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Spring 2014

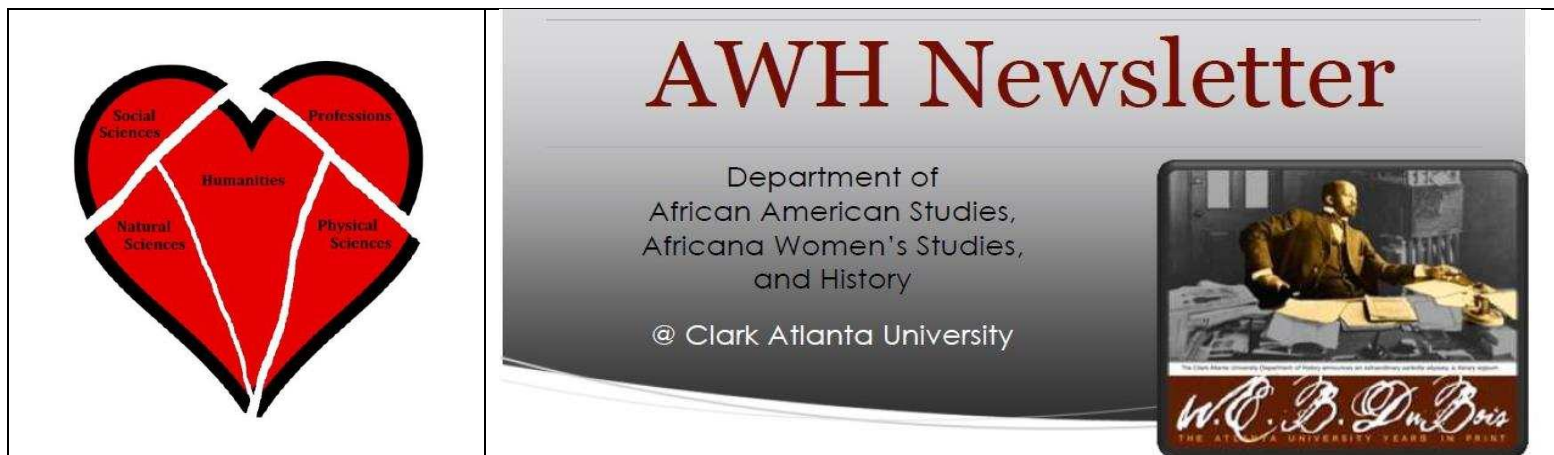
Black Love Bibliography

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BLACK LOVE BIBLIOGRAPHY

Africana Women's Studies Seminar
Dr. Stephanie Y. Evans

Course Description

Clark Atlanta University graduate students in the Spring 2014 Africana Women's Studies seminar created this "Black Love Bibliography" to share. We are pleased to offer this groundbreaking introduction to a vastly under-defined area of inquiry and discussion.

Focusing on the seminar theme, "researching Black love," seven students collected citations that informed their final papers about race, gender, and definitions of self-love, intimate love, social love, and altruism or universal love. In a course designed to highlight the history, cultural diversity, contributions, and approaches to Africana Women's Studies, students conducted multi-disciplinary investigations of social sciences and humanities regarding race, gender, and love to catalog existing research and propose new scholarship.

This collective annotated bibliography, totaling over 250 citations and descriptions, offers a foundation for future scholarly research on the topic of Black love.

Contributors and Final Paper Titles

Jayme Canty

Saving Lives through Love: The Necessity for Interdisciplinary Research on Spirituality and Health Disparities among African-American Lesbians

Rava Chapman

The Power of Black Love: Creating Transformative Black Heterosexual Partnerships

Clarissa Francis

The Uses of the Erotic as a *Sexual Healing* for Black Women: An Analysis of Two Novels by Jill Nelson

Teresa Dillard

Reclaiming Hip Hop and Reversing the Misuses of Audre Lorde's "Erotic."

