t look like what they think men like, they will change".

"Yes. Most guys like big butt and breasts, hips, etc."
172. (Continued)

"Yes, because black women are so full, voluptuous and well groomed"

"Yes, because the ideal beautiful black women is supposed to have big butts and light complexion, long hair".

"No. I think it’s pretty much the same, although it shouldn’t be".

N/A

N/A

N/A

"No"

"Yes. Because African-Americans will never find any validation of their beauty from the dominant culture, therefore, we must establish our own standards".

"Varies"

"Yes, black, natural, curved"

"no"

"Yes. Particularly body shapes, I think African-Americans tend to like a more voluptuous figure".

"No"

"Yes, because it doesn’t matter about your shape, inner beauty is what counts".

"Yes, light or dark shade long or very short hair".

"Not that I can think of at this moment. I believe there is a different standard of black women to white women".

"Yes, ethnic women who have features that make them look not too ethnic but just enough, i.e., light-skin and eyes, "good" hair, slim features, etc".
"Yes. Because black women look different. The standard is full hips and thighs, soft black hair, light skinned, etc."

"Yes, people of this culture find things other than "magazine standards" appealing".

"No"

"Yes, because European culture hasn’t diversified beauty".

"Yes and no, as stated before within African culture in America many feel that thin, with long hair and light skin is ideal beauty".

"It is largely the same although there doesn’t seem to be a depreciation of larger women".

"Yes. Larger buttocks, breast, hips".

"No"

"Yes, because my culture expects a little thickness here and there. Men look for a nice size behind and thicker lips".

"Yes, because I feel my cultural emphasize on inner beauty as well as outer beauty".

"Yes. Because the way my culture is made".

"In relation to how Black men look at Black women and how they look, they usually choose a "light-skin", straight hair woman. When we as women look at other women, we look at the total person - how she carries herself, is she "neat" looking, etc.".

"I don’t think there’s a different standard. People look how they feel they look good".

"Yes and no. Yes, because beauty for black women is not based on the beauty for white women".

"no"

"Yes. More natural beauty, less artificial - more character"
172. (Continued)

"Yes. Rather than write an essay, I'll just say because we are a distinctly different culture with different views on what is attractive. Except for those who buy into the dominant cultures (White) view of beauty".

"Yes, because my ethnic group doesn't just measure beauty with physical appearance, there's mental and spiritual beauty tied in to it".

"Yes, because God created everyone to be different".

"Yes, having a lot of hips and thighs makes you almost model".

N/A

"No"

"No"

"Not sure"

"There is, but not in relation to height and attractive facial features".

"Yes. Inner, because attitude is what makes a person. Outer looks only last for so long.

"Yes, African vs. European - complexion, lips, nose, etc."

"Yes, light skinned people are seen as more attractive".

"Yes. Thin with voluptuous breast and butt, long hair, light skin".

"Yes. African American women are larger. We have different body builds".

"It is but Black women still try to ascribe to the dominant cultures standard of beauty"

"No, it seems to appeal apparently to trends"

"Yes - bigger more voluptuous women with more African features are more accepted".
172. (Continued)

"Yes and no. We've been taught that white, tall, thin is in: I feel that there should be a range of color and sizes and that all are considered beauty".

"somewhat"

"No. Black is beautiful. We are all the same".
173. **Should there be a different standard? Why?**

"Absolutely. We need to ‘deprogram’ ourselves from believing that European beauty is the only beauty".

"Yes. If not a different one a better one that doesn’t only include whites".

"No, Black is beauty"

"No. Because compared to white people, all Black women are beautiful".

"Yes. Apparently, looking white isn’t all that or white women wouldn’t be baking in the sun, getting up infections, etc. to look black".

"No"

"No"

"Yes. Because we are all different people so we should all expect to see different shapes and sizes".

"Our cultural standard should definitely be different. So many non-white females work ridiculously hard to be something that they will never become. We are beautiful, and we must come to realize this truth".

"I believe there shouldn’t be a standard of beauty".

N/R

"Yes, because they are two different cultures".

"A standard for beauty. Why? Beauty is manifest inside of you that inherited glows on the outside of you".

"Yes. We all look different".

"There should be a number of standards".

"Yes, an African American usually is built different and looks different".

"No - the different shades of black is what makes our race so beautiful".
"Yes. Because I don’t believe I can compare my unique features to white women. All people can be beautiful, but we’re not the same and shouldn’t be forced to try to be. I assume this is white America. Remember however, that people of color are the majority. This can be confusing".

"No, because everyone is an individual with their own unique identities".

"Yes, because each ethnic group have different features. It’s dangerous for one group to try to attain features of another group".

"Yes, because everybody is different".

"Yes, because the majority of people don’t fall into that category - nor should we have to"!

"Yes, every culture is different and not every culture is built the same so there should be different standards of every culture".

"Yes, everyone can’t be a size 5 with light/white skin and straight hair".

"Yes, because different ethnic groups look different and should each be proud of how they look".

"Don’t think there should be a standard - physical beauty not most important".

"Yes. I think that as African-American women we all come in different shades of black and that’s beauty to me. We’re all unique".

"Maybe taking into account that everyone can’t and shouldn’t look like everyone else".

"No. Because you should be liked no matter how you look".

"My ethnic background is different from culture I’m use. Yes there needs to because everyone doesn’t fit that standard".

"Yes, because everybody is beautiful in their own way. Not meeting those standards causes low self-esteem".

"Yes. People should look at beauty from within".
173. (Continued)

N/A

N/A

N/A

"No"

"Yes. The standard should be that physical characteristics are not important".

"Yes, makes people think they are not up to par".

"No"

"No"

"Yes, because certain features cannot be changed and shouldn’t be to try to fit impossible standard".

"Yes, it’s what’s on the inside and not the outside".

"Yes, because women play into the role that we are suppose to be skinny".

"Yes, there should be no set standard of beauty".

"Yes, we have different body structures".

"Yes, because we’re all different and we should be proud of our natural features".

"Yes".

"Yes. People are different and so should the standards"

"No"

"Yes. Beauty should incorporate all physical aspects of a person regardless of skin or hair type".

"Yes! Because every African woman is beautiful period!!"
173. (Continued)

"Yes. Historically for African Americans, the larger woman has been revered and respected".

"There shouldn’t be a standard at all".

"I don’t feel there should be"

"Yes, because the standard that is set has ridiculous expectations and that’s why women go through so much to attain this".

"No. Everyone has their way of feeling good about themselves".

"Yes. Everyone should not be the same".

"Yes. We are so varied and different in our "own" culture. Some of us like to have straight hair - some of us like a "curl". Some of us even have gone back to the "fro" and the ‘African clothing’ which is wonderful. I don’t feel that if someone does not choose to dress this way is denying his/her own culture~ Be who you are!

