The Medium and the Message: An Investigation of Mainstream Media Use, Relationship Scripts, and Intimate Partner Violence among Black Adolescents

by

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DEDICATION

     This dissertation is dedicated to Ernest Lee Moss and Anna Lois Barker. Thank you for your abiding love and protection.

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ABSTRACT

Intimate partner violence (IPV) remains a significant social issue among Black American adolescents, as some estimates suggest that upwards of 50% have experienced some form of physical, emotional, or sexual violence by an intimate partner. Further, Black adolescent girls report higher rates of victimization compared to girls of other races. Given that these racial disparities continue into adulthood, understanding the antecedents of such violence is an issue of critical scientific concern. Problematic relationship scripts, as observed in person or via the media, have been identified as a key contributor to acceptance of IPV. Despite the commonplace implementation of educational IPV interventions across the United States, there is little evidence that participation in these programs has lowered adolescent IPV rates. Critical media literacy (CML), skills in understanding, analyzing, and critiquing media codes, representations, and frames, may be an appropriate culturally relevant framework to improve IPV intervention programs. Because IPV acceptance is associated with greater endorsement of racial and gender stereotypes and higher mainstream media use, this dissertation argues that CML may be an appropriate and understudied framework for use in culturally relevant IPV interventions. This interdisciplinary project uses the theoretical frameworks of Simon and Gagnon's scripting theory, Bandura's social cognitive theory, Gerbner's cultivation theory, and Freire's philosophy of critical consciousness to elucidate how CML may buffer the associations between mainstream media exposure, sociocultural relationship scripts, and IPV acceptance among Black adolescents.

In Study 1, survey data were collected from 450 Black adolescents (aged 15-19) to examine CML as a moderator of the mediated associations between mainstream media exposure

(i.e., television viewing and music video viewing), three racial and gender ideologies (i.e., sexual objectification, traditional gender roles, and the Jezebel and Sapphire stereotypes about Black women), and IPV acceptance. Findings from nine moderated mediation models showed that while CML scores did moderate higher media exposure as a predictor of sexual objectification and traditional gender roles, which in turn predicted higher IPV acceptance, counter to the hypothesized direction, average and high CML scores strengthened these associations. These results suggest that critical viewing alone may not shield the effects of media exposure without additional intervention. In Study 2, semi-structured interview data were collected from 10 Black American adolescent girls ages 17-19 to explore how media exposure may interact with their relationship scripts and IPV attitudes. Reflexive thematic analyses produced five themes: mothers provide direct relationship advice and preferences to their daughters; contemporary relationship scripts are less traditional and more egalitarian; scripted media are sources of consternation and beloved relationship models; peer relationships with controlling behaviors are commonplace; and Black women are targeted and blamed for abuse. These data indicate that the participants are aware that racial stereotypes about Black women shape IPV attitudes toward their victimization. The participants also rejected victim-blaming messages and embraced egalitarian relationship scripts. These results contribute to efforts to understand how media literacy education may be leveraged as an anti-violence strategy. Further, this project advances scholarship on sexual script negotiation and societal perceptions of Black womanhood among Black adolescent girls.

CHAPTER I

Problem Statement

Research over the past three decades underscores the longstanding trend of Black American adolescents' high risk of exposure to intimate partner violence (IPV) as perpetrator, victim, or witness (Sorenson & Siegel, 1997). Exact prevalence rates differ due to variation in scale measures, but the Centers for Disease Control's (CDC, 2019) nationally representative Youth Risk Behavior Survey reported that 8.2% of Black youth experienced physical violence victimization in the last 12 months. From that sample, 9.4% of Black female participants reported victimization, the second highest incidence rate after non-Black Hispanic/Latina girls (10.4%). Cross-sectional data collected in metropolitan areas indicate far higher rates of exposure for adolescents. Roberts et al.'s (2018) sample of New York City teenagers aged 13-19 years old (N=142, M age=16 years, 34% Black) found that 93% had experienced past IPV victimization. Among 171 African American young adults ages 16-24 from a "large midwestern city," over 50% of participants reported some form of physical violence victimization and perpetration (West & Rose, 2000, p.477). Similarly, in a sample of 10th and 11th grade Black and Hispanic girls (N=140) from Chicago, 35% reported physical victimization, and 55.7% reported psychological victimization (Alleyne-Green et al., 2012). Additional cross-sectional studies of Black youth have reported IPV victimization ranging from approximately 50% of the sample (Raiford et al., 2007) to as high as 65% among college students (Edwards et al., 2006). This

longstanding scholarship indicates that IPV is a relatively commonplace experience for Black teenagers.

Types of IPV and Risk Factors for Perpetration and Victimization

Adolescent IPV, sometimes known as teen dating violence, refers to violence or aggression that occurs by a current or former intimate partner (Rome & Miller, 2015). The CDC typifies IPV into four categories: physical violence, sexual violence, stalking, and psychological aggression (Breiding et al., 2015). *Physical violence* refers to any physical contact or restraint intended to injure, harm, or kill and can encompass punching, shoving, pulling hair, choking, or grabbing. *Sexual violence* is defined as any sexual activity or unwanted sexual contact that occurs without the consent of the victim, including when the victim is unable to give consent, which includes drug-facilitated sexual assault. Sexual violence may also occur when the victim is coerced or intimidated into sexual activity. *Stalking* is conceptualized as a pattern of unwanted contact or attention by a perpetrator that causes anxiety or fear for one's safety, or the safety of loved ones. This may include leaving unwanted gifts, frequent and non-reciprocal calling or texting, and threatening or monitoring the stalking target. Finally, *psychological aggression* is a type of violence in which a perpetrator uses communication to control or harm another person psychologically. Typical manifestations of psychological aggression are name-calling, intentionally lying to make the victim doubt their sanity or perception of reality (i.e., gaslighting), threatening to violate their partner physically or sexually, and using stigmatized or private information to control them (e.g., immigration status or disability). Another form of psychological aggression is coercive control, whereby one partner intentionally limits their partner's access to money or social support and excessively monitors their partner's whereabouts and contact with others.

Although the etiology, nature, and psychosocial effects of Black American youth IPV exposure are relatively understudied (Henry & Zeytinoglu, 2012), a more robust body of research has identified risk factors for such violence. Macro-level factors including exposure to community violence and neighborhood hazards have been shown to predict IPV victimization (Eaton & Stephens, 2018; Goncy et al., 2017; Park & Kim, 2018) and are thought to facilitate the conditions that nurture interpersonal violence (Nash, 2018; Sokoloff & Dupont, 2005). Individual-level risk factors for IPV perpetration among Black adolescents include childhood maltreatment, negative parenting, antisocial peer behaviors, vaginal sex, and witnessing IPV in the home (Alleyne-Green et al., 2012; East & Hokoda, 2015; Park & Kim, 2018). Social learning theories suggest that observation or experiences of violence and aggression may normalize the use of violence in relationships.

Factors that Influence Black Women and Girls' Risk of IPV Victimization

IPV is considered a gender-based form of violence that emerges in heterosexual relationships due to gender norms that prescribe men's dominance in intimate relationships (Glass et al., 2008). Where violence against women and girls occurs, it is wielded as a strategy to maintain control in the relationship (Landor et al., 2017). Among African American couples, adherence to gender norms is complicated by sociohistorical relations shaped by chattel slavery, such that Black men's ability to enact prescriptive gender roles is challenged by experiences of racism (Taft et al., 2009). Further, representations of Black women and girls as unfeminine and hypersexual contribute to their contemporary vulnerability to violence (Gillum, 2007).

In addition, Black women experience *misogynoir*, which is a distinct form of bias existing at the intersection of anti-Black racism and sexism (Bailey & Trudy, 2018). Manifestations of misogynoir emerge in every sphere of life; per Kimberlé Crenshaw's (1990)

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theory of intersectionality, Black women experience oppression that is often encompassed by poverty, low wage jobs, and childcare responsibilities. Thus, a victim will have fewer options for leaving her abuser, who may be providing for her financially. A Black woman victim may also have fewer people to turn to because communities of color have disproportionately high unemployment rates and housing instability that may prevent an IPV victim from finding safe haven in the homes of friends or relatives (Crenshaw, 1990).

Structural Factors

Consistent with previous literature on health disparities, scholars have suggested that Black adolescent girls are at higher risk for IPV victimization due to the cumulative effects of structural oppression. Eaton and Stephens (2018) referred to these structural issues as "accumulated disadvantage" and explained differential risk in the context of community violence exposure: racism and inequality have segregated Black Americans into low-resource neighborhoods that sustain higher rates of community violence, and such violence may contribute to increasing the acceptability of violence against women and girls. As exposure to community violence has been found to predict both perpetration and victimization in Black adolescent samples, this explanation has empirical support (B. M. Black et al., 2015). Henry and Zeytinoglu's (2012) review proffered a similar explanation and suggested that African American teens may become desensitized to violence or see it as normative.

Roberts et al. (2018) attempted to empirically test the role of structural oppression that Black adolescent girls experience as a predictor of IPV victimization. The authors used the theories of intersectionality and critical race theory (CRT) to contend that these interlocking identities mirror interlocking structural inequalities. CRT states that racial oppression is commonplace in the lives of people of color, and intersectionality states that, for Black girls and

women, social identities are interdependent and produce multiple forms of discrimination (Crenshaw, 1989). Drawing on survey data from 184 Black and Latino youth aged 13-19, Roberts et al. (2018) hypothesized that female participants who reported greater levels of racism and sexism would also report higher levels of IPV relative to the male participants. Findings indicated that the odds of experiencing high levels of IPV was 2.7 times greater for those who reported experiences of sexism and racism compared to those who had experienced neither (L. Roberts et al., 2018). These results support the use of frameworks that account for multiple types of oppression to explain IPV risk among Black adolescent girls.

Sociohistorical Factors

Empirical examinations of racial disparities in health outcomes must account for the historical context that shapes contemporary social conditions. The legacy of American slavery has not just powerfully influenced the wealth and economic opportunities of Black Americans in the United States (Darity & Mullen, 2020), but has also fundamentally shaped the societal images and intraracial relations of Black men and women (Taft et al., 2009). For example, the employment discrimination and aggressive policing of Black communities that forced Black women to work as primary breadwinners post-Emancipation produced a gender dynamic that lies in opposition to traditional white views of heterosexual relationships (West & Rose, 2000). The dominance of Black women-led households has shown to be a cudgel between Black men and women; antagonistic beliefs about Black male-female relationships, such as the idea that Black women have more opportunity to succeed than Black men, have been found to be associated with greater tolerance of IPV (Cazenave, 1983). West and Rose's (2000) survey of 171 low-income African American youths' dating aggression found significant associations between adversarial beliefs about men and women and perpetration of IPV. Such an association cannot be used to

suggest causation, but rather underlines that the combined tension of gender roles and African American historical context may place Black women and girls at higher risk for relationship violence.

Stereotypes about Black Women

Racial stereotypes are another macro-level influence that may contribute to Black women's vulnerability to violence (Henry & Zeytinoglu, 2012; West & Rose, 2000). For example, the image of the Sapphire, which entered mainstream media in the 1940s via *The Amos 'n' Andy* radio sitcom, portrays Black women as emasculating, angry, and aggressive (Taft et al., 2009). Scholars suggest that this image serves to dehumanize Black women and hold them responsible for larger ills experienced by African Americans. A second common stereotype is the Jezebel, which portrays Black women as hypersexual, lascivious, and unfaithful (Jewell, 2012). This image dates to chattel slavery and was developed to justify commonplace sexual assault of enslaved Black women (West, 1995). Scholars who center Black women in their work have suggested that these historical images are circulated throughout society via mainstream media and that they directly contribute to violence against Black women (Bailey & Trudy, 2018; Gillum, 2002). However, few scholars have studied links between these stereotypes and IPV acceptance in research on Black youth and young adults. A recent study by Cheeseborough et al. (2020) surveyed 432 Black adults and found that endorsement of the Jezebel stereotype predicted justification of violence when a partner acts in stereotype-consistent ways. In one of few experimental studies on this topic, Black adolescents (*N*=60) in the treatment group were exposed to rap videos with highly sexualized images of Black women (i.e., the Jezebel stereotype), and the control group was shown no video (J. D. Johnson et al., 1995). Participants then read a vignette about IPV by a male perpetrator. Analyses showed that greater acceptance of

violence was a function of being exposed to the music video, and particularly so for the female participants. This literature bolsters the claim that pervasive stereotypes about Black women can increase their vulnerability to relationship violence.

Contributions of Media Exposure to IPV Acceptance

One place where gender dynamics and stereotypes about Black women are displayed and taught are mainstream media. Media exposure is a central domain of socialization given that Black adolescents consume nearly eight hours of screen media daily (e.g., TV, gaming, and social media), approximately 40% of which is spent watching television and videos (Rideout & Robb, 2019). Investigations of traditional mass media productions (e.g., television, movies, music videos) argue that gender stereotypes are commonplace, and that representations of Black women are both scant and stereotypical. Kirsch and Murnen's (2015) content analysis of the heterosexual script in children's television shows reported that 33% of all coded interactions included the code "sex as masculinity", whereby boy characters would value girl characters based on their attractiveness or otherwise be motivated to initiate a sexual encounter. Similarly, Holz Ivory et al.'s (2009) assessment of sexual socialization messages on popular television programs among teenage viewers reported that men were more likely to portray dominant behaviors such as making decisions and financially supporting their partner. In addition, analyses of racial representations in media indicate that Black women are frequently depicted as aggressive and hypersexual (Signorielli, 2001; Tyree, 2011; Ward et al., 2013). These depictions, though scripted, have been shown to influence both relationship beliefs and acceptance of IPV (Bell & Mattis, 2000; Esqueda & Harrison, 2005).

Although there is evidence that violent media exposure predicts long-term maladaptive outcomes including aggressive ideas and behaviors (Bushman & Huesmann, 2006), I argue that

the influence of media on IPV-related beliefs is mediated. Per Bandura's (1986) social cognitive theory, youth acquire and activate behavioral scripts through exposure to mainstream media, which are further reinforced when watching productions with actors to whom they relate. Repeated exposure to certain scripts activates schemas that can alter both attitudes and behavior. Viewers are further influenced by what they watch if they identify with the person they are watching, perceive what they are viewing as realistic, and feel that imitating the behavior will help them meet personal goals (Bandura, 2002). Thus, scripts, such as the depiction of men who engage in the sexual objectification of women without consequence, are the vehicle through which exposure to popular media influences IPV-related attitudes.

In particular, there are three racial and gender ideologies that are linked to both media exposure and IPV acceptance among young adults. The first, traditional gender role ideology, defines acceptable behaviors and characteristics for men and women. The attendant behavioral scripts define men as dominant, aggressive, and concerned with sexual prowess, whereas women are passive, concerned with beauty and caregiving, and sexual gatekeepers (Sanchez et al., 2012). Jerald et al.'s recent (2017) survey of 404 Black undergraduates examined how Black-centered media use was connected to gender ideology; their analyses showed a positive association between media exposure and traditional gender beliefs, particularly for the consumption of music videos and Black-oriented magazines. A second relevant belief is sexual objectification, which is the focus on women's body or sexual expression at the expense of her personhood (Moradi et al., 2005). Empirical research consistently finds that the more frequently young adults consume popular media, the more likely they are to support notions that women are sex objects in both cross-sectional and experimental settings (Swami & Smith, 2012; Ward et al., 2015). A third set of ideologies are the Jezebel and Sapphire stereotypes that portray Black

women as lascivious (i.e., Jezebel) and aggressive (i.e., Sapphire; Jewell, 2012), and have been associated with Black-oriented media use (Jerald et al., 2017). Moss et al.'s (2022) path analysis showed that these three mechanisms predict higher media use (i.e., television, movie, and music video exposure) and, in turn, greater IPV acceptance among Black young adults. Therefore, they are essential to consider in tandem with the search for effective IPV interventions.

Extant Interventions to Ameliorate Adolescent IPV

Over the past twenty years, scholars and educators have developed numerous interventions to reduce the acceptance and incidence of adolescent relationship violence. IPV interventions are often delivered in the form of curriculum-based didactic educational programs in schools and community organizations (Lundgren & Amin, 2015; Ting, 2009). These programs generally run for a few weeks for one to two hours per session, with some variation in length and format. Most workshop-based interventions articulate a theory of change that targets knowledge as a mechanism to reduce attitudinal acceptance of IPV, and as such, the curricula focus on definitions of IPV, consequences of perpetration, aspects of healthy relationships, and sometimes bystander intervention information (Antle et al., 2011; Cornelius & Resseguie, 2007; Lundgren & Amin, 2015). The robust body of literature concerning IPV programs demonstrates that practitioners and scholars have invested a great deal of resources into efforts to reduce relationship violence among adolescents and young adults.

Despite the commonplace implementation of IPV interventions, there is little evidence that participation in these programs has meaningfully influenced IPV perpetration rates among youth and young adults across races. Instead, meta-analyses and literature reviews suggest mixed evidence on the effectiveness of IPV prevention programs. Ting's (2009) meta-analysis analyzed 13 middle- and high-school-based interventions and reported an overall significant difference in

the intervention participants' knowledge and attitudes compared to those in the various control groups; however, the study did not investigate actual IPV experiences. De La Rue et al.'s (2017) meta-analysis examined whether interventions change attitudes about IPV and rates of victimization and perpetration by analyzing pre- and post-test scores for 23 school-based interventions. The authors reported significant effects on IPV knowledge, attitudes, rape myth acceptance, and victimization; however, there was no significant effect for perpetration. They also analyzed longitudinal follow-up data and found that the effect on attitudes was still significant, but the effect on victimization disappeared. Reviews of IPV interventions also confirm that these programs do influence what is known about IPV, but there is limited evidence to support their effectiveness at reducing actual incidences of violence (Cornelius & Resseguie, 2007; Lundgren & Amin, 2015).

The small body of literature centering IPV interventions targeted at predominantly Black audiences echoes the equivocal findings found elsewhere (Moss & Fedina, 2022). Antle et al. (2011) evaluated Love U2, an intervention for 233 high-risk youth (73% Black), and reported positive, significant differences in IPV acceptance from baseline to post-test. However, an evaluation of the intervention It's Your Game found no significant differences in IPV perpetration between the control and treatment groups (49.5% Black; Peskin et al., 2014). Longitudinal studies also parallel these mixed results. A randomized-controlled trial (RCT) evaluation of Dating Matters, a classroom intervention delivered to 46 middle schools in four high-risk urban neighborhoods (55% Black), saw an *increase* in mean levels of IPV perpetration from the fifth to the sixth and final time point (Niolon et al., 2019). An evaluation of Teach One, Reach One (*N*=331), an intervention with a pre-post-test experimental design wherein treatment group youth recruited a friend with whom to discuss material from the 12 workshops, did not

report significant differences in acceptance of couple violence at the 22-month follow-up (Ritchwood et al., 2015). These findings mirror the equivocal results of IPV interventions delivered to predominantly white youth and may indicate that the mechanisms for attitudinal change have been incorrectly identified or insufficiently engaged to produce effective and longstanding transformation.

Culturally Relevant Interventions

To increase the efficacy of IPV interventions for Black adolescents, it has been suggested that scholars and practitioners should develop and implement culturally relevant interventions. Sometimes referred to as culturally relevant, culturally sensitive, or culturally responsive, this constellation of terms is used interchangeably to refer to the adaptation of cultural norms and perspectives into intervention programming (Reese & Vera, 2007). Scholars recommend that prevention programs and public health interventions be culturally tailored to optimize effectiveness (Nation et al., 2003). Cultural tailoring may target aspects of the program's content, theoretical orientation (e.g., utilizing an Afrocentric theoretical framework), or delivery (e.g., hiring racially matched program facilitators; Metzger et al., 2013). Further, tailoring may be integrated into the design, implementation, or evaluation stages of a program (Resnicow et al., 2000). For ethnic minority communities, targeting community and cultural factors in intervention messaging has been shown to increase message salience, memorability, and trustworthiness (Campbell & Quintiliani, 2006). Culturally relevant programs have also been associated with improved program recruitment, retention, and outcomes (Kumpfer et al., 2002). A meta-analysis by Wilson et al. (2003) compared outcomes of white youth and youth of color participants of 350 culturally tailored risk behavior programs and reported positive overall effects for the youth of color on key outcomes, participation, and program satisfaction. In addition, Metzger et al.'s

(2013) review of culturally sensitive risk behavior prevention programs for African American youth found that multiple levels of tailoring were among the factors associated with program effectiveness.

Two empirical evaluations of longitudinal culturally tailored IPV programs for Black youth reported significant improvements on treatment participants' knowledge and attitudes, and these changes were sustained at follow-up (Salazar & Cook, 2006; Weisz & Black, 2001). Salazar and Cook (2006) grounded the curriculum in Black feminist theory and tailored the program to Black male adolescent participants with media clips and examples relevant to Black Americans; Weisz and Black's (2001) curriculum demonstrated cultural relevance by incorporating input from Black adolescents in its development. These studies provide some evidence that cultural relevance may indeed exert a positive effect on outcomes. However, a recent review of IPV interventions with predominantly Black adolescent participants reported that roughly 62.5% of the eight studies indicated some cultural tailoring, but the definitions and aspects of tailoring varied widely (Moss & Fedina, 2022). Far more targeted work is needed to explore the mechanisms of culturally relevant programs that produce positive outcomes, and to identify which elements are the most critical to tailor.

Critical Media Literacy

Given the prominence of media in Black adolescents' lives, and their often-stereotypical content, critical media literacy (CML) education could be a useful framework to bridge the gap between media exposure and IPV-related beliefs and behaviors. CML, predominantly studied in the disciplines of English, Education, and other humanities, lacks one universal definition. However, Kellner and Share (2007) defined it as "multiperspectival critical inquiry, of popular culture and the cultural industries, that addresses issues of class, race, gender, sexuality, and

power and also promotes the production of alternative counterhegemonic media" (p.62). CML is directly related to media literacy, which also lacks a single definition, but various definitions collated by Potter (2010) center the ability to analyze and assess media messages. Differentiation between CML and media literacy, then, may be that the latter provides no particular emphasis on mainstream media as a vehicle for uniform political, ideological, or social meanings beyond the notion that media may negatively affect viewers (McArthur, 2019). There is some basis to justify the need for specific media-centered education. Ashley et al.'s (2012) qualitative study aimed to understand how well undergraduates (N=99) can deconstruct media messages in an advertisement, a public relations video, and a news story. The authors reported that the students performed poorly when analyzing and understanding different types of media messages and interpreted media as straightforward with no underlying meaning or value beyond manifest content (Ashley et al., 2012).

CML programs are typically implemented in school settings as lesson-based interventions that contain information on how to read and interpret texts. Hobbs and Frost (2003) evaluated a CML language arts curriculum that was developed in one school district to determine its effects on reading, listening and viewing comprehension, writing, and analysis (N=189 11th grade students, 97% white). The findings were positive: the treatment group outperformed in the ability to identify main ideas and write longer paragraphs with fewer spelling errors. The treatment group was also better at identifying and describing construction techniques, recognizing blurring of information, and interpreting the text. Similarly, Bergstrom et al. (2018) used a longitudinal experimental design to analyze the impact of a CML intervention on participants' critical thinking skills and understanding of CML principles among 198 undergraduates (68% white, 20% Black). Their findings showed significant interactions between the intervention and the

post-test scores for five of the ten CML knowledge items, including "media distorts reality" and "media tells the whole story;" here, the intervention group showed higher agreement with the former and lower agreement with the latter. These results suggest that CML training may indeed improve participants' abilities to read and analyze media framing and representations. Indeed, a meta-analysis by Jeong (2012) of 51 quantitative media literacy interventions showed a positive effect on most outcome measures including knowledge of media, awareness of media's influence, and relevant beliefs, attitudes, and behaviors with effect sizes ranging from d=.23-1.12.

Critical Media Literacy Education and Aggression

CML programs have been used to target violent and aggressive thoughts and behaviors in youth and young adults with somewhat mixed findings. Previous scholars have used rigorous research methods such as quasi-experimental and randomized controlled trial (RCT) designs to test the effect of CML education on the reduction of violent behaviors and acceptance of violence. Möller et al.'s (2012) longitudinal experimental study provided CML education about physical aggression in TV, movies, and video games to 683 students (*M* age=13.3 years) and tested its effect on acceptance of perpetration of aggressive behavior. At the 7-month follow-up period, intervention participants reported less aggression and were rated as less aggressive by their peers. However, the effect on aggressive behavior was mediated by a decrease in acceptance of aggression. Similarly, Swaim and Kelly (2008) used an RCT to examine violent behaviors and attitudes toward violence among students at six middle schools (*N*=1,492, 67% white, 9% Black) that participated in a peer-led antibullying campaign that included CML education. Latent growth curve modeling showed a significant reduction in self-reported physical aggression for just the girl participants in the intervention group and a greater decline in verbal

victimization for only the boy participants. Other work has also found inconsistent results; Fingar and Jolls' (2014) quasi-experimental study used CML training to test beliefs about media violence and knowledge and media's power among 1,580 California-based middle school students (61.39% Hispanic, 7.27% Black). They reported that while there were no significant associations between aggressive behavior and the intervention, the control students were significantly more likely to report pushing or threatening to hurt another student compared to the intervention group. Rosenkoetter et al. (2009) also used a quasi-experimental design to investigate media literacy's influence on acceptance of TV violence and behavioral aggression (N=672 3rd and 4th grade students) and found no influence on behavioral aggression but reported that intervention students showed lower acceptance of TV violence.

Still, other CML interventions have reported no intervention effect. Byrne (2009) executed a quasi-experimental study on media literacy's influence on behavioral aggression measured at four different time periods (N=156 4th and 5th graders). The two treatment groups received four sessions over 10 weeks that focused on violence in the media, and one group participated in a cognitive activity after each lesson. The author reported that neither of the media literacy intervention conditions ever dropped significantly below the aggression level of the control group, and regardless of condition, the effects (positive or negative) of both media literacy interventions faded over time. In another case of null findings, a study by Webb et al. (2010) evaluated a media literacy intervention, Beyond Blame, that targeted attitudes toward violence in 262 middle school students (61% Hispanic, 1.6% Black). The eight-lesson curriculum featured lessons about the construction of media and used media clips as teaching tools. However, results showed no significant differences in terms of attitudes toward violence and nonviolent behaviors between the treatment and control groups. Together, these studies

suggest that media literacy education may, in some cases, more reliably reduce acceptance of violence. However, it is less clear what intervention factors may influence perpetration of aggression, and how to ensure that the desired effects are longstanding.

Critical Media Literacy Education and Social Attitudes

Although few CML interventions have targeted race and gender attitudes, some scholarship has targeted sexual objectification and implicit bias. Reichert et al. (2007) used an experimental design to assess how media literacy videos influence the ways that participants think about the sexual objectification of women in advertising (N=145 undergraduates, 72% white, 6% Black). Women who viewed the CML video were more likely to report that women in objectifying ads are not realistically portrayed; however, there was no treatment effect for men. A second study also found that media literacy may not be as straightforward for dominant group members. Scharrer and Ramasubramanian's (2015) literature review on the use of media literacy for reducing stereotypes and prejudiced attitudes provided some evidence that certain educational approaches can reduce implicit bias. However, a counterexample shared by Kavoori (2007) showed that when white participants were taught specifically about harmful media depictions of African Americans, they could articulate why stereotypes are harmful, but then reproduced the stereotypes in fantasy casting for a fake media project. These findings suggest that participant identity (e.g., race, gender) may influence receptiveness to CML education.

CML Education and Youth of Color

Despite the tepid effects of CML interventions reported in quantitative evaluations, a great deal of qualitative literature indicates positive psychosocial effects on Black and Latinx youth (Gainer, 2010; McArthur, 2016; Yosso, 2002). Multiple studies have articulated the transformational nature of using media analysis to improve self-esteem and ethnic identity, and

to counter stereotypical mainstream content for Black youth (Baker-Bell et al., 2017; McArthur, 2019). For example, with a stated focus on the well-being of Black girls, the Black Girls' Literacies Collective (BGLC) holds events where participants can engage identity and representations of Black women and girls and counter negative media depictions through activities such as spoken word poetry, podcast recordings, and the creation of social media hashtags (McArthur, 2016). McArthur (2016) reported that Black girl participants have indeed responded positively to the work of the BGLC and other organizations that center analysis of and counterresponses to negative media representations. CML programs, then, could represent an opportunity for Black and other marginalized groups to openly confront and dispute stereotypes that they find to be restrictive or offensive. Because of the centrality of media representations as they relate to race, gender, and other aspects of identity, CML content lends itself well to cultural tailoring.

Critique of Extant Literature

Previous CML interventions intended to reduce perpetration and acceptance of aggression have some important shortcomings. First, few have targeted IPV, but rather have sought to reduce bullying, physical and relational aggression, and attitudes toward violence (Möller et al., 2012; Rosenkoetter et al., 2009; Swaim & Kelly, 2008). Although acceptance of violence is related to perpetration of violence in romantic relationships (Flood & Pease, 2009), much of the curricula described in the extant literature does not directly address IPV or any attendant ideology associated with popular media exposure (e.g., traditional gender roles). Second, little research has targeted Black adolescents or used culturally relevant approaches for an IPV-centered CML program in the content delivery or materials. Third, previous interventions have used varying measures of media exposure and aggressive behavior (Byrne, 2009; Fingar &

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Jolls, 2014; Swaim & Kelly, 2008; Webb et al., 2010), which could be a factor in the overall equivocal evidence on the efficacy of media literacy interventions targeting violence. Finally, many media literacy interventions have not been described as "critical"—therefore, the content has not necessarily educated participants on the value-laden nature of media representations, which reinforce existing structural hierarchies and are circulated to turn a profit (S. Hall, 1980; Kellner & Share, 2005).

Could CML-based education significantly affect attitudes related to IPV among Black adolescents? Because media as influential forms of socialization and relationship information continue to be understudied, very little published work has explored CML as an IPV prevention strategy. The lack of empirical work on the usefulness of CML in addressing IPV represents a significant gap in the literature.

Current Project: Dissertation Goals

Scholarship published over the past two decades suggests that IPV does not operate among Black youth the same way as it does for other races (Eaton & Stephens, 2018). African American youth use different language around IPV (Martin et al., 2012), seek out alternative resources when victimized (B. M. Black & Weisz, 2003; Madkour et al., 2016), and hold race-specific sociohistorical gender beliefs that relate to IPV attitudes (West & Rose, 2000). Further, their elevated risk for exposure to community violence is an ecological risk factor for experiencing IPV (B. M. Black et al., 2015; Park & Kim, 2018). This evidence reinforces the need for empirical research that does not only compare Black youth outcomes to traditional white, middle-class samples. Significant contributions to this literature must seek to understand the role of cultural context in this demographic's vulnerability to IPV victimization and

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perpetration (Eaton & Stephens, 2018) and use that context to identify and implement culturally relevant interventions.

To that end, the purpose of this dissertation project is to contribute to building the evidence base on the usefulness of a CML-based IPV intervention for Black adolescents. I carried out two studies related to this objective. In Study 1, I used a cross-sectional survey of 450 Black adolescents, ages 15-19 ($M= 17.44$ years) to investigate CML skills as a moderator of the mediated relations between television and movie viewing, three ideologies associated with heavy media exposure (i.e., traditional gender roles, sexual objectification, and two stereotypes about Black women), and IPV acceptance and perpetration. This work contributes to efforts to identify factors that may serve to protect against the influence of hegemonic media messages. In Study 2, I completed semi-structured interviews with 10 Black adolescent girls to explore their knowledge of IPV-related ideologies, such as the Jezebel stereotype, and inquire about sources of their relationship beliefs, as well as how these intersect with their attitudes about IPV. Despite a sizeable number of qualitative studies that have interviewed Black adolescents about IPV broadly, there is little work that has identified how their media use or attendant relationship scripts may coincide with attitudes related to IPV attitudes. This work may shed light on the ways that Black adolescents negotiate sexual scripts and how they may be implicated in appraisals of IPV. The results from this project can inform future culturally relevant interventions that incorporate the influence of media use.