Camil Douthit

"...I would have worn nothing at all!" Josephine Baker: The Self-Love that (Re)Imaged the Black Female Nude

Lorenzo Herman

Bark, Roots, Herbs, and Gris Gris: Black Women Healers and Priestesses in the Antebellum South

Shanita Mickens

From Mother to Daughter: Generational Transference of Colorism in *Don't Play in the Sun* and *Bone Black*

Course Objectives:

1. To provide opportunities for students to become familiar with Africana Womanism, through studying intellectual frameworks, design, implementation, and evaluation of a range of disciplinary reading.
2. To identify ways in which African Americans have engaged in love as a means of self-determination.
3. To support interdisciplinary scholarship relevant to historical and contemporary African American issues.
4. To share reflections on the research process; thus, to provide models of the ongoing nature of research.
5. To provide students an opportunity to reflect on research interests through various source types, including primary documents, autobiography, humanities, physical science, and social science research. To provide guidance and feedback to students regarding formulation of a long-term research and professional agenda.
6. To strengthen student commitment to the CAU core values: I² CAU
http://www.cau.edu/StratPlanning_Core_Values.aspx

Seminar Guest Speakers

Dr. Shelbi Lewis, founding Director of Clark Atlanta University's Africana Women's Studies program
Dr. Sheila Flemming-Hunter, Black Rose Foundation, Clark Atlanta University alumna/AWH Adjunct
Dr. Layli Maparyan, Wellesley University (Skype)
Dr. Beverly Guy-Sheftall (rescheduled)

Annotated Bibliography

Adams-Bass, Valerie N., Keisha L. Bentley-Edwards, and Howard C. Stevenson. "That's Not Me I See On Tv...." *Women, Gender, and Families of Color* 2, no. 1 (Spring 2014): 79-100. Accessed April 4, 2014. <http://www.jstor.org/stable/10.5406/womgenfamcol.2.1.0079>. Article explores how Black youth perceive African American women in popular media. The article focuses on high school and college age youth to determine the effects of media created and propagated images and ideas about Black women and communities. This can provide insight not into how interpersonal relationships are established upon these manipulated self-images and potential long-term effects. [TD]

Bambara, Toni Cade, ed. *The Black Woman: an Anthology*. New York: Washington Square Press, 2005. In her anthology Toni Cade Bambara presents an essay titled "The Importance of Roles." When examining the current state of Hip Hop culture and music, women have been restricted to certain roles which has proved to be detrimental to all those involved in or near this form of revolutionary expression. In order for community to form and operate toward social change all members must be valued and respected. [TD]

Choquette, Sonia *True Balance: A Commonsense Guide for Renewing Your Spirit*. New York: Three Rivers Press, 2000. This text discusses the balance required within the human spirit in order to achieve a peaceful and fulfilling existence. According to the author, love and balance are something that humans begin to learn in their youth, through example, if they are so fortunate. [TD]

Cooper, Anna Julia. "A Feminine Side to Truth". In *A Global Anthology of Women's Resistance*. Edited by Eugenia Delamotte, Natania Meeker and Jean O'Barr, 424-435. New York: Routledge. 1997. Here Cooper emphasizes the importance of women's resistance to their oppression and how the action can create a movement toward the end of subjugation for all human kind. [TD]

The Combahee River Collective. "A Black Feminist Statement." In *All the Women Are White, All the Blacks Are Men, but Some of Us Are Brave: Black Women's Studies*. Edited by Gloria T. Hill, Patricia Bell Scott, and Barbara Smith. Old Westbury, N.Y.: Feminist Press, 1982. The first Black feminist manifesto offers insight into the political, social and cultural needs of Black Women. [TD]

Cress-Welsing, Frances. "Black Love Is a Revolutionary Act" (Video). Lecture. Baltimore, Maryland, March 8, 2014. Accessed July 11, 2014. <https://www.youtube.com/watch?v=4fyCnSE0G04>
Dr. Welsing expounds on her theory of racism/white supremacy and how Black people's recognition of these systems in all areas of life is essential to survival of Black people on the planet. Because Black people have been formally programmed to hate Blackness, the alternative is to reprogram with love and respect for one another and the self. [TD]

Freire, Paulo. *Pedagogy of the Oppressed*. 30th ed. New York: Continuum, 2000. This groundbreaking text provides insight into how oppression functions and the effects on the victims and victimizers. Hip Hop music, which was created in protest to social and political subjugation of Black and brown youth, emerged from a group of oppressed people. As Hip Hop evolved it has become a multi billion dollar industry, yet the main cultural contributors continue to suffer. The "Pedagogy" offers insight into analyzing why oppression is so easily recreated within the culture itself, and the only antithesis is respect for humanity, which is translated as a form of love. [TD]

