

A COMPARATIVE STUDY BETWEEN THE ATTITUDES  
OF BLACK AND WHITE INDIVIDUALS TOWARD  
BLACK-WHITE INTERMARRIAGES AS A  
FUNCTION OF SELF-ESTEEM

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by  
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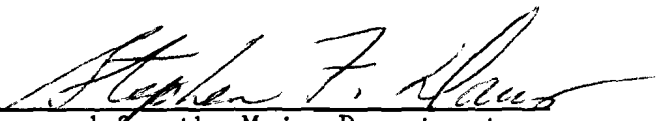
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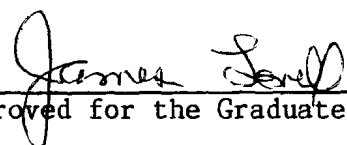
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The present study was designed to investigate the attitudes of black and white college students toward black-white intermarriages. The study also sought to identify a possible relationship between each student's attitude and his or her level of self-esteem. The total study sample consisted of 80 volunteer Emporia State University students, of which 20 were black males, 20 were white males, 20 were black females, and 20 were white females. The black subjects were comprised of Black Student Union Organization members, while the white subjects consisted of Introduction to Psychology students. All subjects were administered two tests, the Interracial Socializing Inventory and the Texas Social Behavior Inventory, a measure of self-esteem.

The results indicated that: 1) there were no statistically significant differences between the attitudes of black and white students toward black-white intermarriages; 2) the difference between the attitudes of male and female students were not significant; 3) no statistically significant differences were found between the attitudes of black male, white male, black female, and white female groups; 4) no

statistically significant correlation exists between attitude toward black-white intermarriages and self-esteem.

  
Approved for the Major Department

  
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# CHAPTER 1

## INTRODUCTION

Interracial marriages involving black and white individuals have always been of concern to the United States society. The literature review revealed that much attitudinal information has been collected from white individuals concerning black-white intermarriages. These white individual's attitudes consisted of fear that these intermarriages would cause a loss of purity and supremacy of the Caucasian race. Little data have been collected from black individuals concerning this topic. However, the little data that were collected found blacks to be more concerned with equality issues dealing with segregation than with marriages between black and white individuals. Still, overall, blacks were less opposed to black-white intermarriages than whites. In 1972, a Gallup poll found 65 percent of the whites surveyed opposed to black-white intermarriages, while only 21 percent of the blacks surveyed objected (Erskine, 1973). No recent studies, with the exception of this study, have attempted to gather data on black-white intermarriages. The recent literature, instead, reports the proportions of individuals intermarrying. The lack of current information on this topic suggests the importance of research in this area. Furthermore, since the review of literature revealed no studies which investigated the relationship of an individual's attitude toward black-white intermarriages and his or her level of self-esteem, it is hoped that this study will stimulate further research in this area.



## CHAPTER 2

### REVIEW OF THE LITERATURE

This literature review attempts to acquaint the reader to the attitudes of the United States majority society towards interracial marriages to the present. Penalties invoked upon interracial couples, believed characteristics of persons entering into interracial marriages, and other information pertinent to the topic of interracial marriages between black and white individuals will be presented.

Miscegenation existed in other countries long before it existed in the United States. But, "the United States has the oldest and longest tradition of antimiscegenation statutes of all presently existing nations, having begun to outlaw interracial marriage in several states in the late 17th and early 18th centuries" (Rust and Seed, 1985, p. 57). A historical account of the occurrence of miscegenation in other countries which lead up to miscegenation and antimiscegenation laws in the United States was studied. It was the attitude of the majority of Caucasians in the United States that miscegenation between whites and other races (particularly blacks) would wipe out the purity and superiority of the white population. A passage from Woodson (1918) exemplifies this attitude:

Although science has uprooted the theory, a number of writers loath to give up the contention that the white race is superior to others, as it is still hoped that the Caucasian race may be preserved in it's purity, especially so far as it means miscegenation with blacks. (p. 335)

In the Mediterranean world, black slaves and whites cohabitated and married freely. The Portuguese especially intermixed with numerous persons of "African blood," creating a half-caste society and perpetuating assimilation. Likewise, settlers who immigrated to Brazil became involved with black women. French and Dutch men did likewise and cared for their offspring, educated them, set them free, lifted them from servitude, and raised them socially to the level of the whites (Woodson, 1918). Assimilation in Brazil existed and increased after emancipation was abolished in the "New World" (which later became the United States) mainly because Spanish women were scarce. The intermixing also furthered assimilation of blacks into society. However, when French men tried to intermingle with black women in the New World, Code Noir (Black Code) was developed by the law. It stated that a fine of 2,000 pounds of sugar would be imposed upon men who had children from black slaves. It also punished masters partaking in these acts with a monetary fine plus selling the slave, or by making him marry the black female if he was unwed. The English men were less accommodating to their black mistresses than any other group of men. After cohabitating with them, they would leave the women and their offspring, disowning them. Thus, the offspring remained slaves with their mothers.

As industrial development began in the New World colonies, a need for more cheap labor was created. So, besides slaves, white indentured servants were put to use. The white indentured servants differed from slaves only in that they were free when their service term was complete, whereas slaves were bound to servitude for life. These two

groups began to mix and intermarry, more so on plantations than elsewhere. As the number of mixed children increased, (black-white usually, although occasionally Indian mixtures) prohibition began.

The first intermarriage that caused a stir in the United States occurred in Washington, D.C. between Frederick Douglas, an ex-slave abolitionist leader, and Helen Pitts, a writer and woman suffragist who worked in the same office. Every leading newspaper in Washington carried detailed accounts of the event. It was not until thirty-two years after this event that several anti-intermarriage bills were introduced to Congress by Representatives from several southern states. These were not passed.

Prohibitive laws were first passed in Maryland in 1661 stating that white women who married black slaves would have to live their lives in slavery with their husbands. Their offspring, depending upon whether the woman was free or a servant, had to serve their masters until the age of thirty or be slaves throughout their lifetime. Many times these children were sold by church wardens for money or bound to white individuals "to learn a trade" (if the children were lawfully free). To increase their amount of slaves, some plantation owners married white women servants to black slaves so that the offspring would become their property. Prohibitive laws of these actions were enacted and the master charged a sum of money. Through the years, in Maryland and in other states, persons acting against anti-miscegenation laws were whipped, jailed, banned from the area or state, charged fines (monetary or other, such as sugar or tobacco), served longer periods of servitude, or remained slaves for life. Ministers or whosoever joined

blacks and whites in marriage were also fined and/or imprisoned for a set length of time.

