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An Examination of the Value Expressive Function

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VALUES AND ATTITUDES TOWARD INTERRACIAL MARRIAGE:
AN EXAMINATION OF THE VALUE EXPRESSIVE FUNCTION

by

Victoria O. Orrego

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ABSTRACT

VALUES AND ATTITUDES TOWARD INTERRACIAL MARRIAGE: AN EXAMINATION OF THE VALUE EXPRESSIVE FUNCTION

by

Victoria O. Orrego

This study examined the role of the value expressive function in moderating the relationship between values, attitudes toward interracial marriage and the extent to which values are manifested in message production. Strongest associations between values, attitudes and use of value appeals were predicted to occur among high value expressive individuals versus low value expressives. Results did not support the predicted moderating effect, rather post hoc analyses suggest a joint additive effect for value expressiveness and values on attitudes. The viability of a mediating role that attitudes may have on message production is proposed. Additionally, the constructs of other-directedness and extroversion, as indirect measures of the value expressive function were found to be irrelevant in the explication of this process.

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CHAPTER 1

Despite societal changes towards equality and cultural diversity, many Americans still find it difficult if not impossible to accept interracial dating and marriage practices (Mills, Daly, Longmore, & Kilbride, 1994; Paset, & Taylor, 1991; Simpson, & Yinger, 1985). The number of interracial marriages has been on the increase in the past two decades (Davidson, 1992; Porterfield, 1978; Solsberry, 1994). This rise in interracial marriage will subsequently make issues of prejudice and racial tolerance more salient for individuals, especially for those who find interracial marriage unacceptable or wrong. Previous research on prejudice has implicated both Value Theory and Functional Theory as relevant to attitude change and to tolerance (Biernat, Vescio, Theno, & Crandall, 1996; Herek, 1984; Kristiansen, 1989; Snyder & Miene, 1994; Wyman & Snyder, 1997). Biernat et al. (1996) found that the values of individualism, self-reliance, work ethic, obedience, and discipline were positively associated with racism towards blacks; while the values of equality, social justice, and concern of other's well being were negatively correlated with racism towards blacks. Additionally, Rokeach (1973) and Schwartz (1992) argue that attitudes are guided by tradeoffs made among competing values that are triggered by the attitude target or domain.

Functional Theory (Herek, 1986) can clarify the relationship between values and attitudes toward the domain of interracial marriage. Numerous Functional Theories have been posited, and all Functional Theories argue that people maintain their attitudes because they serve important psychological needs that allow individuals to execute plans and achieve goals. (Herek, 1986, 1987; Katz, 1960; Shavitt, 1990; Smith Bruner, and White, 1956). Recently Herek (1986) identified six specific functions, experiential-

schematic, experiential-specific, ego-defensive, social-expressive, anticipatory, and value-expressive. Herek (1984; 1986) argues that the value-expressive function is relevant for issues regarding racial intolerance or changes in the racial status quo. The issue of interracial marriage fits this criteria. The value expressive function delineates attitudes whose benefit is derived from the expression of general value priorities which are consistent with a larger ideology supported by certain referent groups (e.g., racial identity, religious groups or political groups).

If an individual's attitudes function to express their values as a vehicle for self identification, then it is possible to examine specific values that are linked with the domain of interracial marriage. Furthermore, given its emphasis on expression, the value expressive function can provide insight on the extent to which this function impacts individuals' use of value appeals in their message production regarding the issue of interracial marriage.

Consequently, this study examines the relationship among values, attitude functions, attitudes toward interracial marriage, and subsequent message production. The focus of this study will be on individuals whose predominant function is value-expressive. First, attitude functions concerning attitudes toward interracial marriage are identified through using a thought listing measure adapted from Herek (1986). Additionally, indirect measures of the value expressive function via the other-directedness and extroversion scales are tested. Second, the relationship between values and attitudes is hypothesized to be moderated by attitude functions such that individuals categorized as high value expressives will yield a stronger correlation between their relevant values and attitudes than will individuals who are low value expressives.

Finally, participants' persuasive messages, arguing for their opinion about interracial marriage, will be examined for the extent to which they contain value appeals congruent with their value relevance ratings. The following literature review will include research on attitudes toward interracial marriage, value theory, functional theory, and action assembly theory.

CHAPTER 2

LITERATURE REVIEW

Attitudes Toward Interracial Marriage

Current research provides insight into societal perceptions of interracial marriages. Historically, interracial romantic relationships have existed since colonial times but have been perceived as a cultural taboo (Porterfield, 1978). This was illustrated by social sanctions placed on marriages and dating among the races making them illegal and morally wrong. It was not until 1967 that the United States government finally outlawed any legislation prohibiting racially mixed marriages (Davidson, 1992).

Social attitudes toward interracial marriage have been affected by the increasing racial integration that has occurred in the workplace, educational institutions, and social environments (Kouri, & Lasswell, 1993; Solsberry, 1994). The latest census figures report that during this decade interracial marriage has been on the rise across all minority groups, with the sharpest (10%) increase being between young black men and white women (Peterson, 1997). A total of 330,000 black-white interracial marriages exist in the United States (US Bureau of the Census, 1998). Yet, despite elimination of discriminatory barriers, many interracial marriages are still not positively evaluated by many whites or blacks in the United States (Paset & Taylor, 1991; Porterfield, 1978; Simpson, & Yinger, 1985).

Although interracial marriages occur with all racial combinations, most of the extant research focuses on the black/white combination, with the majority featuring black male and white female couples. Historically, the black-white racial combination is

perceived most negatively (Porterfield, 1978) and occurs more infrequently when compared to other racial combinations (US Bureau of the Census, 1998). Additionally, most theories of prejudice that help explain attitudes toward intergroup relationships such as interracial marriage focus on attitudes toward blacks. This paper will limit its scope by maintaining a focus on the black/white racial combination in order to extend previous theoretical work.

In his historical review of black-white marriages, Porterfield (1984) found that some overt hostility toward racially mixed couples existed in both black and white communities in the form of housing discrimination and bad treatment by service employees (restaurants, shops, and other public areas). However, most of the evidence on attitudes of interracial marriage comes directly from reports of familial and friend support received by the married couples. Porterfield (1984) reported that the black husband's family tended to accept or just tolerate the marriage between the interracial couple sooner than the wife's white relatives and friends. Porterfield (1978) found that twenty-six out of forty white families rejected the interracial black-white marriages of the subjects even after the couples had been married between 1 to 4 years. In contrast, black families were more receptive to their children's interracial marriages and most of those who initially opposed the marriage gradually accepted it.

In a more recent study, of twenty-three black male/white female and six black female/white male married couples, Kouri and Laswell (1993) found that seventeen of the black men reported that their families immediately accepted the marriage while two eventually accepted and one had not accepted. The white women respondents reported that six of their families accepted the marriage immediately while eleven gradually

accepted it and six had refused to accept it. For the black female/white male couples, black female respondents reported that three of their families accepted immediately and two accepted later. The white male participants reported that four of their families accepted immediately while one accepted later.

Evidence of attitudes toward interracial marriage from individuals who are not family members of the interracial couple is somewhat dated. Bontemps (1975) reported that 51% of Americans would “be willing to accept and live with” an interracial marriage involving members of their own families. However, 76% said that they would not be “in favor” of such a marriage. The wording of the items resulted in differential responses. More recent evidence (Paset and Taylor, 1991) cites that the level of acceptance varies across racial lines, such that white female college students have more favorable attitudes than black female college students. Black female unfavorability parallels reports that black females are the least likely to marry out of their race (Kouri & Laswell, 1993; Tucker & Mitchell-Kernan, 1990). Davidson and Schneider (1992), however, found that black respondents reported being more willing to accept black-white interracial marriage than white respondents, regardless of respondent sex.

Attitudes toward interracial marriage have been shown to vary depending on the racial makeup, such that the racial combination of black-white has been documented to provoke the strongest societal response in terms of discrimination (Davidson, 1992; Paset & Taylor, 1991; Porterfield, 1978; Simpson & Yinger, 1985; Solsberry, 1994). For example, Simpson and Yinger (1985) found that as Hispanics attain middle-class status, ethnicity tends to become blurred. Specifically, this change in socioeconomic status brings about greater involvement with the dominant cultural group, which results in a

decreased use of the Spanish language and less contact with one's extended family. Ultimately, Hispanics are perceived as more similar and less threatening partners in interracial relationships than African-Americans.

Simpson and Yinger (1985) also reported that marriages between whites and persons of ethnic backgrounds other than African-American are more frequent than marriages between whites and African-Americans. Similarly, Tucker and Mitchell-Kernan (1990) reported that interracial marriages among Japanese women and Native American women is now practically normative (40.6% and 53.7%) whereas such behavior is still rare for black men and women (12.1%).

Familial relationships within interracial families are severely affected by the prevailing attitudes and beliefs such that racist views negatively impact both the family's identity and their patterns of interactions (Hegar, 1994; Solsberry, 1994). South and Messner (1986) have pointed out that racial inequality is a strong predictor of the success of interracial marriages, and that the breakdown of prejudice and discrimination via education may lead to greater success of these marriages.

Overall, research on attitudes toward black-white marriages is marked by opposition and negative affect. Opposition within the white community stems from a belief in a hierarchy of races that views intermarriage as a disgrace to white families, a betrayal of racial purity and of Protestant work ethic values (Davidson & Schneider, 1992; Kinder & Sears, 1981). Opposition within the black community stems from betrayal of the black identity and fear of negative repercussions (physical or verbal) from the white majority (Davidson & Schneider, 1992). A critical element in this opposition is the differential values that drive both blacks' and whites' attitudes toward interracial

marriage. An examination of how values impact attitudes toward interracial black-white marriage can explain the nature of these attitudes.

Values and Value Theory

Many theories have been posited to explain anti-black affect and prejudice. In particular, Biernat et al. (1996) note the role of values as contributors of both white antipathy and sympathy toward blacks. Specifically, they refer to Symbolic Racism (Kinder, 1986; Kinder & Sears, 1981; McConahay and Hough, 1976) and the Ambivalent Racism perspective (Katz & Hass, 1988). McConahay and Hough (1976) defined ~~symbolic racism~~ as “the expression in terms of abstract ideological symbols and symbolic behaviors of the feeling that blacks are violating cherished values and making illegitimate demands for changes in the status quo” (p.38). Symbolic racism is rooted in traditional religious and value socialization of “secular American civil Protestantism (values of hard work, discipline, obedience and individualism), socialization to political conservatism and unacknowledged negative feelings toward blacks. (McConahay & Hough, 1976).

The Racial Ambivalence perspective suggests that white Americans’ response to blacks is driven by “ambivalence”. According to Katz and Hass (1988) ambivalence stems from the simultaneous holding of both anti- and pro-black attitudes. This duality of attitudes is a result of conflict between two core American values: humanitarianism/egalitarianism and the Protestant work ethic (individualism) respectively held by white Americans. Both Symbolic Racism and Racial Ambivalence explain anti- and pro-black attitudes and as such identify certain values that can be applied to the domain of interracial marriage, however, they do not posit how values function to impact attitudes.

The importance of values for facilitating attitude formation necessitates a discussion of value theories by Rokeach (1973) and Schwartz (1992).

Rokeach (1973) defined values as specific types of beliefs that are central in the system and act as life guides. Rokeach (1973) differentiated between instrumental values and terminal values. Instrumental values are guidelines for living on which daily behavior is assessed. In contrast, terminal values are the ultimate aims of life. Rokeach (1973) argued that values have a motivational function in that values guide people's actions and attitudes. According to Rokeach (1973) values are determinants of attitudes whereby favorable attitudes emerge as a function of whether the attitude is congruent with fundamental values. For certain individuals (pro interracial marriage) the attitude domain of interracial marriage may trigger terminal values of equality, freedom and mature love, while those who oppose interracial marriage may place significantly less relevance on these values.

Influenced by Rokeach, Schwartz and Bilsky (1987) propose a theory of the universal content and structure of human values. Schwartz (1992) presents a revised theory that defines values as "desirable, transsituational goals, varying in importance, that serve as guiding principles in people's lives" (p. 4). Additionally, the primary content aspect of a value is the type of goal or motivational concern it expresses. Schwartz (1992) derived a typology of ten value types by reasoning that values represent, in the form of conscious goals, three universal requirements: biological needs, requisites of coordinated social interaction, and demands of groups survival and functioning (Table 1 contains definitions and a list of value types). "Groups and individuals represent these requirements cognitively as specific values about which they communicate in order to

explain, coordinate, and rationalize behavior.” (Schwartz, 1996, p. 2) For example, the conformity value type was derived from both the prerequisite of smooth interaction and of group survival--that individuals restrain impulses and inhibit actions that might hurt others.

Additionally, the theory specifies relations among the types of values. Schwartz (1992) posits that actions taken in pursuit of each type have psychological and social consequences that may conflict with or may be compatible with the pursuit of other value types. The total pattern of relations of value conflict and compatibility among value priorities gives rise to a circular structure of value systems (see Figure 1). Competing value types emanate in opposing directions from the center; complementary types are in close proximity going around the circle.

Finally, two major value conflicts that structure value systems were found in over 95% of cross cultural studies across 41 countries surveyed. The results produced two-dimensional representations of values that revealed four higher order domains: self-enhancement/self transcendence and openness to change/conservation (see Figure 1). One dimension opposes Openness to Change (combining the self-direction and stimulation value types) with Conservation (combining security, conformity, and tradition). This dimension reflects a conflict between emphases on own independent thought and action and favoring change versus submissive self-restriction, preservation of traditional practices, and protection of stability. The second dimension opposes Self-Transcendence (combining benevolence and universalism) with Self-Enhancement (combining power and achievement). This dimension reflects a conflict between acceptance of others as equals and concern for their welfare versus pursuit of one’s own relative success and

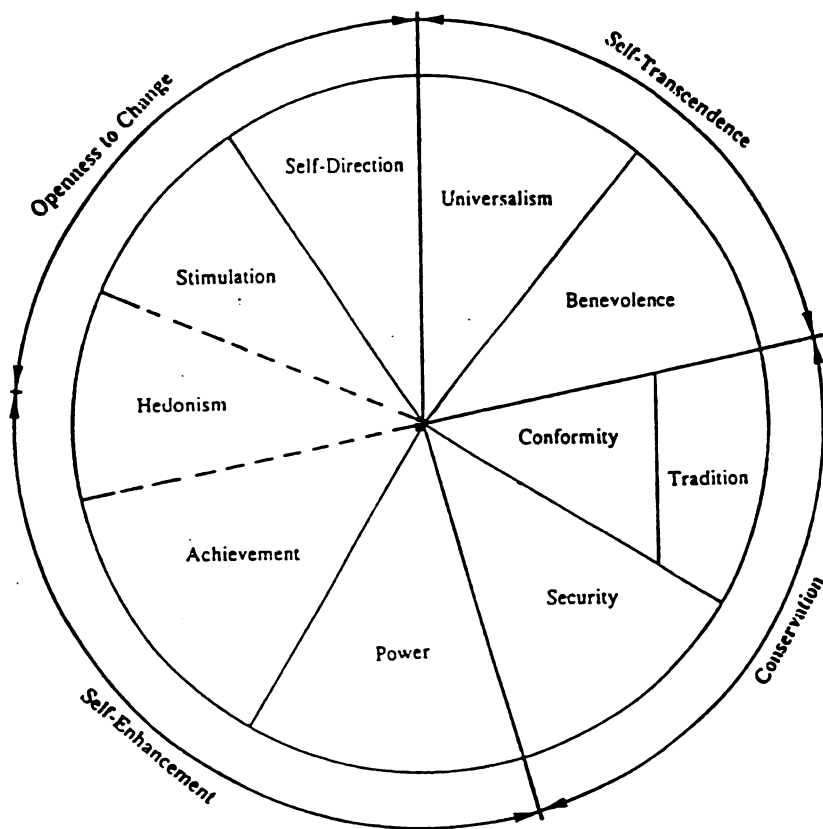


Figure 1. The Prototypical structure of value systems. This figure illustrates the relations between Schwartz's (1992) value domains. Adjacent domains are positively related. Opposing domains are negatively related. Higher order domains are shown on the periphery. Examples of the values within each domain are described in Table 1. The dashed lines around the hedonism domain indicates that it shares elements of the self-enhancement and the openness higher order value domains.

Note. From Schwartz, S. (1996). Value priorities and behavior: Applying a theory of integrated value systems. In C. Seligman, J. M. Olson, & M. P. Zanna (Eds.), The psychology of values: The Ontario symposium, volume 8 (pp.1-24). Mahwah, NJ: Erlbaum. Copyright 1996 by the Name of Copyright Holder. Reprinted with permission.

dominance over others. Hedonism shares elements of both Openness and Self-Enhancement. Table 1 is presented here.

This pattern of relations among values allows one to predict a pattern of relations between values and other variables like attitudes. Sagiv and Schwartz (1995) utilized this theory to explain how value priorities of participants (Israeli Jews) helped to explain their readiness for social contact with members of an outgroup (Israeli Arabs). Results demonstrated that the Conservation values (tradition, conformity, and security) correlated negatively with readiness for out-group contact while Openness to Change (self-direction and stimulation) and Self-Transcendence values (benevolence and universalism) correlated positively with readiness for social contact. The Self-Enhancement dimension yielded near-zero correlations.

A similar set of predictions can be made for attitudes toward black-white interracial marriage. For example, a person may be favorable toward interracial marriage because they consider equality and broadmindedness (self-transcendent values) to be relevant and important. Thus, self-transcendent values may be positively related to favorable attitudes toward interracial marriage, while negatively or not at all related to unfavorable attitudes, which would reflect self-enhancement values. The same relationship can be posited for openness to change, being positively related to favorable attitudes toward interracial marriage while being negatively related to unfavorable attitudes, which reflect a more conservative stance.