"I don’t think there should be a standard, ‘beauty is in the eye of the beholder,’ but in addition, I feel it is not measured by physical appearance lone, but also by attitude".

"No. Beauty is in the eyes of the beholder".

"No. Everyone is created differently and should be accepted for who they are".

"No. Really should be based on ones characteristics, ideals, etc. (inner beauty). In addition (if necessary) to one’s outer appearance”.

"No and yes, the beauty should be not just, no, it shouldn’t be just physical qualities. Yes, the standard should be whatever each individual considers beautiful”.

"Yes, because its unhealthy to try to get that standard”.

"Yes, there shouldn’t be a standard at all".

N/A
173. (Continued)

"Yes, because everyone should be proud of their own individual attributes".

"No"

"I don’t think there should be a standard because everyone is different and each holds their own beauty".

"Most definitely, because the inherent similarities (e.g., cultural practices and lifestyles) among members of my ethnic group elicit and mandate such differences".

"Yes. Inner, because attitude is what makes a person. Outer looks only last for so long.

"Yes--because there is a very definite difference between African and European characteristics".

"Yes, because each and every one of us has beauty".

"Yes and no. It should not be the same as whites, but then again there should not be one at all".

"Work with what you are and what your body type is"

"Yes, because our bodies were different"

"Yes, African Americans are physically different"

"In the general population - yes - to include more cultures"

"Yes, we all are different"

"No"

"However, it is inescapable".
174. How often do you interact with the dominant culture?

"Who's the dominant culture, and in what way are they dominant? Money, influence, power, athlete ability, and who's the inferior culture? Color, slavery, lack of money, influence"?
175. **Who most influenced your opinion about standards of beauty? How old were you then?**

"I suppose, just like everyone, by the media. I guess I was 14 or 15".

"My mother and other family members. Twelve".

"No, I have my own"

"(dominant culture); my gymnastics teammates"!

"I really do not know. Maybe my peers at school. About 13 or 14".

"doll; little girl"

"Television; young"

"TV, magazines; 12, 13"

"Mom; 12"

"Mother; early"

"At about 6 years of age, I moved to California, the abode of the blonde haired, blue-eyed, suntanned 'beauties'. Caucasian friends and the media were major influences".

"My mom; since I was a child".

N/R

"My mother, from birth"

"Diana Ross - 10"

"My mother, 48"

"Mom - 8"

"I can always remember people telling me I was pretty, so I never tried to look like females in magazines. I looked toward the beauty of women in my family".

"No one - I am not really into 'standards of beauty'".
175. (Continued)

"Probably most emphasis to me came during undergraduate years from my peers".

'My mom, grade school age".

"Girls in my grammar school, mainly the white ones. I was around 12 years old".

'My mother, probably around 9 years old".

"my counselor, 17; my friends, 19; myself, 20"!

"My father, 13"

"My mother, can’t remember how old it was".

"The things people around me said about my appearance".

"Mother, 5 years old"

"Around the age of 16, I thought about how African-Americans are beautiful people because we’re all children of God".

"My friends - I was in junior high about 12 or 13 years old"

"No one"

"My mother. 9 years old"

"My peers, around 12 years old"

"My family, 5 years old"

"Beauty is within"

N/A

N/A

"5 years, my mother"

"My family and teachers; 3 years old"
175. (Continued)

"Mom, young"

"My grandmother, aunt, mother, 9"

"No one"

"My mother, 4 or 5 years old"

"Mother, don’t remember"

"Grandmother, about thirteen"

"My mother, young (7-9)"

"My peers, at age 10"

"Mother - about 4-5 years"

"Before I realized the differences in cultures and races, I was influenced by MTV".

"My mother, she always told me positive things about being beautiful around the age of 2".

"My mother, from the time I was 3-years-old".

"My father; age 6"

"television; youth"

"mom, grandmother; 11"

"My mom and auntie; 12 or 13-years-old"

"My friend’s mom. I was about 8".

"My friends; 15"

"I think I’ve always been ahead of my ‘my time’. I started ‘doing hair’ at age 9. Read any magazine I could get my hands on. Straightened my hair at age 14 with Silky Straight. Always been interested in beauty culture but not obsessed with it".
175. (Continued)

"Can’t really recall".

"Parent as I was growing up from birth on".

"My mother - I was very young - don’t remember"

"My mother"

"No one"

"mother and father; age 4"

"mother and father; 8"

"My mother; about 12"

"family and friends; at the age of 10"

"My mother, around 15 years"

"Jayne Kennedy, Pat Cleveland at age 13.

"My mother because she always said that ‘you can be a beautiful person with a ugly personality and be ugly’".

"My mother, grandmother and other relatives, family friends, and teachers of my ethnicity; at approximately age 5".

"My parents and family, eight-years-old"

"My mother and sisters; a teenager"

"My mother; young child less than 10"

"A friend; at 16-years-old"

"Magazines and television; I was in my teens"

?

"the t.v."
175. (Continued)

"My family accepting me as I am and not someone else's standards".

"tv, magazines; 15"

"Mary Kay cosmetics; 19"
176. **What is your first memory of beauty? Please describe the setting and when it occurred.**

"My fondest and first memory of beauty was when I was young (6 or 7) remembering noticing my mother’s beauty after she had returned from the hairdresser".

"Seeing my mother in her childhood and other stages of her life, such as her wedding (through photos)".

"I don’t know"

"I admired a few of the older gymnasts. I always thought since they were petite, and muscular with longer hair, they were pretty! (I was very young 9, 10)".

"I really can’t remember one".

"Barbie dolls"

"?"

"To long ago"

"My first memory of beauty would be a doll that my sisters had which was white. We were at home playing with the hair".

"Miss America pageants, young age"

"My first memory of beauty was the blonde-haired ‘Cinderella’ character at Disneyland".

"My first memory of beauty was watching my mom as she got dressed to go out for the evening. I would sit on the bed and watch her put on her make-up and clothing".

N/R

"Watched my mother model - age seven"

"A moon shining down on the ocean with stars, and a breezy nite; childhood"
"My mother. I wanted to be exactly like she was, beautiful on the outside as well as beautiful and strong on the inside."

"Watching soap operas"

"I can remember looking at my great grandmother and thinking ‘she is beautiful for her age’. Then as I admired her beauty, I realized she is beautiful for any age."

"I don’t have one."

"Don’t have a significant event."

"Beauty pageant Miss America. Watching the pageants and wanting to be like Miss America."

"I had to be about 5-6 when I would wear clothing on my head as if it was long hair."

"Don’t know."

"My mother - she always said that I was black and ugly, so I thought ‘light was alright’. Fair skinned models and thin!"

"magazines and commercials"

"Cinderella, the first time I heard the song in kindergarten."

