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## Exploring the Relationships Between Rap and Hip-Hop Music Use and Objectified Body Consciousness, Body Dissatisfaction, and Gender Norms in Female Juvenile Delinquents

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EXPLORING THE RELATIONSHIPS BETWEEN RAP AND HIP-HOP MUSIC USE AND  
OBJECTIFIED BODY CONSCIOUSNESS, BODY DISSATISFACTION,  
AND GENDER NORMS IN FEMALE JUVENILE DELINQUENTS

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**THE GRADUATE COLLEGE**

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**August 2013**

ABSTRACT

**Exploring the Relationships between Rap and Hip-Hop Music Use and Objectified Body Consciousness, Body Dissatisfaction, and Gender Norms, in Female Juvenile Delinquents**

By

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Various forms of portable media (e.g., television, movies, magazines, internet, music) are increasingly accessible to and used by the average adolescent in the U.S. (American Psychological Association [APA], 2007; Ward, 2003). Two of the most popular genres of adolescent entertainment, rap and hip-hop music are frequently criticized for their use of misogynistic images and lyrics that objectify women and glorify sex, drug use, and violence (Bretthauer, Zimmerman & Banning, 2006; Conrad, Dixon & Zhang, 2010; Ward, 2003). Although understudied, one could argue that increased accessibility to and use of such media that fosters sexually-explicit and -objectifying messages common in Western culture could influence body image and behavior of adolescent girls. Furthermore, the negative life experiences and periods of crisis commonly experienced by adolescent girls in trouble with the law (e.g., juvenile justice involvement, trauma, drug use), may make the messages promoted in rap and hip-hop music even more influential and detrimental. Therefore, using theories of objectification and adolescent development as a theoretical framework, the overarching purpose of this study was to examine the relationships between the consumption of rap and hip-hop

music and internalization of media-based appearance ideals, objectified body consciousness, negative conventions of femininity, body dissatisfaction, sexual and criminal activity, and drug use in racially diverse female juvenile delinquents. A sample of 159 girls detained in a juvenile detention center in Las Vegas, Nevada, completed self-report measures of objectified body consciousness, thin-ideal media internalization, adolescent femininity ideology, body esteem, and a participant survey. Mean comparisons with published norms indicated less acceptance of negative conventions of femininity, thin-ideal media internalization, body dissatisfaction, and body shame than published norms. As expected, rap and hip-hop music consumption was positively correlated with sexual behavior, marijuana use, and certain criminal behaviors. Regression analyses suggested that acceptance of negative conventions of femininity and thin-ideal media internalization predicts objectified body consciousness and body dissatisfaction (including decreased sexual attractiveness, increased weight concern, and decreased physical attractiveness). Furthermore, having an objectified relationship with one's body predicts body dissatisfaction. Overall, these results suggest that for the girls in this sample, media internalization and traditional gender norms result in self-objectification, increased body shame and body surveillance. Media literacy and strength-based programming within juvenile detention facilities may be an effective form of intervention to promote greater awareness of the detrimental effects of media and gender norm internalization in this population.

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## **Dedication**

Mom, Dad, Des, and Kish,

Thank you for the last 33 years.

I love you dearly.

## Introduction

Various forms of portable media (e.g., television, movies, magazines, internet, and music players) are increasingly accessible to and used by the average adolescent in the U.S (American Psychological Association [APA], 2007; Ward, 2003). With the exception of print media, all other forms of media have shown a significant increase in media consumption between 2004 and 2009 (Kaiser Family Foundation [KFF], 2010). For example, 8 to 18 year-olds devote an average of 7 hours and 38 minutes per day to the use of entertainment media, which totals more than 53 hours a week (KFF, 2010). Additionally, the overabundance of media formats makes it possible for adolescents to use media more frequently because most forms of media are available at any time from any location (APA, 2007; KFF, 2010; Ward, 2003). For example, when accounting for “media multitasking” (defined as using more than one medium at a time); adolescents spend an average of 10 hours and 45 minutes using media per day (KFF, 2010).

The increased accessibility to and prolonged use of various media exposes adolescents to images and messages reflecting specifically constructed gender roles, appearance ideals, and cultural values. In Western culture, such as the mainstream culture of the U.S., one of the current and more visible media trends is an increase in the prevalence and explicitness of sexually objectifying references of girls and women (Conrad, Dixon & Zhang, 2009; Ward, 2003). For example, a recent meta-analytic review of sexual content in entertainment media reported a 10-fold increase in the overall rate of sexual references across mediums between 1980 and 1990 (Ward, 2003). Additionally, more extreme forms of sexualization (e.g., sexual exploitation, child pornography, human trafficking, and teenage prostitution) are increasingly more visible



in the media over the past 15 years (APA, 2007; Smalley, 2003). In fact, sexual content in the media has become so pervasive and extreme that the American Psychological Association created a Task Force to address the sexualization of girls in media. In their 2007 report, the experts concluded that increased media exposure among youth creates the potential for extreme exposure to sexualized portrayals of women and teaches girls that women are sexual objects primarily for male consumption (APA, 2007). For example, a popular magazine targeting young females provided instructions on how to look sexy and get a boyfriend by losing 10 pounds and straightening their hair (APA, 2007).

Given the recent influx of information about the sexualization of girls, media research has shifted from focusing predominantly on examining the influence of violent media messages on adolescent behavior to exploring the influence of exposure to sexual material promoting the objectification of girls and women (APA, 2007). One form of entertainment media that is particularly popular during adolescence and replete with sexually objectifying content is music, with rap and hip-hop music being the most popular genre (APA, 2007; Farley, 1999; Hansen & Hansen, 2000; Martino et al., 2006; Raezler, 2008). Recent research on adolescent music consumption reported that the average 8-18 year old adolescent female listens to approximately 2 ½ hours of music per day, with significant variation among ethnic groups. When accounting for differences in ethnicity, it was found that Black and Hispanic youth listen to approximately 3 hours and eight minutes of music compared to their White counterparts who listen to an average of 1 hour and 56 minutes of music per day (KFF, 2010). To date, the majority of music research is comprised of content analyses of music videos, which, as a medium is

frequently criticized for its offensive, violent, or sexual content (Lynxwiler & Gay, 2000). For example, existing research suggests that 44%-81% of music videos and 70% of rap, hip-hop, and rhythm & blues (R&B) include song lyrics with content that is sexually degrading towards women (APA, 2007).

Although the objectification of women is not a new phenomenon in Western cultures, feminist theorists purport that objectification is increasingly commonplace and socially-sanctioned to the degree that it is viewed as the right of all males to objectify and sexualize women independent of their age (Fredrickson & Roberts, 1997; Schur, 1983). According to objectification theory, which states that girls and women develop their primary view of their physical selves from the observations of others (APA, 2007; Fredrickson & Roberts, 1997), girls are socialized to objectify their own physical characteristics from a third person perspective (Fredrickson & Roberts, 1997). When women view and internalize objectifying messages (such as sexually explicit media), they begin to view themselves as objects whose primary responsibility is to be physically attractive to others (Fredrickson & Roberts, 1997). For example, McKinley and Hyde (1996) contend that with repeated exposure to objectifying material in the media, girls are likely to report increased objectified body consciousness (OBC), defined as a tendency to adopt the views of others as their own (McKinley & Hyde, 1996).

Research examining the mental health correlates of sexual objectification among adolescent females has gained a great deal of research attention because the messages transmitted through media are becoming increasingly more sexually explicit and pervasive (Aubrey, 2007; Fredrickson & Roberts, 1997; McKinley & Hyde, 1996; Sinclair, 2006). Several negative cognitive, psychological, social, and mental health

consequences are associated with objectification (Fredrickson & Roberts, 1997; Gordon, 2008; Grabe, Hyde & Lindberg, 2007; McKinley & Hyde, 1996; Quinn, Kallen & Cathey, 2006). For example, research strongly suggests that the exposure of adolescent girls to various media formats negatively influences their perception of body image, self-esteem, and self-concept (APA, 2007). Furthermore, the more females internalize objectifying media messages, the more likely they are to endorse negative beliefs about femininity (Tolman & Porche, 2000). With regard to music, Wingood et al. (2003) propose that female adolescents attempt to identify with the characters and themes depicted in music videos and lyrics because they portray societal expectations and standards of the optimal lifestyle. Rap and hip-hop music exposure may be particularly influential during adolescence because of an increased attention and susceptibility to positive and negative influences from the external environment (i.e., peers and mass communication) during this time of identity development (Arnett, 1995; Conrad, Dixon & Zhang, 2010; Wingood et al, 2003). Therefore, adolescents often model themselves in terms of the dress, character, and behavior of musical figures (Martino et al.; Raezler, 2008; Wingood et al, 2003). This is problematic because the musical artists associated with rap and hip-hop music often create lyrics saturated with misogyny, female self-objectification, and the glorification of sex, drugs, and violence (Bretthauer et al., 2006).

Despite a growing body of research in this area, relatively little research has examined the influence of music lyrics as popular entertainment on the behavior and development of adolescents. Among the factors that may account for this paucity in research is the fact that music lyrics are key components of music videos and, therefore, are rarely analyzed separately. Furthermore, the small body of research conducted with

adolescents almost exclusively uses African American samples to assess their attitudes toward relationships or sexual behaviours. As a result of these limitations, the body of research that investigates the psychological effects of sexually objectifying content in rap and hip-hop music lyrics in adolescents and more diverse populations has been skewed, leaving a deficit in psychological and media research (APA, 2007). However, because this music media form is more portable and accessible, adolescents often spend several hours listening to music lyrics in the absence of the artist's visual representation (i.e., music videos). Given its pervasiveness, supported by its portability and accessibility among other factors, the impact of rap and hip-hop lyrics on the behavior and development of adolescents merits greater research attention.

It is perhaps more significant that these relationships have not been examined in adolescents that are or have been in trouble with the law. The negative environmental and psychological factors present in the lives of female juvenile delinquents increase their vulnerability to internalize the negative messages present in rap and hip-hop music. For example, the U.S. Department of Justice identified several risk factors that often have a cumulative effect and place an adolescent at risk for future offending. There are the same risk factors that may also increase the likelihood that juvenile delinquents internalize the negative messages conveyed in the music they hear. Moreover, it is the cumulative effect of these risk factors that increase the likelihood that the female juvenile offender will internalize and be negatively influenced by rap and hip-hop music's negative messages (ODJJP). Considering that research suggests that individuals tend to comprehend music based on their background (Zamboanga & Rodriguez, 2006), the negative messages conveyed in rap and hip-hop music coupled with the familial, peer, school, and

community risk factors are likely to encourage internalization of Western sociocultural ideals because it confirms certain aspects of their lives and may be seen as more self-relevant. Therefore, one could argue that internalizing rap and hip-hop music's messages may be a risk factor in maintaining delinquent behavior. Consequently, the overarching purpose of the current study was to examine the relationships between use of rap and hip-hop music on objectified body consciousness, the internalization of Western sociocultural ideals conveyed through rap and hip-hop music lyrics, and the negative beliefs about femininity, and body dissatisfaction in female juvenile delinquents.

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## Chapter One

### Literature Review

The sexualization of adolescent girls in mainstream Western culture and the media is becoming an increasingly recognized problem (APA, 2007). *Sexualization*, as defined by the APA Report of the Task force on the Sexualization of Girls (2007) occurs under the following conditions:

(1) a person's value comes only from his or her sexual appeal or behavior, to the exclusion of other characteristics; or (2) a person is held to a standard that equates physical attractiveness (narrowly defined) with being sexy; or (3) a person is sexually objectified—that is, made into a thing for others' sexual use, rather than seen as a person with the capacity for independent action and decision making; (4) and/or sexuality is inappropriately imposed upon a person (APA, 2007).

According to the APA (2007), an affirmative response to any of the four conditions above indicates sexualization. The fourth condition (the inappropriate imposition of sexuality) is especially relevant to children. Anyone (girls, boys, men, and women) can be sexualized; but when children are imbued with adult sexuality, it is often imposed upon them rather than chosen. By this definition, self-motivated sexual exploration and age-appropriate exposure to information is not sexualization (APA, 2007). However, sexualization can lead to inappropriate sexual behavior and the development of a sexualized identity on the part of the sexualized individual. Therefore, what may appear

to be self-motivated sexual expression can sometimes be the negative effect of sexualization on adolescent identity development (APA, 2007).

Lamb and Brown (2006) suggest that the increase in sexualization of girls and women in the media caused a shift in what society expects of girls and women. Historically, girls who withheld sex earned respect and gained power in Western cultures. However, desirable female traits are now shifting to include portraying oneself as sexy, bold, and sexually insatiable (Lamb and Brown, 2006). In other words, women are gaining social power from being seen as out of control, sexual, dirty, free, and better than other girls. Consequently, the increase in female sexualization has affected society's already unrealistic expectations for girls and women.

Objectification theory (Fredrickson & Roberts, 1997), framed with an understanding of adolescent development, provided an ideal framework to explore the influence of sexualization on adolescent girls. Consequently, the literature review below describes objectification theory and common consequences of objectification, including objectified body consciousness (OBC), self-objectification, body shame, anxiety, the inability to reach peak motivational states, and a lack of awareness of internal body states (Fredrickson & Roberts, 1997). The second section provides an explanation of two empirically supported models of adolescent identity development to understand why adolescents are at an increased vulnerability for internalization of sexually objectifying material. The third section describes adolescent media consumption, with particular attention paid to the content and themes common to rap and hip-hop music. The fourth section describes two prominent theories of mass communication and a summary of how these bodies of literature help to inform our understanding of adolescent lyric

comprehension. The final section provides information on adolescent juvenile delinquents and explores the mechanisms by which adolescents exposed to rap and hip-hop music may internalize the lyrics and engage in self-objectification

### **Objectification Theory in a Western Cultural Context**

Ideals of appearance, gender roles, and overarching value systems are communicated within a cultural context. In Western cultures, which includes the majority culture of the U.S., physical appearance is fundamental to a woman's value and role in society and attaining the ideal appearance promises security, intimacy, success, and life satisfaction (Thompson, et al., 1999). Furthermore, girls should have a sexy physique that attracts men. Specifically, Western culture considers a thin, youthful appearance, with a small nose, long hair, big eyes, full lips, and lower than average waist-to-hip ratio ideal for women. To meet these ideals, women often engage in unhealthy behaviors including extreme diets, plastic surgery, liposuction and restrictive eating (APA, 2007; Gangestad & Scheyd, 2005).

One of the primary ways that Western culture promotes and reflects appropriate gender roles, appearance ideals, and values is through the media (Stice & Shaw, 2005). Images found in mainstream Western media (e.g., magazines, television shows, advertisements, music videos) present appearance ideals in powerful and provocative ways that reinforce the idea that they are attainable, desirable, and central to personal worth (Thompson et al., 1999). Furthermore, the prevalence and explicitness of sexually-objectifying references and imagery in mainstream media is increasing (Conrad et al., 2009; Conrad et al., 2010; Ward, 2003) and more extreme forms of sexualization (e.g.,

sexual exploitation, child pornography, human trafficking and teen prostitution) have become more visible in the media over the past 15 years (APA, 2007; Smalley, 2003).

Fredrickson and Roberts (1997) proposed *objectification theory* to understand the influence of exposure to Western values and ideals of appearance on girls and women. Fredrickson and Roberts (1997) based objectification theory on the principle that girls and women develop their primary view of their physical appearance (and, in Western culture, their personal value) from the observations of others in a cultural context that values and idealizes specific traits. These self-observations can take place through media exposure (e.g., viewing images of other women in media, listening to music with sexual information) or other personal experiences (e.g., receiving a compliment or comment about one's physical appearance). Through a blend of expected and actual exposure, women are socialized to objectify their own physical characteristics from a third-person perception (as is done in media), which is defined as *self-objectification*.

When women repeatedly view objectifying images over time, they begin to self-objectify. Based on observations of others and perpetuated media ideals, women and girls develop expectations for their physical appearance because they become aware that their culture evaluates their worth based on those ideals (Fredrickson & Roberts, 1997). Moreover, self-objectification allows women to acclimate to a society where objectifying female bodies is prevalent and socially sanctioned because of expected social and gender roles (Fredrickson & Robert, 1997). Therefore, self-objectification is the tendency for women to base their self-worth on physical attributes and/or the sexual uses of their body parts, rather than who they are as a whole (Fredrickson & Roberts, 1997). For example,

seeing one's appearance or focusing on a body part (e.g., breast size) as the sole feature that defines her worth and desirability as a person.

Fredrickson and Roberts (1997) contend that the most subtle way objectification occurs is through *sexualized gazing*, which is the visual inspection of a woman's body. Always present in the contexts of sexualized gazing is the potential for sexual objectification because women cannot control an objectifying gaze (Fredrickson & Roberts, 1997). Sexual gazing is often a daily occurrence for most women and can occur in many situations. For example, when a woman passes a man or group of men, and feels inspected, this could be depicted as sexual gazing and objectification. Similarly, when a male game show host uses female models as *assistants* whose primary purpose is to be sexually appealing and attractive to viewers, sexual gazing is likely occurring.

Objectification theory provides a natural framework to understand how repeated visual media images socialize women and translate into mental health problems (Fredrickson & Roberts, 1997). Some effects of objectification noted in the literature are self-objectification, objectified body consciousness, self-consciousness, increased body anxiety, heightened mental health threats, depression, eating disorders, sexual dysfunction and promiscuity, negative views of femininity, and increased body shame (Fredrickson & Roberts, 1997; Lindberg, Hyde & McKinley, 2006; McKinley & Hyde, 1996; Tolman & Porche, 2000).

### **Negative consequences of self-objectification.**

Fredrickson and Roberts (1997) hypothesized several consequences of self-objectification relevant to adolescents living in Western culture. One consequence of self-objectification (i.e., viewing one's body as an object for consumption) is to feel

*shame* about one's body. Feeling shame frequently occurs when girls believe they have failed to meet or surpass appearance-based ideals and, consequently, negatively evaluate their worth as a person instead of the perceived standard or action in which they fall short (Fredrickson & Roberts, 1997). Intense self-evaluation can result in shame because of the tendency for girls to worry about what others are thinking or how people are evaluating her appearance (Fredrickson & Roberts, 1997). Therefore, feelings of shame result from the combination of negative self-evaluation and not meeting society's expectations.

A second common negative consequence of self-objectification is increased *appearance-related anxiety*. Research suggests that women in Western cultures experience more anxiety about their appearance than men do (Dion, Dion & Keelan, 1990). Theoretically, this stems from the increased value placed on physical appearance for women living in Western culture compared to men and increased sexualized gazing at women that gradually transforms to sexual objectification (Anderson et al., 2008). This anxiety is particularly salient during adolescence because, as their bodies naturally mature, increased attention from peers and adults makes girls realize the negative aspects of gaining body fat in a culture that glorifies thinness. This realization can erode self-esteem and place them at risk for both depression and eating disorders (Croll, 2005; McCarthy, 1990). In Western culture, it is common to view, evaluate, and analyze the female body and, as a result, girls are socialized to believe that their bodies are public domain (Brownmiller, 1984; Dion et al, 1990; Martin, 1996). Given that objectification functions to socialize girls and women to self-objectify, theoretically, females,

theoretically, have high levels of appearance-related anxiety (Fredrickson & Roberts, 1997).

Another common form of anxiety relates to safety and security, especially with regard to the threat of rape (Beneke, 1982). Research suggests that rapists often blame the victim who looked as if “she asked for it” (Beneke, 1982). Therefore, being vigilant about her safety and her self- presentation becomes a daily source of anxiety for women. Feminists argue that modern artistic media trends, like rap and hip-hop culture, contribute to coerciveness and sexual violence toward women because the theme of violence against the opposite sex dominates much of the lyrical content (Linz & Malamuth, 1993). Rap lyrics often include violent and sexually violent lyrics (Bretthauer et al., 2006; Kubrin, 2005). Consequently, adolescents without appropriate models to counter these portrayals may deem brutality and sexual harassment acceptable.

A third potential negative consequence of self-objectification is the inability to reach *peak motivational states* (which is similar to the rationale provided to explain the effects of stereotype threat). The constant focus on physical appearance or habitual appearance monitoring can make it difficult for a woman to process other information or perform certain tasks required to solve daily problems (Fredrickson & Roberts, 1997). For example, the awareness of other’s views and expectations, or sexual gazing and commentary, may make it difficult for a young girl to concentrate on school and homework assignments, especially when a one’s worth comes from external rather than internal characteristics (Fredrickson & Roberts, 1997).