Pennsylvania had grown liberal since the gradual emancipation law against intermingling of the races was repealed, and in 1780, one-fifth of the black population was mulatto (Woodson, 1918). In 1860, the black population of Pennsylvania was constituted by one-third mulattos. This was reportedly the case in other states as well. Although fines and strict prohibitions were enforced, concubinage, fornication and marriages between blacks and whites persisted. Benjamin Franklin and Thomas Jefferson were two affluent people who admittedly had associations with black women. Thomas Jefferson even had mulatto children. Persons with wealth who traveled around the states reported that miscegenation was occurring in all classes of people throughout the states. Consequently, it seemed as though the purity and integrity of the dominant white race was no longer in existence (Woodson, 1918).

It should be noted that while white individuals were most concerned about the increase of relationships between blacks and whites, they played a large part in fostering such relations. Through much of the nineteenth century, many white men kept black concubines and suffered no loss of social esteem thereby (Handlin, 1956). Until the Civil War, black women were the property of white slave owners, and no control limited the treatment accorded them. During this period the majority of black-white relationships involved white men, most often slave owners, and black slave women who were unable to outwardly object to their owners' advances (Brown, 1987). Thus, miscegenation under

these terms was the direct product of the social inferiority of black women. After the Civil War, black men removed black women from the clutches of white slave owners, and as a direct result, concubinage drastically declined.

The issue of preserving the purity and integrity of the white race was also addressed by Provine in 1973, but from the geneticists viewpoint on intermarrying. The attitude of the United States and British geneticists toward the topic of race crossing and social significance was reported from 1860 to 1969. Between 1860 and 1900 with the Civil War and the freeing of slaves, many Europeans and Americans became increasingly leery of being someday dominated by blacks and therefore began imperialistic activity in Africa and throughout the world. An outpouring of books and pamphlets about race also created further race-related social problems. These problems, believed by most European and American Whites, were a result of the mental inferiority of nonwhite races. It was believed that blacks were, on the average, two intellectual grades below that of whites. In 1869, Francis Galton's analysis of racial differences indicated that an intellectually superior race should not breed with an inferior race because a small reduction in average intelligence caused a much greater reduction in the proportion of individuals in the highest grades of intelligence (Provine, 1973). Other biologists readily accepted this assumption and thus the thought that races differed hereditarily in mental traits was "confirmed." During the Mendelian belief era of race crossing, a study on two types of hens was conducted: The Leghorn hens which had been bred to lay eggs but not to brood; and the Brahma hens who were bred to

lay, brood and hatch the eggs before laying more. When the Leghorns and the Brahmas were crossed, the hybrid offspring were failures as egg layers and as brooders, thus losing the good qualities of either parent. Charles Benedict Davenport generalized the findings of this study to humans. In short, he stated, "miscegenation commonly spells disharmony - disharmony of physical, mental and temperamental qualities and this means also disharmony with the environment. A hybridized people are a badly put together people and dissatisfied, restless, ineffective people" (Provine, 1973, p. 791). He thought eugenic selection for cross-race breeding should be put into effect. In 1918, Paul Popenoe and Roswell H. Johnson, two young geneticists wrote Applied Eugenics, a textbook that was used for a number of years which told how blacks were inferior to whites on the basis of intellectual tests, progressive advancements, and had inferior immune systems in North America. They failed to note that it was the white's immune systems that faltered when put in the African environment. They further stated that only blacks gained from miscegenation and that legislation to prohibit intermarriage and all sexual contact between whites and blacks should be passed. William Caste, in 1924, was the first to speak out against the disharmonious race crossing position. In 1929 he wrote a rebuttal to an article by Davenport and Steggerda which attempted to emphasize obvious physical disharmonies in race crossing. In his rebuttal, Caste concluded with "we like to think of the Negro as an inferior. We like to think of Negro-white crosses as a degradation of the white race. We look for evidence in support of the idea and try to persuade ourselves that we have found it even when

the resemblance is very slight..." (Provine, 1973, p. 793). This marked the end of trying to find obvious physical disharmonies as a result of race crossing. The published remarks on race crossing changed drastically between 1930 and 1950. From condemnation of race crossing in the 1930's, the view changed to agnostic, denying that their previous belief was true. Then, during and shortly after World War II, the view changed again, this time from agnostic to certitude which took the stand that wide race crossing was at worst biologically harmless. This view seemed to come about as a direct revulsion to the Nazi's extermination of the Jews, and their using race doctrines to justify their actions. Likewise, during this period, three important developments took place that affected the interactions of whites and blacks: 1) President Roosevelt established the first Fair Employment Practices Committee in June, 1941; 2) several race riots broke out in the United States cities, shocking many Americans during the war; 3) after the war, the involvement of the United States in the United Nations forced Americans to pay attention to the race relation problems existing in this country (Barnett, 1963). (Also, an estimated 20,000+ American soldiers married Japanese women which prompted further interest in interracial marriages.)

In 1951, the document on race by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) made two statements that directly conflicted with earlier arguments. One was that no biological evidence of disharmonious effects resulted from race crossing, thus no prohibition of interracial marriages could be biologically justified; and two, that blacks nor any other race was mentally inferior to

whites, and the majority of hereditary traits were alike.

While some attitudes may have been changed by UNESCO's statement, the majority of the population remained opposed to interracial marriages. However, religious groups began acknowledging interracial marriages, namely the Protestants, Catholics and Jews. In trying to promote brotherhood, they accepted such unions, taking the view that laws forbidding racial intermarriage were contrary to Christian teaching, natural laws and the Constitution (Shaffer, 1961). Events that helped to promote positive attitudes toward mixed marriages were the entertainment media presenting films showing romantic relations between blacks and whites, and marriages of black celebrities and leaders to white females. Still, prohibitive laws against interracial marriages of blacks with whites persisted (and in some states to other minority groups also), with different laws and definitions of "Negro" in different states: Virginia forbade the marriage of a white person to anyone having any trace of non-Caucasian blood; Oklahoma and Texas to persons of African descent; West Virginia of one-fourth Negro blood; Florida, Indiana and Mississippi to persons one-eighth or more Negro blood (Shaffer, 1961). Some of these states considered such marriages as felonies or void, and the antimiscegenation laws were upheld mainly to exercise the police power of the states. Antimiscegenation law defenders also were against desegregation. It was their attitude that segregation would prevent further interracial marrying. Such marriages, which they felt, would lead to amalgamation of the black and white races, were a dreaded fear to them. In the 1800's it was thought that interracial marriage between blacks and whites would cause



biological defects. The attitudes of the people in the 1960's were that interracial marriage was more offensive than bigamy and that society at large would become a "Mongrel breed of citizens" (Shaffer, 1961).

Interracial couples met hostility from both black and white societies, though it was uncommon for a couple to be ostracized by both racial groups concurrently. These marriages reportedly occurred more in the upper and lower extremes of society where the social penalties were least severe. This quote attempted to describe black individuals who married interracially: "It was noted that the few blacks who married..... outside were usually independent of social pressures... rootless, uneducated, unassimilated, or they were artists, intellectuals, individualist, members of the upper class...people who ignored herd demand because of internal strength, rebelliousness or superior status" (Shaffer, 1961, p. 397).