In sum, prior research on Symbolic Racism and value theory (Schwartz, 1992) on intergroup relations has suggested that symbolic attitudes fulfill certain functions in that they express values tied to a person's group membership or social identity (Herek, 1986;

Table 1. Schwartz's definitions of motivational types of values in terms of the goals, the single values that represent them, and the universal requirements that represent them

Power:	Social status and prestige, control or dominance over people and resources. (social power, authority, wealth). Universal requirement is individual/organismic need.
Achievement:	Personal success through demonstrating competence according to social standards. successful, capable, ambitious, influential). Universal requirements are individual/organismic and need for coordinated social interaction.
Hedonism:	Pleasure and sensuous gratification for oneself. (pleasure, enjoying life). Universal requirement is individual/organismic need.
Stimulation	Excitement, novelty, and challenge in life. (daring, a varied life, an exciting life). Universal requirement is individual/organismic need.
Self-Direction	Independent thought and action-choosing, creating, exploring. (creativity, freedom, independent, curious, choosing own goals). Universal needs are individual/organismic and need for coordinated social interaction.
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. (broadminded, wisdom, social justice, equality, world at peace, world of beauty, unity with nature, protecting the environment). Universal requirements are need for coordinated social interaction and survival and welfare of groups.
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact. (helpful, honest, forgiving, loyal, responsible). Universal requirements are need for coordinated social interaction and survival and welfare of groups.
Tradition	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self. (humble, accepting my portion in life, devout, respect for tradition, moderate). Universal requirement is survival and welfare of groups.
Conformity	Restraint and actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms. (politeness, obedient, self-discipline, honoring parents and elders). Universal requirements are coordinated social interaction and survival and welfare of groups.
Security	Safety, harmony, and stability of society of relationships and of self. (family, security, national security, social order, clean, reciprocation of favors). Universal requirements are individual/organismic needs and survival and welfare of groups.

Kristiansen, 1989; Shavitt, 1989). Interracial marriage is an issue that can evoke symbolic attitudes that are based on certain important values. Functional theory, then, can be used to clarify the relations between values, attitudes, and ultimately behavior regarding interracial marriage. Values have the ability to influence attitudes, especially when people form attitudes specifically aimed at expressing those values.

Functional Theory

Historical development of functional theory. The functional approach to attitude assessment was first conceptualized by two independent researchers: M. Brewster Smith (1959) and Daniel Katz (1960). Both researchers developed the idea that attitudes serve various psychological needs and thus have variable motivational bases (Eagly & Chaiken, 1993). Attitudes, then, allow individuals to execute certain plans and achieve certain goals (DeBono, 1987). Central to both researchers was a taxonomy of specific personality functions that attitudes can serve for an individual. Smith and his colleagues inductively derived their 3-function taxonomy based on detailed clinical interviews that probed attitudes toward Russia. In comparison, Katz derived his 4-function taxonomy deductively from his own previous research on ego-defense as a source of prejudice. For the purpose of this paper Katz's theory will be briefly reviewed.

Katz's (1960) theory posits four attitude functions: instrumental/utilitarian, ego-defensive, value-expressive and knowledge. The instrumental function reinforces the behavioristic perspective that people are motivated to gain rewards and avoid punishments. The ego-defensive function is used when an individual wishes to protect her or himself from acknowledging the basic truths about her or himself, or the harsh

realities in her or his external world.) The value expressive function is used when an individual derives satisfaction from attitudes expressing beliefs appropriate to his or her personal values and to the self-concept. The knowledge function is based upon the need to give adequate structure to the universe. Katz (1960) assumed that personality measures could serve as indirect indicators of attitude functions.

The fundamental hypothesis of the functional approach asserts that changing an attitude requires understanding its motivational basis. Thus, the functional theories have important implications for persuasion research in that eliciting attitude change requires identifying the function that an attitude serves and targeting persuasive appeals to the function(s) of the attitude (Shavitt, 1989). In the context of the value expressive function, a message informing an individual that a particular attitude is not expressing an important *value* should trigger attitude change only if the motivational basis of the attitude is predominantly *value expressive* (DeBono, 1987). For example, a white individual may oppose interracial marriage because he believes that black-white marriages challenge the values of cultural tradition and social order. If, however, this individual is presented with a message that explicates how increased race relations will lead to greater awareness and appreciation of racial differences which will heighten cultural stability and cohesion, then the message recipient should no longer view opposition to interracial marriage as threatening his cultural tradition, and his attitude should change.

A major criticism of the early functional theories was the lack of adequate methods for measuring a priori the functions being served by an individual's attitudes. Operationalizing the functions has proven to be quite difficult for subsequent researchers (DeBono, 1987; Eagly, & Chaiken, 1993; Shavitt, 1989). Consequently, little theoretical

development was made and thereafter this theory was overlooked for decades. Recently a resurgence of interest in the functional approach to attitudes has emerged (DeBono, 1987; Herek, 1987; Shavitt, 1989, 1990).

Herek's theoretical extension. The recent functional researchers have extended the original theory by clarifying the overlapping nature of the functions as well as proposing new methods for measuring the various functions (Eagly, & Chaiken, 1993). One such extension elaborates on the assumption that any given attitude may serve multiple functions for an individual by emphasizing the idea that one function is primary.

Herek (1986) outlined six separate functions which fall under two distinct dimensions: evaluative and expressive. First, Herek (1986) defined the evaluative category as one in which the attitude object is treated as an end in itself because of perceived rewards or punishments. "In general, positive attitudes toward an object tend to result when it is perceived as a source of benefit, reward or pleasure; negative attitudes result from past or anticipated detrimental, unpleasant, or punishing experiences with it" (p.105). According to Herek (1986) three evaluative functions exist. First, attitudes may be experiential-specific, whereby after interacting with a particular instance of the attitude object category, it is treated as a unique entity, differentiated from its membership in the larger category, and evaluated in terms of its individuated utility for that person. For example, a white person may develop positive attitudes toward a specific black co-worker after pleasant interactions with her. Yet, this positive attitude will not generalize to other black females.

Second, attitudes can be experiential-schematic, whereby the individual treats the attitude object as representative of a larger category perceived as either beneficial or detrimental to oneself. Past experiences with representatives of the category lead to the development of cognitive schemas that guide subsequent interactions with members of this category. For example, a white person working with a black female may find the experience beneficial and from then on hold a positive attitude of all black female coworkers. Finally, evaluative attitudes can be based on anticipated future utility. This is not based on direct experience but on other types of information such as vicarious observation and learning. For example, a white person who expects to work in a diverse company may rely on attitudinal information about black coworkers obtained through television or readings.

The second dimension Herek (1986) identified was an expressiveness category. These attitude functions are manifested when an attitude's benefit comes from its expression. The attitude object is a means to an end; it provides a vehicle for securing social support, for increasing self-esteem or for reducing anxiety. Attitudes that serve this function can be better understood by analyzing the individual's group identifications, self-concept, and intrapsychic dynamics. Symbolic attitudes are best categorized in this expressive dimension (Herek, 1986). From a communication perspective, the expressive dimension also lends itself to investigation about how the functions would be manifested in explicit persuasive messages. There are at least three expressive functions. The social expressive function is based on the need to be accepted by others in one's own immediate social environment. For example, a white female may hold negative attitudes toward dating black males because her parents disapprove of such a relationship. The defensive

function is based on needs to reduce anxiety caused by intrapsychic conflicts which are usually unconscious. For example, a black female may have hostile reactions toward interracial dating because she is unable to secure a successful romantic relationship. She may unconsciously see other women, especially white women, as a barrier or threat to initiating such a relationship. She then projects her insecurity as hostility whenever she sees a black man with a white woman. The attitude expressed would be one of aversion or repulsion

The value expressive function is based on the need to define oneself by expressing important values and aligning oneself with important reference groups. For example, a black female who is Muslim-black may hold a negative attitude toward interracial dating because her attitude enables her to express her Muslim customs regarding religious tradition. Her opposition to interracial marriage is based on the extent to which she upholds and verbally identifies with her Muslim-black values. Stronger relations between value importance and attitudes should occur when attitudes are value-expressive than when they serve any other function, since value-expressive attitudes are assumed to be based on underlying values (Maio & Olsen, 1994; 1995). Thus, individuals with varying value-expressive attitudes (pro vs. con) toward interracial marriage would be expected to consider different values (Transcendent versus Conservative) important.

In sum, Herek's neofunctional model is useful because it distinguishes expressive functions from evaluative functions. Herek (1986) acknowledged that many people can hold the same attitude but for different reasons (functions). Whereas Katz and Smith tended to view attitude functions as comparable to personality traits and therefore

relatively stable; Herek's model allowed attitude functions to vary across *attitude domains, personality traits, and situations*. Previous research on values and symbolic attitudes suggests that the *domain* of interracial marriage, an indicator of intergroup relations, is useful for examining the value expressive function as it impacts attitudes and behavior. Aside from Shavitt's (1990) *direct* thought listing measure of attitude functions, most functional research has used *indirect* measures via a *personality* scale. Situation variation is not examined here.

Personality sources of the value expressive function

Herek suggested that value expressive attitudes are likely to be manifested in people with strong beliefs and emotions associated with a particular ideological system. Persons with value-expressive functions are likely to pay less attention to social cues, and more attention to internal beliefs and values. Recent studies have employed the self-monitoring construct to identify attitude functions (DeBono, 1987; Kristiansen & Zanna, 1988; Maio & Olson, 1994). Snyder (1974) defines self-monitoring as the manipulation of the image that we present to others in our interpersonal interactions. High self-monitors carefully adjust their behaviors on the basis of feedback from others so that they may produce the most desirable impression. In contrast, low self-monitors are not concerned with the image they present to others. Rather, their interactions are characterized by an extreme openness in which they communicate their thoughts and feelings with little attempt to manipulate the impressions they create. Snyder (1974) has identified five components to the Self-Monitoring construct: concern for appropriateness of social behavior, attention to social comparison information, ability to control or

modify self-presentation, use of this ability in particular situations, and cross-situational variability.

Snyder and DeBono (1985) demonstrated that high self-monitoring individuals formed favorable attitudes toward objects that were useful to them as a means for achieving the goals presented by images appropriate to their social situations.¹ However, low self-monitors reacted positively to objects and issues that allowed them to express their underlying values. As a result of this finding additional researchers have employed the construct of self-monitoring as an indirect measure of identifying the value-expressive and the social adjustive function.

For instance, DeBono (1987) found that attitudes of high self-monitors were more likely to serve a social-adjustive function while attitudes of low self-monitors were more likely to serve a value-expressive function. DeBono's (1987) explanation for this result rested on the propensity of low self-monitors to guide their behavioral choices on the basis of values, feelings and dispositions in contrast to high self-monitors who adapt their behavior to the social situation. Similarly, Kristiansen and Zanna (1988) found that low self-monitors, but not high self-monitors justified their attitudes by appealing to values which they regarded as relevant to the target attitude issue (abortion and nuclear weapons). Kristiansen and Zanna (1991) also found support for the Self-Monitoring construct as an indirect indicator of the value-expressive function. They reported that the attitudes of low Self-Monitors were value-expressive because their attitudes were correlated only with those values they deemed relevant to the attitude issue (capital punishment and affirmative action), while there was not such distinction for the high Self-Monitors. Although Maio and Olson (1994) did not find a correlation between self-

monitoring and attitude function, they make a call for more research to examine the role of self-monitoring.

It is important to note that the factor structure of Snyder's Self-Monitoring scale does not yield a unidimensional construct of the five underlying components. Rather, exploratory factor analysis (Briggs, and Cheek, 1988; Gabreyena and Arkin, 1980) and confirmatory factor analysis (Dillard and Hunter, 1989) revealed that items tended to load highly on only one of three or four factors. These factors are labeled Extroversion/Sociability, Other-Directedness, and Acting. Gabreyena and Arkin (1980) yielded a fourth factor which they labeled Speaking Ability. The most recent factor analysis was conducted by Dillard and Hunter (1989) and they found evidence for a primary four factor model (Extroversion, Sociability, Other-Directedness, and Acting), but after tests for parallelism, the Self-Monitoring scale was invalidated and yielded the primary factor of Other-Directedness and the second order factor of Acting with Extroversion/Sociability. Dillard and Hunter (1989) emphasized the construct invalidity of this measure and point out that research results utilizing this measure must be reconsidered. As a result, Lennox and Wolfe (1984) developed a revised scale contains 13 items which measure two dimensions of the construct of Self-Monitoring: sensitivity to the expressive behavior of others and ability to modify self-presentation. Dillard and Hunter (1989) report that this scale "exhibits good conceptual fit with a slightly altered construct as well as strong psychometric properties" (p. 126). Lennox and Wolfe (1984) did not incorporate the other-directedness and extroversion scales in their construct of self-monitoring because those items yielded differential associations with social anxiety as an external comparison scale.

Kristiansen and Zanna (1988) note that the extroversion subscale was primarily responsible for the self-monitoring differences such that value justification was displayed by individuals low in extroversion as opposed to those high on extroversion. Conceptually, the claim that Self-monitoring is related to value justification is nullified. Similarly, Zweigenhaft and Cody (1992) examined the Self-Monitoring of black students on a predominantly white campus, but they found that the black students scored significantly lower than White students only on the Other-directedness subscale. Once again the conceptual nature of Self-Monitoring construct distorts the findings. In this case, black students were not less extroverted or less able to act. Rather, they were less likely to be willing to mask their true feelings by conforming to the perceived expectations of others.

Given the factor analytic results of the Self-Monitoring scale a better conceptual link to the value expressive function would be to test the viability of the revised Self-Monitoring scale (Lennox and Wolfe, 1984) as well as the Other-directedness sub-scale and the Extroversion sub-scale. Omitting the Other-directedness and Extroversion subscales, suggests that the revised Self-Monitoring scale is not expected to reflect the same pattern that Debono (1987) found between value-expressives and social-adjustives. Past research has demonstrated that Other-Directedness contributes to the relationship between Self-Monitoring and attitude functions such that individuals high in Other-directedness may hold the social expressive (adjustive) function while individuals who score low on Other-Directedness may hold the value expressive function. Extroversion's role is tentative at best but worthy of examination. Aside from measurement issues, research on values and the value-expressive function is important to consider.

Research on values and functions

Two sets of researchers (Kristiansen and Zanna, 1988; 1991 and Maio and Olson, 1994; 1995) have examined the relationship between values and attitudes for individuals holding the value expressive function, and they make a distinction between value *importance* and value *relevance*. Both concepts are important when examining the value expressive function. Value importance captures the general value priorities that individuals hold in life, while value relevance reflects how instrumental individuals believe specific values are in promoting a certain attitude. For instance, a person who favors abortion might perceive the value of freedom more *relevant* to this issue, while an individual who opposes abortion might perceive the value of human life as more *relevant* to this issue, however, both individuals similarly rate freedom and human life as two very *important* values in their lives. Kristiansen and Zanna (1988) demonstrated that individuals who had different attitudes (pro and con) towards the issues of abortion and nuclear weapons did in fact appeal to different values. For example, subjects who opposed nuclear weapons regarded wisdom as the most relevant value, while subjects who favored nuclear weapons regarded national security as the most relevant value. This value justification effect was stronger for low self-monitors relative to high self-monitors, and this was noted as evidence that value justification effects are more likely to occur when attitudes fulfill a value expressive function.

Kristiansen and Zanna (1988) provided evidence that the value relevance concept was more informative in illustrating value justification effects than value importance because it specifically deals with the attitude issue and the attitude valence. Certain values will be more strongly connected with certain issues. In a subsequent study (1991)

assessing attitudes toward capital punishment and affirmative action, Kristiansen and Zanna found that when attitudes were value expressive, value relevance affected the value-attitude relationship, whereas when attitudes were not value expressive relevant and irrelevant values did not differentially impact attitudes. Specifically, the relation between attitudes toward capital punishment and relevant values was greater among low self-monitors relative to high self-monitors. Kristiansen and Zanna (1991) suggest an explanation for the correlation between people's values and their attitudes, such that attitudes may be tied to values because they fulfill a value expressive function. That is, people, with favorable attitudes, perceive that an attitude issue (capital punishment) promotes relevant values.

Maio and Olson (1994; 1995) extend research on the value-attitude relation by examining the moderating role of attitude functions in the latter relation. Unlike Kristiansen and Zanna, Maio and Olson (1994; 1995) argue that value importance is the key to understanding the role of the value expressive function because value expressive attitudes are based on underlying important values. Maio and Olson (1994) posit that value importance ratings indicate more stable general values that may be related to many attitudes as opposed to relevance rating which are related to only one attitude, thus importance ratings are overarching.

Maio and Olson (1994) reported that subjects with value expressive attitudes (measured by a thought-listing task) exhibited significant relations between value importance and their attitudes towards attending a dance to support construction of a enclosed on-campus smoking area, whereas subjects with utilitarian attitudes did not exhibit significant relations. In this study Maio and Olson made the value expressive and

the utilitarian functions salient by presenting all subjects with arguments appealing toward both values and tangible benefits regarding attending a dance to support the construction of an enclosed smoking area. Therefore, Maio and Olson created a new attitude topic so that attitudes and attitude functions would not be pre-existing. This procedure differs from Kristiansen and Zanna in that issues of abortion, nuclear weapons, capital punishment and affirmative action are preexisting and may have existing primary functions. Similarly, in this study it is assumed that attitudes toward interracial marriage are pre-existing.

Additionally, Maio and Olson (1994) limited their analysis of important values to four, which they selected a priori; freedom, individualism, collective well-being and health because they all related to the issue of smoking, whereas Kristiansen and Zanna (1988; 1991) analyzed all eighteen of Rokeach's terminal values. Maio and Olson (1994) also focused on favorable attitudes toward the dance, as opposed to negative attitudes, because all the arguments presented supported the dance. In this study, certain values will be selected a priori based on Schwartz's (1992) work, and both positive and negative attitudes toward interracial marriage will be examined.

Maio and Olson (1995) extended their previous study by experimentally manipulating attitude function. Attitude function was manipulated by making salient either utilitarian or value expressive reasons for attitudes toward donating to cancer research. As before, attitude function was measured via Shavitt's (1990) thought listing task. In addition, Schwartz's value survey was used and two lower order values of altruism and helpfulness and the higher order domains of self-transcendence/self-enhancement and openness to change/conservatism were selected a priori. Results

indicated that the value-attitude correlations were significant in the value expressive attitude condition but not in the utilitarian condition. Specifically, for subjects in the value expressive condition attitudes towards donating to cancer research were negatively related to self-enhancement values (success, social power) and positively related to their self-transcendence values (honesty, equality). In contrast, utilitarian condition subjects' attitudes were not related to any of the higher order value domains, thus no reliable pattern of value-attitude relations was apparent.