Giddings, Paula. *When and Where I Enter: The Impact of Black Women On Race and Sex in America*. Toronto: Bantam Books, 1985, 1984. Here, the forced "double consciousness" of Black femininity is addressed. Black female supporters are also subjected to a similar existence within their own culture. This text raises issues regarding to the effects on the community as a result of subject Black women to a forced double existence. Here, Black female "self-love" is explored by Black women on their own terms. [TD]

Gilliam, Joi. "Various Artists- Freedom (Theme from Panther)" (video). 1995. Accessed March 23, 2014. <https://www.youtube.com/watch?v=SvO97MwjJS0>. This video is the remix of Joi's previously recorded "Stand" and "Freedom" tracks featured on her 1994 debut album, *Pendulum Vibe*. The remixed version was featured in *Panther* as the anthem for the movie, yet was simultaneously one of many womanist/feminist anthems that Joi composed on her debut album. Its use on the soundtrack, as well as its original context interestingly frame the need for "freedom" at the intersection of race and gender, and how Black feminist outcry for liberation gives voice to Black liberation as well. [TD]

Harris-Perry, Melissa V. *Sister Citizen: Shame, Stereotypes, and Black Women in America*. New Haven: Yale University Press, 2011. Melissa Harris-Perry is presently a very popular journalist with MSNBC. This book in itself is an act of self-love and communal love. Analysis cites individual perspectives and discusses broader reaching societal effects of imposed negative self-imaging. Dr. Harris Perry discusses how Black women exclusion from or limited access to the "public realm" denies self affirmation as well as social "recognition." [TD]

Hill Collins, Patricia. *Black Sexual Politics: African Americans, Gender, and the New Racism*. New York: Routledge, 2004. Collins continues to build upon Black Feminist Theory while examining the gender roles Black men and women find themselves interacting. This examination forces readers to contemplate where these roles leave Black men and women in terms of societal and intimate love. Dr. Hill-Collins examines sexual stereotypes of Black women and men, Black men and women and sexual violence, and the necessity of redefining notions regarding gender. [TD]

Hill Collins, Patricia. *From Black Power to Hip Hop: Racism, Nationalism, and Feminism. Politics, History, and Social Change.* Philadelphia: Temple University Press, 2006. Collins defines the detriment of the new “colorblind” society that the Hip Hop generation presently lives in as well as the effects that have resulted in propagating the culture globally. “Colorblindness” is not an optional reality for members of the diaspora, and it is essential that Blackness is embraced and not ignored by in order to advance social change. [TD]

Hunter, Margaret and Kathleen Soto. *Women of Color in Hip Hop: The Pornographic Gaze.* *Race, Gender & Class* 16, no. 1: 170-191, 2009.
<https://login.ezproxy.auctr.edu:2050/login?url=http://search.proquest.com/docview/218811590?accountid=8422>. This article examines the pornographic view of Black women in Hip Hop music and the detrimental cultural effects. As Hip Hop continues to dominate the gaze in which Black people are examined, it is important that Black women investigate the seeming permanence of pornography being imposed onto Black female identity. [TD]

Jones, Charisse, and Kumea Shorter-Gooden. *Shifting: The Double Lives of Black Women in America.* New York: HarperCollins, 2003. This book deals with how black women are forced to “shift” or to place themselves in different forms of consciousness in order to cope with the demands of being citizens in America. When Hip Hop is viewed as a culture that alienates half of its participants, Black women also must “shift” in and out of consciousness to be a part of it. [TD]

Jordan-Zachery, Julia Sheron. *Black Women, Cultural Images, and Social Policy.* New York: Routledge, 2009. *eBook Collection (EBSCOhost)*, EBSCOhost (accessed April 5, 2014). Author uses Black feminist and womanist theory to analyze how cultural images influence and frame policy making. Because Black women have to rationalize race, gender, and sexuality in White/male dominated spaces, it is important to be able to identify the challenges repeatedly faced and how they affect relationships with the self, the environment and others; understanding that is fundamental to cultivating love in these spaces. [TD]