Regardless of existing role models and persons engaging in interracial marriages, the attitudes of the majority population of the United States remained strongly opposed. Former President Harry S. Truman verbally advocated antimiscegenation laws and considered racial intermarriages to run counter to the teachings of the Bible. Many people were repelled at the sight of a black-white couple, and this repulsion supported antimiscegenation laws. Although blacks had attained equality under the law concerning most areas of American life through the Fourteenth Amendment, black-white marriages were still lawfully prohibited in some states to "preserve the purity" of the Caucasian race. The union of South Africa was the only other country

to have such laws. In the 19th century, 38 states prohibited interracial marriages, and in 1951 the number of states decreased to nineteen. No longer was interracial marriage prohibited strictly between white and black individuals. Marriages involving whites and Mongolians, Chinese, Japanese, Africans, Malayans, American Indians, Asiatic Indians, West Indians, Mulattoes, Ethiopians, Hindus, Koreans, Mestizos, and halfbreeds were prohibited as well. Whereas the early laws restricted interracial marriage on the basis of skin color and blood composition, the 1965 laws opposed such marriages "because of social considerations by the majority of Negroes and whites" (Zabel, 1965, p. 79). Even so, Zabel (1965) took the stand that although legislation could not end prejudice, the laws which fostered it should not continue to exist.

It must be acknowledged that while laws played a part in restricting mixed marriages, the attitudes of society and its individuals played a larger role in fostering such marriages, regardless if prohibitive laws existed or not. A study by Golden (1958) attempted to explain some of the methods of preventing black-white marriages from occurring. Segregation affected every aspect of daily living, employment, family life, residence, recreation and transportation. Regardless of laws enacting pro-segregation, the system was mostly enforced by public sentiment. The social controls which were found to be in effect towards discouraging racially mixed marriages were many. Among them were: the segregated social structure of the culture; the system of attitudes, beliefs and myths which stated that black-white marriages were doomed to fail; the laws which expressed the sex and

marriage customs of our culture; institutional functionaries, such as clergymen, army officers, and government employers who attempted to discourage interracial marriages even in those states where it was legally permissible; and especially family members, who tried to use affectional ties to prevent intermarriage (Golden, 1958). These attempts at preventing mixed marriages from occurring were somewhat successful, but to a greater extent, they failed with individuals who were really in love.

The interracial marriage itself and how current attitudes of the society affected social contacts were also examined by interviewing black-white couples in Philadelphia (Golden, 1953). It was evident that the restraints and attitudes of society against black-white marriages had some effects on the relationships that the mixed couples had with their family, friends and other individuals. Instead of family and friends reacting to and viewing such marriages as two individuals who were in love, they exerted pressure to discontinue the marriage because of the race factor. It was observed that interracially married couples had to rely on themselves and their own power of determination to continue their marriage in the face of covert, and sometimes overt, social disapproval. Friends, family members and others in society viewed the relationship as illicit and often shunned them. However, some friends and co-workers were eager to meet the couple, for curiosity's sake. This was usually not the case in the white spouses' friends and acquaintances, who usually avoided her. She was considered a Negro by the community's standards, as were the offspring.

It was found that white female spouses usually held no position of prominence in the community. Some black male spouses were prominent figures in the black community and their mixed marriage generally did not alter their standing. Many were professionals (doctors, lawyers and other professionals), and another sizable proportion were self-employed. Their being involved in a mixed marriage virtually had no effect on their clientele or customers, except in Chicago, where clientele dropped considerably. A few other males reported that they lost their jobs when their interracial marriage was discovered. Others were careful not to disclose this information to their co-workers.

Courtship and marriage were usually done in secret. The ceremony was usually civil as opposed to religious, and usually void of family members and friends. Secrecy was usually maintained after the wedding. If family members were told, blacks were much more accepting of the marriage than were whites. In general, the black families treatment of the white spouse was not conditioned by automatic disapproval of interracial marriage, but depended on their judgment of the white spouse on her own merits, that is, they were able to see the white spouse as a person rather than as a violator of the mores (Golden, 1953). When the white family's attitudes were permissible enough to meet the spouse and black family, a genuine like for the black spouse developed, in some cases. These permissive white parents affection for the child was strong enough to overcome their feelings about the interracial marriage.

Erskine (1973) combined data from national polls from 1942 to 1972. The various polls basically came up with similar conclusions.

Questions were asked mostly to white individuals (although a few polls contained answers solicited from blacks) concerning their attitudes toward becoming involved with nonwhite, particularly black, individuals in situations ranging from segregation issues, to having a black person to dinner, to letting a daughter date a black person, to interracial marriage. Usually separate results were tallied for Northern and Southern whites as well as educational levels. The results showed that the less intimate the relationship, the more acceptable it was. Responses to questions concerning their child bringing a black friend home for supper brought objection in the Southern (about 80 %) and low income whites (51 %) more so than the Northern (33.5 %) and more affluent whites (29 %). Questions relating to daughters dating black males brought concern from roughly 89.5 % of Northern whites and 97-100 % for Southern whites. On the topic of interracial marriage, an average of 70-90 % disagreed with such unions in 1958 and roughly 63 % in 1972. Although there was an increase of interracial marriages between 1960-1970 in the United States, the attitudes in the U.S. opposed intermarriage more so than any other country in the western world. In a 1968 Gallup Poll, the 72 percent disapproval by Americans was higher than that of any other country surveyed, followed by Great Britain with 57 percent disapproval, followed by Sweden, France and the Netherlands with only 25 percent or fewer of the citizens frowning on racially mixed marriages (Erskine, 1973).

Several articles focused on the interrelations between marriage, status and caste stratification (Davis, 1941; Bernard, 1966; Heer, 1966; Rust and Seed, 1985). The proposition of the connection between

marriage and stratification stated that the nature of the marriage bond required equality and that marriage occurred in a stratified order. This was exemplified primarily by families trying to marry their children to persons with equal or higher status than their own. Since blacks were viewed as being inferior to whites, any marriage between black and white individuals was viewed as the white dropping a notch in the caste stratification. Whites were afraid, basically, that white males would begin marrying black females. Their offspring would take on the status of the white male, thus making them more equal to whites. To prevent this from happening, the white majority passed laws in order to remain in the superior position. However, the opposite of what was expected occurred. The majority of black-white marriages occurred between black males and white, supposedly low class, females, (a study by Golden in 1953 found that the white females who married inter-racially were neither uneducated nor primarily from the low class). Such females, it was reported, could gain more by marrying a well-off or superior black male than by marrying a white male of their own class (Davis, 1941). It was assumed that when a black man married a white woman, he was marrying down, and conversely, when a white woman married a black man, she was marrying up. A postulation for this was that black males entering such marriages were of high social status and the woman of low social status, thus giving the groom an opportunity to exchange his class advantage for the brides caste advantage (Heer, 1966). No evidence supported this hypothesis. The black male-white female couples, as well as the white male-black female couples, adopted the status of the black partner, denying credence to both the caste

system and the patrilineal principle. Bernard (1966) attempted to measure the aforementioned assumption by using United States census reports from 1940 to 1960. According to the data collected in this study, black men did marry down when they married white women instead of black women.