Research Questions

The current project addresses the following hypotheses and research questions:

H_1: Critical media literacy skills will moderate the associations **between television exposure**, the three gender and racial ideologies (i.e., traditional gender roles, sexual

objectification, and the Jezebel and Sapphire stereotypes), and acceptance of IPV, such that the three gender and racial ideologies will yield weaker or null relations between television exposure and IPV acceptance among those with higher levels of CML skills.

H_2: Critical media literacy skills will moderate the associations **between music video exposure** and the three gender and racial ideologies, and acceptance of IPV, such that the three gender and racial ideologies will yield weaker or null relations between music video exposure and IPV acceptance among those with higher levels of CML skills.

RQ_1: Does past ecological exposure to IPV (i.e., witnessing IPV between caregivers) influence CML as a moderator of the association between media use, the three ideologies, and acceptance of IPV?

RQ_2: How have sources (e.g., parents, peers, celebrities) influenced Black adolescents' dating beliefs?

RQ_3: What extant and emergent sexual scripts do Black adolescent girls identify regarding their dating attitudes and relationship behaviors, if any?

RQ_4: What role do cultural scripts (e.g., Jezebel, Sapphire, baby mama, the thot) play in Black adolescents' perceptions of relationship violence?

The next chapter presents Study 1 including theoretical frameworks, study methodology, results, and discussion. Chapter 3 presents Study 2 as well as the theoretical frameworks, study methodology, results, and discussion. The final chapter, Chapter 4, discusses the project's limitations and strengths as well as the policy, practice, and research implications.

CHAPTER II

Investigating Critical Media Literacy Skills as a Moderator of Associations between Media Use and Intimate Partner Violence

Adolescent media consumption is one domain of socialization that has been largely understudied as an antecedent of intimate partner violence (IPV). However, a small body of literature has linked exposure to movies, television, magazines, and music videos to an array of beliefs about relationship violence. For example, Coyne et al. (2011) surveyed 369 undergraduates (88% white) and found a significant association between watching programs independently rated as aggressive (e.g., *Prison Break*) and perpetration of relational aggression in their romantic relationships. For the men in the sample, aggressive television watching also predicted physical aggression in relationships. Similarly, a longitudinal study of Canadian adolescents (*N*=484, 65% white) assessed aggressive media usage as well as IPV victimization and perpetration (Friedlander et al., 2013). Structural equation modeling showed that consuming multiple forms of aggressive media at Time 1 predicted IPV perpetration at Time 3, as mediated by violence-tolerant attitudes. Although much scholarship has centered on samples of predominantly white undergraduates, recent work has found similar patterns among Black undergraduates and young adults; Moss et al.'s (2022) survey of 369 Black young adults reported that television, movie, and music video consumption predicted acceptance of IPV through traditional gender roles, two stereotypes about Black women, and sexual objectification.

Critical media literacy (CML) is thought to be a useful intervention framework for mitigating the socialization of hegemonic beliefs such as sexual objectification, and for equipping participants with the skills to recognize and interrogate such beliefs (Alvermann et al., 2018; Moorhouse & Brooks, 2020). CML has not been uniformly operationalized throughout the extant literature, but typically describes a set of skills and competencies related to the analysis of messages embedded in mainstream media content (Hobbs & Frost, 2003). As defined by the meta-analysis of media literacy programs conducted by Jeong et al. (2012), key competencies include knowledge of mainstream media, criticism of the media, awareness of media's influential nature, and an understanding that media are constructed. A meta-analysis of media literacy interventions reported a significant positive effect (d=.37) on increasing participants' knowledge and criticism of the media, expanding their awareness of media's influential nature, and reducing their perceptions of media's realism (Jeong et al., 2012). However, some evaluations of CML interventions' effectiveness have yielded equivocal outcomes and have failed to change participants' attitudes and behavior (Schilder & Redmond, 2019; Webb et al., 2010).

This chapter will first describe previous literature related to CML interventions and its association to IPV-related attitudes and behaviors. Next, three key mediating variables will be contextualized as they relate to media consumption and IPV acceptance. The literature review will conclude with information about ecological IPV exposure. The goals of this chapter are outlined, as well as the theoretical frameworks that undergird the research questions and hypotheses. The latter half of this chapter contains the method, results, and discussion sections.

CML Interventions

Do higher levels of CML serve to buffer the influence of mainstream media on IPV-related attitudes such as sexual objectification and racial stereotypes? Scholars have

recommended media-based IPV interventions for youth audiences (Manganello, 2008; Rodenhizer & Edwards, 2017; Whitaker et al., 2013) to target gender-based violence such as IPV but the findings have been mixed. A study that used a media literacy video to educate viewers about sexual objectification in advertising had a significant effect on the undergraduate women participants (6% Black), in that they were more likely to report that women in objectifying ads are not portrayed realistically; however, there was no such effect on their male counterparts (Reichert et al., 2007). Similarly, a CML program for middle school students (*N*=264, 10% Black) reported postive effects on participants' understanding of gender stereotypes (Puchner et al., 2015). Treatment group participants attended four workshops about CML and gender stereotypes. Based on pre- and post-test scores on a survey about media stereotypes and workplace gender discrimination, treatment group students reported that women are portrayed more stereotypically than men post-test, but their belief that media can influence their own behaviors did not change from pre to post-test (Puchner et al., 2015).

Some qualitative evaluations of CML interventions for reducing racial bias have also found equivocal results among white undergraduate participants (Dunlop, 2007). Kavoori (2007) shared his experiences teaching a communications class on the representations of African Americans in mainstream television, where undergraduates read and engage media texts that discuss stereotypes and the implications of such images. The predominantly white undergraduates are then instructed to develop their own television shows. However, the students consistently reified the issues they had just learned about by, for example, making white characters the principal cast members and casting Black actors in stereotypical roles. This paradoxical result suggests that educational instruction alone may not be sufficient to shift attitudes, particularly when the subject matter involves dominant group members learning about

marginalized groups. I was unable to locate a single study that used CML with a Black American sample to target sexist attitudes or racial stereotype reduction using quantitative methods; however, CML programs targeting stereotypical content have been reported as enjoyable and engaging for Black adolescents and young adults in qualitative literature (Harris et al., 2015; McArthur, 2016). Therefore, there is some evidence that education on stereotypes about one's own marginalized group may be effective at improving CML, but quantitative evidence is needed to evaluate attitudinal shifts.

An empirical investigation of CML as a potential moderator must clearly identify ideologies associated with both a greater likelihood to accept relationship violence *and* greater mainstream media exposure. The extant literature suggests three ideologies that quantitatively link higher mainstream media consumption (e.g., television, movies, music videos, magazines) to IPV acceptance: traditional gender roles, the Sapphire and Jezebel stereotypes about Black women, and the sexual objectification of women. Each has been identified as frequently appearing in popular mainstream content and is thus prime for socialization through media exposure (Kirsch & Murnen, 2015; Smith, 2012; Tyree, 2011; Ward et al., 2013; Ward, 2016). Further, these three ideologies have been found to be associated with acceptance of IPV and with weekly television and music video consumption in a sample of Black American young adults (Moss et al., 2022).

Exploring Three Ideologies that Link Media Use to IPV Acceptance

Traditional gender roles are one relevant ideology potentially linking media use to IPV acceptance. They represent societal norms that prescribe acceptable behavior and traits according to a gender binary, wherein men perform masculinity and women perform femininity. Feminist and critical race scholars (Heise, 1998; Richie, 2012; Taft et al., 2009) suggest that traditional

gender roles are an extension of patriarchy and are an avenue through which male dominance is maintained. Hegemonic masculinity prescribes that men are muscular, self-confident, heterosexual, work-oriented, dominant, and interested in sports and cars (Helgeson, 1994); alternatively, hegemonic femininity suggests that women are passive, deferent, sweet, oriented to relationships, modest, and appearance-focused (Parent & Moradi, 2010). Within this dynamic, women's deference and fear of reprisal via relationship violence is a reliable mechanism for adherence to traditional gender roles. Analyses of popular television content indicate that men are more frequently shown as the dominant relationship partner (Holz Ivory et al., 2009), express masculinity through the pursuit of sex (Kirsch & Murnen, 2015), and exhibit more aggression and dominance in social interactions (Sink & Mastro, 2017). Endorsement of traditional masculinity has been associated with greater acceptance of rape myths (Seabrook et al., 2018), and IPV perpetration (Santana et al., 2006), among young adult men, as has hyperfemininity in a sample of undergraduates (Ray & Gold, 1996).

A second relevant ideology is sexual objectification, which separates a woman's sexual behavior or body from her personhood, thus reducing her to a sexual object (Moradi et al., 2005). Research on sexual objectification argues that objectification works to dehumanize women and in turn, diffuses responsibility or culpability for harm that may come to them. Intimately connected to traditional gender roles and prescriptive courtship norms (also known as the Heterosexual Script, see Kim et al., 2007), sexual objectification is associated with assigning greater importance to women's appearance (Ward et al., 2015) and adversarial sexual beliefs (Aubrey et al., 2011). Sexual objectification has also emerged as justification for abuse in a qualitative study of Black adolescents (Squires et al., 2006) and in cross-sectional quantitative samples (Galdi et al., 2014; Loughnan et al., 2010; Wright & Tokunaga, 2016). Further,

mainstream media are laden with objectifying portrayals of women in television (Collins, 2011), with as many as 5.9 objectifying remarks made on average every hour in a sample of reality television programs (Ferris et al., 2007). Analyses of music videos have found that Black women are more frequently presented as scantily clad compared to their white counterparts (Frisby & Aubrey, 2012).

A third relevant set of beliefs are the Jezebel and Sapphire stereotypes, which scholars contend are used to justify widespread abuse and violence against Black women (Gillum, 2002; Taft et al., 2009; West, 2004). The Jezebel stereotype, thought to have been created during the antebellum period to justify the systematic sexual assault of enslaved Black women, paints the Black woman as lascivious, hypersexual, and therefore impervious to sexual violation (Jewell, 2012). The Sapphire is traced to the *Amos' n' Andy* radio program of the 1940s, which portrayed Black women as angry, aggressive, and in direct violation of traditional gender roles (West, 2012). Analyses of contemporary media suggest that these two stereotypes, the Jezebel and the Sapphire, continue to appear as a fixture in mainstream media representations of Black women (Frisby & Aubrey, 2012; Turner, 2011; Tyree, 2011). A content analysis of reality TV reported that Black women were depicted as the Angry Black Woman stereotype (i.e., Sapphire) in six of ten programs coded (Tyree, 2011). Analyses of scripted television and music videos echo these findings, as previous reports suggest that Black women are more likely than other women to be sexualized (Conrad et al., 2009; Tukachinsky et al., 2015; Turner, 2011). There is also evidence that these stereotypes relate to intraracial views on relationship violence; Squires et al., (2006) interviewed Black adolescents about their perceptions of IPV and reported that participants blamed women's propensity for rape victimization on their clothing and sexual dancing. A recent survey of Black American adults found that greater endorsement of the Jezebel stereotype was

associated with greater justification of violence toward women (Cheeseborough et al., 2020).

Thus, the Sapphire and Jezebel symbolize a key dimension in understanding the intersection of

IPV victimization and media effects.

Ecological IPV Exposure as an Additional Risk Factor for IPV Acceptance

The effects of media consumption do not occur in a vacuum but are part of a larger

ecological environment in which Black youth learn about and experience relationships and IPV.

Within this larger context, additional factors have been shown to increase support for IPV and

increase the likelihood of IPV perpetration and victimization. One such factor is ecological IPV

exposure; scholarship indicates that for Black adolescents, being exposed to violence between

caregivers is a strong predictor of IPV, as perpetrator or victim (Eaton & Stephens, 2018). Park

and Kim's (2018) meta-analysis of family risk factors for IPV among youth ages 13-22 years

identified witnessing violence between parents as one correlate of IPV perpetration. Similarly,

Black et al.'s (2010) multivariate analysis using a sample of emerging adults (17.9% Black)

found a significant association between witnessing interparental violence and personal

experiences of IPV as perperator and victim. In addition, attitudes about violence have also been

implicated; structural equation modeling on survey data from 917 adolescents (30% Black)

showed that for the boy participants, witnessing father-on-mother violence was related to IPV

perpetration, but for both boy and girl participants, witnessing mother-on-father violence related

to IPV perpetration only through higher acceptance of violence (Temple et al., 2013). Further,

qualitative research reports that adolescents have salient memories of witnessing violence

between family members and even residential neighbors (Landor et al., 2017). Thus, it is likely

that exposure to such violence may socialize the belief that violence between partners is

acceptable in some cases. Given that it has yet to be studied alongside media exposure,

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ecological IPV exposure should be investigated for any potential association with media use and IPV acceptance.

Theoretical Frameworks

How is it that media exposure comes to increase viewers' acceptance of IPV? Scholars contend that rather than having a direct effect on IPV-related attitudes, media content introduces scripts and other ideological content that in turn influence other attitudes and behaviors. Bandura's (1986) social cognitive theory and Gerbner's (1998) cultivation theory provide a theoretical basis that connects media exposure to individual and societal race- and gender-related attitudes. Social cognitive theory argues that individuals learn through observation, including media depictions, and are particularly likely to be influenced if that individual relates to the actor being observed, and if the actor's behavior leads to an optimal outcome. For example, men protagonists in film frequently engage in violence somewhere along the route to whatever goal they seek to accomplish. Because the protagonist is generally a physically attractive hero, these characteristics help viewers develop a schema that violence is an acceptable mode of addressing conflict in pursuit of a larger goal (Rowell Huesmann, 1988). Similarly, cultivation theory takes a macro-level view that argues that continued exposure to mass media and the ideas embedded therein, including racist tropes and sexist gender roles, normalize those ideas among the public at a societal level (Potter, 2014). A notable example of cultivation theory is demonstrated by the American public's beliefs about Black women's inherent hypersexuality. The idea that Black women are indiscriminately hypersexual has been transmitted through the Jezebel stereotype's frequent appearance across various forms of mainstream media (Lundy, 2018; Pickens, 2015), which may explain why adults in a recent study rated five-year-old Black girls as more knowledgeable about sex than their white counterparts (Epstein et al., 2017). Together, these

theories explicate how mainstream media shape the acquisition of scripts and schemas that set the table for IPV acceptance and perpetration.

One key theory that supports CML as a buffer against mainstream ideological beliefs and in turn, IPV acceptance, is Freire's (2018) theory of critical consciousness. Freire articulated *critical consciousness* as a nuanced understanding of one's positionality regarding societal power dynamics and political affairs. He envisioned critical analysis via sociopolitical education as a necessary precursor toward collective action and transforming unjust systems (Freire, 2018). Psychologists have put forth three components of critical consciousness: critical reflection, political efficacy, and critical action (Watts et al., 2011). Past research on IPV among Black adolescents and young adults would suggest that some aspects of critical reflection, which is the analysis and rejection of one's social standing and attendant stereotypes, might protect IPV perpetration and acceptance of it. The mainstream media are purveyors of societal norms and mores and are thought to circulate ideology that is further reinforced in sociopolitical institutions such as schools and government (Gerbner, 1998; Potter, 2010). Youth trained in CML may consume media with an eye that is critical of stereotypes about Black women, essentialist gender norms, and the objectification of women, which may reduce their likelihood of perpetrating or sustaining violent relationships. In addition, critical reflection through CML training could bolster ethnic identity. Edwards et al. (2006) examined the prevalence of psychological aggression, also known as emotional abuse, among 215 Black youth in middle school, high school, and college. The authors found that positive ethnic identity was negatively correlated with both experiencing and perpetrating this form of aggression. Although it is a single study, these results suggest that pride in Black identity may buffer IPV exposure. Further, other work has implicated internalized racism in the perpetration of violence (Brice-Baker, 1994). Given that

anti-Black stereotypes are pervasive in media (Littlefield, 2008), CML training may contribute to Black adolescents "unlearning" those stereotypes and boosting their ethnic pride.

The Current Study

Only a rigorous validation of CML's mitigation effects can substantiate the use of a CML-based IPV intervention. Because the three ideologies described here are well-documented in mainstream media across genres, and are associated with greater endorsement of IPV among Black young adults (Moss et al., 2022), I argue that an effective CML program targeting these ideologies could potentially mitigate the effects of mainstream media exposure on Black participants' IPV attitudes. No single published study has examined contributions of CML skills to endorsement of traditional gender roles, stereotypes about Black women, or sexual objectification in Black adolescent populations. Such an analysis is crucial to determine how CML might function as an anti-violence intervention. Thus, the goal of Study 1 is to identify whether possessing CML skills and competencies can mitigate the impact of mainstream media exposure on Black adolescents' adherence to hegemonic beliefs about traditional gender roles, sexual objectification, and two stereotypes about Black women, which are all linked to support of IPV. This study used moderated mediation analyses to investigate CML skills as a potential moderator using a scale modified from Bindig's (2009) Media Literacy Index. The following hypotheses were tested in this study:

H_1: Critical media literacy skills will moderate the associations between television exposure and the three gender and racial ideologies, and acceptance of IPV, such that the three gender ideologies will yield weaker or null relations between television exposure and IPV acceptance among those with higher levels of CML skills.

H2: Critical media literacy skills will moderate the associations between music video

exposure and the three gender and racial ideologies, and acceptance of IPV, such that the

three gender ideologies will yield weaker or null relations between music video exposure

and IPV acceptance among those with higher levels of CML skills.

In addition, the following exploratory research questions were investigated:

RQ1: Does past ecological exposure to IPV (i.e., witnessing IPV between caregivers)

influence CML as a moderator of the association between media use, the three ideologies,

and acceptance of IPV?

The conceptual model for a moderated mediation is depicted in Figure 1, where *X* is the

independent variable, *M* represents the mediator, *Y* is the dependent variable, and *W* is the

moderator exerting an effect on the *X*→ *M* path and the *M*→*Y* path.

Figure 1. Conceptual Model of Moderated Mediation.

Method

Data & Participants

Recruitment

Participants were recruited for this project using Qualtrics Panel services. Qualtrics Panels solicited survey responses from two groups: self-identified Black adults ages 18-19 years old; and the parents of minor Black youth ages 15-17 years old. The company solicited approximately equal amounts of boys and girls, although participants across the gender spectrum were welcome. Parents of the potential minor respondents received an email invitation that informed them that the survey, called Youth Media Use Today, is for research purposes, the survey length, and the survey incentives. Participant incentives were determined and administered by Qualtrics and consist of e-Points that can be used in exchange for items such as gift cards to major retailers.

IRB Authorization

The Institutional Review Board at University of Michigan granted permission to collect and analyze the data in March 2021.

Procedure

Consent procedure. Adult participants received a Consent Form that explained the project in detail including the research purpose, data and confidentiality guidelines, and study team contact information. They indicated their consent to access the survey questions. Parents received a Parental Consent Form that explained the project in detail including the research objectives, any risks to their minor child, data retention practices, and the study team's contact information. Minor youth whose parents consented received the link to the survey. The first page of the survey was a Minor Assent Form with much of the same information on the Parental

Consent Form. Minors who indicated their assent to participate accessed the survey questions. No confidential information (e.g., names, addresses, signatures) or private health information was obtained by the study team. Due to the sensitivity of some of the violence-related measures, participants were informed that they had the right to skip any question or end the survey at any time. See Appendices A-C for all consent and assent forms.

Survey procedure. Participants completed the Youth Media Use Today survey on a computer or mobile device. The survey was expected to take approximately 22 minutes to complete. After indicating Consent or Assent, participants first completed the Demographic information questions. One question in the Demographics question block stated "Please select the statement that best applies to you. The term "romantic partner" refers to anyone you have dated or considered a boyfriend or girlfriend" followed by two options: "I have not yet started dating or had a boyfriend/girlfriend/romantic partner" and "I have started dating and/or had a boyfriend/girlfriend/romantic partner." Participants who selected the former were not shown the IPV Acceptance, IPV Victimization and Perpetration, and Digital Dating Abuse scales. The survey scales were ordered such that the IPV Acceptance, IPV Victimization, and IPV Perpetration scales were shown earlier in the survey flow to increase the likelihood they would be completed. When participants completed or ended the survey, they were directed to a debriefing page with resources related to IPV. See Appendix D for the Debriefing Resources page.

Participants

Although 437 minors and 427 adults completed the survey, after filtering responses according to Qualtrics' quality assurance metrics, a total of 450 responses from Black American youth remained. Participant ages ranged from 15-19 ($M = 17.44$) years. Among the sample,

48.88% were girls/women, 46.88% were boys/men, and 4.22% were genderfluid, nonbinary, or agender. Fourteen percent of the sample indicated they were of Latinx/Hispanic descent. Students enrolled in 9th-12th grades comprised 66.88% of the sample (*n*=295). The remainder were high school graduates (*n*=139, 30.88%) or not enrolled in school (*n*=10, 2.22%). Of the high school graduates, 92 (66.18%) were enrolled in a postsecondary education program (i.e., two-year or four-year degree program, or trade school). In terms of location, 104 participants indicated they lived in the northeast (23.11%), 102 were from the Midwest (22.66%), 208 were in the south (46.22%), and 36 were in the west (8%). A majority of participants indicated they were straight/heterosexual (*n*=258, 57.33%) and the remainder selected a sexuality along the LGBTQ+ spectrum: asexual (*n*=59, 13.11%), bisexual (*n*=78, 17.33%), gay/lesbian (n=16, 3.55%), queer (*n*=6, 1.33%), and questioning (*n*=33, 7.33%). In response to a question about the highest level of education completed by their mother or primary caregiver, our proxy measure of socioeconomic status, 105 (24%) selected elementary, middle school, or some high school education; 102 (22.67%) indicated the caregiver has a two-year degree or some college; 65 (14.66%) selected bachelor's degree, and 58 (12.88%) selected an advanced degree (i.e., master's, professional, MD, or doctoral degree).

Measures and Variables

Complete Youth Media Use Today Survey scales with exact items and response options are available in Appendix E.

Independent Variables

Television exposure. Participants were asked to indicate their television exposure using two scales, one to gauge consumption of mainstream media and one to capture television viewing beyond the most popular content. First, they were asked how frequently they watched 35

television programs on a 0 to 3 scale ranging from "never," "a little/a few episodes," "sometimes/some episodes," and "a lot/most or all episodes." The list of 35 programs was collected from four sources: first, 21 programs were derived from a pilot survey of approximately 100 Black adolescents administered through Qualtrics, where participants were asked to list their favorite television programs, broken out by reality versus scripted content; second, eight programs came from Nielsen Company ratings of the most-watched television programs from both traditional television broadcasts and streaming platforms (Stoll, 2021; The Nielsen Company, 2020); third, four programs were taken from a survey of undergraduates; and finally, two programs were taken from a recent dataset where Black adolescents identified their favorite television programs. See Appendix F for complete list of programs with sources for each. A mean score was computed whereby higher scores indicated higher levels of exposure to the programs.

The second scale asked participants to indicate how many hours of television they watch on a typical weekday, Saturday, and Sunday. A weekly viewing hours score was computed by multiplying the weekday hours by 5 and adding the Saturday and Sunday hours to this product.

Music video exposure. Music video consumption was measured through three items that asked participants to indicate how many hours they watch music videos on a typical weekday, Saturday, and Sunday. A weekly viewing hours sum score was computed for each participant by multiplying the weekday hours by 5 and adding the Saturday and Sunday hours to this product. Additionally, participants were also asked to indicate their top three artists whose music video they enjoy; however, these data were not analyzed for this project.

Dependent Variables

IPV acceptance. Acceptance of IPV was measured using Foshee et al.'s (1992) 11-item Acceptance of Couple Violence scale developed for use by adolescents, which includes three subscales: male-female violence, female-male violence, and acceptance of general dating violence. Participants indicated agreement on a 4-point scale ranging from "strongly disagree" to "strongly agree." A sample item is "A girl who makes her boyfriend jealous on purpose deserves to be hit." Mean scores were computed for each participant, with higher scores indicating higher levels of IPV acceptance. The alpha analysis was .93, which exceeded previous analyses of internal consistency (.70; Foshee et al., 1992). The scale was used previously by Enriquez et al. (2010) with a 74% Black sample, although the alpha analyses were not reported.

Mediators And Moderator

Traditional gender roles. Traditional gender roles were measured using the 9-item Sex Role Stereotyping Scale (Burt, 1980) modified for use with teenage participants (Teten et al., 2005). Participants indicated agreement with each statement on a 6-point Likert-type scale anchored by "strongly agree" and "strongly disagree." A sample item reads, "A guy should fight when the girl he's with is insulted by another guy." Teten et al. (2005) reported acceptable reliability coefficients of .74 for boys and .63 for girls. This subscale has not been published with a predominantly Black sample, although other researchers have used it with some Black participants (4.5% Black; Seabrook et al., 2016). Cronbach's reliability analyses showed an alpha of .74.

Jezebel and Sapphire stereotypes. Participants' endorsement of these stereotypes was measured using revised versions of the Jezebel and Sapphire subscales from the Stereotypic Roles of Black Women Scale (Townsend et al., 2010). A previous study of Black young adults reported alpha analyses of .93 for the revised Jezebel subscale and .96 for the revised Sapphire

subscale (Moss et al., 2022). Each scale has 5 items. The items were revised so that the scale was relevant and usable by people of any gender. The question stem was adapted such that each statement began with "Black girls…" A sample Jezebel item reads, "Black girls will steal your man." A sample Sapphire item reads, "Black girls like to start drama." Items were selected based on the likelihood of their relevance to adolescents. Participants indicated their level of agreement with each statement using a 1-4 scale representing "not at all," "a little," "some," and "a lot." Alpha analyses for the Sapphire subscale were .89 and .82 for the Jezebel subscale. A mean score was computed for each subscale, and the scores were summed to create a Stereotypes about Black Women scale score.

Sexual objectification. Acceptance of sexual objectification was measured via the Women Are Sexual Objects subscale from the revised Attitudes toward Dating and Sexual Relationships Measure (Ward, 2002). Each item's language was revised from "woman" to "girl" and from "man" to "guy." Some language was revised to make it more appropriate for adolescent participants. Participants indicated agreement with six items on a 1-4 scale anchored by "strongly disagree" and "strongly agree." A sample item reads: "Girls should spend a lot of time trying to be pretty; no one wants to date a girl who doesn't care about how she looks." The subscale has been used with Black adolescents and young adults (Gordon, 2008; Jerald et al., 2017). A recent publication reported an alpha of .65 among Black young adults (Jerald et al., 2017). Cronbach's alpha analysis showed .72 for the scale, indicating acceptable internal consistency.

Critical media literacy. CML was measured using 13 items, including eight adapted from Bindig's (2009) Media Literacy Index (previously used by Bergstrom et al., 2018). These items represent the core concepts of CML proposed by Aufderheide (2001) and appeared on a 5-point differential scale anchored by two opposing statements such that respondents select the

response closest to their personal belief. Higher scores indicate higher levels of CML. Two sample items are: "Media's main goal is to: serve the public/make money" and "Media have a: strong influence/no influence." Five items were added that also represent key CML principles: "Men people are portrayed: fairly in the media/unfairly in the media;" "Asian people are portrayed: fairly in the media/unfairly in the media;" "Black people are portrayed: fairly in the media/unfairly in the media;" "the content on TV programs and commercials are: scripted to make a certain point/unscripted and show what occurs naturally;" and "Movies represent the world as it really is/represent mostly the viewpoint of the filmmaker and production company." Mean CML scores were computed such that higher scores indicate stronger literacy skills. Two items were reverse coded. The scale was piloted in a Qualtrics survey of 100 Black adolescents aged 15 to 19 to collect reliability information, as these items have not yet been tested in this format, with this population. The pilot sample alpha reliability coefficient for the items was .8, indicating acceptable reliability. Alpha analyses for the final sample was .79. No changes were made to the items or scale anchors from the pilot survey to the final survey.

Covariates

Ecological IPV exposure. Exposure to IPV between the participants' caregivers at any point during their childhood was measured using two scales from the Revised Conflict Tactics Scale, which measures violence between intimate partners (CTS2; Straus et al., 1996). The original scale, consisting of 39 items, used the questions stems "I" and "my partner," and asked respondents to select how often each item occurred. For the present study, the Negotiation Scale (six items), Sexual Coercion Scale (seven items), and Injury Scale (six items) were not used due to length constraints. Each statement was modified to begin with the stem "One of my caregivers…" Participants indicated their agreement with each statement on a scale ranging from

1-4 with the options "never," "once or twice," "sometimes," and "often." Twelve items belonged to the Physical Assault Scale; a sample item is "…twisted their partner's arm or hair." The remaining eight items were from the Psychological Aggression Scale; a sample item is "…shouted or yelled at their partner." The two scales, totaling 20 items, were used in their entirety with no modifications except the question stem. Mean scores were computed such that higher scores indicate greater ecological IPV exposure. Alpha analyses showed stronger internal consistency with an alpha .96. A recent review of the CTS2 found that the scale has strong internal reliability with a reported mean reliability coefficient of .77 (Chapman & Gillespie, 2019).

Additional variables

Five additional scales were included in the survey but were not analyzed for this project due to time constraints: Adolescent Masculinity Ideology in Relationships Scale (AMIRS; Chu et al., 2005); Rubin's (1981) Perceived Realism scale; the Conflict in Adolescent Dating Relationships Inventory (CADRI; Wolfe et al., 2001), used to measure IPV perpetration and victimization; and Reed et al.'s (2017) Digital Dating Abuse (DDA) scale, used to measure perpetration of digital dating abuse.

Data Analyses

Data Preparation and Preliminary Analyses

The data were collected by Qualtrics Panels separately according to age group, with roughly half the sample represented by participants ages 18-19 (i.e., legal adults) and half represented by participants ages 15-17 (i.e., minors). Each dataset was downloaded separately from Qualtrics and merged into one dataset using IBM SPSS Statistics 28.0.1 (SPSS). Qualtrics included a variable to assess data quality such that cases marked with the number 3 indicated

low-quality data. Exact information on how this assessment was made was not provided. After excluding cases marked indicated as low-quality, 450 participants remained for the analysis. SPSS was used to conduct a missing variable analysis. Missing data across variables ranged from .4% to 10.9%. The variable TV Score was missing the most data at 10.9%. This is likely due to the question format, which listed 35 television programs in a table format and requested participants select an option for each program. Additional missing data exceeding 1% were from the variables IPV Exposure (2%), IPV Acceptance (1.3%), and Sexual Objectification (1.1%). Data missing from the IPV-related variables was likely due to discomfort or distress from the participants, as the questions related to violence. Further, participants were directly instructed to skip any questions for any reason.

Analysis Plan

All statistical analyses were completed using IBM SPSS Statistics 28.0.1.0 (SPSS) and the open-source programming software R version 1.3. SPSS was used for data diagnostics, descriptive statistics, and correlations. I used Hayes' PROCESS Macro Version 4 (2022) on R to run nine conditional process models (i.e., moderated mediation models) with 5,000 bootstrap confidence intervals at a 95% level of confidence. Conditional process models estimate the conditional indirect effect of the predictor variable (X) on the dependent variable (Y), through a mediator (M), based on values of the moderator (W). This effect quantifies the difference by which two observations at a particular value of W that differ by one unit of X "are estimated to differ on Y indirectly through X's effect on M, which in turn influences Y" (Hayes, 2022, p.435). Moderated mediation is present if this indirect effect differs systematically as a function of W. Bootstrap confidence intervals are used for inference and determine if it can be definitively argued that the moderator is associated with the estimated indirect effect.