A fourth possible negative consequence of self-objectification is the woman’s lack of awareness of internal bodily states. For example, women who resort to extreme

forms of dieting as a strategy often ignore signs of hunger in order to achieve the media's ideal body weight. In an attempt to reach media prescribed ideals, women learn to tune out hunger pangs and other physiological cues such as fatigue or malnourishment (Heatherton, Polivy, and Herman, 1989; Polivy et al, 1990). Self-objectification allows women to focus primarily on external factors related to appearance, in turn neglecting the body's internal needs (Fredrickson & Roberts, 1997). Therefore, by concentrating only on physical appearance, women lose the capacity to concentrate on other activities that require mental effort (Fredrickson & Roberts, 1997).

**Relationship to objectified body consciousness.**

In addition to the consequences Fredrickson and Robert's suggest, McKinley and Hyde's theory of objectified body consciousness (OBC; 1996) details the potential negative consequence of objectification. Objectified body consciousness is akin to Fredrickson and Robert's approach but places more emphasis on adolescent girls when exposed to sexual objectification. *Sexual objectification* occurs when a woman's value and identity comes from sexual body parts or sexual function (Fredrickson & Roberts, 1997). As a result, the purpose of the female body is to bring enjoyment to men or serve as a sexual object for society (Fredrickson & Roberts, 1997). Feminist scholars argue that sexual objectification involves the disregard for personal and intellectual abilities and capabilities, and reduces a woman's worth or role in society to that of an instrument for sexual pleasure (Fredrickson & Roberts, 1998). McKinley and Hyde (1996) contend that over time, female adolescents exposed to sexually objectifying cultural values and ideals of appearance (e.g., objectifying media images promoting Western cultural ideals) internalize these values as self-relevant (McKinley & Hyde, 1996). The result is *OBC*, or



the tendency to perceive one's body in terms of its outward appearance while suppressing subjective experiences.

According to McKinley and Hyde (1996), objectified body consciousness focuses exclusively on the body and its appearance, and therefore differs from the broader level of self-perception seen in the imaginary audience and public self-consciousness (Lindberg, Hyde & McKinley, 2006). Given that adolescents already have heightened feelings of public self-consciousness with the perception that they are under the evaluation of an imaginary audience and that other people are concerned with their thoughts and behaviors, objectified body consciousness may be particularly important to understand in girls (Elkind, 1967; Elkind & Bowen, 1979).

#### **Internalization of Western sociocultural ideals.**

*Internalization* is the unconscious process by which characteristics, beliefs, feelings, or attitudes of other individuals or groups are assimilated into the self and adopted as one's own (APA, 2007). The internalization of Western sociocultural ideals includes assimilating Western values, practices, and beliefs into the self and adopting as one's own. The degree to which Western ideals of appearance perpetuated in the media influence adolescents can be measured by the degree to which one feels pressure to look like mainstream American models and internalizes the ideals to be self-relevant (Stice, 2002). Internalization directly influences an individual to aspire to attain and adhere to these ideals (Thompson et al., 2004). Therefore, female adolescents who internalize the sociocultural ideals of appearance, sexually objectifying media portrayals, and femininity ideology present in Western culture (and its subcultures) are more likely to self-objectify, have high levels of objectified body consciousness, more body dissatisfaction, and an

overall poor self-concept. Theoretically, because objectification theory and femininity ideology all highlight cultural ideals and expectations as a negative force in adolescent development, internalization of sociocultural ideals among the study participants in the proposed study will be seen in terms of higher scores on measures of objectified body consciousness, self-objectification, internalization of sociocultural ideals of appearance and femininity ideology.

### **Culture, Media, and Adolescent Identity Development**

The influence of Western cultural ideals and media depictions of the ideal, sexualized female is particularly critical to understand in adolescents because of the normal developmental characteristics of this period. Although a comprehensive review of all prominent theories of adolescent development is outside the realm of this paper, the review includes two well-established developmental theories of adolescent identity formation (for a more comprehensive review, see Bynum, 2007; Crockett, 1995). These include Erik Erikson's stage theory of psychosocial development and Albert Bandura's social cognitive theory (also referred to as social learning theory or observational learning). These two frameworks both stress adolescence as a time of cognitive, physical, psychological, and social change that places them at an increased vulnerability to media and cultural ideals.

#### **Stage theory of psychosocial development.**

One of the most prominent theories of adolescent development is Erikson's psychosocial model (1968) in which he organized life-span development into eight stages from birth to death. Specifically, the term *psychosocial* emphasizes the impact of social interaction on personality and social competence, rather than other theories that describe

cognitive or biological development. Although psychoanalytic developmental theories influenced his theory, Erikson was aware of the important influence of culture on behavior and included an emphasis on the environment. Therefore, according to Erikson, the interaction of the body (biological), mind (psychological), and cultural influences determine an individual's developmental course (Erikson, 1968). As such, an individual's growth throughout his or her lifetime is fraught with social conflicts. At each developmental stage, an individual faces a dilemma or crisis. A crisis is not a threat of catastrophe; rather, it is a crucial turning point when personal traits develop (Erikson, 1968). At these turning points, an individual may either resolve the conflict or fail to master the developmental task.

The fifth stage of development occurs primarily during adolescence, between the ages of 12 and 18 (Erikson, 1968). This stage, described as the developmental stage of *Identity vs. Role Confusion*, is a critical turning point because prior to the fifth stage of development humans rely on what is done to them. However, in the fifth and later stages, humans primarily influence their own development. According to Erikson (1968), during the fifth stage, adolescents attempt to find their identity, struggle with social interactions, and come to grips with moral issues. The task of adolescence is to discover who one is as an individual, separate from the family, and as a member of society.

During this process, the adolescent develops a philosophy on life that will continue to evolve. However, during this period of struggle to develop a philosophy, the lack of life experience makes it easier for the adolescent to adopt the philosophies or life ways of others as models or substitutions for the experience they lack (Erikson, 1968). Additionally, the teenager faces the dilemma of becoming self-reliant or conforming to

the demands and standards set by others. Consequently, adolescents are likely to be more vulnerable to adopt mass media messages to shape their behaviors, morals, and world-view (Lloyd, 2002). Lloyd (2002) contends that while constructing their own identities, adolescents constantly seek information about themselves from others within specific contexts (e.g., with music [rap and hip-hop music in particular]). In order to develop a sense of independence and agency, adolescents apply the messages portrayed in various forms of media to everyday transactions (Lloyd, 2002).

### **Social cognitive theory.**

A second primary theory of adolescent development is Albert Bandura's (1986) social cognitive theory, which combines principles of behaviorism and cognitive theories of learning to understand how people learn. Bandura contends that most human behavior is learned observationally through modeling. From observing others, one forms an idea of how to perform new behaviors, which later serve as a guide for one's own action (Bandura, 1986). Social cognitive theory explains human behavior in terms of continuous reciprocal interactions between cognitive, behavioral, an environmental influences (Bandura, 1986).

Social cognitive theory has three main principles comprised of four components. In order for the process of observational learning to take place, these things must be present (Bandura, 1986). The first principle states that organization and rehearsal lead to the highest level of observational learning (Bandura, 1986). This first happens symbolically and then through overt behaviors. According to the second principle, individuals are more likely to adopt a modeled behavior if it results in outcomes they

value. The final principle is that an individual is more likely to adopt a modeled behavior if the model is similar to the observer and has admired status (Bandura, 1986).

All of the principles rely on four component processes. These processes are: (1) *Attention*, including modeled events (distinctiveness, affective valence, complexity, prevalence, functional value) and observer characteristics (sensory capacities, arousal level, perceptual set, past reinforcement); (2) *Retention*, including symbolic coding, cognitive organization, symbolic rehearsal, motor rehearsal); (3) *Motor Reproduction*, including physical capabilities, self-observation of reproduction, accuracy of feedback; and (4) *Motivation*, including external, vicarious, and self-reinforcement (Bandura, 1977; Bandura 1986).

### **Existing Research on Media Influence During Adolescents**

Over 40 years of research documents the potential negative influences of media exposure and mass communication on children and young adult's attitudes and social interactions (APA, 2007; Martino et al., 2006), psychopathology (APA, 2007; Cahill & Mussap, 2007; Groesz, Levine, & Murnen, 2001; Stice & Bearman, 2001; Warren et al., 2005), development and socialization (Arnett, 1995)), and sexual and delinquent behaviors (Fredrickson & Roberts, 1997; Moradi & Huang, 2008). However, because media influences are often subtle, cumulative, and occur over time, their impact may be difficult to detect with qualitative or quantitative methods (Strasburger, 2004; Ward, 2003).

A 1998 study on North American children found that by the time children graduate from high school, they will have witnessed 200,000 murders, rapes, and assaults on television alone (Strasburger, 2004). Based solely on this statistic, the abundance of

media violence research in children and teens is not surprising: An estimated 3500 studies have demonstrated a significant link between exposure to media violence and aggressive behavior in children. In contrast, fewer than 30 studies report no relationship between the two variables (Strasburger, 2004). Bushman and Anderson (2001) contend that television-viewing patterns are predictive of an individual's attitudinal and behavior patterns (Bushman & Anderson, 2001; Drabman & Thomas, 1975; Fowles & Horner, 1975). Therefore, media exposure reinforces and maintains certain behaviors as well as generalizes to other different settings if children learn that aggressive behavior is an acceptable method of resolving conflict (Bandura, Ross & Ross, 1963; Donnerstein & Smith, 1997).

Evidence of media exposure and internalization of sociocultural norms through media is not specific to violent images. Similar to the media research on violence, more than 100 studies in adolescent and adult samples demonstrate the links between media exposure and negative body image, internalization of the thin -ideal, and eating pathology (APA, 2007; Stice & Bearman, 2001; Warren et al., 2005). Research suggests that the perceived failure to attain or maintain the often unrealistic media portrayals of beauty, in turn, predicts body dissatisfaction, eating pathology, dangerous weight control behaviors, and negative affect (e.g., Cahill & Mussap, 2007; Groesz et al., 2001; Stice & Bearman, 2001; Thompson, van de berg, Roehrig, Guarda, & Heinberg, 2004; Warren et al., 2005).

Additionally, depictions of women in Western culture, media, and rap music can have a substantial influence on behavior, affect, and one's self-concept. Theoretically, adolescent girls exposed to media that depicts rewards for demonstrating certain behaviors may be motivated to reenact what the models portray visually and verbally in

order to gain peer approval, social acceptance, and status. For example, Wingood et al (2003) purport that female adolescents may be at increased risk of negative media influences because girls tend to identify themselves with the characters and themes, shown in such music videos more so than boys. As adolescents seek to define themselves independently of their parents, they often turn to different forms of media socialization agents to gain messages about their identity in terms of gender, sexuality, and ethnicity (Padilla-Walker, 2006). Although parents and peers remain influential, adolescents use media messages to navigate developmental changes, cope with the challenges of adolescence, shape their identity, and develop a sense of autonomy (Lloyd, 2002).

One study of media and sexuality revealed that exposure to Music Television (MTV) among college females was the most powerful predictor of sexual permissiveness and promiscuity (Strouse & Buerkel-Rothfuss, 1987). Johnson and colleagues found that constant exposure to rap music with violent themes resulted in a greater tolerance for violence in dating situations (Johnson, Adams, Hall, Ashburn, & Reed, 1995) and may lead to a higher degree of male acceptance of violence, including violence against women (Johnson, Jackson, & Gatto, 1995). Although this portrayal of women is not restricted to rap and hip-hop music (Sommers-Flanagan et al., 1993), these themes make up a large portion of rap and hip-hop music's lyrical content (Bretthauer et al., 2006; Weitzer & Kubrin, 2009).

### **Influence and content of rap and hip-hop music on adolescents.**

In addition to developmental characteristics that make adolescents particularly prone to Western cultural influences, adolescents consume large amounts of media on a daily basis. For example, 8 to 18 year-olds devote an average of 7 hours and 38 minutes

per day to the use of entertainment media and, when accounting for “media multitasking” (using more than one medium at a time), this number increases to 10 hours and 45 minutes per day (KFF, 2010). One form of entertainment media that is most popular during adolescence and replete with sexually objectifying content is music, with rap and hip-hop being the most popular genre among adolescents (APA, 2007; Farley, 1999; Hansen & Hansen, 2000; Martino et al., 2006; Raezler, 2008). Consequently, it is critical to examine the content of rap and hip-hop music to understand the prevalence and type of objectifying messages adolescents hear.

### **Rap and hip-hop music: Content and themes**

Content analyses indicate that 44%-81% of music videos and 70% of rap, hip-hop, and R&B song lyrics included sexually degrading content (APA, 2007). Analyses of Music Television (MTV) content found that men appeared nearly twice as often as women appear and engaged in significantly more aggressive and dominant behaviors (Sommers-Flanagan et al., 1993). Conversely, the music videos depicted women as decorative objects, who engage in sexual and subservient behavior, and are frequent objects of explicit, implicit, and aggressive advances by men. The videos present female characters in servile and submissive positions, behaviors confirmed with derogatory and objectifying lyrics (Bretthauer et al., 2006; Sommers-Flanagan et al., 1993; Vincent, Davis & Boruszkowski, 1987). In fact, Bretthauer and colleagues (2006) found that female rap and hip-hop artists also portray themselves in a sexually objectifying and submissive manner. Although some female artist’s lyrics directly acknowledge poor treatment, their tone remains permissive and indulgent (Bretthauer et al., 2006). Some female artists sing songs of not being able to live without their significant others



(Bretthauer et al., 2006), which authors suggest may serve to increase girls' dependence on the opposite sex (especially those with dysfunctional familial relationships).

Theoretically, one could argue that increased exposure to and internalization of rap and hip-hop music will be more likely to endorse statements that reflect the belief that women are not worthy of respect (i.e., negative aspects of femininity ideology), as well as views that reflect stereotypical female gender roles and expectations.

### *Objectification in music lyrics.*

Across content analyses on rap and hip-hop music, various themes consistently emerge, including female objectification, prostitution, violence, misogyny, and sexual content (Bretthauer et al., 2006; Conrad et al., 2009; Weitzer & Kubrin, 2009). To illustrate the recurrent themes, this section includes exemplars for the most common themes, with the exception of sexual content (explicit and implicit) because this theme is salient in the majority of examples. Although the description or definitions of some themes occur elsewhere in this proposal this section provides some operational definitions and background information regarding each theme, song, and artist (where applicable). When objectified, women's bodies exist for the use and pleasure of others (Fredrickson & Roberts, 1997). The following lyrics exemplify Fredrickson and Roberts' theory:

#### *Plies featuring Akon "Hypnotized".*

You got me so hypnotized, the way yo' body rollin' 'round and 'round, that booty keep bumpin', titties just bouncin', up and down... that pussy got me zonin'. That ass on her she pokin'...she bent over, and I'm strokin'. Her

cheeks spread wide open, I'm beatin' it and I'm focused...Now shake that ass.... (Plies, 2007).

*Snoop Dogg "Sexual Eruption".*

Shorty then came, then she hit da floor... with a see through dress, long hair, light brown eyes...And a nigga know, I take her home with dem wide ass hips and you damn right I'm gon' be so hot...Goes da chick with da real pretty face, big ass booty, and itty-bitty waist (Snoop Dogg, 2007)

*Young Money (Lil' Wayne, Jae Millz, Drake, Gudda Gudda & Mack Maine)*

*"Every Girl".*

I like a long haired thick red bone, open up her legs then filet mignon-- that pussy,

I'ma get in and on that pussy...go on and throw it back and bust it open like you 'sposed to... girl I got that dope dick, now come here let me dope you... (Lil' Wayne, 2009)

...I just wanna fuck every girl in the world, every model, every singer, every actress, every diva, every House of Diddy chick, every college girl, every skeeza stripper...it don't matter who you is miss you can get the business... (Jae Millz).

...These hoes is God's gift like Christmas...I like 'em caramel skin, long hair, thick ass...my butter pecan Puerto Rican... (Gudda Gudda, 2009).

### ***Self-objectification in music lyrics.***

Self-objectification most commonly occurs when a woman bases self-worth solely on physical attributes and/or the sexual uses for body parts, rather than who she is

as a whole. Music lyrics (often sung by women) convey the submissive role and demonstrate how women function only as an object for a man's pleasure.

*Rhianna "Rude Boy".*

Do you like it? Boy, I want what you want... Give it to me, baby... What I want, want is what you want... Tonight I'ma give it to ya harder, tonight I'ma turn ya body out... Like it?... I like when you tell me 'kiss you there' I like when you tell me 'move it there'... (Rhianna, 2010).

*Trina featuring Killer Mike "Look Back At Me".*

I got an ass so big like the sun, hope you got a mile for a dick, I wanna run... Slap it in my face, shove it down my throat... I can make this pussy smoke... I know how to fuck, I know how to ride, I can spin around and keep the dick still inside... (Trina, 2008).

*Missy "Misdemeanor" Elliott "Work It".*

... See my hips and my tips, don't ya? See my ass and my lips, don't ya? Lost a few pounds in my whips for ya... Love the way my ass go bum-bum-bum-bum, keep your eyes on my bum-bum-bum-bum-bum, and think you can handle this ga-dong-a-dong-dong? Take my thong off and my ass go vroom! Cut the lights on so you see what I could do! (Missy "Misdemeanor" Elliott, 2002).

*Khia "My Neck, My Back".*

Do it now, do it good, suck this pussy just like you should... Roll your tongue from the crack back to the front then ya suck it all 'til I shake and come

nigga...make sure I keep bustin nuts nigga all over yo' face and stuff...my neck, my back, lick my pussy and my crack...(Khia, 2002).

***Prostitution, pimping, and exotic dancing.***

Lyrics glorifying exotic dancing, and depicting prostitution and pimping are common in rap and hip-hop music. Prostitution is the act or practice of engaging in sexual intercourse for money or other material objects. A pimp, usually a male, solicits customers for a prostitute or a brothel, usually in return for a share or all of the earnings.

*Missy "Misdemeanor" Elliott "Work It".*

"Girl, girl, get that cash. If it's a 9 to 5 or shakin' your ass. Ain't no shame, ladies do your thing, just make sure you ahead of the game!" (Missy "Misdemeanor" Elliot, 2002).

*Wyclef Jean featuring Akon, Lil' Wayne, and Niiya "Sweetest Girl (Dollar Bill)"*

"Some live for the bill, some kill for the bill, she whine for the bill, grind for the bill...Closed legs don't get fed, go out there and make my bread..." (Wyclef Jean).

She used to run track back in high school, now she tricks off the track right by school." (Lil' Wayne). "Pimpin' got harder 'cause, hoes got smarter..." (Akon, 2007).

*Flo Rida featuring Kesha "Right Round".*

From the top of the pole I watch her go down, she got me throwing my money around, ain't nothing more beautiful to be found...My money love her like a number one fan...A couple of grands, I got rubber bands, my paper

planes making her dance... Time to get paid, it's maximum wage... (Flo Rida, 2008).

***Misogyny.***

Misogyny, defined as a hatred for women, comes in many forms which also include objectification, sex, and violence (Kubrin & Weitzer, 2009). However, the majority of content analyses define the misogyny depicted in rap and hip-hop music (videos and lyrics) as several common behaviors or themes. Some of the ways rap and hip-hop lyrics convey misogyny is to sexually degrade and demean women, express ownership of women, power and status, materialism, and violence. Violence in rap and hip-hop music often includes sexual violence, as well as the demonstration and acceptance of violence, with the victim at least partially responsible.

*YG "Toot it and Boot it".*

I met her in the club, then I said what's up? I took her to the crib, and you know I fucked... I met her in the club, you know I was drunk, asked her name, and then I said I wanna fuck. .... And she fucked back like a little slut, and she fell in love yeah, and she felt stupid 'cause you know, I toot it and boot it. (YG, 2010).

*David Guetta featuring Akon "Sexy Bitch".*

"She's nothing like a girl you've ever seen before. Nothing you can compare to your neighborhood 'ho. I'm tryna find the words to describe this girl, without being disrespectful... Dam you're a sexy bitch-- a sexy bitch" Dam you're a sexy bitch-- a sexy bitch" (repeated several times)... (Akon, 2009).