Heer's (1966) study attempted to determine whether or not status was of major importance to the frequency of interracial marriages. Census data ranging in years from 1921 to 1964 were gathered in five states: California, Hawaii, Michigan, Nebraska and New York (excluding New York City). He stated that the economic inequality that blacks in our society endured was closely linked to the interracial marriage rate. Since the majority of blacks were not born into affluent families to the extent that whites were, blacks rarely inherited wealth or entered into high paying occupations through "connections." Plus, the socialization of blacks was different from that of whites. And, since blacks were usually not comfortable or familiar "with the terrain of the social world of white persons...(they were) afraid to apply for jobs demanding such familiarity even when their technical qualifications were completely satisfactory" (Heer, 1966, p. 262). In conclusion of the status topic, any increase in black-white marriages was "likely to bring Negroes nearer to equality with whites," and further the equalization of blacks to white's standards (Heer, 1966, p. 273). Rust and Seed (1985) primarily found that the number of eligible marriage partners within a particular race in a particular community had an effect on the number of in and out marriages.

Lastly, interracial marriages were analyzed by educational

attainment, previous marriages and offspring, and rate and proportion. An analysis of interracial marriages by educational attainment (Davis and Merton, 1941; Bernard, 1966; Heer, 1974; Golden, 1953; Monahan, 1973; and Rindom, 1954) found that white male-black female marriages were somewhat more consistent by educational level than black male-white female marriages. The black-white marriage proportions for black males and females were higher if thirteen years of education or more had been attained. The white majority population felt that black women in such marriages would not have had the chance to meet many white men, presumably not their spouses, if they had not gone to college. For both white males and females, the proportions were higher if eight years or less education had been reached. According to Davis and Merton (1941), the black man who wished to marry a white woman had to compensate for his black skin by rewarding her with an additional resource, namely a higher educational attainment than she could expect to find from a husband of her own race (Heer, 1974). There were no data to confirm this statement. Overall, individuals who married interracially had higher educational attainments than the national average.

Concerning previous marriages and offspring, persons who married interracially were often beginning their second marriage; their first marriage was usually to a spouse of the same race (Golden, 1953; Pavela, 1964; Monahan, 1973). Their age at the time of intermarriage was generally mid to late twenties. This may have had some bearing on the low number of children born in interracial families, though the average number of children per family was unknown. Most of the



off-spring were considered black unless they were light enough to pass for white. Their skin color possibly created discrimination by both the white and black societies. Since some of the children "were not willing to live as Negroes and were not accepted by the whites, their marginal position sometimes caused bitter feelings toward one or both parents," one study cited (Golden, 1953, p. 146). Other studies found the children of such marriages to be prosperous and productive members of society with no bitter feelings toward either parent. It was hypothesized by Heer (1966, 1974) that the upward mobility of offspring from white male-black female marriages would be more probable than if the reverse marriage transpired because the white male could iterate the child into higher paying occupational positions.

From a different perspective, but still remaining on the topic of children, Long (1978) conducted a study that reported attitudes toward interracial marriage found in childrens' books. The study served as a channel for conveying how older generations were going about educating younger ones to the ideas and standards they felt were most important. The childrens books reflected these attitudes and values toward interracial marriage. All of the books found on interracial families in childrens books and young adult novels were discussed. Five childrens books, two dealing with interracial adoption were discussed, as well as six young adult novels. All of the books dealt with the topic differently. In the children's books, pictures played a complementary role. The Rabbits Wedding by Garth Williams (1958), showed a black and white rabbit happily playing together in a forest who later decided to get married, took an indirect approach. This book

caused rage in Montgomery, Alabama and was thought to be integrationist propaganda. The Train by Robert Welber (1972) is subtle in that throughout the story of a young girl overcoming her fears of crossing a large field to get to a train, only the illustrations depicted an interracial family containing a black father, an Asian mother, and four children with varying physical characteristics. Black Is Brown Is Tan by Arnold Adoff (1973) is direct and depicts a celebration of an interracial family. Of the two childrens books dealing with interracial adoption, Edgar Allan by John Neufeld (1968), narrated through the eyes of a 12 year old boy, tells of an unsuccessful adoption where the white family ended up returning the black boy; and Is That Your Sister? by Catherine and Sherry Bunin (1976) told of a successful account of an adoption of two black girls into a white family. The young adult novels Pastures of the Blue Crane by H.F. Brinesmead (1966), The Truth About Mary Rose by Marilyn Sachs (1973), What's It All About by Norma Klein (1975), So, Nothing is Forever by Adrienne Jones (1974), All It Takes Is Practice by Betty Miles (1976), and Arilla Sun Down by Virginia Hamilton (1976) each dealt with the topic a little differently.

The first three approached the interracial theme directly, whereas the last three took on a more indirect approach. All of the novels depicted children or teenagers growing up in interracial families and how they dealt with the world. Four of the six novels had one black parent.

Long (1978) felt that the lack of interracial topics in children's books could have grave consequences. For the majority white child, the lack of exposure to an interracial experience in children's books

limits his/her ability to develop healthy perspectives necessary for living in a multicultural society (Long, 1978). And, for the interracial child, seeing and reading books about families and lifestyles similar to his/hers would create a sense of validation that this was normal. All people need to feel that they are judged by their actions and cherished for their worth, not by the color of their skin.

Much research has been conducted on the rates and proportions of interracial marriages through the years. Data have been collected through the use of United States census records, license bureau records and marriage licenses (Annella, 1956, 1967; Aldridge, 1973; Barnett, 1963; Burma, 1952, 1963; Golden, 1953; Heer, 1966, 1974; Jacobs and Labov, 1986; Monahan, 1970, 1973, 1974, 1976; Panuuzio, 1942; Pavela, 1964; Schmitt, 1971; Shaffer, 1961; and Woodson, 1918). These studies, usually reporting on specific states or regions, were consistent in finding an increase in the rate of interracial marriages, with marriages between black and white individuals being the fastest increasing mixed marriage combination. Other racial categories analyzed in some studies included Native Americans, Mexicans and Orientals. Increases in the rate of intermarriage is believed to be the result of declining social barriers between different groups (Jacobs and Labov, 1986). *Journal of Marriage & the Family*

When the overall picture of black-white marriages was viewed, Porterfield (1982) found that these marriages were proportionately small when compared to the total number of couples married in the United States. Black-white couples constituted less than one percent of the total number of couples married in any given year between 1918

and 1983. Heer (1974) hypothesized that a low frequency of black-white marriages served to reinforce the pattern of socioeconomic inequality between blacks and whites. His three reasons that attempted to justify this hypothesis were: 1) that blacks had less wealth and that wealth was harder for blacks to attain than whites, 2) the lower job status of blacks, partially due to the lack of connections that whites had, and 3) that blacks lacked the socialization skills of whites. Heer (1974) also surmised that the number of black-white marriages served as an indicator of the relationship between the two races, and that prejudice against blacks by whites would diminish if the proportion of whites with black relatives was substantial rather than negligible, as it was at that time.