Maio and Olsen (1995) also examined the extent to which attitude function predicted behavioral intention. Utilizing the Theory of Planned Behavior (Ajzen, 1988), Maio and Olsen (1995) determined that the correlation between altruistic values and behavioral intentions to donate to cancer research was significantly stronger for value-expressive individuals than utilitarian individuals. That is, when attitudes served a value-expressive function, altruistic values uniquely predicted behavioral intentions apart from the variables of attitudes toward donating, subjective norms and perceived control. Maio and Olsen (1995) discuss the possibility that values may be linked to a sense of moral obligation to behave in a specific fashion which can mediate the relationship between values and behavioral intentions.

In sum, extant research on the functional approach extended the original theory by integrating and clarifying the functions as well as introducing three sources that identify how attitude functions can vary. It is argued that similar attitudes can serve different functions, depending on the individual, domain or situation. The value expressive function has been demonstrated to be linked to the personality variables of Other-Directedness and Extroversion. Additionally, Herek (1986) suggests that symbolic

attitudes fulfill a value expressive function in that they express values tied to a person's group membership. Interracial marriage is an issue that evokes *symbolic* attitudes that are based on certain important values. Previous research from Maio and Olsen (1994; 1995) also found evidence for the moderating role of the attitude functions on the relationship between values, attitudes and behavioral intentions.

Up to this point discussion has been limited to values and attitudes. An appropriate extension for this analysis requires examining the extent to which the value-expressive function can impact behavior in the form of message production. Specifically, the expressive component of the value-expressive function necessitates an examination of the extent to which value appeals are used in persuasive messages reflecting attitudes toward interracial marriage. John Greene's Action Assembly Theory provides an explanation for the value-expressive function's impact on construction of message appeals.

Action Assembly Theory

Action Assembly Theory (AAT) comprises five axioms and seventeen theoretical propositions (Greene, 1984). Together these statements specify the structures and processes that account for almost all human communicative production whether routinized, creative, verbal or nonverbal. AAT posits two basic structures (procedural records and output representation) and two processes (activation and assembly). AAT makes a distinction between declarative memory and procedural memory. Declarative memory refers to the long-term store of factual information, while procedural memory

refers to information about how to execute cognitive and motor activity. The focus of AAT is on procedural memory because it deals with behavioral message production.

According to AAT, the procedural memory is composed of a large number of modular elements termed “procedural records.” Each procedural record comprises a number of symbolic primitives linked by action-outcome relations along with any situational features that have proven significant in mediating that relationship.

Procedural records may be defined at numerous levels of complexity ranging from controlling muscle movements to abstract planning.

In order to affect behavior, a procedural record must exceed some threshold level of activation. The activation level of any given record is enabled when (a) a goal or desired outcome occurs that matches the outcome stored in record or (b) any situation features occur that match the features stored in the record. Additionally, each procedural record is characterized by a level of strength which is a function of recency and frequency of activation. Due to the overwhelming number of simultaneously activated records occurring, AAT requires an assembly process that can organize and integrate the activated records into coherent representations of an action to be performed.

This assembly process is a structural representation of action-to-be-taken, defined as the “output representation.” An output representation results from the assembly of activated procedural records. The assembly process proceeds serially within each level of output representation. At the highest levels of output representation are abstract plans specifying general properties of behavior, and at the lowest levels are concrete specifications of motor commands guiding muscle movements. Additionally, assembly takes time and places considerable demand on central processing capacity. This demand

on capacity can be circumvented by developing structures that eliminate the need for assembly, such as practice or prior assembly.

AAT can explain the extent to which value appeals are prevalent in persuasive messages for those individuals whose attitudes toward interracial marriage serve a value expressive function. Applying AAT, attitude functions can be described as general procedural records whose action-outcome link varies, depending on the type of function activated. The expressive dimension of the value expressive function specifies that explicit elaboration of important values is necessary for the attitude's existence. For the value-expressive function, maintaining an attitude toward interracial marriage (action) is linked to the elicitation of values (outcome). Once the function (procedural record) is activated then it is assembled, producing subsequent message elaboration (output representation). The output representation is the actual expression (either verbal or written) of values arguing either for or against interracial marriage.

In order to ensure that message production (output representation) stems from the value expressive function the correct procedural record has to be readily activated. According to AAT, activation is a function of recency, frequency and goals associated with the record. As noted above functional theory argues that attitudes exist because they fulfill various goals (i.e. functions). It follows, then, that attitude functions, as procedural records, are activated whenever attitudinal issues arise. By definition, functional theory posits that the link between functions (procedural records) and attitude expression is inherent and frequent, resulting in increased activation. That is, the subsequent message appeal (output representation) will depend on the specific procedural record which will vary depending on which attitude function is being activated.

Functional theory also argues that functions can vary depending on the domain, personality traits or the situation. Thus, for certain individuals, the domain of interracial marriage will trigger the need to express values associated with their attitudes toward interracial marriage. Once value-expressive attitudes are identified, then those same individuals' written messages will be the assembled representation of the activated procedural record. In other words, written persuasive messages of value-expressive individuals will contain value appeals because they will reflect the activated value expressive procedural record.

Hypotheses

Herek's (1987) thought listing measure will be utilized to directly identify participants' primary attitude functions held by both favorable and unfavorable attitudes toward interracial marriage. Research by Herek (1984), Kristiansen (1988), and Wyman and Snyder (1997) suggests that issues pertaining to prejudice or intolerance will demonstrate symbolic attitudes tied to the expressive functions.

H1: Similarly, within the domain of interracial marriage, it is expected that participants will use a significantly higher number of thoughts coded as expressive (value-expressive and social-expressive) than thoughts coded as evaluative.

Additionally, research indirectly measuring the value expressive and social expressive functions via the Self-Monitoring scale has yielded inconclusive and invalid results. Therefore the subscale of Other-directedness will be utilized, and it is predicted that:

H2: As participants' value-expressive scores on the thought-listing task increase, their scores Other-directedness scale will decrease.

In terms of the Extroversion scale, research findings have been mixed. Thus, the following research question is posed:

RQ1: What is the relationship between individuals' value-expressive thought-listing scores and their scores on the Extroversion subscale?

Prior research has demonstrated that low scores on Snyder's (1974) Self-Monitoring scale are indicative of individuals holding a value-expressive function while high scores on the Self-Monitoring scale are indicative of individuals holding a social-expressive function. As such, scores on the Self-Monitoring scale (Snyder, 1974) were treated as indirect measures of the value-expressive and social-expressive functions. The Revised Self-Monitoring scale (Lennox and Wolfe, 1984) may not yield the same pattern because the construct of Self-Monitoring has been narrowly defined. Lennox and Wolfe (1984) developed a revised Self-Monitoring scale which excluded the factors of Other-directedness, Extroversion and Acting. Consequently, the construct that Debono (1987) used is different than the one presented here and a second research question is posed:

RQ2: What is the relationship between individuals' value-expressive scores on the thought-listing task and their scores on the Self-Monitoring subscale?

Prior research by Maio and Olson (1994; 1995) and Kristiansen and Zanna (1988) examined how value relevance and value importance were distinctly related to the value expressive function. This study will replicate and extend the previous research by providing clarification on the relationship between values and *symbolic* attitudes (i.e. interracial marriage). Schwartz's value model can be utilized to test relationships

between self- transcendent as well as openness to change/conservation values with favorable and unfavorable attitudes toward interracial relationships for value expressive individuals, where they are expected to be the strongest. Consistent with Kristiansen and Zanna (1988; 1991), the relation between value relevance, controlling for value importance, and attitude will demonstrate that attitude function will moderate the relationship between relevant values and attitudes supporting and opposing black-white interracial marriage. Additionally, in their study on predicting readiness for outgroup contact Sagiv and Schwartz (1995) utilize the over-arching value domains of Self-Transcendence-Self-Enhancement and Openness to Change-Conservation. Similarly, it is predicted that:

H3a: As participants' Self-transcendent values increase their attitudes toward interracial marriage will become more favorable, and this relationship will increase in strength for individuals whose thoughts are higher in value-expressiveness.

H3b: As participants' Self-enhancement values increase their attitudes toward interracial marriage will become less favorable, and this relationship will increase in strength for individuals whose thoughts are higher in value-expressiveness.

H3c: As participants' Openness to change values increase their attitudes toward interracial marriage will become more favorable, and this relationship will increase in strength for individuals whose thoughts are higher in value-expressiveness.

H3d: As participants' Conservation values increase their attitudes toward interracial marriage will become less favorable, and this relationship will increase in strength for individuals whose thoughts are higher in value-expressiveness.

Action Assembly Theory (Greene, 1984) explains how attitude functions serve as procedural records that when activated and assembled impact the use of function-specific persuasive appeals regarding interracial marriage. It is predicted that:

H4a: As participants' attitudes toward interracial marriage increase they will be more likely to express Self-Transcendent values and this relationship will increase for individuals whose thoughts are high in value-expressiveness.

H4b: As participants' attitudes toward interracial marriage increase they will be more likely to express Openness to change values and this relationship will increase for individuals whose thoughts are high in value-expressiveness.

H4c: As participants' attitudes toward interracial marriage decrease they will be more likely to express Conservation values, and this relationship will increase for individuals whose thoughts are high in value-expressiveness.

H4d: As participants' attitudes toward interracial marriage decrease they will be more likely to express Self-enhancement values and this relationship will increase for individuals whose thoughts are high in value-expressiveness.

CHAPTER 3

METHOD

Participants

The sample consisted of 226 college students enrolled at two separate universities: a large Western university and a large Midwestern university. All students were enrolled in undergraduate communication courses. Two hundred twenty-six subjects were utilized for confirmatory factor analyses (CFA). Subsequent to CFA, ten subjects' surveys were pulled and used for coder training and practice while another 31 randomly selected surveys were used to establish unitizing and coding reliability and were not employed in the main analyses.¹ Demographics will be provided for the original 226 participants followed by demographics for the remaining 185 as a whole, ending with demographics pertaining to each individual university.

The sample of 226 participants consisted of 135 females and 91 males. The ages of the participants ranged from 17-49 ($M = 21.71$, $SD = 3.86$). Thirteen and seven tenths percent of the students were freshman, 13.7% sophomores, 27% juniors, and 42.5% seniors while 3.1% did not indicate. The ethnic background or race of the participants were as follows: 8.8% Asian, .9% Pacific Islander, 12.8% African American, 5.8% Latino/a, .4% Native American, 63.3% Caucasian, and 1.3% did not indicate.

The sample of 185 students consisted of 110 females and 75 males. The ages of the participants ranged from 17 to 49 ($M = 22$, $SD = 4.1$). Nine and seven tenths percent of the students were freshman, 13.5% were sophomores, 27% were juniors, and 45.9% were seniors while seven subjects left this item blank. The ethnic background or race of

the subjects is as follows: 10.3% Asian, 1.1% pacific islander, 14.1 African American, 5.4% Latino/a, .5% Native American, 61.6% Caucasian, and 6.5% other/multi-racial while one subject left this item blank.

The age of the participants of the Midwestern sample ranged from 17-26 ($M = 20.5$, $SD = 1.6$). Sixty-four females and 47 males participated in this study. Fifteen and three tenths percent of the subjects were freshman, 18.9% sophomores, 27 % juniors, and 37.8% seniors while one subject left this item blank. The ethnic background or race of the subjects is as follows: 9.0% Asian, 1.8% Pacific Islander, 18.9% African American, 1.8% Latino/a, 64% Caucasian, and 4.5% other/multi-racial.

The age of the participants of the Western sample ranged from 19-49 ($M = 24.3$, $SD = 5.4$). Forty-six females and 28 males participated in this study. One and a half percent of the students were freshman, 5.9% sophomores, 29.4% juniors, 58.1% seniors, and 8.1% left this item blank. The ethnic background or race of the subject is as follows: 12.2% Asian, 6.8% African American, 10.8% Latino/a, 1.4% Native American, 58.1% Caucasian, 9.5% other/multi-racial, and 1 individual left this item blank.

Procedure

This investigation entailed collecting data at two time points. First, participants were given a packet of surveys, and one week later they were asked to come back to complete another series of surveys. Each time point lasted approximately twenty to thirty minutes. Upon completion of the second survey, the students were debriefed and thanked. In the first survey, participants completed a revised Self-Monitoring scale, an Other-directedness subscale, Extroversion subscale, a thought-listing task asking them to

list all their thoughts and feelings relevant to supporting or opposing interracial marriage, rated their attitudes toward interracial marriage, indicated the relevance of values to their attitudes toward interracial marriage, and completed a attitude function survey.

At the second administration (1 week later) participants were asked to construct a persuasive message arguing their opinion about interracial marriage. They were asked to direct their message to their sister or brother (condition 1) or their best friend (condition 2) who has just informed the participant that they are considering getting engaged to a black or white individual (depending on ethnicity of friend or sibling). The participant was asked to identify their sibling's or friend's race and sex. Next, they completed an attitude functions questionnaire and indicated the relevance of specific values for their attitudes toward interracial marriage. Finally, participants were thanked and debriefed. (See Appendix A for the complete time 1 and time 2 questionnaires.)

Instrumentation/Measurement. All scales discussed in this section were submitted to confirmatory factor analysis and their relevant statistics are reported in the results section.

Self-Monitoring. Participants completed an altered version of Snyder's (1974) self-monitoring scale developed by Lennox and Wolfe (1984). The revised scale contains 13 items which measure two dimensions of the construct of Self-Monitoring: sensitivity to the expressive behavior of others and ability to modify self-presentation. Coefficient alpha for the sensitivity subscale was .77, for the self-presentation subscale .70, and for the combined scale .75 (Lennox & Wolfe, 1984). Participants' scores on the Self-

Monitoring scale, ranged from 1 (low in self-monitoring) to 7 (high in self-monitoring) on a Likert scale.

In addition, two more subscales measuring other-directedness and extroversion were included. The other-directedness subscale contains five original items from Snyder's (1974) scale which Dillard and Hunter (1989) and Briggs and Cheek (1988) identified . In addition, 5 items from Lennox and Wolfe's (1984) cross-situational variability subscale ($\alpha = .82$) were incorporated. Participants' scores ranged from 1 (low in other-directedness) to 7 (high in other-directedness) on a Likert scale.

Four of Snyder's (1974) extroversion items identified by Lennox and Wolfe (1984) and Briggs and Cheek (1988) were also be included. Participants' scores ranged from 1 (low in extroversion) to 7 (high in extroversion) on a Likert scale. The other-directedness and extroversion scale were treated as separate scales nor will they be combined with the revised self-monitoring scale. No reliability data are reported because these items have not been combined in this fashion before.

Attitude assessment. Attitude items consisted of seven (self-constructed) semantic differential items reflecting a general attitudinal measure toward black-white interracial marriage. Participants indicated their attitudes toward interracial marriage on eight 7-point (1 to 7) semantic differential scales anchored by the following adjectives: good/bad, rewarding/punishing, acceptable/unacceptable, respectful/disrespectful, harmful/beneficial, intolerable/tolerable, satisfactory/unsatisfactory, and offensive/pleasant. Once the items were averaged across, higher scores reflected the positively valenced adjective while lower scores reflected the negatively valenced adjective.²

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Value Relevance. Students completed a shortened versions of Schwartz's (1992) 56- item value survey. At time 1 students were asked to rate "how relevant are the values listed below to your consideration of black-white interracial marriage." (Kristiansen, 1991) A short definition was provided adjacent to each value. The 35 value items were in Likert format with response options ranging from 1 (totally hinders value) to 7 (totally promotes value).

The 35 values that were chosen for the shortened version were based on Schwartz's (1992) nine motivationally distinct lower order value types (hedonism is excluded). Additionally, Schwartz's value theory posits that the nine lower order value types can be organized into a higher order 2-dimensional representation (Self-Transcendence - Self-Enhancement, and Openness to Change - Conservation). Thus, the hypotheses in this study were written under the assumption that Schwartz's value theory would be supported by a lower-order nine-factor solution of value domains which then can be summed to create these higher order domains. This would be evidenced by second order factor analysis with a four-factor solution. The selection of values was based on a study by Sagiv and Schwartz (1995) that examined Israeli Jewish teachers' (dominant in-group) readiness for social contact with Israeli Arabs (minority out-group).

The higher order dimension of self-transcendence should combine lower-order benevolence (helpful, forgiving, and mature love) and universalism (equality, world at peace, wisdom, social justice, and broad-minded). Self-enhancement should combine power (social power, wealth, social recognition, authority, and preserving public image) with achievement (successful, capable, influential, and ambitious). Openness to change should combine self-direction (freedom, independent, curious, choosing goals, and

creativity) with stimulation (exciting life, varied life, and daring). Conservation should combine security (sense of belonging, social order, and family security) with conformity (self-discipline, honoring parents, and obedient) and tradition (respect for tradition, moderate, accepting portion in life, and devout).

Thought Listing Analysis

Thought listing across both time points was conducted in the same fashion, utilizing the same coding schemes, in order to ensure coding consistency of functionally relevant value expressive thoughts. The thought listing task at time 1 was used to directly measure participants' level of value expressiveness. The thought listing task at time 2 was used to measure value appeals in the messages constructed by the participants.

Time 1 - Level of Value Expressiveness. Participants were asked to list all their thoughts that were relevant to their approval or disapproval of interracial marriage in order to measure (1) the extent to which an individual holds a general expressive, a general evaluative or neither as well as (2) the degree to which the participant holds the value expressive function (high value expressive vs. low value expressive). The first coding scheme measured the broader expressive, evaluative or no function category while the second coding scheme measured the level of value expressiveness as a function of number of the 35 specific values taken from Schwartz's scale. A total number of value expressive thoughts was calculated for each participant. Higher numbers indicated higher levels of value expressiveness. The directions to the thought-listing task were as follows:

In the space below, please describe how you feel about interracial marriage between blacks and whites. Please, describe and explain your attitude towards black-

white interracial marriage. Please indicate **why** you feel the way you do. Write down all of your thoughts and feelings that are relevant to your attitude and try to **describe the reasons** for your feelings.

****Please be as specific as possible****

Respondents received a blank sheet of paper, and they were asked to begin their thought listing with the statement, “I have generally positive or negative attitudes toward black-white interracial marriage because...” Herek’s (1987) and Maio and Olsen’s (1994) content-coding schemes were adapted to score the functions of attitudes toward interracial marriage.