***Male ownership of women.***

Even if most of the artists in the songs are men, the few women artists adhere to *appropriate* behaviors and gender roles by fulfilling the male characters' demands and functioning as a possession (Bretthauer, Zimmerman, and Banning, 2006). The rap artist Shawna portrays the sexually indulgent and submissive role in the song "What's your fantasy" as she sings to male rap artist Ludacris.

*Ludacris featuring Shawna "What's Your Fantasy?"*

I wanna, li-li-li-lick you from yo' head to yo' toes, and I wanna, move from the bed down to the down to the to the floor Then I wanna, ahh ahh – you make it so good I don't wanna leave...but I gotta, kn-kn-kn-know what-what's your fan-ta-ta-sy ? (Shawna, 2000).

*Young Money "Every Girl"*

"...I'ma get in and on that pussy, if she let me in I'ma own that pussy... go on and throw it back and bust it open like you're supposed to..." (Lil' Wayne, 2008).

*Plies featuring Ne-yo "Bust It Baby: Part II"*

"...she knew her place, played her role, and she was cool with that..." (Plies, 2008).

*Lil' Wayne, "A Milli"*

"...Don't you hate a shy bitch? Yeah, I ate a shy bitch, she ain't shy no more she changed her name to my bitch..." (Lil' Wayne, 2008).

***Materialism, power, and status.***

Male and female rap and hip-hop artist's lyrics indicate that money and possessions equate to success and power. Some artists include lyrics that explicitly state (and advocate) for selling drugs and sex as ways to earn money and gain status.

*Beyonce "Diva".*

...Fifty million 'round the world and they said I couldn't get it...I done got so sick and filthy with Benji's I can't spend... Gettin' money, diva's getting money If you ain't got money, then you ain't got nothing for me (Beyonce, 2009).

*David Banner featuring Chris Brown "Get Like Me".*

"If you think a nigga broke, you out yo monkey ass mind...diamonds on my pinky...got diamonds in my mouth, got some Gucci on my seat, got g's on my..." (David Banner, 2008).

*50 Cent featuring Ne-Yo "Baby By Me".*

"Have a baby by me, baby! Be a millionaire (repeated several times)...I need you to be what I need, more than liquor or weed...I need you to maybe give me a seed..." (50 Cent, 2009).

*Jay-Z featuring Kanye West and Rhianna "Run This Town".*

It's crazy how you can go from being Joe Blow to everybody on your dick, no homo... I bought my whole family whips, no Volvos. Next time I'm in church, please no photos. Police escorts... This the life that everybody ask for. What you think I rap for? To push a fucking Rav 4? (Kanye West, 2009).

*Positive depictions of aggression and sexual violence.*

The theme of violence is present in most rap and hip-hop lyrics and videos as the acceptance of violence, demonstration of violence, and committing sexual violence. In *Eminem's* song "Superman" featuring Dina Rea, his lyrics explicitly promote all three forms of violence throughout, with the female featured artist singing few words, however appearing indulgent and submissive. Eminem's song includes sexual aggression, the acceptance and demonstration of violence as well as placing the accountability on the victim:

*Eminem featuring Dina Rea "Superman".*

...They call me superman, leap tall hoes in a single bound, I'm single now...I'd never let another chick bring me down, in a relationship... You make me sick! Superman ain't savin' shit! Girl you can jump on Shady's dick. Straight from the hip, cut to the chase, I tell a muthafuckin' slut, to her face. Kiss my dick, get my cash...Don't put out, I'll put you out; won't get out, I'll push you out, wouldn't piss on fire to put you out... That's ammo for my arsenal, I'll slap you off that barstool...leave handprints all across you. Don't touch what you can't grab, end up with two backhands...Put anthrax on a Tampax, and slap you till you can't stand...(Eminem, 2003).

*Ludacris featuring Nicki Minaj "My Chick Bad".*

My chick bad, my chick hood, my chick do stuff dat ya chick wish she could...Now your girl might be sick, but my girl sicker...She knock a bitch out and fight, come out swingin' like Tiger Woods' wife...Test her and guns get drawn like cartoons (Ludacris, 2010).



*Eminem featuring Rhianna “Love the Way You Lie”.*

...Pull each other’s hair, scratch, claw, bite ‘em, throw ‘em down, pin  
‘em...it’s the rage that took over, it controls you both...If she ever tries to  
fucking leave again I’ma tie her to the bed and set the house on fire...

(Eminem, 2010).

*Ludacris featuring Shawna “What’s Your Fantasy?”.*

“Clogged up... rip the pants and rip the shirt, rough sex make it hurt in the  
garden all in the dirt... that’s the way I like it twerk...legs jerked  
overworked. (Ludacris, 2000).

### **Use and influence of rap and hip-hop music in adolescents.**

Given the extreme messages readily evident in the content of rap and hip-hop music, it is critical to understand their influence in adolescent girls. Adolescents resort to popular forms of entertainment for information about sexuality, cultural identity and expectations, politics, drugs and alcohol and violence (Berry, 1994; KFF, 2010; Sullivan, 2003). Some researchers contend that rap and hip-hop music, deep-rooted in African-American culture, is a medium through which youth develop and express an authentic colored identity (Clay, 2003; Dyson, 1996; Kitwana, 2002). Others suggest that youth see the music as a reflection of their lives and assert that the music relates to empowerment, cultural connection, and positive development (Berry, 1994; Sullivan, 2003). Though this may be true, rap music is no longer an African American music genre; it now includes artists of varying races (Sommers-Flanagan et al., 1993; Vincent et al., 1987). Critics of rap and hip-hop music argue that adolescents, especially underprivileged or neglected ones may be more susceptible to the influences of rap and

hip-hop role models, whose lyrics are known to include violent and misogynistic content that promise money, power and special or privileged status to males who show disrespect for women (Squires et al., 2006). Therefore, although it is a common source of information for adolescents, it is often distorted, misrepresented, or falsified.

Lamb and Brown (2006) underscore the important role music plays in adolescent girl's lives. They suggest that music and lyrics form an emotional combination that changes the experience of the moment. When girls sing along, they express emotions they already have and "try on new ones," evoking similar feelings in themselves (Lamb & Brown, 2006). Additionally, it allows girls to experiment with different identities, especially when the girl feels a connection with the artist. However, the lyrical content often includes lyrics that confirm negative stereotypes and provide misinformation about female gender roles, sexuality and intimate relationships (Lamb & Brown, 2006).

Mahiri and Conner's ethnographic study of middle school students found that students were able to interpret negative messages and images presented in rap music (Mahiri & Conner, 2003). Building on this finding, Squires and colleagues (2006) utilized images related to social and gender roles in rap music as a point of reference from which participants could verbally evaluate, compare and contrast their own beliefs and attitudes. Results of their study indicated that for women in the videos, participant's criticisms revolved around individual behavior and style and interpreted the messages to mean that women are expected to be "nasty" and choose to be abused (Squires et al., 2006). For the male characters, participants considered their abusive behavior to be a result of the males being products of their environment. Therefore, their perceptions of gender roles based on hip-hop seemed to extend to the participant's evaluations of male

and female accountability and attitudes toward sexual aggression and violence (Squires et al., 2006).

Research suggests that rap and hip-hop music video exposure may prime certain attitudes in female adolescents. Bryant (2008) found that after African American adolescents viewed popular rap music videos, the adolescents in the study were more likely to accept negative images of men, and male to female interactions. Furthermore, rap music exposure was the only significant predictor of adversarial attitudes about heterosexual relationships in a sample of African American adolescents (Bryant, 2008). Of the 144 participants, 59% reported that they tried to imitate the behaviors in the videos, 63% reported that they felt bad about the interactions between the men and women in the videos, and 58% reported that they felt bad about how women were portrayed (Bryant, 2008). Similarly, Johnson and colleagues (1995a) found a significant interaction between gender and video exposure in a sample of African American adolescents. Results indicated that after the adolescents viewed popular rap music videos that varied with regard to the level of violence, female participants exposed to the violent videos had greater acceptance of teen dating violence than those who watched the non-violent videos (Johnson et al., 1995a). Conversely, male participant's acceptance of dating violence did not vary as a function of exposure. Therefore, increased exposure to the misogynistic lyrics in rap and hip-hop music may be more likely to affect female adolescents than males (Johnson et al., 1995a).

Wingood and colleagues (2003) found that greater exposure to rap videos was independently associated with a broad spectrum of health outcomes in a large sample of African American female adolescents (Wingood et al., 2003). Greater exposure was

associated with unemployment, less parental monitoring, increased risk for violence, greater likelihood of having multiple sexual partners and sexually transmitted diseases (Wingood et al., 2003). Although results of these studies suggest that rap and hip-hop music exposure may negatively influence adolescents, the studies are few and focus primarily on African American adolescents. Although the findings from previous studies are informative, they do not address the effects of rap and hip-hop music in ethnically diverse samples or at-risk and delinquent youth. One study by Miranda and Claes (2004), found a link between listening to rap music and a tendency to engage in delinquent behavior in French-Canadian adolescents. Results indicated that adolescents' preference for French rap music was significantly linked to more deviant behaviors (violence, street gang involvement, mild drug use) and a preference for gangsta and hardcore rap genres were significantly linked to more thefts. On the other hand, hip-hop/soul was significantly linked to less deviant behaviors (drug use) and American rap was significantly linked to fewer thefts (Miranda & Claes, 2004). Further research is necessary to clarify this relationship in ethnically diverse female juvenile delinquents.

### **Theories of Mass Communication**

One may ask how these strong messages explicitly communicated in rap and hip-hop lyrics influence adolescents. Several theories investigating the mechanisms of media influence strive to answer questions related to the power of the media as a socialization agent (Lloyd, 2002). The following section, describes two empirically researched and theoretically applicable theories of mass communication. The review includes schema theory as it relates to gender roles and social comparison theory. An integration and application of these two theories' theoretical underpinnings are incorporated with

objectification theory. Additionally, a discussion of lyric comprehension elaborates upon how listeners understand music lyrics.

### **Schema theory and gender.**

Schema theory purports that a series of stable processing tools, known as schemas, organize the human mind (Brewer, 1999; Brewer, 2001). A *schema* consists of generalized knowledge about a particular topic and the associations between that topic and other relevant information. Schemas can guide attention by orienting individuals toward information that is personally relevant. Although schemas can increase efficiency when processing information, schemas can also lead to biased processing. Schemas are formed by repeated exposure to consistent information. Given the increased portability of media formats among children and adolescents, schema theory can play an important role in understanding the impact consistent media exposure has on youth development. For example, Hansen (1995) hypothesized that regular listening to rap music's antisocial lyrics constantly activates and reactivates the same antisocial schemas in an adolescent's memory. As a result, the reinforcement of these stereotypes eventually develops into social heuristics and possibly, actual criminal behaviors (Hansen, 1995). Theoretically, the reactivation of personally relevant schemas through rap and hip-hop music in an adolescent at-risk for delinquency may strengthen antisocial schemas and become a significant part of the adolescent's identity.

In addition to schemas about certain aspects of gender, individuals also form schemas for parts of their own self-concept, known as *self-schemas*. For example, a gender self-schema is a schema that organizes information about how gender matters to a person's life and identity. Research suggests that self-schemas exist for various domains

of self-concept, such as appearance, weight, and race. The media plays an important role in self-schema development. Studies suggest that the media portray women as weak, romantic, and emotional, whereas men are more often portrayed as aggressive, athletic, and intelligent (Ward, 2003). Furthermore, men are often in positions of responsibility, as problem solvers, expressing opinions, or rescuing other characters, with women frequently deferring to male characters for decision-making. Rap and hip-hop music also depicts women as decorative objects, and specifies expected gender roles and physical ideals for men and women.

### **Femininity ideology and objectification.**

Tolman and Porche (2000) suggest that *feminine and masculine ideologies* are social constructs or cultural scripts that demand and organize socially appropriate behavior. They contend that femininity ideology represents the individual-level construct that links individual females to social constructs of femininity (Tolman & Porche, 2000). According to Tolman and Porche (2000), the cultural scripts present in Western feminine ideology oppress women by regulating and defining their relationships with others (e.g., males) and further subordinating women through sexual objectification. Girls are constantly made to evaluate, rather than experience their bodies, as well as internalize the gaze of the “Other”. Tolman and Porche (2000) suggest that ultimately, an objectified view of one’s body develops as a result of the unrealistic pressures, expectations and cultural scripts that make up the femininity ideology (Tolman & Porche, 2000). The authors support their contention with research that found two specific ways in which girls internalize or resist femininity ideology during adolescent development: bringing an authentic self into relationships with others and having an objectified relationship with

one's own body (Tolman & Proche, 2000). Additionally, because femininity ideology subordinates and oppresses women with negative gender roles and female sexual objectification, girls incorporate negative views of women into their own self-concept (Tolman & Porche, 2000).

As the previous section demonstrated, rap and hip-hop lyrics often include specific physical requirements for females, including hair length, skin tone, waist size, breasts, and butt size (Conrad et al., 2010). Furthermore, rappers often highlight submissiveness and devotion as desirable female traits (Bretthauer et al. 2006).

Theoretically, adolescents attempting to develop an identity consistent with sociocultural expectations may develop self-schemas consistent with the gender role expectations that rap and hip-hop lyrics describe.

### **Social comparison theory.**

Festinger (1954) conceptualized social comparison theory based on the notion that it is normal for people to compare themselves to others. Social comparison theory delineates three components or premises. First, individuals have an innate drive to evaluate their own opinions and abilities. Second, in the absence of objective and non-social standards, people engage in social comparison of their abilities, intelligence, and appearance (Festinger, 1954). Third, as much as possible, individuals calibrate social comparisons with similar ones. There are two types of social comparisons: upward and downward. Upward comparisons occur when individuals compare themselves to others deemed socially above them in some way. People intentionally compare themselves with others so that they can improve their self-image. In this type of comparison, people want

to believe they are a part of the elite, and make comparisons to highlight the similarities in themselves and the comparison group (Suls, Martin & Wheeler 2002).

Downward social comparison works in the opposite direction. Downward social comparison is a defensive tendency to evaluate oneself with a comparison group whose troubles or imperfections are more serious than one's own (Clay, Vignoles & Dittmar, 2005; Suls et al., 2002). Downward comparisons emphasize the positive effects of comparisons, which people tend to make when they feel happy rather than unhappy (Clay et al., 2005). With regard to physical appearance, research suggests that social comparisons tend to be upward rather than downward (Wheeler & Miyake, 1992). This means that individuals base their self-assessment on some perceived paragon of perfection, for example, a popular icon, film star or musician. This comparison against unrealistic paragons of perfection reduces self-perceptions of attractiveness (Clay et al., 2005). Thornton and Moore (1993) found that participants who viewed pictures of same-sex professional models scored significantly lower on a composite measure of self-rated physical attractiveness. Consequently, those participants not exposed to the photographs were significantly content with their body image. Similarly, Richins (1991) found a negative correlation between an individual's tendency to juxtapose his or her physical appearance on models in magazine advertisements and their self-evaluation of attractiveness.

Several studies support social comparison theory's conclusion that evaluating physical appearance based on iconic standards of attractiveness negatively affects an individual's self-perfection (Clay et al., 2005; Morrison, Kalin & Morrison, 2004). Rap and hip-hop music are notorious for depicting lavish lifestyles filled with sex, money,



materialism, beauty, and power. Theoretically, because of the already vulnerable developmental stage adolescents may attempt to attain these unrealistic ideals in order to become a member of the desired comparison group. Females may attempt to approximate what many rap artists describe as the ideal female, in both appearance and behavior.

Therefore based on incorporating the two aforementioned theories with objectification theory, I predicted a positive relationship between rap and hip-hop music exposure and acceptance of negative beliefs about femininity, higher levels of scores on measures of OBC, and internalization of sociocultural ideals of appearance. Furthermore, because social comparison and internalization of sociocultural ideals of appearance both relate to body dissatisfaction, negative body image, and eating pathology (Clay et al., 2005; Levine et al. 1994; Morrison, et al., 2004; Stice & Whitenton, 2002). I predicted a positive relationship between girls exposed to rap and hip-hop music and body dissatisfaction.

### **Lyric and text comprehension**

Although social comparison theory and schema theory suggest various ways in which the media may influence adolescents, understanding how adolescents comprehend music lyrics is critical. Therefore, an explanation of lyrical text comprehension in adolescents follows. Addressing lyric and text comprehension is essential given that portable music is increasingly accessible to adolescents (APA, 2007). Music lyrics include influential themes from sex, materialism, death, and hardship to substance use, power, and political expression. Artists convey these themes implicitly and explicitly (Ward, 2003). Much of the controversy surrounding objectionable material conveyed in

popular music is regarding the genres of rap and hip-hop. Criticism that some songs receive focuses on the content of the lyrics, particularly those that contain sexually objectifying or violence-oriented material. Critics contend that negative music lyrics can influence youth attitudes, values, and behaviors (Squires et al., 2006). In the absence of music videos, each adolescent's interpretation of lyrics is likely to vary. However, the extent to which song lyrics are influential depends on several factors.

One important factor is the individual's ability to comprehend the lyrics they hear. Some researchers suggest that the effect of the same text (irrespective of its content or tone) may vary depending upon the person reading or listening to the material (Kirsh, 2006; Stapleton, 1999). This means that rap and hip-hop songs and videos may not stimulate a desire to behave in accordance with the lyrics if the teenager is able to think critically. Researchers have examined lyric comprehension by having adolescents report their interpretation of certain lyrics and then compared their interpretations with the true meaning experts defined. A summary of this research suggests that most adolescents do not fully comprehend the intended or true meaning of song lyrics (Greenfield et al, 1987; Kirsh, 2006; Prinsky & Rosenbaum, 1987).

Another factor researchers propose may affect the way lyrics influence adolescents is the role of memory (Kirsh, 2006). A few studies designed to address the role memory plays in lyric comprehension, found differences in comprehension when adolescents listened to a song and then reported on its meaning or read a transcript of the lyrics prior to giving their interpretation (Greenfield et al., 1987; Kirsh, 2006; Prinsky & Rosenbaum, 1987). These studies suggest that when participants hear lyrics, they are not as easily or accurately remembered or interpreted as when participants read the material

instead. Research suggests that because participants can review information when necessary, reading lyrics can help facilitate memory acquisition, increase the information available for interpretation, and provide better comprehension (Hansen & Hansen, 1991). Additionally, the authors contend that unless an adolescent repeatedly hears a song, it is unlikely that the adolescent will fully retain the content of the lyrics. Although albums often have the lyrics provided, the Internet has also increased the availability of music lyrics. Hypothetically, the repetition and the increased availability of music lyrics are likely to facilitate memory acquisition and comprehension of the artist's messages (Hansen, 1991).

Preliminary data suggest that the differences in comprehension may be due in part to youth demographic characteristics. The interpretation and meaning of song lyrics also differ as a function of socioeconomic status, race/ethnicity, and gender (Zamboanga & Rodriquez, 2006). Therefore, adolescents who come from similar backgrounds and have similar experiences are likely to interpret lyrics in roughly the same manner. Much like lyrical comprehension, the internalization of lyrical content may depend on the individual's background (Zamboanga & Rodriquez, 2006). For example, an adolescent with antisocial values may be more inclined to listen to rap music for the cultural reinforcement it provides. Some researchers suggest that youth select media according to their social and moral values (Arnett, 1995; Roe, 1995) and show a preference for media that normalize their behaviors and confirm their beliefs about the world (Brown, Steele, & Walsh-Childers, 2002; Steele, 1999; Steele & Brown, 1995).

Finally, in relation to youth differences and based on schema theory, adolescents are not blank slates; rather, they comprehend lyrics using their own unique set of

experiences. These experiences help form the basis of an individual's schemas (simple mental representations of complex events), which play a relevant role in interpreting new information. Dyson (1996) argues that the objectionable material expressed in rap music, especially the subgenre of gangsta rap exploits widespread prejudices associated with the Black community. Unfortunately, this can lead to reinforcing or maintaining stereotypes for individuals with little exposure to different ethnicities (Zamboanga & Rodriguez, 2006). In a broader critique of rap music Dyson (1996) proposed that much of rap music's narratives essentially mirror ancient stereotypes of Black identity and sexual proclivity. Dyson contends that the genre mirrors the stereotype that Black men have a strong inclination towards sexual harassment and Black women are sexually promiscuous (Dyson, 1996). Dyson's work is important because it demonstrates rap music's reliance on the reinforcement of pre-existing schemas and the exploitation of false beliefs, stereotypes and misconceptions among its consumers. In the daily life of an adolescent, media multitasking makes it difficult to deeply process information (i.e., song lyrics) along with other activities (Hansen & Hansen, 1991). Such distractions elevate cognitive load, and increase the tendency to rely on existing schemas or any available cues to interpret lyrics. Therefore, when conditions make it difficult for adolescents to deeply process music lyrics (e.g., at parties, listening to an iPod or stereo while doing homework or playing a video game), their preexisting schemas, experiences or available cues in the song may influence their interpretation of the lyrics (Hansen & Hansen, 1991).