Lorde, Audre. “Age, Race, Class, and Sex: Women Redefining Difference”. In *Words of Fire*, edited by Beverly Guy-Sheftall, 284-291. New York: The New Press, 1995. Here Audre Lorde discusses the importance of difference yet the danger of allowing difference to justify modes of oppression. Within the Hip Hop culture as within Westernized culture, differences are seen as forms of weakness. When this mode of thinking is persistent the results are destructive and sabotage the development of loving relationships. [TD]

Lorde, Audre. *Sister Outsider: Essays and Speeches.* Berkeley, California: Crossing Press, 2007. Known for the inspiration she has provided at least three generations of women through her speeches and poetry, this collection allows the reader to examine, sexuality and gender relations through a lens that holds accountability to the typically imbalanced racial and gender politics so frequently encountered. Conveying that ultimately overcoming these challenges is in itself an act of love. [TD]

Mazama, Ama. *The Afrocentric Paradigm.* Trenton: Africa World Press, 2002. The academic and cultural analysis that advocate examining Black reality in all forms through an African centered lens. This allows for people of African descent to analyze their realities and social challenges through an unbiased lens. [TD]

McKinney-Whetstone, Diane. *Tumbling.* New York: Scribner Paperback Fiction, 1997. A work of fiction, this book is so well written it easily can become the reader’s reality through the read. The protagonist, “Noon” is an Africana married woman who was victimized by a heinous act of sexual violence as a child. After several years with her husband they have remained unable to consummate their marriage. They

author deals with intimate and communal love in an all Black community in 1940's Philadelphia while offering insight on Black female sexuality, Black male/female relationships, and the concept of sacrifice between marriage partners. [TD]

Morgan, Joan. *When Chickenheads Come Home to Roost: a Hip-Hop Feminist Breaks It Down*. New York: Simon & Schuster, 2000. This book examines the reality of an intellectual feminist who is an inseparable part of Hip Hop culture and conflicted by the misogynistic messages that are constantly delivered. It provides a real example of how a woman of the Hip Hop generation perceives the culture in terms of self-identity and community. [TD]

Newman, David M. *Identities and Inequalities: Exploring the Intersections of Race, Class, Gender, and Sexuality*. Boston: McGraw-Hill, 2006. This text introduces the reader to the idea of identity being formed through or affected by social constructs. Hypersexuality in Hip Hop is a microcosm of its existence in greater society. Understanding social cues lead to resolving problems faced due to perpetuating social constructs. [TD]

Pellerin, Marquita Marie. "Perceptions of African American Females: An Examination of Black Women's Images in Rap Music." diss., Temple University, 2010. Accessed April 5, 2014. <http://cdm2458-01.cdmhost.com/cdm/ref/collection/p245801coll10/id/139738>. Doctorial dissertation analyzing female images in Hip Hop videos from January to September 2010. The dissertation also explores how African-American women are perceived based on popular Hip Hop videos. Its relevance is related to the fact that whether true or not, Black women are frequently perceived and judged based on images of them in popular culture. [TD]

Pough, Gwendolyn D., et al. *Check It While I Wreck It: Black Womanhood, Hip-Hop Culture, and the Public Sphere*. Boston: Northeastern University Press, 2004. Pough discuss rap and Hip Hop in context, as well as the meaning the art form has in her life and in the lives of black women globally. The essays point out female participation in the culture from its inception citing the connection Black women have to the global culture therefore the importance of *their* analyzing the current state of Hip Hop. [TD]

Press, Associated. "Angry Black Women Take Aim at Rappers." April 7, 2014. Accessed April 7, 2014. http://www.today.com/id/4816719/ns/today-today_entertainment/t/angry-black-women-take-aim-rappers/#.U0IShChvDzI. Article published ten years ago on today.com offers no real insight into the complexity of women's participation within Hip Hop culture, yet serves as a clear example of what happens to Black women as a result of media propagandizing Black female protest through stereotyping. "Angry Black Woman" is a fundamental element of the "Sapphire" archetype that Black women have been repeatedly reduced to throughout American history and it should be noted that it happens even in situations where Black women's right to protest is most explicit. [TD]