"When I realized my mother is beautiful - don’t know exactly when it occurred."

"When I look at the women in my family, we’re different shades of brown. I looked through a family photo album."

"I interact with white people mostly so people I saw as beautiful were white; my mother is very pretty but she has naturally straight hair - she is black."

"When I was 5 years old. I was watching a Barbie commercial."
"When I was in junior high school there was one girl that everyone thought was so beautiful. Ever since then I always thought that in order to be beautiful you had to look like her".

"When my mom dressed me for church or Easter Sunday".

"When I was younger and had seen my mother"

N/A

N/A

"Looking at myself in the mirror"

"At school at age 4. We had an exercise in what was beautiful. The Harambee Uhuru School".

"Mom, at home".

"My grandmother, she was sitting watching t.v. and I was watching her. 1980's"

"I don’t know"

"My mother"

"My mother getting dressed to go out, soap opera stars"

"Don’t remember exactly, probably in elementary school with students in my class".

"My aunt, when she died looked like she was in peace".

"Looking at my mother, I always believed she was beautiful".

"A wedding--I remember people were saying how pretty the bride looked".

"When I first saw Beverly Johnson in one of my mom’s magazines several years ago - I wanted to look like her".

"When I put a slip on my head and pretended I was a Barbie Doll".
"My mother. Always".

"I can’t remember but I guess it would be on t.v. because when I was little we watched it a lot and you would always see some model trying to sell a product".

"I remember I was 3 and I kept putting sweaters on my head thinking I could have "long blonde hair" my mother said, ‘You have beautiful hair, if you keep doing that I’m going to cut some of your own hair’ she caught me with the sweater on and did cut my hair, it was then that I began to see that God had given me pretty hair as well, because I began appreciating my own hair and texture".

"In my parents’ bedroom, watching her dress to go out dancing, about 18 years ago".

"Barbie doll"

"a picture of myself at 6 months"

"Seeing my mom dressing up for church on Sunday mornings and before she went to work. As beautiful as she is, I always wanted to be her for what she was inside".

"When people said I have a nice smile or when I was in high school people just tend to notice me for me".

"My hair. In high school with my friends. Very happy".

"When in the 6th grade and a boy told me he liked me because I was pretty and I really wasn’t sure but I knew this was something I should check out - this ‘pretty’ stuff".

"Can’t really recall".

"Teenager"

"First"

"I don’t have one"

"Don’t know"
176. (Continued)

"Dark skin. When I looked into the mirror"

"dark skin"

"In the 6th grade when the kids teased me about my hair being nappy".

"Going shopping for school clothes and getting to pick out them myself".

Taking senior photos in H.S.

Fashion shows, style shows (1979)

"Don’t recall"

"A family picture of my grandmother when she was in her mid-forties; she looked more beautiful than normal - like a queen".

Ebony Fashion Fair, Glamorous

"When I first wore makeup to school. I was in my room getting ready for my first day of high school".

"Not sure!"

"First grade, I the only African American in class and I had short hair and was chubbie".

"I can’t remember"

?

"my mom"

"Sixty grade, when I was allowed to wear my hair down for a day. I felt so beautiful".

"none"

"My mother; when I was a young child"
177. Frequently read magazines include:

"Jet, Ebony"

Essence, Ebony, Jet

Beauty, Hair

Essence, Elle

Jet, Ebony

Ebony, Essence

Essence, Ebony, EM"

Source, Jet

Essence, Jet

"none"

Essence, Seventeen, Black Elegance

Ebony, Elle, Essence, Black Elegance (BÈ), Vogue

Ebony, Jet, Essence

Swimming World, Vogue and Harper Bazaar

Essence

Jet/Ebony

Ebony, Jet

Essence, Glamour, Upscale, Self, Mademoiselle

Ebony, Sports Illustrated

Sports Illustrated, Time, Ebony, Essence

Essence, Jet
177. (Continued)

Essence, Jet

Parents

Only Ebony, Essence and YSB

Ebony, Sophisticates, Black Hair, Health, Essence, Seventeen, Sassy, Elle, Cosmopolitan"

Ebony, Jet, Better Homes & Gardens, Psychology Today, Newsweek, Women’s World

N/A

Jet, Ebony

Ebony, Jet, Essence, Black Hair, and just about any other black magazines.

N/A

Sports

Mademoiselle, Essence, Ebony, Cosmopolitan, Jet, and Glamour

Ebony and Jet

Jet, Ebony, Essence

Ebony, Jet

N/A

N/A

Ebony

Ebony, Black Issues in Higher Education

"Varies"

Jet, Ebony, Essence
177. (Continued)

"None"
N/A
Essence, Ebony
Ebony
"None"
YSB, Essence, Jet, Vibe, Ebony
Vogue, Ebony, Essence, Black Elegance
Vogue, Cosmopolitan, Essence, Allure, Mademoiselle, Sophisticate's, Black Hair, Glamour
Vogue, Brides Magazine
Essence, Ebony
Essence, Jet, YBS
Emerge and Ebony
Essence, Upscale and Emerge
Essence
"no"
Women's World, Essence
Vogue, Ebony, Essence, Jet
Essence, Ebony, Elle, Cosmopolitan, Jet, YSB
Good Housekeeping, self help magazines
177. (Continued)

Essence and Ebony

Ebony, Essence, Jet, Shape and Self

"I don’t read any magazines in particular or buy them but the ones I come across are Essence, Ebony, Vogue, Cosmopolitan".

Cosmo

Ebony

"When I looked in mirror". Ebony

Ebony, Jet, Glamour

Sports products and attire.

Woman’s Day, Christian Woman, and Weight Watchers

Shape, Essence

"Academic studies do not allow time for such leisure."

N/A

Jet, Ebony

Vogue, Elle, Good Housekeeping, Vanity Fair

Ebony, Essence, Emerge

Consumer Report

Essence, Ebony, Jet

N/A

Glamour, Ebony, Essence,

Essence, Ebony, all sorts from country magazines to Good Housekeeping

Jet, Essence, Vogue
178. I am happy with models in the magazines; they reflect my ethnicity:

"The only models that reflect my ethnicity are the few Black models that are shown. Except in the magazines mentioned above".

"Most models featured in mainstream magazines are pencil thin, blonde with long hair and have very thin lips. I am an African-American woman whose design and build is not one of a flat ironing board. We are not built to be extremely thin. Most of us have beautiful, muscular builds. We have healthy, muscular thighs and developed buttocks. These are lovely features that should be glorified".

"They are getting paid to be sluts, because of their bone structure and long flowing hair. Their culture rules the presses and the media, the air waves. The other ethnicity are a threat to them because their culture would easily disseminate in mulattoes. And there would not be a pure race of whites if this happens. That's why they are scared to hired other groups of people".