Interracial marriage rates remained low even after the Supreme Court declared antimiscegenation laws unconstitutional in June, 1967. Until that time, all of the southern states and several northern states prohibited interracial marriages. The final case which sparked this decision was the Loving case, which involved a marriage between a black male and a white female in Virginia. The couple had married in Washington, D.C., a city in which miscegenation was not prohibited by law, but moved to Virginia, where miscegenation was illegal. When the marriage was discovered, police officials banned the couple from the state for 25 years, and when they returned for a family visit within that period, they were arrested. When the case was brought before the Supreme Court on June 12, 1967, a unanimous decision was ruled to outlaw prohibitive laws against black and white individuals intermarrying (as well as all other races intermarrying). Doherty (1950)

exclaimed that antimiscegenation laws "...failed to achieve their main objective, i.e., to prevent the mixture of races, but (instead) have encouraged concubinage, deprived many persons of the opportunity to enjoy the legal and property rights which follow from the marriage contract had they been allowed to form it, and have perpetuated interracial conflict" (p. 178).

Several studies have attempted to measure and report whites' attitudes toward black and white intermarriages (Martelle, 1970; Brigham, Woodmansee and Cook, 1976). The study by Martelle (1970) was conducted on 182 randomly selected white and black (146 white, 36 black) high school students to determine whether one group favored interracial marriage more than the other. A single force-choice question required students to indicate their favorable or unfavorable feeling toward interracial marriage. Data for race, age and grade level were also collected. Results showed that black individuals were more accepting of interracial marriage, and that males were slightly more favorable than females. The white students were largely unfavorable toward interracial marriage.

Brigham, Woodmansee and Cook (1976) conducted an attitude inventory among white college students to report whites' attitudes toward blacks. Primarily the attitudes and reactions to interracial marriage and approaches to the achievement of racial equality for Black Americans was studied. One group of white students was chosen as equalitarian and the other group was seen as antiblack, according to the type of campus organizations and activities they participated in. The study applied an empirical approach to the analysis of the

components of whites' racial attitudes. The empirical approach asked whether among the domain of statements related to a given attitudinal object there existed subgroups of statements sharing among themselves a theme they shared less strongly with other subgroups (Brigham, et. al., 1976). A study by Woodmansee and Cook in 1967 identified ten dimensions of verbal racial attitudes: integration-segregation policy, gradualism, local autonomy, private rights, acceptance in close personal relationships, acceptance in status-superior relationships, ease in interracial contacts, derogatory beliefs, black inferiority and black superiority. For each dimension, ten items were incorporated into the Multifactor Racial Attitude Inventory (MRAI), a self-report attitude inventory. Brigham, et. al. (1976) used the MRAI but interspersed 40 new items (half positively keyed, half negatively keyed) throughout the MRAI's 100 items. Of the new items, 20 related to interracial marriage and 20 related to racial equality. The original MRAI items did not specifically address those two topics.

A total of 758 white college students from Colorado, Arizona and Tennessee were tested, most of whom were paid to participate. Two-thirds of the students completed other attitude instruments before completing the attitude inventory, and one-third of the students completed the attitude inventory only. Three separate analysis were carried out: 1) an attempt to replicate the original MRAI 10 factor structure, 2) to deal with the new items added to the MRAI, and 3) a combination of 1 and 2. On the basis of the third analysis, the items were sorted into subscales, then the subscale scores for each subject were obtained and intercorrelated. Afterwards, Cronbach's coefficient

alpha, an index of scale homogeneity, was computed for each subscale, and a final validity study carried out. On the 100 original MRAI items, the same ten clusters elicited in 1967 by Woodmansee and Cook emerged. The 40 new items produced 8 new clusters, 4 dealing with interracial marriage and 4 dealing with racial equality. The four interracial marriage clusters were items dealing with 1) practical social problems, 2) love and personal independence, 3) beneficial consequences for society as a whole, and 4) racial purity and biological superiority. The racial equality clusters dealt with items concerning 1) education vs. job status, 2) self-improvement practices, 3) long range efforts vs. immediate pressures, and 4) no clear content item. Basically, the findings overall indicated that the way in which racial attitude was verbally expressed by different subgroups in the population would differ over time. For example, ways of describing purported black inferiority (such as "lazy", "dirty", "unintelligent") which were popular in the 1930's were no longer popular even among antiblack college students, although students were still able to reproduce such stereotypic descriptions made by "others in our culture" (Brigham, et. al., 1976). The equalitarian students had more liberated attitudes toward blacks than the antiblack students. But while they were involved in campus organizations that were concerned with race relations, they were unclear as to how to deal with the minority group problems that surrounded them, and thus were not actively involved in efforts to change race relations.

While much research has been conducted on white individuals' attitudes towards black and white intermarriages, little data has been

collected from black individuals regarding this topic. No study, prior to the time this study was conducted, attempted to compare data collected from both black and white college students concerning intermarriages between blacks and whites. Racial relations between blacks and whites have seemingly improved during the 1900's. Since the literature review has postulated that more positive attitudes between the two races would create more positive attitudes toward interracial marriages, this study investigated the attitudes of black and white students on this topic. Comparisons were made between races and gender to determine whether one or more groups was more favorable or unfavorable towards the intermarriages. The study also sought to identify a possible relationship between attitude toward black-white intermarriages and attitude toward self. Because these racial relations, including the topic of interracial marriage, affects the United States society as a whole, there is a need for further research in this area.

### Statement of Problem

Are there any significant differences between the attitudes of black and white individuals toward black-white intermarriages?

Are there any significant differences between the attitudes of males and females toward black-white intermarriages?

Are there any significant differences between an individual's attitude toward black-white intermarriages and his or her level of self-esteem?



### Statement of the Hypotheses

The design of this study is established to test the following null hypothesis:

Hypothesis I. There is no significant difference between black and white students in relation to their attitudes toward black and white individuals intermarrying.

Hypothesis II. There is no significant difference between males and females in relation to their attitudes toward black and white individuals intermarrying.

Hypothesis III. There is no significant difference between black males, black females, white males and white females in relation to their attitudes toward black and white individuals intermarrying.

Hypothesis IV. There is no significant difference between an individual's attitude toward black-white intermarriages and their level of self-esteem.

### Definition of Terms

Miscegenation: The interbreeding of what are presumed to be distinct human races, especially marriage between white and nonwhite persons (The American Heritage Dictionary, 1976).