One model was run with CML score as the moderator with each of the following independent variables: TV hours, TV score, and music video exposure; and one model with each of the mediators: traditional gender roles, sexual objectification, and stereotypes about Black women. IPV acceptance was the DV for each model. Conditional indirect effects were estimated at mean scores of CML for each model, as well as 1 SD above and 1 SD below the mean. The number of cases included in each model varied, as PROCESS excludes participants with missing data. Ecological IPV exposure, caregiver education level, and gender were entered as covariates in each model. Variables entered into the models were not mean-centered, as it would have no effect on the results, per Hayes (2022). All reported regression coefficients are unstandardized.

To verify the power of the analyses to detect significant effects, I used Schoemann et al'.s (2017) Monte Carlo Power Analysis for Indirect Effects to conduct a posthoc power analysis. The Monte Carlo simulation approach is a useful tool for mediation-based analyses because all parameters of the model are estimated, and power analyses are produced for each parameter in a single model (Schoemann et al., 2017). This approach is preferred over other power analysis programs like G*Power, which may underestimate the sample size needed for indirect effects. I used the application set for three parallel mediators at a 95% confidence level with the correlations for each variable in the mediation. The program used 5,000 Monte Carlo replications and 20,000 draws per replication. The power of each indirect effect ranged from .19 to .83, indicating that the power to detect significant effects for each path was less than adequate. As a result, each model was run with a single mediator rather than three parallel mediators.

Results

Descriptive Statistics

See Table 1 for descriptive statistics and zero-order correlations of the central variables. Participants reported an average of 11.93 hours of weekly television exposure, followed by 11.44 hours of music video exposure. The TV score average was 1.19 (*SD*=.70), indicating relatively low exposure to the list of provided television shows. Participants indicated overall endorsement of traditional gender roles (*M*=3.52, *SD*=.95) and sexual objectification (*M*=3.59, *SD*=1.09) on a scale of one to six. Their endorsement of stereotypes about Black women was below the midpoint on a scale of one to four (*M*=1.93, *SD*=.78). The sample also indicated mean CML scale scores above the scale midpoint (*M*=3.07, *SD*=.73). In terms of IPV, participants indicated low ecological IPV exposure (*M*=1.81, *SD*=.78) and low acceptance of IPV (*M*=1.95, *SD*=.81).

Zero-order correlations indicated that heavier viewing of the television programs listed and of music videos was each associated with greater acceptance of IPV; overall television viewing hours was not. Stronger endorsement of traditional gender roles and sexual objectification scores were significantly, negatively related to each of the three media exposure variables. Stronger CML skills were significantly related to less frequent viewing of the television programs listed and music video viewing hours, as well as to weaker IPV acceptance; they were not related to overall television viewing hours.

In response to the item related to their dating history, 54.4% (*N*=245) indicated that they have had a romantic partner, and thus only this subsample viewed the questions related to IPV in romantic contexts. The participants also indicated low experiences of IPV perpetration (*M*=1.59, *SD*=.66) and DDA perpetration (*M*=.72, *SD*=.83).

Moderated Mediation Analyses

TV Hours

See Table 2 for complete results from each model including coefficients, standard errors, and p-values. See Table 5 for conditional indirect effects.

Traditional gender roles. The conditional process model results for traditional gender roles showed a small positive indirect effect for those with low CML scores, 0.001, with bootstrap confidence intervals that did contain zero (-.003--.003). However, the indirect effect for those with average (0.003, 0.000--0.006, 95% BCI) and high CML scores (0.008, 0.002—0.013) had 95% bootstrap confidence intervals that did not contain zero. In addition, pairwise contrasts between the conditional indirect effects did not contain zero. These results suggest that for those with average and high CML scores, higher weekly television hours viewing is associated with traditional gender role endorsement, which is associated with greater IPV acceptance, and this effect is strengthened by higher CML skills. For those with low CML scores, although the indirect effect was small and positive, because the confidence intervals contain zero, we cannot determine that this effect is related to CML score.

Sexual objectification. There was a small, positive conditional indirect effect for those with low CML scores (.001) with a 95% bootstrap confidence interval that did contain zero (-0.002—0.004). The indirect effects for those with mean (.004, 0.001—0.007 95% BCI) and high CML scores (.008, 0.002—0.014 95% BCI) had bootstrap confidence intervals that did not contain zero. In addition, one pairwise contrast between the indirect effects did not contain zero (0.003—0.005 95% BCI), which suggests a significant difference between these effects. These results support the claim that for those with mean and high CML scores, greater sexual objectification mediated the relationship between higher weekly TV hours exposure and greater

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IPV acceptance, such that higher CML scores increased this association. However, because the bootstrap confidence interval for the low CML scores contained zero, it cannot be determined that CML score was related to the small, positive indirect effect.

      Stereotypes about Black women. Like the other two conditional process models with TV hours as the IV, there was a small, negative indirect effect for those with low (-0.0004), and a small positive indirect effect for those with mean (0.001), and high CML scores (0.004). However, the 95% bootstrap confidence interval for each did contain zero. These results suggest that for participants at any level of CML, it cannot be determined that CML score is related to stereotypes about Black women as a mediator of the association of higher weekly TV hours endorsement to greater IPV acceptance.

Music Video Hours

      See Table 3 for complete model results and coefficients. See Table 6 for indirect effects.

      Traditional gender roles. Conditional process models showed that for those with low CML scores there was a small positive indirect effect with 95% bootstrap confidence intervals that did contain zero (0.002, -0.001—0.005). There was also a small, positive indirect effect for those with average (0.005, 0.003—0.009) and high scores (0.011, 0.006—0.017) with bootstrap confidence intervals that did not contain zero. Pairwise contrasts for the effects did not contain zero. These results support the claim that greater endorsement of traditional gender roles did mediate the association between higher weekly music video hours and greater IPV acceptance and this effect is moderated for those with average and high CML scores. Although the indirect effect for low CML scores followed this pattern, it cannot be definitively claimed that CML score is associated with these mediated associations.

Sexual objectification. The conditional indirect effects for participants with low (0.003, 0.001—0.0056), average (0.007, 0.004—0.010), and high CML scores (0.013, 0.007—0.019) showed a small positive indirect effect and 95% bootstrap confidence intervals that did not contain zero. In addition, pairwise contrasts between the conditional indirect effects did not contain zero. These results support the claim that greater endorsement of sexual objectification did mediate the association between higher weekly music video hours and greater IPV acceptance and this relationship is moderated at every CML score level. As CML score grows higher, the small, indirect effect also rises, suggesting that this effect is stronger for those with the highest levels of CML.

Stereotypes about Black women. The conditional indirect effect for participants with low scores (.0009) were small with 95% bootstrap confidence intervals that did contain zero. Adolescents with average (.0029) and high (.0059) CML scores were small and positive with bootstrap confidence intervals that did not contain zero. However, pairwise contrasts between the indirect effects contained zero. These results do not support the claim that higher endorsement of stereotypes about black women functioned as a mediator for higher television score's effect on greater IPV acceptance, or that this association is moderated by CML score. Thus, we cannot definitively claim that the small, positive indirect effect is associated with CML score at any level.

Television Score

See Table 4 for model coefficients. See Table 7 for conditional indirect effects.

Traditional gender roles. Among those with low CML scores there was a small positive indirect effect with 95% bootstrap confidence intervals that did contain zero (0.015, -0.020—0.058). For those with average (0.059, 0.010--0.112) and high CML scores (0.130, 0.041—

0.223), each indirect effect had a bootstrap confidence interval that did not contain zero. In addition, pairwise contrasts between the indirect effects did not contain zero. Therefore, there is evidence to support the claim that traditional gender role ideology endorsement functions as a mediator between higher television scores and greater IPV acceptance, and that this association is strengthened by CML. Further, the association strengthens as CML score grows higher.

Sexual objectification. Among those with low scores, there was a small, positive indirect effect with a 95% bootstrap confidence interval that did contain zero (0.011, -0.030—0.052). For those with average (0.060, 0.012—0.107) and high CML scores (0.143, 0.058—0.224), each indirect effect had bootstrap confidence intervals that did not contain zero. In addition, the pairwise contrasts between the indirect effects did not contain zero. These results support the claim that greater endorsement of sexual objectification functioned as a mediator of the effect of higher television score on greater IPV acceptance, and this association was strengthened among those with average and high CML scores. The indirect effect for those with low CML scores was positive but because the bootstrap confidence interval contained zero it cannot be claimed that CML score is associated with this effect.

Stereotypes about Black women. The conditional indirect effect for participants with low scores (-0.0194) was negative with 95% bootstrap confidence intervals that did contain zero. Adolescents with average (0.006) and high (.0469) CML scores had indirect effects that were small and positive with bootstrap confidence intervals that also contained zero. Because the bootstrap confidence intervals contained zero at each level, these results do not support the claim that stereotypes about black women functioned as a mediator for higher television score's effect on greater IPV acceptance, or that this association is related to CML score.

Discussion

This study examined the potential moderating role of CML skills in association with Black adolescents' media use, endorsement of three racial and gender ideologies (i.e., traditional gender roles, sexual objectification, and two stereotypes about Black women), and IPV acceptance. Analyses from nine conditional process models showed that for the majority of the models, traditional gender role ideology and sexual objectification endorsement, but not stereotypes about Black women, mediated the association between greater television and music video exposure and higher IPV acceptance among those with average and high CML scores. However, contrary to the hypothesized direction, average and high CML skills did not attenuate these mediated relations, but in fact were associated with stronger, positive effects. Conversely, for those with the low scores, bootstrap confidence intervals showed that the conditional indirect effect of each mediator on IPV acceptance as predicted by media exposure could not be definitively associated with CML score.

The first hypothesis stated that television exposure would predict IPV acceptance as mediated by endorsement of traditional gender roles, sexual objectification, and two stereotypes about Black women, and that CML skills would moderate these associations. Due to a lack of power, each model was run with a single mediator. Results from each model showed that for participants with average and high CML scores, traditional gender roles and sexual objectification mediated the association between TV exposure (both television hours and TV score) and IPV acceptance, and that this relationship was moderated by CML score. However, this result was not found for the mediator stereotypes about Black women at any CML level.

That stereotypes about Black women did not function as a mediator in the majority of the conditional process models is notable, as it counters previous research (Moss et al., 2022). This

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finding may indicate a greater awareness and explicit rejection of racial stereotypes among Black adolescents. Unlike the traditional gender roles and sexual objectification measures, each item of the Stereotypes about Black Women scale was a declarative sentence (e.g., "Black girls are loud) that may have been correctly interpreted as an overtly stereotypical belief. Conversations about racial stereotypes and media representation are prevalent online, as race-related activist movements such as Black Lives Matter frequently begin with Twitter hashtags (Edrington & Lee, 2018). Black adolescents are heavy social media users who often engage with such hashtags or other forms of social justice-related activism (Anyiwo et al., 2020). Further, recent qualitative research indicates that Black youth are aware of, and at times, carry the burden of anti-Black stereotypes (Bond et al., 2021; Smith & Hope, 2020). Future research should survey Black participants at multiple age groups to determine if there is reduced stereotype endorsement among Black adolescents compared to other stages across the lifespan.

The second hypothesis stated that music video exposure would predict IPV acceptance as mediated by endorsement of traditional gender roles, sexual objectification, and two stereotypes about Black women, and that CML would moderate these associations such that higher CML skills would indicate lower endorsement of each mediator and the DV, IPV acceptance. Like television exposure, the conditional process model for the mediator traditional gender roles confirmed a small, positive indirect effect for those at average and high CML levels. In addition, 95% bootstrap confidence intervals and pairwise contrasts for the indirect effects for stereotypes about Black women indicated no moderated mediation at any CML level. However, the pattern of results was different for the third mediator; for sexual objectification, the mediated relation from music video hours to the mediator, and in turn to IPV acceptance, *was* moderated by CML score for participants at every CML level, low, average, and high. Because moderated mediation

quantifies the association of X on Y through M as a function of the moderator, CML, this result tells us that the indirect effect is positively related to CML regardless of skill level. Thus, endorsement of sexual objectification mediates a positive association from higher music videos hours to greater IPV acceptance for every CML level.

The analyses included IPV exposure as a covariate in each model to examine RQ_1, which asked if past ecological exposure influenced CML as a moderator of the association between media use, the three ideologies, and IPV acceptance. In each conditional process model, results from the ordinal least squares regressions showed that ecological IPV exposure was a significant predictor, which supports the notion that witnessing IPV exposure in the home strengthened each mediator's associations between higher media use and greater IPV acceptance. Witnessing IPV exposure in the home or neighborhood has long been identified as a risk factor for more accepting attitudes toward violence, and IPV victimization and perpetration among Black adolescents (D. S. Black et al., 2010; Eaton & Stephens, 2018). Previous scholars have used social cognitive theory to explain how witnessing interparental violence may transmit to later IPV perpetration, victimization, and more accepting attitudes of such violence (Bedi & Goddard, 2007); as youth witness violent behavior at home, they may interpret it as an acceptable method of dealing with conflict. Manganello's (2008) conceptual model of teen dating violence and media use posits that what adolescents choose to watch and how they interpret that content may be influenced by their exposure to violence. Given the results of previous analyses of mainstream media content, and the high levels of traditional gender role ideologies and stereotypes about Black women, interpretations of this content could lead to greater IPV acceptance. Future work can leverage statistical equation modeling to better understand the extent to which ecological IPV exposure may drive these conditional process models.

These findings counter the hypothesized direction of CML skills as a moderating influence, in that higher CML scores *strengthened* the relations in each model, rather than weakening them. These results were particularly unexpected given that the zero-order correlations showed that CML score was negatively correlated with IPV acceptance ($r= -.195$, $p<.001$). However, there is some literature that has reported similar findings in relation to body image satisfaction. Botta (2003) surveyed 397 adolescent girls and found that increased skepticism of the images in fitness magazines was *predictive* of body image and eating disturbance. Similarly, Engeln–Maddox (2005) surveyed a sample of undergraduate women to examine how counterarguing, thoughts that are critical of beauty-related images in mainstream media, might protect against appearance dissatisfaction. Survey data showed that contrary to the central hypothesis, counterarguing was not associated with appearance dissatisfaction, the importance of appearance, or internalization of media ideals. As Botta (2003) suggested, it is possible that greater critique of media alone is not adequate to protect adolescent viewers from the absorption or reinforcement of hegemonic ideals, such as traditional gender role ideology. It is also important to note that these survey-based studies and the current study are not interventions, and the dosage (i.e., length) of an intervention may be a critical force in long-term attitudinal shift, particularly for attitudes about violence (Moorhouse & Brooks, 2020).

The theoretical frameworks that undergird this study support these findings in part. First, per social cognitive theory (Bandura, 1986), viewers' attitudes may be influenced through observation if they identify with whom they are watching and if the actions lead to positive outcomes. Given the high levels of gender stereotyping that saturate mainstream media (Collins, 2011; Sink & Mastro, 2017), and the importance of celebrities for many young adults, it follows appropriately that sexual objectification and traditional gender roles functioned as mediators

between higher media exposure and greater IPV acceptance. Second, although CML scores did not buffer these mediated associations, as would be expected according to Freire's (2018) philosophy of critical consciousness, CML scores *were* negatively correlated with both IPV acceptance and stereotypes about Black women. Thus, it is likely that some form of awareness about social identity and inequality may be protective, but the models specified here may not fully capture how critical consciousness functions in relation to gender stereotypes.

Although unexpected, these results may also be explained in part by methodology. There is evidence that media literacy interventions can strengthen participants' abilities to read and understand media (Jeong, 2012) but scant literature has focused on Black populations, nor have many CML scales been validated for wide use (Stamps, 2021). Multiple tenets of CML were included in the scale used in the current study, but certain aspects of CML may be stronger buffers against gender and racial attitudes than others. Schilder and Redmond (2019) argued that questions related to media production may be the strongest tools for CML assessment given that production is largely obscured from viewing audiences. In addition, the scale is self-reported based on participant beliefs, which some scholars have cautioned against (Schilder & Redmond, 2019). Thus, future research should work on the development and validation of a CML scale with particular attention to questions related to media production.

Despite the unexpected nature of these findings, this study contributes to the extant literature in two notable ways. First, this study provides quantitative evidence that CML is indeed a moderator of traditional gender role ideology and sexual objectification, which act as mediators between television and music video exposure and IPV acceptance. CML has been identified as a potential buffer for problematic gender beliefs (Bergstrom et al., 2018) but has not yet been examined among a population of Black adolescents. These analyses provide a

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foundation for future work that can scrutinize CML to examine why, as in this case, it is a negative correlate of IPV acceptance but does not buffer the influence of media use on gender and racial beliefs and IPV attitudes. Second, these findings showed that traditional gender roles and in particular, sexual objectification, were negatively correlated to IPV acceptance, as well as television and music video exposure. These findings counter previous work with Black undergraduate and young adult samples that have reported these ideologies as correlates of higher media use and IPV-related beliefs and attitudes (Jerald et al., 2017; Moss et al., 2022). The sample for the current study, entirely consisting of Generation Z Black adolescents, may have more nuanced relations between higher media use and mainstream gender beliefs. Future research can leverage qualitative methods to explore the ways that Black adolescents conceptualize and understand hegemonic gender roles.

Limitations

This study has key limitations that should be acknowledged. First, Qualtrics' survey solicitation methods may have some form of self-selection bias that limit the generalizability of these findings. Second, although conditional process models like the moderated mediations in this study seek to understand causal relations, it is not possible to extrapolate causation with the current study methodology. Third, time and resource constraints limited the sample size of this study; a far larger sample is needed to investigate the three mediation variables as parallel mediators in a single model. Fourth, average scores on the television score scale indicated relatively low exposure to the 35 television programs provided to participants, which suggests that results could differ if a list of programs more widely viewed by participants was provided.

CHAPTER III

"I Don't Think She Did Anything Wrong": An Examination of Sexual Scripts, Media Use, and Perceptions of Intimate Partner Violence

Although a meta-analysis of the prevalence rates of intimate partner violence (IPV) identified 20% of teenagers as having experienced physical victimization (Wincentak et al., 2017), cross-sectional studies have reported rates higher than 50% among African American adolescents located in metropolitan areas (Alleyne-Green et al., 2012; B. M. Black & Weisz, 2003; L. Roberts et al., 2018). Review pieces have identified media exposure as an important factor in both romantic relationship knowledge and Black women's elevated risk for intimate partner violence (IPV; Eaton & Stephens, 2018; Moses & Kelly, 2016; Taft et al., 2009). Stereotypical media content may partially explain this association, as higher media exposure is associated with greater likelihood of seeing Black men and women as adversaries (Bryant, 2008), and, in an experimental setting, with greater acceptance of using violence against women (Johnson et al., 1995). Despite these critical findings, little research has examined how media might be a bridge to racialized IPV-related beliefs or perpetration. A more robust body of qualitative literature has investigated Black adolescents' relationship beliefs, perceptions of IPV, and socialization concerning IPV (Debnam et al., 2014; Volpe et al., 2014), but just one study by Kulkarni et al. (2019) investigated how mainstream media and social media influence Black adolescents' perceptions of romantic relationships. Understanding the association between media exposure and adolescent IPV is crucial because Black youth consume media at higher levels than

youth of other races (Rideout et al., 2011) and use entertainment media for both socialization and relationship information (Bryant, 2008; Eaton & Stephens, 2018; Stephens et al., 2009).

Sexual Scripts, Media Socialization, and Perceptions of Black Women and Girls

The ubiquity of sexual scripts in Black-oriented media and hip hop-related media, in particular, has been explored because these scripts may shape how young people think about themselves and romantic relationships (Stephens & Few, 2007; Stephens & Phillips, 2003; Stokes, 2007). Simon and Gagnon's (1986) scripting theory identifies sexual scripts as prescriptive, embedded with gender roles, and negotiated by individuals who then enact them in relationships. The endorsement of sexual scripts that reinforce traditional gender role ideology are a key predictor of permissive attitudes toward relationship violence, and in some cases, actual perpetration (Manganello, 2008). Traditional gender role ideology aligns with patriarchy through its prescriptions that men are aggressive, hypersexual, and dominant in romantic relationships, and that women are caregivers, prim, and submissive to their male partners (McHugh & Frieze, 1997). Reyes et al. (2016) used longitudinal survey data from 976 8th and 9th grade boys (14% Black) to test associations between gender beliefs and IPV perpetration. They reported that traditional gender role ideology predicted greater acceptance of IPV, and those participants with high acceptance of IPV at time 1 were associated with higher risk for IPV perpetration at time 2. Santana et al. (2006) reported similar findings from a survey-based study of 307 young adult men aged 18-35 (21.9% Black). The authors found that those with stronger belief in traditional masculine role ideologies, such as the notion that it is essential for men to be respected by others, were more likely to report IPV perpetration. Similar findings have been found in mixed gender samples; Reed et al. (2021) surveyed 703 high school students (8% Black, 54.3% girls) and used structural equation modeling to predict digital dating abuse aggression from stereotypical

gender and dating beliefs. Thus, endorsement of traditional sexual scripts that reinforce the dominance of men and subordination of women, must be examined to fully capture IPV attitudes among adolescents.

At the same time, contemporary media scripts that depict Black women as gold diggers, video vixens, and "baby mamas" reinforce beliefs about their inherent hypersexuality and invoke problematic intraracial notions that Black men and women are natural enemies (Gillum, 2002; Ross & Coleman, 2011; Stephens & Phillips, 2003). For example, an analysis of reality docusoaps by Goldman (2013) found that the most common negative portrayals of Black women cast members were "the mean Black woman" and the "sexually objectified Black woman." Contemporary scripts such as the thot (an acronym for "that ho over there") have been likened to a modern-day Jezebel, who is also conniving and manipulative (Lundy, 2018). The emergence of new media scripts indicates that images of the hypersexual Black woman continue to mutate and further reinforce notions of Black womanhood as dysfunctional (Pickens, 2015). Recent analyses of social media sites also suggest that newer scripts like the thot are used often both by the average young Black person and higher-level Black entertainers (Tyree & Kirby, 2016). Thus, the frequent circulation of sexual scripts in digital spaces and media content likely contributes to Black adolescents' socialization into these schemas of Black women and intraracial romantic relationships.

Sexual scripts specific to African Americans also have important developmental implications for Black adolescents and for how they are perceived by others. Research has found that scripts such as the video vixen have a measurable effect on African American adolescent development (Moses & Kelly, 2016). Wingood et al. (2003) surveyed 522 Black adolescent girls on their rap music exposure and sexual health outcomes. The authors reported that greater

exposure to hip hop music videos increased the odds of participants reporting sexually transmitted diseases and having multiple sex partners. In addition, Ward et al. (2005) examined the influence of stereotypical gender representations in music videos and regular media video exposure on gender attitudes among 152 African American high school students. They found that watching music videos with more stereotypical gender representations in an experimental setting was associated with expressing more traditional gender ideologies. Further, higher daily music video exposure was associated with greater endorsement of stereotypical gender roles. Accordingly, exposure to popular media, where images like the Jezebel are commonplace, has been associated with emphasizing the importance of personal appearance (Stephens & Few, 2007), which is in turn associated with lower body esteem (Fredrickson & Roberts, 1997). Thus, the effect of media exposure on Black youth has tangible outcomes that intimately connect to racialized, gender-specific scripts for appearance, behavior, and heterosexual courtship behaviors.

Scholars contend that sexual scripts may amplify greater IPV acceptance through activation of stereotypes about Black women. Sexual scripts such as the video vixen are rooted in the Jezebel stereotype, which was used to justify violence against enslaved women, and are inextricably tied to contemporary interpersonal violence (Collins, 2002). The Jezebel and other stereotypes about Black women position them as lascivious, conniving, uncontrollable, and ultimately invulnerable to relationship violence (Taft et al., 2009). As a result, Black women are viewed as perpetually breaking conformity to traditional gender norms, which justifies violence perpetrated against them. A survey of 221 Black men by Gillum (2000) reported positive associations between the endorsement of the idea that Black women are overbearing and dominant (i.e., the Sapphire) and endorsement of relationship violence. A recent analysis used

survey data from 369 Black young adults to establish that stronger endorsement of the Jezebel and Sapphire stereotypes predicts greater acceptance of IPV (Moss et al., 2022). Researchers have also found that Black women who internalize the belief that they need to be strong and resilient are less likely to report experiences of IPV and instead deny the abuse (Bell & Mattis, 2000). Thus, stereotypes about Black women may reinforce narrow, two-dimensional schemas about Black women that both increase and obscure their vulnerability to violence.

In addition, there is strong evidence that these scripts alter perceptions of Black girlhood. Gerbner's cultivation theory (1998) contends that images that recur in mainstream media such as television eventually embed in the minds of viewers as a result of constant and consistent messaging over time. This gradual process of entrenchment influences viewers such that these images, often reflective of stereotypes, come to seem normal and are perceived as real. Recent policy work on the overrepresentation of Black girls in the juvenile justice system showed that adults perceive Black girls aged 5-14 as more knowledgeable about sex, less needing of nurturance and protection, and more independent compared to their white counterparts (Epstein et al., 2017). These perceptions reflect stereotypes and scripts generally used to describe Black women and empirically connect to disparate law enforcement and school disciplinary outcomes (Morris, 2016). Thus, it is likely that contemporary scripts contribute to the Black girls' elevated risk of IPV victimization.

Findings from qualitative studies indicate that Black youth have some awareness of these stereotypical images and scripts about Black women in mainstream media and have identified some woman-specific scripts as unflattering. Via focus groups, African American participants aged 14-21 years were asked about their perceptions of Black women in popular media (Adams-Bass, Stevenson, et al., 2014). The authors reported that participants referred to scantily clad

images of pop singers Ciara and Beyoncé as "degrading" and noted that Viola Davis' character in Academy Award-winning film *The Help* spent her time in the film in service of the white lead character. Similarly, Hall and Smith (2012) interviewed 11 Black female high school students (aged 17-18) about media stereotypes. The girls articulated an understanding that images of Black women in music videos were aligned with stereotypes that they are "hos" and "hot," and articulated a need to differentiate those images from reality and expressed a desire to counter those stereotypes by striving for career success. Awareness of specific stereotypes about Black women seems to be present from a young age. Pre-adolescent Black girls (N=8) in a prevention program participated in focus groups and interviews related to media exposure and critical thinking, and several participants labelled the popular character Madea from the Tyler Perry film franchise as an example of the Mammy stereotype after a discussion of stereotypes about Black women (Harris et al., 2015). These results extend the scant literature on Black adolescents' understanding of stereotypical representations. However, less is known about how these stereotypes intersect with Black adolescents' knowledge of media construction, or if knowledge and endorsement of these scripts intersects with attitudes or experiences with IPV victimization or perpetration.

African American Youths' Beliefs about Relationships and Intimate Partner Violence

A small body of qualitative literature has provided insight into how Black youth have been exposed to IPV as well as their beliefs about IPV and what constitutes a healthy relationship. A single study inquired directly about participants' personal IPV histories; Landor et al. (2017) interviewed low-income Black adolescents in the southeastern United States to explore their own relationship experiences and other IPV exposure. Of the 14 participants, nine identified some history of relationship abuse, two as victims, and seven as engaging in mutual

violence. Most of the literature has instead looked at beliefs about relationships more generally. Debnam et al. (2014) interviewed 33 African American girls aged 15-18 about characteristics of healthy relationships and cross-referenced the coded data with the CDC's 12 healthy dating relationship qualities. The authors reported that eight of the 12 qualities were identified and endorsed by the participants, including qualities such as good communication, respect, and trust (Debnam et al., 2014). A study by Volpe et al. (2014) built on these findings with qualitative interviews with 17 adolescent girls (29% Black, 41% Hispanic, 29% multiracial), where participants identified positive qualities of a romantic partner as someone who meets their emotional needs and shows up as both a confidant and friend. These results specifically challenge notions that adolescents do not understand what constitutes a healthy relationship (Debnam et al., 2014).

Further, Black youth show keen insight on the antecedents of IPV. Johnson et al.'s (2005) study separated young adult focus group participants by gender and investigated the role gender-based violence played in the lives of African American youth aged 14-22 in urban areas. They found that the male group identified "emotional catharsis" (a release of difficult emotions like frustration) as one reason men may abuse female partners. They further identified violence as a strategy to assert male dominance, a factor previously identified by feminist scholars (Heise, 1998), and as a strategy to reduce the confidence of their partner and to respond to jealousy over perceived male competition (Johnson et al., 2005). These data illustrate that Black youth provide theories about relationship violence that are supported by rigorous scholarship.

However, some of this research shows that Black youth may also espouse views that blame victims of abuse or endorse other myths about relationship violence. For example, adolescent participants have indicated that they view IPV as only physical violence, including

hitting and "man-handling" (Johnson et al., 2005; Love & Richards, 2013, p. 3350). Participants have also endorsed victim-blaming beliefs, such as the idea that some girls want their boyfriends to hit them (Volpe et al., 2014), and that girls may post about abuse on social media for attention or initiate violence that results in the male partner's hitting back in self-defense (Love & Richards, 2013). Several of the male participants interviewed by Landor et al. (2017) articulated being justified in retaliating against a female partner if she hit first, and one 16-year-old girl stated that she did not consider being pushed by her boyfriend to be abuse because it did not hurt (Landor et al., 2017). Similarly, a predominantly Black sample of focus group participants aged 15-19 years old used the word "drama" and "disrespect" to encompass behaviors that describe abuse yet seemed reluctant to assign the term IPV to those occasions (Martin et al., 2012).

A telling example of Black youth's circumscribed views of IPV can be seen in the work of Storer et al. (2019). This research team examined how African American youth define IPV via semi-structured interviews that included the participants being read several short scenarios and assessing whether the vignettes described IPV. Although each of the 10 scenarios was written to illustrate various forms of relationship abuse, the majority of the participants assigned them as either "maybe" or "not" dating violence, such as a boyfriend monitoring his girlfriend's social media use or threatening to end a relationship if one partner declines hanging out because she is tired (Storer et al., 2019). These results suggest that violence against women and girls is seen as justified in some instances, and that adolescents lack a nuanced understanding of what constitutes abuse, even while correctly identifying healthy aspects of romantic relationships.

This literature builds on previous work that has emphasized the importance of social context in understanding Black adolescent exposure to IPV. Several studies contend that Black adolescents are socialized to the phenomenon of IPV beyond their own relationship experience;

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participants in two studies have mentioned witnessing partner abuse between parents, neighbors, and friends (Johnson et al., 2005; Landor et al., 2017). Given that interpersonal violence is linked to ecological and structural conditions such as neighborhood safety and economic opportunities (Eaton & Stephens, 2018), and socially reproduced ideological beliefs in hypermasculinity and the sexual objectification of women (Johnson et al., 2005), these results demonstrate the importance of including social context in analyses of racial disparities in Black IPV incidence.

Previous qualitative work has used interviews with Black adolescents about their relationship beliefs to accomplish the crucial task of identifying culturally specific tenets of the phenomenon of IPV. For example, two studies found that observers or outsiders may have difficulty distinguishing abuse from horseplay or from participation in playful physical interactions. Johnson et al. (2005) held thirteen structured focus group interviews with African American youth aged 14-22 years old about gender-based violence, and participants suggested that boundaries between physical play and abuse may be hard to distinguish for observers. Although playful wrestling may not be specific to Black adolescents, these results are useful for further exploration and can be used to inform culturally relevant IPV assessments and intervention content. Further, there is evidence that Black adolescent girls may adopt the race-specific cultural mandate elucidated by critical race scholars (Crenshaw, 1990; Taft et al., 2009) and identified by Richie (2012) as *the trap of loyalty*, whereby Black women are expected to tolerate abuse to shield Black men from negative backlash. Black teen girl participants in both Martin et al. (2012)'s focus groups and Love and Richard's (2013) focus groups noted that they would not tell their fathers about ongoing abuse for fear their father would retaliate against the male perpetrator. These results provide a critical foundation for future work seeking to address IPV using a culturally relevant lens.