The unit of analysis was a functionally relevant thought that was defined as “a statement that contains one complete thought related to the respondents’ attitude toward interracial marriage” (adapted from Herek, 1986). Each functionally relevant thought was coded using two coding schemes. The first coding scheme classified the thought according to whether it reflected a general expressive function (01), a general evaluative function (02) or neither function (03). For example, “I knew an interracial couple back home” is an example of a thought coded as evaluative while “My religion does not allow me to marry outside of my faith” is an example of a thought coded as expressive. The second coding scheme was established in order to identify the specific value held, when the thought was value-expressive.³

Coding scheme 1- general function category. Three general categories were identified. They include expressive, evaluative and none. A thought was categorized as expressive if it reflected appeals to or content about one’s values, social groups and social acceptance or ego-defensive thoughts regarding interracial marriage.

A thought was categorized as evaluative if it reflected appeals to or content about one's personal experiences, anticipated experiences or attributes about interracial marriage. These thoughts could reflect either negative, neutral or positive associations towards interracial marriage. A thought was coded "none" if the thought did not include appeals or content about values, social ties and acceptance, past/anticipated interactions, or ego-defensive issues. Similarly, these thoughts could reflect either negative, neutral or positive associations toward interracial marriage.

Coding scheme 2- specific value categorization. Value expressive thoughts are not based on personal interactions or experiences. These thoughts mention the importance of values such as but not limited to equality, freedom, conservatism or tradition and their expression as the determinant for attitudes toward interracial marriage. The statements include descriptions of religious, and moral values as well as political affiliations influencing attitudes. Consequently this value expressive category included 35 value subcategories based on Schwartz's (1992) shortened value relevant scale (see Appendix A) as well as an "other" category, meant to capture any additional values. A total of 36 subcategories were utilized. Additionally, these thoughts were coded as reflecting either negative, neutral or positive associations towards interracial marriage. This score was used to identify people as high or low value expressive.

Time 2- Value Appeals. Participants in time 2 were asked to construct persuasive messages to either a best friend (condition 1) or a sibling (condition 2) who is getting engaged to a black or white individual (depending on friend's or siblings ethnicity) in

order to measure the extent to which individuals, who are coded as being high value expressives as opposed to being low value expressive, mention specific values in their message. The directions were as follows:

In the space below, please construct a persuasive message, based on your attitude toward interracial marriage, arguing for or against your best friend's (or sibling's) engagement. List **specific reasons** in support for or in opposition of this marriage.

Respondents received a blank sheet of paper, and they were asked to begin their thought listing with the statement, "After listening to my Best Friends (or sibling's) news I would argue for or against this marriage by saying..."

The unit of analysis and the coding scheme are identical to time 1. (see above for specifications) In addition, once the values were coded into their lower order subcategories they were then summed and organized along Schwartz's higher-order domains: Self-Transcendence, Openness to change, and Conservation. This was done in order to test hypotheses 4a-d.⁴

Coding of Functionally Relevant Value Expressive Thoughts

Two independent coders coded 31 subjects' thoughts on the time 1 task. The time 1 unitizing and interrater reliabilities were applied to time 2 because the manner in which time 2 data was coded was identical to time 1 with the exception being that time 2 coding was shorter because only value expressive thoughts were coded in their respective subcategories.

The coders agreed 98% of the time when identifying functionally relevant thoughts and their location, and Guetzkow's U was .01 (Guetzkow, 1950). They then resolved any differences in unitizing and proceeded to code the functionally relevant

thoughts using both coding schemes described above. The coders agreed 93% of the time on the general category of the functionally relevant thought (coding scheme 1) with an interrater reliability, using Cohen's Kappa (Cohen, 1960) of .88. The results for the second coding scheme are as follows: value expressive thoughts yielded 94% agreement between the coders with a Kappa of .91 for value identification along the 36 subcategories and a Kappa of .78 for thought valence. The coders resolved any differences in coding, then one coder coded the remaining 185 subjects' thoughts across time 1 and time 2.

CHAPTER 4

RESULTS

Overview

Results will be presented in order to parallel the analysis. Preliminary analyses will consist of factor analyses of the scales (self-monitoring, other directedness, extroversion, and value relevance), followed by the significance tests between the Midwest and West samples and then the thought listing analysis. The main analyses will consist of Chi square, correlational and linear regression results presented for time 1 and then linear regression results presented for time 2.

Preliminary analyses

Confirmatory factor analyses (CFA) (Hunter & Gerbing, 1982) was employed to test the dimensionality of the measures listed above. An eleven factor solution was obtained with a reduced set of indicators that passed internal consistency and parallelism tests (items, factor loadings, means, and standard deviations are listed in Appendix B). When applicable internal consistency tests showed that the errors calculated between items measuring the same construct were generally within sampling error of zero. The parallelism test demonstrated similar results, the errors calculated between items measuring different constructs were also within sampling error of zero.

Self-Monitoring. CFA confirmed the presence of two subscales: sensitivity to the expressive behavior of others and ability to modify self-presentation. Sensitivity to

expressive behavior was reduced to 4 items with a standardized item alpha of .67 (M for West= 5.22, SD =.94; M for Midwest= 4.78, SD = 1.07), and subjects from the Midwestern and Western samples differed on this scale, $t(183)= 2.98$, $p < .003$. Ability to modify self-presentation was reduced to 3 items with a standardized item alpha of .65 (M =5.45, SD = .91) and no differences between the samples were found. The scales were not combined, but analyzed independently because the two samples of college participants significantly differed on the sensitivity to expressive behavior scale.

Otherdirectedness. CFA retained 3 items with a standardized item alpha of .71 (M =4.34, SD = 1.38).

Extroversion. CFA retained 2 items with a standardized item alpha of .52 (M = 4.73, SD =1.30).

Attitude toward interracial marriage. CFA retained 5 items with a standardized item alpha of .89 (M = 5.36, SD = 1.27).

Value relevance. CFA did not yield the 9-factor solution posited by Schwartz (1992). Alternatively a 6-factor model was supported, however, it was not theoretically consistent with Schwartz's value domain organization, and it could not be combined in any fashion to reflect the higher-order value domains of self-transcendence- self-enhancement or Openness to change- Conservation.(see Appendix C for correlations among the factors) The six factors that emerged will now be described. Factor 1: equality consisted of just one item measuring the equality value therefore reliability could not be estimated (M = 6.18, SD = 1.28).

Factor 2: benevolent success consisted of 7 value items (helpful, forgiving, mature love, capable, ambitious, independent, and choosing own goals) that combined

the lower order domains of benevolence, achievement and self-direction with a standardized alpha of .92 (M for West= 5.1, SD= 1.07; M for Midwest= 6.02, SD= 1.01). Participants from the Western university significantly differed from the students of the Midwestern university on this variable, so all subsequent analyses using benevolent success will not be collapsed across university location. The benevolent values retained were helpful, forgiving, and mature love. The achievement values retained were capable and ambitious. The self-direction values obtained were independent and choosing own goals. Face validity implies that the domains of achievement and self-direction would be closely associated because these specific values share qualities that reflect a motivation to pursue individual interests. On the other hand, benevolent values reflect a tendency to promote the welfare of others first. However, interrater correlation among the 3 subscales were 1.00 and higher, indicating that essentially subjects were responding to all 3 lower order domains in the same manner. Thus, they were combined into one factor.

Factor 3: Power-tradition consisted of 3 items that combined the lower order value domains of power (authority value) and tradition (moderate and accepting portion in life values). Similar to the benevolent success factor subjects from the two university samples significantly differed on this variable. The power-tradition factor had a standardized item alpha of .75 (M for West= 4.70, SD= 1.23; M for Midwest= 5.10, SD= 1.40) and subjects across locations significantly differed on this variable, $t(183) = 2.01$, $p < .046$. On the face of it power and tradition may be closely associated because these values reflect upholding dominance over people or resources with little resistance to the status quo.

Factor 4: Social Order consisted of a single item measure of the social order value therefore reliability could not be estimated (\underline{M} =5.31, \underline{SD} = 1.78). This factor reflects a desire for social stability as form of a collective interest (Schwartz, 1992).

Factor 5 : Honoring parents consisted of a single item measure of the honoring parents value therefore reliability could not be estimated (\underline{M} =5.36, \underline{SD} = 1.27). This factor reflects a restraint on inclinations or social impulses to violate social norms or expectations (Schwartz, 1992).

Factor 6 : Varied life consists of a single item measure of the value of a varied life therefore reliability could not be estimated. Students scored significantly different on this factor (\underline{M} for West=5.59, \underline{SD} = 1.37; \underline{M} for Midwest=6.08, \underline{SD} =1.29) and subjects significantly differed on this variable, $t(183)= 2.45$, $p < .02$. This factor reflects preference of stimulation and change that promotes optimal levels of activation and arousal (Schwartz, 1992).

As a consequence of the new 6-factor value solution the study hypotheses concerning values were re-worded to parallel the six value factors. So instead of hypotheses H3a-d, there will be six (H3a-f) subcategories, reflecting the six factors. The same will be done for hypotheses H4a-f. The actual content of the re-written hypotheses will be explicated in the main analyses where the results of the linear regression runs will be presented.

T-test analysis of university samples. Since two independent samples of subjects participated in this study, t-tests were conducted to determine whether the 27 variables of interest could be collapsed across samples or whether they would have to remain

separate. The t-tests identified five variables that yielded significant differences. Subjects differed on the sensitivity to the expressive behavior subscale of Self-Monitoring, $t(183) = 2.98, p < .003$ (M for West = 4.78, $SD = 1.07$; M for Midwest = 5.23, $SD = .94$). Subjects also differed on the power/tradition value dimension, $t(183) = 2.01, p < .046$ (M for West = 4.70, $SD = 1.23$; M for Midwest = 5.10, $SD = 1.4$). Subjects also differed on the benevolent/success value dimension, $t(183) = 2.65, p < .009$ (M for West = 5.61, $SD = 1.07$; M for Midwest = 6.02, $SD = 1.01$). Participants also differed on the single item measure of the stimulation value dimension (a varied life), $t(183) = 2.45, p < .02$ (M for West = 5.60, $SD = 1.37$; M for Midwest = 6.08, $SD = 1.29$). Finally, subjects differed on age, $t(183) = -6.89, p < .000$ (M for Midwest = 20.5, $SD = 1.63$; M for West = 24.27, $SD = 5.43$). Any further analyses involving these variables did not collapse across samples, instead they were kept separate.

Content analysis. The results yielded two variables: level of value expressiveness ($M = 1.36, SD = 1.09$) and amount of value content in a message paralleling the six value factors of equality ($M = .044, SD = .26$), Benevolent success ($M = .69, SD = .76$), varied life ($M = 0, SD = 0$), social order ($M = 0, SD = 0$), honor ($M = 0, SD = 0$), and power-tradition ($M = .006, SD = .08$).

The heavy basement effect (restriction in range) led to an alternative method where variance of scores were increased by using a ratio of total number of value expressive thoughts divided by total number of all thoughts generated and multiplying by 100 to obtain whole numbers. This same procedure was used for computing the value content in the messages at time 2 (total number of each value type divided by total

number of thoughts generated.) These scores provided substantive information on the proportion of value expressive thoughts and message content that contains specific values.

The new descriptive statistics are as follows: the variable of level of value expressiveness ranged from 0-100 ($M=36.5$ (36.5%), $SD=28.18$), and the variables of amount of value content in a message paralleling the six value factors of equality ranging from 0-50 ($M=1.33$ (13.3%), $SD=7.58$), Benevolent success ranging from 0-100 ($M=26.46$ (26.5%), $SD=31.73$), varied life with ($M=0$, $SD=0$), social order ($M=0$, $SD=0$), honor ($M=0$, $SD=0$), and power-tradition ranging from 0-25 ($M=.16$ (1.6%), $SD=1.99$). These data suggested that value expressive thoughts did not predominate students' attitudes towards interracial marriage or their subsequent message production.

Hypotheses testing

Hypothesis 1: Expressives v. evaluatives. To test this hypothesis two new variables were created: an Evaluative score (EV) and an expressive score (EX). These variables were constructed in the same manner described in the content analysis section with the value expressiveness (VE) and value message content variables. Essentially, variance of scores were increased by using a ratio of total number of expressive and evaluative thoughts divided by total number of all thoughts coded and multiplying by 100 to obtain whole numbers. It was predicted that a higher number of participants' thoughts would be coded as expressive (EX) significantly more than evaluative (EV). The t-test comparison supported this prediction, $t(180) = -4.24$, $p < .000$ (M for EX = 22.51, $SD=27.03$; M for EV = 37.78, $SD=28.1$). Overall, participants used 22.5 % evaluative

thoughts and 37.8% expressive thoughts when writing about their attitudes toward interracial marriage.

H2: VE scores and other-directedness. It was predicted that participants' value expressive scores (VE) would be negatively related to their other-directedness scores. Correlation data was inconsistent with this prediction, $r(180) = .03$, ns.

RQ1: VE scores and extroversion. It was asked how value expressive scores were related to extroversion scores. Correlation analysis showed that there was no linear association between VE scores and extroversion, $r(180) = .04$, ns.

RQ2: VE scores and self-monitoring. The self-monitoring subscales were unable to be combined so separate correlation analyses were done. Correlation analysis showed that there was no linear association between VE scores and the ability to modify self-presentation scale, $r(180) = .02$, ns. Similarly, no linear association was found between VE scores and the sensitivity to expressive behavior scale, $r(180) = .03$, ns. Additionally, participants from the Western university significantly differed from the Midwestern university on this scale so separate runs are also presented and they are insignificant, West $r(74) = .14$, ns and Midwest $r(111) = -.10$, ns.

H3 structure. Given the content invalidity of Schwartz's 9-factor model an alternative model yielding 6 value scales was proposed. Consequently, hypothesis 3 and its subcategories have been re-written to reflect the 6 value dimensions. Second, in order

to test this hypothesis and all subsequent ones the value expressive variable (VE) was dichotomized by dividing it into high and low groups at the median ($Md = 37.50$). It is notable that the median is relatively low on a scale that ranged from 0 - 100, indicating that overall participants were not predominantly referencing their values when they wrote about their attitudes toward interracial marriage. Finally, participants from the Western sample significantly differed from the Midwestern sample on the value scales of benevolent success, power-tradition and varied life. As a result, regression analyses concerning these three factors were not collapsed across location of university but were run separately on each sample, and the results will be presented reflecting this. Overall analyses, combining the two samples, are presented in Appendix E - G for the purposes of comparison only.

H3a: VE and Equality. It was predicted that as participants' equality scores increase their attitudes toward interracial marriage will become more favorable, and that this relationship will increase in strength for individuals who were higher in value expressiveness. Linear regression of attitudes on equality yielded mixed results. The standardized slope for low value expressives was ($B = .48$), $t = 5.28$, $p < .000$. The standardized slope for high value expressives was ($B = .21$), $t = 1.99$, $p < .05$. The difference between the two unstandardized slopes was not significant, $t(90) = 1.6$, ns. Table 2 presents the obtained means and standard deviations for equality and attitudes toward interracial marriage.

Table 2. Means and Standard Deviations for the regression of attitudes on the equality value for low value expressives and high value expressives

Variable	Low Value Expressive	High Value Expressive
Equality	M = 6.01 SD = 1.39 N= 94	M = 6.48 SD = .91 N =85
Attitude	M = 5. 09 SD = 1.38	M =5.73 SD = 1.04

The data are consistent with the prediction that the regression of attitudes on the equality value for low and high value expressives is substantial and positive. The data, however are not consistent with the prediction that the effect of equality on attitudes was stronger for high value expressives than for low value expressives. Comparison of the unstandardized slopes showed that high and low value expressives did not significantly differ on the extent to which their equality value impacted their attitudes towards interracial marriage.

H3b: VE and Benevolent success. It was predicted that as participants' benevolence values (higher order self-transcendence) and self-direction values (openness to change) would positively impact attitudes while achievement values (self-enhancement) would negatively impact attitudes, and that these relationships would increase in strength for high value expressives. CFA yielded a single factor that combined all three of these factors unidimensionally. So, the new prediction would be

that as participant's benevolent success value scores increase their attitudes toward interracial marriage will become more favorable, and this relationship will increase in strength for individuals who high in value expressiveness.

Linear regression of attitudes on benevolent success for low value expressives in the Midwestern sample yielded a statistically significant standardized slope ($B = .56$), $t = 5.16$, $p < .000$. Additionally, high value expressives yielded a significant standardized slope ($B = .27$), $t = 1.99$, $p < .05$. The difference between the unstandardized slopes was not significant, $t(56) = 1.45$, ns. Thus, the data are partly consistent with the hypothesis in the sense that the regression slopes are substantial, however the direction is positive reflecting the prediction for the benevolent and self-direction values but not for the achievement values. Subjects scores on the achievement values did not reflect the negative association with attitudes instead they were alternate indicators of benevolence and self-direction. However, the data are inconsistent because the impact of benevolence values on attitudes did not significantly differ for low and higher value expressives.

Linear regression of attitudes on benevolent success for low value expressives in the Western sample yielded a statistically significant standardized slope ($B = .64$), $t = 4.75$, $p < .000$. Additionally, high value expressives yielded a nonsignificant standardized slope ($B = .31$), $t = 1.83$, $p < .ns$. The difference between the unstandardized slopes was not significant, $t(31) = 1.45$, ns.

The data were consistent with the hypothesis such that the impact of benevolent success was positive and substantial for the low value expressives across both samples. However, in the high expressive group the beta was not substantially different than zero

(within sampling error). Additionally, the effect of benevolent success did not differentially impact attitudes for low and high value expressives. Table 3 presents the obtained means and standard deviations for benevolent success and attitudes toward interracial marriage.