### **Female Juvenile Delinquency**

Although a moderate amount of adolescent acting out is common, most teens do not continue engaging in delinquent acts into adulthood. According to the national Youth

Risk Behavior Survey (YRBS), which monitors risk behaviors among adolescents in 9<sup>th</sup>-12<sup>th</sup> grade found that 39.9% of female students have used marijuana at least once and 70.9% have used alcohol at least once. As would be expected, percentages decrease with regard to more illicit drugs including cocaine (6.8%), heroin (2.9%), methamphetamines (3.8%), and inhalants (11.4%). However, teens that engage in repeated or serious delinquent acts often continue this behavior into adulthood (Landsheer & van Dijkum, 2005). Furthermore, the significant increase in delinquency among teenage girls (Office of Juvenile Justice and Delinquency Prevention's [ODJJP], 2009) in the last two decades underscores the importance of identifying if there are possible sociocultural influences on delinquent behavior. Although Landsheer and van Dijkum (2005) attribute antisocial behaviors and delinquency to several factors, one factor proposed is the adverse influence of popular culture (Landsheer & van Dijkum, 2005). To evaluate the possible influence of rap and hip-hop music exposure in delinquent females, a brief review of specific risk factors associated with female juvenile delinquents follows. For a detailed discussion regarding female juvenile delinquency, including risk and protective factors; for offense and recidivism rates, the reader is referred to the Office of Juvenile Justice and Delinquency Prevention's (OJJDP) Girls Study Group Series: Causes and Correlates of Girl's Delinquency (OJJDP; 2010) and Risk Factors for Delinquency: An Overview (ODJJP; 2004).

Delinquency research places a great deal of importance on family dynamics and its effects on each member. Rosenbaum (1989) found that female delinquents often came from extremely dysfunctional homes characterized by chaotic family structures, criminality, violence, conflict, and overall poor familial relationships. For example,

Kroupa (1988) interviewed incarcerated adolescent females who reported having parents that were less accepting, more rejecting, and neglectful than girls without reported delinquent behavior. A lack of effective parenting skills is also associated with female juvenile delinquents. The lack of adequate parenting skills deprives parents of their guiding role, which is in turn supplemented or often replaced by their peers and other media socialization agents (i.e., music, television, magazines, internet etc.). Family violence (particularly physical and sexual abuse) is also a predictor and precursor to female delinquency. In their longitudinal study, Dodge, Bates, and Pettit (1990) found abuse in early childhood was a risk factor for later aggression and the development of internalizing problems, specifically for girls. Therefore, dysfunctional family dynamics and structure directly influence juvenile delinquency, especially when other risk factors are present in the absence of protective ones (Dodge et al., 1990).

Morton and Leslie (2005) conducted a large-scale investigative study of female juvenile delinquents, and identified similar family characteristics as well as other common factors among the population. Similar to previous findings (Dodge, et al., 1990; Kroupa, 1988; Rosenbaum, 1989), the absence of quality connections in family relationships was associated with juvenile delinquency. The authors suggest that the absence creates girls in need of affection (Morton & Leslie, 2005). The outcome of this neglect was that girls look for alternative sources of comfort. The majority of the girls found comfort through relationships with peers (specifically sexual partners) and popular culture (Morton & Leslie, 2005). Morton and Leslie (2005) found that the perceived benefits of sexuality are a high priority for many girls because they often earn status and male attention (Morton & Leslie, 2005). The authors also suggest that the girls may

manifest deep-rooted stereotypes established in modern society that portray women as inferior to the opposite sex (stereotypes often confirmed in rap and hip-hop lyrics) (Morton & Leslie, 2005). Although content analyses often base their inferences on male artists' lyrics, several female artists' lyrics include content that explicitly and implicitly advocate manipulation, promiscuity and sexual prowess as a means for obtaining or evaluating their status (Bretthauer et al., 2006; Conrad et al, 2009). For some of the girls in the study, sexual behavior was the basis for their identity and sense of self. Consequently, many of their behaviors related to the common belief that their role (and a means to success) as a female in the world was as a sexual object. Moreover, the multitude of sexual partners and acts were often grounds for pride and power (Morton & Leslie, 2005). Sex was the means to pregnancy and earning the title of *the baby's mama*. This role, often used in rap and hip-hop music lyrics, was the one role that the participants believed they were capable of (Morton & Leslie, 2005). Therefore, I predict rap music consumption will be positively correlated with sexual activity and attitudes that endorse negative conventions of femininity.

Finally, Morton and Leslie (2005) conclude that incarcerated adolescent females are not different in their need for emotional connections typical of adolescent females. However, they suggest that the degree of need differentiates delinquent girls from their non-delinquent counterparts. The females in the study appeared to go to extreme lengths to obtain and then maintain those connections, for example, several of the girls in the study reported committing crimes for their boyfriend or having a male co-defendant (Morton & Leslie, 2005). Additionally, several females in the study with mild to moderate delinquency histories reported engaging in assaultive behavior towards other

females in competition for another male. Rap and hip-hop music lyrics reinforce engaging in such behaviors (Morton & Leslie, 2005). Therefore, it appears that in their search for emotional connections, love, nurturing, and guidance, delinquent girls are more likely to fulfill these needs from whoever will provide them, including their peers and media socialization agents (Morton & Leslie, 2005).

In addition to the risk factors associated with adolescent development, negative life experiences and periods of crisis (such as juvenile justice involvement) place adolescent female offender's mental health at even higher risk for objectification and negative media influences. According to the National Mental Health Association (NMHA; 2004), females in the juvenile justice system experience complex physical and mental health issues related to sexual behavior, substance abuse, trauma and violence. Furthermore, several state prevalence studies show that females in the justice system have higher mental health problems than their male counterparts, including posttraumatic stress disorder, anxiety, major depression, eating disorders, substance abuse disorders, and identity disorders (NMHA, 2004). A significant concern is that many women and girls have co-occurring disorders and issues (e.g., engaging in high-risk sexual behavior, drug use, issues related to trauma; NHMA, 2004), increasing their risk for victimization. Therefore, from a clinical and intervention perspective, identifying media influences beyond those traditionally studied may prove useful for understanding development, risk factors or avenues for intervention.

### **Current Study**

Given the increased accessibility of portable media and the likelihood of juvenile delinquents to use rap and hip music to develop their identity, it is important to examine



how such use relates to adolescent body image, sexuality, and self-image. Furthermore, the negative environmental and psychological factors present in the lives of female juvenile delinquents may increase their internalization of negative messages present in rap and hip-hop music. Consequently, the primary purpose of this study was to examine the relationships between use of rap and hip-hop music, internalization of Western cultural ideals of appearance, acceptance of negative conventions of femininity, body dissatisfaction, and objectified body consciousness in female juvenile delinquents.

Specifically, my research questions and hypotheses were:

1. How do mean levels of rap and hip-hop music consumption, thin-ideal internalization, objectified body consciousness, acceptance of negative conventions of femininity, and body dissatisfaction in female juvenile delinquents compare to published normative data from non-delinquent adolescent samples (e.g., Cecil & Stanley, 1997; Forbes, Jobe, & Revak, 2006; Lindberg et al., 2006a; Knauss, Paxton, & Alsaker, 2008; Mendelson, Mendelson, & White, 2001; Tolman, Impett, Tracy & Michael, 2006)?
  - a. H1: Girls in the sample will report higher mean levels of appearance-ideal internalization, objectified body consciousness, acceptance of negative conventions of femininity, and body dissatisfaction than normative data.
2. Is rap and hip-hop music consumption correlated with objectified body consciousness, thin-ideal media internalization, and acceptance of negative conventions of femininity, body dissatisfaction, sexual behavior, criminal activity, and drug use in juvenile delinquent females?

- a. H2: Self-reported rap and hip-hop music consumption, thin-ideal media internalization, objectified body consciousness, acceptance of negative conventions of femininity, body dissatisfaction, sexual behavior, criminal activity, and drug use will be positively correlated.
3. Do rap and hip-hop music consumption, thin-ideal media internalization, and acceptance of negative conventions of femininity predict objectified body consciousness?
  - a. H3: Rap and hip-hop music consumption, thin-ideal internalization, and acceptance of negative conventions of femininity will positively predict objectified body consciousness.
4. Do attitudes toward rap and hip-hop music serve as a moderator of the relationship between predictor variables and objectified body consciousness?
  - a. H4: Attitudes towards rap music will serve as a moderator such that the relationships between rap and hip-hop music, thin-ideal internalization, acceptance of negative conventions of femininity and objectified body consciousness will be stronger for girls who have positive attitudes toward rap music than for those who have negative attitudes towards rap music.
5. Do rap and hip-hop music consumption, thin-ideal media internalization, and acceptance of negative conventions of femininity predict body dissatisfaction?
  - a. H5: Rap and hip-hop music consumption, thin-ideal internalization, and acceptance of negative conventions of femininity will positively predict body dissatisfaction.

6. Do attitudes toward rap and hip-hop music serve as a moderator of the relationship between predictor variables and body dissatisfaction?
  - a. H6: Attitudes towards rap music will serve as a moderator such that the relationships between rap and hip-hop music, thin-ideal internalization, acceptance of negative conventions of femininity and body dissatisfaction will be stronger for girls who have positive attitudes toward rap music than for those who have negative attitudes towards rap music.

## Chapter 2

### Methodology

#### Participants

Participants included 169 females between the ages of 12 and 18 ( $M = 16$  years) being detained in juvenile detention in the city of Las Vegas, NV. All participants were arrested, detained, and awaiting disposition or placement at the time of their assessment. During the interview and assessment, three girls declined participation, three parents did not provide permission, and five I considered unfit to participate. Specifically, I considered an adolescent unfit to participate if she reported having a mental illness or situational stressor that significantly affected her responses (e.g., she was diagnosed with an eating disorder, body dysmorphic disorder, gender identity disorder). In the previous 11 situations, data were not gathered and no information was stored. Therefore, these individuals were not considered *participants*. Additionally, data from 10 participants were removed for the final analyses because of substantial incomplete data (e.g., failure to complete the majority of a study questionnaire), yielding a total sample of 159 female participants.

#### Measures

**Objectified body consciousness (OBC).** The Objectified Body Consciousness Scale-Youth Version (OBSC-Y; Lindberg et al., 2006a) is a 14-item youth adaptation of the original Objectified Body Consciousness Scale that was written for adults (OBSC; McKinley & Hyde, 1996). Recommended for use with children 10 years and above, the OBSC-Y asks participants to rate their agreement with each statement on a 7-point Likert-type scale from 1 (*strongly disagree*) to 7 (*strongly agree*). I used two of the

OBCS-Y's three subscales that measure the multidimensional construct of objectified body consciousness: (a) Body Surveillance (OBCS\_SURVEIL), which measures the degree to which one inspects his or her body and (b) Body Shame (OBCS\_SHAME), which measures how ashamed one is of his or her body. Research using the Body Shame and Surveillance subscales has yielded good internal consistency in adolescent samples (e.g.,  $\alpha = .89$  and  $.70$ , respectively; Lindberg, et al., 2006a). Additionally, the OBCS-Y has demonstrated good construct validity; the Body Shame and Body Surveillance subscales negatively correlated with body esteem (Lindberg, et al., 2006a).

**Body dissatisfaction.** The Body Esteem Scale (BES; Franzoi & Shields, 1984) is a 35-item self-report measure of body esteem and satisfaction. The BES requires individuals to rate individual body parts and functions on a 5-point Likert-type scale that ranges from 1 (*Have strong negative feelings*) to 5 (*Have strong positive feelings*). Lower scores on this measure indicate less body esteem and therefore more body dissatisfaction. For women, the BES has three subscales: (a) Sexual Attractiveness (BES\_ATTRACT), which measures women's attitudes toward body parts and functions associated with facial attractiveness and sexuality; (b) Weight Concern (BES\_WEIGHT), which measures women's attitudes toward body parts that can be physically altered through controlling food intake and body functions associated with food intake; and (c) Physical Condition (BES\_PHYSICAL), which measures women's attitudes toward their strength, stamina, and agility (Franzoi & Herzog, 1986). Psychometric information on the BES in college-aged and adolescent samples suggests that it is factorially and psychometrically sound (Cecil & Stanley, 1997; Franzoi & Shields, 1984) and valid (Franzoi & Herzog, 1986).

The BES was normed on a college sample and has been used in adolescent samples (Cecil & Stanley, 1997).

**Thin-ideal media internalization.** The Sociocultural Attitudes Towards Appearance Questionnaire-3 (SATAQ-3; Thompson et al, 2004) is a 30-item self-report questionnaire. Participants rate their agreement on a 5-point Likert-type scale from 1 (*definitely disagree*) to 5 (*definitely agree*). The SATAQ-3 measures the media's impact on an individual's body image. For this study, I used the 9-item Internalization-General (INT-GEN) subscale, which measures participant endorsement of media portrayals of beauty and how much the participant strives to achieve these young, thin ideals. In the female normative sample (aged 17-25), the Internalization-General subscale demonstrated good internal consistency and reliability ( $\alpha = .92-.96$ ), and good convergent validity with other measures of internalization (Thompson et al., 2004). The SATAQ-3 has also been used in male and adolescent populations (Karazsia & Crowther, 2008; Wilksch, Tiggemann & Wade, 2006).

**Acceptance of negative conventions of femininity.** The Adolescent Femininity Ideology Scale (AFIS; Tolman & Porche, 2003) is a 20-item self-report questionnaire that measures how girls internalize negative conventions of femininity (Tolman & Porche, 2000). Recommended for use with adolescents ages 13 through 19 and normed in an ethnically diverse sample, the AFIS asks participants to rate their agreement using a 6-point Likert-type scale from 1 (*strongly disagree*) to 6 (*strongly agree*) (Tolman & Porche, 2003). The AFIS has two subscales that measure the potential influences of accepting negative conventions of femininity: (a) Inauthentic Self in Relationship (AFIS\_ISR), which measures the amount that the participant ignores their own needs in

order to please others; and (b) Objectified Relationship with Body (AFIS\_ORB), which measures the extent to which one feels disconnected with her body as a result of her own objectification of it (Tolman & Porche, 2003). Both subscales have previously demonstrated adequate reliability ( $\alpha = .67$  and  $.70$ , respectively) and good construct validity (Tolman & Porche, 2003; Williford, 2011).

**Rap attitudes.** The Rap-music Attitudes and Perceptions Scale-Youth (RAP-Y, Tyson, 2009) is a 17 item youth adaptation of the original Rap Attitudes and Perceptions Scale (RAP; Tyson, 2005), which is a self-report measure written for adults. Specifically, the RAP-Y measures the extent to which the individual believes that rap is misogynistic, violent, and sexist or empowering. Normed on a large sample of urban high school students, the RAP-Y asks participants to rate their responses on a 5-point Likert-type scale (0=*Strongly Disagree*, 1=*Disagree*, 2=*Neutral*, 3=*Agree*, 4=*Strongly Agree*), with higher scores indicating less critical or favorable perceptions of rap music. For this study, I used the seven items that overlap between the RAP and RAP-Y, because at the time of data analyses, scoring and interpretation for the RAP-Y were not attainable from the author or in publication(see discussion section).

**Demographics.** A questionnaire designed specifically for this study (see Appendix A) asked participants to provide demographic and background information (e.g., age, ethnicity, state of residence, runaway status, psychological disorders). The question, “How many sexual partners have you had?” assessed the number of sexual partners, and asks the participant to provide a response by selecting from a range in increments of five, from “none” to “over 30” (i.e., none, 1-5, 6-10, 11-15, 16-20, 21-25, 26-30).

**Body Mass Index (BMI).** A portable stadiometer and a digital scale measured each participant's height and weight. The formula  $BMI = \text{weight (lb)} / [\text{height (in)}]^2 \times 703$  calculated BMI.

**Use of Rap and Hip Hop Music.** A questionnaire that I designed asked participants questions regarding their music consumption, interests, and involvement in rap and hip-hop related activities. Rap and hip-hop music consumption was evaluated with one item that asked participants to provide the number of hours they spend listening to rap and hip-hop music per day (see Appendix B).

## **Procedure**

**Recruitment and consent procedures.** Given that each participant varied with regard to her level of ease and comfort in the testing situation, I directly recruited all participants for the study and spoke to each participant individually for as long as necessary until she felt comfortable prior to beginning the formal assessment procedure. Detention staff visually supervised the recruitment, consent, and assessment procedures for all participants and assessments occurred in a private interview room. To maintain random selection, all participants between the ages of 12 and 18 had an equal chance of being selected. To increase the number of participants included in the study while allowing time for the parental permission process, I selected each participant according to their upcoming court date on the unit roster. Participants with court dates less than three days away were assessed first. If there were no participants with upcoming court dates, I selected participants from the top of the roster. I explained the purpose of the study, consent process, and the procedure to participants who agreed to speak with me privately and allowed unlimited time for questions before deciding to participate. If participants



provided verbal assent, I used their state issued control number (i.e., a state issued identification number unrelated to the study) to locate her for the assessment session (e.g., because of the time lapse to obtain parental or guardian permission). When the participant entered into the assessment, her study ID number later replaced this number.

I obtained guardian contact information to obtain verbal and/or written permission. Several common problems arose when attempting to obtain parent permission: (a) participants provided incorrect phone numbers or the number was changed or disconnected; (b) parents did not return the phone call; (c) parents agreed to sign the parent permission at the next court date or during visitation but failed to attend; and (d) parents frequently responded “I don’t care what she does.” When available, I obtained written permission during visitation or the participant’s court date. At the time of study, parental involvement rates at the detention center were extremely low, especially with regard to charges common with female delinquents, such as crimes against persons, status offenses, and runaways. Therefore, consistent with NRS 159.0805 and approved by the UNLV Institutional Review Board, participants had an administrative order serve as legal consent for participation if they were: (a) considered to be wards of the state, (b) without a parent or guardian within city limits, or (c) unable to locate guardians. As predicted, this was the most frequent method through which I obtained consent.

**Assessment procedure.** After the consent process, participants separated from the general population to complete study measures. There were no time limits and participants took breaks if needed. After answering all questions, each participant completed the demographic questionnaire, followed by the body image measures, and

finally, the participant survey regarding music interests and consumption. Although, I initially spoke with each participant to build rapport, participants completed the forms independently. On average, the participants completed the entire assessment procedure in approximately 45 minutes to one hour. After completing all measures and prior to the debriefing I weighed and measured each participant. Two participants preferred to estimate their weight in lieu of being weighed. Once completed, I escorted each participant back to the general population. I was present at all times during the assessment to answer questions or read the measures to the participant when necessary.

**Data analyses.** Prior to testing the primary study hypotheses, participant data were reviewed and examined through SPSS to ensure accuracy of data entry, missing values, and the fit between their distributions and the assumptions of the multivariate regression (e.g., linearity, homoscedasticity, normality, and multicollinearity). I inspected and coded the demographic data to ensure they were appropriate for z-tests and t-tests (i.e., independence, sample size, and normality). For each scale, missing values were estimated using mean substitution when less than 20% of the items on a given scale were missing (Bono, Reid, Kimberlain, & Vogel, 2007). When more than 20% of the items on a scale were missing, the scale score was assigned a missing value in the final data set.

Following data cleaning, I tested the study questions and hypotheses accordingly:

The first study goal was to test whether girls in the sample would report higher mean levels of thin-ideal media internalization (INT-GEN), components of objectified body consciousness (OBCS-Y\_SHAME and OBCS-Y\_SURVEIL), acceptance of negative conventions of femininity (AFIS\_ORB and AFIS\_ISR), and body dissatisfaction (as indicated by lower means on BES\_ATTRACT, BES\_WEIGHT, BES\_PHYSICAL)

than published normative data (H1). Although I initially proposed a series of *t*-tests to test Hypothesis 1, it was more appropriate to compare sample means (i.e., on the INT-GEN, OBCS-Y, AFIS, and BES subscales) to normative data using a series of *z*-tests (See Tabachnik & Fidell, 2007). Consequently, I conducted *z*-tests in which data from this sample were compared to normative means for each scale.