Gaps in Qualitative Literature

Exploring attitudes about relationships in mainstream media could elucidate how Black youth understand and acquire relationship behaviors, particularly in the context of heterosexual romance. A single study has used interviews to speak to Black adolescents about their perceptions of romantic relationships in mainstream media and social media. Kulkarni et al. (2019) interviewed 86 adolescents aged 13-17 in focus groups (90% Black) to inquire about their perceptions of such relationships and of the ways in which these models inform their own romantic expectations. Participants noted that they feel high-profile celebrity relationships influence how they feel a relationship should be. However, they also articulated the belief that relationships depicted on social media and in mainstream media are inauthentic, and that social media's shifting of a private relationship into a public sphere may threaten the relationship. Participants further noted that celebrity relationships foster unrealistic sexual and financial expectations (Kulkarni et al., 2019). That this study is relatively new is promising, as it incorporates potential media models into analyses of Black adolescent IPV perceptions and experiences.

However, little empirical work has used qualitative methods to inquire about how Black adolescents perceive or interpret sexual scripts or has tied them to attitudes about IPV. Importantly, no research has attempted to assess the extent to which Black adolescent girls are aware of racial disparities in IPV or if they have received any relationship advice related to it. Given the deeply contextual nature of IPV, and the racially specific manifestations of intraracial IPV, the scant literature would benefit from asking the target group directly about what advice they have received with regard to dating and dealing with relationship violence, which can be used to uncover latent meaning related to intraracial community violence.

The Current Study

Empirical research is needed to investigate how Black adolescents understand new and historical scripts, as well as an assessment of how their relationship beliefs and attitudes about IPV are influenced by these scripts. While it would be ideal to ask participants directly about relationship disparities in IPV, this is not ideal for a qualitative format, as it asks individuals to theorize on the spot, and it may also be difficult to accurately assess because young people have shown reluctance to label violent behaviors as such (Storer et al., 2019).

Instead, this study investigates Black adolescent girls' extant cultural scripts regarding Black women and girls, focusing on inquiring about relationship advice they have received; whether they have friends who have experienced IPV; their opinions about a high-profile case of IPV, and how their reactions to this case may reflect new or extant relationship scripts. With this study I sought to assess the extent to which key ideologies and scripts associated with IPV acceptance or perpetration are understood and believed by Black adolescents. An examination of these scripts could shed light on ingroup contextualization of IPV. Further, empirical work can also delineate how different members of a particular group (i.e., Black adolescent girls of different ages, income backgrounds, and locations) understand a single understudied topic (Abrams & Hogg, 1990). In addition, the results can help inform and tailor culturally relevant interventions.

This study explored the following research questions:

RQ1: How have sources (e.g., parents, peers, celebrities) influenced Black adolescents' dating beliefs?

RQ2: What extant and emergent sexual scripts do Black adolescent girls identify regarding their dating attitudes and relationship behaviors, if any?

RQ₃: What role do cultural scripts (e.g., Jezebel, Sapphire, baby mama, the thot) play in

Black adolescents' perceptions of relationship violence?

Method

This study leveraged semi-structed interviews as the primary mode of data collection.

Importantly, the goal of qualitative interviewing is not to capture information meant to be

generalizable to an entire population (Nathan et al., 2018). Rather, it is useful for exploratory

research questions, where rich data and individual insights can be used to provide subjective,

culturally specific insights. A list of pre-written questions that cover several domains related to

the research questions were asked. However, the number of questions left time and flexibility for

the interviewer to guide the conversation to new topics dependent upon what the participant

chose to discuss. Similar wording for pre-determined questions was used across interviews, and

the interviewer asked probes or asked for elaboration as needed.

The transcripts were analyzed using reflexive thematic analysis to identify major themes

and concepts. Thematic analysis is a strategy used to identify the most important themes present

across a dataset (Braun & Clarke, 2006). It can be used to identify both semantic (i.e., manifest)

and latent meaning, which is particularly useful when studying stigmatized topics such as IPV

(Joffe, 2012). For this study, the analysis took a deductive, or theoretical, approach such that the

analysis was driven by theory and the research questions.

Epistemological Approach

This study was developed within a constructivism-interpretivism (also known as a

constructionist) paradigm, a perspective that emphasizes the socially constructed nature of

meaning and experience. Constructionism eschews the notion that there is a single, verifiable

truth (Ponterotto, 2005). A constructionist approach to qualitative analysis emphasizes the

relationship between participant and researcher and strives to capture the ways in which a researcher's identity, background, and belief systems may shape a research project and the interpretation of data (Duran & Jones, 2019; Moradi & Grzanka, 2017). This approach was selected because it is appropriate given this study's theoretical foundations and objectives. The aims of this project are based in several theories that can be categorized within a paradigm known as critical-ideological, a conceptual framework that positions reality as a construction relative to sociohistorical context (Ponterotto, 2005). Accordingly, much critical-ideological research is concerned with oppressed populations and is used as the basis of most research on people of color. Critical consciousness, intersectionality, and other critical and feminist theories exist within this paradigm and complement constructionist frameworks. Importantly, constructionist and critical-ideological positions seek to empower marginalized populations and use empirical research as a tool for deeper transformation (Duran & Jones, 2019; Ponterotto, 2005).

Sampling Design

This study used purposive sampling and targeted Black American girls aged 15-19 years old. This demographic also represents the inclusion criteria for the sample. There were no other restrictions outside of age, gender, race, and a primary residence of the United States. The target sample size was 10-12 participants, which was the range selected because it was likely to afford adequate depth to the data, a key characteristic of high-quality qualitative research (O'reilly & Parker, 2013), and was feasible given the time allotted for data collection (approximately two months).

Participants

Participants were 10 Black adolescent girls ages 17-19 years old, (*M*= 18.6 years). Nine were enrolled in a 4-year degree program and 1 was a high school senior. Thirty percent (3) had a primary caregiver with some college but no degree, 40% (4) had a caregiver with a bachelor's degree, and 30% (3) had a caregiver with an advanced degree (e.g., Masters, MD, MBA, JD). In terms of location, 60% (6) were in the northeast of the United States, 30% (3) were in the south, and 10% (1) was in the Midwest. Nine (90%) of the participants have started dating, and of those nine, five were in a committed relationship. Four (40%) identified as something other than heterosexual. See Table 8 for the participants' pseudonyms and demographic information including age, location, sexual orientation, dating history, and relationship status.

Recruitment

Snowball sampling was the primary recruitment method, wherein local organizations and colleagues who serve Black adolescents were asked to share the recruitment flyers with potential participants. In turn, recruited participants could invite friends or other associates who meet the study inclusion criteria. Snowball sampling is a highly used strategy for targeting hard-to-reach populations (Handcock & Gile, 2011), in this case, Black American adolescent girls.

Flyers about the study, called Study of Relationships and Dating (SoRaD), were posted in public settings in Southeast Michigan. In addition, organizations and colleagues that work with Black youth were contacted via email (see Appendix G for Recruitment Email and Recruitment Flyers) and asked to share the flyers, which directed potential participants to a Pre-Screening Questionnaire on University of Michigan's Qualtrics platform. The flyers shared the incentive, that eligible individuals would receive a $25 gift card to a big box retailer for their participation. The survey collected demographic data (i.e., age, location, gender, grade, race/ethnicity, referral

source) to determine if the participant meets the inclusion criteria. Participants who did not meet the criteria saw an exit screen that indicated that they were not eligible for the study. Identifiable data (i.e., full name, address, phone number) were not collected, except in the cases that participants met the criteria, in which case they shared an email address and first name. See Appendix H for the complete Pre-Screening Questionnaire.

Participants who met the criteria were asked to share an email address and first name where they could be contacted to schedule an interview and were given my email if they wished to schedule an interview right away. The participant checked a box to indicate her consent to the P.I. following up via email to schedule the interview. For those who granted consent, the P.I. followed up via email within one week if the participant did not email first. Minor participants who met the inclusion criteria were shown a statement that a Parental Consent Form must be signed electronically by their parent or guardian and emailed to the P.I. prior to the interview taking place.

The screened participants were sent a link to a calendar where they could select an interview date and time during the months of July and August 2021. Minor participants confirmed for interviews were emailed the Parental Consent Form and Addendum with instructions to return it prior to the interview start date and time, as well as a Youth Assent Form. Participants ages 18-19 were sent an Adult Consent Form. I contacted screened candidates twice, one week apart, to attempt to schedule an interview. If the participant did not respond, I ceased contact. See Appendices I-K for all Consent and Assent Forms.

Interview Procedure

The one-on-one, semi-structured interviews took place on the digital teleconferencing platform Zoom. Including the consent procedure, interview portion, and debriefing, the interview

sessions lasted between 45 and 60 minutes. Each participant was interviewed by me, a Black American millennial woman. I have a Master of Social Work Degree and extensive work experience with Black adolescents. As such, I developed sensitivity procedures to ensure the comfort of the participants given that some of the questions pertain to violence. Please see Appendix L for the Interview Protocol, which has complete information about the interview process including the sensitivity procedure and the debriefing process.

After participants arrived in the Zoom conference room at the beginning of the scheduled interview, I emailed the Consent Form (for adults) or Assent Form (for minor participants) and gave them time to read the Form. Participants provided verbal consent/assent to record the session, after which the Zoom session's audio recording function was enabled for later transcription and analysis. Next, they were asked to verbally indicate their consent/assent to participate in the interview. Participants were then asked to select a pseudonym by which they would be referred in any publications of these data. In no instance did a participant decline to consent/assent to the interview.

At the conclusion of the interview the participants were emailed a Resource List and instructions for completing the Post-Interview Survey on Qualtrics. They were told that they needed to complete the survey to receive the $25 gift card to the retailer of their choice: Apple, Walmart, Target, or Sephora. They had up to four weeks to complete the survey. Once I received confirmation that the survey was completed, I emailed the gift card they had selected.

Safeguards to Protect Rights and Welfare of Youth Participants

Several steps were taken to protect the rights and welfare of all the participants given the sensitive nature of some of the interview and survey questions that inquired about IPV. Special steps were also taken to protect minors. Minors were required to have their caregivers to sign a

Parental Consent Form that included a Parental Consent Addendum. The Addendum restated the nature of the questions to be asked, reiterated that the questions were not about the participants' own dating history, and listed my contact information so that the parent/caregiver could request the interview questions in advance if they would like to see them.

Prior to beginning each interview, I reiterated that participants could skip any question that they did not want to answer during the interview and during the Post-Interview Survey. I reminded participants that there would be no interview questions about their personal dating history or any instances of violence they may have experienced. They were also reminded that they could request to stop the interview at any time or decline to answer any question. A list of resources related to IPV were included at the end of the interview during the debriefing process and at the end of the survey. During debriefing the youth were given the option to withdraw the use of their data and cease participation in the study. At the end of the Post-Interview Survey, they were also given the option to indicate that they would like their data withdrawn from the study. However, no participants chose to withdraw their data.

Confidentiality and Data Privacy

All qualitative data (i.e., audio interview files, transcripts, coded data, and thematic analysis files) were stored in a secure cloud-based server provided by University of Michigan (i.e., DropBox). The video files produced by Zoom were deleted immediately after each interview. These servers have myriad protection measures—they cannot be accessed without a Kerberos log-in, and the additional 2-factor authentication provided through Duo. Only the research team (i.e., me and my research assistant) had access to the qualitative data files. A single file with participants' identifiable data (legal first name, ages, locations) was saved and password protected on the cloud-based server. Elsewhere, the data identified the participants by a

unique identification number and a pseudonym selected by the participant at the beginning of the interview. References to the person's real names or real-life associates were redacted from the audio files. The single password-protected file contained the participants' legal first name and unique ID number. The legal first names, IDs, and pseudonyms were never stored together. The file with the legal first names and ID numbers was deleted after data collection and analysis. The participants' last names, birthdates, and addresses were never collected at any point in the study data collection period.

Interview Questions

1. A lot of girls have been told to stay away from players, and a lot of boys have been told to stay away from gold diggers. Have you heard that?

    a. What other things have you heard about who to date? [And where did you hear that?]

2. Who have you been told to find? Who to avoid? [And where did you hear that?]

3. Tell me a little bit about what a family member has told you about dealing with negative relationships/who to avoid.

4. Ideas about dating change over time. What my grandmother learned is different than what I've learned. Are there any things you've heard about how to act in relationships that are probably different than what your older family members learned?

5. Now we're going to switch topics. People talk about the negative ways Black women are portrayed in the media. Do you believe those images are realistic?

6. How do you react to those images?

    a. If they don't affect you, how do resist them?

7. Are there any couples from TV or movies that you like? Who are they?

a. What do you like about their relationship?

8. Have you heard of your friends being disrespected in a relationship? / Have you ever seen a friend being disrespected by their boyfriend or girlfriend? Please tell me about that.

9. What do you think your friend needs if they're in a relationship where they're dealing with a lot of drama and disrespect?

10. Have you heard about what happened with Megan Thee Stallion and Tory Lanez? What do you think happened?

    a. Present alternate question with Rihanna and Chris Brown if the participant is unfamiliar with this example

11. Some people say she may have provoked him/wouldn't have been in the situation if she wasn't partying so much/is lying for attention. What are your thoughts?

12. Should she have done something differently?

Interview Questions Related to a High-Profile Case of IPV: Background Information on the Shooting of Rapper Megan Thee Stallion

To elicit opinions about IPV acceptance and to gauge how IPV-related attitudes may interact with sexual script engagement, the participants were asked about the shooting of rapper Megan Pete, known professionally as Megan Thee Stallion. Pete (born 1995) is a musical artist from Houston, Texas known for her confidence, her sensual attire, and her skills as a freestyle rapper (Conteh, 2022). In 2019 she gained wide prominence for the song "Hot Girl Summer" featuring veteran rapper Nicki Minaj, which peaked at #11 on the U.S. Billboard Hot 100 chart (Megan Thee Stallion Chart History, n.d.). Pete has since released singles with artists such as Beyoncé, Cardi B, and Dua Lipa (Conteh, 2022). She has won three Grammy Awards (Friedman, 2021).

On July 12, 2020, reports emerged that Pete had been shot in her feet in the company of friends, including Canadian rapper-singer Daystar Peterson, known professionally as Tory Lanez (Roberts, 2021). Pete later publicly alleged that Lanez had shot her, which Lanez has denied. The case is currently working its way through the Los Angeles legal system; Lanez submitted a plea of not guilty and the trial is scheduled for September 2022 (Conteh, 2022). The shooting has catalyzed intense conversation on social media, marked by division about the facts of the case (Conteh, 2022). Pete has been accused of lying about the shooting, or having deserved to be shot (Stravens, 2021). In addition, Pete, who is 5'10" and has a thick, curvy body shape, has been subject to misgendering (i.e., being called a man or transphobic slurs) and other *ad hominem* attacks (Roberts, 2021). The tenor of the criticism has been tied to condemnation levied against her prior to the shooting, as she was scrutinized for twerking, drinking, and other behaviors outside the bounds of middle-class respectability (Lane, 2021; Robinson, 2020). Scholars have characterized the attacks as manifestations of the longstanding notion that Black women are not legitimate victims of violence (Lane, 2021; Stravens, 2021). Thus, this case of IPV, violence allegedly perpetrated by one friend against another, was selected for its recentness, the high-profile nature of the case among Black Americans, and for its relevance to the study of sexual scripts.

Post-Interview Survey

The survey was completed by the participants on Qualtrics within one week of completing the interview. The last question asked them to indicate which $25 gift card they wanted to receive. The survey completion window displayed a list of Debriefing Resources (Appendix D) related to IPV support. The survey lasted approximately 20 minutes. See Appendix M for complete survey items and response options.

Measures

Participants completed a demographic questionnaire (i.e., age, gender, race, sexual orientation, relationship status, geographic location, and grade). In addition, they completed measures with the following scales: CML, perceived realism, IPV acceptance, IPV perpetration and victimization, ecological IPV exposure, music video exposure, television exposure, and social media use. These scales were not analyzed for this project due to time constraints.

Analysis Plan

Descriptive statistics were analyzed using the open-source software R. Qualitative analyses were complete using reflexive thematic analysis. University of Michigan's Institutional Review Board granted permission to analyze and collect the data on May 12, 2021.

Qualitative Analysis

I used reflexive thematic analysis to analyze the qualitative data, as it is a strong methodological approach "to theorize the socio-cultural contexts, and structural conditions, that enable the individual accounts that are provided" (Braun & Clarke, 2006, p.14). My analysis, following a constructionist framework, did not depend on quantitative metrics to define verifiability, but focused on how the themes were interrelated as a whole and the nature of the data from which they came.

The process followed the phases identified by Braun and Clarke (2006), two scholars with expertise in qualitative methods (see Braun & Clarke, 2021). First, I familiarized myself with the data by listening to the transcripts and began to note potential codes and patterns of data. Second, each interview was transcribed with the help of an undergraduate research assistant, an African American woman in her senior year. Half of the interviews were transcribed by each person according to the SoRaD Transcription Guide I developed (see Appendix N). They were

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transcribed verbatim to reflect the participants' exact verbiage; corrections were not made for ungrammatical speech. Next, each transcript went through a second-pass verification process, also known as an audit: the other researcher listened to the audio and made corrections to the transcript. If there were points of disagreement, they were discussed and resolved, or the uncertainty of the language was encoded with a question mark in the transcript. Finally, each transcript was read through with the audio file for a third time to make any final corrections. These versions of the transcripts were used for analysis.

Third, I developed an inclusive code list from the transcripts that represented basic building blocks of the patterns of data. Fourth, I developed initial themes based on my list of codes, which were collated into a table. This step concluded with a list of my identified themes and sub-themes and with descriptions of how my codes related to them. Fifth, I refined my theme list by collapsing themes that were too similar or removing those that were peripheral to the research questions. At this point, the entire data corpus was re-read to check that the themes accurately reflected the data. Finally, each theme was named and defined, such that the essence of each theme was clear and coherent. The themes were distinct, organized coherently, and had an internal narrative. Five themes and two sub-themes were developed through this reflexive thematic analysis process.

Results

Theme 1: Mothers provide direct relationship advice and preferences to their daughters

Nine out of the ten adolescent girls interviewed shared that they have received advice on who to date and how to deal with dysfunctional relationships from their mother. When asked who had told them what kind of person to date, they shared what they have been told by their mothers, rather than fathers, siblings, friends, or anyone else. Frequently the participants shared

their mother wanted them to date someone who is successful and respectable, as described by 18-year-old college-bound Marie:

> I think…what she always wanted was somebody who was put together. Um, somebody who…has a good head on their shoulders, is—takes education seriously. Umm, somebody who is…comfortable…with me as far as showing me off and just being, like, proud of me. Umm…yeah and just somebody who just has goals and somebody she thinks is some—a good influence for me.

 In some cases, their mothers gave advice based on their personal experiences, such as in the case of 19-year-old Veronica:

> And I think that like, a lot of the conversation regarding, like, negative relationships has always been in relationship to my mom, and like, the relationships that she has. It's like been a "don't do what your mom did" kind of thing, like um, [mocking voice] "don't get, like, pregnant in college and have a kid really young" and like "don't like," I don't know, like, "don't be with a guy that has nothing to offer you" and that kind of stuff.

Four of the eight participants were told to specifically avoid athletes, as Olivia, a 17-year-old high school student from the northeast, explained:

> My mom always tells me when you go to college, don't date athletes because they have—they get a lot of female attention and they just—I guess in her head she has this stereotype of them sleeping around, being for everybody, stuff like that.

The notion that athletes are sexually promiscuous and are there unsuitable partners was echoed in multiple interviews.

Some participants received specific advice about unhealthy relationship dynamics. There were instances when participants shared that their mothers told them that they can recognize an

unhealthy relationship partner based on personal intuition. Jackie, a 19-year-old living in Atlanta for a summer program stated, "What I'm not supposed to look for according to my mom and um—are guys that don't respect me, who I get, like, the intuition of bad vibes from, bad feelings."

Morgan, an 18-year-old from the Midwest stated that although she is not close to her parents, her mother gave her advice about infidelity that she remembers:

> It was—the only real time—because I don't really open up to them about my dating life or anything, um, but for some reason they knew about my ex. And when he cheated on me my mom was telling me like "don't ever let just this type of stuff slide." She was like, "I know it's easier said than done, but don't go back to him because he did it once, he'll be comfortable doing it again."

Overall, these analyses suggest that Black adolescent girls find their mothers' advice about who to date and how to identify dysfunction in a relationship to be particularly salient.

Theme 2: Contemporary relationship scripts are less traditional and more egalitarian

The participants are aware of traditional gendered relationship scripts that dictate that women should cook, clean, and be wives and mothers, similar to the message 19-year-old Lisa was told by her grandmother:

> When I was younger, like, my grandmother would talk to me a lot and it would always end up being like, "Oh, you're a girl so you need to be clean. You're a girl so you need to learn how to cook because your husband's going to want you to cook."

However, they signaled their openness and even preference for alternative scripts that focus more on egalitarian partnership. Lisa continued: "Um… and like, nowadays it's really…like you want your equal, more than you want someone to like, take care of."

The participants referenced the past and the present frequently and noted that what they learned counters what women were taught previously. Jackie shared what she observed from her grandmother:

Um, I learned about being in relationships is to stand up for myself and like, be very outspoken and, uh…a relationship should be a partnership rather than a male dominating the entire thing, you know what I mean? Um…that I have a voice in it, and I can work, and I can, um, be a co-provider rather than dependent on the other. Um, my grandmother [laughing] taught my mom to—and my grandmother probably learned it from her mom— that she…needs to keep her mouth shut, stay in the home, create a place for your children to, uh, live, if your, uh husband or partner is not…are not happy or upset about something, you did something wrong and you need to fix that.

Olivia discussed how masculine sexual scripts are more accessible to women:

Like I said, that whole, just, concept of sex and the importance placed on it, especially for women, has changed a lot. And just, you know, flipping the script on, um…flipping the script on who can be players, who can have casual sex or have sexual feelings. Like it's not always…it doesn't always have to be the man. We have human emotions, we have bodily emotions and feelings, like, and those are normal and those are okay.

It is notable that the participants did not just speak about expanded roles for women, but also for men. Morgan spoke to how the dynamic of roles have shifted and how youth today want to expand, and in her case, eliminate some traditional gender roles:

But I feel like we're in a new generation where we realize that things don't have to be one sided. Like yes, I understand the whole idea of a guy being a gentleman, and this, this, and that but like…when does he get to…feel like, just like, vulnerable, just be him?

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Instead of having to constantly being this provider and constantly be this strong figure, that's supposed to protect all the time. It's like yes, I understand that's what the role was given or whatever. But, at the same time, I feel like…some gender norms and stuff just need to be—or gender roles—need to be dropped.

One macro-level factor that the participants articulated as a key influence on these changing gender norms is women's overall decreased dependence on men, even in cases where they may need a man for financial stability. Sasha, a 19-year-old college student from Washington D.C. stated:

Um, I think that nowadays it's very common for like, women to know they can be independent. Like, you don't have to depend on a man. Like you don't have to stay with him just because he's paying all the bills. Like, yes you may leave and might not have anything, but it's better to leave than to deal with whatever you're dealing with. And I feel like that's something, like, that's happened to a lot of women in the past of older generations. Like they just stayed and dealt with the abuse, verbally or physically or whatever they were going through, they just stayed 'cause they were like "I don't have nowhere else to go" or "I can't," you know, "provide for myself." Um, I think that's a major one, like, women knowing they have the power to leave or are stronger than they actually are to provide for themselves, and they don't need a man. I think that's a huge, like…generational difference, I guess.

As a function of these more equitable relationship scripts, the participants articulated the importance of boundaries in relationships, personal guidelines for what someone will and will not accept from a partner. Five of the adolescents interviewed specifically described boundaries as a necessity for healthy relationships and for relationships with excessive drama or disrespect.

The young women conceptualized boundaries as a strategy to maintain a healthy relationship and as an indicator, in the case of a partner who violates boundaries, that a relationship will not work long-term. Morgan learned the term from her therapist and delineated the difference between pencil and Sharpie boundaries:

> So basically, what that is, is like the things in a relationship that are negotiable and non-negotiable. So, like, that would be the Sharpies and the pencils. So… if, like in—this is the thing that I physically wrote down. And so like, if a person comes in my life and I don't care if they have everything except for one, like one of the Sharpies is just not there, like I just can't because I refuse to compromise. I feel like having boundaries and having set things like, "this is what I'm looking for in communication. This is what I'm looking for. This is what I will accept this what I will not accept. This is what I will deal with this without will not deal with. If you cross the line once you're done."

Their statements related to boundaries reinforce the overall emphasis that the participants' placed on communication and honoring one's emotional needs in romantic contexts.

Theme 3: Scripted media are sources of consternation and beloved relationship models

The participants seemed to hold a complicated view of traditional, scripted media representations of Black women. They readily identified many representations of Black women in scripted media as problematic. Black women as aggressive and hypersexual (i.e., Jezebel and Sapphire stereotypes) were discussed as ubiquitous representations across the media landscape. The participants further connected these portrayals to the ways Black women are treated in real life. Olivia gave a cogent analysis that connected the Jezebel stereotype to the hyper-sexualizaion of Black girls using the framework of adultification:

So, I'll say…the over, um, the oversexualization of Black women in the media is a major problem. Um…what else [pause] adultification, too. Adultification kind of enco—well, adultification kind of leads to oversexualization, but I'll say both of those words, I guess. And even in…Black communities you see that. Like, um "oh you look too grown" or like, "she's dressed like she's fast" and things like that. And it's like…where, like, she's like, an 11- or 12-year-old girl and she's wearing some shorts and a tank top and she has lip gloss on and, you know, she's cute and she's ready to go out, but she's seen as fast, or she's seen as looking too grown. And I think those are really, really terrible things that a Black woman—or Black girl--can hear um and internalize for herself.

There was a sense among the participants that the Sapphire stereotype reinscribes widespread beliefs that Black women are ill-behaved. Marie, who is from Atlanta, shared her issues with the *Real Housewives of Atlanta* reality series:

Um and there is in, there are Black women who are like that and there's nothing wrong with that. Um, but I think it also lacks…these people that are portrayed on-- in the media like on a show or in a movie, they lack the um…These people aren't dynamic in the way that they're shown, that their personalities are shown. Um, it's—they're showing one part of their personality, one kind of aspect of their personality, which is the loud, extra, um, all of that. Um, and so that's why I think it's very problematic, is that: one, it's generalizing all Black women, and two, it's kind of, like, hyper fixating on this one aspect of Black-- of a certain group of Black women.

Veronica, who is studying film production, connected the Sapphire stereotype to a desire for a greater variety of characters played by Black actresses:

But I mean again that's like a stereotype and not everybody's going to view like that, and I do--like there are soft black girls are out there getting their hearts broken and trampled on and I think that it's not necessarily always a negative thing to portray us that way 'cause we are strong, we are tough, and we do put up with a lot of BS. But at the end of the day, we're still, like, people [laughing], and there's like, we're not just like hardened shells. I wish that we did have more like sensitive Black women and men in romantic comedies in media as a whole.

Conversely, they also could readily name couples in film and TV that they enjoy and admire. Across the interviews, two films with Black romantic leads were mentioned twice: *Poetic Justice* starring Janet Jackson and Tupac, and *Love and Basketball* starring Sanaa Lathan and Omar Epps. In the former, the participants emphasized the sense of friendship between the focal couple. Olivia noted how she sees the on-screen pairing's rapport as something she desires for her own relationship:

Like, I just love how they interact with each other and joke around with each other like they're just, you know, just pals, but there's also a romantic aspect. Almost for me, like, in my relationship, I just want me and my partner to be able to, uh, be friends first. Like, to just able to talk to each other, be open with each other about anything and everything. Um, and to just be each other's…best friend that they can consult and come to about anything. And then the romance and all that comes second.

Love and Basketball was noted for the portrayal of a romance that endured despite barriers. Morgan described the relationship: "Like, I felt like that showed like resilience in a relationship and show how they valued the relationship because they didn't stop trying, like they never just gave up on it." Jackie further described the film's layered portrayal positively:

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That's the type of relationship that I feel that is, like, perfect, where you're able to grow together but you're also able to grow apart from each other and have your own lives, be independent apart, but you can come together and weave that together and grow as...um, grow as one, but you know, two, if that makes sense.

Sub-theme: Colorism limits representations of dark-skinned Black women in scripted media

Multiple participants extemporaneously mentioned colorism as a key issue with depictions of Black women in mainstream media. Colorism is the preference for lighter skin tones rooted in white supremacist ideals of beauty (Fanon, 2008). Jackie offered a few examples of colorism in television shows she has watched in the past:

So, you have Pam from *Martin*. Um. And even from like kids' shows, you have Ivy from *Good Luck Charlie*. I've always seen the dark-skinned girl as…like, sort of on the, not the back—well yeah, as Bon—ooh, this is one of my favorites: Bonnie from *Vampire Diaries*. It's just, you always had the darker skinned person, darker skinned girl, Black girl—they're on the backburner, um, they're like, there to support the fairest toned female. And it's either, whether it's comedy-wise, or um, just sacrificing themselves to make sure that the main character is doing—is okay. That's how I've always seen darker skinned women portrayed, right?

19-year-old Lola, an immigrant from Cameroon, stated that darker skinned Black women are portrayed as hypersexual and sassy:

So, I mean, I see a lot of that, um…um I also see especially with dark-skinned women. Um, in the past, I can't really name a lot of movies, but it's like they're portrayed as very promiscuous. Like they're always the sassy character that was like, "oh you know, this." They are dating a lot of guys or doing a lot of things with a lot of guys which I've noticed.

Whereas um light skinned women in the movies like they get more of a, like a good girl

kind of image where you know they have options but they're not like fast or anything

they kind of…you know they have a good job, they have a good career and stuff like that.

So, I've noticed that has always been very interesting.

In Sasha's case, colorism altered her interest in seeing the film adaptation of a book she enjoyed.

She shared her disappointment with the casting of Amandla Stenberg as the lead character in the

film adaptation of *The Hate U Give* by Angie Thomas, a book with a dark-skinned girl on the

cover:

And in the book, she's described as a dark-skinned woman, um, but the movie has a light

skinned girl playing as her role. I don't know if this counts, but in some way, I felt kind

of bothered because that's not how she's described in the book and if I were to watch a

movie, I was looking forward to seeing this dark-skinned woman in the movie. I didn't

watch the movie, not—I mean, I feel like that was the reason why, but I also kinda felt

like I watched the movie while reading the book because it was very detailed. But that

was like a disappointment for me.

That the topic of colorism was discussed without any prompting suggests that the adolescent

participants find casting choices to be a salient feature of media representations of Black women.

Theme 4: Peer relationships with controlling behaviors are commonplace

Each participant recalled a story about a friend who had experienced controlling

behaviors that could indicate a general pattern of abuse within the relationship. Marie shared an

event that took place when she was in 10th grade:

Well, I mean, I remember that one of my friends in sophomore year her boyfriend was

kind of a little bit of the controlling in my eyes and the way that--I don't know, he was just really possessive over her. And like even, like I remember like there were parties, and he wouldn't like when she wore certain things to parties or whatever. Umm, especially if he wasn't there. Um, so I've seen that.

Jackie gave the example of a classmate from school who had dated her older brother:

But specifically, it's just he—I don't know, a lot of emotional abuse, and then…a lot of like…for example, one time he took her—he would—he um…he would text her at school and she would be at my lunch table with me. He'd text her at school, and if she didn't answer in a given amount of time, he'd start losing it over the phone, probably calling her. He'd start being like [lowers voice] "oh so you don't wanna text me? Oh, you don't wanna call me? Oh, so this is what we doin' now? Wait 'til you get home" and stuff like that.