"Only Ebony"

"Strongly disagree"

"Strongly disagree"

"Strongly disagree!!"

"not concerned, especially with ethnicity (any more)"

"They are very artificial to me".

Note:

"I really feel this survey was very biased against the woman who is happy with her appearance. I never felt like I had a chance to be 'proud' of how I look. This survey seemed to try to exploit one's 'faults' or outer appearance flaws. Not all women are trying to change or alter themselves; there is something very beautiful about the Afrocentric qualities we have (the shape of our body and the color of our skin or the texture of our hair). Can we just be proud of that?"

"I feel this survey has racist overtones"!
162. What are the reasons you start a diet?

"lose weight"
N/A
N/A
"to lose weight"
N/A
"Because I need to lose weight to be healthy(ier)"
"to tone and lose fat in certain areas"
N/A
"stomach too big, want to fit into a smaller size"
N/A
"do not apply to me"
"to lose a few pounds"
"Become dissatisfied with physical appearance and want particular outfit to fit".
"to lose weight in the stomach and thighs"
"i get depressed when I shop and I can’t fit any of the clothes I like. I also like to diet when I see nicely built people, which is often"
"to lose weight"
"to fit in a smaller size"
"to lose weight"
"for a special event or outing"
"to lose weight in stomach and thighs"
162. (Continued)

"to lose weight"

"to look smaller for special events"

"I do not diet".

"does not apply"

"I'm not comfortable"

"to lose a few pounds"

"Gain a lot of weight while I was..."

"To lose unwanted pounds. I like the look of a slim figure but am unable to get it without dieting at this point. Even when I do lose the weight it's difficult to maintain my ideal weight".

"Health reasons are the (should be) the only reason".

"lost weight"

"to lose weight for a special occasion"

"health reasons"

"to lose some weight"

"don't diet"

"to lose weight - tone up stomach muscles"

"to fit smaller size, lose stomach"

"to lose weight"

N/A

"Because I'm fat".

N/A, "unhappy with appearance"

N/A
162. (Continued)

N/A

N/A

"because of me, gut"

"to remain healthy"

"to lose weight and tone and shape up my body so that I will look and feel better about myself".

N/A

"to lose weight"

"lose weight"

"to lose unwanted pounds"

"because my clothes become to tight"

N/A

"feel fat in certain areas"

"Because you may feel that you have become overweight".

"stomach lost"

"to maintain my desired weight"

"I don’t diet".

"to lose weight and fit a certain outfit"

"For health reasons"

"to feel and look better"

"no reply"

N/A
162. (Continued)

"to keep body balanced and look good"

"gain too much weight"

"I was a little overweight"

"to lose weight"

N/A

"to lose weight"

"to look smaller"

"I just had a baby"

"to lose weight; to feel better; to stay healthy"

"When I feel that I have gotten too fat".

N/A

N/A

N/A

"To fit back into my clothes".
163. How do most people in America define the ideal standard of beauty for women?

"Barbie"

"nicely built nicely groomed"

"long hair, hourglass shape, very beautiful"

"5-9, slender, big butt and pretty eyes"

"Nice body, pretty hair"

"white woman, 5’ 9” and less than 130 lb. (models magazines)"

"by models, inc."

"Most people say beauty is light skin woman with light brown eyes with all of the curves in the right places, muscles or slender build and long hair or a fancy hairstyle".

"hourglass shape, long hair, light-skinned"

"I don’t know, depends on what race, sex, age, occupation (person you ask)"

"white, long hair, big blue yes, ha"

"personality, looks"

"tall, slender, white"

"from models and magazines"

"The ideal standard of beauty is her inner qualities, which she possess. Which in return doesn’t matter with body size".

"model type with long hair, slim body"

"your outward appearance"

"small and long hair, e.g., a petite black/white (mixed) female"

"Most people believe that women should be tall and very thin".
"white, thin women with long hair"

"skinny/medium; brown or light skin; nice hairstyle; nice clothes"

"skin and bones"

"Images they see on tv, one we subsequently as African Americans try to imitate their idea of beauty. We measure the white women as the epitome of beauty and then act on it".

"thin"

"Different to different people"

"Thin, flat stomach, full breast, average behind (buttock)".

"skinny"

"Slim is in. Wherever you look television, radio, etc. people have (including myself I think) subjected themselves to the ideal that slim establishes the standard of beauty".

"slim, long hair, white (tan)"

"skinny"

"tall, thin, white (with a tan), blonde"

"thin"

"long hair, light skin"

"light skinned and beautiful"

"They define the idea standard of beauty relative to white women e.g., slender noses and lips".

"blonde, big breasts, small waist, white"

"by the media"

"thin"
163.  (Continued)

"I don’t know, I only worry about myself".

"Light skinned, big butt, with a perfect waist".

"Not sure. In my sphere of influence, I get enough attention…"

"light complexion, long straight hair, very thin"

"television model"

"media"

"skinny, tall, European features"

"They go by the way a person looks. I believe a beautiful person is what’s on the inside".

"tall, slender, beautiful skin, and a good personality"

By appearance. What they look like on the outside. People mostly don’t pay attention to the most important beauty of all and that is on the inside".

"slender, long hair, light skinned or white"

"natural"

"slender, with large breasts, large butt, Black women; slender with large breasts, slim hips, Caucasian"

"white and European and thin"

"By looking at magazines of small women".

"tall, white, blonde, blue eyes"

"blonde long hair, blue eyes, small weight"

"slim/dark/behind"

"Thin. If black a woman is considered generally beautiful or more attractive if she fits the light skin, long hair stereotype".
163. (Continued)

"very skinny, tall, flat chest, no butt, long hair"

"Caucasian woman"

"long hair, light complexion, small waistline"

"It’s not how a person looks that makes them beautiful it’s the person itself".

"pencil thin"

"Television and magazine models".

"A nice shaped woman neither fat or skinny and nice looking, nothing out of the ordinary".

"light complexion, long, fine/curlly hair and slim hourglass figure"

"Unfortunately, the majority of America’s ideal standard of beauty are of a light skinned, long hair, ‘good hair’ women or men if they are black. Anybody resembling a ‘white person’".

"long hair and fair skin, very slim"

"white women"

"long hair, fair skin and hourglass shape"

"people think every woman should be a size 10 and below"

"pretty face and beautiful body"

"skinny"

"skinny, hourglass, tall, long hair"

"small, pretty, and nice figure"

"long legs, long hair, flat chest, small butt"

"black, legs, hair"
163. (Continued)

"thin, shapely, well dressed"

"A slim woman with curves in the right places".

"svelte or skinny"

"blonde hair, blue eyes, 36-24-36"

"The truth - blonde hair, blue eyes, 36-24-36. Bad to say but true"!