The second goal of the study was to test whether rap and hip-hop music consumption, thin-ideal internalization, components of objectified body consciousness, body dissatisfaction, acceptance of negative conventions of femininity, sexual behavior, criminal activity and drug use were significantly correlated (H2). Bivariate correlations and simultaneous *t*-tests assessed the strength of these relationships (i.e., on the rap and hip-hop music consumption, INT-GEN, OBCS-Y subscales, AFIS subscales, and BES subscales). For *t*-test analyses, the alpha level for significance was set at  $p = .001$  to account for simultaneous *t*-tests.

The third goal was to test the degree to which rap and hip-hop music consumption, thin-ideal internalization, and acceptance of negative conventions of femininity predicted objectified body consciousness (H3). Because the OBCS-Y is intended to capture the multidimensional construct of objectified body consciousness and does not yield a total score, I tested each of the two subscales (i.e., surveillance and shame) in individual analyses. Specifically, I used hierarchical stepwise regression to test the degree to which each predictor variable (i.e., rap and hip-hop music consumption, INT-GEN, AFIS\_ORB, and AFIS\_ISR) predicted the body surveillance (OBCS-Y\_SURVEIL) and body shame (OBCS-Y\_SHAME) components of objectified consciousness. In these analyses, I controlled for demographic factors by first forcing

age, ethnicity, and BMI into the regression equation in Step 1. The remainder of the variables were not forced into the equation but were allowed to enter the equation in a stepwise fashion using an alpha of .05 as the criterion for entry. Only statistically significant variables were retained in the final analysis.

The fourth goal was to examine rap and hip-hop music as a moderator of the relationship between predictor variables and objectified body consciousness (H4). I predicted that these relationships would be stronger for girls who have positive attitudes toward rap music than for those who have negative attitudes towards rap music. Unfortunately, a low internal consistency value for the RAP-Y\_MOD precluded me from testing this hypothesis, which is discussed further in the results section.

The fifth goal was to test the degree to which rap and hip-hop music consumption, thin-ideal internalization, and acceptance of negative conventions of femininity predicted body dissatisfaction (H5). Similar to the OBSC-Y, the BES is intended to capture the different aspects of body dissatisfaction. Consequently, I tested three individual components of body dissatisfaction: sexual attractiveness, weight concern, and physical attraction. To test each subscale, I used hierarchical stepwise regression to test the degree to which each predictor variable (i.e., rap and hip-hop music consumption, INT-GEN, AFIS\_ORB, and AFIS\_ISR) predicted the sexual attractiveness (BES\_ATTRACT), weight concern (BES\_WEIGHT), and physical condition (BES\_PHYSICAL) aspects of body dissatisfaction. In each analysis, I controlled for demographic factors by first forcing age, ethnicity, and BMI into the regression equation Step 1. The remaining variables were not forced into the equation but were allowed to enter the equation in a

stepwise fashion using an alpha of .05 as the criterion for entry. Only statistically significant variables were retained in the final analysis.

The final goal was to test whether attitudes toward rap and hip-hop music serve as a moderator in the relationship between predictor variables and aspects of body dissatisfaction (H6). I predicted that the relationship would be stronger for girls who have positive attitudes toward rap music than for those who have negative attitudes towards rap music. As previously mentioned, this was not tested due to the removal of the RAP-Y\_MOD from analyses.

## Chapter 3

### Analyses and Results

#### Descriptive Information and Observations

Of the final sample, approximately 74% reported their birth state as Nevada or California (44% and 29.6%, respectively). Racially, 27% of participants identified as Black only; 18.9% as White; 15% as Latina; and 39% as biracial or multiracial. Approximately 40% of the sample reported having a history of a DSM-IV-Axis 1 disorder. Specifically, a mood disorder (i.e., bipolar disorder; major depressive disorder; dysthymic disorder; mood disorder, not otherwise specified) was the most common diagnosis, reported by approximately 25% of participants. Additionally, 12% of participants reported a disorder diagnosed in childhood (i.e., oppositional defiant disorder; attention deficit disorder; conduct disorder; learning disability); and 10% reported having an anxiety disorder (i.e., post-traumatic stress disorder; generalized anxiety disorder; obsessive-compulsive disorder). With regard to living circumstances, 40% of participants reported living with their mother only; 21.3% of the sample reported living in state custody, alone or with friends; 11.3% reported living with a boyfriend; and 11.3% reported living with both biological parents. The remaining 24% included participants who reported living with other relatives.

In terms of music interests and risk-taking behaviors, several participants freely elaborated on their responses to the demographic questionnaire regarding their music interests, and provided details about their lifestyles or risky-taking behaviors. With regard to music preference, 89% of the participants identified rap and hip-hop music as their favorite genre, with rap and hip-hop artists all being the most common artists identified in

the top five favorite (Drake, Lil Wayne, YG, Nicki Minaj, and Chris Brown). With regard to risk-taking behaviors, 75% of the sample reported less than 10 sexual partners, with one to five being the average reported range. Furthermore, approximately 18% of the participants reported 11 or more sexual partners, with 3.1% of that percentage reporting more than thirty or more.

On several occasions, participants questioned if we considered the age that they were sexually abused or raped as the age at which they lost their virginity. For example, one 15-year-old participant reported that she lost her virginity at age twelve and has had nine sexual partners. She then contemplated for the first time if she used too many different drugs when she indicated that her substance use began at age twelve, and she endorsed twenty of the thirty-two drugs listed on the survey including Heroin, Methamphetamine, Cocaine, Crack, Marijuana and Xanax. She later reported that she was on runaway status and resided with friends prior to their detention. Given differences in the amount of information provided by participants, the longest interview lasted approximately three and one half hours and the shortest approximately one-half hour.

### **Data Screening**

Examination of descriptive statistics, histograms, stem and leaf plots and skewness indicated that certain variables were not normally distributed. As shown on Table 1, BMI, Number of Sexual Partners (Partners), Rap/Hip-Hop Consumption (R/HH Consumption), and OBCS-Y\_SHAME were positively skewed (as evidenced by large SK/SE values). Consequently, logarithmic transformations were performed on these measures prior to analyses to normalize the distributions.

Following the data screening, internal consistency values for each of the scales were computed using the original sample sizes without substitutions. As shown in Table 2, Cronbach's alpha values for all scales ranged from  $\alpha = .13$  to  $.95$ . Specifically, two scales were considered unacceptable for use because of their low alpha values: the RAP-Y\_MOD (which assessed attitudes toward rap and hip-hop music) and the OBCS-Y\_CONTROL (which assessed the degree to which an individual feels they can change or alter their appearance). Consequently, these measures were removed from further analyses.

### **Hypotheses and results.**

**Hypothesis 1.** I predicted that participants in this sample would report higher mean levels of thin-ideal media internalization (INT-GEN), components of objectified body consciousness (i.e., OBCS-Y\_SHAME and OBCS-Y\_SURVEIL), acceptance of negative conventions of femininity (i.e., AFIS\_ORB and AFIS\_ISR), and body dissatisfaction (i.e., BES\_SEXUAL, BES\_ATTRACT, and BES\_WEIGHT) compared to published normative data (Cecil & Stanley, 1997; Lindberg et al., 2006a; Knauss, Paxton, & Alsaker, 2008; Mendelson, Mendelson, & White, 2001; Tolman, Impett, Tracy & Michael, 2006). Contrary to predictions,  $z$ -tests indicated that girls in this sample reported significantly lower mean levels of thin-ideal internalization (INT-GEN;  $M = 20.71, z = -10.15, p < .001$ ), body shame (OBCS-Y\_SHAME;  $M = 2.27, z = -3.57, p < .001$ ), acceptance of negative conventions of femininity related to an objectified relationship with her body (AFIS\_ORB;  $M = 2.59, z = -7.95, p < .001$ ) and inauthenticity in relationships (AFIS\_ISR;  $M = 2.81, z = -6.80, p < .001$ ) than published norms (see Table 3). Additionally, they reported feeling more sexually attractive (note that the BES



is inversely scored, BES\_ATTRACT;  $M = 50.82$ ,  $z = 7.77$ ,  $p < .001$ ) and less weight concern (BES\_WEIGHT;  $M = 37.51$ ,  $z = 11.59$ ,  $p < .001$ ) than published norms.

Therefore, Hypothesis 1 was not supported.

**Hypothesis 2.** I predicted that self-reported rap and hip-hop music consumption (R/HH Consumption), thin-ideal media internalization (INT-GEN), objectified body consciousness (i.e., OBCS-Y\_SHAME and OBCS-Y\_SURVEIL), acceptance of negative conventions of femininity (i.e., AFIS\_ORB and AFIS\_ISR), sexual behavior, criminal activity, and drug use would be positively correlated. Given that lower scores on the BES indicate less body satisfaction, I predicted that measures assessing the aspects of body dissatisfaction (i.e., BES\_WEIGHT, BES\_ATTRACT, and BES\_PHYSICAL) would show negative correlations with study variables. As expected and displayed in Table 4, bivariate correlations indicated significant relationships among all study variables in the predicted direction.

Statistically significant correlations for categorical variables are shown on Table 5. With regard to drug use, *t*-tests indicated that girls who reported marijuana use had higher levels of rap and hip-hop consumption (R/HH Consumption). Additionally, girls who reported using heroin, hallucinogens, stimulants, and huffing reported more body dissatisfaction related to their weight and physical condition (BES\_WEIGHT and BES\_PHYSICAL) than those who did not use these drugs. Furthermore, girls reporting prescription narcotic and benzodiazepine use reported more body dissatisfaction related to their physical condition (BES\_PHYSICAL) than girls who did not. Additionally, girls reporting stimulant use also reported more body dissatisfaction relating to sexual attractiveness (BES\_ATTRACT). These data generally support Hypothesis 2.

**Hypothesis 3.** Table 6 displays the results for the hierarchical stepwise regression analysis predicting the body surveillance component of objectified body consciousness (OBCS-Y\_SURVEIL). In Step 1, ethnicity, BMI, and age were force entered as covariates and did not significantly predict body surveillance. Given that the covariates did not significantly add to the equation, they were removed from the final equation (see tables 6-10). When the variables were allowed to enter into the equation based on the most statistically significant, thin-ideal media internalization (i.e., INT-GEN) was entered in Step 2 and served as a statistically significant independent predictor of body surveillance, explaining 22.2% of the variance ( $R^2 = .36$ ,  $F [1,144] = 43.13$ ,  $p < .001$ ). In Step 3, acceptance of negative conventions of femininity relating to inauthenticity in relationships (i.e., AFIS\_ISR) emerged as a statistically significant independent predictor, contributing an additional 9% of variance,  $R^2 = .35$ ,  $F(1,143) = 19.75$ ,  $p < .001$ . Examination of the beta weights for thin-ideal internalization (INT-GEN;  $\beta = .36$ ,  $p < .001$ ) and acceptance of negative convention of femininity related to inauthenticity in relationships (AFIS\_ISR;  $\beta = .35$ ,  $p < .001$ ) indicated that each positively predicted body surveillance. Rap and hip-hop music consumption and the AFIS Objectified Relationship with the Body subscale were not added to the final model as they did not account for a statistically meaningful amount of variance.

Table 7 displays the results for the hierarchical stepwise regression analysis predicting the body shame component of objectified body consciousness (OBCS-Y\_SHAME). Given that the covariates did not significantly add to the equation, they were removed from the final equation (see tables 7-10). In Step 2, acceptance of negative conventions of femininity relating to an objectified relationship with one's body

(AFIS\_ORB) emerged as a statistically significant independent predictor of body shame, contributing 29.4% to the prediction ( $R^2 = .36$ ,  $F [1,143] = 65.95$ ,  $p < .001$ ). In Step 3, negative acceptance of femininity relating to inauthenticity in relationships (AFIS\_IRB) served as a statistically significant independent predictor, contributing an additional 9% to the prediction ( $R^2 = .45$ ,  $F [1,142] = 23.18$ ,  $p < .001$ ). In Step 4, thin-ideal media internalization (INT-GEN) contributed an additional 3.4% to the prediction,  $R^2 = .49$ ,  $F(1,141) = 9.35$ ,  $p = .003$ . Beta weights in the final regression equation indicated that acceptance of negative conventions of femininity related to an objectified relationship with one's body (AFIS\_ORB;  $\beta = .32$ ,  $p < .001$ ), inauthenticity in relationships (AFIS\_ISR;  $\beta = .300$ ,  $p < .001$ ), and thin-ideal internalization (INT-GEN;  $\beta = .237$ ,  $p = .003$ ), positively predicted body shame. Rap and hip-hop music consumption did not account for a statistically meaningful amount of variance; consequently, it was not added to the final model.

**Hypothesis 4.** Unfortunately, the fourth hypothesis examining rap and hip-hop music as a moderator of the relationship between predictor variables and objectified body consciousness could not be tested due to a low internal consistency value for the modified Rap Attitudes and Perceptions Scale (RAP-Y\_MOD).

**Hypothesis 5.** Hierarchical stepwise regression analyses predicting the sexual attractiveness aspect of body dissatisfaction (BES\_ATTRACT) are shown in Table 8. When ethnicity, BMI, and age were force entered as covariates in Step 1, they did not significantly predict the sexual attractiveness aspect of body dissatisfaction. Given that the covariates did not significantly add to the equation, they were removed from the final equation (see tables 8-10). In Step 2, acceptance of negative conventions of femininity

relating to an objectified relationship with one's body (AFIS\_ORB) significantly predicted 18.5% of the variance in the sexual attractiveness aspect of body dissatisfaction,  $R^2 = .36$ ,  $F(1,138) = 34.18$ ,  $p < .001$ . The negative beta weight for acceptance of negative conventions of femininity related to an objectified relationship with one's body (AFIS\_ORB;  $\beta = -.46$ ,  $p < .001$ ) indicated that it predicted decreased sexual attractiveness (BES\_ATTRACT). No additional variables accounted for a statistically meaningful amount of variance: Rap and hip-hop music consumption, thin-ideal media internalization, and the acceptance of negative conventions of femininity relating to inauthenticity in relationships were not added to the final model.

The results of the regression testing the weight concern aspect of body dissatisfaction (BES\_WEIGHT) are shown in Table 9. In Step 1, ethnicity, BMI, and age were entered as covariates and did not serve to significantly predict the weight concern aspect of body dissatisfaction. Given that the covariates did not significantly add to the equation, they were removed from the final equation (see tables 9-10). In Step 2, acceptance of negative conventions of femininity relating to an objectified relationship with one's body (AFIS\_ORB) served as a statistically significant independent predictor of body dissatisfaction related to the weight concern aspect of body dissatisfaction,  $R^2 = .47$ ,  $F(1,138) = 106.85$ ,  $p < .001$ . Similar to the sexual attractiveness aspect of body dissatisfaction, the negative beta weight ( $\beta = -.678$ ,  $p < .001$ ) indicates a negative relationship between weight dissatisfaction (BES\_WEIGHT) and acceptance of negative conventions of femininity (AFIS\_ORB). Rap and hip-hop music consumption, thin-ideal media internalization, and the acceptance of negative conventions of femininity relating

to inauthenticity in relationships did not account for a statistically meaningful amount of variance; consequently; they were excluded from the final model.

The results of the final regression analysis that tested the physical condition aspect of body dissatisfaction (BES\_PHYSICAL) are shown in Table 10. In Step 1, ethnicity, BMI, and age were entered as covariates and did not serve to significantly predict physical condition aspect of body dissatisfaction. Given that the covariates did not significantly add to the equation, they were removed from the final equation (see table 10). In Step 2, negative acceptance of femininity relating to an objectified relationship with one's body (AFIS\_ORB) served as a statistically significant predictor of the physical condition aspect of body dissatisfaction,  $R^2 = .49 = .36$ ,  $F(1,138) = 36.89$ ,  $p < .001$ . Once again, the negative beta weight ( $\beta = -.48$ ,  $p < .001$ ) supports the negative relationship between body dissatisfaction (BES\_PHYSICAL) and acceptance of negative conventions of femininity (AFIS\_ORB). Rap and hip-hop music consumption, thin-ideal media internalization, and the acceptance of negative conventions of femininity relating to inauthenticity in relationships did not account for a statistically meaningful amount of variance; consequently; they were excluded from the final model.

**Hypothesis 6.** Again, the sixth hypothesis examining rap and hip-hop music as a moderator of the relationship between predictor variables and body dissatisfaction was not tested due to a low internal consistency value for the modified Rap Attitudes and Perceptions Scale (RAP-Y\_MOD).

## **Chapter 4**

### **Discussion**

The current study used objectification theory (Fredrickson & Roberts, 1997) and adolescent development literature (Erickson, 1968, Bandura, 1977, 1986) as a framework to explore the relationships between the use of rap and hip-hop music, thin-ideal internalization, acceptance of negative conventions of femininity, body dissatisfaction, and objectified body consciousness in a sample of female juvenile delinquents. Overall, results partially supported the hypotheses and have important implications for prevention efforts, clinical interventions, and future research.

### **Key Study Findings**

This study offers some preliminary information about the rap and hip-hop music consumption in a sample of female delinquents and its relationship with various problematic behaviors. Consistent with hypotheses, descriptive data indicated that the majority of the girls in the current sample reported rap and hip-hop music as their music preference, with most spending an average of almost five hours per day listening to rap or hip-hop music. Consumption of rap and hip-hop music was positively correlated with sexual behavior and was higher in girls reporting marijuana use. Consequently, these data are consistent with researchers who suggest that rap and hip-hop music lyrics may encourage unhealthy behaviors (Morton & Leslie, 2005; Primack, Douglas, Fine, & Dalton, 2009; Wingood et al., 2003). Contrary to the hypotheses, however, rap and hip-hop music consumption was not significantly correlated with the remaining study variables (i.e., thin-ideal media internalization, the components of objectified body consciousness, aspects of body dissatisfaction, and accepting negative conventions of

femininity). Given that thin-ideal media internalization and the transmission of feminine ideology occur daily in Western culture, any one form of media alone may not significantly influence body image. Furthermore, the relationships between sexual behavior and music consumption in this study were weak, and therefore may be due to other factors (e.g., measurement error, or behaviors common to delinquents in general). Multiple measurements of rap and hip-hop music consumption, lifestyle, and attitudes may be necessary in order to distinguish rap and hip-hop music's unique contribution.

Second, this study offers some preliminary data regarding thin-ideal media internalization in female adolescent juvenile delinquents. Although girls in this sample reported less thin-ideal media influence than normative data, thin-ideal media internalization was positively correlated with the components of objectified body consciousness (i.e., body shame and body surveillance) and served as a significant predictor in both regression analyses related to objectified body consciousness. Furthermore, thin-ideal media internalization was positively correlated with body dissatisfaction, which may indicate that as girls internalize thin-ideal media they also report feeling more dissatisfaction about their sexual and physical attractiveness and overall physical ability. Overall, these results may suggest that, although they attempt to appear unaffected by media influences, delinquent girls are similar to other adolescent female populations with regard to thin-ideal media internalization; and are consistent with a large body of research showing thin-ideal internalization is a significant predictor of increased body dissatisfaction in adult, college-age, adolescent and pre-adolescent girls (Cafri, 2005; Knauss, Paxton, & Alsaker, 2008; Stice & Bearman, 2001). These results are also consistent with previous research that found thin-ideal media internalization to be

associated with body shame and body surveillance in females (Cafri, Yamamiya, Brannick, & Thompson, 2005; Moradi, Kalin, & Morrison, 2005; Sinclair, 2006).