Table 3. Means and Standard Deviations for the regression of attitudes on the benevolent success scale for low value expressives and high value expressives

Variable	Low Value Expressive	High Value Expressive
Midwest Ben-success	M = 5.77 SD = 1.14 N = 60	M = 6.32 SD = .72 N = 51
Attitude	M = 4.96 SD = 1.40	M = 5.79 SD = .97
West Ben-success	M = 5.69 SD = 1.25 N = 35	M = 5.69 SD = .80 N = 34
Attitude	M = 5.25 SD = 1.37	M = 5.63 SD = 1.14

H4c: Power-tradition. It was predicted that the values of power (higher order self-enhancement) and the values of tradition (conservation) would negatively effect attitudes toward interracial marriage, and that this relationship would be stronger for high value expressives. Linear regression of attitudes on benevolent success for low value expressives in the Midwestern sample yielded a statistically significant standardized slope ($B = .39$), $t = 4.11$, $p < .002$. Similarly, high value expressives yielded a

significant standardized slope ($B = .22$), $t = .2.10$, $p < .05$. The difference between the unstandardized slopes was significant, $t(56) = 1.88$, $p < .05$. The data are not consistent with the prediction because the slopes were not negative and the impact of power-tradition did differentially impact attitudes in the opposite direction of what was predicted.

Linear regression of attitudes on benevolent success for low value expressives in the Western sample yielded a statistically significant standardized slope ($B = .40$), $t = 2.51$, $p < .02$. Additionally, high value expressives yielded an insignificant standardized slope ($B = .12$), $t = .69$, ns. The difference between the unstandardized slopes was not significant, $t(31) = .50$, ns. The data are not consistent with the prediction because the slopes were not negative and the impact of power-tradition did not differentially impact attitudes. Table 4 presents the obtained means and standard deviations for power-tradition and attitudes toward interracial marriage.

Table 4. Means and Standard Deviations for the regression of attitudes on the power-tradition scale for low value expressives and high value expressives

Variable	Low Value Expressive	High Value Expressive
Midwest Power-trad.	M = 4.77 SD = 1.40 N= 60	M = 5.49 SD = 1.31 N = 51
Attitude	M = 4.96 SD = 1.40	M = 5.79 SD = .97
West Power-trad.	M = 4.75 SD = 1.40 N= 35	M = 4.68 SD = 1.09 N= 34
Attitude	M = 5.25 SD = 1.37	M = 5.63 SD = 1.14

H3d: Varied life. It was predicted that varied life (stimulation) would be positively associated with attitudes toward interracial marriage, and that this relationship would be stronger for high value expressives.

Linear regression of attitudes on varied life for low value expressives in the Midwestern sample yielded a statistically significant standardized slope ($B = .46$), $t = 3.90$, $p < .000$. Additionally, high value expressives yielded a insignificant standardized slope ($B = .23$), $t = 1.62$, ns. The difference between the unstandardized slopes was insignificant, $t(56) = 1.81$, $p < .05$. The data are partly consistent with the prediction because the slopes were positive and significantly different than zero. However, the impact of varied life for low and high value expressives did not differentially impact attitudes in the opposite direction of what was predicted.

Linear regression of attitudes on varied life for low value expressives in the Western sample yielded a statistically significant standardized slope ($B = .48$), $t = 3.18$, $p < .003$. Similarly, high value expressives yielded a significant standardized slope ($B = .43$), $t = 2.67$, $p < .01$. The difference between the unstandardized slopes was not significant, $t(30) = .29$, ns. The data are partly consistent with the prediction because the slopes were positive and significantly different than zero. Second, the impact of varied life for low and high value expressives did not differentially impact attitudes. Table 5 presents the obtained means and standard deviations for varied life and attitudes toward interracial marriage.

Table 5. Means and Standard Deviations for the regression of attitudes on the varied life scale for low value expressives and high value expressives

Variable	Low Value Expressive	High Value Expressive
Midwest Varied life	M = 5.98 SD = 1.36 N = 60	M = 6.20 SD = 1.20 N = 51
Attitude	M = 4.96 SD = 1.40	M = 5.79 SD = .97
West Varied life	M = 5.71 SD = 1.49 N = 35	M = 5.59 SD = 1.23 N = 34
Attitude	M = 5.25 SD = 1.37	M = 5.63 SD = 1.14

H3e: Honoring parents. It was predicted that the effect of honoring parents value would be negatively related to interracial marriage attitudes, and that this relationship would be stronger for high value expressives. The standardized slope for low value expressives was ($B = .53$), $t = 6.05$, $p < .000$. The standardized slope for high value expressives was ($B = .24$), $t = 2.20$, $p < .03$. The difference between the two unstandardized slopes was significant, $t(91) = 2.61$, $p < .05$.

The data are not consistent with the prediction that the regression slopes of honoring parents would be substantial and negative, instead the slopes are significant and positive. Also, the effect of honoring parents on attitudes was significantly different between the two groups, but the difference was in the opposite direction of what was predicted. So, the effect of honoring parents on attitudes was stronger for low value expressives than for high value expressives. Table 6 presents the obtained means and standard deviations for honoring parents and attitudes toward interracial marriage.

Table 6. Means and Standard Deviations for the regression of attitudes on the honoring parents scale for low value expressives and high value expressives

Variable	Low Value Expressive	High Value Expressive
Honoring parents	M = 4.99 SD = 1.91 N = 95	M = 5.71 SD = 1.58 N = 85
Attitude	M = 5.07 SD = 1.39	M = 5.73 SD = 1.04

H3f: Social order. It was predicted that social order (conservation) would be negatively associated with attitudes, and that this relationship would be stronger for value expressives. Linear regression of attitudes on social order for low value expressives yielded a statistically significant standardized slope ($B = .35$), $t = 3.60$, $p < .000$. Additionally, high value expressives yielded a insignificant standardized slope ($B = .13$), $t = 1.16$, ns. The difference between the unstandardized slopes was significant, $t(90) = 1.9$, $p < .05$. The data are not consistent with the prediction because the slopes were positive, and for higher value expressives the beta was not significantly different than zero. Additionally, the impact of social order, for low and high value expressives, did differentially impact attitudes, but the difference was in the opposite direction of what was predicted. Table 7 presents the obtained means and standard deviations for social order and attitudes toward interracial marriage.

Table 7. Means and Standard Deviations for the regression of attitudes on the social order scale for low value expressives and high value expressives

Variable	Low Value Expressive	High Value Expressive
Social order	M = 5.21 SD = 1.70 N = 94	M = 5.45 SD = 1.53 N = 83
Attitude	M = 5.09 SD = 1.38	M = 5.72 SD = 1.05

H4: Structure. The values coded in order to test for these hypotheses reflect the 6-factor model described above, and they structured in the same manner as hypothesis 3 was.

H4a: Equality. It was predicted that as attitudes toward interracial marriage increased so would the amount of equality statements expressed, and this relationship would increase for high value expressives. Linear regression of equality values on attitudes for low value expressives yielded a statistically insignificant standardized slope ($B = .34$), $t = .77$, ns. Additionally, high value expressives yielded a insignificant standardized slope ($B = .07$), $t = .63$, ns. The difference between the unstandardized slopes was not significant, $t(78) = .28$, ns. The data are not consistent with the prediction because the slopes are not substantially greater than zero and there is no differential impact on equality message production between high and low value expressives. Table 8 presents the obtained means and standard deviations for attitudes toward interracial marriage and equality messages.

Table 8. Means and Standard Deviations for the regression of equality messages and attitudes for low value expressives and high value expressives

Variable	Low Value Expressive	High Value Expressive
Equality	M = .61 SD = 5.52 N = 82	M = 2.14 SD = 9.36 N = 74
Attitude	M = 5.14 SD = 1.38	M = 5.72 SD = 1.04

H4b: benevolent success. It was predicted that as attitudes toward interracial marriage increased so would the amount of benevolent success statements expressed, and this relationship would increase for high value expressives. Linear regression of benevolent success values on attitudes for low value expressives yielded a statistically significant standardized slope ($B = .22$), $t = 2.02$, $p < .05$. Additionally, high value expressives yielded a insignificant standardized slope ($B = .06$), $t = .53$, ns. The difference between the unstandardized slopes was not significant, $t(78) = .63$, ns. The data are not consistent with the prediction because the slopes for value expressives is not substantially greater than zero and there is no differential impact on benevolent success message production between high and low value expressives. Table 9 presents the obtained means and standard deviations for attitudes toward interracial marriage and benevolent success messages.

Table 9. Means and Standard Deviations for the regression of benevolent success messages and attitudes for low value expressives and high value expressives

Variable	Low Value Expressive	High Value Expressive
Ben-success	M = 22.39 SD = 30.07 N = 82	M = 31.26 SD = 33.12 N = 74
Attitude	M = 5.14 SD = 1.38	M = 5.72 SD = 1.04

H4c: Power-tradition. It was predicted that as attitudes toward interracial marriage decreased the amount of power-tradition statements expressed would increase, and this relationship would increase for high value expressives. There was insufficient data to test this hypothesis. Linear regression was only run on the high value expressive group, ($B = .15$), $t = 1.25$, ns. ($M = .34$, $SD = 2.91$).

H4d: Varied life. It was predicted that as attitudes toward interracial marriage increased the amount of varied statements expressed would also increase, and this relationship would increase for high value expressives. There was no data available to test this hypotheses. Participants did not list any thoughts that were coded as honoring parents.

H4e: Honoring parents. It was predicted that as attitudes toward interracial marriage decreased the amount of honoring parents statements expressed would increase, and this relationship would increase for high value expressives. There was no data available to test this hypotheses. Participants did not list any thoughts that were coded as honoring parents.

H4f: Social order. It was predicted that as attitudes toward interracial marriage decreased the amount of social order statements expressed would increase, and this relationship would increase for high value expressives. There was no data available to test this hypotheses. Participants did not list any thoughts that were coded as social order

CHAPTER 5

DISCUSSION

Overview

The present study sought to investigate the impact of the value expressive function of attitudes on the relationship among values, attitudes and subsequent message production pertaining to the domain of black - white interracial marriage. First, as predicted, subjects' were coded as having significantly more expressive thoughts than evaluative thoughts regarding their attitudes toward interracial marriage. Second, the other-directedness subscale was not negatively correlated with value expressiveness, and extroversion and the self-monitoring subscales of sensitivity to expressive behavior and ability to modify self-presentation were not positively correlated with the value-expressive measure as had been predicted. Third, six new value factors were derived (equality, benevolent success, power-tradition, social order, honoring parents, and a varied life), however, they were not consistent with Schwartz's value theory (1992). In general, regression analysis demonstrated sizable regression coefficients between each value factor and attitude toward interracial marriage as predicted. Although statistically insignificant for the majority of values and samples, the impact of values on attitudes toward interracial marriage was higher for low value expressives than for high value expressive across the six value factors, and this was contrary with the predicted hypotheses. In terms of message production, attitudes toward interracial marriage did not affect appeals to values of equality and benevolent success nor was there a difference between low and high value expressive individuals as had been predicted. Finally, subjects did not use the expected power-tradition, social order, honoring parents or varied

life value appeals when constructing persuasive messages designed to reflect their attitudes toward interracial marriage.

The expressive function and attitudes. It was demonstrated that the majority of attitudes toward black-white interracial marriage were based on an expressive function (social or value) rather than an evaluative function. Only one thought was coded as ego-defensive, suggesting that participants were not extremely opposed to interracial marriage. Prior research on attitudes toward interracial marriage have reflected negative perceptions (Bontemps, 1975; Paset and Taylor, 1991; Porterfield, 1984, Tucker and Mitchell-Kernan, 1990), and claims that the black-white racial combination has provoked the strongest responses. The present results do not demonstrate this pattern. Mean attitude was moderately high ($m=5.36$) illustrating a positive evaluation for black-white interracial marriage. Additionally, attitudes did not significantly differ for the Midwest or the Western samples. These results are encouraging because they suggest a more tolerant view of black-white marriages in both of these university student bodies.

The predominance of expressive functions underlying this attitude domain is in line with previous work claiming that attitudes involving marginalized groups stem from Protestant work ethic values, racial identity factors, and families' and friends' perceptions (Davidson & Schneider, 1992; Herek, 1984; Kinder & Sears, 1981). In addition, Herek (1986) suggests that symbolic attitudes (such as interracial marriage) best serve the expressive function. However, the focus of these studies was opposition whereas this study clearly illustrates a positive evaluation toward interracial marriage. This study extends prior research because it demonstrates that value expressive and social expressive

functions underlie positive perceptions of interracial marriage. Attitudes such as these can be best understood by examining group identifications and values. The present study focused on the impact of values and personality variables associated with value expressiveness.

Self-monitoring subscales. DeBono (1987) has suggested that people high in value expressiveness are likely to pay less attention to social cues and more attention to internal beliefs and values, much like individuals who are low self-monitors. Similarly, other researchers (Kristiansen and Zanna, 1988; Maio and Olsen, 1994) have used the concept of self-monitoring as an indirect measure of value expressiveness. A review of the results using Snyder's (1979) self-monitoring construct revealed that the subscales of other-directedness and extroversion accounted for the differential correlations between high and low value expressives and attitudes. Additionally, other-directedness and extroversion were excluded from the revised self-monitoring scale, which focused on the subscale sensitivity to self-expression and ability to modify self-presentation.

The predicted negative correlation between other-directedness and value expressiveness was trivial and insignificant. Similarly, the correlations among value expressiveness and extroversion, ability to modify self-presentation and sensitivity to expressive behavior were all trivial and nonsignificant. Therefore, these results fail to demonstrate that any of Snyder's self-monitoring subscales are linearly associated with value expressiveness. In addition, the revised self-monitoring subscales (Lennox and Wolfe, 1984) are also not linearly associated with value expressiveness. Thus, anyone interested in examining value expressiveness should not use the self-monitoring variables

as indirect indicators of value expressiveness. They are poor indicators, and it would be misleading to use them to distinguish high and low value expressives. Further research should concentrate on validating direct measures of value expressiveness, such as content analysis.

Schwartz's universal values. Schwartz's value theory (1992) was utilized because it proposed to capture 10 motivational dimensions. This study, however, only examined nine dimensions, excluding hedonism. Confirmatory factor analysis yielded a 6-factor solution which was inconsistent with the 9-factor theory. The six value factors validated were: equality, benevolent success, power-tradition, varied life, honoring parents, and social order. The CFA results contradict prior research (Maio and Olsen, 1995; Schwartz, 1992; 1996; Schwartz and Bilsky, 1987; Sagiv and Schwartz, 1995) that had content validated the theory using Guttman-lingoes smallest space analysis. Aside from the more stringent CFA method used here there are two possible explanations that can account for the failure to replicate the nine distinct value types.

First, CFA interfactor correlations (among the 6 value factors) were positive and substantial in size. They did not indicate any negative (opposing) associations, as was predicted by Schwartz. For example, the benevolent success factor combines the lower order benevolence domain with the self-direction and achievement domains.

Theoretically, benevolence and self-direction are compatible with each other because they reflect an open-minded and altruistic tendency, but achievement was predicted to conflict because of its motivation for self-interest and competence according to social standards. It appears that all the value domains were highly interrelated and thus cannot

be distinguished into nine distinct value dimensions, thus there is no pattern of conflict observed here. The individuals in this study reported that they pursue multiple motivational goals at the same time. Thus, their attitudes toward interracial marriage were guided by values reflecting six different motivational concerns that did not compete against each other.

Second, subjects in this study were asked to rate the *relevance* of each value to their attitude toward interracial marriage. In contrast, Schwartz's prior research had subjects rate the general importance of each value as a guiding principle in their lives. Schwartz's method is a broader method because it is not presented within a specific context. This study measured value orientation in the context of interracial marriage, and asked subjects to rate how instrumental each value was in promoting that attitude. Consequently, the value factor structure is domain specific and less likely to reveal the predicted basic universal value structure. Further research should determine whether this 6-factor solution can be replicated within the domain of interracial interactions. Additionally, the utility of using the relevance method over the general importance rating will help determine if there are specific values connected to the domain of interracial marriage. Aside from factor analysis issues, understanding the role of the value expressive function on the relationship between values and attitudes was one central focus of this study.

Values and attitudes. Overall, the results of this study are consistent with the predictions that values impact attitudes substantially. However, the size of the effect differed depending on the specific value factor as well the degree of value

expressiveness. Six separate regression runs were made, one for each value factor. Since the values were shown to be highly interrelated any analysis combining all six value factors would have been attenuated by the severe multicollinearity among all six predictors. Each value result (H3a-f) will be briefly discussed and will be followed by two alternative explanations for the failure to identify a moderating effect.

The equality factor was just a 1-item measure of the equality value. It was found that the effect of the equality value on the attitude towards interracial marriage for low and high value expressives was positive and substantial, thus in line with hypothesis 3a. However, the moderating role of value expressiveness was not supported. Low and high value expressive individuals did not significantly differ on the extent to which their equality value promotes their attitude toward interracial marriage. Thus, values and attitudes are significantly related, however low and high value expressive subjects do not differ on the extent to which equality differentially impacts their attitudes toward interracial marriage. Participants' views of interracial marriage are relevant to their values of tolerance and general acceptance of others. Interracial marriage may be seen as a vehicle for expressing equality and acceptance of all others.

Benevolent success value analyses were conducted separately for the Midwestern sample and the Western sample, and the results differed marginally. It was found that the effect of benevolent success value on the attitude towards interracial marriage for both low and high value expressives was positive and substantial, thus in line with hypothesis 3b. However, the moderating role of value expressiveness was not supported. Low and high value expressive individuals did not differ significantly on the extent to which their benevolent success values promotes their attitude toward interracial marriage. Thus,

values and attitudes are significantly related, however low and high value expressive subjects do not differ on the extent to which benevolent success values differentially impact their attitudes toward interracial marriage.

Hypothesis 3b was not consistent with the data from the Western sample in two ways. First, the impact of values on attitudes was significant for low value expressives only. Also, the moderating role of value expressiveness was not found. These results suggest that for the Western sample, the impact of values on attitudes toward interracial marriage is substantial and positive, but only for low value expressives. It is important to note that the Beta was .31 for the high value expressives, although insignificant it still reveals a positive relationship. In general, participants are viewing interracial marriage as relevant to benevolent success values which include mature love, success and self-direction. Interracial relationships are perceived as situations which do not hinder but may heighten one's personal success, opportunities for individual growth or opportunities to promote the welfare of close others.