"probably blonde hair, blue eyed, white girl"
166. What effort do you expend to attain this standard?

"exercise"

"lose weight"

N/A

"none"

"everything"

"dieting every now and then!"

"it comes and goes"

"None. Either you like me how I am or you don’t".

"none"

"beauty doesn’t have a standard"

"none, I’m black"

"dress nice (overall appearance); treat people the way I would like to be treated"

"diet periodically"

"doing crash diets"

"I am a very sensitive, caring individual. Actually, most Cancers are. I treat all people with the same respect as I would like in return".

"try to stick to diets"

"to try to maintain a certain weight"

"none"

"None at all, I am very tall but choose not to be very thin".

"I do want to be thin (not white)".
"I go to the extreme".

"I do not want to be skinny".
"No effort at all, I love my blackness, my African roots and my Trinidad birthplace. Black women do not have to imitate, we originate".

"I don’t"

"strong effort"

"diet and exercise"

"dieting"

"little at this point"

"none"

N/A

"none"

"exercise"

"I don’t know"

"none"

"I don’t expend any effort I am beautiful the way that I am".

"none"

"diet, exercise"

"I worry about myself".

"nothing"

"none"

"none"
166. (Continued)

"maintain good health"

"I don’t"

"I communicate with people I don’t know and I try to keep up with my skin, hair, nails".

"I will go to the limit sometimes, dealing with inner beauty".

"I can not reach these standards. (I am a black woman, slender, brown hair and brown eyes)".

"very"

"Keeping my weight down, exercising but not dieting".

"None, because that is not the standard of my preference".

"If I attained it, I would be modeling".

"None!"

"none, except weight"

"diets/minimal exercise"

"dieting"

"not at all"

"take care of myself"

"Knowing that it’s the best thing for me".

"none"

"Generally taking care of my body".

"Be strong"

"none"
"I don’t try to attain this beauty in my eyes my standard of beauty is a African (black) woman or man with kinky, short hair".

"none"

"no"

"don’t"

"not much effort"

"try to keep in shape"

"to look good"

"?"

"none"

"none"

"watch what I eat"

"a lot of time"

"exercise and lose weight"

"none"

N/A

N/A

"none"
167. **What body parts are top priority to you as you try to attain this standard?**

"stomach"

"stomach"

"shape of body"

"butt, hips, stomach"

"breast, stomach"

"stomach and thighs"

"stomach and thighs"

"legs and stomach"

N/A

"none"

"None, I'm Black my body looks better than any white woman's"

"hips, hair, stomach"

"hips/stomach"

"thighs and stomach"

"Since the most beautiful person in the world can be voluptuous. The real top priority will be the best person you can be, if weight becomes an issue then handle it accordingly".

"stomach and chest"

"my legs"

"breast, stomach"

"waist, hip and thighs"

"stomach/thighs"
167. (Continued)

"waist, thighs, buttocks"

"my stomach"

"None. I appreciate all my African features".

"waist"

"stomach and thighs"

"breast, belly"

"stomach, thighs, face"

"none"

N/A

N/A

"stomach, arms, thighs, and hips"

"legs"

"legs"

"maybe my waistline"

"thighs, face"

"stomach, arms"

"Keeping myself together as a whole is most important".

"nothing"

"all"

"middle"

N/A
"My face is very important to me".

"my face, hands, and feet"

"my stomach, hips, and legs"

"I would like to become more athletic, to tone up my muscles".

"stomach"

"My behind, but even that isn’t a big problem or priority".

"hips, thighs, stomach and buttocks"

"my waist, thighs, and breasts"

"none"

"thighs"

"legs"

"hips, thighs, breasts"

"stomach, thighs"

N/A

"waist needs to be smaller"

"All over"

"none"

"hair, skin"

"stomach, legs, butt"

N/A

"none"
167. (Continued)

"none"

"no"

"waist"

"stomach, hips and arms"

"stomach"

"my stomach"

"breast and butt"

"none"

N/A

"my legs, stomach"

"stomach, hips, thighs, buttocks"

"thighs, hips, and butt"

N/A

N/A

N/A

"none"
168. Discuss what routine appearance behaviors you practice in relation to these body parts?

"sit-ups but not enough"

"exercise"

"workout"

"lots of workout"

N/A

N/A

"lifting weights, working out, and playing sports"

N/A

"none"

"Hey, when you got it you got it. Looking is a state of mind, and how you carry yourself".

"hair appointments every 2 to 3 weeks. Exercise every once in a while".

"missing meals, doing exercise"

"As far as weight - sit-ups, aerobics - sometimes, walking. Facials, eyebrow arching, etc.".

"some exercise, less eating a lot of junk"

N/A

"normal hygiene and hair dressings"

"I have no routine"

"try to do sit-ups"

"step aerobics exercise, walking occasionally"
"To alter appearance, I may wear a girdle."

N/A

"lotion, sit-ups"

"sit-ups, leg lifts"

"sit-ups"

"Cover them! Cover them!"

"none"

N/A

"none"

"exercise"

"jogging"

"nothing"

N/A

"sit-ups"

"walking/exercising"

"exercise"

"I keep up with myself all the time."

"nothing"

"an everyday grooming process"

"weight training"

"bathe, moisturize, put on make-up"
"I wash my face at least three times a day".

"groom, wash, scrub"

"None yet".

N/A

"nothing"

"none"

"none"

"none"

"none"

"exercise, eating less"

"none"

"sit-ups, crunches, jogging"

"walking"

"none"

"Daily hair care; perming; regular visits to beautician, daily facial cleansing; moisturizing".

"walking, other exercise"

N/A

"none"

N/A

"no"

"diet, exercise"
168. (Continued)

"I do some walking, stomach crunches routines"

"sit-ups, crunches"

"I do sit-ups"

N/A

"none"

N/A

"Men like girls with legs"

"exercise, type of clothes purchased"

"none"

N/A

N/A

"none"
169. How frequently or how often?

"every now and then"
"medium workout"
"every other day"
N/A
N/A
"daily"
N/A
"none"
"do not apply to me"
"few times a month"
"3 times out of the week"
"some often and some not as often"
"once a month"
N/A
"daily or 2 times a day"
"twice a day"
"every now and then"
"on special occasions"
N/A
"everyday"
"3 to 5 times per week"
169. (Continued)

"daily"

"often"

N/A

N/A

"much as possible"

"once every two days"

"not at all"

N/A

"twice a month"

"on occasion when school doesn’t conflict"

"once a week"

"all the time"

"None of the above".

"everyday"

"2 weeks"

"I bathe and moisturize every day, I make-up most of the time but not all the time".

"at least 3 times per day"

"everyday and every other day"

"I took aerobics one quarter (2 mos.)".