A third important finding from this study, provided important data about gender norms and role expectations in this sample. Specifically, accepting negative conventions of femininity was positively correlated with objectified body consciousness, thin-ideal media internalization, and body dissatisfaction. Furthermore, it served as a key predictor of objectified body consciousness, body dissatisfaction (including decreased perceived sexual attractiveness, increased weight concern, and decreased perceived physical conditioning), and increased number of sexual partners. One explanation for these results is that the girls in this study who internalized negative conventions of femininity,, engaged in more body surveillance and experienced more body shame. Consistent with objectification theory, girls view their bodies as objects, and internalize an observer's gaze, which leads to constant body surveillance in order to achieve gender norms and unrealistic sociocultural appearance ideals (Fredrickson & Roberts, 1997; Fredrickson et al., 1998; Tolman & Porsche, 2000). Furthermore, consistent with previous research (Grippe & Hill, 2008, Knauss, Paxton, & Alsaker, 2008; Stice & Bearman, 2001), the girls who internalized the belief that their value was derived from their bodies, engaged in more habitual monitoring and expressed overall body dissatisfaction. Although future research is needed to tease apart these relationships, these data suggest that accepting negative conventions of femininity are associated with a more negative body image and increased sexual partners in this population.

Finally, the findings may have a different set of implications. These findings may indicate that the girls in this study internalize a media ideal, which places less value on



thinness, and more emphasis on overall sociocultural expectations of a subculture. Therefore, as the girls in this study develop their adolescent identities consistent with sociocultural expectations, their self-schemas and gender role expectations reflect those of the rap and hip-hop subculture. This means that the girls who self-objectify, act rebelliously, are promiscuous, and engage in risk-taking behaviors see themselves as conforming to societal norms. Moreover, because they are immersed in the subculture, social media continues to reinforce and normalize their behavior. If this is the case, this may help to clarify the inconsistent findings (i.e., the girls in this sample score in the opposite direction on the majority of the measures). Furthermore, this explanation is consistent with Morton and Leslie's 2005 study, in which the perceived benefits of sexuality were high for the delinquent girls in the sample and sexual behavior was the basis for their identity and sense of self. Moreover, because lyric interpretation differs as a function of socioeconomic status, race/ethnicity, and gender, rap and hip-hop music lyrics may confirm their beliefs about themselves and the world. Therefore, internalization for the girls in this study may reflect self-concept and cultural identity, rather than body image. Of course, this is speculation, and further research is needed to tease apart several of the findings in this study.

### **Limitations**

These findings should be interpreted in light of some important limitations. As with many studies addressing abnormal or maladaptive behavior, differences may not only be with regard to symptomatology or individual characteristics but also between individuals seeking treatment or individuals being detained or incarcerated. It is likely that several sample-specific factors influenced the results of the study. In general,

research conducted with female delinquents is inherently more complex. Common complications include, gaining direct access to this population (i.e., obtaining Institutional Review Board Approval, federal background checks, and obtaining parental permission), limits to confidentiality, lack of ability to obtain parental consent, and court mandates may impede direct contact with detained youth. Furthermore, it is likely that the setting in which the study took place (on the secure housing unit) affected the responses of each participant, their motivation for participation, and the possibility to distort their responses in either direction. For example, girls continued participating in the study during regular activities on the unit. Therefore, the option to participate may have increased their motivation if they did not want to attend certain activities

Furthermore, if a common trait across delinquents is a general mistrust of other's motives, particularly of authority (Jesness, 1988, 2003; Martin, 1981), assuring anonymity and confidentiality is not likely to guarantee honest self-disclosure by participants, given that there may be legal ramifications related to their current delinquent status. Certain restrictions prohibited me from gathering certain personal information. For example, I was unable to obtain formal arrest records and parent demographic information or conduct collateral parent/guardian interviews. Therefore, I was unable to validate the majority of the demographic answers participants provided. Access to this information may have assisted in gaining a more accurate picture of the sample. For example, when assessing race/ethnicity, almost 40% of the sample identified as biracial or multiracial (i.e., identified as two or more race or ethnic groups), making it difficult to accurately measure the variable. Therefore, a key limitation of this study is the aspect of self-report.

Another key limitation was the removal of the RAP Attitudes and Perceptions Scale-Youth Version (Tyson, 2009), which required that the final analyses exclude two primary hypotheses. According to a conversation with the author prior to using the measure (personal communication 2009), scoring for the RAP-Y (Tyson, 2009) was only available by the author. Once data collection terminated, several unsuccessful attempts via telephone and email were made over the course of six months in order to contact the author to obtain scoring and interpretation information. One successful attempt resulted in the author providing the incorrect scoring. Again, several attempts were made to obtain the correct version, however, the correct manual was not obtained. Therefore, in an attempt to assess attitudes for hypotheses four and six, a modified version was constructed using the overlapping items from the Youth and Adult versions. Different versions were constructed, however, the highest alpha obtained was  $\alpha=0.49$ . Consequently, the measure was removed from further analyses and hypotheses four and six were not tested. Therefore, measuring rap and hip-hop music relied solely on the participant's self-reported estimate of her average daily rap and hip-hop music consumption when she is not detained. For girls detained for several weeks or more, this estimate is likely to be an inaccurate representation of their true usage. For these reasons, one of the key limitations was measurement of rap and hip-hop music overall. Future research should include multiple methods of measurement, possibly one that includes the degree to which each girl participates in and internalizes hip-hop subculture, and her opinion or interpretation of the music lyrics in addition to the relationships they may have with the variables in the current study (i.e., thin-ideal media internalization, objectified body consciousness, body dissatisfaction, and gender norms).

The setting hindered the use of an experimental approach and required several procedural adjustments. Ethical and logistical considerations hampered experimental or longitudinal designs that permitted a design utilizing delinquent and non-delinquent samples to assess causality. Therefore, future research using experimental or longitudinal designs with adjudicated youth who have already been adjudicated for their crimes, are on parole or probation, or are in long-term placement may help to address some of these methodological concerns and the inconsistent findings. A final limitation possibly influencing the results is that although the sample was racially diverse, they were not geographically diverse, with the participants being disproportionately from Las Vegas, Nevada. Therefore, the lack of geographic diversity may also be due to unavoidable sampling bias and a restriction of range, thus limiting the generalizability of results since the majority of the sample is from one geographically and culturally unique location. Future research may consider a multisite sampling method, to increase the generalizability of the findings.

### **Clinical Implications**

Despite these limitations, these data are uniquely important to risk-taking adolescents and provide avenues for future research and clinical intervention. Although numerous studies have investigated the effects of music consumption on adolescent behavior and attitudes (e.g., sexual attitudes and preferences, relationships, and self-objectification; see Aubrey, 2007; Bryant, 2008; Lamb & Brown, 2006; Primack, Douglas, Fine, & Dalton, 2009; Wingood, et al., 2006), the majority of research has focused on music videos, television, magazines, and internet usage in adolescent populations (APA, 2007; Cahill & Mussap, 2007 Groesz, Levine, & Murnen, 2001;

Martino et al., 2006 Moradi & Huang; 2008; Stice & Bearman, 2001; Strasburger, 2004; Ward, 2003; Warren et al., 2005). Furthermore, far fewer studies have examined media usage in adolescents involved in the legal system (Miranda & Claes, 2004; Morton & Leslie, 2005). To my knowledge, this study is the first to examine relationship between rap and hip-hop music consumption, objectification, internalization of Western sociocultural ideals of appearance, and feminine ideology, and risky behaviors in a sample of female juvenile delinquents.

Although the juvenile justice system recognizes that youth with mental health treatment needs benefit most from comprehensive wraparound services, the overall increasing female delinquency rate overburdens the juvenile justice system from providing basic services to delinquent youth in general (NMHA, 2004). That said, treatment outcomes may improve when the individuals working with female delinquents (i.e., legal personnel, correctional staff, probation officers, forensic social workers, clinicians, physicians, teachers) are well-trained and knowledgeable about the influence of media socialization on adolescent identity development and body image. This will help individual recognize the media's unique impact on this special population and how it may be expressed differently to non-delinquents.

Given that rap and hip-hop music and media internalization was associated with various problematic and detrimental outcomes (e.g., decreased body image, increased sexual behavior, drug use, thin-ideal internalization), one useful approach to intervention with female delinquents could be media literacy. Educators, practitioners, teachers, and parents should familiarize themselves with the content of the media messages and the negative influence of thin-ideal internalization, objectification, and feminine ideology, so

they can recognize and counter these messages. Program developers and practitioners can modify a programs or programs for at-risk or delinquent girls to account for the complex needs and co-morbidity in this population. For example, a review of a media education program created by the National Eating Disorders Association called *GO GIRLS!* found that media literacy skills can help high school girls enhance their sense of self-acceptance and empowerment regarding media images of women's bodies (Piran, Levine, & Irving, 2000). Furthermore, two recent studies based on a program evaluation of *Flash-Point*, the Massachusetts Juvenile Justice System's media literacy program concluded that such interventions can help high-risk youth develop more responsible decision-making skills. According to the evaluation of *Flash-point*, learning to deconstruct media messages helped juvenile offenders think critically about the consequences of risky behaviors and develop strategies to resist impulses that may lead them to engage in these behaviors, particularly during stressful moments in their lives (Moore, DeChillo, Nicholson, Genovese, & Sladen, 2002; Rudelman, 2004 ).

Furthermore, in individual treatment, innovative practitioners have also used some aspects of rap and hip-hop music in their interventions to discourage female oppression and objectification, and deconstruct the messages and lifestyles the artists portray. For example, several treatment providers work directly with at-risk and incarcerated youth utilize music lyrics as part of their media literacy programs or directly during the assessment, intake, and therapeutic process to connect with their clients (see Blank, 2013). Not all rap and hip-hop artists female artists engage in self-objectification; and, not all male artists promote misogyny, drug use, and female objectification through their lyrics. One clinician developed a variety of ways to use rap and hip-hop music

therapeutically in treatment resistant at-risk youth and adult inmates (Alvarez, 2011). Given that music is an influential part of the daily experience and a significant socializing agent for female adolescents, attempting to incorporate it into treatment may be an effective intervention (Alvarez, 2011).

Additionally, although the traditional juvenile justice system is problem-focused, a growing body of research supports the Youth Development Approach, which promotes a strength-based approach that focuses on protective factors and individual abilities (Elliott, 1993). A small but growing body of research addresses the link between competency development and decreased problems during adolescence (Elliot, 1993; Scales, 1999). As such, it is important that treatment providers work with parents and teachers to engage girls in programming that develops interpersonal skills and highlights cognitive, artistic, athletic ability over aesthetics. With the results of this study in mind, developing or incorporating an assessment procedure upon intake to screen girls for thin-ideal media internalization, adolescent feminine ideology, and objectified body consciousness could be highly useful to guide intervention. When included with additional intake assessment instruments, such information may prove useful in risk factor screenings and treatment planning.

Finally, descriptive data and the findings from the current study demonstrate that girls involved in the juvenile justice system experience several of the negative outcomes associated with objectification noted in the literature including, negative views of femininity, heightened mental health threats, and increased body shame (Fredrickson & Roberts, 1997; Lindberg, Hyde & McKinley, 2006; McKinley & Hyde, 1996; Tolman & Porche, 2000). Additionally, because girls often have histories of abuse or trauma

(NMHA), professionals can work on an individual level to help females reconnect and develop respect for their bodies. It would be helpful for treatment providers to understand that the potential strength of internalizing certain messages and gender roles combined with environmental factors may make working with this population difficult (APA, 2007). This further underscores the importance of becoming educated in body image, self-objectification and media internalization when working with this population. Therefore, in addition to established risk factors associated with juvenile delinquency (OJDDP, 2004; 2010), the juvenile justice system must consider the potential effects of accepting traditional gender norms, and the detrimental effects of media internalization when treating the female juvenile delinquent.



## Appendices

### Appendix A: Demographic Questionnaire

#### Demographic Information

1. Age
  - 12
  - 13
  - 14
  - 15
  - 16
  - 17
  
2. How tall are you? \_\_\_\_\_
  
3. What is your current weight? \_\_\_\_\_
  
4. What is your ethnicity?
  - African-American (black)
  - American Indian
  - Asian
  - Caucasian (white)
  - Latino/Latina/Hispanic
  - Pacific Islander
  - Other (Please specify) \_\_\_\_\_
  
5. Where were you born? City \_\_\_\_\_ State \_\_\_\_\_  
Country \_\_\_\_\_
  
6. If you are not currently living in Las Vegas, Nevada, where are you permanently living?  
\_\_\_\_\_
  
7. Before being detained/arrested, with whom did you live?
  - Both biological parents
  - Mother only
  - Father only
  - Relative (what is their relationship to you?) \_\_\_\_\_
  - Foster parents
  - Group home
  - Friend
  - Boyfriend
  - Girlfriend

8. Have you ever run away from home?

Yes

No

9. Before being detained/arrested were you going to school?

Yes

No

10. What was the last grade you completed in school? \_\_\_\_\_

11. What is your music preference? (Rate your top 3 favorite, 1 being your favorite, 2 being your second favorite, and 3 being your 3<sup>rd</sup> favorite).

1. Rap/Hip-hop \_\_\_\_\_

2. Pop (Top 40) \_\_\_\_\_

3. R & B \_\_\_\_\_

4. Country \_\_\_\_\_

5. Rock \_\_\_\_\_

6. Alternative \_\_\_\_\_

7. Metal \_\_\_\_\_

8. Other (Specify) \_\_\_\_\_

## Appendix B: Participant Survey

### Participant Survey

The following information will be kept separate from your consent forms and your demographic information. This information will NOT be shared with anyone other than the research team and will not include your name. Please feel free to answer honestly, and skip any questions you choose.

1. Are you in a relationship?  
 Yes  
 No
  
2. At what age did you lose your virginity?  
 9  
 10  
 11  
 12  
 13  
 14  
 15  
 16  
 17  
 I am still a virgin
  
3. How many sexual partners have you had?  
 0  
 1-5  
 6-10  
 11-15  
 16-20  
 21-25  
 26-30  
 30  
 \_\_\_\_\_
  
4. How many children do you have?  
 0  
 1  
 2  
 3  
 4  
 5
  
5. At what age did you first drink alcohol?  
 9  
 10  
 11  
 12  
 13  
 14

- 15  Never
- 16
- 17

6. At what age did you first start using drugs?

- |                             |                             |                                |
|-----------------------------|-----------------------------|--------------------------------|
| <input type="checkbox"/> 9  | <input type="checkbox"/> 12 | <input type="checkbox"/> 16    |
| <input type="checkbox"/> 10 | <input type="checkbox"/> 13 | <input type="checkbox"/> 17    |
| <input type="checkbox"/> 11 | <input type="checkbox"/> 14 | <input type="checkbox"/> 18    |
|                             | <input type="checkbox"/> 15 | <input type="checkbox"/> Never |

7. Which drugs have you used? (Select all that apply)

- |                                     |  |  |
|-------------------------------------|--|--|
| <input type="checkbox"/> Acid       | <input type="checkbox"/> Heroin          | <input type="checkbox"/> Promethazine    |
| <input type="checkbox"/> Benadryl   | <input type="checkbox"/> "Huffing"       | <input type="checkbox"/> "Pills"         |
| <input type="checkbox"/> CCC        | <input type="checkbox"/> Lortab          | <input type="checkbox"/> Sherm           |
| <input type="checkbox"/> Cigarettes | <input type="checkbox"/> LSD             | <input type="checkbox"/> Soma            |
| <input type="checkbox"/> Cocaine    | <input type="checkbox"/> Marijuana       | <input type="checkbox"/> Valium          |
| <input type="checkbox"/> Codeine    | <input type="checkbox"/> Methamphetamine | <input type="checkbox"/> Vicodin         |
| <input type="checkbox"/> Crack      | <input type="checkbox"/> Mushrooms       | <input type="checkbox"/> "Wet"           |
| <input type="checkbox"/> Diet pills | <input type="checkbox"/> Oxycodone       | <input type="checkbox"/> Xanax           |
| <input type="checkbox"/> Ecstasy    | <input type="checkbox"/> Oxycontin       | <input type="checkbox"/> Other (specify) |
| <input type="checkbox"/> Ephedrine  | <input type="checkbox"/> PCP             | _____                                    |
| <input type="checkbox"/> Gabapintin | <input type="checkbox"/> Percocet        | _____                                    |

8. Have ever been in a gang

- Yes
- No

9. Have you ever been arrested?

- Yes
- No

10. What was the year of your first arrest? \_\_\_\_\_

11. If yes, how many times?

- |                            |                             |                              |
|----------------------------|-----------------------------|------------------------------|
| <input type="checkbox"/> 1 | <input type="checkbox"/> 6  | <input type="checkbox"/> 11  |
| <input type="checkbox"/> 2 | <input type="checkbox"/> 7  | <input type="checkbox"/> 12  |
| <input type="checkbox"/> 3 | <input type="checkbox"/> 8  | <input type="checkbox"/> 13  |
| <input type="checkbox"/> 4 | <input type="checkbox"/> 9  | <input type="checkbox"/> 14  |
| <input type="checkbox"/> 5 | <input type="checkbox"/> 10 | <input type="checkbox"/> 15+ |

12. What have you previously been **arrested** for? (Select all that apply)

- |   |   |  |
|---|---|--|
| <input type="checkbox"/> Armed robber               | <input type="checkbox"/> Disorderly conduct               | <input type="checkbox"/> Possession of a firearm |
| <input type="checkbox"/> Assault                    | <input type="checkbox"/> Domestic violence                | <input type="checkbox"/> Prostitution            |
| <input type="checkbox"/> Assault w/ a deadly weapon | <input type="checkbox"/> DUI                              | <input type="checkbox"/> Robbery                 |
| <input type="checkbox"/> Attempted murder           | <input type="checkbox"/> DWI                              | <input type="checkbox"/> Runaway                 |
| <input type="checkbox"/> Battery                    | <input type="checkbox"/> False information                | <input type="checkbox"/> Shoplifting             |
| <input type="checkbox"/> Burglary                   | <input type="checkbox"/> Grand larceny                    | <input type="checkbox"/> Solicitation            |
| <input type="checkbox"/> Conspiracy                 | <input type="checkbox"/> Grand theft auto                 | <input type="checkbox"/> Trespassing             |
| <input type="checkbox"/> Curfew                     | <input type="checkbox"/> Kidnapping                       | <input type="checkbox"/> Vandalism               |
| <input type="checkbox"/> Disturbing the peace       | <input type="checkbox"/> Loitering                        | <input type="checkbox"/> Violation of parole     |
|   | <input type="checkbox"/> Minor in a Casino                | <input type="checkbox"/> Violation of probation  |
|   | <input type="checkbox"/> Obstruction                      | <input type="checkbox"/> Warrant                 |
|   | <input type="checkbox"/> Petty larceny                    | _____  |
|   | <input type="checkbox"/> Possession of a deadly weapon    | _____  |
|   | <input type="checkbox"/> Possession of drug paraphernalia |  |

Of the following musicians/artists, check your **five** favorite artists. If none or some of your favorite artists are not listed you can write their names in the space provided.