## CHAPTER 3

### METHOD

#### Subjects

During the 1988 Spring semester, 80 students (40 white and 40 black) from Emporia State University participated in the study. Of the 80 participating students, 20 were white males, 20 were white females, 20 were black males, and 20 were black females. These subjects were obtained from two different student populations. The white subjects were volunteer students enrolled in Introduction to Psychology. The black subjects were primarily volunteer students who were involved in the Black Student Union Organization. A few black subjects enrolled in Introduction to Psychology, were obtained through that class.

#### Instruments

Each subject completed two paper and pencil tests, the Interracial Socializing Inventory and the Texas Social Behavior Inventory Form A. The Interracial Socializing Inventory (ISI) is an 18-item objective test of an individual's attitude toward black-white intermarriages. This inventory was composed by the author of this thesis. Fourteen of the 18-items were taken from various polls ranging from 1942 through 1972 that were compiled into an article by Erskine (1973). These items were then reworded and arranged into a questionnaire. Four of the 18 items were taken from Brigham and Cook's addition of 20 interracial marriage items to Woodmansee and Cook's original Multi-factor Racial Attitude Inventory that was used in a 1976 study (Brigham, Cook and

Woodmansee, 1976). The ISI contains 10 items favoring intermarriage and 8 items opposing it. The subjects were asked to rate their personal attitudes on a 7-point Likert-type scale from strongly disagree to strongly agree. Each subject received a score for each item ranging from 1 to 7, with 1 representing the most negative attitudes, 7 representing the most positive attitudes, and 4 representing neutral responses. The underlined response on the ISI score form represents the 7 point response for each item. Each subject's scores were totaled and an average score assessed for each individual. These average scores were used in the statistical analyses.

Two forms of the ISI were used, Form B and Form W. Form B was administered to the black subjects and Form W to the white subjects. Form B and Form W are identical with the exception of the terms "black" and "white" (i.e. "I can picture myself dating a black person"). Both forms appear in Appendix C.

Each subject also completed the Texas Social Behavior Inventory - Form A (TSBI-A), an objective measure of self-esteem (Helmreich and Stapp, 1974). The TSBI-A consists of sixteen Likert-type statements dealing with an individual's self-perception of comfort, confidence and competence in social situations. The five alternative choices range from "not at all characteristic of me" to "very much characteristic of me." Each answer was given a score from 0 to 4, with 0 representing the response associated with lower self-esteem and 4, the score associated with highest self-esteem. The scores were totaled and averaged for each subject. The averaged scores were used in the

statistical analyses. A copy of the TSBI-A appears in Appendix D.

### Procedure

Both the Interracial Socializing Inventory (ISI) and the Texas Social Behavior Inventory - Form A (TSBI-A) were administered to the Introduction to Psychology students and the Black Student Union Organization students during the Spring semester at Emporia State University. The questionnaires took approximately 15 minutes to complete. The students were also asked to sign a consent form explaining the testing procedures involving human subjects required by the human subjects committee policy (see Appendix A). The subjects were also asked to identify their race as well as the class/organization they represented (see Appendix B).

The ISI and the TSBI-A were administered to the black students during their scheduled Black Student Union meeting time. The Introduction to Psychology students signed their names on a volunteer sheet and completed the surveys on the date specified. Confidentiality was ensured in that the students did not have to include their names on either test.

The group administrations of the inventories took place in the Memorial Union. The same instructions to complete the questionnaire honestly were given to each group.

## CHAPTER 4

### RESULTS

Several statistical techniques were used to compare the attitudes of black male, white male, black female and white female samples on the Interracial Socializing Inventory and the Texas Social Behavior Inventory - Form A. Initial assessment involved comparing measures of the reported attitudes toward interracial marriages between each group followed by comparing self-esteem for each group. Additional analysis was performed in order to determine correlations between attitudes and self-esteem within each sample group and within the combined total sample. Raw scores for each sample group (black male, white male, black female, white female) can be found in Appendix E.

The analysis of variance was computed for the two-way between subjects design on the Interracial Socializing Inventory (ISI) data, and no significant results were revealed ( $p > .05$ ). The means for the 2 x 2 cells were as follows: black males = 92.80, white males = 82.00, black females = 83.60, white females = 78.05. The summary table is shown in Table 1.

The scores of the Texas Social Behavior Inventory - Form A (TSBI-A), or self-esteem scale, were also analyzed using a two-way analysis of variance to compare black male, white male, black female and white female samples. The mean score for each group was as follows: black males = 49.15, white males = 40.50, black females = 47.50, white females = 40.60. The analysis of variance revealed no significant differences between the sexes ( $F = 0.1886$ ) and no significant interaction ( $F = 0.2400$ ). There was, however, a significant difference

Table 1. Summary Table: Two-Way Between - Subjects ANOVA on the Interracial Socializing Inventory (ISI) data.

Source	df	SS	MS	F
Race	1	1336.61	1336.61	2.57
Gender	1	864.61	864.61	1.66
Race x Gender	1	137.82	137.82	.265
Error	76	39588.95	520.91	
Total	79	41927.99		

No significant relationships

Table 2. Summary Table: Two-Way Between - Subjects ANOVA on the Texas Social Behavior Inventory (TSBI-A) data.

Sources	df	SS	MS	F
Race	1	1208.94	1208.94	18.79*
Gender	1	11.94	11.94	.186
Race x Gender	1	15.44	15.44	.240
Error	76	4889.38	64.33	
Total	79			

\* Significant relationships ( $p < .05$ )

between the races ( $F = 18.7916$ ,  $p < .05$ ). Blacks scored significantly higher (48.32) than whites (40.55) on self-esteem. Table 2 shows the results.

A Pearson product moment correlation (Pearson  $r$ ) was employed to relate scores on the ISI and the TSBI-A within each sample group and within the combined total samples. The Pearson  $r$  did not show a significant correlation at the .05 level for any of the groups surveyed: black males,  $r = -.243$ ; white males,  $r = .300$ ; black females =  $r = .231$ ; white females,  $r = -.077$ . Thus, no significant correlation was established between attitudes toward interracial marriages and self-esteem.

CHAPTER 5  
DISCUSSION

The original purpose of this study was to test and provide additional data for four areas in question: 1) Are there any significant differences between the attitudes of black and white individuals toward black-white intermarriages? 2) Are there any significant differences between the attitudes of males and females toward black-white intermarriages? 3) Are there any significant differences between the attitudes of black males, black females, white males and white females toward black-white intermarriages? 4) What, if any, relationship exists between an individual's attitude toward black-white intermarriages and their level of self-esteem?

Firstly, there was no significant difference between the attitudes of black and white individuals toward black-white intermarriages. Although not significant, the attitudes of the black individuals tended to be more favorable ( $\bar{M} = 88.20$ ) than the attitudes of white individuals ( $\bar{M} = 80.03$ ). This finding serves as additional support for Martelle (1970) whose research found more favorable attitudes by blacks toward black-white intermarriages than by whites.