N/A

"not at all
169. (Continued)

N/A

"4 times a month"

"not often"

"weekly, all the time"
N/A

"one every other day"

"everyday"

"none"

"As often as possible".

"all the time"
N/A

"never"

N/A

"no"

"often"

"regularly"

"try to every night"

"a little bit"
N/A

N/A

"all the time"

"everyday"
169. (Continued)

N/A

N/A

N/A
171. How do you think your physical appearance compares with the cultural standard of beauty?

"average"

"a little"

"normal"

"does not compare"

"physical appearance is good to me"

"I'm on equal ground"

"neutral, not too fat, not too skinny"

"It is absolutely wonderful".

"overweight"

"I don’t really care, it’s how I feel about the way I look".

"I think it is proportioned. I’m not too fat and I’m not too slim".

"well"

"It does not compare, there are areas I need to work on".

"Personally, with regards to my cultural standard which is Afrocentric, my physical appearance, I do what I feel most comfortable. Which isn’t as natural as the culture might suggest".

"Nice looking but could lose some weight".

"no"

"normal"

"I feel that is a little below the norm and standard".

"I’m average"

"It is o.k."
"a little overweight"

"I really don’t think about it, because I don’t measure my beauty with theirs".

"I’m not skin and bones"

"high"

"somewhere in the middle"

"no"

"Yes, with the exception of weight".

"By being African American I won’t reach it to the majority".

N/A

"My physical appearance does not compare to the physical appearance of the ‘American standard’".

"alright"

"I don’t"

"all right"

"I believe that I am beautiful. My beauty may not meet cultural standards but it meets mine".

"average"

"I’m satisfied"

"don’t know"

N/A

"Terrible"

"on a scale of 1-10 (8)"
171. (Continued)

"much"

"alright"

N/A

"I'm small (thin) but believe to be about average. I could pick up weight".

"It doesn't compare".

"a lot"

"Not everyone would call me beautiful but most wouldn't call me ugly either".

"poor"

"If I were taller then I would like them (those in magazines)".

"no"

"very little"

"off"

"In western standards I couldn't really say. As an African-American, I would say others see me as an attractive woman".

"negative"

"not at all"

"It is a fairly equal measure"

"good"

"Black standard, very good"

"I think it reflects my cultural standards of beauty in most ways".

"nicely"
171. (Continued)

"For cultural standards, low; my standards above average".

"According to the cultural standard of beauty".

"My appearance is nowhere near the cultural standard of beauty".

"no"

"Physical appearance is important to me".

"My physical appearance is within the borders of cultural standard of beauty".

"I think it comes pretty close to it".

"it fits right in"

"they don’t"

"I don’t care".

"not well"

"Black"

"above-average"

"I don’t really care too much about it as long as I feel good about myself".

"Black, medium skin, average in looks but unique in my own way".

"Black, light-skinned, very average, but God made me unique".

"Doesn’t, unless you have an Afrocentric beauty standard to compare with".
172. Is there a different standard of ideal beauty held within your ethnic identity? Why? Discuss.

"no"
"no"
"no"
"Yes. Most African-American like big butts".

N/A
"Yes. Thicker thighs big rear ends. Black men like meat"!
"Yes, thighs, buttocks and breast"
"Yes. People think that if you are dark skinned you are ugly but it's not true".
"no"
"There may be but I could care less".
"Yes, the dark the berry the sweeter the juice; do you like fruit that is not ripe".
"Yes. African Americans, some not all, are into the expensive clothes. Getting their hair and nails done, etc.".
"Yes, physical stature is different, complexion"
"Yes, from what I see in magazines and t.v."
"Yes. My ethnic standard would like most women to be plain, let their inner beauty bloom. Stay away from artificialics, because beauty is in the eye of the beholder".

N/A
N/A
"none"
172.  (Continued)

"No, not particular, except within my racial group; ideal beauty is often the one who assimilates the dominant racial group".

"Yes. To having a thick but not fat body. Men want to hold on to something".

"No/yes. Beauty is also what is inside your heart. One may be extremely pretty on the outside but may not know how to treat anyone".

"Yes, I believe black women have more ‘meat’ on our bones. We are voluptuous".

"Well, a lot of Black people feel if you’re light with long hair you’re beautiful, but that’s an ignorant stigma".

"no"

"Yes. White people like different things than blacks"

"Yes, I think so. Black women are expected to be top heavy and heavier on the bottom".

"Yes, men want them to be closer to other ethnic groups".

"I believe so. I don’t however know or understand why".

"Yes. African Americans define beauty in a different way".

N/A

"Yes. It is impossible, I think, that a black man can use the ‘American standard’ for a basis for beauty".

"Yes, because blacks are beautiful".

"no"

"no"

"no"

"No. I believe that the standards are basically the same with some momentary deviation".
172. (Continued)

"Yes, because of ignorance of racism. Because of my hair texture. I was considered different. Even though both of my parents are African American".

"no"

"no"

"No. I really could not explain".

"Yes. Beauty in my eyes is natural. No make-up, no perm".

"Everyone is trying to be better than every one else".

"Yes, culture"

"Yes"

"I don’t think there is difference, but I believe each person has to take care of themselves properly that fits them (make-up should be different)"

"Yes. Because we are different physically".

"no"

"Yes, black tend, in my experience, to tend towards healthier women (voluptuous), white prefer slender women".

"Yes, because African-Americans are voluptuous and rounded and shapely".

"Only my ideal. Which is a person is more beautiful if they’re beautiful in the inside".

"Yes, the lighter you are the better you look".

"Yes, dark skin and broad lips are attractive to me".

"Thin. If black a woman is considered generally beautiful or more attractive if she fits the light skin, long hair stereotype".
172. (Continued)

"Yes, black women are supposed to have big butts, chest, flat tummy".

"Yes, because we don’t try to look white".

"Yes, people have many different complexions and tints to their skin".

"no"

"Yes, Whites want to be pencil thin; Blacks hip, legs, buttock"

"No".

"Yes, I think so. Because Whites usually see skinny and tall as an ideal beauty as with Blacks see middle size as ideal beauty".

"Yes, because my ethnic identity is considered beautiful among my ethnic peers".

"Yes, as a black person I think we have been taught for years that we are not beautiful people, so we tend to think that people who are opposite of us are beautiful".

"Yes, light skin and long hair and being thin".

"no"

"Yes".

"Yes, black beauty! Beautiful brown skin, lips, and body parts".

"No".

"?"

"Yes, because black women make a special effort to look good".

"none"

"Yes. Large sized women are accepted and in many cases admired".

"Yes, because people are raised different"
172. (Continued)

"Yes. African-Americans are known for healthy buttocks, and thighs".

"Big women with voluptuous curves"

"Everyone should be treated equally no matter how light or dark the color of your skin is".