- |  |  |  |
|--|--|--|
| <input type="checkbox"/> 2 Pistols         | <input type="checkbox"/> Keshia        | <input type="checkbox"/> Usher           |
| <input type="checkbox"/> 50 Cent           | <input type="checkbox"/> Kid Rock      | <input type="checkbox"/> Wyclef Jean     |
| <input type="checkbox"/> Akon              | <input type="checkbox"/> Lil' Kim      | <input type="checkbox"/> YG              |
| <input type="checkbox"/> Alicia Keyes      | <input type="checkbox"/> Lil' Wayne    | <input type="checkbox"/> Ying Yang Twins |
| <input type="checkbox"/> B.O.B             | <input type="checkbox"/> Ludacris      | <input type="checkbox"/> Young Jeezy     |
| <input type="checkbox"/> Beyonce           | <input type="checkbox"/> Mariah Carey  | <input type="checkbox"/> Young Joc       |
| <input type="checkbox"/> BlackEyed Peas    | <input type="checkbox"/> Mary J. Blige | <input type="checkbox"/> Young Money     |
| <input type="checkbox"/> Britney Spears    | <input type="checkbox"/> Miley Cyrus   | <input type="checkbox"/> Yung Berg       |
| <input type="checkbox"/> Chris Brown       | <input type="checkbox"/> Missy Elliott |  |
| <input type="checkbox"/> David Archuleta   | <input type="checkbox"/> New Boyz      |  |
| <input type="checkbox"/> David Banner      | <input type="checkbox"/> Ne-Yo         |  |
| <input type="checkbox"/> David Guetta      | <input type="checkbox"/> Nikki Minaj   |  |
| <input type="checkbox"/> Drake             | <input type="checkbox"/> Pit Bull      |  |
| <input type="checkbox"/> Eminem            | <input type="checkbox"/> Plies         |  |
| <input type="checkbox"/> Fergie            | <input type="checkbox"/> Rhianna       |  |
| <input type="checkbox"/> Flo Rida          | <input type="checkbox"/> Rick Ross     |  |
| <input type="checkbox"/> Jay-Z             | <input type="checkbox"/> Snoop Dogg    |  |
| <input type="checkbox"/> John Legend       | <input type="checkbox"/> T.I.          |  |
| <input type="checkbox"/> Justin Timberlake | <input type="checkbox"/> The Dream     |  |
| <input type="checkbox"/> Kanye West        | <input type="checkbox"/> Timbaland     |  |
| <input type="checkbox"/> Katy Perry        | <input type="checkbox"/> T-Pain        |  |
|  | <input type="checkbox"/> Travie McCoy  |  |
|  | <input type="checkbox"/> Trina         |  |

**Different people spend different amounts of time listening to music. How often each day do you....**

1. Listen to rap/hip-hop music on the radio? (circle one)

0-1 hours      1-2 hours      2-3 hours      3-4 hours      4 -5 hours      6+ hours \_\_\_\_\_

2. Listen to rap/hip-hop music on the internet? (circle one)

0-1 hours      1-2 hours      2-3 hours      3-4 hours      4 -5 hours      6+ hours

3. Listen to rap/hip-hop music on an iPod and/or MP3 player? (circle one)

0-1 hours      1-2 hours      2-3 hours      3-4 hours      4 -5 hours      6+ hours

4. Listen to rap/hip-hop music CDs or “Mixtapes”? (circle one)

0-1 hours      1-2 hours      2-3 hours      3-4 hours      4 -5 hours      6+ hours

5. Listen to rap/hip-hop music on an average day during the week? (circle one)

0-1 hours      1-2 hours      2-3 hours      3-4 hours      4 -5 hours      6+ hours \_\_\_\_\_

6. Listen to rap/hip-hop music on an average day during the weekend? (circle one)

0-1 hours      1-2 hours      2-3 hours      3-4 hours      4 -5 hours      6+ hours

Appendix C: Tables of Results

Tables

Table 1

*Summary Statistics for Continuous Demographics and Study Measures*

Variable	<i>N</i>	<i>M</i>	<i>SD</i>	<i>Skewness</i>	<i>SE</i>	<i>SK/SE</i>
Age	159	15.82	1.31	-0.38	0.19	-1.97
BMI	156	23.45	5.06	1.42	0.19	7.31*
Partners	159	1.72	1.56	1.93	0.19	10.06*
R/HH Consumption	159	5.63	4.58	0.93	0.19	4.86*
OBCS-Y_SHAME	155	3.85	1.60	-0.17	0.20	-0.88
OBCS-Y_SURVEIL	154	2.27	1.34	1.28	0.20	6.57*
BES_SEXUAL	156	50.82	9.54	-0.72	0.19	-3.69
BES_WEIGHT	156	37.51	9.28	-0.54	0.19	-2.77
BES_PHYSICAL	156	34.13	7.48	-0.60	0.19	-3.09
INT_GEN	157	20.71	10.65	0.68	0.19	3.50
AFIS_ISR	157	2.81	0.81	0.09	0.19	0.48
AFIS_ORB	157	2.59	0.77	0.29	0.19	1.48
Logarithms taken to normalize skewed distributions						
BMI						2.42
Partners						-2.71
R/HH Consumption						-3.94
OBCS-Y_SHAME						2.23

*Note.* OBCS-Y\_SURVEIL = Objectified Body Consciousness-Body Surveillance; OBCS-Y\_SHAME = Objectified Body Consciousness-Body Shame; BES\_ATTRACT = Body Dissatisfaction-Sexual Attractiveness; BES\_WEIGHT = Body Dissatisfaction-Weight Concern; BES\_PHYSICAL = Body Dissatisfaction-Physical Condition; INT-GEN = Thin-Ideal Internalization; AFIS\_ISR = Acceptance of Negative Conventions of Femininity-Inauthentic Self in Relationships; AFIS\_ORB = Acceptance of Negative Conventions of Femininity-Objectified Relationship with Body.

\**p* = .05

Table 2

*Internal Consistency Values for Study Measures*

Measure	<i>N</i> of Cases	<i>N</i> of Items	$\alpha$
RAP-Y_MOD	159	7	0.49
OBCS-Y_SURVEIL	147	4	0.82
OBCS-Y_SHAME	148	5	0.81
OBCS-Y_CONTROL	144	5	0.13
BES _ATTRACT	146	13	0.87
BES _WEIGHT	151	10	0.91
BES _PHYSICAL	148	9	0.87
INT-GEN	155	9	0.96
AFIS _ISR	153	10	0.68
AFIS ORB	155	10	0.66

*Note.* OBCS-Y\_SURVEIL = Objectified Body Consciousness-Body Surveillance; OBCS-Y\_SHAME = Objectified Body Consciousness-Body Shame; BES\_ATTRACT = Body Dissatisfaction-Sexual Attractiveness; BES\_WEIGHT = Body Dissatisfaction-Weight Concern; BES\_PHYSICAL = Body Dissatisfaction-Physical Condition; INT-GEN = Thin-Ideal Internalization; AFIS\_ISR = Acceptance of Negative Conventions of Femininity-Inauthentic Self in Relationships; AFIS\_ORB = Acceptance of Negative Conventions of Femininity-Objectified Relationship with Body.



Table 3

*Comparisons of Sample Means to Normative Means*

	Delinquent			Normative Data			<i>z</i>
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	
INT-GEN	157	20.71	10.6	370	28.67	9.8	-10.15***
OBCS-Y_SURVEIL	155	3.85	1.6	46	3.80	1.6	0.39
OBCS-Y_SHAME	154	2.27	1.3	46	2.66	1.4	-3.57***
AFIS_ORB	157	2.59	0.8	148	3.12	0.8	-7.95***
AFIS_ISR	157	2.81	0.8	148	3.21	0.7	-6.80***
BES_ATTRACT	156	50.82	9.5	633	46.90	6.3	7.77***
BES_WEIGHT	156	37.51	9.3	633	29.90	8.2	11.59***
BES_PHYSICAL	156	34.13	7.5	633	33.30	5.7	1.82

*Note.* Higher scores indicate higher levels of the construct for all scales except the BES, in which case lower scores indicate more body dissatisfaction. Scale norms were derived from the following: INT-GEN (Wilksch, Tiggemann, & Wade, 2006), Objectified Body Consciousness (OBCS-Y\_SHAME and OBCS-Y\_SURVEIL; Lindberg, et al., 2006a), Adolescent Femininity Ideology Scale (AFIS\_ISR and AFIS\_ORB; Williford, 2011) and Body Esteem Scale (BES\_ATTRACT, BES\_WEIGHT, and BES\_PHYSICAL; Cecil & Stanley, 1997).

\*\*\*  $p < .001$

Table 4

*Intercorrelations for Scores on the OBCS-Y, BES, and AFIS Subscales, Rap and Hip-Hop Music Consumption, and Sexual Partners*

		1	2	3	4	5	6	7	8	9	10
1	OBCS-Y_SURVEIL	0.47***	0.21**	-0.18*	-0.26***	-0.22**	0.47***	0.48***	0.38***	-0.01	0.05
2	OBCS-Y_SHAME		-0.11	-0.20**	-0.39***	-0.27***	0.54***	0.54***	0.59***	0.02	0.20*
3	BES_ATTRACT				-0.77***	0.79***	-0.25**	-0.21**	-0.41***	0.02	0.03
4	BES_WEIGHT					0.76***	-0.38***	-0.27***	-0.62***	0.04	-0.05
5	BES_PHYSICAL						-0.25**	-0.23**	-0.42***	0.01	-0.13
6	INT-GEN							0.41***	0.58***	0.13	0.21**
7	AFIS_ISR								0.44***	-0.03	0.06
8	AFIS_ORB									-0.08	0.17*
9	R/HH Consumption										0.21**
10	Partners										

*Note.* OBCS-Y\_SURVEIL = Objectified Body Consciousness-Body Surveillance; OBCS-Y\_SHAME = Objectified Body Consciousness-Body Shame; BES\_ATTRACT = Body Dissatisfaction-Sexual Attractiveness; BES\_WEIGHT = Body Dissatisfaction-Weight Concern; BES\_PHYSICAL = Body Dissatisfaction-Physical Condition; INT-GEN = Thin-Ideal Internalization; AFIS\_ISR = Acceptance of Negative Conventions of Femininity-Inauthentic Self in Relationships; AFIS\_ORB = Acceptance of Negative Conventions of Femininity-Objectified Relationship with Body; R/HH Consumption = Rap and Hip-Hop Music Consumption; Partners = Number of Sexual Partners.

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

Table 5

*Summary Comparisons of Statistically Significant Outcome Measures by Drug Use*

	No			Yes			<i>t</i>
	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	
Marijuana Use							
R/HH Consumption	23	0.67	1.36	136	1.52	0.84	-4.04
Heroin Use							
BES_PHYSICAL	125	35.17	7.21	31	29.95	7.18	3.61
Use of Hallucinogens							
BES_PHYSICAL	91	35.80	7.42	65	31.79	6.98	3.41
Use of Huffing Substances							
BES_WEIGHT	125	38.77	8.66	31	32.42	10.11	3.53
BES_PHYSICAL	125	35.25	6.90	31	29.63	8.16	3.92
INT-GEN	125	19.08	9.85	32	27.09	11.38	-3.98
Use of Rx Narcotics							
BES_PHYSICAL	100	35.58	7.22	56	31.54	7.31	3.34
Use of Stimulants							
BES_SEXUAL	92	53.00	8.49	64	47.68	10.14	3.55
BES_WEIGHT	92	39.75	8.96	64	34.28	8.83	3.77
BES_PHYSICAL	92	36.33	6.95	64	30.98	7.12	4.68
Use of Benzodiazepines							
BES_PHYSICAL	92	35.72	6.89	64	31.85	7.76	3.28

*Note:* Only statistically significant results at alpha level  $p = .001$  are reported: No criminal behaviors, OBCS-Y (Objectified Body Consciousness – Youth) or AFIS (Acceptance of Negative Conventions of Femininity) subscales were statistically significant. R/HH= Rap and Hip-Hop Music Consumption; BES\_ATTRACT = Body Dissatisfaction-Sexual Attractiveness; BES\_WEIGHT = Body Dissatisfaction-Weight Concern; BES\_PHYSICAL = Body Dissatisfaction-Physical Condition, INT-GEN = Thin-ideal Internalization.

Table 6

*Hierarchical Multiple Regression Analysis Predicting the Body Surveillance Component of Objectified Body Consciousness*

Step	Predictors	R <sup>2</sup>	SE	F Change	β	p
1	Controls					<i>ns</i>
2	INT-GEN	0.26	1.41	43.13	0.36	< .001
3	AFIS_ISR	0.35	1.33	19.75	0.35	< .001

*Note:* This analysis is predicting the OBCS-Y subscale. Controls = race, age, & body mass index (BMI). The equation was tested with and without the variables, and did not significantly add to the equation, therefore they were not retained in the final equation, indicated here by *ns*.

\*\*\*  $p = .001$

Table 7

*Hierarchical Multiple Regression Analysis Predicting the Body Shame**Component of Objectified Body Consciousness*

Step	Predictors	R <sup>2</sup>	SE	F Change	β	p
1	Controls					<i>ns</i>
2	AFIS_ORB	0.36	0.40	65.95	0.33	< .001
3	AFIS_ISR	0.45	0.37	23.18	0.30	< .001
4	INT-GEN	0.49	0.36	9.35	0.24	0.003

*Note:* This analysis is predicting the OBCS-Y subscale. Controls = race, age, & body mass index (BMI). The equation was tested with and without the variables, and did not significantly add to the equation, therefore they were not retained in the final equation, indicated here by *ns*.

\*\*\*  $p = .001$

Table 8

*Hierarchical Multiple Regression Analysis Predicting the Sexual*

*Attractiveness Aspect of Body Dissatisfaction*

Step	Predictors	$R^2$	SE	$F$ Change	$\beta$	$p$
1	Controls					<i>ns</i>
2	AFIS_ORB	0.25	8.47	34.18	-0.46	< .001

*Note:* This analysis is predicting the BES subscale. Controls = race, age, & body mass index (BMI). The equation was tested with and without the variables, and did not significantly add to the equation, therefore they were not retained in the final equation, indicated here by *ns*.

\*\*\*  $p = .001$

Table 9

*Multiple Regression Analysis Predicting the Weight Concern Aspect  
of Body Dissatisfaction*

Step	Predictors	$R^2$	SE	$F$ Change	$\beta$	$p$
1	Controls					<i>ns</i>
2	AFIS_ORB	0.47	6.91	106.85	-0.68	< .001

*Note:* This analysis is predicting the BES subscale. Controls = race, age, & body mass index (BMI). The equation was tested with and without the variables, and did not significantly add to the equation, therefore they were not retained in the final equation, indicated here by *ns*.

\*\*\*  $p = .001$

Table 10

*Multiple Regression Analysis Predicting the Physical Condition Aspect of Body Dissatisfaction*

Step	Predictors	$R^2$	$SE$	$F$ Change	$\beta$	$p$
1	Controls					
2	AFIS_ORB	0.49	6.71	36.89	-0.48	< .001

*Note:* This analysis is predicting the BES subscale. Controls = race, age, & body mass index (BMI). The equation was tested with and without the variables and the variables did not significantly add to the equation, indicated by *ns*.

\*\*\*  $p = .001$



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## CURRICULUM VITAE

**NINA S. BRATHWAITE, M.A.**

August 2013

### EDUCATION

- Ph.D.** in Clinical Psychology Aug. 2013  
*University of Nevada (UNLV), Las Vegas*  
Las Vegas, Nevada  
Faculty Advisor(s): Courtney S. Warren, Ph.D.,
- Master of Arts** in Clinical Psychology May 2011  
*University of Nevada (UNLV), Las Vegas*  
Las Vegas, Nevada  
Faculty Advisors: Courtney S. Warren, Ph.D. Douglas Ferraro, Ph.D.
- Master of Arts** in Forensic Psychology Aug. 2004  
*John Jay College of Criminal Justice*  
New York, NY  
Faculty Advisor: Robert Lichtman, Ph.D.
- Bachelor of Arts** in Psychology (Spanish Concentration) May 2002  
*Binghamton University (SUNY)*  
Vestal, NY  
Faculty Advisor(s): Donald Levis, Ph.D., Patricia Rourke, Ph.D.
- Spanish Language Immersion** May 1997  
The Center for Bilingual Multicultural Studies (Centro Bilingue)  
Cuernavaca, Mexico

### PREDOCTORAL CLINICAL EXPERIENCE

**Pre-doctoral Clinical Internship** Aug 2012-Aug 2013  
**Federal Bureau of Prisons Tallahassee Federal Correctional Institution/Federal Detention Center**

Internship Coordinator : K. Pat Bell, Ph.D

In a government run correctional institution, while maintaining the safety and security of a female Federal Correctional Institution and male Federal Detention Center by performing basic duties required of correctional staff, I provided individual and group intervention and participated in the administration, scoring and interpretation of a variety of psychological assessment measures and was responsible for writing comprehensive reports for various

purposes. I worked as part of an interdisciplinary treatment team to develop individualized programming for inmates assigned to my housing unit. Conducted initial psychological screening assessments of newly admitted inmates, acute crisis intervention, brief and long-term therapy, Substance Abuse Treatment (RDAP), Trauma Treatment (Resolve), and maintained on-call hours for one-week each month. I conducted daily rounds and monthly reviews of the inmates housed in the Special Housing Unit to assess and monitor their mental health, assess appropriateness for general population, and conduct risk assessments and sexual abuse interventions.

**Desert Regional Center**

May 2010 – Dec. 2010

**Nevada Department of Health and Human Services Division of Mental Health and Developmental Services**

Supervisors: Brian Lech, J.D., Ph.D., Leanne Earnest, Ph.D.

In a state run agency, I conducted eligibility assessments and psychological evaluations that included psychological testing, forensic assessments, report writing, and diagnosis for individuals with mental retardation, developmental disabilities, cognitive disorder and related conditions. Attended weekly psychologist group supervision and consultation, prepared and presented during case conferences, attended workshops and groups modified for people with developmental disabilities.

**Gary Lenkeit Ltd., Forensic Private Practice**

Aug. 2008 – Sept. 2009

Supervisors: Gary Lenkeit, Ph.D., Shera D. Bradley, Ph.D.

In a fast-paced private practice, I provided individual, group and family therapy for girls involved in Juvenile prostitution. Assisted in program design, evaluation and development. Conducted intakes and assessments, and monthly probation reports. Provided intensive case management (at times on-call hours). Maintained frequent contact with probation officers and worked as part of a treatment team in providing services. Conducted psychological, competency, civil commitment, risk assessments, Department of Family Services (DFS), and psychosexual evaluations, and integrated report writing. Assisted in record reviews, home visits and client interviews for child custody evaluations. Extensive program development and outcome evaluation.

**Summit View Youth Correctional Center**

Aug. 2007 – July 2008

Supervisors: Naida Parson, Ph.D., Lisa Linning, Ph.D.

Provided individual, group and family counseling, case management, extensive crisis management and unit stabilization. Conduct intake and psychological assessments that assist in treatment planning, recommendations for release, and community reintegration services for ethnically diverse, mentally ill and/or emotionally disturbed male youth (ages 13-19) in a correctional setting. Worked as part of an interdisciplinary team, to facilitate the dissemination of services, program development, policy implementation, and treatment planning. Provided staff support and education regarding behavior management, child behavior disorders and crisis intervention. Extensive observation and direct youth interaction.



**Center for Individual, Couple and Family Counseling (CICFC)** Aug. 2006 – Aug. 2007  
**Psychology Department Mental Health Clinic**

Supervisors: Christopher Kearney, Ph.D. (Clinical) Michelle Carro, Ph.D. (Clinical), Ronald Drabman, Ph.D. (Assessment)

Conducted intakes, psychological assessments, and provided long-term individual psychotherapy to individuals presenting with diverse psychological concerns. Trained to conduct psychotherapy from an integrative approach, informed by biopsychosocial, cognitive-behavioral, and interpersonal theoretical orientations.

**Center for Alternative Sentencing and Employment Services (CASES)** Jan. 2003 – Aug. 2004  
**Alternative to Detention/Incarceration Program**

Supervisors: Robert Lichtman, Ph.D. (Clinical), Joe McLaughlin, JD (Legal)

As a Family Court Representative for the Court Employment Project (CEP), I assessed eligible candidates' suitability for CEP based on information obtained in comprehensive screening interviews from which interview notes for the treatment team were compiled for male youth (12-16/ 16-18) on juvenile intensive probation (JISP). Maintained working relationships with judges, probation officers, assistant district attorneys and corporation counsel, defense attorneys and law guardians. Completed monthly probation reports for family court participants and accompanied participants to court appearances to advocate on their behalf. Assisted in participant's orientation and treatment planning.

**OTHER CLINICAL EXPERIENCE**

**Majestic Behavioral Health**

Psychosocial Rehabilitation Specialist

May 2007 – Aug. 2007

Supervisors: T'Quontese Montgomery, MSW; Connie Field, LMFT.

Provided intensive mental health community based services designed to assist families in maintaining stability and permanency to prevent the need for long-term residential or psychiatric hospitalization of the child. Services were provided in the family home, office, or other natural environment. Services included assessment, individual and family counseling or therapy. Assisted with personal, family and household management, collateral interventions with schools, social service agencies, juvenile justice agencies and other systems affecting the child. Frequent crisis intervention and stabilization of acutely mentally ill youth was often necessary. Maintained daily progress and contact reports, created treatment plans and 90 day progress/recommendation reports.

**Fresh Air Fund, Career Awareness Program**

July 2003 – Aug. 2004

Tutor

Supervisor: Michael Clarke, MBA

Assisted students with homework and skills required for academic advancement. Worked with students in preparation for High School placement, citywide exams and college preparation.

**Fresh Air Fund, Sharpe Reservation**

June 2002 – Aug. 2004

Counselor

Supervisors: Ousmane Power-Greene, Ph.D., Kshinte Brathwaite, MSW, MPA

For three consecutive summers, and in the off-season program, coordinated and supervised the daily activities of 36 male at-risk youth and assisted in teaching dance, sports, creative writing, swimming and other activities. Worked with other counselors in team building activities, leading overnight campouts and daily hikes. Extensive group facilitation and conflict resolution for oppositional youth.