Similar to benevolent success, analyses involving power tradition values were conducted separately based on sample location. Results were not consistent with the H3c prediction in that the impact of power tradition values on attitudes was positive and significant for both Midwest value expressive groups and for the low value expressive Western group. Additionally, the moderating effect was not found for either sample. These results do not support Schwartz's prediction that values with self-interest and status quo motivations are negatively related to attitudes regarding intergroup contact (Sagiv & Schwartz, 1995). Instead, various types of values, including conservative ones, positively impacted attitudes toward interracial marriage for the majority of value

expressives in both samples. Additionally, power tradition values did not differentially impact attitudes based on level of value expressiveness. These results demonstrate that power-tradition positively effects attitudes for the majority of samples and that the effect is consistent across low and high value expressives. Participants may not view interracial marriage as a threat to any traditional customs they hold about love or marriage, or they may view interracial marriage as a vehicle to assert their interpersonal power over a partner of inferior status and thus view interracial relationships as an opportunity for gaining the power that they value (Sagiv & Schwartz, 1995).

Analyses conducted on the stimulation single item value measure yielded results which was partially consistent with the H3d prediction in that the impact of varied life value on attitudes was positive and significant for both Western value expressive groups and for the low value expressive Midwestern group. Additionally, the moderating effect was not found for either sample. Participants are viewing interracial marriage as a relationship that can result in novelty and excitement which is relevant to their individual autonomy and personal growth.

The honoring parents value was inconsistent with the H3e prediction because the effect of the conformity value was positive and substantial for both low and high value expressives. Also, a moderating effect was not demonstrated. Similar to the positive relationships found in the power tradition results, honoring parents is a conservative value that was expected to negatively impact attitudes. The results, however, demonstrate that for the domain of interracial marriage multiple motivational goals of values positively impact attitudes and that the effect is consistent across levels of value expressiveness. For example, participants' parents may endorse interracial marriage and

if they do, then, higher conformity with parents would be associated with increased attitudes toward interracial marriage.

The results utilizing the social order data were inconsistent with the H3f prediction because the social order value did not negatively impact attitudes and no evidence of a moderating effect was demonstrated. Once again, results showed that a conservative security based value type positively impacted attitudes for the low value expressive group and that this effect was consistent across levels of value expressiveness. Participants in this study are equating a stable society with a society that tolerates interracial marriages. In other words, these subjects did not view interracial marriage as a threat to their social order or to their stability within their social structure.

In sum, results across all six value types showed a significantly positive relationship between value and attitude regardless of motivational basis. There was no evidence of a moderating effect in the predicted direction specified, instead positive relationships were relatively consistent across levels of value expressiveness. Additionally, separate analyses between Midwest and Western samples mirrored this pattern. This provides evidence that 1) attitude domains may have context-specific values that underlie them which do not reflect universal motivational concerns, 2) value expressiveness does not function as a moderating variable between values and attitudes, and 3) although statistically significant for the social order, honoring parents and the Midwestern samples of varied life and power-tradition, there was a trend showing that low value expressives yielded higher regression slopes than high value expressives across all other values. Alternative models will be presented but before that discussion of post hoc analyses, hypothesis 4a-f predictions must be described.

Attitudes and value specific messages. Similar to the structure of hypothesis 3, results for hypothesis 4 are organized by value dimension. Analyses conducted on the equality messages (H4a) yielded results that were in the predicted direction but nonsignificant. Also, a moderating effect was not demonstrated. Thus, subjects' equality messages were not substantively impacted by their attitudes towards interracial marriage nor did this effect differ across levels of value expressiveness.

Benevolent success results were partially consistent with the H4b prediction because the low expressive group demonstrated a positive relationship between attitudes and subsequent benevolent success messages, however this was not the case for high value expressives. Also, comparison of the unstandardized slopes revealed that there was no differential impact on benevolent success message production between low and high value expressives. It is important to note that specific value messages are being manifested as a result of participants' attitudes and this is only apparent with the low value expressives. So, it appears that level of value expressiveness is not driving message production.

Finally, the data for power-tradition, stimulation, honoring parents, and social order was so severely limited that analyses could not be conducted. Power-tradition messages were only obtained for high value expressives and the regression slope, although positive was not significantly different than zero. Subjects in this study did not write messages using stimulation, honoring parents, or social order values.

In sum, results from hypothesis 4 data demonstrate that the impact of attitudes toward interracial marriage on message production is positive for benevolent success, but that it is restricted to individuals with low levels of value expressiveness. In addition, the

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moderating role of value expressiveness was not extended to message production for any of the value domains. Thus, the communicative nature of the value expressive function was not established here. Prior functional research by definition predicts that individuals who hold a value expressive function will express values tied to their attitudes as a vehicle to align oneself with specific reference groups or to enhance self-concept by virtue of mentioning specific values that are central to them. The study shows that although the impact that values have on attitudes is substantially positive the effect for message production is limited and no difference in message production can be attributed to varying levels of value expressiveness. Thus, an attitude's existence was not dependent on the elaboration of specific values. Action Assembly theory did not adequately explain the data because subjects holding a high value expressive function did not significantly reflect values in their messages so no evidence of a procedural record for value expressiveness was established.

The central interest of this paper was to explore the predicted moderating effect of the value expressive function. This study demonstrates that value expressiveness does not moderate the relationship between values and attitudes in the specified predicted direction. However, a pattern demonstrating the opposite relationship emerged. Results found a trend, albeit statistically insignificant, such that individuals in the low value expressive group yielded stronger value-attitude relations than the individuals in the high value expressive group, and this pattern occurred across all value dimensions. This result contradicts all prior research investigating the utility and viability of the value expressive function. Further interpretation of the results is required, however, before any conclusion can be drawn about the nature of the value expressive function.

There are two possible explanations for the absence of the predicted moderating effect. First, the basement effect (restriction in range) for the value expressiveness variable most likely attenuated the impact of values for high value expressives. The median for value expressives was $\underline{md}= 37.5$ with a mean of 36.5 with a distribution that was skewed to the right. Descriptive statistics of each subsample were also calculated (low VE group = $\underline{m}= 14.23$, $\underline{md}= 16.67$, range 0- 37.5, $\underline{sd}= 13.15$; while $\underline{m}= 60.43$, $\underline{md}= 50$, range 40-100, $\underline{sd}= 18.93$ for the high VE group). These descriptive statistics demonstrate that the scores for the low value expressive group are more centrally distributed about the mean; while the high value expressive group scores predominantly lie on the lower end of the range, thus decreasing variability. Therefore, one cannot conclude that a moderating effect, as predicted, does not exist; rather this data demonstrates that the individuals in this study generated moderate levels of value expressiveness that restricted the range of the overall distribution. This restriction may have been masking a true moderating effect. Replicating this predicted relationship, with normally distributed data, will help resolve the ambiguities.

On the other hand, specificity error points to alternative models that can accurately portray the relationships among values, the value expressive function attitudes and subsequent message production. Post hoc analyses, integrating values and message production were conducted across all six value dimensions. In some cases path analysis was used because data were available for all variables while in other cases multiple regression was utilized.

Post-hoc analyses. Results of this study did not confirm a moderating effect for value expressiveness so it was decided to investigate other predictions by transforming the variable of value expressiveness into a continuous variable instead of having it remain dichotomized. Prior regression analysis and scatter plots revealed positive linear associations between the majority of the six values and attitudes. Also value expressiveness was positively correlated with the attitudes and to the majority of the values. Hence, the general pattern examined involved a two predictor model where each specific value factor and value expressiveness simultaneously predict attitudes toward black-white interracial marriage which then predicts subsequent message production of that value (when data available). Each value analysis is discussed below. Appendices H through P contain the correlation matrices of the following models.

The resulting equality path model, with path coefficients is presented in Figure 2.

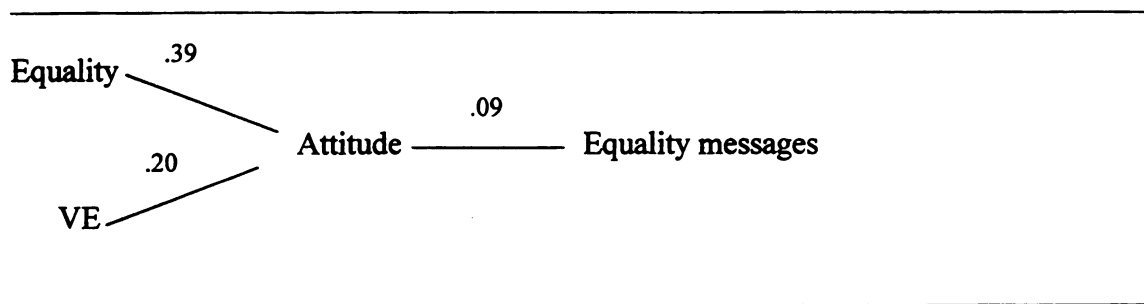


Figure 2 The equality path model

The fit of the model was assessed in two ways, first predicted values were generated from both correlations not constrained to equal their obtained value to see if the predicted values were within sampling error of those obtained. Both residuals between

equality and equality messages and value expressiveness (VET) and equality messages were small, .01 and .05 respectively, and within sampling error of zero. Second, chi square was employed as a global measure of fit. This model yielded a small and insignificant chi-square ($\chi^2(2) = .29, p < .05$). Multiple regression analysis regressing attitudes on equality value and value expressiveness showed that these variables did significantly impact attitudes toward interracial marriage ($R = .47, F(2, 176) = 24.97, p < .000$). The path from the equality value to attitude was significant $t(176) = 5.72, p < .00$, and so was the path from value expressiveness $t(176) = 2.94, p < .003$. Finally, the path from attitude to equality message was .09 and was not statistically significant. The independent additive effects of value expressiveness and the benevolent success values has been established, but the subsequent mediating impact of attitudes onto message production cannot be accepted because of the extremely low parameter between attitude and equality message.

The resulting benevolent success path model, with path coefficients is presented in Figure 3. The Midwestern coefficients are presented without parentheses and the Western sample's coefficients are in parentheses. Both residuals between benevolent success and benevolent messages and value expressiveness (VET) and benevolent success messages for the Midwest sample and for the Western sample were small were small, -.01, and .18 and .06 and -.09 respectively, and within sampling error of zero. Second, chi square was employed as a global measure of fit. This model yielded a small and insignificant chi-square ($\chi^2(2) = 1.80, p < .05$ for the Midwest and $\chi^2(2) = .45, p < .05$ for the West). Multiple regression analysis regressing attitudes on benevolent success values and value expressiveness showed that these variables did significantly impact

attitudes toward interracial marriage ($R = .56$, $F(2, 108) = 25.21$, $p < .000$ for Midwest and $R = .53$, $F(2, 66) = 12.93$, $p < .000$ for West). The path from the benevolent success value to attitude was significant ($B = .48$, $t(108) = 5.72$, $p < .00$, and $B = .49$, $t(66) = 4.66$, $p < .003$ for the West) so was the path from value expressiveness ($B = .21$, $t(108) = 2.53$, $p < .01$ for the Midwest and $B = .13$, $t(66) = 1.26$, $p < .01$ for the West). Finally, the path from attitude to benevolent success message was $.37$ (statistically significant, $p < .000$) for the Midwest and $-.17$ (not statistically significant) for the West. Hence, the model for the Midwest sample is consistent with the data, but the Western model cannot be accepted due to the small negative correlation between attitude and benevolent success messages which is not significantly different than zero.

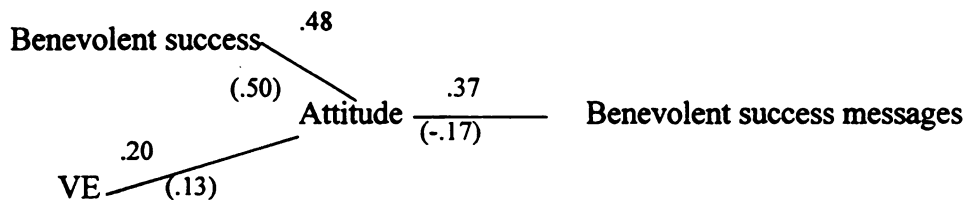


Figure 3 The benevolent success path model for the Midwestern and Western samples.

The resulting power-tradition path model, with path coefficients is presented in Figure 4. The Midwestern coefficients are presented without parentheses and the Western sample's coefficients are in parentheses. The western sample only utilized multiple regression because no data was available for power-tradition messages. In the

case of the Midwest sample both residuals between power-tradition and power-tradition messages and value expressiveness (VET) and power-tradition messages were small, -.02, and .12 respectively, and within sampling error of zero. Second, chi square was employed as a global measure of fit. This model yielded a small and insignificant chi-square ($\chi^2(2) = .78, p < .05$ for the Midwest. Multiple regression analysis regressing attitudes on power-tradition values and value expressiveness showed that these variables did significantly impact attitudes toward interracial marriage ($R = .47, F(2, 108) = 14.96, p < .000$ for Midwest and $R = .33, F(2, 66) = 12.93, p < .000$ for West). The path from the power-tradition value to attitude was significant ($B = .34, t(108) = 3.81, p < .00$, for the Midwest and $B = .26, t(66) = 2.21, p < .003$ for the West) so was the path from value expressiveness ($B = .25, t(108) = 2.79, p < .01$ for the Midwest and $B = .18, t(66) = 1.50, p < .01$ for the West). Finally, the path from attitude to power-tradition message was .13 and not statistically significant for the Midwest. Hence, the model establishes that value expressiveness and power-tradition values additively impact attitudes. However, the mediating role of attitudes onto power-tradition messages cannot be confirmed because of the low correlation between the two variables. Subjects in the Western sample did not write any power-tradition messages.

Power-tradition

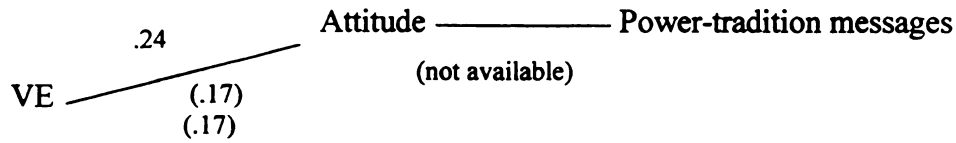


Figure 4 The power-tradition path model for the Midwestern and Western samples

The resulting varied life multiple regression model with beta coefficients is presented in Figure 5. The Midwestern coefficients are presented without parentheses and the Western sample's coefficients are in parentheses. Multiple regression analysis regressing attitudes on varied life values and value expressiveness showed that these variables did significantly impact attitudes toward interracial marriage ($R = .49$, $F(2, 108) = 17.1$, $p < .000$ for Midwest and $R = .48$, $F(2, 66) = 10.03$, $p < .000$ for West). The path from the varied life value to attitude was significant ($B = .36$, $t(108) = 4.28$, $p < .00$, and $B = .44$, $t(66) = 4.02$, $p < .001$ for the West) but the path from value expressiveness to attitude was only significant for the Midwest sample ($B = .31$, $t(108) = 3.69$, $p < .004$ for the Midwest and $B = .18$, $t(66) = 1.66$, ns for the West).

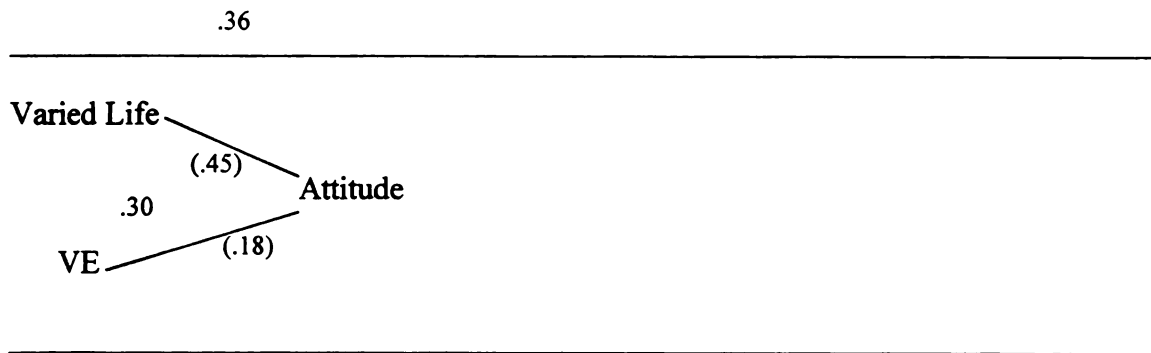


Figure 5 The varied life multiple regression model for the Midwestern and Western samples

The resulting honoring parents multiple regression model with beta coefficients is presented in Figure 6. The Midwestern coefficients are presented without parentheses and the Western sample's coefficients are in parentheses. Multiple regression analysis regressing attitudes on the honoring parents value and value expressiveness showed that these variables did significantly impact attitudes toward interracial marriage ($R = .50$, $F(2, 177) = 29.18$, $p < .000$). The path from the honoring parents value to attitude was significant ($B = .42$, $t(177) = 6.25$, $p < .00$). Also the path from value expressiveness to attitude was significant ($B = .21$, $t(177) = 3.12$, $p < .002$).

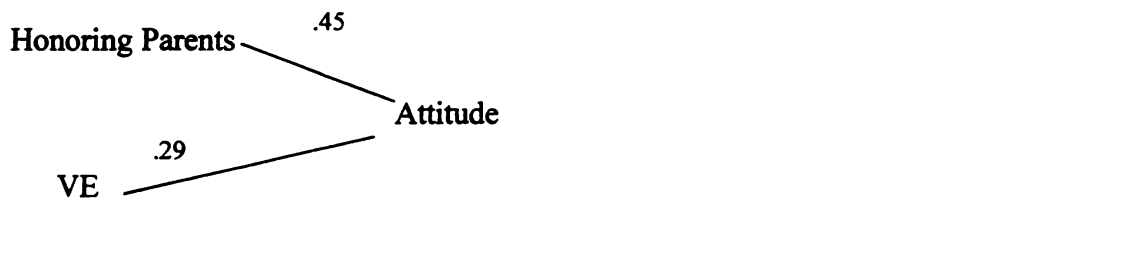


Figure 6 The honoring parents multiple regression model

The resulting social order multiple regression model with beta coefficients is presented in Figure 7. The Midwestern coefficients are presented without parentheses and the Western sample's coefficients are in parentheses. Multiple regression analysis regressing attitudes on the honoring parents value and value expressiveness showed that these variables did significantly impact attitudes toward interracial marriage ($R = .40$, $F(2, 177) = 14.64$, $p < .000$). The path from the social order to attitude was significant ($B = .26$, $t(177) = 3.75$, $p < .00$). Also the path from value expressiveness to attitude was significant ($B = .26$, $t(177) = 3.73$, $p < .000$).