Lisa recalled an incident from high school that involved two female friends:

And so like, they were closer than me, but we were all like, pretty close. And they would hang out all the time and things like that, um, which was really cool. Um, and one of the girls began dating this boy, um, in high school and they were like really close but were having some issues because the boy was always telling the girl what to do and like what she could and could not do. And like, um, she would always be really upset about it because like, it would be things that like weren't that big of a deal or weren't really anything that needed to be an argument or something that they were mad at each other about. Like small things, like hanging out with her friend too much was one of the things he was always, like, really angry about, and like, I just didn't understand it.

Like Lisa, frequently the participants stated that they did not understand the perpetrator's behavior. Jackie said about her brother:

> And it'd just get to a point where it's like, dude, really, is this--what are you doing? It looks stupid on your side, but it's also like, what is—it's sort of like, it's sort of…fascinating to me? 'Cause I want to get into that mind, like, of what clicks in your mind whenever someone doesn't…you know, in a relationship like that, what clicks in your mind to say "okay, well I love you so much" but now you get it to where [angry voice] "oh no, this is not acceptable, you don't want to text me?!" You know what I mean?

Theme 5: Black women are targeted and blamed for abuse

The participants stated across interviews that Black women are targets for abuse and violence, sustained in romantic contexts or elsewhere. The overall sentiment was that Black women are targeted *because* they are Black women. Morgan connected this targeting to a story of her family being stared at in a restaurant:

> Mm I feel like—I feel like Black women are always going to be a target for everybody at this point. I feel like it's been like that for so long. And like, people don't like to see things change. So…I feel like it's always going to be that way. Well, not always—well…yeah. I feel like it's going to always be that way because people--it's like about what you instill in your children. And people still instill race--racism into their children even now, like…For example, I was in Arkansas, last week or two weeks ago. On the way back we stopped at a restaurant in Missouri. Literally, even the little kids were looking at us like we were crazy because we the only Black people in there. And it's like, these little kids, they know that something's different about us. And they know what

you've taught them about who we are. So, they're going to look crazy. And so, like I feel

like it's always going to be like that, where Black women to have some type of target on

their back, so.

Jackie shared how she has been socialized from a young age to modulate her tone, behavior, and

style of dress to decrease her vulnerability to violence. She also shared an instance of sexual

violence that she experienced to illustrate how Black women's victimization is not taken

seriously:

I'm taught to carry myself a certain way to not, uh, emasculate men. Um, I am…if I'm

hurt, um, by a man, like if I'm…when I was molested when I was younger, I was taught

to—I was told—the first thing I was asked was, "what were you wearing? What did you

do? How did you—" You know? So, the fact that that…that it's still happening, whether

it's being molested or shot in the foot or, or the way a man approaches you, why is it

immediately my fault, or why is it immediately Megan's fault, or another woman's fault,

or Black woman's fault whenever something happens to them? Or they're hurt by that, or

they're harmed by it, why is it their fault and they're the ones put on the, um…put on the

stand and, uh, put under the light and---why are they the first one's questioned is what

I'm saying. Why immediately shift it—forget the person that caused the harm!

Sasha shared about having read allegations of abuse posted to social media by women in her

social circle, and the negative reactions to them:

But I'm thinking of all the posts I've seen on social media over the years about like,

women that are trying to, um, expose the people who have abused them. And just people

not believing them. Like, you'll see in the comments "oh she's lying" this, this and that.

Like you'll see other people post and say, "she's lying, she's not telling the truth," and

stuff. I feel like that's kind of…like, a negative portrayal of Black women because…so you guys don't feel like Black women are capable of telling the truth? Why do we always have to lie, why can't we be—why isn't it—like, why don't you think it's true that a Black woman could have been abused? Why do you think that—you know, like I don't know.

The sentiment that Black women are targeted was also discussed in relation to the questions about the shooting of Megan Thee Stallion. Each participant had heard about the situation and read about it on social media. Almost every participant stated their belief that the vitriol Megan the Stallion was subjected to after the shooting was because she is a Black woman, and that the negative reactions were amplified by her size, stature, and the subjects of her music. Natalie said:

People have always had like a problem with Megan Thee Stallion, ever since she's like, become popular. And I think it comes from just like, a general dis- distaste for like, Black women in general, and then just the fact that she's like tall and like, stands up for herself and is like a partier. Like, people just don't like that, in a woman, let alone a Black woman. So, like, they're really already just dispose not to defend her. Just because they already like, don't like her, so they'll basically make any excuse to put her in the wrong, I guess. But yeah, she does have a lot of hate for just like, rapping about sex or doing a lot of things that like, male rappers are doing. But they just don't like it because she's doing it. I think.

Even in the case of Lisa, who expressed that "it's just kind of frustrating that everybody is like, so angry about it but weren't even involved or don't even really know what happened" went on to state the following when asked how she feels when Black women are victims of violence:

I see like that, you know, um…like, one of the, like, most, like targeted people are Black women. Um and…so like that kind of makes me sad or like, resonates with me more, um, because I am a Black woman and like a lot of the scenarios, um, you kind of take it personally because it very well could be you. Um, I think that's what makes some of the instances so real. Um, but I think because I didn't know what happened with that particular case is why it didn't really like resonate with me, because I didn't really get the full story or what was really happening. Um, but I mean just in general, it's kind of like, when I see those types of things it's kind of scary.

Sub-theme: Negative social media reactions to Megan Thee Stallion shooting confused and alarmed

Nine of the ten participants stated that social media reactions to the shooting surprised them and induced feelings of deep discomfort. In some cases, the participants noticed that some people discounted the seriousness of the shooting by disparaging Megan Thee Stallion and sharing jokes about the incident on social media. Lola shared her reaction to the response:

So, I've been hearing a lot of things about um like, like I heard that a lot of people were actually coming for Megan, um for like, maybe snitching or something like that. And I just thought that, like the first concern would have been like her well-being. Is she okay? Like, you know what, like what happened and stuff like that, but I think a lot of people were pointing the finger at her. And I'm not sure if people were doing the same thing with Tory Lanez like, and I've heard actually some really like mean jokes about like how she may have deserved it or once again why, what did she do like what did she do to do that.

Olivia was emotionally distressed by some of the responses that she saw on social media in the wake of the shooting. She stated:

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I think that incident…um really bothered me, but what really, I think speaks volumes to

how Black women and their said strength about them, um, how that…unfolded, I guess,

through the incident because, I remember—and this like actually, like one time, brought

me to tears, um, when I saw an incident—or a picture, on social media, I think Instagram

of like, basically just explaining what happened with images of Megan's foot and all of

that stuff, and people were just saying, like, um…"she's a man. She should be able to

handle this pain." Or like, just…basically, saying that like, "she's such a complainer and

like there's no reason for her to be so upset about like a shot in a foot, or a bullet in

her…a bullet in a foot. Um. And just like "she needs to man up, she already looks like a

man anyway," like things like these that really, really, really bothered me.

Another participant, Marie shared that she saw social media posts calling Megan Thee Stallion a

man. She further wondered if the negative reaction was because of Megan's size and skin tone,

and speculated that Megan's appearance was a factor in the response:

And it's like, first my thought is, so what if she's trans? Okay, whatever. So, what if she

is? And two, I'm like, why is this the narrative we're going with? Why does that come to

y'alls minds [laughing] when we're thinking of this? Like where did that even come

from? Is it because she's tall and thick? Um, her body is, like, big, and her voice isn't

super high pitched, and it's like, okay well she has the physique of a lot of Black women.

And… it's like, I thought that's what people wanted as well. I'm like, I thought people

wanted somebody who was like cur—like, thick and curvy and a taller girl, like I--. It

was confusing to me that people were just so, guys were just so ready to be on Tory

Lanez' side especially like, I just remember people started like saying—listening to his

music, out of nowhere, where that wasn't a thing, nobody was listening to his music

before that, really.

Natalie also attributed the reaction to Megan's physical characteristics. When asked how she

came to that conclusion that Megan Thee Stallion's stature and skin tone were a factor in the

public response, Natalie stated:

Um, I think just based on what I've seen in the past and like, past readings and stuff like

that like, everything I know like, I can kind of put together. Like, there's always been a

hatred for dark-skinned women. And they will like, there's--they would call her, I don't

know if it's Megan Thee Stallion specifically, but other like dark-skinned artists they call

them like, masculine or like, they compare them to animals or stuff like that.

In Jackie's case, she expressed anger when she learned that some members of the public blamed

Megan Thee Stallion for the assault:

For one, I've never—I have not seen people say she might have provoked it, that pisses

me off, because it's just like, that's how it is! That's what you're taught, and that's what I

was telling you earlier, that's what you're taught as a Black—especially as a Black

female, you're taught to not provoke your—you don't provoke other people. And you

live your live with mindset of "I'm not going to provoke these people." And if they do

become angry, it was my fault and I need to change something I did to, uh, decrease their

anger, right?

Other participants said that the victim-blaming reactions were confusing and ironic given that

Megan was the victim. Morgan stated:

I feel like that's craaazy! How do people victi—like, I don't get that. Like, how are you

going to blame the victim for what happened to them? Like…she didn't touch him, to my

knowledge, she didn't touch this man. So how, like…anything that she could have done

was verbal. So, you mean to tell me…that words got you that mad you tryna shoot

somebody? That's a personal proooooblemmmm, that ain't got nothing to do with her.

That was something he had going on within himself. He could have had a bad week, and

that could've just been the thing that set him over. And that's not her fault whatsoever…

if that's the case.

There was widespread agreement Megan Thee Stallion's persona as someone known for attending parties was not a legitimate excuse for what happened. Natalie said, "I don't think she did anything wrong. People just don't like her. People just don't like to hear her talk [laughing]." Sasha strongly disagreed with the stance that Megan is culpable due to her persona:

Um, I feel like…that's kind of unfair to her to say that, to say things like that. Like "oh,

maybe she shouldn't have been partying so much" or she did something to provoke him,

especially with the whole partying thing like. How are you going to get mad at me

because--like I didn't know I was going to get shot, you know, like if I'm out here,

enjoying myself I didn't--I don't expect to be shot at while trying to enjoy myself so.

That's not a valid statement like [sucks teeth]. No, it's not a valid statement, like you can't

tell me that. You can't tell me because I'm trying to enjoy myself--like I shouldn't be out

here enjoying myself, because I can potentially get shot.

Lola stated that any provocations that Megan may have engaged in did not excuse the shooting:

I feel like even if she was like provoking a fight it's not like he fought her. He shot her

[laughing]. Like, if there was a fight like, I could see maybe. Because even, but even

then, I'm like, why? Why are we defending the person who attacked versus like the

person who was injured? Because like, I feel like maybe even if there was like an actual

physical altercation that would even be okay. But like, I don't see how that argument is

valid, because even if they fought, like, they could fight you know [laughing]? Just the

fact that he had the need to like pull a whole gun on her. Like, I think it's really non-

defensible.

Overall, there was a sentiment that violence against women and the violence that Megan Thee

Stallion experienced is unacceptable and there is no excuse for it.

Discussion

This qualitative study used semi-structured interviews and reflexive thematic analysis to

examine the interplay between Black adolescent girls' relationship scripts, media use, and

attitudes about IPV. My first research question examined how various sources have influenced

Black adolescents' views on healthy and dysfunctional relationships. Analyses showed that

mothers are the predominant figures from whom the sample receive specific information about

healthy and dysfunctional relationships. Further, some scripted movies are upheld as models for

romantic relationships. The second research question investigated emergent sexual scripts that

may guide Black adolescent girls' dating attitudes and behaviors. Overall, the participants shared

an openness to evolving dating norms that prize emotional health above traditional gender roles.

Finally, the third research question investigated the role of extant cultural scripts in Black

adolescents' perceptions of dating violence. The results showed that the participants are aware of

scripts such as the Jezebel and Sapphire and implicate them in the minimization of violence

against Black women.

RQ$_1$ investigated the question: *How have sources (e.g., parents, peers, celebrities)*

influenced Black adolescents' dating beliefs? Results showed per Theme 1 that mothers provide

direct relationship advice and preferences to their daughters. Given that the question that

prompted these responses did not inquire specifically about advice from mothers, young women are perhaps more likely to have conversations about dating with their mothers compared to fathers, or they find their mothers advice to be more salient. Mothers as a source of dating advice to their daughters complements previous research showing that adolescents do indeed turn to parents as a source of dating information (Wood et al., 2002), and that Black American girls speak to women from older generations, in particular (Grange et al., 2011). Participants shared that some of the advice is based on what their mother wanted for herself or what she has experienced, which has been reported elsewhere (Morgan et al., 2010).

In addition, while the content of the advice is traditional (e.g., date someone ambitious and successful), participants also shared that they are told to value their emotions, to eschew relationships where one is being disrespected, and to not to blame themselves if they are facing abuse in a relationship. Thus, this advice appears to shape how young Black girls define healthy relationships (e.g., tend to your emotional health) as well as dysfunctional ones (e.g., cheating and disrespect are unacceptable). The advice that adolescent girls should not ignore or tolerate abuse mirrored the results reported in Corona et al.'s (2016) qualitative study of 25 African American caregivers' messages about dating violence. In addition, while the participants in this study did not share egalitarian-focused messaging they may have received from their mothers, Leath et al. (2020) interviewed 50 Black women undergraduates, and 26% shared that they had received egalitarian-affirming messages from family. These results extend beyond literature that has reported that African American parents share largely negative message about potential dating partners (Aronowitz et al., 2007) and abstinence-focused sexual health messages (Teitelman et al., 2009). In addition, it is notable that little research has specifically explored advice that Black adolescent girls receive from their fathers (Brown et al., 2014). Future research should examine

the extent to which advice from fathers and other sources is tried, adopted, or abandoned by adolescents to further investigate the influence of salient messaging on behavioral change.

Theme 4, peer relationships with controlling behaviors are commonplace, characterizes the finding that the participants uniformly have a friend who has experienced a form of IPV in her relationship. Each participant named a friend who had experienced controlling behaviors that meet CDC guidelines for IPV. That the participants shared these anecdotes in response to a question about having seen a friend experience drama or disrespect demonstrates that these Black adolescent girls recognize them as dysfunctional; yet only one participant directly referred to these behaviors as "violence" or "abuse." Previous research has also found that Black adolescents fail to understand that IPV encompasses behaviors beyond physical abuse or will not label controlling behaviors as abuse (Johnson et al., 2005; Love & Richards, 2013; Storer et al., 2019). Given that in many cases the participants noted that they did not understand the perpetrator's behavior, better interventions should be developed that help participants understand *why* perpetrators engage in abusive behaviors.

RQ$_2$ explored *what extant and emergent sexual scripts Black adolescent girls identify regarding their dating attitudes and relationship behaviors*. The third theme, contemporary relationship scripts are less traditional and more egalitarian, addressed this question in part. The participants shared that they are aware of traditional relationship scripts that dictate that women should cook, clean, and prioritize being wives and mothers (Parent & Moradi, 2010), and in some cases have been prescribed these behaviors by older female relatives. However, they communicated an openness to alternative scripts that support egalitarian partnership. Such partnerships would encompass emotional vulnerability between partners as well as restrictions known as boundaries, guidelines for what an individual needs to feel comfortable within the

partnership. The emphasis on boundaries suggests that emotional safety is a frequent topic of conversation among adolescents, given the large proportion of participants who discussed them. There is a dearth of empirical research that has recorded or defined boundaries. It is notable that one participant noted that she had learned about the term from her mental health therapist, although much empirical research on the topic discusses boundaries between patients and clinicians (Amis, 2017; Bojuwoye, 2001). Future work should seek to capture how boundaries are understood, socialized, and used among Black adolescent populations.

The participants also articulated a connection between women's greater independence from men and the idea that women do not "need" a romantic partner to ensure their needs are met. This script of the independent woman is likely reinforced through social media and mainstream media, as the "independent woman" has become more prominent in contemporary television and film (Perkins & Schreiber, 2019). The independent woman has a specific racialized context, given that Black American women are subjected to the Strong Black Woman trope, which portrays Black women as hypercompetent with the ability to successfully juggle multiple roles with little assistance (Davis & Jones, 2021). Much academic literature has explored the largely negative effects of the Strong Black Woman on the mental health of Black women (Carter & Rossi, 2019; Stanton et al., 2017). However, two participants noted that women are less likely to tolerate abuse or subordination within romantic relationships compared to previous generations. Thus, more work should explore how adolescent girls understand singlehood, as have been explored by Moorman (2020) in Black women populations.

Finally, RQ3 asked *what role do cultural scripts (e.g., Jezebel, Sapphire, baby mama, the thot) play in Black adolescents' perceptions of relationship violence?* This analysis suggests that Black adolescent girls find scripts about Black women highly salient and connected to real-life

experiences of mistreatment. As captured by Theme 3, scripted media are sources of consternation and beloved relationship models, and the participants readily identified representations of Black women in scripted media as problematic. Similar to what has been reported elsewhere (Adams-Bass, Stevenson, et al., 2014; H. R. Hall & Smith, 2012), the participants stated that they do not connect to those images, and that programs such as *Real Housewives of Atlanta* reinforce stereotypes that Black women are hypersexual, ill-behaved, and aggressive.

Further, the participants identified colorism as a key issue in film and television. Captured by the sub-theme *colorism limits representations of dark-skinned Black women in scripted media,* the participants shared their perceptions that dark-skinned Black women are secondary characters, overly aggressive, and rarely shown in romantic relationships. Recent qualitative work confirms that Black adolescent girls are aware that dark skin is considered unattractive (Abrams et al., 2020). Because colorism is one manifestation of anti-Black racism connected to real-life economic and psychosocial outcomes (Hunter, 2007), it is fitting that participants connected these portrayals to the mistreatment of Black women. Overall, these findings suggest that Black girls can clearly connect certain negative stereotypes about Black women to violence victimization. Future work should examine the extent to which, as one participant shared, Black girls modulate their behavior to avoid violence in their romantic relationships.

At the same time, and demonstrating the complexity of media portrayals, participants could quickly name romantic couples from film and television that they enjoy. Their enthusiasm for certain Black couples from scripted media (i.e., the focal couples in *Love and Basketball* and *Poetic Justice*) demonstrates that despite larger issues of representation, Black adolescent girls

consume and admire romance-oriented media. These seemingly contrary perspectives could indicate that negative scripts like the Sapphire are ubiquitous to the point of being unavoidable, and thus, not a hindrance to consuming media. It could also indicate that the salience and desire for romantic relationships, a key stage of adolescent development (Arnett, 2006), overrides their distaste for any negative scripts that they may come across.

The final theme was *Black women are targeted and blamed for abuse*. The participants connected the polarized response to the shooting of Megan Thee Stallion by alleged perpetrator Tory Lanez to a societal distaste for Black women. Although the participants were ages 17 to 19 years old, they shared the belief that Black women are targeted for abuse, and if they sustain violence, they are blamed for it. The sub-theme *negative social media reactions to Megan Thee Stallion shooting confused and alarmed* also captured the affective responses to the incident by the participants. Although the central victim in the real-life case of violence is a world-renowned rapper, the participants shared emotional reactions to the event as well as personal reflections on Black women and girls' vulnerability to violence. The effect of media on civic participation has been well-studied in adolescent samples (Boyd et al., 2011; Hoffman & Thomson, 2009), but less is known about the effect of exposure to news media about victims matched on race and gender. Future work should attempt to capture the influence of engagement with victim-blaming social media and traditional news reports on psychosocial outcomes and beliefs about IPV.

This study is one of few to examine the associations between relationship scripts, media use, and attitudes about relationship violence. Given that Black girls are at increased risk for IPV victimization, and that Black adolescents use media at high rates, this work fills an important gap in the literature. These results establish that Black girls are open to more egalitarian relationship models and particularly emphasize the importance of boundaries in romantic contexts. In

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addition, although qualitative work does not seek to be generalizable, the diverse location and ethnic backgrounds of the sample provided data that was appropriate for cohesive analysis. This work should encourage future qualitative projects to leverage digital technologies (e.g., Zoom) to increase accessibility to regional diversity of understudied samples such as Black adolescent girls. Finally, this work provides strong evidence that Black adolescent girls are aware that cultural scripts about Black womanhood may shape others' responses to IPV.

This study has important implications for deepening Black girlhood scholarship as it relates to sexual script negotiation. Past work has established that Black girls are aware of the primarily negative representations in much media content (Adams-Bass, Bentley-Edwards, et al., 2014; Harris et al., 2015); however, little research has jointly investigated sexual scripts, media use, and attitudes about IPV. In this study, the participants articulated sophisticated analyses of widespread condemnation of Black women and girls, at times using concepts such as adultification. When asked how they connected widespread attitudes about Black women to responses to Megan Thee Stallion's shooting, some participants responded that their reasoning was based on personal observations over time. One participant shared that she modulates her behavior to avoid accusations that she is being aggressive. These results suggest that Black adolescent girls are keenly aware of structural biases such as colorism and how they relate to violence vulnerability. It is likely that they are made aware by a combination of personal experience, conversations among their social circles, and high-profile cases involving sexual violence against Black girls. Thus, they are socialized into the realities of misogynoir at the individual, interpersonal, and structural levels (Bailey, 2021; Parker, 2018). The effects of understanding Black girls' positionality could produce a range of outcomes including discomfort (e.g., anxiety and depression), resignation, or a deeper level of behavior monitoring to reduce

their vulnerability to violence. In the case that they are victimized in relationships, they could experience shame and denial. Future research that examines IPV-related attitudes, psychosocial outcomes, and violence victimization among Black youth should consider the measurement of attitudes related to endorsement of the phenomenon of misogynoir (for related work see Cook, 2020). Among Black adolescent girls, understanding misogynoir could function separately from stereotype endorsement because it involves appraisals of one's own experiences compared to judgments of a group. Further, a belief in misogynoir could be protective in certain circumstances or intensify discomfort in others. In-depth study of the associations between perceptions of misogynoir and domains such as self-esteem, risk behaviors, and academic achievement is needed to better fold misogynoir into current research on teen dating violence among Black adolescents.

In addition, these results provide support for the development of CML-related interventions to reduce IPV acceptance among Black adolescent girls. The level of empathy and candor displayed among the girls in the interview setting mirrors other scholarship on Black girl-affirming spaces that describe the participants as enthusiastic to learn about CML topics such as racial stereotypes, even though the content itself may be stressful (Baker-Bell et al., 2017; Jacobs, 2016). Therefore, it is also possible that developing CML-based programs for Black girls that center education on sexual scripts could deepen engagement and increase the likelihood of reducing IPV acceptance. Widening the scope of these CML programs to target IPV-related attitudes is the first step to investigate this question.

Limitations

There are some limitations to this work that should be acknowledged. First, due to time constraints, the sample was limited to 10 participants. Given the scope of this study, a larger

sample would be ideal for achieving saturation (O'reilly & Parker, 2013). Second, the qualitative

phase of this study did not inquire about the participants' dating histories, primarily to safeguard

their welfare. The literature would benefit from thoughtful qualitative studies in which

adolescent participants share their own healthy and dysfunctional relationship experiences, as

well as investigations of their sexual scripts. Perhaps a focus group setting facilitated by adult

peers (i.e., 18 or 19 years old) would be ideal to increase participant comfort. Finally, the

exemplar used to elicit the participants' opinions about relationship violence centered on Megan

Thee Stallion and Tory Lanez, who were reportedly friends at the time of the shooting (Conteh,

2022). Although this qualifies as IPV, it is possible that participants' reactions may have differed

if the situation involved a dating relationship.

CHAPTER IV

Discussion

The central focus of this dissertation was to investigate the potential usefulness of critical media literacy (CML) as an intervention to ameliorate intimate partner violence (IPV) among Black adolescents. Grounded in Freire's (2018) critical consciousness and well as social cognitive theory (Bandura, 1986), cultivation theory (Gerbner, 1998), and scripting theory (Simon & Gagnon, 1986), I approached this objective with two original research studies. In Study 1, I used quantitative survey data to investigate CML skills as a moderator of the associations between media exposure, three gender and racial ideologies, and IPV acceptance. The results showed that stronger CML skills strengthened these mediated associations, counter to my hypotheses. In Study 2, I used semi-structured interviews with Black adolescent girls to better understand how emergent and extant sexual scripts and media use shape views on IPV acceptance. Reflexive thematic analysis showed that the participants assume that racial stereotypes and sexual scripts may reinforce acceptance of violence against Black women. In addition, the participants embraced progressive gender roles and rejected victim blaming when presented with a high-profile case of IPV. These findings indicate that additional research must be carried out to understand how CML can best be leveraged as an anti-violence tool, as this research suggests that Black adolescents can articulate thoughtful critique of media representations, while higher levels of media exposure continue to reinforce problematic gender beliefs and IPV acceptance.

Summary of Findings

Study 1

      Study 1 employed moderated mediation to examine CML skills as a moderator of the mediated associations between television and music video exposure (*X*), three racial and gender ideologies (*W*, i.e., traditional gender roles, sexual objectification, and the Jezebel and Sapphire stereotypes), and IPV acceptance (*Y*). Using survey data from a national sample of 450 Black adolescents ages 15-19 (*M*=17.44 years) recruited through Qualtrics Panels, I ran nine conditional process models using Hayes' PROCESS Macro on R with a single mediator in each model. Results for many of the models showed that higher television and music video exposure predicted greater endorsement of sexual objectification and traditional gender roles (but not two stereotypes about Black women), which in turn predicted IPV acceptance, and these relations were moderated by average and high CML scores. However, counter to what was hypothesized, CML score was associated with strengthening the mediated models rather than weakening them.

      This finding is perhaps unsurprising given that much of the literature on media literacy and risk behaviors has been equivocal. Some studies that have measured media literacy interventions in association with violence-related beliefs have reported equivocal results or even a "boomerang" effect, whereby the participants' attitudes about violence strengthened after the treatment (Byrne, 2009). The lack of a uniform conceptual definition of CML, then, may obscure how CML skills operate in preventative contexts. As Potter (2013) recommended, stronger conceptualization is necessary to design high-quality research studies. In this study, for example, although the central hypotheses were not supported, bivariate correlations showed that CML score was negatively associated with IPV acceptance. This single indicator supports the

contention that more critical thinking about media content may be protective against IPV acceptance, but the mechanisms of this association need further examination.

This disparate finding may be explained in part by the scale used to measure CML, adapted from Bindig's (2009) Media Literacy Index. Although the items were developed to represent the five key concepts of media literacy as conceptualized by Aufderheide (2001), it is possible that some of the core concepts have become mainstream and akin to common knowledge. Social media have allowed conversations related to identity and other sociopolitical ideas to permeate throughout society with regularity. For example, the 2015 hashtag #OscarsSoWhite drew national attention to racial disparities in nominations for the Academy Awards (Ugwu, 2020), and Black adolescents, who are heavy social media users, are browsing or contributing to these digital campaigns (Anyiwo et al., 2020). Thus, items such as #3, "Media: reflect reality accurately/ distort reality" may be a less accurate indicator of media literacy skills now than when the scale was developed. It is likely that awareness of the ideological nature of media content has become more commonplace.

Future research should prioritize the development of a CML scale that is validated for use with adolescents and with Black samples. This new scale could use the core concepts of media literacy similar to those defined by Aufderheide's (2001), such as the scale by Powers et al. (2018), but a culturally relevant approach should leverage more recent research on CML. Kersch and Lesley (2019) developed a pedagogical framework for CML that includes "student centered inquiry" and "testimony and healing," which invite conversation about identity, justice, and narrative power. The development of a scale that uses this approach neatly complements Freire's philosophy of critical consciousness and would be ideal to use for the evaluation of a CML intervention.

Study 2

The purpose of Study 2 was to investigate extant and emergent sexual scripts among Black adolescent girls in association with their media use and attitudes about IPV. The study's three research questions centered the sources of the participants' sexual scripts, the contributions of media use to their endorsement of these scripts, and relations between endorsement of such scripts and their IPV attitudes. I used reflexive thematic analysis to carry out and analyze semi-structured interview data from 10 Black adolescent girls aged 17-19 from around the United States. Five themes (and two sub-themes) were developed using a deductive analytical approach guided by my research questions: (1) Mothers provide direct relationship advice and preferences to their daughters; (2) contemporary relationship scripts are less traditional and more egalitarian; (3) scripted media are sources of consternation and beloved relationship models; (4) peer relationships with controlling behaviors are commonplace; and (5) Black women are targeted and blamed for abuse. These data support an ecological approach to understanding Black youth's sexual scripts (e.g., Moses & Kelly, 2016), as the analyses reflected the joint influences of family, peers, and scripted media content.

The finding that each participant shared an anecdote about a friend who had experienced controlling behaviors by a relationship partner is significant. Previous research has found that Black adolescents report experiences of psychological aggression (such as controlling behaviors) as young as middle school (Edwards et al., 2006), and among Black adolescent girls, a large proportion have experienced both physical and emotional abuse (Raiford et al., 2007). Given that so many Black girls have friends who have experienced this form of IPV, it is possible that the gravity of those circumstances are not entirely grasped. Per scripting theory (Simon & Gagnon, 1986), a couple frequently experiencing conflict and "drama" may appear as a routine

relationship script. To outsiders, the "drama" (including behaviors that represent non-physical forms of abuse) could be understood as an entirely normative way of functioning. The participants in this study suggested that a friend in this type of relationship needs support, which signals those controlling behaviors are not viewed as healthy. Future research should seek to understand when Black adolescents will differentiate aspects of emotional abuse as "crossing the line" versus "disrespect," verbiage that has been used by Black teens to describe various forms of abuse (Martin et al., 2012).

One finding related to believing a victim of IPV should be explored in future work. Of note was the firm rejection by the vast majority of participants that Megan Thee Stallion was to blame for being shot by her former friend and fellow musical artist, Tory Lanez. Teens sometimes engage in victim-blaming against victims of abuse (Tolman et al., 2003), as was the case when Stephens and Eaton (2017) interviewed Black adolescent girls about pop singer Rihanna's victimization by her then-boyfriend and fellow pop star Chris Brown in 2009. They found that many Black girls saw Rihanna as partially culpable for the violence she sustained. These conflicting results may be explained by a variety of factors that can be explored by future research. First, the participants recalled high levels of vitriol against Megan Thee Stallion, and many were disturbed by those sentiments. Social media usage was dominated by a single platform, Facebook, at the time of the incident between Chris Brown and Rihanna, and just 25% of teens used a personal cell phone to use social media platforms (Lenhart et al., 2010). Thus, it is possible that the participants' high exposure to the victim-blaming messages may have further inured their beliefs that Megan Thee Stallion was not to blame. Second, there may be greater saturation of Black woman-centered content across the digital media landscape that offers alternative perspectives to mainstream media (Alder, 2019), which are known to depict Black

women in unflattering and stereotypical portrayals (Littlefield, 2008). It is possible that the participants have encountered articles or social media messages that argued against victim-blaming narratives. Third, multiple participants noted that the backlash Megan Thee Stallion received may have been due to her physical appearance or the content of her rap music, as has been noted elsewhere (Lane, 2021). These critiques may have been particularly salient for the young women in this sample who themselves have likely been subjected to judgments of their behavior, skin tone, body size, and adherence to traditional, white supremacist femininity norms. Future research should explore how physical characteristics, conformity to contemporary and traditional norms, and engagement with Black-affirming media content may influence IPV acceptance or perpetration. By focusing on diverse aspects of potential gendered racial beliefs and discrimination, this work would push forward research on Black adolescent IPV beyond the identification of sexual and mental-health related risk factors for perpetration and victimization and contribute to efforts to develop effective interventions.