Secondly, this study shows that no significant difference exists between the attitudes of males and females toward black-white intermarriages. The mean scores for males ( $\bar{M} = 87.40$ ) as compared to females ( $\bar{M} = 80.83$ ) showed that males tended to view intermarriages involving blacks and whites more positively than females, but the difference was not statistically significant.



In addressing the third question in this study, there was no significant difference between the attitudes of black males, black females, white males and white females toward black-white intermarriages. There was a general trend, however, for the scores of the black male subjects to be higher than those in the other groups. This finding supports the research data reported by Martelle (1970) in which study there was a general trend for black males to be more accepting of interracial marriage than the other groups studied. The mean score for the black males was 92.80, with lower mean scores for black females (83.60), white males (82.00) and white females (78.05). As can be seen, the mean scores for both the white males and white females were lower than those of the black males and black females, with the white female subjects mean of 78.05 being 14.75 points lower than the black male subjects mean of 92.80. The difference, however, was not statistically significant.

Lastly, no significant difference was found between an individual's attitude toward black-white intermarriages and his or her level of self-esteem. This issue had not been addressed prior to the time this study was conducted. Further investigation with these two variables (attitudes toward black-white intermarriages and self-esteem), perhaps using the general population as subjects instead of college students, may produce different and interesting results. Although the difference between an individual's attitude toward black-white intermarriages and his or her level of self-esteem was not significant, a two way analysis of variance on the Texas Social Behavior Inventory data revealed a significant difference between the black and white subjects level of

self-esteem. The blacks mean score was 48.32 as compared to the whites mean score of 40.55 (See Table 2). This difference may be due to the black subjects consciously trying to portray a positive image of themselves in this society, a society where blacks may feel that their strength must always be proven. Future research on this is recommended.

In conclusion, the lack of significant findings between the attitudes of black and white males and females might mean that differences actually do not exist. It might also be attributed to the subject population. For example, the population of college students is, in general, more intelligent and exposed to a wider variety of people and situations than the general public. Through education and personal contact with persons of different races and ethnicity, college students may be more apt to realize that the differences between people are not as great as imagined. Thus, they may be more open to marriages between different racial groups than the general public. Future research should examine other possible subjects and compare the findings to the findings of the present study. Other subjects could include a population of blue collar workers who have not attended college, high school students, or graduate students. Finally, no significant difference exists between an individual's attitude toward black-white intermarriages and their level of self-esteem. This may also be because of nonexistent differences or because of the population used. Future studies using the populations stated above may produce significantly different results.

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## REFERENCES

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## APPENDIX A



APPENDIX A

INFORMED CONSENT DOCUMENT

The Department/Division of Psychology supports the practice of protection for human subjects participating in research and related activities. The following information is provided so that you can decide whether you wish to participate in the present study. You should be aware that even if you agree to participate, you are free to withdraw at any time and that, if you do withdraw from the study, you will not be subjected to reprimand or any other form of reproach.

1. Procedures to be followed in the study, as well as identification of any procedures which are experimental.

You will be asked to take two paper and pencil tests on which you must rate your attitude on each item on a scale from a to e or from a to g.

2. Description of any attendant discomforts or other forms of risk involved to subjects taking part in the study.

There will be no discomfort involved.

3. Description of benefits to be expected from the study or research.

This research should help to show what the attitudes are today towards interracial marriages involving black and white individuals. The attitudes toward these marriages and an individuals attitude toward him or herself will also be investigated to see if a relationship exists.

4. Appropriate alternative procedures that would be advantageous for the subject.

"I have read the above statement and have been fully advised of the procedures to be used in this project. I have been given sufficient opportunity to ask any questions I had concerning the procedures and possible risks involved. I understand the potential risks involved and I assume them voluntarily. I likewise understand that I can withdraw from the study at any time without being subjected to reproach."

\_\_\_\_\_  
Date

\_\_\_\_\_  
Subject

**APPENDIX B**

DATA SHEET

Please mark the appropriate information below.

I am completing these surveys for

\_\_\_\_\_ Introduction to Psychology

\_\_\_\_\_ Black Student Union organization

Please indicate your race.

\_\_\_\_\_ White

\_\_\_\_\_ Black

\_\_\_\_\_ Other, \_\_\_\_\_

Please turn the page and carefully read the instructions. Please respond to every item. It will take approximately 15 to 20 minutes to complete the questionnaires.

## APPENDIX C

INTERRACIAL SOCIALIZING INVENTORY  
FORM W

The Interracial Socializing Inventory is designed to gather information concerning personal attitudes toward intimate social interaction with other races, particularly black individuals. Please answer every question by marking an X on the letter of the desired response; example: a b  d e f g.

- 
1. I would welcome a black male-white female couple or a white male-black female couple who attended my church.
- |                   |                     |                   |            |                |                  |                |
|-------------------|---------------------|-------------------|------------|----------------|------------------|----------------|
| a                 | b                   | c                 | d          | e              | f                | g              |
| Strongly Disagree | Moderately Disagree | Slightly Disagree | No Opinion | Slightly Agree | Moderately Agree | Strongly Agree |
2. I would have no concerns if my teenage child dated a black person.
- |                   |                     |                   |            |                |                  |                |
|-------------------|---------------------|-------------------|------------|----------------|------------------|----------------|
| a                 | b                   | c                 | d          | e              | f                | g              |
| Strongly Disagree | Moderately Disagree | Slightly Disagree | No Opinion | Slightly Agree | Moderately Agree | Strongly Agree |
3. I would be personally concerned if my teenager brought a black person of the opposite sex home for supper.
- |                   |                     |                   |            |                |                  |                |
|-------------------|---------------------|-------------------|------------|----------------|------------------|----------------|
| a                 | b                   | c                 | d          | e              | f                | g              |
| Strongly Disagree | Moderately Disagree | Slightly Disagree | No Opinion | Slightly Agree | Moderately Agree | Strongly Agree |
4. I would object to a close friend or relative marrying a black individual.
- |                   |                     |                   |            |                |                  |                |
|-------------------|---------------------|-------------------|------------|----------------|------------------|----------------|
| a                 | b                   | c                 | d          | e              | f                | g              |
| Strongly Disagree | Moderately Disagree | Slightly Disagree | No Opinion | Slightly Agree | Moderately Agree | Strongly Agree |
5. I think that blacks and whites marrying lessen the racial problems between the two races.
- |                   |                     |                   |            |                |                  |                |
|-------------------|---------------------|-------------------|------------|----------------|------------------|----------------|
| a                 | b                   | c                 | d          | e              | f                | g              |
| Strongly Disagree | Moderately Disagree | Slightly Disagree | No Opinion | Slightly Agree | Moderately Agree | Strongly Agree |