Quashie, Kevin Everod. *Black Women, Identity, and Cultural Theory : (un)becoming the Subject*. New Brunswick: Rutgers University Press, 2004. eBook Collection (EBSCOhost), EBSCOhost (accessed April 5, 2014). The author points out the impossibility of relinquishing the self, though some elements of the identity are socially constructed. Asserting there are essentialist qualities of Black womanhood, her work is a progression toward the celebration of Black female identity. It is important to understand the inability for women who are apart of the Hip Hop generation to relinquish the part of themselves intertwined in the culture, and therefore recognize the need to mend the culture for women and girls. [TD]

Reid-Brinkley, Shanara. "The Essence of Res(ex)pectability." *Meridians* 8, no. 1 (2008): 236-60. Accessed April 76, 2014. <http://www.jstor.org/stable/40338919>. The author explores women's

responses to Essence magazines campaign to raise awareness of the effects of Hip Hop music on African-American women. This provides a means to listen Black women in their own words and gather their opinions on how they are perceived in popular culture. [TD]

Sharpley-Whiting, T. Denean. *Pimps Up, Ho's Down : Hip Hop's Hold on Young Black Women*. New York: New York University Press, 2007. *eBook Collection (EBSCOhost)*, EBSCOhost (accessed April 5, 2014). Examining gender politics within Hip Hop culture, Sharpley-Whiting analyzes the effects of female exploitation on Black women and society in general. [TD]

Stewart, Maria W. *Maria W. Stewart, America's First Black Woman Political Writer: Essays and Speeches*. Edited by Marilyn Richardson. Blacks in the Diaspora Bloomington: Indiana University Press, 1987. America's first Black female political writer helps to present the frustration of one woman during a time when Black women were virtually voiceless regarding their condition. Her account puts into perspective a Black woman's vigilance during political, and social struggle in America based on prejudice due to perception. [TD]

Utley, Ebony. "I Used to Love Him: Exploring the Miseducation About Black Love and Sex." *Critical Studies in Media Communication* 27, no. 3 (August 2010): 291-308. Utley analyzes Black love modality in the Lauryn Hill song "I Used to Love Him". The author argues that though on the surface the song seems empowering it is really advocating for a new form of domination. [TD]

Valdivia, Angharad N., ed. *Feminism, Multiculturalism, and the Media: Global Diversities*. Thousand Oaks, Calif.: Sage Publications, 1995. In the introduction of this text Valdivia points out the previous standards of Black and feminist studies, which typically have focused on Black men and white women. The text is an attempt to diversify the previous commentary and open up a new realm of thought. [TD]

Wallace, Michele *Black Macho and the Myth of the Super-Woman*. New York: Warner Books, 1980. Wallace's best selling work is considered a Black feminist manifesto. Here, the work has relevance because Wallace discusses the importance of roles and the dangers of misusing and misinterpreting roles between black men and women. In the context of Hip Hop this misinterpretation of roles justifies the exploitation of women within the culture. [TD]

Hicks, Ingrid D. *For Black Women Only: A Complete Guided to a Successful Life-style Change—Health, Wealth, Love, and Happiness*. Chicago: African American Images, 1991. In Chapter 3, titled *Sisterhood: How can I Stop competing with My Sisters?*, Dr. Hicks mediates a dialogue that emphasizes the necessity of love and support among Black women. The purpose of the text not only recognizes flaws in Black communication, but also details practices that encourage love within the community. The supportive tone of the text, with included outreach contact information, expresses Hicks aim for broadcasting love. Provided are brief narratives of Black women from varying lifestyle experiences offering interpretations of love within their realities. [CD]

hooks, bell. *All About Love: New Visions*. New York: William Morrow and Company Inc. ,2000. The importance of "Love Ethics" is discussed at great length in Chapter 6 *Values: Living by a Love Ethic*. Loving ethically is presented as the basis of spiritual growth, and is necessary for the prosperity of the Black community. Black love portrayed in varying forms of media: film, television, music videos, and novels, suggest that *love* only occurs in a sexual content. Whether being the literal *butt* of the joke, or having, "sexualized persona[s]," bell hooks analyzes the behaviors of female vocalists, and actresses who perpetuate the notion of Black self/social love and its erotic portrayal. [CD]