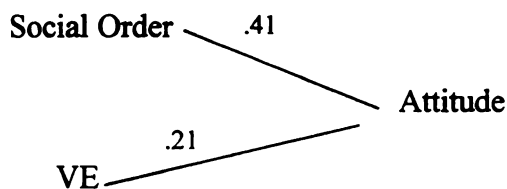


Figure 7 The social order multiple regression model

Conclusion

With the exception of the varied life results in the Western sample, the two predictor model of values and value expressiveness predicting attitudes toward black-white interracial marriage was consistent with the data. Thus, these results demonstrate that values and value expressiveness have an additive effect on attitudes instead of a multiplicative effect as was previously hypothesized. Post hoc results yielded positive value-attitude correlations, and across all six value models the value-attitude relation was

stronger than the value expressive (VE)-attitude relationship. This positive association between all values and attitudes toward interracial marriage is consistent with main analyses results, indicating that values do significantly impact attitudes. The impact of value expressiveness is secondary to that of values, but it nevertheless an important variable that contributes to the prediction of attitudes toward interracial marriage.

In addition, the paucity of message appeal data in addition to the reduced sample sizes, due to significant differences among the Western and Midwestern samples, limited the extent to which models extending the process to actual message production could be empirically supported. Therefore, Action Assembly theory does not adequately explain the data from these analyses either. The claim that the value expressive function acts as a procedural record which facilitates use of values in persuasive appeals is not supported here. In fact, participants in this study did not activate the use of value appeals, and this was reflected in the minimal data obtained. The resulting correlations between attitudes and specific value message appeals were predominantly low and statistically insignificant (equality, power-tradition appeals, and benevolent success appeals for the Western sample). The one exception was the Midwestern sample (N= 111) for their use of benevolent success message appeals. This model demonstrated how attitudes mediate the relationship between value expressiveness, benevolent success values and resultant message production of benevolent success value appeals.

Prior research has likened the value expressive variable to an individual difference variable, such as self-monitoring which is often dichotomized. Although theoretically compelling, this line of thinking does not fit the data presented here. It has been demonstrated that value expressiveness is positively related to attitudes but it does

not differentially impact the relationship between values and attitudes. Value expressiveness was more appropriately found to be a joint exogenous predictor of attitudes. The consistency of this pattern is reflected in both Western and Midwestern samples and across all value domains, thus lending support to the validity of this relationship.

This research has extended past work on functional theory because it has clarified the role of the value expressive function with respect to values and attitudes toward interracial marriage. Additionally, this research proposes an alternative mediating role which attitudes may serve that can explain how the cognitive internal processes of values and value expressiveness may indirectly affect more overt message behavior. Results have shown how benevolent success values and the value expressive function have communicative consequences. By definition the value expressive function requires that one's attitudes exist because they allow individuals to express relevant values, however, this definition has not been empirically supported. This study has introduced one model that may accurately depict the overall relationship among values, the value expressive function, attitudes and message behavior.

Future research. The value of this study is that it provides direction for future research about the persuasive properties tied to interracial interactions. Other domains not pertaining to issues relating to intergroup interactions, whether romantic or platonic, may not be suited for the value expressive function or for the specific values reported here. First, results of this study suggest that the moderating role has not been clarified so it is suggested that future work in this area clarify the role of the value expressive function by testing two competing models: an moderating effect (in the predicted direction), and

the joint additive effect. Large sample sizes and normally distributed value expressive data should be carefully obtained.

Second, the values of equality, benevolent success and power-tradition have been positively linked to interracial interaction attitudes and should thus be utilized again in future work involving race or intergroup relations. Past research has reinforced the utility of the value expressive function when investigating symbolic attitudes. More importantly, however, is determining the extent to which our attitudes, if grounded in value expressiveness, impact our persuasive communicative behavior.

Third, the functional approach to attitudes is useful because it can identify certain motivational bases for attitudes, and in theory can predict change if the motivational basis is met. The assumption here is that the attitude formed by the attitude function will somehow affect behavior, if not why should the attitude be altered at all? There has not been, however, data explicating any connection between attitude functions and actual communicative behavior. The value expressive function specifies a communicative component to attitude maintenance and development. Therefore, it is essential to determine if attitudes, grounded in value expressive function, can be used as communicative tools to persuade others. The current models are impetus for such work.

Finally, an alternative model that depicts the value expressive function as a process is suggested. Prior research has measured the value expressive *variable* (either indirectly or directly) in order to determine how this variable impacts values and attitudes. An alternative approach would not treat the value expressive function as a variable but would show how values, attitudes and expression of value messages are related for individuals who are value expressive. It can be argued that not all attitudes are

value driven, but some are. This study has demonstrated that in the case of interracial marriage values are very important and are tied to attitudes. If that is the case, then, these individuals would also be more likely to express their relevant values in messages they construct. It then follows that the relationship between attitudes toward interracial marriage and expression of values in a message is driven by important values, and this would be the case for individuals who are value expressive only. This pattern would not hold for the other functions. That is, the correlation between attitude and expression of value messages is spuriously driven by values. Figure 8 presents this process model. Future research should test this model for its accuracy.

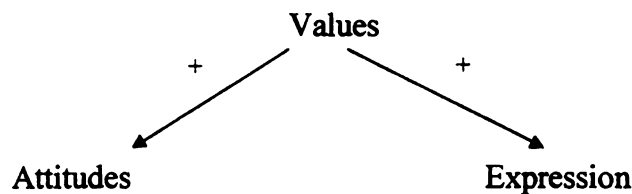


Figure 8 The process model

Methodological issues. There are two methodological issues that have contributed to isolating the relationship among values, value expressiveness, attitudes and message behavior. Participants rated how relevant each value was in promoting their attitudes toward interracial marriage. This was a specific measure unlike past research which has asked participants to rate the general importance of values as guiding life principles. The specificity of the measure would, then, be more likely to capture the true relationships between values, value expressive function, attitudes and message appeals

because the likelihood of subjects utilizing value appeals that they have previously identified as being relevant to their attitude is greater than using generalized value priorities without any frame of reference (attitude domain).

Second, content analysis provided rich information on individuals' thought processes underlying their attitudes toward interracial marriage. Prior research has used close-ended scale items to measure attitude function. This method assumes that individuals are consciously aware of the motivational basis for their attitudes. Subjects are required to interpret their attitudes and evaluate them against a limited number of alternatives, and this can be a nearly impossible task. Content analysis, in contrast, provides researchers with specific indicators of the participant's mental representation surrounding their attitudes. The open-ended format allows individuals the freedom to focus on the salient issues triggered by the attitude domain. This information can provide insight on motivational concerns that contribute to the attitude's maintenance and resiliency. Further research on attitude functions should use content analysis as a measure of attitude functions because it will provide richer, more detailed information, and it is the only paper-pencil method that can directly measure actual communicative behavior.

Authors Notes

¹ The design of this study specified that a subset of 31 subjects were to be used for establishing reliability and clarifying coding scheme issues only. It is argued that since Kappa's were not all 1.00 these data had to be reviewed by the coders in order to clarify the remaining discrepancies before one coder could begin coding the main sample. The subset data, then, was never meant to be included in the main sample because it would not reflect the same coding scheme accuracy as the subsequent main sample did. Issues that were problematic in the subset had been resolved for the main sample (n= 185). Alternatively, the coder did not go back and recode the subset because prior familiarity with those messages would have tainted the a priori coding scheme measure.

Additionally, many argue that excluding the subset will reduce statistical power needed to detect significant differences. The more important point, however, is whether detectable effect size, when power is set at .80, is reduced by the drop in sample size. In other words, the question to be answered should be, what must the effect size be if power is set at .80. In this study (N= 185) most analysis were broken down into 4 groups (hi value expressive VE/MI (midwest) group, n= 60, low VE/ MI group, n= 51, hi VE /CA (west) group, n= 34, low VE/CA, n= 35). The subset contained 20 midwest subects and 11 west subjects; this would have added 10 to each MI group and 5 to each CA group (on average). The average effect size for time 1 data is .36 (range= .13- .64), and for time 2 the average effect size was rather low .12 (range= .06- .22).

Using Cohen's (1977) power tables (pp. 92-93), the average effect size of .36 is not sufficient to detect significant differences at .80 power for any of the 4 groups. Adding 5 more subjects to each of the CA low & high value expressive group may have

brought power up from .56 to .60, not a significant amount, and detectable effect size is still insufficient. The more serious issue is the low sample size obtained despite adding five per case. Adding ten more to the MI low and high value expressive groups has the effect of moving power from .71 and .78 to .79 and .84, respectively. In this case, .36 effect size can sufficiently detect significant differences with only one group (high VE/MI). Finally, the time 2 average effect size of .12 is not sufficient for detecting differences even if the subset of 31 had been included. Admittedly, a bigger sample is always preferable, but in this case excluding the 31 subjects effects power moderately in the MI sample, but not in the CA sample at time 1, and is not relevant to the samples in time 2. The researcher feels justified in excluding the subset because ultimately the effect sizes in this study were sufficient enough to yield post hoc path models that were consistent with time 1 data. It is felt that these analyses depict interesting and compelling relationships worthy of more investigation. The validity of this study is not threatened by the exclusion which was done to preserve coding accuracy.

² Two additional attitude scales will be incorporated, but their analysis is outside the scope of this particular study. They are reserved for secondary analysis in a separate study. The second attitude scale presented is from Sedlacek and Brooks' situational attitude scale (1970). Two situations are taken; best friend's engagement to a black person and sibling's engagement to a black person. In both situations participants will be asked to indicate their feelings by circling a number from 1 to 7 placed between a series of ten bipolar adjectives. They are aggressive/passive, happy/sad;

tolerable/intolerable; complimented/insulted; angered/overjoyed; secure/fearful; hopeful/hopeless; excited/unexcited; right/wrong; disgusting/pleasing.

The third set of item are taken from Davidson and Schneider (1992) and are composed of items that reflect increasing intimacy of social involvement and contact with a black-white interracial couple: (1) working with someone who is interracially married , (2) having your child visit the home of a black-white interracial couple, (3) buying a house next door, (4) having a close friendship, (5) accepting a sibling who interracially marries, (6) accepting child who interracially marries, and (7) marrying a person outside of your race. Response options range from 1 (very unwilling) to 7 (very willing).

³ Additional coding criteria for function categories is reserved for separate analysis that is beyond the scope of this study. Aside from the value expressive function , other functions were be coded. Social expressive functions are not based on personal interactions or past experiences. Rather, these statements focus on descriptions of peer and family influences on attitudes toward interracial marriage. These statements also reflect a desire to be accepted by individuals who are considered important and influential in the participants' social environment. Consequently 5 subcategories were established: messages about parents, siblings, general family, friends/peers and general society. Additionally, these thoughts were coded as reflecting either negative, neutral or positive associations towards interracial marriage.

Ego-defensive functions involve projection of unacceptable motives onto interracial couples and expression of hostility toward them. Attitudes that are categorized under this function are assumed to be generally unfavorable. Statements expressing fear,

disgust, discomfort or personal threat are indicative of this function. Ego defensive thoughts are relatively one-sided in that they do not reflect positive associations. Consequently, coders marked whether the thought was ego-defensive or not (e.g “yes” or “no”)

Evaluatives are based on past interactions that involve reinforcement or punishments with specific interracial couples. Attitudes are part of a knowledge structure that organizes past experiences and provides guidelines for future interactions. This includes prior stereotypical beliefs where the focus is on positive or negative attributes about interracial couples. Three subcategories were established: past experiences (which were either seen as punishing or rewarding) , anticipated rewards or punishments and attributes. Additionally, these thoughts were coded as reflecting either negative, neutral or positive associations towards interracial marriage.

⁴ Additional coding criteria for message appeals is reserved for separate analysis that is beyond the scope of this study. Aside from the appeals to values, other types of appeals reflecting the other attitude functions will be coded. Experiential appeals will be statements that reflect past experiences that were either rewarding or punishing. They will also reflect beliefs and attributes of interracial couples. Ego-defensive appeals will reflect hostility, anxiety, threat or discomfort regarding marrying someone who is black (or white). Social-adjustive appeals will reflect statements referencing how parents, peers, and friends will react to the marriage. Coders agreed 100% of the time on social expressive thoughts with a Kappa of 1.00 for content and a Kappa of .79 for thought valence. Coders also agreed 100% of the time on evaluative thoughts with a Kappa of

1.00 for content and a Kappa 1.00 for thought valence. There was only one subject that was coded as ego-defensive, and both coders identified the same thought as ego-defensive.

APPENDICES

APPENDIX A

APPENDIX A

CONSENT LETTER and QUESTIONNAIRES for Time 1 and Time 2

The following survey asks you questions regarding your thoughts and opinions about interracial marriage. The survey also assesses self-presentation variables and values. The survey will take approximately 20-30 minutes.

The data you provide will be completely **confidential and anonymous**. Because this consent form is not attached to the questionnaire your name will not be associated with the responses you provide. By writing and signing your name on this consent form you indicate your voluntary agreement to participate in this study.

Print your name _____

Signature _____

Com. Class _____ **T. A.**

If you would like to obtain copies of the results or if you have any questions regarding this study, please contact:

Victoria Orrego
468 Communication Arts & Sciences Bldg.
Dept. of Communication
Michigan State University
East Lansing, MI 48824
(517) 347-8616
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Thank you for your participation. I appreciate it.

Victoria O. Orrego

QUESTIONNAIRE - TIME 1

LAST FOUR NUMBERS OF PID# _____ DATE OF BIRTH
(MM/DD/YR) _____

Please respond to the following questions.

What year are you in college?

Freshman

Sophomore

Junior

Senior

What is your age? _____ years

Are you (please check one)? Female Male

What is your ethnicity?

Asian

African- American/Black

Native American

Caucasian

Pacific Islander

Hispanic/Latino(a)

Other: Please specify

Please read the following questions and answer them honestly about how you feel. There are no “right” or “wrong” answers. Use the following scale to place the number that best represents your position.

Strongly Disagree 1 2 3 4 5 6 7 Strongly Agree

_____ In social situations, I have the ability to alter my behavior if I feel that something else is called for.

_____ I have the ability to control the way I come across to people, depending on the impression I wish to give them.

_____ When I feel that the image I am portraying isn't working, I can readily change it to something that does.

_____ I have trouble changing my behavior to suit different people and different situations.

_____ I have found that I can adjust my behavior to meet the requirements of any situation I find myself in.

_____ Even when it might be to my advantage, I have difficulty putting up a good front.

_____ Once I know what the situation calls for it's easy for me to regulate my actions accordingly.

Strongly Disagree 1 2 3 4 5 6 7 **Strongly Agree**

_____ I am often able to read people's true emotions correctly through their eyes.

_____ In conversations, I am sensitive to even the slightest change in the facial expression of the person I'm conversing with.

_____ My powers of intuition are quite good when it comes to understanding others' emotions and motives.

_____ I can usually tell when I've said something inappropriate by reading it in the listener's eyes.

_____ If someone is lying to me, I usually know it at once from that person's manner of expression.

_____ In different situations and with different people, I often act like very different persons.

_____ I'm not always the person I appear to be.

_____ I would not change my opinions (or the way I do things) in order to please someone else or win their favor.

_____ In order to get along and be liked, I tend to be what people expect me to be rather than anything else.

_____ I may deceive people by being friendly when I really dislike them.

_____ In a group of people I am rarely the center of attention

_____ I am not particularly good at making other people like me.

_____ At a party, I let others keep the jokes and stories going

- _____ I feel a bit awkward in company and do not show up quite so well as I should.
- _____ I tend to show different sides of myself to different people.
- _____ Although I know myself, I find that others do not know me.
- _____ Different situations can make me behave like very different people.
- _____ Different people tend to have different impressions about the type of person I am.
- _____ I sometimes have the feeling that people don't know who I really am.

THOUGHT LISTING TASK

In the space below, please describe and explain your attitude towards interracial marriage between blacks and whites. Please indicate WHY you feel the way you do. Write down all your thoughts and feelings that are relevant to your attitude and try to describe the reasons for your feelings.

**** please be as specific as possible****

I generally have a positive or negative attitude toward black-white interracial marriage because...

Please circle the best number that corresponds with your attitudes toward black-white interracial marriage. (the husband is black and the wife is white, in this case)

Black-white interracial marriages are:

good	1	2	3	4	5	6	7	bad
rewarding	1	2	3	4	5	6	7	punishing
acceptable	1	2	3	4	5	6	7	unacceptable
respectful	1	2	3	4	5	6	7	disrespectful
harmful	1	2	3	4	5	6	7	beneficial
intolerable	1	2	3	4	5	6	7	tolerable
satisfactory	1	2	3	4	5	6	7	unsatisfactory
offensive	1	2	3	4	5	6	7	pleasant

Each situation is followed by 10 descriptive word scales. Your task is to select for each descriptive scale, the rating which best describes your feelings toward the item. Indicate your choice by circling the number that best matches your feelings.

- If your **best friend** is White indicate how you would feel if your friend has just become engaged to a **black** person

OR

- If your **best friend** is Black, Hispanic or Asian-American indicate how you would feel if the your best friend became engaged to a **white** person.

Your best friend is:	male			female				
aggressive	1	2	3	4	5	6	7	passive
happy	1	2	3	4	5	6	7	sad
tolerable	1	2	3	4	5	6	7	intolerable
insulted	1	2	3	4	5	6	7	complimented
angered	1	2	3	4	5	6	7	overjoyed
secure	1	2	3	4	5	6	7	fearful

- If your **best friend** is White indicate how you would feel if your friend has just become engaged to a **black** person

OR

- If your **best friend** is Black, Hispanic or Asian-American indicate how you would feel if the your best friend became engaged to a **white** person.

hopeful	1	2	3	4	5	6	7	hopeless
excited	1	2	3	4	5	6	7	unexcited
right	1	2	3	4	5	6	7	wrong
disgusting	1	2	3	4	5	6	7	pleasing

- If your **brother or sister** is White indicate how you would feel if he or she just became engaged to a **black** person

OR

- If your **brother or sister** is Black, Hispanic or Asian-American indicate how you would feel if he or she became engaged to a **white** person.