6. When a black man marries a white woman it does not bother me.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

7. When a white man marries a black woman it does not bother me.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

8. I can picture myself dating a black person.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

9. I have strong feelings against interracial marriages between black and white individuals.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

10. I feel that there should be laws prohibiting marriages between black and white individuals.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

11. If I married a black person, my family would have trouble accepting my black spouse.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

12. I feel that all children of interracial marriages would suffer.

a	b	e	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

13. I generally approve of interracial marriages between blacks and whites.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

14. I personally think that black and white individuals should not marry because racial prejudice would destroy their marriage.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

15. I feel that people would be happier if they married a member of their own race because they would have more in common.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

16. Marriage has enough problems and should not be compounded with additional social problems evolving because of the interracial aspect.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

17. I feel that people should have the freedom to choose their marriage partners whether they choose a partner of the same race or a partner of a different race.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

18. I can imagine myself falling in love with and marrying a black person.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

INTERRACIAL SOCIALIZING INVENTORY  
Form B

The Interracial Socializing Inventory is designed to gather information concerning personal attitudes toward intimate social interaction with other races, particularly white individuals. Please answer every question by marking an X on the letter of the desired response; example: a b  d e f g.

-----

1. I would welcome a black male-white female couple or a white male-black female couple who attended my church.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

2. I would have no concerns if my teenage child dated a white person.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

3. I would be personally concerned if my teenager brought a white person of the opposite sex home for supper.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

4. I would object to a close friend or relative marrying a white individual.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

5. I think that blacks and whites marrying lessen the racial problems between the two races.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

6. When a black man marries a white woman it does not bother me.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree



7. When a white man marries a black woman it does not bother me.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

8. I can picture myself dating a white person.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

9. I have strong feelings against interracial marriages between black and white individuals.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

10. I feel that there should be laws prohibiting marriages between black and white individuals.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

11. If I married a white person, my family would have trouble accepting my white spouse.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

12. I feel that all children of interracial marriages would suffer.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

13. I generally approve of interracial marriages between blacks and whites.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

14. I personally think that black and white individuals should not marry because racial prejudice would destroy their marriage.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

15. I feel that people would be happier if they married a member of their own race because they would have more in common.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

16. Marriage has enough problems and should not be compounded with additional social problems evolving because of the interracial aspect.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

17. I feel that people should have the freedom to choose their marriage partners, whether they choose a partner of the same race or a partner of a different race.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

18. I can imagine myself falling in love with and marrying a white person.

a	b	c	d	e	f	g
Strongly Disagree	Moderately Disagree	Slightly Disagree	No Opinion	Slightly Agree	Moderately Agree	Strongly Agree

## APPENDIX D

TEXAS SOCIAL BEHAVIOR INVENTORY  
Form A

The Texas Social Behavior Inventory is designed to gather background and social behavior data. Please answer every question. When you decide which letter is the best answer for a particular question, mark an X on that letter; example: a b & d e.

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1. I am not likely to speak to people until they speak to me.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

2. I would describe myself as self-confident.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

3. I feel confident of my appearance.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

4. I am a good mixer.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

5. When in a group of people, I have trouble thinking of the right things to say.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

6. When in a group of people, I usually do what the others want rather than make suggestions.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

7. When I am in disagreement with other people, my opinion usually prevails.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

8. I would describe myself as one who attempts to master situations.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

9. Other people look up to me.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

10. I enjoy social gatherings just to be with people.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

11. I make a point of looking other people in the eye.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

12. I cannot seem to get others to notice me.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

13. I would rather not have very much responsibility for other people.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

14. I feel comfortable being approached by someone in a position of authority.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

15. I would describe myself as indecisive.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

16. I have no doubts about my social competence.

a	b	c	d	e
Not at all characteristic of me	Not very	Slightly	Fairly	Very much characteristic of me

## APPENDIX E

BLACK MALE SUBJECTS

<u>Subjects</u>	<u>International Socializing Inventory (126 possible)</u>	<u>Texas Social Behavior Inventory - Form A (64 possible)</u>
S <sub>1</sub>	122	46
S <sub>2</sub>	72	55
S <sub>3</sub>	124	58
S <sub>4</sub>	96	56
S <sub>5</sub>	72	50
S <sub>6</sub>	97	52
S <sub>7</sub>	57	58
S <sub>8</sub>	107	51
S <sub>9</sub>	75	49
S <sub>10</sub>	85	49
S <sub>11</sub>	87	45
S <sub>12</sub>	72	47
S <sub>13</sub>	81	43
S <sub>14</sub>	61	58
S <sub>15</sub>	110	46
S <sub>16</sub>	122	34
S <sub>17</sub>	98	50
S <sub>18</sub>	121	58
S <sub>19</sub>	110	40
S <sub>20</sub>	87	38



BLACK FEMALE SUBJECTS

<u>Subject</u>	<u>Interracial Socializing Inventory (126 possible)</u>	<u>Texas Social Behavior Inventory - Form A (64 possible)</u>
S 1	97	38
S 2	38	58
S 3	80	33
S 4	62	42
S 5	113	51
S 6	70	47
S 7	98	52
S 8	85	41
S 9	89	45
S 10	101	51
S 11	107	45
S 12	98	57
S 13	55	38
S 14	88	45
S 15	59	34
S 16	121	57
S 17	121	56
S 18	49	41
S 19	90	57
S 20	51	62

WHITE MALE SUBJECTS

<u>Subject</u>	<u>Interracial Socializing Inventory (126 possible)</u>	<u>Texas Social Behavior Inventory - Form A (64 possible)</u>
S <sub>1</sub>	79	41
S <sub>2</sub>	104	39
S <sub>3</sub>	44	52
S <sub>4</sub>	95	35
S <sub>5</sub>	64	38
S <sub>6</sub>	84	47
S <sub>7</sub>	111	37
S <sub>8</sub>	104	41
S <sub>9</sub>	101	59
S <sub>10</sub>	110	32
S <sub>11</sub>	48	35
S <sub>12</sub>	94	33
S <sub>13</sub>	56	37
S <sub>14</sub>	62	47
S <sub>15</sub>	59	18
S <sub>16</sub>	85	39
S <sub>17</sub>	111	45
S <sub>18</sub>	85	51
S <sub>19</sub>	87	37
S <sub>20</sub>	57	47

WHITE FEMALE SUBJECTS

<u>Subject</u>	<u>Interracial Socializing Inventory (126 possible)</u>	<u>Texas Social Behavior Inventory - Form A (64 possible)</u>
S 1	109	41
S 2	109	44
S 3	109	32
S 4	48	33
S 5	86	42
S 6	78	28
S 7	94	50
S 8	55	44
S 9	80	48
S 10	91	49
S 11	52	33
S 12	67	38
S 13	43	41
S 14	65	35
S 15	52	57
S 16	83	43
S 17	93	30
S 18	46	47
S 19	110	41
S 20	91	36