Toward A CML-Based IPV Intervention: Practice and Policy Recommendations

Media exposure is an established factor that predicts greater acceptance or perpetration of violence among youth and young adults (Coyne et al., 2011; Friedlander et al., 2013; Moss et al., 2022). Multiple scholars have noted that mainstream media content is singularly powerful in circulating racial stereotypes and sexual scripts that reinforce the degradation of Black women (Eaton & Stephens, 2018; Moses & Kelly, 2016; Taft et al., 2009; West, 2021). Although this project did not confirm the ability to read and critique media as a moderator of these associations, future research should investigate other potential buffers of the association between media exposure and IPV. For example, ethnic identity may be a potential protective factor; Stamps' (2021) recent survey of Black adults found that media literacy is associated with group

esteem, and Edwards et al. (2006) found that dating violence victimization and perpetration was negatively associated with ethnic identity among Black adolescents. Federal and state funding should be allocated for research projects of this nature, as survey-based research is costly and should extend beyond convenience samples (e.g., middle class undergraduates).

IPV interventions that include media literacy content can be developed and implemented among Black adolescent samples (Moss & Fedina, 2022). Although IPV interventions remain relatively commonplace, there is a dearth of projects that have included and evaluated gender beliefs, stereotypes about Black women, and other attitudes associated with mainstream media and IPV. Thus, these interventions should be developed with quantitative metrics. Although randomized-controlled trials are considered the highest standard for empirical research, studies that use pre- and post-test scores would be useful to build out the scant literature of IPV interventions serving predominantly Black youth. In addition, a number of qualitative studies have evaluated programs that help Black adolescent girls read and understand media stereotypes (Baker-Bell et al., 2017; Harris et al., 2015; McArthur, 2019). These projects can be used as starting points for the type of content that could be included in a culturally relevant IPV intervention.

Intervention development should also incorporate engagement beyond workshop training at the individual level. Research has shown that Black adolescents' dating attitudes are shaped by personal factors as well as by the influence of parents and peers (Stephens & Eaton, 2017; Storer et al., 2019). Similar to previous research indicating that Black youth discuss dating and IPV with their parents more than youth of other races (Eaton & Stephens, 2018; Widman et al., 2014), the young women from Study 2 shared that their mothers are salient sources of dating information, and in many cases, mothers advise their daughters based on their own experiences

and preferences. Future interventions should contain elements of parental engagement, while maintaining sensitivity to the fact that not every adolescent has attentive or approachable caregivers.

Finally, it is critical that researchers account for the effects of macro-level responses to violence in prevention work. Although IPV prevention work has primarily focused on individual causes of IPV and psychosocial sequalae associated with victimization, far less is known about effective systemic responses to such widespread violence. Since the 2020 protests catalyzed by the death of George Floyd in Minneapolis, Minnesota, there has been renewed interest in abolitionist responses to interpersonal violence (Chua, 2020). Abolitionist principles, or eschewing police and prisons to respond to harm, contend that policing and prisons reproduce violence and racial disparities in income, educational outcomes, healthcare, and other domains of civic life (Davis et al., 2022). Indeed, the United States carceral criminal justice system has been noted for its deleterious impact on Black adolescents (Dragomir & Tadros, 2020; Rozie-Battle, 2002). Abolitionist responses to violence, such as the framework of transformative justice, emphasize community-based solutions to harm with an explicit focus on the prevention of future violence (Mingus, 2021). Thus, scholars and practitioners should implement and investigate the effects of alternative responses to IPV. Frameworks like transformative justice may have downstream effects that ultimately reduce violence and increase the number of adolescent relationships that are supportive and affirming.

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Table 1

Descriptive Statistics and Correlations

Variable (*N*)	r 1	2	3	4	5	6	7	8
1. TV hours (446)	-							
2. TV score (401)	.35***	-						
3. Music video hours (446)	.40***	.41***	-					
4. IPV acceptance (444)	.07	.42***	.27***	-				
5. TGR (446)	-.12**	-.30**	-.27***	-.41***	-			
6. Sexual objectification (445)	-.14**	-.29***	-.32***	-.46***	.66***	-		
7. SABW (448)	.05	.11*	.17***	.41***	-.29***	-.37***	-	
8. CML score (448)	.03	-.11*	-.09*	-.20***	.26***	.29***	-.10*	-
Mean	11.93	1.20	11.44	1.95	3.52	3.59	3.86	3.07
SD	8.32	.71	8.57	.81	.96	1.09	1.57	.73

Note. TGR = Traditional Gender Roles. SABW = Stereotypes about Black Women. *$p \leq .05$, **$p \leq .01$, ***$p < .001$.

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Table 2

Conditional Process Model Coefficients Examining CML as a Moderator of TV Hours, Racial and Gender Beliefs, and IPV Acceptance

			Outcome					
		M (TGR)				*Y* (IPV Acceptance)		
Predictor		Coeff.	*SE*	*p*		Coeff.	*SE*	*p*
X (TV Hours)	a_1	.021	.019	.265	c'_1	-.001	.004	.846
M (TGR)		--	--	--	b_1	.277	.093	.003
W (CML Score)	a_2	.466	.096	.000***	c'_2	.488	.116	.000***
X x W	a_3	-.011	.006	.066	c'_3	--	--	--
M x W	b_2	--	--	--	c'_4	-.173	.031	.000***
Constant	i_M	2.59	.355	.000***	i_Y	.284	.365	.438
		$R^2 = .154$				$R^2 = .445$		
		$F_{(12.941, 428)}, p=.000***$				$F_{(48.86, 427)}, p=.000***$		

		M (Sexual Objectification)				*Y* (IPV Acceptance)		
		Coeff.	*SE*	*p*		Coeff.	*SE*	*p*
X (TV Hours)	a_1	.012	.021	.560	c'_1	-.001	.004	.784
M (Sexual Objectification)		--	--	--	b_1	.192	.088	.040*
W (CML Score)	a_2	.548	.110	.000	c'_2	.357	.102	.005**
X x W	a_3	-.010	.007	.146	c'_3	--	--	--
M x W	b_2	--	--	--	c'_4	-.136	.028	.000***
Constant	i_M	2.77	.41	.000***	i_Y	.767	.337	.023*
		$R^2 = .187$				$R^2 = .458$		
		$F_{(16.421, 428)}, p=.000***$				$F_{(51.448, 427)}, p=.000***$		

		M (SABW)				*Y* (IPV Acceptance)		
		Coeff.	*SE*	*p*		Coeff.	*SE*	*p*
X (TV Hours)	a_1	-.044	.032	.168	c'_1	.002	.004	.617
M (SABW)		--	--	--	b_1	-.024	.072	.741
W (CML Score)	a_2	-.369	.165	.026*	c'_2	-.378	.095	.000***
X x W	a_3	.017	.010	.084	c'_3	--	--	--
M x W	b_2	--	--	--	c'_4	.054	.021	.014**
Constant	i_M	4.144	.607	.000***	i_Y	1.52	.354	.000***
		$R^2 = .083$				$R^2 = .435$		
		$F_{(6.455, 429)}, p=.000***$				$F_{(47.142, 428)}, p=.000***$		

Note. TGR = Traditional Gender Roles. SABW = Stereotypes about Black Women. *$p \leq .05$, **$p \leq .01$, ***$p \leq .001$.

Table 3

Conditional Process Model Coefficients Examining CML as a Moderator of Music Video Hours, Racial and Gender Beliefs, and IPV Acceptance

		Outcome						
		M (TGR)				*Y* (IPV Acceptance)		
Predictor		Coeff.	*SE*	*p*		Coeff.	*SE*	*p*
X (Music Video Hrs)	a_1	.013	.018	.447	c'_1	.007	.004	.050*
M (TGR)		--	--	--	b_1	.220	.094	.020*
W (CML Score)	a_2	.434	.091	.000***	c'_2	.406	.116	.001***
X x W	a_3	-.011	.005	.037**	c'_3	--	--	--
M x W	b_2	--	--	--	c'_4	-.152	.038	.000***
Constant	i_M	2.753	.342	.000***	i_Y	.432	.366	.238
		$R^2 = .172$				$R^2 = .436$		
		$F_{(14.744, 426)}, p=.000***$				$F_{(52.391, 425)}, p=.000***$		

		M (Sexual Objectification)				*Y* (IPV Acceptance)		
		Coeff.	*SE*	*p*		Coeff.	*SE*	*p*
X (Music Video Hrs)	a_1	.020	.020	.297	c'_1	.005	.004	.114
M (Sexual Objectification)		--	--	--	b_1	.134	.089	. 132
W (CML Score)	a_2	.594	.103	.000***	c'_2	.280	.103	.007
X x W	a_3	-.017	.006	.006	c'_3	--	--	--
M x W	b_2	--	--	--	c'_4	-.117	.028	.000***
Constant	i_M	2.713	.386	.000***	i_Y	.886	.338	.009
		$R^2 = .230$				$R^2 = .471$		
		$F_{(21.12, 426)}, p=.000***$				$F_{(53.974, 425)}, p=.000***$		

		M (SABW)				*Y* (IPV Acceptance)		
		Coeff.	*SE*	*p*		Coeff.	*SE*	*p*
X (Music Video Hours)	a_1	-.028	.030	.351	c'_1	.010	.004	.003**
M (SABW)		--	--	--	b_1	-.051	.071	.477
W (CML Score)	a_2	-.355	.158	.026*	c'_2	-.402	.095	.000***
X x W	a_3	.017	.009	.080	c'_3	--	--	--
M x W	b_2	--	--	--	c'_4	.058	.021	.007**
Constant	i_M	4.022	.593	.000***	i_Y	1.559	.350	. 000***
		$R^2 = .101$				$R^2 = .457$		
		$F_{(7.95, 427)}, p=.000***$				$F_{(51.258, 426)}, p=.000***$		

Note. TGR = Traditional Gender Roles. SABW = Stereotypes about Black Women. *$p \leq .05$, **$p \leq .01$, ***$p \leq .001$.

Table 4

Conditional Process Model Coefficients Examining CML as a Moderator of TV Score, Racial and Gender Beliefs, and IPV Acceptance

			Outcome					
		M (TGR)				*Y* (IPV Acceptance)		
Predictor		Coeff.	*SE*	*p*		Coeff.	*SE*	*p*
X (TV Score)	a_1	.237	.219	.278	c'_1	.129	.054	.018*
M (TGR)		--	--	--	b_1	.277	.097	.005**
W (CML Score)	a_2	.532	.118	.000***	c'_2	.487	.117	.000***
X x W	a_3	-.150	.066	.024**	c'_3	--	--	--
M x W	b_2	--	--	--	c'_4	-.172	.032	.000***
Constant	i_M	2.484	.392	.000***	i_Y	.073	.376	.847
		$R^2 = .181$				$R^2 = .473$		
		$F_{(14.183, 386)}, p=.000***$				$F_{(49.372, 385)}, p=.000***$		

		M (Sexual Objectification)				*Y* (IPV Acceptance)		
		Coeff.	*SE*	*p*		Coeff.	*SE*	*p*
X (TV Score)	a_1	.478	.255	.062	c'_1	.123	.053	.021*
M (Sexual Objectification)		--	--	--	b_1	.170	.090	. 060
W (CML Score)	a_2	.715	.131	.000***	c'_2	.347	.103	.001***
X x W	a_3	-.234	.077	.003**	c'_3	--	--	--
M x W	b_2	--	--	--	c'_4	-.133	.028	.000***
Constant	i_M	2.435	.463	.000***	i_Y	.	.	.
		$R^2 = .211$				$R^2 = .490$		
		$F_{(17.179, 386)}, p=.000***$				$F_{(52.598, 385)}, p=.000***$		

		M (SABW)				*Y* (IPV Acceptance)		
		Coeff.	*SE*	*p*		Coeff.	*SE*	*p*
X (TV Score)	a_1	-.924	.692	.000***	c'_1	.187	.054	.001***
M (SABW)		--	--	--	b_1	-.002	.074	.979
W (CML Score)	a_2	-.622	.197	. 002**	c'_2	-.324	.098	.001***
X x W	a_3	.313	.117	.008	c'_3	--	--	--
M x W	b_2	--	--	--	c'_4	.045	.022	.047*
Constant	i_M	4.704	.692	.000***	i_Y		.	
		$R^2 = .093$				$R^2 = .F_{(.456, 387)},$		
		$F_{(6.589, 388)}, p=.000***$				$p=.000***$		

Note. TGR = Traditional Gender Roles. SABW = Stereotypes about Black Women. *$p \leq .05$, **$p \leq .01$, ***$p \leq .001$.

Table 5

Conditional Indirect Effects Predicting IPV Acceptance from TV Hours

Moderator Value	Conditional Indirect Effects at Mean and +/- 1SD			
	TV Hours --> TGR --> IPV Acceptance (*n*=433)			
	Boot indirect effect	Boot *SE*	Boot LLCI 95	Boot ULCI 95
Low CML, +1 SD (2.348)	0.001	0.001	-0.003	0.003
Average CML (3.081)	0.003	0.002	0.000	0.006
High CML, -1 SD (3.813)	0.008	0.003	0.002	0.013
	TV Hours --> Sexual Objectification --> IPV Acceptance (*n*=435)			
	Boot indirect effect	Boot *SE*	Boot LLCI 95	Boot ULCI 95
Low CML, +1 SD (2.354)	0.001	0.002	-0.002	0.004
Average CML (3.082)	0.004	0.002	0.001	0.007
High CML, -1 SD (3.809)	0.008	0.003	0.002	0.014
	TV Hours --> SABW--> IPV Acceptance (*n*=436)[a]			
	Boot indirect effect	Boot *SE*	Boot LLCI 95	Boot ULCI 95
Low CML +1 SD (2.349)	-0.0004	0.002	-0.004	0.003
Average CML (3.080)	0.001	0.002	-0.002	0.004
High CML -1 SD (3.812)	0.004	0.003	. -0.001	0.009

Note. TGR= Traditional Gender Roles. SABW= Stereotypes about Black Women. Bootstrap *N*= 5,000. Unstandardized coefficients are shown. Boot LLCI 95= 95% confidence level lower limit. Boot ULCI 95= 95% confidence level upper limit.

[a]Pairwise contrasts between conditional indirect effects contained zero.

Table 6

Conditional Indirect Effects Predicting IPV Acceptance from Music Video Hours

Moderator Value	Conditional Indirect Effects at Mean and +/- 1SD			
	Music Video Hours --> TGR --> IPV Acceptance			
	Boot indirect effect	Boot *SE*	Boot LLCI 95	Boot ULCI 95
Low CML, +1 SD (2.355)	0.002	0.001	-0.001	0.005
Average CML (3.084)	0.005	0.002	0.003	0.009
High CML, -1 SD (3.813)	0.011	0.003	0.006	0.017
	Music Video Hours --> Sexual Objectification --> IPV Acceptance			
	Boot indirect effect	Boot *SE*	Boot LLCI 95	Boot ULCI 95
Low CML, +1 SD (2.361)	0.003	0.001	0.0001	0.0056
Average CML (3.085)	0.007	0.002	0.004	0.010
High CML, -1 SD (3.809)	0.013	0.003	0.007	0.019
	Music Video Hours --> SABW--> IPV Acceptance			
	Boot indirect effect	Boot *SE*	Boot LLCI 95	Boot ULCI 95
Low CML +1 SD (2.356)	0.001	0.001	-0.001	0.004
Average CML (3.083)	0.003	0.001	-0.003	0.006
High CML -1 SD (3.810)	0.006	0.003	0.001	0.012

Note. TGR = Traditional Gender Roles. SABW = Stereotypes about Black Women. *n*=433. Bootstrap *N* =5,000. Unstandardized coefficients are shown. Boot LLCI 95 = 95% confidence level lower limit. Boot ULCI 95 = 95% confidence level upper limit.

Table 7

Conditional Indirect Effects Predicting IPV Acceptance from TV Score

Moderator Value	Conditional Indirect Effects at Mean and +/- 1SD			
	TV Score --> TGR --> IPV Acceptance			
	Boot indirect effect	Boot *SE*	Boot LLCI 95	Boot ULCI 95
High CML, +1 SD (2.355)	0.015	0.019	-0.019	0.058
Average CML (3.110)	0.058	0.026	0.009	0.112
Low CML, -1 SD (3.845)	0.130	0.047	0.041	0.223
	TV Score --> Sexual Objectification --> IPV Acceptance			
	Boot indirect effect	Boot *SE*	Boot LLCI 95	Boot ULCI 95
High CML, +1 SD (2.361)	0.011	0.020	-0.040	0.052
Average CML (3.101)	0.061	0.024	0.012	0.107
Low CML, -1 SD (3.841)	0.143	0.042	0.058	0.224
	TV Score --> SABW--> IPV Acceptance[a]			
	Boot indirect effect	Boot *SE*	Boot LLCI 95	Boot ULCI 95
High CML +1 SD (2.350)	-0.019	0.022	-0.066	0.022
Average CML (3.095)	0.006	0.021	-0.035	0.050
Low CML -1 SD (3.841)	0.047	0.033	-0.015	0.115

Note. TGR = Traditional Gender Roles. SABW = Stereotypes about Black Women. *n*=393. Bootstrap *N* = 5,000. Unstandardized coefficients are shown. Boot LLCI 95 = 95% confidence level lower limit. Boot ULCI 95 = 95% confidence level upper limit.

[a]Pairwise contrasts between conditional indirect effects contained zero.

Table 8

Participant Pseudonyms and Demographic Information

Pseudonym	Age	Location	Sexual Orientation	Dating History and Relationship Status
Jackie	19	South	Straight	Has not dated; N/A
Jennifer	19	Northeast	Straight	Has started dating; single
Lisa	19	South	Bisexual/Pansexual	Has started dating; single
Lola	19	Northeast	Straight	Has started dating; committed relationship
Marie	18	South	Straight	Has started dating; committed relationship
Morgan	18	Midwest	Lesbian	Has started dating; committed relationship
Natalie	19	Northeast	Straight	Has started dating; committed relationship
Olivia	17	Northeast	Questioning	Has started dating; committed relationship
Sasha	19	Northeast	Straight	Has started dating; single
Veronica	19	Northeast	Queer	Has started dating; dating

Note. The Relationship Status question was only presented to participants who indicated that they have started dating (*n*=9).

APPENDICES

Youth Media Use Today Survey Adult Participant Consent Form

Consent to be Part of a Research Study

Title of the Project: Youth Media Use Today

Principal Investigators:

Lolita Moss, MSW   L. Monique Ward, PhD
Doctoral Candidate   Professor
Joint Program in Social Work & Psychology   Department of Psychology
University of Michigan   University of Michigan

Invitation to be Part of a Research Study
We are inviting you to participate in a research study. In order to participate, you must be
between the ages of 18-19. Participation in this study is voluntary. It is totally up to you to decide
if you would like to complete this survey.

What is the study about and why are we doing it?
The purpose of the study is to examine several important areas of life for young people: their
media use, and their relationships with people in their community, like family and friends. We
want to understand connections between what you are watching, your relationships, and your
beliefs about the world. We are also interested in your romantic relationships, including any
violence you may have experienced or witnessed in the past.

What will happen if you take part in this study?
If you decide to participate, you will be asked to respond to an anonymous survey that includes
questions about your media use, attitudes about social groups, and your social relationships. The
survey should take about 30 minutes to complete.

How could you benefit from this study?
Although you may not directly benefit from participating, the findings of this study will inform
future research and interventions focused on media consumption and social factors that affect
teens' development.

What risks might result from your being in this study?
As you respond to questions about your social attitudes or past relationships, you may reflect on
experiences that were frustrating or upsetting. Questions about violence you have witnessed or
experienced may also bring up feelings of anxiety or sadness. If you feel uncomfortable at any
time, you can skip a specific question or stop the survey entirely.

A breach of confidentiality is always a risk concerning online surveys, especially if you complete the survey in an open space where others can see your responses. However, we do not collect information that can personally identify you. Also, only the research team can access the data once they are submitted.

How will we protect your information?
We plan to publish the results of this study and share the findings in public settings. However, the survey is anonymous, and we do not ask for any personal information about your identity. We therefore cannot link the survey responses to your personal information. To keep your survey responses private, we will store the data on password-protected computer files that can only be accessed by members of our research team. We plan to keep the data for at least five years for our records.

What will happen to the information we collect once the study is over?
We will keep the data from this study to use for future research. We may share the research data with other investigators without asking for your permission again, but it will NOT contain information that could directly identify you.

Your Participation in this Study is Voluntary
It is totally up to you to decide to be in this research study. Participating in this study is voluntary. Even if you decide to be part of the study now, you may change your mind and stop at any time. You may also choose to not answer a question for any reason. If you choose to withdraw from the research, your data will not be shared with us.

Contact Information for the Study Team and Questions about the Research
If you have questions about this research, you may contact us at:

Principal Investigators:

Lolita Moss, MSW	L. Monique Ward, PhD
Doctoral Candidate	Professor
Joint Program in Social Work & Psychology	Department of Psychology
University of Michigan	University of Michigan
lolitam@umich.edu	ward@umich.edu
734-707-7528	734-764-0430

Contact Information for Questions about Your Rights as a Research Participant
If you have questions about your rights as a research participant or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), please contact the Institutional Review Board at University of Michigan:

University of Michigan
Health Sciences and Behavioral Sciences Institutional Review Board
2800 Plymouth Road
Building 520, Room 1169
Ann Arbor, MI 48109-2800

Consent

By moving forward with the survey, you are agreeing to participate in this study. Make sure you understand what the study is about before you agree. If you have any questions about the study, you can contact the study team using the information provided above. If you can, print out or save this form so that you can review this information again.

___ I agree to participate in this survey
____I DO NOT agree to participate in this survey

If No Consent:
We understand that you did not agree to participate in this survey.
Thank you for your consideration.

APPENDIX B

Youth Media Use Today Survey Parental Consent Form

Consent for My Child to be Part of a Research Study

Title of the Project: Youth Media Use Today

Principal Investigators:

Lolita Moss, MSW	L. Monique Ward, PhD
Doctoral Candidate	Professor
Joint Program in Social Work & Psychology	Department of Psychology
University of Michigan	University of Michigan

Invitation to be Part of a Research Study
We are inviting your child to participate in a research study. In order to participate, your child must be between the ages of 15-17. Participation in this study is voluntary.

What is the study about and why are we doing it?
The purpose of the study is to examine several important areas of life for young people: their media use, and their relationships with people in their community, like family and friends. We want to understand connections between what young people are watching and listening to, their relationships with their loved ones, and their beliefs about the world. We are also interested in their romantic relationships, including any violence they may have experienced or witnessed in the past.

What will happen if your child takes part in this study?
Your child will be asked to respond to an anonymous survey that assesses their media use, attitudes about their social groups, relationships, and understanding of media. The survey should take about 30 minutes to complete. Your child should complete this survey in a private space so that their answers cannot be seen by others. If you would like to access a copy of the survey questions, you can access it here.

How could your child benefit from this study?
Although your child may not receive a direct benefit from participating, the findings of this study will inform future research and interventions focused on media consumption and social factors that affect teens' development.

What risks might result from your child being in this study?

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As your child responds to questions about their social attitudes or past relationships, they may reflect on experiences that were frustrating or upsetting. Questions about violence they have witnessed or experienced may also bring up feelings of anxiety or sadness. If your child feels uncomfortable at any time, they can skip a specific question or stop the survey.

A breach of confidentiality is always a risk concerning online surveys, especially if your child completes the survey in an open space where others can see their responses. However, we do not collect information that can personally identify your child. Also, only the research team can access the data once they are submitted.

How will we protect your child's information?
We plan to publish the results of this study and share the findings in public settings. Because the survey is anonymous, we cannot link any survey responses to you or your child's personal information. The data will be stored on password-protected computer files on a secure server. We plan to keep the data for at least 5 years for study and recordkeeping purposes.

What will happen to the information we collect once the study is over?
We will keep the data from this study to use for future research. We will not have access to any identifiable information. We may share the data with other investigators without asking for your consent again, but it will NOT contain information that could directly identify you or your child.

Your Child's Participation in this Study is Voluntary
It is totally up to your child to decide to be in this research study. Participating in this study is voluntary. In addition to your consent, your child must also provide assent to participate. Even if your child decides to be part of the study now, they may change their mind and stop at any time.

Your child may also choose to not answer a question for any reason. If you or your child choose to withdraw from the research, your data will not be shared with us.

Contact Information for the Study Team and Questions about the Research
If you have questions about this research, you may contact us at:

Principal Investigators:

Lolita Moss, MSW   L. Monique Ward, PhD
Doctoral Candidate   Professor
Joint Program in Social Work & Psychology   Department of Psychology
University of Michigan   University of Michigan
lolitam@umich.edu   ward@umich.edu
734-707-7528   734-764-0430

Contact Information for Questions about Your Rights as a Research Participant
If you have questions about your child's rights as a research participant or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), please contact the following:

University of Michigan
Health Sciences and Behavioral Sciences Institutional Review Board
2800 Plymouth Road
Building 520, Room 1169
Ann Arbor, MI 48109-2800
Phone: (734) 936-0933 or toll free, (866) 936-0933
Email: irbhsbs@umich.edu

Parent or Legally Authorized Representative Permission
By allowing your child to move forward with the survey, you are agreeing to your child's
participation in this study. Make sure you understand what the study is about before you agree.
If you have any questions about the study after you agree for your child to participate, you can
contact the study team using the information provided above. If you are able to, print out or save
this form to your computer so that you can review this information again.

o   I agree to my child's participation in this survey
o   I DO NOT agree to my child's participation in this survey

If No Consent:
We understand that you did not agree to participate in this survey.
Thank you for your consideration.

Youth Media Use Today Survey Youth Assent Form

Teen's Assent to be Part of a Research Study

Title of the Project: Youth Media Use Today

Principal Investigators:

Lolita Moss, MSW   L. Monique Ward, PhD
Doctoral Candidate   Professor
Joint Program in Social Work & Psychology   Department of Psychology
University of Michigan   University of Michigan

Invitation to be Part of a Research Study
We are inviting you to participate in a research study. In order to participate, you must be between the ages of 15-17. Participation in this study is voluntary. It is totally up to you to decide if you would like to complete this survey.

What is the study about and why are we doing it?
The purpose of the study is to examine several important areas of life for young people: their media use, and their relationships with people in their community, like family and friends. We want to understand connections between what you are watching, your relationships, and your beliefs about the world. We are also interested in your romantic relationships, including any violence you may have experienced or witnessed in the past.

What will happen if you take part in this study?
Your parent has given you permission to participate in this research study. However, the decision is up to you if you would like to participate. If you decide to participate, you will be asked to respond to an anonymous survey that includes questions about your media use, attitudes about social groups, and your social relationships. The survey should take about 30 minutes to complete.

How could you benefit from this study?
Although you may not directly benefit from participating, the findings of this study will inform future research and interventions focused on media consumption and social factors that affect teens' development.

What risks might result from your being in this study?

As you respond to questions about your social attitudes or past relationships, you may reflect on experiences that were frustrating or upsetting. Questions about violence you have witnessed or experienced may also bring up feelings of anxiety or sadness. If you feel uncomfortable at any time, you can skip a specific question or stop the survey entirely. If you feel uncomfortable at any time, you can skip a specific question or stop the survey.

A breach of confidentiality is always a risk concerning online surveys, especially if you complete the survey in an open space where others can see your responses. However, we do not collect information that can personally identify you. Also, only the research team can access the data once they are submitted.

How will we protect your information?
We plan to publish the results of this study and share the findings in public settings. However, the survey is anonymous, and we do not ask for any personal information about your identity. We therefore cannot link the survey responses to your personal information. To keep your survey responses private, we will store the data on password-protected computer files that can only be accessed by members of our research team. We plan to keep the data for at least five years for our records.

What will happen to the information we collect once the study is over?
We will keep the data from this study to use for future research. We may share the research data with other investigators without asking for your permission again, but it will NOT contain information that could directly identify you.

Your Participation in this Study is Voluntary
It is totally up to you to decide to be in this research study. Participating in this study is voluntary. Even if you decide to be part of the study now, you may change your mind and stop at any time. You may also choose to not answer a question for any reason. If you choose to withdraw from the research, your data will not be shared with us.

Contact Information for the Study Team and Questions about the Research
If you have questions about this research, you may contact us at:

Principal Investigators:

Lolita Moss, MSW   L. Monique Ward, PhD
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734-707-7528   734-764-0430

Contact Information for Questions about Your Rights as a Research Participant
If you have questions about your rights as a research participant or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), please contact the Institutional Review Board at University of Michigan:

University of Michigan
Health Sciences and Behavioral Sciences Institutional Review Board
2800 Plymouth Road
Building 520, Room 1169
Ann Arbor, MI 48109-2800
Phone: (734) 936-0933 or toll free, (866) 936-0933
Email: irbhsbs@umich.edu

Assent
By moving forward with the survey, you are agreeing to participate in this study. Make sure you understand what the study is about before you agree. If you have any questions about the study, you can contact the study team using the information provided above. If you can, print out or save this form to your computer so that you can review this information again.

___ I agree to participate in this survey
____I DO NOT agree to participate in this survey

If No Assent:
We understand that you did not agree to participate in this survey.
Thank you for your consideration.

APPENDIX D

Debriefing Resources

Resource List

Thank you for your participation in this study. Some of the questions were sensitive and you may be feeling some discomfort or anxiety. The resources below may be helpful if you are feeling unsafe or need someone to speak to:

The National Dating Abuse Helpline
24-hour hotline and online chat
866.331.9474 or text "loveis" to 22522

www.loveisrespect.org
Online chat

The Network La Red
For the LGBTQ community
www.tnlr.org
Hotline: 617-742-4911

Contact Information for the Study Team and Questions about the Research
If you have questions about this research, you may contact us at:

Principal Investigators

Lolita Moss, MSW
lolitam@umich.edu
734-707-7528

L. Monique Ward, PhD
ward@umich.edu
734-764-0430

Youth Media Use Today Survey

Q2.1 What is your gender?

○ Girl / woman

○ Boy / man

○ Non-binary / genderfluid / agender

Q2.2 How old are you?

○ 15

○ 16

○ 17

○ 18

○ 19

Q2.3 Are you transgender?

○ Yes

○ No

Q2.4 What grade are you in?

○ 9th

○ 10th

○ 11th

○ 12th

○ Graduated high school/received GED

○ Not currently enrolled in school

Q2.5 Are you in college or completing any post-secondary education?

○ No

○ Yes, currently enrolled in a 4 year degree program

○ Yes, currently enrolled in a 2 year degree program

○ Yes, currently enrolled in technical/trade school

○ Yes, other (please describe the program):

Q2.6 Where in the United States do you live?

○ Northeast (Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Washington, D.C.)

○ Midwest (Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin)

○ South (Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia, West Virginia)

○ West (Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming)

Q2.7 What is your biological father's race/ethnicity? (Check all that apply.)

☐ African-American/Black

☐ Asian/Pacific Islander

☐ Latino/Hispanic

☐ Middle Eastern/North African/Arab

☐ Native American/Indigenous

☐ White

☐ Unsure

Q2.8 What is your biological mother's race/ethnicity? (Check all that apply.)

☐ African-American/Black

☐ Asian/Pacific Islander

☐ Latino/Hispanic

☐ Middle Eastern/North African/Arab

☐ Native American/Indigenous

☐ White

☐ Unsure

Q2.9 Are you Hispanic or Latino?

○ Yes

○ No

Q2.10 What is your race/ethnicity? (Check all that apply.)

☐ African-American/Black

☐ Asian/Pacific Islander

☐ Middle Eastern/North African/Arab

☐ Native American/Indigenous

☐　　White

Q2.11 How do you define your sexual orientation or who you are attracted to?

○ Asexual

○ Bisexual/pansexual

○ Gay

○ Heterosexual/straight

○ Lesbian

○ Queer

○ Questioning/unsure

Q2.12 Please select the statement that best applies to you.