**Children's Home of Wyoming Conference-Haskins Non-Secure Detention Facility**

Family Life Specialist

Nov. 2002 – Nov. 2003

Supervisors: Tina Gilmore, Director, Kristen Huizinga, MSW

Worked with a treatment team to ensure the daily routines of up to 12 male and female residents were met as well as dispensed daily medication. When necessary, used intensive conflict resolution and performed restraint on youth using therapeutic crisis intervention (TCI). Developed independent safety and treatment plans and consistently followed through regarding discipline and behavior while documenting incidents, issues and resident concerns. As an advocate for 1-2 residents, I wrote weekly summaries for court reports, assisted the resident(s) with the rules and developing personal goals.

**Southern Tier Independent Center**

July 2001 – Sept. 2002

Personal Care Assistant

Assisted two Autistic siblings (one verbal and one non-verbal, ages 4 & 8) in daily activities as well as teach basic skills. Applied ABA methods and other behavioral interventions to teach functional and educational aspects of daily living. Created and updated behavior tracking logs in order to reduce maladaptive behaviors and advance social skills (verbal and non-verbal).

**The Imaginarium for Health, Healing and the Arts, Inc.**

Sept. 2001 – June 2002

Undergraduate Assistant to Clinical Supervisor and After School Teaching Assistant

Supervisor: Meredith Cochran, Ph.D

Supervised program in clinical supervisor's absence. Created and maintained spreadsheets and databases while interpreting results from various programs. Researched ADHD and co-morbid disorders to develop treatment plans and interventions for each client. Worked with various programs that utilized a token system and behavior modification. Scored and administered the Child Behavior Checklist and the Conners' Behavior Rating Scale. Maintained children's files and assisted in parent training and the development of appropriate intervention programs. Presenting diagnoses included OCD, AD/HD, ODD, PTSD, and tic disorder.

**RESEARCH EXPERIENCE**

**University of Nevada, Las Vegas**

Nov. 2010 – July 2013

**Doctoral Dissertation Research**

Committee Chair: Cortney S. Warren Ph.D.

Title: "Exploring the Relationships Between Rap and Hip-Hop Music, Objectified Body Consciousness,

Body Dissatisfaction, and Gender Norms in Female Juvenile Delinquents."

Utilizing primarily Objectification Theory and Social Cognitive (Learning) Theory as theoretical frameworks, the purpose of this research is to examine the influence that internalization of the messages in rap and hip-hop music *lyrics* has on juvenile delinquent

females criminal behavior (drug use, offending), sexual behavior, self-objectification, objectified body consciousness, and gender roles. This study used an assessment battery that included objective measures, an interview or written section and demographic measure to assess and predict relationships between rap and hip-hop music and variables of interest.

**University of Nevada Cooperative Extension Reno-Southern Region** May 2009 – Feb. 2010  
Lead Associate “All-4-Kids”

Principal Investigators: Annie Lindsay, M.S., Madeline Sigmund-Grant, Theresa Byington

Lead research associate for the "All 4 Kids: Healthy, Happy Active, Fit" program under a \$100,000 grant awarded by the USDA. The program focuses on lower-income preschoolers in Clark County. Managed and collected the data at 6 different sites, conducted each assessment (both English and Spanish), supervised 16 research assistants at all sites and translated the Preschool Movement Assessment (PMA) into Spanish. Worked directly with the program supervisor on power analyses, research design, data cleaning and other research-related duties.

**University of Nevada Cooperative Extension Reno-Southern Region** May 2009 – Feb. 2010  
Trainer, Researcher & Consultant “Healthy Steps to Freedom”

Principle Investigators: Cortney S. Warren, Annie Lindsay

Selected to work with the research team for *Healthy Steps to Freedom Program* as a consultant for Program Development regarding correctional psychology, body image and multicultural issues. Trained instructors and conducted research. Working under a stipend, assist in the review and development of the Healthy Steps to Freedom curriculum, a program intended to augment existing substance abuse programming. The program targets women in the criminal justice system at high risk for use/relapse of methamphetamine, cocaine and other stimulants with co-occurring eating pathology/mental illness. I train counselors and nutritionists in substance abuse, eating disorders and body image and in the application of the curriculum to women and girls involved in the court system, prisons, and other correctional settings. I collect and analyze data to measure treatment gains and program efficacy. Selected to adapt the program to female youth in the juvenile justice system

**Shared Hope International (SHI)** Dec. 2008 – June 2009

Consultant and Contributor for Program Development  
Domestic Minor Sex Trafficking Project (DMST)

Major Contributors: Linda B. Smith, Founder and President, Melissa Snow, Director of Programs, Karrie Delaney, SHI, Director of Communications

Working as the mental health and human trafficking consultant, I assisted in the development of a manual intended to identify victims of domestic minor sex trafficking (DMST); educate first responders; recognize symptomatology; collect data on the prevalence and characteristics of DMST victims; develop prevention, education and intervention programs for treatment providers, youth and their families.

**University of Nevada, Las Vegas**

The Relationship Between Exotic Dancing, Trauma, and Addictions Jan. 2009 – Apr. 2009

Primary Investigators: Larry Ashley, Ed.S. LMSW, Cortney S. Warren, Ph.D., Patricia A. Markos, Ph.D.

Conducted semi-structured interviews, administer assessment battery and provide referral information to women involved in the adult sex industry (i.e. exotic dancing, adult films and prostitution).

**Master's Thesis Research**

Dec. 2008 – Nov. 2009

University of Nevada, Las Vegas

Committee Chair: Cortney S. Warren, Ph.D.

Title: Studying Personality in Juvenile Prostitutes: Aren't All Delinquents the Same?

The purpose of this project was to investigate if certain personality traits could differentiate delinquent girls who engaged in prostitution from those who did not. Data from 88 delinquent girls was collected over a three-month period. The study included administration of a personality inventory and demographic questionnaire designed for the study.

**Clark County Family Court Public Defender's Office and Boyd School of Law Juvenile Justice Clinic**

**Juvenile Prostitution Research Project (JPRP)**

Oct. 2005 – Nov. 2006

Developer and Consultant

Contributors: Susan Roske, J.D, Mary E. Berkheiser, J.D., Colleen Witt, MSW

Developed an assessment tool assess juvenile prostitutes as well as collect information used to design treatment and intervention protocols. The instrument was adapted and modified by Shared Hope International, Clark County Juvenile Detention Center, and other State Agencies.

**Fear and Psychopathology Research Laboratory**

Aug. 2000 – Dec. 2000

Research Assistant

Faculty Advisor(s): Donald Levis, Ph.D., Patricia Rourke, Ph.D.

For the first semester as a research assistant, worked 10-12 hours per week in the transcription and behavioral coding of live therapy session of women who had been sexually abused/traumatized. Data entry, assisted graduate students with their Master's theses and other assigned tasks. Received research awards and was promoted to laboratory manager.

Laboratory Manager

Dec. 2000 – June 2002

Worked 15-20 hours per week. Trained, monitored, supervised, tested, and evaluated 15-20 undergraduate research assistants. Developed laboratory manuals, spreadsheets and reliability checklists. Assisted professor and graduate students in the development and revisions of the Sexual Abuse Questionnaire- 3 Revised (SAQ-III-R). Lead one research meeting per week and attend supervision and graduate student meeting with professors per week. Worked as undergraduate teaching assistant to advanced graduate student for a Research Methods course. Responsible for grading tests, tutoring students, and proctoring exams.

**SERVICE**

**McNair Scholars Program Summer Research Institute Mentor**

May 2011 – Oct. 2011

University of Nevada, Las Vegas

Work with a talented, motivated first-generation, low-income, and/or member (s) of an underrepresented group who plans on earning a Ph.D. in clinical psychology. In an intensive 10-week program I worked daily with her as her research and graduate school mentor, teaching all aspects of research including: Research design, writing a journal article, APA style, institutional review board, ethics and legal issues. Assisted student in selecting

graduate programs, studying for the graduate record examination, writing personal statements, applications, and issues pertaining to minority status.

**Cohort Representative, Clinical Student Committee**

Sept. 2010 – May 2011

University of Nevada, Las Vegas

Served as cohort representative on the UNLV Psychology Department's Clinical Student Committee for one year. Responsible for relaying student concerns to the department, planning and implementing new policies and procedures, fundraising, and event planning.

**Interviewer and Volunteer, DUSK Project**

April 2009

**University of Nevada, Las Vegas, Department of Sociology**

The Destigmatizing and Understanding Street Kids (DUSK) project is a service learning program designed to address the specific needs of homeless and at-risk Las Vegas youth. The project links homeless youth with local social service providers so they can devise ways to best serve the Las Vegas community. DUSK also provides graduate students with the opportunity to learn social research skills, conduct interviews, and coordinate an annual event where social service groups are brought together to provide meals, clothing, health screenings, and other essential services to homeless and at-risk youth.

**Incoming Graduate Student Mentor**

June 2006 – May 2008

University of Nevada, Las Vegas

Responsible for providing mentorship to incoming clinical psychology students through their first year of graduate study at UNLV.

**Ad Hoc Reviewer**

Journal of Psychology of Popular Media Culture

Youth & Society

Journal of Developmental and Physical Disabilities

**PUBLICATIONS**

Warren, C.S., & **Brathwaite, N.S.** (2008). *Prevalence of Disordered Eating*. Invited book chapter, *The Encyclopedia of Obesity*. Sage Publications: New York, NY.

**Brathwaite, N. S.**, & Warren, C. S. (under review). "*Western Appearance-Based Media-Ideals and Self-Esteem in Adolescent Female Prostitutes, Delinquent Non-Prostitutes, and Non-Forensic Community Samples*"

**Manuscripts in Progress**

**Brathwaite, N.S.**, & Warren, C.S. (in progress). *Investigating the influence of self-objectification on body dissatisfaction in a sample of juvenile prostitutes.*

**Brathwaite, N.S.**, & Warren, C.S. (in progress). *Studying personality in juvenile prostitutes: Aren't all delinquents the same?*

**PROFESSIONAL PRESENTATIONS**

**Brathwaite, N.S.**, (March, 2010). *“Electronic Media, Violence, and Youth: An emerging Public Health Issue.”* Invited panelist at the annual meeting of the Las Vegas Metro Police Department Gang Crimes Bureau Prevention Section, Las Vegas, NV.

**Brathwaite, N. S.**, Warren, C. S., & Hunt, C. (October, 2009). *Endorsement of Western sociocultural values of appearance in adolescent female prostitutes and non-prostitutes.* Poster presented at the Eating Disorder Research Society (EDRS) annual meeting, New York, NY.

**Brathwaite, N.S.**, & Warren, C.S. (March, 2008). *Studying Personality in Juvenile Prostitutes: Aren't All Delinquents the Same?* Poster presented at the annual meeting of the American Psychology-Law Society, Jacksonville, FL.

## **SUPERVISION EXPERIENCE**

### **UNLV Body Image & Multicultural Psychology Lab**

Aug. 2006-Aug 2012

University of Nevada, Las Vegas

Supervise, mentor and train, first generation, diverse, and/or underrepresented undergraduate research assistants with regard to internal review board submissions, assessment administration, scoring and interpretation of assessment instruments, data entry, manuscript writing and preparation. Mentorship in graduate school preparation, application, forensic and ethical issues in research and practice, professional development.

### **Gary Lenkeit Ltd.**

Practicum Student

Supervised an undergraduate psychology student in the provision of psychosocial rehabilitation and intervention techniques. taught progress note writing, clinical skills and treatment planning.

Supervisor: Shera D. Bradley, Ph.D.

## **TEACHING EXPERIENCE**

### **Part-time Instructor**

University of Nevada, Las Vegas

Department of Psychology

#### Psychology of Aging

Aug. 2011 – Dec 2011

Teach live classroom with an on-line component of an upper division psychotherapy survey course which provides students with a basic understanding of the developmental processes, biological, psychological, and social changes that occur as one ages. Each class includes discussion and media representations of psychopathology. Students prepare vignettes and learn to diagnose disorders common in aging populating using the DSM-IV-TR. All topics are covered with a multicultural emphasis and consideration on the implications of how culture influences assessment, and treatment.

#### Principles of Psychotherapy

Aug. 2011 – Dec. 2011

Teach live classroom with an on-line component of an upper division psychotherapy survey course which provides students with a foundation in clinical psychology, including people, theories, and techniques. Each class includes lecture, demonstrations and role-play. Lecture topics include, ethical issues, personal and professional competencies, psychoanalytic, Adlerian, Existential, Person-Centered, Gestalt, Behavior therapy, Cognitive-Behavior Therapy, Reality therapy, Feminist therapy, Postmodern Approaches and Family Systems therapy. All of these topics are covered with a multicultural emphasis and consideration on the implications of how this influences treatment.

Abnormal Psychology Jan. 2010 – May 2010  
Taught 2 sections per semester of live classroom instruction. Responsible for preparing and delivering lectures, administering examinations, and evaluating student performance. Topics covered Abnormal Psychology including, history of psychology, clinical assessment and diagnosis, DSM-IV-TR, research methods, anxiety disorders, terminology relating to psychopathology, somatoform disorders, mood disorders and suicide, eating and sleep disorders, physical disorders and health psychology, sexual and gender identity disorders, substance-related and impulse-related disorders, personality disorders, schizophrenia, developmental disorders, cognitive disorders and legal and ethical issues. Each class includes discussion and media representations of psychopathology. Students prepare vignettes and learn to diagnose and use the DSM-IV-TR. The Course was taught with an on-line component, and an emphasis on multicultural competence and how this influences symptom expression, diagnosis, assessment, and treatment.

Principles of Psychotherapy Aug. 2010 – Dec. 2010  
Taught two sections per semester. See full course description above

Child Behavior Disorders June 2009 – July 2009  
During a 5-week intensive summer session, taught a full semester course of Child Behavior Disorders with an on-line component. The course focuses on child psychopathology with a broad range of topics including assessment, treatment and diagnosis, behavioral disorders, emotional disorders, developmental disorders, and child maltreatment (abuse and neglect). The course emphasizes the difficulties inherent in working with children and the diagnostic differences between children and adults in symptom expression and DSM diagnosis. There is a strong diversity component in this course and students required to complete a project that addresses diversity and its influence on the specific disorder they choose.

Abnormal Psychology Aug. 2008 – Aug. 2010  
Taught two sections per semester. See full course description above

Introduction to Psychology Aug. 2007 – Dec. 2008  
Taught 2 sections per semester live classroom Introductory Psychology with on-line component, covering topics including history of psychology, physiological psychology, sensation and perception, learning, cognition and intelligence, memory, personality, motivation and emotion, development, stress and coping, assessment and intervention relating to psychological disorders, and social psychology. Responsible for preparing and delivering lectures, preparing and administering examinations, evaluating student performance, developing syllabi, and conducting weekly office hours.

Training included a semester-long course taught by Dr. Wayne Weiten, focused on the principles and philosophies of teaching, as well as on the practical issues that arise within the classroom environment.

### **Part Time Instructor-Letter of Appointment**

University of Nevada Cooperative Extension Reno-Southern

#### Healthy Steps to Freedom

Taught four classes per week of a manualized program for court-involved, female substance abusers with co-morbid eating disorders and poor self-esteem and body image. Topics include substance abuse education, relapse prevention, body image and cultural standards of attractiveness, health and fitness, nutrition, exercise physiology, cultural influences on eating behaviors, understanding eating disorders. Students are evaluated through pre and post-test data.

### **Graduate Teaching Assistant**

Dec. 2003 – May 2004

John Jay College of Criminal Justice

Department of Psychology

#### Undergraduate Abnormal Psychology

Faculty: Robert Lichtman, Ph.D

This was the first opportunity like this at John Jay, and is now done each year with selected students. Using a developmental model of learning, as more experience and proficiency developed, class was taught independently with the professor teaching fewer classes. Taught various topics in Abnormal psychology, prepared lectures, proctored and scored exams, held review sessions and office hours by appointment.

## **MEMBERSHIPS AND LEADERSHIP**

American Psychological Association (APA)

American Psychological Association of Graduate Students (APAGS)

American Psychological Association-Law Society (AP-LS Division 41)

American Corrections Association (ACA)

The Society for the Study of Men and Masculinity (SSMM)

The Society for the Psychological Study of Social Issues (SPSSI)

Nevada State Psychological Association (NPA)

Alpha Phi Omega, National Service Fraternity, Theta Kappa, Founding member, Membership Vice President

Psi Chi Psychology Honor Society

Golden Key International Honor Society

Shared Hope International War Against Trafficking Alliance (WATA), Invited member

## **GRANTS AND FUNDING**

### **University of Nevada, Las Vegas Graduate Assistantship**

Aug. 2006 – May 2011

Recipient of a 6-year, competitive graduate assistantship and part-time instructor assistantship.



<b>University of Nevada-Reno Cooperative Extension-Southern area</b> Research and Training Assistantship, Healthy Steps to Freedom	May 2009
<b>Trauma Resiliency Model, Trauma Resource Institute &amp; Shared Hope International</b> Specialized training select individuals from around the country.	Mar. 2009
<b>University of Nevada, Las Vegas, Travel Grant</b> Graduate and Professional Student Association, travel grant to present at a conference.	Mar. 2008
<b>University of Nevada, Las Vegas</b> Summer Graduate Research Training Assistantship Award to conduct research during the summer.	May 2007 – Aug. 2007

## **TRAININGS AND CERTIFICATIONS**

<b>Using the DSM-5 for Revolutionizing Diagnosing and Treatment</b>	2013
<b>Instilling Hope II: Second Annual Circuit II Trauma-Informed Care Conference</b>	2013
<b>Psychopharmacology: What You Need to Know Today About Psychiatric Medications</b> Thomas Smith, P.D., LMHC, NCP, FAPA, BCCP	2013
<b>DBT Skills Training</b> , Nevada Psychological Association and Center for Change. Workshop by Alan Fruzzetti. Three part workshop.	2010
<b>Use and Interpretation of the Personality Assessment Inventory</b> , Workshop presented by John E. Kurtz and the Nevada Psychological Association	2009
<b>Trauma Resiliency Model</b> , Trauma Resource Institute and Shared Hope International	2009
<b>Minnesota Multiphasic Personality Inventory-Restructured Form (MMPI-RF)</b> Workshop, Pearson and the Nevada Psychological Association	2009
<b>"Not Guilty by Reason of Insanity" - Understanding Psychiatric Diagnosis,</b>	2006
<b>Therapeutic Crisis Intervention</b> , Children's Home of Wyoming Conference	2002

## **NEUROPSYCHOLOGICAL AND PSYCHODIAGNOSTIC ASSESSMENTS**

### **Tests of Proficiency**

Achenbach System of Empirically Based Assessment (ASEBA)  
 Behavior Assessment Scale for Children-2 (BASC-2)  
 Jesness Inventory-Revised  
 Minnesota Multiphasic Personality Inventory – 2 (MMPI-2)  
 Minnesota Multiphasic Personality Inventory – A (MMPI-A)  
 Peabody Picture Vocabulary Test-Third Edition (PPVT-3)

Personality Assessment Inventory (PAI)  
Personality Assessment Inventory-Adolescent (PAI-A)  
Reynolds Intelligence Scales (RIAS)  
The Rorschach- Exner Comprehensive System  
Vineland Adaptive Behavior Scales-II (VABS-II)  
Wechsler Abbreviated Scales of Intelligence (WASI)  
Wechsler Adult Intelligence Scale – Fourth Edition (WAIS-IV)  
Wechsler Intelligence Scale for Children – Fourth Edition (WISC-IV)  
Wechsler Intelligence Scale for Children – Fourth Edition (WISC-IV)-Spanish  
Wide Range Achievement Test-4 (WRAT-4)  
Woodcock - Johnson III-Achievement  
Woodcock - Johnson III-Cognitive

### **Tests in Training**

Adaptive behavior Assessment Scales ABAS-II  
Asperger Syndrome Diagnostic Scale (ASDS)  
California Verbal Learning Test – Second Edition (CVLT-II)  
California Verbal Learning Test – Children’s Version (CVLT-C)  
Continuous Performance Task (CPT)  
Gilliam Autism Rating Scale (GARS)