"Yes. We look different and more beautiful and colorful. Have very nice figures".
173. Should there be a different standard? Why?

"no"

"yes"

"No. everyone has their own identity and beauty within".

"Yes, because everyone is not created equal".

N/A

"No"

"No, because everybody is different"

"There should be no standards because beauty comes from within regardless of shape, size, or color of your skin".

"Yes. People should be happy with the body God has given them".

"There shouldn’t be a standard at all".

"No"

"No. To each his own".

"No. Standards need to be eliminated; beauty should be internal".

"No, because everybody is different".

"No. Because regardless, to each his own".

N/A

"No, I don’t think it is important".

"No, because there should be no standard, everyone is an individual person".

"No, there shouldn’t, beauty should be in the eye of beholder".

"No"
173. (Continued)

"No/yes, everyone thinks differently".

"No, we are born ‘bigger’".

"Of course, we as African Americans all look different and all of our beauty should be appreciated".

"no"

"no"

"No - maybe it should meet somewhere in the middle".

"Yes, each person differs"

"Yes".

"There shouldn’t be any standard".

N/A

"Yes. It is impossible, I think, that a black man can use the ‘American standard’ for a basis for beauty".

"No, because beauty if only skin deep".

"Everyone should be treated the same".

"no"

"No. We are all basically the same. There is only more or less melanin in our skin".

"Yes. Because all women are beautiful".

"no"

"no"

"Yes, everyone should love everyone for what they are".

"No. Why would you not want to be your natural self".
173. (Continued)

"Maybe, Black people lock nothing like white people".

"Yes".

"Yes, because are different".

"No, a black woman may have the skin type of a white woman and they both should take care of themselves the same".

"Yes. Because the standards do not apply to all ethnicities".

"no"

"I don’t think there should be a standard because most people don’t fulfill those standards anyway. Accept people for what and who they are".

"Yes. Everyone should not be judged by one particular standard".

"No".

"Yes, color shouldn’t matter".

"No, what one person might think is beauty, another might think is ugly".

"no"

"Yes. Blacks/Whites minorities are not alike. Beauty is in the eye of who beholds it".

"Yes, because black can’t help but be shaped this way 95% of the time".

"none"

"Yes, beauty should also compare to how you carry yourself".

"no"

"No. Your own preference".
"No".

"Yes, because all are beauty in someone eyes".

"There should be no standard, because it makes a lot of people feel ugly, and not appreciated or accepted".

"No, because all cultures of people are beautiful and it should not matter what one group of people think of who is beautiful and who is not beautiful".

"Yes".

"no"

"Yes".

"Yes, because every individual is different".

"Yes".

"?"

"I don’t know".

"according to ones choice"

"no"

"no"

"Yes, the make up of different groups are different".

"I don’t think there should be a standard, people are brought up differently".

"Beauty is beauty, black or white, dark or light".

"Certainly. Beauty is in the eye of beholder, Black people should see and appreciate their own beauty".
175. Who most influenced your opinion about standards of beauty? How old were you then?

"about 15"

"my mother; 10"

"mother, 10"

"My aunt; about 5 years old"

"My mother, when I was young"

"magazines and models, 13 years"

"models"

"Myself, 14 years old"

"parents and peers; 11"

"nature, don’t remember"

"beauty is held within the body and soul not the external"

"My aunt, I was around eight or ten, and also my mother".

"uncertain"

"Charlie’s Angels/Wonder Woman, 10"

"Everyday people, parents, friends, etc. from teen years until present".

"10, my mother"

"My mother, I was 16"

"mother, 11 or 12"

"my grandmother, 8"

"teen magazines, 12-13"

"televison, about 14"
175. (Continued)

"mother, 10 years old"

"My mother, African culture, European culture, even now - all ages".

"I influenced myself about standards of beauty at age 14".

"My mother, 5 years"

"I don’t remember"

"16, peers"

"My mother. I was a child my mother was a model. I looked at many magazines and saw a lot of my mothers friends who were very pretty to me".

"family members; young child"

N/A

"me, 22"

"mother"

"I can’t answer that".

"no one"

"My mother. I was 6 years old".

"Peers, family, other blacks"

"teachers, mentors, 13 years old"

"no one"

"all my life, myself"

"19"

"mom"
175. (Continued)

"a friend, 18"

"magazines, age 9"

"media"
"As a child my mom influenced me".

"My mother, ever since I was young child".

"My mother. I was about in my early teens".

"Can't remember".

"no one"

"I never thought much about being pretty or otherwise I was in high school and boys started to say I was pretty. So I figured I was pretty".

"my sister, 7 years old"

"magazines, 12"

"my mother, a baby"

"my mother, about 5"

"mom"

"My mom, around 9 years old".

"my mom, about 10"

"mother, infant"

"Mother, I was about five years old".

"mother, 10"

"Black models, 12 years old"

"mother/12 years old"
"mother; 10 years"

"My mom, as long as I can remember".

"My mother and grandmother, I was 8 and 19".

"television and family"

"My mother; 13 years old".

"no"

"13"

"Since I have been very young".

"My cousin, 17-18"

"nobody"

"My mom, I was 5"

"My mom; (11)"

"men"?

"television and magazines; teenager"

"Mom; at birth"

"African-American females; 20-40"

"my family; 6"

"Grandmother; 12"

"mother; age approximately 6-7 years old"

"Women I admired, beauty, brains, success".

"Nancy Wilson, Diana Ross; teen years"
176. What is your first memory of beauty? Please describe the setting and when it occurred.

"At the mall, someone complimented on my appearance".

"Thelma on Good Times, every afternoon on television".

"magazines"

"Donnie and Marie Osmond"

"beauty pageants, Wonder Woman"

"My first memory of beauty is when I was at school in the ninth grade when I realized that beauty comes from within because everyone who looks beautiful isn’t really beautiful once you get to know them".

"Jayne Kennedy. She was signing autographs in the mall and I was 11".

"I have no idea"

"love, charity, love"

"wearing make-up, I was in a style show".

"Charlie’s Angels. They were all slender, more of an hourglass shape".

"Prom night. I dressed myself and did my own make-up. I thought it was so beautiful. Until college graduation day, when my true beauty was shown".

"Jet magazines, Ebony"

N/A

"pretty hair and pretty relatives, models on t.v."

"I’ve always thought beauty repressed purity and innocence".

"Model - teen magazines, MTV videos"

"I do not have any idea".
176. (Continued)

"Getting ready for a school play. I was my mom's beautiful little butterfly".

"My grandma - jet black and pretty, a Black queen".

"I don't know"

"I don't remember"

"movies on t.v."

"My mother".

"Seeing family members as they prepared for important events and then being satisfied with themselves".

N/A

"I was approximately 10 years old. Getting ready for a play and my mother told me I was beautiful".