The term "romantic partner" refers to anyone you have dated or considered a boyfriend or girlfriend.

○ I <u>have not</u> yet started dating or had a boyfriend/girlfriend/romantic partner.

○ I <u>have</u> started dating and/or had a boyfriend/girlfriend/romantic partner.

Q2.13 What is your current relationship status?

○ I am single.

○ I am dating casually.

○ I'm in a committed relationship.

○ I am engaged.

○ I am legally married.

Q2.14 How much education has your **mother** or primary parental guardian **completed**?

○ Elementary school (up to grade 5)

○ Middle school (grades 6-8)

○ Some high school, but did not graduate

○ Graduated from high school/GED

○ Some college, but did not receive degree

○ 2-year college degree (e.g., Associates)

○ 4-year college degree

○ Advanced degree (Masters, M.D., law degree, MBA, PhD)

Q3.1 The next set of questions asks you to answer questions thinking about your current romantic partner, or if you are single, any of your past romantic partners. The term romantic partner refers to anyone you have dated or considered a boyfriend or girlfriend.

During a fight or conflict in the past year…

My romantic partner did something to try to make me jealous

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.2 My romantic partner brought up something bad that I had done in the past

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.3 My romantic partner said things just to make me angry

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.4 My romantic partner spoke to me in a hostile or mean tone of voice

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.5 My romantic partner insulted me with put downs

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.6 My romantic partner ridiculed or made fun of me in front of others

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.7 My romantic partner kept track of who I was with and where I was

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.8 My romantic partner blamed me for the problem

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.9 My romantic partner accused me of flirting with someone else

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.10 My romantic partner threatened to end the relationship

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.11 My romantic partner threw something at me

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.12 My romantic partner kicked, hit, or punched me

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.13 My romantic partner slapped me or pulled my hair

○ Never

○ Once or twice

○ Sometimes

○ Often

Q3.14 My romantic partner pushed, shoved, or shook me

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.1 The next set of questions asks you to answer questions thinking about your current romantic partner, or if you are single, any of your past romantic partners. The term romantic partner refers to anyone you have dated or considered a boyfriend or girlfriend. **During a fight or conflict in the past year…**

I did something to try to make my partner jealous

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.2 I brought up something bad that my partner had done in the past

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.3 I said things just to make my partner angry

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.4 I spoke to my partner in a hostile or mean tone of voice

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.5 I insulted my partner with put downs

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.6 I ridiculed or made fun of my partner in front of others

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.7 I kept track of who my partner was with and where my partner was

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.8 I blamed my partner for the problem

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.9 I accused my partner of flirting with someone else

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.10 I threatened to end the relationship

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.11 I threw something at my partner

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.12 I kicked, hit, or punched my romantic partner

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.13 I slapped my partner or pulled my partner's hair

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.14 I pushed, shoved, or shook my partner

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.1 We are interested in what you think about media such as television, movies, and music videos. Please select the option that is closest to your opinion on each statement.

Media's main goal is to:

○ 1 - Serve the public

○ 2

○ 3

○ 4

○ 5 - Make money

Q5.2 Media have a:

○ 1 - Strong Influence

○ 2

○ 3

○ 4

○ 5 - No influence

Q5.3 Media tend to:

○ 1 - Reflect reality accurately

○ 2

○ 3

○ 4

○ 5 - Distort reality

Q5.4 TV impacts people:

○ 1 - Exactly the same way

○ 2

○ 3

○ 4

○ 5 - Potentially different ways

Q5.5 The media:

○ 1 - Can easily be changed

○ 2

○ 3

○ 4

○ 5 - Are difficult to change

Q5.6 Media usually:

○ 1 - Tell the whole story

○ 2

○ 3

○ 4

○ 5 - Don't tell the whole story

Q5.7 Media:

○ 1 - Are just for fun

○ 2

○ 3

○ 4

○ 5 - Influence what people think about the real world

Q5.8 Women are portrayed:

○ 1 - Accurately/realistically in media

○ 2

○ 3

○ 4

○ 5 - Inaccurately/unrealistically in media

Q5.9 Men are portrayed:

○ 1 - Accurately/realistically in media

○ 2

○ 3

○ 4

○ 5 - Inaccurately/unrealistically in media

Q5.10 Black people are portrayed:

○ 1 - Accurately/realistically in media

○ 2

○ 3

○ 4

○ 5 - Inaccurately/unrealistically in media

Q5.11 Asian people are portrayed:

○ 1 - Accurately/realistically in media

○ 2

○ 3

○ 4

○ 5 - Inaccurately/unrealistically in media

Q5.12 The content on TV programs and commercials are:

○ 1 - Scripted to make a certain point

○ 2

○ 3

○ 4

○ 5 - Unscripted and show what occurs naturally

Q5.13 Movies:

○ 1 - Represent the world as it really is

○ 2

○ 3

○ 4

○ 5 - Represent mostly the viewpoint of the filmmaker and production company

Q6.1 Please choose the option that best represents how you feel about each statement.
Black girls are always mad and ready to fight.

○ Not at all

○ A little

○ Some

○ A lot

Q6.2 Black girls are loud.

○ Not at all

○ A little

○ Some

○ A lot

Q6.3 Black girls like to start drama.

○ Not at all

○ A little

○ Some

○ A lot

Q6.4 Black girls are argumentative.

○ Not at all

○ A little

○ Some

○ A lot

Q6.5 Black girls try to control their man.

○ Not at all

○ A little

○ Some

○ A lot

Q6.6 Black girls will steal your man.

○ Not at all

○ A little

○ Some

○ A lot

Q6.7 Black girls are more promiscuous (fast) than other girls.

○ Not at all

○ A little

○ Some

○ A lot

Q6.8 Black girls are gold diggers.

○ Not at all

○ A little

○ Some

○ A lot

Q6.9 Black girls will have sex with almost anyone who asks.

○ Not at all

○ A little

○ Some

○ A lot

Q6.10 Black girls tend to be vain.

○ Not at all

○ A little

○ Some

○ A lot

Q7.1 There are a lot of opinions about what dating is like and how relationships should be. We're interested in what you think. Next to each statement below, choose the option that best represents how much you agree with each of the following statements. A guy should fight when the girl he's with is insulted by another guy.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q7.2 It's okay for the girl to pay for a date.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q7.3 A girl should be a virgin when she marries.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q7.4 There's something wrong with a girl who doesn't want to marry and raise a family.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q7.5 In a relationship, the girl should never show that she disagrees with her boyfriend in public.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q7.6 It's better for a girl to use her charm to get what she wants than to directly ask for what she

wants.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q7.7 It is okay for a girl to have a career, but marriage and family should come first.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q7.8 It looks worse for a girl to be drunk than for a guy to be drunk.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q7.9 There is nothing wrong with a girl going to a party alone.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q8.1 Girls should be more concerned about their appearance than guys.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q8.2 Girls should spend a lot of time trying to be pretty; no one wants to date a girl who doesn't care about how she looks.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q8.3 It bothers me when a guy is interested in a girl only if she is pretty

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q8.4 There's nothing wrong with guys being primarily interested in a girl's body

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q8.5 Being with an attractive girl makes a guy look good.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q8.6 Using her body and looks is the best way for a girl to attract a guy.

○ Agree a lot

○ Agree

○ Agree a little

○ Disagree a little

○ Disagree

○ Disagree a lot

Q9.1 How REAL does television content seem to you? Please indicate your agreement with each of the following statements about TV characters & portrayals.

TV content reflects everyday life.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q9.2 People on TV programs are just like people I know.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q9.3 TV presents things as they really are in life.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q9.4 People on TV handle their problems just like people I know.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q9.5 TV does not show life as it really is.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q9.6 TV lets me really see how other people really live.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q9.7 People on TV handle their relationships just like people I know.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q10.1 A boy angry enough to hit his girlfriend must love her very much.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q10.2 Violence between dating partners can improve the relationship.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q10.3 Girls sometimes deserve to be hit by the boys they date.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q10.4 A girl who makes her boyfriend jealous on purpose deserves to be hit.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q10.5 Boys sometimes deserve to be hit by the girls they date.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q10.6 A girl angry enough to hit her boyfriend must love him very much.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q10.7 There are times when violence between dating partners is okay.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q10.8 A boy who makes his girlfriend jealous on purpose deserves to be hit.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q10.9 Sometimes violence is the only way to express your feelings.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q10.10 Some couples must use violence to solve their problems.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q10.11 Violence between dating partners is a personal matter and people should not interfere.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q11.1 How often do you watch music videos? (On TV, your phone, or the internet)

On a scale of 0 - 10+ hours...

	0	1	2	3	4	5	6	7	8	9	10+
How many hours in a _typical weekday_ do you watch music videos?	○	○	○	○	○	○	○	○	○	○	○
How many hours on a _typical Saturday_ do you	○	○	○	○	○	○	○	○	○	○	○

	0	1	2	3	4	5	6	7	8	9	10+
watch music videos?											
How many hours on a typical Sunday do you watch music videos?	○	○	○	○	○	○	○	○	○	○	○

Q11.2 Who are your top three musical artists/bands that make your favorite music videos?

○ 1. _____

○ 2. _____

○ 3. _____

Q12.1 How often do you watch television programs? (Live, on the internet, on streaming sites, or on DVD)

On a scale of 0 - 10+ hours...

	0	1	2	3	4	5	6	7	8	9	10+
How many hours in a typical weekday do you watch television?	○	○	○	○	○	○	○	○	○	○	○
How many hours on a typical Saturday do you watch television?	○	○	○	○	○	○	○	○	○	○	○
How many hours on a	○	○	○	○	○	○	○	○	○	○	○

Q12.2 Please indicate how frequently you watch each television program, on any platform (live on TV, streaming, DVR recording, DVD).

	0 Never	1 A little/a few episodes	2 Sometimes/some episodes	3 A lot/most or all episodes
90 Day Fiancé	○	○	○	○
9-1-1	○	○	○	○
All American	○	○	○	○
Bad Girls Club	○	○	○	○
Basketball Wives	○	○	○	○
Big Bang Theory	○	○	○	○
Black Ink Crew	○	○	○	○
Black-ish	○	○	○	○
Criminal Minds	○	○	○	○
Empire	○	○	○	○
Friends	○	○	○	○
Gilmore Girls	○	○	○	○

Ginny and Georgia	○	○	○	○
Grey's Anatomy	○	○	○	○
Grown-ish	○	○	○	○
iCarly	○	○	○	○
Jersey Shore	○	○	○	○
Jessie	○	○	○	○
Keeping up with the Kardashians	○	○	○	○
Love and Hip Hop: Atlanta	○	○	○	○
Love and Hip Hop (other locations)	○	○	○	○
Love is Blind	○	○	○	○
On My Block	○	○	○	○
Real Housewives of Atlanta	○	○	○	○
Real Housewives (other locations)	○	○	○	○
Riverdale	○	○	○	○
Sam and Cat	○	○	○	○
Teen Mom	○	○	○	○
The Bachelor	○	○	○	○

The Flash	○	○	○	○
The Neighborhood	○	○	○	○
The Originals	○	○	○	○
This Is Us	○	○	○	○
Vampire Diaries	○	○	○	○
WWE Raw	○	○	○	○

Q13.1 Think about any caregivers from any home where you have ever lived in the past. Thinking about all the caregivers with whom you have lived in the past, please tell us how many times the following things have happened.

One of my caregivers threw something at their partner that could hurt.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.2 One of my caregivers twisted their partner's arm or hair.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.3 One of my caregivers pushed or shoved their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.4 One of my caregivers grabbed their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.5 One of my caregivers slapped their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.6 One of my caregivers used a knife or gun on their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.7 One of my caregivers punched or hit their partner with something that could hurt.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.8 One of my caregivers choked their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.9 One of my caregivers slammed their partner against a wall.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.10 One of my caregivers beat up their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.11 One of my caregivers burned or scalded their partner on purpose.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.12 One of my caregivers kicked their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.13 One of my caregivers insulted or cursed at their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.14 One of my caregivers shouted or yelled at their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.15 One of my caregivers stomped out of the room or house or yard during a disagreement.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.16 One of my caregivers did something to spite their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.17 One of my caregivers called their partner fat or ugly.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.18 One of my caregivers destroyed something belonging to their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.19 One of my caregivers accused their partner of being a bad lover.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q13.20 One of my caregivers threatened to hit or throw something at their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q14.1 How do you feel about how boys and men should behave? It's important for a guy to act like nothing is wrong, even when something is bothering him.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.2 In a good dating relationship, the guy gets his way most of the time.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.3 I can respect a guy who backs down from a fight.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.4 It's okay for a guy to say no to sex.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.5 Guys should not let it show when their feelings are hurt.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.6 A guy never needs to hit another guy to get respect.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.7 If a guy tells people his worries, he will look weak.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.8 I think it's important for a guy to go after what he wants, even if it means hurting other people's feelings.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.9 I think it's important for a guy to act like he is sexually active even if he is not.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.10 I would be friends with a guy who is gay.

○ Disagree a lot.

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.11 It's embarrassing for a guy when he needs to ask for help.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.12 I think it's important for a guy to talk about his feelings, even if people might laugh at him.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.13 It's important for a guy to be able to play it cool.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.14 I think a guy should try to be physically tough, even if he's not big.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q14.15 It's important for a man to take risks, even if he might get hurt.

○ Disagree a lot

○ Disagree

○ Disagree a little

○ Agree a little

○ Agree

○ Agree a lot

Q15.1 Many people use the Internet and cell phones to communicate with dating partners. This includes communication such as Twitter, Facebook, text messages, Snapchat, Instagram, etc. How often have YOU done each of the following things to your CURRENT OR MOST RECENT DATING PARTNER using SOCIAL MEDIA, TEXTING, OR OTHER ONLINE TOOLS?
Using social media, texting, or other online tools, I have . . .

Pressured my dating partner to sext (send me a sexual or naked photo of themself).

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.2 Sent a sexual or naked photo or video of my partner to others without their permission.

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.3 Threatened to share a sexual photo/video of my partner with others, without their permission

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.4 Sent my partner a sexual or naked photo of myself that they did not ask for.

   ○ Never

   ○ Rarely

   ○ Sometimes

   ○ Very often

Q15.5 Pressured my partner to have sex or do other sexual activities.

   ○ Never

   ○ Rarely

   ○ Sometimes

   ○ Very often

Q15.6 Sent a mean or hurtful PRIVATE message (such as a text message, Snapchat, Facebook inbox message, etc.) to my partner.

   ○ Never

   ○ Rarely

   ○ Sometimes

   ○ Very often

Q15.7 Posted a mean or hurtful PUBLIC message about my partner that others can see (such as a group text, Facebook wall post, subtweet, etc.).

   ○ Never

   ○ Rarely

   ○ Sometimes

   ○ Very often

Q15.8 Sent my partner a threatening message.

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.9 Spread an untrue and/or hurtful rumor about my partner.

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.10 Pressured my partner to respond quickly to calls, texts, or other messages.

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.11 Threatened to harm my partner physically in texts or on social media.

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.12 Sent so many messages (like texts, e-mails, chats) that it made my partner feel uncomfortable.

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.13 Monitored my partner's whereabouts and activities.

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.14 Monitored who my partner talks to and is/was friends with.

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.15 Looked at my partner's private information (text messages, emails, etc.) to check up on them without their permission.

○ Never

○ Rarely

○ Sometimes

○ Very often

Q15.16 Pressured my partner for a password to access their phone or online account(s).

○ Never

○ Rarely

○ Sometimes

○ Very often

APPENDIX F

YMUT Survey List of 35 Television Programs

<u>Reality Television</u>   <u>Source</u>
   1. *90 Day Fiancé*   Qualtrics Pilot Survey
   2. *Bad Girls Club*   Ward Lab College Student Pilot Data
   3. *Basketball Wives*   Qualtrics Pilot Survey
   4. *Black Ink Crew*   Qualtrics Pilot Survey
   5. *Jersey Shore*   Qualtrics Pilot Survey
   6. *Keeping up with the Kardashians*   Qualtrics Pilot Survey
   7. *Love and Hip Hop (other locations)*   Qualtrics Pilot Survey
   8. *Love and Hip Hop: Atlanta*   Qualtrics Pilot Survey
   9. *Love is Blind*   The Nielsen Company, 2020
  10. *Real Housewives (other locations)*   Qualtrics Pilot Survey
  11. *Real Housewives of Atlanta*   Qualtrics Pilot Survey
  12. *Teen Mom*   Ward Lab College Student Pilot Data
  13. *The Bachelor*   Ward Lab College Student Pilot Data
  14. *WWE Raw*   STREAM dataset

<u>Scripted Television</u>   <u>Source</u>
  15. *9-1-1*   Stoll, 2021
  16. *All American*   The Nielsen Company, 2020
  17. *Big Bang Theory*   Qualtrics Pilot Survey
  18. *Black-ish*   Stoll, 2021
  19. *Criminal Minds*   The Nielsen Company, 2020
  20. *Empire*   The Nielsen Company, 2020
  21. *Friends*   Qualtrics Pilot Survey
  22. *Gilmore Girls*   Qualtrics Pilot Survey
  23. *Ginny and Georgia*   Qualtrics Pilot Survey
  24. *Grey's Anatomy*   Qualtrics Pilot Survey
  25. *Grown-ish*   Ward Lab College Student Pilot Data
  26. *iCarly*   Qualtrics Pilot Survey
  27. *Jessie*   Qualtrics Pilot Survey
  28. *On My Block*   Qualtrics Pilot Survey
  29. *Riverdale*   Qualtrics Pilot Survey
  30. *Sam and Cat*   Qualtrics Pilot Survey
  31. *The Flash*   STREAM dataset
  32. *The Neighborhood*   Stoll, 2021
  33. *The Originals*   Qualtrics Pilot Survey
  34. *This Is Us*   The Nielsen Company, 2020
  35. *Vampire Diaries*   Qualtrics Pilot Survey

Qualitative Study Recruitment Materials

The email below was sent to colleagues and youth-serving organizations across the

United States to assist with recruitment. In addition, the flyers below were attached. The flyers

were adapted from templates available for use on Canva.com.

Hello!

My name is Lolita Moss and I'm a doctoral candidate in University of Michigan's Joint Program in Social Work and Psychology. I'm contacting you because I'm recruiting Black adolescent girls to participate in virtual individual interviews about their relationship and dating beliefs for my dissertation research project SoRaD (Study of Relationships and Dating; IRB HUM#00198299). To participate, the youth must be 15-19 years old and living in the United States. Minors will need parental consent to be interviewed. Participants will receive a $25 gift card to a store like Target for participating.

Please forward this email/flyer (see attached) to anyone you think may fit these criteria. Anyone interested in participating should fill out this short questionnaire [Qualtrics Pre-Screening Questionnaire link] and the study team will follow up. Questions can be emailed to me directly (lolitam@umich.edu).

Thank you!
Lolita Moss

Figure F1. Recruitment Flyer 1.

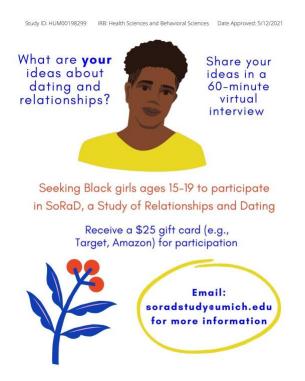*Figure F2*. Recruitment Flyer 2.

APPENDIX H

Qualitative Study Pre-Screening Questionnaire

Q2 How old are you?

○ 14 or younger

○ 15

○ 16

○ 17

○ 18

○ 19

○ 20 or older

Q3 What is your race/ethnicity? Check all that apply:

☐ Black

☐ Asian/Pacific Islander

☐ Hispanic/Latinx

☐ Middle Eastern/North African/Arab

☐ Native American/Indigenous

☐ White

Q4 Where do you live?

○ Northeast (Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Washington, D.C.)

○ Midwest (Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin)

○ South (Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia, West Virginia)

○ West (Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming)

○ I do not live in the United States.

Q5 What is your gender?

○ Girl

○ Boy

○ Non-binary / third gender

Q6 Are you trans?

○ Yes

○ No

○ Unsure/questioning

Q7 What grade did you most recently **complete?**

○ 9th

○ 10th

○ 11th

○ 12th

○ Completed HS diploma/received GED

Q8 Are you completing any post-secondary education?

○ 2 year college degree program (e.g., Associate's degree)

○ 4 year college degree program (e.g., Bachelor's degree)

○ Technical/trade school

○ Not currently enrolled in post-secondary education

Q9 How did you hear about this study?

○ Saw flyer somewhere in-person

○ Electronic flyer shared with me

○ A friend/teacher/another person told me about it

○ Other (please indicate referral source):

SoRaD Adult Participant Consent Form

Consent to be Part of a Research Study
Project Title: Study of Relationships and Dating (SoRaD)

Principal Investigators:
Lolita Moss, MSW   L. Monique Ward, PhD
Doctoral Candidate   Professor
Joint Program in Social Work & Psychology   Department of Psychology
University of Michigan   University of Michigan

Invitation to be Part of a Research Study
We are inviting you to participate in a research study. In order to participate, you must be between the ages of 18-19. Participation in this study is voluntary. It is totally up to you to decide if you would like to participate in this interview.

What is the study about and why are we doing it?
The purpose of the study is to examine several important areas of life for young people: their media use, your beliefs about dating, and your relationships with people in their community, like family and friends. We want to understand connections between what you are watching, and your relationships beliefs and attitudes. We are also interested in your romantic relationships, including any violence you may have experienced or witnessed in the past.

What will happen if you take part in this study?
If you agree to participate, you will complete two parts of the study. The first part is an electronic interview with Lolita Moss that will take approximately 60 minutes to complete. The questions will ask about your relationship and dating beliefs. We will also ask about your views on a high-profile case of relationship violence. You may skip any questions or stop the interview at any time.

The audio, not the video, of the interview will be recorded and transcribed. For the purposes of this study, the audio must be recorded so that it can be transcribed. Your permission to record is mandatory to participate in this study. After the interview is over you can also request that your data be completely erased.

After you complete the interview you will complete a Post-Interview Survey that includes questions about your media use, attitudes about social groups, and your social relationships, including any violence you may have experienced or witnessed. The survey should take about 15 minutes to complete.

What will I receive for participating?

You will receive a $25 electronic gift card to a major retailer after you complete both the interview and the Post-Interview Survey. It will be emailed to you within 7 days of you the completing the survey. The incentive will be sent even if you indicate that you would like your data destroyed. However, the incentive will not be sent if only the interview (and not the survey) is completed.

How could you benefit from this study?
Although you may not directly benefit from participating, the findings of this study will inform future research and interventions focused on media consumption and social factors that affect teens' development.

What risks might result from your being in this study?
As you respond to questions about your relationship beliefs or attitudes about difficult relationships, you may reflect on experiences that were frustrating or upsetting. Survey questions about violence you have witnessed or experienced may also bring up feelings of anxiety or sadness. If you feel uncomfortable at any time, you can skip a specific question or stop the interview/survey entirely.

A breach of confidentiality is always a risk, especially if you complete the interview and/or survey in an open space where others can see or hear your responses. To minimize risk, we recommend using headphones during the interview, participating in the interview in a private space, and completing the survey away from others. Any identifiable information will be destroyed at the conclusion of the study and while the study is ongoing, your name will be replaced with a pseudonym and a numerical ID. Also, only the research team can access the interview and survey data.

How will we protect your information?
We plan to publish the results of this study and share the findings in public settings. However, we will use a pseudonym to keep your interview responses private. The survey will not ask for any personally identifiable information about your identity. To keep your survey and interview responses private, we will store the data on password-protected computer files that can only be accessed by members of our research team. We plan to keep the data for at least five years for our records.

What will happen to the information we collect once the study is over?
We will keep the data from this study to use for future research. We may share the research data with other investigators without asking for your permission again, but it will NOT contain information that could directly identify you.

Your Participation in this Study is Voluntary
It is totally up to you to decide to be in this research study. Participating in this study is voluntary. Even if you decide to be part of the study now, you may change your mind and stop at any time. You may also choose to not answer a question for any reason. If you choose to withdraw from the research, your data will be destroyed.

Contact Information for the Study Team and Questions about the Research
If you have questions about this research, you may contact us at:

Principal Investigators:
Lolita Moss, MSW   L. Monique Ward, PhD
Doctoral Candidate   Professor
Joint Program in Social Work & Psychology   Department of Psychology
University of Michigan   University of Michigan
lolitam@umich.edu   ward@umich.edu
734-707-7528   734-764-0430

Contact Information for Questions about Your Rights as a Research Participant

If you have questions about your rights as a research participant or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), please contact the Institutional Review Board at University of Michigan:

University of Michigan
Health Sciences and Behavioral Sciences Institutional Review Board
2800 Plymouth Road
Building 520, Room 1169
Ann Arbor, MI 48109-2800
Phone: (734) 936-0933 or toll free, (866) 936-0933
Email: irbhsbs@umich.edu

<div align="center">Consent</div>

By moving forward with the interview and giving verbal consent, you are agreeing to participate in this study. Make sure you understand what the study is about before you agree. If you have any questions about the study, you can ask Lolita Moss right away. If you can, print out or save this form so that you can review this information again.

___ I agree to participate in this study
___ I agree that the audio from the interview may be recorded, transcribed, and stored for the purposes of this study

___ I DO NOT agree to participate in this study

If No Consent:
     We understand that you did not agree to participate. Please let Lolita Moss know.
     Thank you for your consideration.

SoRaD Parental Consent Form and Addendum

Consent for My Child to be Part of a Research Study
Title of the Project: Study of Relationships and Dating (SoRaD)

Principal Investigators:

Lolita Moss, MSW	L. Monique Ward, PhD
Doctoral Candidate	Professor
Joint Program in Social Work & Psychology	Department of Psychology
University of Michigan	University of Michigan

Invitation to be Part of a Research Study
We are inviting your child to participate in a research study. In order to participate, your child must be between the ages of 15-17. Participation in this study is voluntary.

What is the study about and why are we doing it?
The purpose of the study is to examine several important areas of life for young people: their media use, their beliefs about dating, and their relationships with people in their community, like family and friends. We want to understand connections between what they are watching, and their relationships beliefs and attitudes. We are also interested in their romantic relationships, including any violence they may have experienced or witnessed in the past.

What will happen if your child takes part in this study?
Your child will complete two parts of the study. The first is an electronic interview with Lolita Moss that will take approximately 60 minutes to complete. The questions will be about their relationship and dating beliefs. We will also ask about their views on a high-profile case of relationship violence. They may skip any questions or stop the interview at any time.

The audio, not the video, of the interview will be recorded and transcribed. For the purposes of this study, the audio must be recorded so that it can be transcribed. Your permission to record is mandatory for your child to participate in this study. After the interview is over, they can also request that their data be completely erased.

After the interview is over, your child will be asked to respond to a Post-Interview Survey that includes questions about their media use, attitudes about their social groups, social relationships, and any violence they may have experienced or witnessed. The survey should take about 15 minutes to complete. Your child should complete this survey in a private space so that their answers cannot be seen by others.

What will my child receive for participating?
Your child will receive a $25 electronic gift card to a major retailer after completing both the interview and the Post-Interview Survey. It will be emailed to them within 7 days of completing the survey. The incentive will be sent even if they indicate that they would like their data destroyed. However, the incentive will not be sent if only the interview (and not the survey) is completed.

How could your child benefit from this study?
Although your child may not receive a direct benefit from participating, the findings of this study will inform future research and interventions focused on media consumption and social factors that affect teens' development.

What risks might result from your child being in this study?
As your child responds to questions about their relationship beliefs or attitudes about difficult relationships, they may reflect on experiences that were frustrating or upsetting. Survey questions about violence they have witnessed or experienced may also bring up feelings of anxiety or sadness. If your child feels uncomfortable at any time, they can skip a specific question or stop the interview/survey entirely.

A breach of confidentiality is always a risk, especially if your child completes the interview and/or survey in an open space where others can see or hear their responses. However, we do not collect information that can personally identify your child and they will be referred to throughout the data using a pseudonym. Also, only the research team can access the data once they are submitted.

How will we protect your child's information?
We plan to publish the results of this study and share the findings in public settings. However, your child's data will be saved under a pseudonym to keep their interview responses private. The survey will not ask for any personally identifiable information about your child's identity. Any identifiable information will be destroyed at the conclusion of the study and meanwhile your child's name will be replaced with a pseudonym and a numerical ID. The data will be stored on password-protected computer files on a secure server. We plan to keep the data for at least five years for study and recordkeeping purposes.

What will happen to the information we collect once the study is over?
We will keep the data from this study to use for future research. Any identifiable information will be destroyed after the study is over, approximately May 2022. We may share the data with other investigators without asking for your consent again, but it will NOT contain information that could directly identify you or your child.

Your Child's Participation in this Study is Voluntary
It is totally up to your child to decide to be in this research study. Participating in this study is voluntary. In addition to your consent, your child must also provide assent to participate. Even if your child decides to be part of the study now, they may change their mind and stop at any time. Your child may also choose to not answer a question for any reason. If your child chooses to

withdraw from the research, their data will be destroyed.

Contact Information for the Study Team and Questions about the Research
If you have questions about this research, you may contact us at:

Principal Investigators:
Lolita Moss, MSW   L. Monique Ward, PhD
Doctoral Candidate   Professor
Joint Program in Social Work & Psychology   Department of Psychology
University of Michigan   University of Michigan
lolitam@umich.edu   ward@umich.edu
734-707-7528   734-764-0430

Contact Information for Questions about Your Rights as a Research Participant
If you have questions about your child's rights as a research participant or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), please contact the following:

University of Michigan
Health Sciences and Behavioral Sciences Institutional Review Board
2800 Plymouth Road
Building 520, Room 1169
Ann Arbor, MI 48109-2800
Phone: (734) 936-0933 or toll free, (866) 936-0933
Email: irbhsbs@umich.edu

Parent or Legally Authorized Representative Permission
By indicating your agreement below, you are agreeing to your child's participation in this study. Make sure you understand what the study is about before you agree. If you have any questions about the study after you agree that your child can participate, you can contact the study team using the information provided above. If you are able to, print out or save this form to your computer so that you can review this information again.

◯ I agree to my child's participation in this study (Required for participation)

◯ I agree that the audio from the interview may be recorded, transcribed, and stored for the purposes of this study (Required for participation)

◯ DO NOT agree to my child's participation in this study

Signature (Printed Name): _____

Date: _____

If No Consent:

We understand that your child cannot participate in this study.

Thank you for your consideration. Please return this form to Lolita Moss by email at soradstudy@umich.edu.

Parental Consent Addendum

SoRaD is a research project interested in your child's beliefs about relationships about dating, as well as what they have learned from family and friends. There are some survey questions related to relationship violence that the child may have witnessed or experienced. The interview, however, will not ask about the participant's dating history. These are sensitive topics, and we understand that the welfare of your child is a priority. If you would like to see the interview questions in advance, we will supply those to you. Please contact the SoRaD Principal Investigator, Lolita Moss, by phone or email:

Lolita Moss, MSW
Doctoral Candidate
Joint Program in Social Work & Psychology
University of Michigan
lolitam@umich.edu
734-707-7528

SoRaD Youth Assent Form

Teen's Assent to be Part of a Research Study

Title of the Project: Study of Relationships and Dating (SoRaD)

Principal Investigators:
Lolita Moss, MSW   L. Monique Ward, PhD
Doctoral Candidate   Professor
Joint Program in Social Work & Psychology   Department of Psychology
University of Michigan   University of Michigan

Invitation to be Part of a Research Study
We are inviting you to participate in a research study. In order to participate, you must be between the ages of 15-17. Participation in this study is voluntary. It is totally up to you to decide if you would like to participate in this interview.