Your sibling is:		male			female			
aggressive	1	2	3	4	5	6	7	passive
happy	1	2	3	4	5	6	7	sad
tolerable	1	2	3	4	5	6	7	intolerable
insulted	1	2	3	4	5	6	7	complimented
angered	1	2	3	4	5	6	7	overjoyed
secure	1	2	3	4	5	6	7	fearful
hopeful	1	2	3	4	5	6	7	hopeless
excited	1	2	3	4	5	6	7	unexcited
right	1	2	3	4	5	6	7	wrong
disgusting	1	2	3	4	5	6	7	pleasing

Please indicate your willingness to participate in the following interactions. Place the number that best represents your position.

Unwilling 1 2 3 4 5 6 7 Willing

_____ Describe your willingness to work with a white person who is married to a black person

_____ If you have, or had, a child describe your willingness for your child to visit the home of a black-white married couple

_____ Describe your willingness to buy a house next door to a black-white interracial couple

_____ Describe your willingness to have a close friendship with an black-white interracial couple

_____ Describe your willingness to accept one of your close relatives, for example, a brother or sister, marrying a black individual.

_____ Describe your willingness to accept your son or daughter choosing to marry a black individual.

_____ If you are, or if you were single, describe your willingness to marry a black individual.

Please rate how relevant the following values listed below are to your consideration of *black-white interracial marriage*. Use the following scale to place the number that best represents your position.

Totally
Totally
Hinders Values 1 2 3 4 5 6 7 Promotes

Values

- _____ Equality (equal opportunity for all)
- _____ Social Power (control over others, dominance)
- _____ Freedom (freedom of action and thought)
- _____ Sense of Belonging (feeling that others care about me)
- _____ Social Order (stability of society)
- _____ An Exciting Life (Stimulating experiences)

Please rate how relevant the following values listed below are to your consideration of *black-white interracial marriage*. Use the following scale to place the number that best represents your position.

Totally Hinders Values	1	2	3	4	5	6	7	Promotes Values
_____								Wealth (material possessions, money)
_____								Creativity (uniqueness, imagination)
_____								World at Peace (free of war and conflict)
_____								Respect for Tradition (Preservation of time-honored customs)
_____								Mature Love (Deep emotional and spiritual intimacy)
_____								Self-Discipline (Self-restraint, resistance to temptation)
_____								Family Security (safety for loved ones)
_____								Social Recognition (respect, approval by others)
_____								A Varied Life (filled with challenge, novelty, and change)
_____								Wisdom (a mature understanding of life)
_____								Authority (the right to lead or command)
_____								Social Justice (Correcting injustice, care for the weak)
_____								Independent (self-reliant, self-sufficient)
_____								Moderate (Avoiding extremes of feeling and action)
_____								Ambitious (hardworking, aspiring)
_____								Broad-Minded (Tolerant of different ideas and beliefs)
_____								Daring (Seeking adventure, risk)
_____								Influential (having an impact on people and events)

Please rate how relevant the following values listed below are to your consideration of *black-white interracial marriage*. Use the following scale to place the number that best represents your position.

	Totally Hinders Values	1	2	3	4	5	6	7	Promotes Values
_____ Honoring Parents and Elders (Showing respect)									
_____ Choosing Own Goals (Selecting own purposes)									
_____ Capable (competent, effective, efficient)									
_____ Accepting My Portion in Life (submitting to life's circumstances)									
_____ Preserving My Public Image (Protecting my "face")									
_____ Obedient (Dutiful, meeting obligations)									
_____ Helpful (Working for the welfare of others)									
_____ Devout (Holding religious faith and belief)									
_____ Curious (Interested in everything, exploring)									
_____ Forgiving (willing to pardon others)									
_____ Successful (achieving goals)									

Use the following scale and place the number that best represents your agreement or disagreement with the statements below.

Strongly Disagree 1 2 3 4 5 6 Strongly Agree

_____ My opinions about black-white interracial marriage mainly are based on my concern that we safeguard equality of interaction for all people in our society

_____ My opinions about black-white interracial marriage mainly are based on my concern that we safeguard the civil liberties of all people in our society

_____ My opinions about black-white interracial marriage mainly are based on my moral beliefs about how things should be.

_____ My attitudes about black-white interracial marriage generally tell others a great deal about my values

_____ A person's values should be one of the most important factors in determining their attitudes toward black-white interracial marriage.

_____ When my opinions about black-white interracial marriage are challenged , I often accept other's contrary opinions rather than sticking to my own attitudes.

_____ Although I sometimes consider others' views when I am formulating my opinion about black-white interracial marriage, I ultimately adhere to my own personal values or beliefs about what is right and wrong.

_____ My view of black-white interracial marriage are simply a reflection of my peers

_____ I would be extremely uncomfortable holding attitudes toward black-white interracial marriage that are different than my peers.

_____ I would be extremely uncomfortable holding attitudes toward black-white interracial marriage that are different than my family.

_____ I usually look to the opinions of others and not inside myself in order to decide what my attitude on black-white interracial marriage is.

_____ Rather than being a sole reflection of my values, my attitudes toward black-white interracial marriage are often influenced by the opinions of my close friends.

_____ To some degree, my parent's opinions about black-white interracial marriage issues influence my attitudes.

QUESTIONNAIRE - TIME 2

LAST FOUR NUMBERS OF PID# _____ DATE OF BIRTH
(MM/DD/YR) _____

Please respond to the following questions.

What year are you in college?

Freshman

Sophomore

Junior

Senior

What is your age? _____ years

Are you (please check one)? Female Male

What is your ethnicity?

Asian

African-American/Black

Native American

Caucasian

Pacific Islander

Hispanic/Latino(a)

Other: Please specify

MESSAGE CONSTRUCTION

Imagine that your best friend has just informed you that he or she is considering getting engaged to a black individual. Note: Depending on your best friend's ethnicity the race of his or her fiancée will vary. If your best friend is: Asian, Hispanic or Black the fiancée will be white. The couple should be black-white or other-ethnicity-white.

What is the ethnicity of your best friend?

- | | |
|-----------------------------|----------------------------|
| Asian | (fiancée is white) |
| African-American/Black | (fiancée is white) |
| Native American | (fiancée is white) |
| Caucasian | (fiancée is black) |
| Pacific Islander | (fiancée is white) |
| Hispanic/Latino(a) | (fiancée is white) |
| Other: Please specify _____ | |

Your best friend is: (please check one)? Female Male

In the space below please construct a persuasive message, based on your attitude toward interracial marriage, arguing for or against your best friend's engagement. List specific reasons in support for or in opposition against this marriage.

AFTER LISTENING TO MY BEST FRIEND'S NEWS I WOULD ARGUE FOR OR AGAINST THIS MARRIAGE BY SAYING....

Please rate how important the following values are as general guiding principles in your life. Use the following scale to place the number that best represents your position.

Not at all									Very
important	1	2	3	4	5	6	7		Important

- _____ Equality (equal opportunity for all)
- _____ Social Power (control over others, dominance)
- _____ Freedom (freedom of action and thought)
- _____ Sense of Belonging (feeling that others care about me)
- _____ Social Order (stability of society)
- _____ An Exciting Life (Stimulating experiences)
- _____ Wealth (material possessions, money)
- _____ Creativity (uniqueness, imagination)
- _____ World at Peace (free of war and conflict)
- _____ Respect for Tradition (Preservation of time-honored customs)
- _____ Mature Love (Deep emotional and spiritual intimacy)
- _____ Self-Discipline (Self-restraint, resistance to temptation)
- _____ Family Security (safety for loved ones)
- _____ Social Recognition (respect, approval by others)
- _____ A Varied Life (filled with challenge, novelty, and change)
- _____ Wisdom (a mature understanding of life)
- _____ Authority (the right to lead or command)
- _____ Social Justice (Correcting injustice, care for the weak)

Please rate how important the following values are as general guiding principles in your life. Use the following scale to place the number that best represents your position.

Not at all									Very
important	1	2	3	4	5	6	7	Important	

- _____ Independent (self-reliant, self-sufficient)
- _____ Moderate (Avoiding extremes of feeling and action)
- _____ Ambitious (hardworking, aspiring)
- _____ Broad-Minded (Tolerant of different ideas and beliefs)
- _____ Daring (Seeking adventure, risk)
- _____ Influential (having an impact on people and events)
- _____ Honoring Parents and Elders (Showing respect)
- _____ Choosing Own Goals (Selecting own purposes)
- _____ Capable (competent, effective, efficient)
- _____ Accepting My Portion in Life (submitting to life's circumstances)
- _____ Preserving My Public Image (Protecting my "face")
- _____ Obedient (Dutiful, meeting obligations)
- _____ Helpful (Working for the welfare of others)
- _____ Devout (Holding religious faith and belief)
- _____ Curious (Interested in everything, exploring)
- _____ Forgiving (willing to pardon others)
- _____ Successful (achieving goals)

Use the following scale and place the number that best represents your agreement or disagreement with the statements below.

Strongly Disagree 1 2 3 4 5 6 7 Strongly Agree

_____ My opinions about black-white interracial marriage mainly are based on my concern that we safeguard equality of interaction for all people in our society

_____ My opinions about black-white interracial marriage mainly are based on my concern that we safeguard the civil liberties of all people in our society

_____ My opinions about black-white interracial marriage mainly are based on my moral beliefs about how things should be.

_____ My attitudes about black-white interracial marriage generally tell others a great deal about my values

_____ A person's values should be one of the most important factors in determining their attitudes toward black-white interracial marriage.

_____ When my opinions about black-white interracial marriage are challenged , I often accept other's contrary opinions rather than sticking to my own attitudes.

_____ Although I sometimes consider others' views when I am formulating my opinion about black- white interracial marriage, I ultimately adhere to my own personal values or beliefs about what is right and wrong.

_____ My view of black-white interracial marriage are simply a reflection of my peers

_____ I would be extremely uncomfortable holding attitudes toward black-white interracial marriage that are different than my peers.

_____ I would be extremely uncomfortable holding attitudes toward black-white interracial marriage that are different than my family.

_____ I usually look to the opinions of others and not inside myself in order to decide what my attitude On black-white interracial marriage is.

_____ Rather than being a sole reflection of my values, my attitudes toward black-white interracial marriage are often influenced by the opinions of my close friends.

_____ To some degree, my parent's opinions about black-white interracial marriage issues influence my attitudes.

APPENDIX B

Appendix B

Items, means, SD, and factor loadings of the self-monitoring items

Item	M	SD	F
<u>Ability to modify self-presentation</u>			
1. In social situations, I have the ability to alter my behavior if I feel that something else is called for	5.83	1.13	.56
2. I have found that I can adjust my behavior to meet the requirements of any situation I find myself in	5.20	1.32	.49
3. Even when it might be to my advantage, I have difficulty putting up a good front	5.25	1.57	.48
4. Once I know what the situation calls for it's easy for me to regulate my action accordingly	5.57	1.11	.73
<u>Sensitivity to expressive behavior</u>			
1. I am often able to read people's true emotions correctly through their eyes	4.91	1.43	.73
2. My powers of intuition are quite good when it comes to understanding other's emotions and motives	5.43	1.14	.63
3. If someone is lying to me I usually know it at once from that person's manner of expression	4.80	1.32	.54

N = 226

Items, means, SD, and factor loadings of the otherdirectedness, extroversion, attitude items

<u>Item</u>	<u>M</u>	<u>SD</u>	<u>F</u>
<u>Otherdirectedness scale</u>			
1. I'm not always the person I appear to be	3.80	1.96	.64
2. I tend to show different sides of myself to different people.	4.96	1.59	.71
3. Different situation can make me behave like very different people	4.27	1.68	.67
<u>Extroversion scale</u>			
1. In a group of people I am rarely the center of attention	4.38	1.61	.61
2. I feel a bit awkward in company and do not show up quite so well as I should	5.16	1.54	.61
<u>Attitude toward interracial marriage scale</u>			
Black and White interracial marriage are:			
1. Rewarding --- Punishing (R)	5.12	1.60	.80
2. Respectful --- Disrespectful (R)	5.60	1.58	.80
3. Harmful --- Beneficial (R)	5.10	1.63	.66
4. Satisfactory --- Unsatisfactory	5.49	1.63	.85
5. Offensive --- Pleasant	5.48	1.48	.84

(R) Item was reflected for analysis

N= 226

Items, means, SD, and factor loadings of the value relevant items

<u>Item</u>	<u>M</u>	<u>SD</u>	<u>F</u>
Rate how relevant the following values are to your attitude of black and white interracial marriage			
<u>Equality</u>	6.12	1.34	1.00
<u>Successful Benevolence</u>			
Helpful	5.65	1.43	.83
Forgiving	5.84	1.37	.84
Mature Love	6.14	1.31	.71
Capable	5.86	1.31	.84
Ambitious	5.67	1.40	.82
Independent	5.76	1.36	.67
Choosing own goals	6.06	1.24	.76
<u>Power-Tradition scale</u>			
Authority	4.76	1.75	.79
Moderate	4.69	1.68	.62
Accepting portion in life	5.46	1.51	.71
<u>Social Order</u>	5.32	1.66	1.00
<u>Honoring Parents</u>	5.26	1.83	1.00
<u>Varied Life</u>	5.89	1.35	1.00

N = 226

APPENDIX C

Appendix C

Inter- Factor Correlations of the 6 value scales

	1	2	3	4	5	6
1						
2	61					
3	42	78				
4	56	49	49			
5	42	68	56	42		
6	44	68	50	34	44	

F1 = Equality

F2 = Benovolent Sucess

F3 = Power-Tradition

F4 = Social Order

F5 = Honoring Parents

F6 = Varied Life

APPENDIX D

Appendix D

Descriptive Statistics and T-values for the Western and Midwestern Samples

<u>Variable</u>	<u>M for W</u>	<u>SD</u>	<u>M for MW</u>	<u>SD</u>	<u>T-</u> <u>value</u>
Race	5.04	1.84	4.92	1.76	-.45
Sex	.62	.49	.58	.50	-.61
SelfP	5.43	.94	5.46	.89	.20
Otherd	4.33	1.52	4.35	1.3	.08
Ext	4.70	1.33	4.76	1.29	.31
Att	5.38	1.25	5.34	1.28	-.20
Equal	6.12	1.4	6.23	1.19	.50
SocOrd	5.07	1.63	5.43	1.63	1.46
Honor	5.23	1.75	5.37	1.81	.52
Total 1	4.35	1.91	3.96	2.11	-1.26
Total 2	2.82	1.19	2.79	1.55	-.15
Express	1.49	1.11	1.37	1.09	-.74
Vethought	1.49	1.11	1.27	1.08	-1.32
VE	38.85	29.80	34.32	27.1	-1.05
E	.833	6.46	1.63	8.21	.64
Ex	38.83	29.82	37.13	27.08	-.40
Ev	20.65	25.32	23.67	28.10	.73
Bas	23.17	29.45	28.45	32.89	1.01
Pt	.00	.00	.26	2.59	.79
So	.00	.00	.00	.00	--
Hon	.00	.00	.00	.00	--
Var	.00	.00	.00	.00	--

APPENDIX E

Appendix E

Means and Standard Deviations for the regression of attitudes
on the benenvolent success scale for low value expressives
and high value expressives for the overall sample

Variable	LowValue Expressive	High Value Expressive
Ben-success	M = 5.74 SD = 1.18 N= 95	M = 6.06 SD = .81 N =85
Attitude	M = 5. 07 SD = 1.39	M =5.73 SD = 1.04

APPENDIX F

Appendix F

Means and Standard Deviations for the regression of attitudes
on the power-tradition scale for low value expressives and high value expressives for
the overall sample

Variable	LowValue Expressive	High Value Expressive
<hr/>		
Power-trad.	M = 4.76 SD = 1.40 N= 95	M = 5.17 SD = 1.28 N =85
Attitude	M = 5. 07 SD = 1.39	M = 5.73 SD = 1.04

APPENDIX G

Appendix G

Means and Standard Deviations for the regression of attitudes on the varied life value for low value expressives and high value expressives

Variable	LowValue Expressive	High Value Expressive
Varied Life	M = 5.88 SD = 1.41 N= 95	M = 5.95 SD = 1.24 N =85
Attitude	M = 5. 07 SD = 1.39	M =5.73 SD = 1.04

APPENDIX H

Appendix H

Correlations for the equality path model

	1	2	3	4
1				
2	20			
3	43	28		
4	05	08	09	

F1 = Equality values

F2 = Value expressiveness

F3 = Attitude

F4 = Equality messages

APPENDIX I

Appendix I

Correlations for the benevolent success path model for the Midwest sample

	1	2	3	4
1				
2	27			
3	53	33		
4	19	30	37	

F1 = Benevolent success values

F2 = Value expressiveness

F3 = Attitude

F4 = Benevolent success messages

APPENDIX J

•

Appendix J

Correlations for the benevolent success path model for the Western sample

	1	2	3	4
1				
2	16			
3	52	21		
4	-.03	-.31	-.17	

F1 = Benevolent success values

F2 = Value expressiveness

F3 = Attitude

F4 = Benevolent success messages

APPENDIX K

Appendix K

Correlations for the Power-tradition path model for the Midwest sample

	1	2	3	4
1				
2	26			
3	40	33		
4	03	16	13	

F1 = power tradition values

F2 = Value expressiveness

F3 = Attitude

F4 = power-tradition messages

APPENDIX L

Appendix L

Correlations for the power-tradition model for the Western sample

	1	2	3
1			
2	14		
3	30	21	

F1 = Power-tradition values

F2 = Value expressiveness

F3 = Attitude

•
•

APPENDIX M

Appendix M

Correlations for the Varied life model for the Midwest sample

	1	2	3
1			
2	.07		
3	.38	.33	

F1 = Varied life values

F2 = Value expressiveness

F3 = Attitude

APPENDIX N

Appendix N

Correlations for the Varied life model for the Western sample

	1	2	3
1			
2	07		
3	46	21	

F1 = Varied life values

F2 = Value expressiveness

F3 = Attitude

APPENDIX O

Appendix O

Correlations for the Honoring parents model

	1	2	3
1			
2	19		
3	45	29	

F1 = Honoring parents values

F2 = Value expressiveness

F3 = Attitude

APPENDIX P

Appendix P

Correlations for the Social order model

	1	2	3
1			
2	05		
3	28	27	

F1 = Social order values
F2 = Value expressiveness
F3 = Attitude

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