"hair being pressed; in a lady's kitchen"

"Everyone has inner beauty".

"me"

"My first memory was from a Seventeen magazine".

"as a child"

"At the mall, facial was given and from there, a change began".

"don't know"

"I look beautiful".

"Beauty pageant"

"don't know"

"white women on a fashion runway"
176. (Continued)

"Jane Fonda, a movie"

"family"

"My mom".

"My first memory of beauty was discovered when I was 16. I let my sister make-up my face. I hated it! I liked myself better when I washed my face off".

"cannot recall"

"When I was sweet 16 at my birthday party. That day was full of joy and happiness".

"A bride (black) at a wedding; I was 10 years old".

"natural"

"I have no first memory of beauty. Beauty to me is being healthy and happy".

"my mom"

"can’t remember"

"Cinderella - in school"

"age 16, boys"

"My mother was a model. Is remembered wanting to be like her when I was young".

"My father got a tv and they showed a lady sitting and smoking and a man was drooling over her".

"looking at my mother"

"Hair, I saw someone with a really nice hairstyle whose hair was about the same length as mine, caused creativity".
176. (Continued)

"At school. Everyone said my eyes were pretty".

"After taking a bath, 12 years old"

"Watching my mother put on lipstick and seeing her lips change colors".

"When I first saw a model/models. At a fashion show and the clothes fit very nice and they were so pretty".

"When I don’t know, where was at a relative’s house looking at pictures of my relatives".

"My cousin Tracy who was light skin and had long hair and light color eyes".

"I was driving along in the country and saw the natural beauty of nature".

"no"

"Looking in mirrors as child"

"?"

"When I was in my cousin’s wedding. I was the flower girl and everyone told me how pretty I looked".

"My first high heels, for Easter Sunday they were white and I thought I looked good".

"don’t know"

"I don’t remember"

"When people started noticing me"

"My trip to Atlanta. My aunt was always doing her nails, making sure her make-up was on correctly, watching her weight, and making sure her clothes fit nicely".

"somebody light skin"
176. (Continued)

"can't tell"

"In the 6th grade. I started wearing lipstick and nail polish".

"Age 16, started eye shadow and blush"

"?"
177. **Frequently read magazines include:**

- Ebony, Essence, Jet, etc.
- Ebony, Essence, Jet, Elle, Vogue
- Jet, Ebony, Essence
- Elle, Jet, Mademoiselle, YM, Essence
- Ebony, Jet, Essence
- Essence, Ebony, Jet, Glamour
- Art magazine
- Ebony
- Ebony, Jet
- American Heritage
- Redbook, Essence, Jet, Ebony
- Ebony, Jet, Essence, Shape, Vogue
- "Jet, Essence, Ebony"
- Jet, Ebony
- Essence, Ebony, Psychology magazines"
- YM, YSB, Elle
- Essence, Ebony, Shape, Fortune, Business Week
- Essence, Ebony, Jet
- Ebony, Essence, Jet
- "I don’t"
- Jet, Ebony
177. (Continued)

Ebony

Ebony, Vogue, Cosmo, Elle, Hairstyles

Ebony, Jet, Essence, EM, Vogue

N/A

Essence, Jet, Ebony

Jet, Essence, Newsweek, Reader's Digest

Essence, Ebony

Educational magazines

"none"

Ebony, Time

Ebony, Essence, also Vogue, Elle

Style, Elle, Ebony, EM

Vogue, Ebony, Essence

N/A

"no"

"does not read"

Essence, Ebony

Ebony and Essence

Ebony, Essence, Jet

Ebony, Jet, Cosmopolitan, Black Excellence, Black Enterprise, etc.

Ebony, Essence
177. (Continued)

Ebony, Jet

Ebony, Jet

Vogue, Ebony, Essence

Essence, Jet, and Ebony

Essence, Ebony

Essence, Jet, Ebony

Essence, Ebony

Vogue, Ebony, Jet

Jet, Essence, Bride

Essence, Jet

Ebony, Jet, Time"

Ebony, Jet, Essence

"Yes"

Glamour, Ebony

Essence

Ebony, Essence, Jet, Vogue, Glamour

"Black magazines or magazines with a positive message of any culture".

Ebony, Jet, Essence

Jet, Ebony, Hair Design books

"Yes"

Essence, Vogue
177.  (Continued)

Jet, Essence, Ebony

Essence, Glamour

"no"

Ebony, Jet

Jet, Black hair books, Ebony, Essence, Playgirl (for the men)

Working Mother, Family Health

Jet

Ebony, Essence, Jet, Time, Education Digest, Reading Teacher

Time, Essence, Ebony, Vogue (sometimes)

Jet, Ebony, and Essence

Subscriptions to Glamour, Good Housekeeping, Redbook

Essence, Ebony, Jet, INC
178. I am happy with models in the magazines; they reflect my ethnicity:

"We come in so many colors it is hard to settle on one ethnic type".

"Most African Americans are not built as models in the magazines, they usually work hard to look that way".

"No I am not".

"Would prefer to see more African-American models".

"I don’t totally agree with a lot of questions being asked in this booklet".

"Black ones"

"(Not really) they need more healthy women on there"

"Not enough blacks or other races besides white"
APPENDIX D

HUMAN SUBJECTS LETTER OF APPROVAL
BEHAVIORAL AND SOCIAL SCIENCES
HUMAN SUBJECTS REVIEW COMMITTEE
THE OHIO STATE UNIVERSITY

Research Involving Human Subjects

ACTION OF THE REVIEW COMMITTEE

With regard to the employment of human subjects in the proposed research protocol:

94B0127 BODY IMAGE AMONG AFRICAN AMERICAN WOMEN: A COMPARISON OF TWO CULTURAL CONTEXTS, Nancy Ann Redd, Sharron Lennon, Bridgette M. Sloan, Textiles and Clothing

THE BEHAVIORAL AND SOCIAL SCIENCES REVIEW COMMITTEE HAS TAKEN THE FOLLOWING ACTION:

____ APPROVED

____ DISAPPROVED

____ APPROVED WITH CONDITIONS*

____ WAIVER OF WRITTEN CONSENT GRANTED

* Conditions stated by the Committee have been met by the Investigator and, therefore, the protocol is APPROVED.

It is the responsibility of the principal investigator to retain a copy of each signed consent form for at least three (3) years beyond the termination of the subject’s participation in the proposed activity. Should the principal investigator leave the University, signed consent forms are to be transferred to the Human Subjects Review Committee for the required retention period. This application has been approved for the period of one year. You are reminded that you must promptly report any problems to the Review Committee, and that no procedural changes may be made without prior review and approval. You are also reminded that the identity of the research participants must be kept confidential.

Date: April 22, 1994

Signed: [Signature]
(Chairperson)