What is the study about and why are we doing it?
The purpose of the study is to examine several important areas of life for young people: their media use, and their relationships with people in their community, like family and friends. We want to understand connections between what you are watching, your relationships, and your beliefs about the world. We are also interested in your romantic relationships, including any violence you may have experienced or witnessed in the past.

What will happen if you take part in this study?
If you agree to participate, you will complete two parts of the study. The first part is an electronic interview with Lolita Moss that will take approximately 60 minutes to complete. The questions will ask about your relationship and dating beliefs. We will also ask about your views on a high-profile case of relationship violence. You may skip any questions or stop the interview at any time.

The audio, not the video, of the interview will be recorded and transcribed. For the purposes of this study, the audio must be recorded so that it can be transcribed. Your permission to record is mandatory to participate in this study. After the interview is over you can also request that your data be completely erased. If you would like your data removed, please do so within 4 weeks of completing the interview.

After you complete the interview you will complete a Post-Interview Survey that includes questions about your media use, attitudes about social groups, and your social relationships, including any violence you may have experienced or witnessed. The survey should take about 15 minutes to complete.

What will I receive for participating?
You will receive a $25 electronic gift card to a major retailer after you complete both the interview and the Post-Interview Survey. It will be emailed to you within 7 days of you the completing the survey. The incentive will be sent even if you indicate that you would like your data destroyed. However, the incentive will not be sent if only the interview (and not the survey) is completed.

How could you benefit from this study?
Although you may not directly benefit from participating, the findings of this study will inform future research and interventions focused on media consumption and social factors that affect teens' development.

What risks might result from your being in this study?
As you respond to questions about your relationship beliefs or attitudes about difficult relationships, you may reflect on experiences that were frustrating or upsetting. Survey questions about violence you have witnessed or experienced may also bring up feelings of anxiety or sadness. If you feel uncomfortable at any time, you can skip a specific question or stop the interview/survey entirely.

A breach of confidentiality is always a risk, especially if you complete the interview and/or survey in an open space where others can see or hear your responses. To minimize risk, we recommend using headphones during the interview, participating in the interview in a private space, and completing the survey away from others. However, any identifiable information will be destroyed at the conclusion of the study and while the study is ongoing, your name will be replaced with a pseudonym and a numerical ID. Also, only the research team can access the interview and survey data.

How will we protect your information?
We plan to publish the results of this study and share the findings in public settings. However, we will use a pseudonym to keep your interview responses private. The survey will not ask for any personally identifiable information about your identity. To keep your survey and interview responses private, we will store the data on password-protected computer files that can only be accessed by members of our research team. We plan to keep the data for at least five years for our records.

What will happen to the information we collect once the study is over?
We will keep the data from this study to use for future research. Any identifiable information will be destroyed by approximately May 2022, after the study is over. We may share the research data with other investigators without asking for your permission again, but it will NOT contain information that could directly identify you.

Your Participation in this Study is Voluntary
It is totally up to you to decide to be in this research study. Participating in this study is voluntary. Even if you decide to be part of the study now, you may change your mind and stop at any time. You may also choose to not answer a question for any reason. If you choose to withdraw from the research, your data will be destroyed.

Contact Information for the Study Team and Questions about the Research
If you have questions about this research, you may contact us at:

Principal Investigators:
Lolita Moss, MSW   L. Monique Ward, PhD
Doctoral Candidate   Professor
Joint Program in Social Work & Psychology   Department of Psychology
University of Michigan   University of Michigan
lolitam@umich.edu   ward@umich.edu
734-707-7528   734-764-0430

Contact Information for Questions about Your Rights as a Research Participant
If you have questions about your rights as a research participant or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), please contact the Institutional Review Board at University of Michigan:

University of Michigan
Health Sciences and Behavioral Sciences Institutional Review Board
2800 Plymouth Road
Building 520, Room 1169
Ann Arbor, MI 48109-2800
Phone: (734) 936-0933 or toll free, (866) 936-0933
Email: irbhsbs@umich.edu

<div align="center">Assent</div>

By moving forward with the interview and giving verbal consent, you are agreeing to participate in this study. Make sure you understand what the study is about before you agree. If you have any questions about the study, you can ask Lolita Moss right away. If you can, print out or save this form so that you can review this information again.

___ I agree to participate in this study
___ I agree that the audio from the interview may be recorded, transcribed, and stored for the purposes of this study

___ I DO NOT agree to participate in this study

If No Assent:
        We understand that you did not agree to participate in this study. Please let Lolita Moss know.
        Thank you for your consideration.

Interview Protocol

Study: A Qualitative Examination of Black Adolescents' Sexual Scripts, Media Use, and Perceptions of Intimate Partner Violence

Short Title: Study of Relationships and Dating (SoRaD)

1.   Recruitment

Sample

This study will recruit 10-12 Black American adolescent girls aged 15-19 years old living in the United States. This sample was selected due to the study's focus on the mainstream media use, higher incidence of intimate partner violence, and the salience of sexual scripts for Black adolescents. Participants need not have any relationship experience, live in a particular place in the United States, or have any particular school enrollment.

Procedure

Recruitment will proceed as follows:

1. First, organizations and colleagues that work with Black youth will be contacted via email by the P.I. using the Recruitment Email with the Flyer as an attachment. See **Appendix** for **Recruitment Email and Flyer**). The email will include a link to a **Pre-Screening Questionnaire** on Qualtrics that those organizations may forward to potential participants. The survey will collect demographic data (i.e., age, location, gender, grade, race/ethnicity, referral source) to determine if the participant meets the inclusion criteria. Identifiable data (i.e., full name, address, phone number) will not be collected.
2. Participants that meet the inclusion criteria will be directed to email the P.I. to schedule an interview. They will also be asked to enter their first name and email address so the P.I. can email them to follow-up and will check a box indicating consent to be contacted.
3. Interview scheduling will take place via the P.I.'s email. Participants will email the P.I. to schedule an interview date and time, or for those who consented to be contacted, the P.I. will reach out via email to schedule after one week. Minors will also be told the interview cannot take place if the signed Consent Form isn't returned by the interview date and time. The P.I. will email a **Parental Consent Form** and **Parental Consent Addendum** to the minors.
4. In the interview confirmation email, the participants will be notified of the video platform that will be used, the link to the video conference, and that they have the

right to cancel the interview, conceal their face, or keep their video turned off if they wish.

5. Recruitment Flyers will also be posted in community centers and public spaces around Southeast Michigan.

2.   Location

The interview will take place virtually via electronic conference on a platform such as Zoom. The participant will be encouraged to dress comfortably and situate themselves physically in whatever way is most comfortable. I will notify the participant that they may conceal their face or turn their camera off if they prefer, after they give visual verbal consent to participation.

3.   Attire

The P.I. will conduct the interview from a quiet, private room. The P.I. will wear a casual outfit (such as a t-shirt and jeans) to reduce any apprehension on the part of participants. The room will be well-lit and the P.I. will ensure that the background is white, to avoid anything that might serve as a visual distraction. The P.I.'s face will be visible at all times.

4.   Interview Length

The interview itself, including the consent procedure and debriefing will last approximately 45-60 minutes.

5.   Recording

The interview will be recorded by the P.I. using software provided by the video conferencing platform. The audio files will be kept securely on University of Michigan's cloud-based two-factor encrypted server and may only be accessed by the research team. The researcher will redact any references to the participant's own name or real life associates.

6.   Interview Procedure

Beginning of Interview

1. The P.I. will welcome the interviewee, then ask the interviewee "are you in a safe place?". If the participants answers "no", the P.I. will ask if they can get to a safe place, and if not, will recommend the interview be rescheduled.
2. The P.I. will ask "if we talk about something triggering, is there someone you can call/talk to?" If the participant answers "no", the P.I. will help the participant brainstorm potential loved ones they can speak to.
3. The recording equipment will be tested to make sure it's functioning properly. The interview questions will be in a Word processor window where notes will be taken.
4. The P.I. will remind the participant of the study's purpose, the length of the interview, and the incentive they will receive for completing the interview and the Post-Interview Survey.

Consent procedures

1. The P.I. will email the Adult Consent Form or the Youth Assent Form to the participant to read.

2. After the participant has read it, the P.I. will ask for verbal consent: (1) to record the interview for the purpose of later transcription and, (2) to indicate consent to participate in the interview. Verbal consent will be necessary to begin the official interview questions.
   a. If the participant does not consent to either question, the interview will end, and the P.I. will email the Debriefing Resources.
3. The participant will be asked to choose a pseudonym that will be used in reference to the participant and their data. The name should not sound like their own name or be a unique name used by a public figure.
4. Participants will be reminded that they can skip any question or end the interview at any time.

During the interview: Sensitivity procedure

1. The P.I. will maintain awareness to the participant's tone, posture, and physical expression to gauge discomfort or distress.
2. If necessary, the P.I. will ask the participant would like a 5-minute break, or in severe cases, to reschedule the interview or withdraw their participation entirely.

Debriefing procedures

1. The P.I. will stop the recording software and will tell the participant that the recording has stopped.
2. The P.I. will tell the participant the research questions undergirding the interview, then will ask if the participant has any questions.
3. The P.I. will email the Debriefing Resources and verbally tell the participant about the resources.
4. The P.I. will thank them for their participation and remind them to complete the Post-Interview Survey to receive the incentive gift card.

7.   Interview Questions

1. A lot of girls have been told to stay away from players, and a lot of boys have been told to stay away from gold diggers. Have you heard that?
   a. What other things have you heard about who to date? [And where did you hear that]
2. Who have you been told to find? Who to avoid? [And where did you hear that?]
3. Tell me a little bit about what a family member has told you about dealing with negative relationships/who to avoid.
4. Ideas about dating change over time. What my grandmother learned is different than what I've learned. Are there any things you've heard about how to act in relationships that are probably different than what your older family members learned?
5. Now we're going to switch topics. People talk about the negative ways Black women are portrayed in the media. Do you believe those images are realistic?
6. How do you react to those images?
   a. If they don't affect you, how do resist them?
7. Are there any couples from TV or movies that you like? Who are they?
   a. What do you like about their relationship?

8. Have you heard of your friends being disrespected in a relationship? / Have you ever seen a friend being disrespected by their boyfriend or girlfriend? Please tell me about that.
9. What do you think your friend needs if they're in a relationship where they're dealing with a lot of drama and disrespect?
10. Have you heard about what happened with Megan Thee Stallion and Tory Lanez? What do you think happened?
    a. Present alternate question with Rihanna and Chris Brown if the participant is unfamiliar with this example
11. Some people say she may have provoked him/wouldn't have been in the situation if she wasn't partying so much/is lying for attention. What are your thoughts?
12. Should she have done something differently?

8.   Post-Interview

Participants will receive a link to the **Post-Interview Survey** on Qualtrics. The survey will be completed after the interview to avoid priming participants of the interview material. The survey will take approximately 15 minutes to complete, and the participants will have up to four weeks to complete the survey. The survey will include an option for the participant to withdraw their data from the study and have it destroyed. Participants will receive their $25 gift card electronically after both the interview and survey are completed.

Survey Measures:

Demographics: Age, gender, ethnic background, sexual orientation, relationship status, geographic location, grade, caregiver education.

Critical media literacy: Bindig's (2009) critical media literacy scale, modified to include 13 items.

IPV acceptance: 11-item Acceptance of Couple Violence scale (Foshee et al., 1992).

Past IPV perpetration and victimization: CADRI (Wolfe et al., 2001), 28 items.

Ecological IPV exposure: 20-item Physical Assault and Psychological Aggression subscales of the Revised Conflict Tactics Scale (CTS2; Straus et al., 1996)

Social media use: Participants will be asked to list their top 3 social media sites used and to indicate daily usage on a scale of 0 to 10+ hours.

Music video exposure: Participants will be asked how many hours of music videos they watch on weekdays, Saturdays, and Sundays on a scale from 0 to 10+ across all platforms (live television, internet, mobile).

TV exposure: Participants will be asked how many hours of television they watch on weekdays, Saturdays, and Sundays on a scale from 0 to 10+ across platforms (i.e., live broadcast, streaming platforms like Hulu, internet, DVD).

APPENDIX M

Post-Interview Survey

Q1.1 This is the second and final part of SoRaD: A Study of Relationships and Dating. After you complete this survey, you will receive your $25 electronic gift card via email within one week.

This survey will take about 15 minutes to complete. If needed, you may close the survey and come back to it using the same link anytime within 7 days. After that period, you will need to restart the survey.

The survey will ask about your media use and beliefs about media. Some questions ask about violence you may have witnessed or experienced. You may skip any question.

Your participation in this study is voluntary. You may skip questions that you don't want to answer. If you like, you may withdraw from the study entirely. Please keep in mind that your answers are private and cannot be accessed by anyone outside of the research team.

Please do your best to answer as many questions as you can. Your time and attention are appreciated.

Q2.1 Please enter the pseudonym you selected at the beginning of the interview.

_____

Q3.1 How old are you?

    ◯ 15

    ◯ 16

    ◯ 17

    ◯ 18

    ◯ 19

Q3.2 What is your gender?

○ Girl / woman

○ Non-binary / genderfluid / agender

Q3.3 Are you transgender?

○ Yes

○ No

Q3.4 What grade are you in? If you are not in school, what grade did you most recently complete?

○ 9th

○ 10th

○ 11th

○ 12th/Graduated high school/received GED

Q3.5 Are you currently enrolled in college or completing any post-secondary education?

○ No

○ Yes, currently enrolled in a 4 year degree program

○ Yes, currently enrolled in a 2 year degree program

○ Yes, currently enrolled in technical/trade school

○ Yes, other (please describe the program): \

Q3.6 Where in the United States do you live?

○ Northeast (Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Washington, D.C.)

○ Midwest (Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin)

○ South (Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia, West Virginia)

○ West (Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming)

Q3.7 What is your biological father's race/ethnicity? (Check all that apply.)

☐ Black

☐ Asian/Pacific Islander

☐ Latinx/Hispanic

☐ Middle Eastern/North African/Arab

☐ Native American/Indigenous

☐ White

☐ Unsure

Q3.8 What is your biological mother's race/ethnicity? (Check all that apply.)

☐ Black

☐ Asian/Pacific Islander

☐ Latinx/Hispanic

☐ Middle Eastern/North African/Arab

☐ Native American/Indigenous

☐ White

☐ Unsure

Q3.9 Are you Hispanic or Latinx?

○ Yes

○ No

Q3.10 What is your race? (Check all that apply.)

☐ Asian/Pacific Islander

☐ Black

☐ Middle Eastern/North African/Arab

☐ Native American/Indigenous

☐ White

Q3.11 What is your ethnic background with regard to your Black ancestry? (Check all that apply.)

☐ African

☐ African-American

☐ Afro-Caribbean

☐ Afro-Latinx

☐ Unsure

Q3.12 How do you define your sexual orientation or who you are attracted to?

○ Asexual

○ Bisexual/pansexual

○ Gay/lesbian

○ Heterosexual/straight

○ Queer

○ Questioning/unsure

Q3.13 Please select the statement that best applies to you.
The term "romantic partner" refers to anyone you have dated or considered a boyfriend or girlfriend.

○ I <u>have not</u> yet started dating or had a boyfriend/girlfriend/romantic partner.

○ I <u>have</u> started dating and/or had a boyfriend/girlfriend/romantic partner.

Q3.14 What is your current relationship status?

○ I am single.

○ I am dating casually.

○ I'm in a committed relationship.

○ I am engaged.

○ I am legally married.

Q3.15 How much education has your **mother** or primary parent/guardian **completed**?

○ Elementary school (up to grade 5)

○ Middle school (grades 6-8)

○ Some high school, but did not graduate

○ Graduated from high school/GED

○ Some college, but did not receive degree

○ 2-year college degree (e.g., Associate's)

○ 4-year college degree (Bachelor's degree)

○ Advanced degree (Masters, M.D., law degree, MBA, PhD)

Q4.1 The next set of questions asks you to answer questions thinking about your current romantic partner, or if you are single, any of your past romantic partners. The term romantic partner refers to anyone you have dated or considered a boyfriend or girlfriend.

During a fight or conflict in the past year… My romantic partner did something to try to make me jealous

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.2 My romantic partner brought up something bad that I had done in the past

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.3 My romantic partner said things just to make me angry

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.4 My romantic partner spoke to me in a hostile or mean tone of voice

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.5 My romantic partner insulted me with put downs

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.6 My romantic partner ridiculed or made fun of me in front of others

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.7 My romantic partner kept track of who I was with and where I was

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.8 My romantic partner blamed me for the problem

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.9 My romantic partner accused me of flirting with someone else

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.10 My romantic partner threatened to end the relationship

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.11 My romantic partner threw something at me

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.12 My romantic partner kicked, hit, or punched me

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.13 My romantic partner slapped me or pulled my hair

○ Never

○ Once or twice

○ Sometimes

○ Often

Q4.14 My romantic partner pushed, shoved, or shook me

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.1
The next set of questions asks you to answer questions thinking about your current romantic partner, or if you are single, any of your past romantic partners. The term romantic partner refers to anyone you have dated or considered a boyfriend or girlfriend.

During a fight or conflict in the past year…
  I did something to try to make my partner jealous

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.2 I brought up something bad that my partner had done in the past

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.3 I said things just to make my partner angry

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.4 I spoke to my partner in a hostile or mean tone of voice

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.5 I insulted my partner with put downs

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.6 I ridiculed or made fun of my partner in front of others

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.7 I kept track of who my partner was with and where my partner was

○ Never

○ Once or twice

○ Sometimes

○ Often

○

Q5.8 I blamed my partner for the problem

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.9 I accused my partner of flirting with someone else

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.10 I threatened to end the relationship

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.11 I threw something at my partner

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.12 I kicked, hit, or punched my romantic partner

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.13 I slapped my partner or pulled my partner's hair

○ Never

○ Once or twice

○ Sometimes

○ Often

Q5.14 I pushed, shoved, or shook my partner

○ Never

○ Once or twice

○ Sometimes

○ Often

Q6.1
We are interested in what you think about media such as television, movies, and music videos.
Please select the option that is closest to your opinion on each statement. Media's main goal is to:

○ 1 - Serve the public

○ 2

○ 3

○ 4

○ 5 - Make money

Q6.2 Media have a:

○ 1 - Strong Influence

○ 2

○ 3

○ 4

○ 5 - No influence

Q6.3
Media tend to:

○ 1 - Reflect reality accurately

○ 2

○ 3

○ 4

○ 5 - Distort reality

Q6.4 TV impacts people:

○ 1 - Exactly the same way

○ 2

○ 3

○ 4

○ 5 - Potentially different ways

Q6.5 The media:

○ 1 - Can easily be changed

○ 2

○ 3

○ 4

○ 5 - Are difficult to change

Q6.6 Media usually:

○ 1 - Tell the whole story

○ 2

○ 3

○ 4

○ 5 - Don't tell the whole story

Q6.7 Media:

○ 1 - Are just for fun

○ 2

○ 3

○ 4

○ 5 - Influence what people think about the real world

Q6.8 Women are portrayed:

○ 1 - Accurately/realistically in media

○ 2

○ 3

○ 4

○ 5 - Inaccurately/unrealistically in media

Q6.9 Men are portrayed:

○ 1 - Accurately/realistically in media

○ 2

○ 3

○ 4

○ 5 - Inaccurately/unrealistically in media

Q6.10 Black people are portrayed:

○ 1 - Accurately/realistically in media

○ 2

○ 3

○ 4

○ 5 - Inaccurately/unrealistically in media

Q6.11 Asian people are portrayed:

○ 1 - Accurately/realistically in media

○ 2

○ 3

○ 4

○ 5 - Inaccurately/unrealistically in media

Q6.12 The content on TV programs and commercials are:

○ 1 - Scripted to make a certain point

○ 2

○ 3

○ 4

○ 5 - Unscripted and show what occurs naturally

Q6.13 Movies represent:

○ 1 - The world as it really is

○ 2

○ 3

○ 4

○ 5 - Mostly the viewpoint of the filmmaker and production company

Q7.1 How REAL does television content seem to you? Please indicate your agreement with each of the following statements about TV characters & portrayals.

 TV content reflects everyday life.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q7.2 People on TV programs are just like people I know.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q7.3 TV presents things as they really are in life.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q7.4 People on TV handle their problems just like people I know.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q7.5 TV does not show life as it really is.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q7.6 TV lets me really see how other people really live.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q7.7 People on TV handle their relationships just like people I know.

○ Strongly disagree

○ Disagree

○ Disagree a little

○ Neutral

○ Agree a little

○ Agree

○ Strongly agree

Q8.1 A boy angry enough to hit his girlfriend must love her very much.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q8.2 Violence between dating partners can improve the relationship.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q8.3 Girls sometimes deserve to be hit by the boys they date.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q8.4 A girl who makes her boyfriend jealous on purpose deserves to be hit.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q8.5 Boys sometimes deserve to be hit by the girls they date.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q8.6 A girl angry enough to hit her boyfriend must love him very much.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q8.7 There are times when violence between dating partners is okay.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q8.8 A boy who makes his girlfriend jealous on purpose deserves to be hit.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q8.9 Sometimes violence is the only way to express your feelings.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q8.10 Some couples must use violence to solve their problems.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q8.11 Violence between dating partners is a personal matter and people should not interfere.

○ Strongly disagree

○ Disagree

○ Agree

○ Strongly agree

Q9.1
How often do you watch music videos? (On TV, your phone, or the internet)

On a scale of 0 - 10+ hours...

	0	1	2	3	4	5	6	7	8	9	10+
How many hours in a <u>typical weekday</u> do you watch music videos?	○	○	○	○	○	○	○	○	○	○	○
How many hours on a <u>typical Saturday</u> do you watch music videos?	○	○	○	○	○	○	○	○	○	○	○
How many hours on a <u>typical Sunday</u> do you watch music videos?	○	○	○	○	○	○	○	○	○	○	○

Q10.1 How often do you watch television programs? (Live, on the internet, on streaming sites, or on DVD)
On a scale of 0 - 10+ hours...

	0	1	2	3	4	5	6	7	8	9	10+
How many hours in a <u>typical weekday</u> do you watch television?	○	○	○	○	○	○	○	○	○	○	○
How many hours on a <u>typical Saturday</u> do you watch television?	○	○	○	○	○	○	○	○	○	○	○

| | How many hours on a <u>typical Sunday</u> do you watch television? | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

Q10.2 Please indicate how frequently you watch each television program, on any platform (live on TV, streaming, DVR recording, DVD).

	0 Never	1 A little/a few episodes	2 Sometimes/some episodes	3 A lot/most or all episodes
90 Day Fiancé	○	○	○	○
9-1-1	○	○	○	○
All American	○	○	○	○
Bad Girls Club	○	○	○	○
Basketball Wives	○	○	○	○
Big Bang Theory	○	○	○	○
Black Ink Crew	○	○	○	○
Black-ish	○	○	○	○
Criminal Minds	○	○	○	○
Empire	○	○	○	○
Friends	○	○	○	○
Gilmore Girls	○	○	○	○

Ginny and Georgia	○	○	○	○
Grey's Anatomy	○	○	○	○
Grown-ish	○	○	○	○
iCarly	○	○	○	○
Jersey Shore	○	○	○	○
Jessie	○	○	○	○
Keeping up with the Kardashians	○	○	○	○
Love and Hip Hop: Atlanta	○	○	○	○
Love and Hip Hop (other locations)	○	○	○	○
Love is Blind	○	○	○	○
On My Block	○	○	○	○
Real Housewives of Atlanta	○	○	○	○
Real Housewives (other locations)	○	○	○	○
Riverdale	○	○	○	○
Sam and Cat	○	○	○	○
Teen Mom	○	○	○	○
The Bachelor	○	○	○	○

The Flash	○	○	○	○
The Neighborhood	○	○	○	○
The Originals	○	○	○	○
This Is Us	○	○	○	○
Vampire Diaries	○	○	○	○
WWE Raw	○	○	○	○

Q11.1 Think about any caregivers from any home where you have ever lived in the past. Thinking about all the caregivers with whom you have lived in the past, please tell us how many times the following things have happened. One of my caregivers threw something at their partner that could hurt.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.2 One of my caregivers twisted their partner's arm or hair.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.3 One of my caregivers pushed or shoved their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.4 One of my caregivers grabbed their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.5 One of my caregivers slapped their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.6 One of my caregivers used a knife or gun on their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.7 One of my caregivers punched or hit their partner with something that could hurt.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.8 One of my caregivers choked their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.9 One of my caregivers slammed their partner against a wall.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.10 One of my caregivers beat up their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.11 One of my caregivers burned or scalded their partner on purpose.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.12 One of my caregivers kicked their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.13 One of my caregivers insulted or cursed at their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.14 One of my caregivers shouted or yelled at their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.15 One of my caregivers stomped out of the room or house or yard during a disagreement.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.16 One of my caregivers did something to spite their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.17 One of my caregivers called their partner fat or ugly.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.18 One of my caregivers destroyed something belonging to their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.19 One of my caregivers accused their partner of being a bad lover.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q11.20 One of my caregivers threatened to hit or throw something at their partner.

○ Never

○ Once or twice

○ Sometimes

○ Often

Q12.1 Please select the **top 3** social media applications that you use most frequently. Then select how many hours you use each site daily.

	Social media	Hours used daily
#1 site used	▼ Twitter ... Facebook	▼ 1 ... 10+
#2 site used	▼ Twitter ... Facebook	▼ 1 ... 10+
#3 site used	▼ Twitter ... Facebook	▼ 1 ... 10+

Q13.1 Thank you for participating in SoRaD. You have completed the Post-Interview Survey, the final part of the study. We appreciate your time and participation! If you have changed your mind and no longer want your data to be included in the research study, you can request that your data be destroyed. Please keep in mind that your data are confidential and multiple safeguards are in place to protect your privacy. Your name and personal information are protected and only the pseudonym you selected will be shared in any written reports or research presentations.

○ Okay, let me finish up the survey.

○ I would like to learn how to withdraw my data from the study.

Q14.1 Select the retailer for your $25 gift card. It will be sent to the email address you used to schedule your interview.

○ Target

○ Walmart

○ Sephora

○ Apple

APPENDIX N

Transcription Guide

This guide should be used to facilitate the transcription process. Transcription is not easy because it's tedious and requires great attention to detail. The following guidelines were developed to decrease some of the ambiguity that comes when attempting to record dialogue word-for-word. Because of the nature of this project, this is a living document. We may decide to make changes that, for example, increase efficiency of transcription while maintaining the integrity of the substance of the speaker. We're building this plane as we fly it, during a global pandemic, so flexibility is both necessary and encouraged.

Essential Information

De-identification & Confidentiality

Due to the sensitive nature of this study and the inclusion of vulnerable participants, confidentiality is paramount. The transcriber has to ensure that the participant's legal name doesn't appear anywhere in the transcript, and that any associates' names that the participant mentioned are redacted.

- Replace the participant's name (if applicable) with their pseudonym. Use brackets to indicate that the replacement has been made.
- Use REDACTED to replace any other names that the participant mentions (i.e., the participant's personal associates-- public figures/celebrity names should be included).

Formatting

- Spacing: Transcripts are 1.5 spaced with a line break between each speaker.
- Use the first initial of the participant's pseudonym and a colon at the beginning of each new utterance/statement.
- Use the initial I and a colon to precede each of the Interviewer's statements, e.g.:

  I: Tell me about a time you saw a couple in a movie that you liked or admired.

  T: I think what probably comes to mind is that show Grown-ish. There's a couple, I forget their names but it's the girl from Black-ish, and she's dating somebody on there.

  I: Okay, great. What do you like about their relationship?

  T: I guess...probably that they have fun together. And, like, they listen to each other.

- Line breaks: Remember to break up long blocks of an individual speaker's monologue using a line break. The next line should continue where you left off, and indicate it is the same speaker but typing the first initial of the participant's name and a colon.

Time stamps

Record within the document 5 minute intervals on the left hand side above the speaker's initials.

Beginning the transcript

The transcript begins with the interviewer asking the first question. Please see the interview questions list; the first question is the same in every interview. Nothing prior to the first official question should be transcribed.

Workflow

Never transcribe over two hours in one sitting. Take a 5-minute break every 25 minutes. In a two-hour session, you will take a total of three 5 minute paid breaks, i.e.:

Transcribe (25) → Break (5) → Transcribe (25) → Break (5) → Transcribe (25) → Break (5) → Transcribe (25) → End

Self-auditing

After the transcript is completed, audit the transcript. Listen to it once all the way through while reading the transcript and make any necessary edits. Use spell check to correct punctuation and other mechanical errors (but not the participant's grammar). Allow one hour for auditing.

Transcription report

Complete a transcription report for every completed transcript. The report will list any questions or issues that the transcriber had during the process. The Project Manager will use this report to prioritize what issues to tackle when checking the transcript for accuracy.

Use the "Comment" function to flag questions/issues.

Transcription Key

Involuntary vocalizations

Laughing, sneezing, burping, hiccupping, and crying are called involuntary vocalizations. Note when these vocalizations occur by placing the type of vocalization in brackets (see example below).

> S: Yeah, and I thought it was [laughing] so ridiculous.

Response tokens

Words like "mhm" "uh-huh" "huh-uh" "nah" "oh" "ah" "nuh uh" and "um" are considered response tokens. These should be transcribed as with any other speech.

Non-speech vocalizations

Pauses, sighs, and sharp shifts in tone should also be recorded. Note pauses and sighs with brackets. People frequently change their tone to assist with getting their point across. For example, if a participant is imitating a man and lowers their voice during the imitation, you might transcribe that like:

> F: Yeah, and then he said [lowers voice] "I don't want you wearing that type of stuff."
> F: That kind of stuff happened every now and then.

Other examples could be the participant raising their voice noticeably or speaking in a mocking tone.

Emphasis

Use italics to denote a word or phrase the speaker emphasizes.

> F: For me personally, I'll *always* ask for that. It's so important to me.

Grammar / African American Vernacular English (AAVE)

There are times when the participants may use AAVE or features of AAVE when they're speaking. When using AAVE or otherwise, participants may produce speech considered ungrammatical by the standards of Standard American English (SAE). A common example of AAVE is when a speaker drops the "g" in a word that ends with "ing". For the purposes of this study attempt to verbatim record what the speaker says, e.g.,

> E: I asked him who he thought he was playin' with.

Interruptions

Note when there are external interruptions using brackets:

> [Participant gets up to close door.]

Overlapping speech

Use a hyphen to indicate when one speaker interrupts another, and use [overlapping] at the beginning of the other's sentence, e.g.,

> R: She tried to tell me--
> I: [overlapping] By "she", do you mean your mom?
> R: Yes.

Garbled/unclear speech

If you can somewhat decipher what they're saying, but aren't sure, bracket the phrase with a question mark, e.g.,

> G: Right, and it sounded like [a joke?] to me.

If you can't decipher anything, bracket it off with an [unclear] and the approximate number of seconds of that unclear speech, e.g.

> G: It took all [unclear ~ 3 seconds] so I'm not sure.

Held sounds

If someone elongates or holds a sound, use multiple letters to show where the sound is held. e.g.,

> S: I was soooo upset.

Imitating/quoting others

Participants may imitate a voice or recall quotes from a conversation to share what they have been told. When they do so, use quotations within their speech for all speakers. If they change their tone, indicate that with brackets. Example:

> N: Yeah, and she was always like [mocking voice] "you need to learn to cook if you want to keep a man!" And I was like "yeah, okay, we'll see."

Pauses

Pause of less than two seconds: use ellipses (...)

> K: I try to...But it depends on lots of things.

Pause of 2-10 seconds: use [pause]

> K: Let me think. [Pause.] Okay, I have one in mind.

Pause of greater than 10 seconds: use [long pause.]

> K: That's something we never really talked about. [Long pause.] I'm trying to remember.