hooks, bell. *Black Looks: Race and Representation*. New York: Routledge, 1992. Specifically focusing on the representations of Black female bodies, Chapter 1 *Loving Blackness as Political Resistance* discusses the importance of loving oneself wholly, rather than in parts desired by white men. No longer affirming “white supremacist” preferences to determine the value Black bodies, results in the recognition of self/social love. Breaking the “*status quo*” involved with the loving of blackness exhibited in socialized movements: “Black is Beautiful,” and “Say it Loud! I’m Black and I’m Proud!” [CD]

hooks, bell. *Salvation: Black People and Love*. New York: William Morrow, 2001. In Chapter 4 *Valuing Ourselves Rightly*, the focus of loving yourself completely before loving socially remains imperative. Disapproving degradation, often depicted stereotypically “in a magazine or on a billboard,” are essential in the process of valuing the self first. Dismantling the division of complex superiority, the “aesthetic eroticization of the lighter skinned black female,” and the affirmation of white male patriarchal structures of beauty are radical changes that hooks promotes. In the “eradication of the color caste systems” the inherited love among Black people will refocus its attention on the person in totality, oppose to items that entice the colonizer. [CD]

Rose, Tricia. *The Hip Hop Wars: What we Talk about When we Talk about Hip Hop—and Why it Matters*. New York: Basic Books, 2008. Chapter 13 *Six Guiding Principles for Progressive Creativity, Consumption, and Community in Hip Hop and Beyond*, Rose supports her critique of Hip Hop culture by proposing steps to recreate the social love that the art was founded upon. The importance of transformative love, rather than *affirmational*, communicate the urgency of love that was once the theme of Hip Hop music. Whether it is with the love of the community, Black people, or the exhibition of love through an artistic craft, the genre of Hip Hop relies on love. Rose warns artists of the market economy that often exploits talents, and disregards the love that is put into an expression. [CD]

Griffin, Kimberly A. “Voices of the ‘Othermothers’: Reconsidering Black Professors’ Relationships with Black Students as a Form of Social Exchange,” *Journal of Negro Education* Vol.82, No.2 (Spring 2013): pp.169-183. This article’s primary focus discusses the benefits that African American students and professors receive in higher education at predominantly white institutions. The altruistic behaviors shared between student and educators differ immensely in relation to white instructors. *Othermothering* is the term used to describe the relationship wherein the instructor engages in a social exchange with the Black student, offering advice, mentorship, *tough love*, and discipline—a mother away from home. [CD]

Laurence Ralph, “Love, Peace, and Soul,” *Transition* No. 108 (2012): pp.19-31. In this dedication to Don Cornelius, Ralph details the motives behind the creation of *Soul Train*. The article details *Soul Train* for its pivotal role in the social awareness of African Americans as more than dope peddlers, and criminals. Direct attention is given to the naming of the show, similar to an African America spiritual “The Gospel Train”, Cornelius replaced the word with “soul”. Soul, now closely “associated with forms of secular testifying that spoke to the black experience,” is used to acknowledge the critical necessity of self/social love. [CD]

Steven R. Cureton, “Something Wicked This Way Comes: A Historical Account of Black Gangsterism Offers Wisdom and Warning for African American Leadership,” *Journal of Black Studies* Vol. 40, No.2 (November 2009): pp.347-361. Contrary to the dominantly portrayed “criminogenic” activities

associated with gang culture, Cureton provides an alternative perception of *gangsterism*. The original intent of gangs, in the underclass Black neighborhoods at the end of the Panther Party movement, were based upon the same beliefs of universally appealed African nationalists. Noted as the “most important social network organization for urban youth,” the altruistic nature of gangs, historically, evolved from: community activism, Black power, and progressive grassroots efforts. Centered in social love and uplift, gangs acted as the communities superheroes often disputing inequalities; however, due to propagated media interpretations of the organization, its meaning became delineated in an attempt to be the “big shots”. [CD]

Joan Morgan, “Fly-Girls, Bitches, and Hoes: Notes of a Hip-Hop Feminist,” *Social Text* No. 45 (Winter 1995): pp. 151-157. This article speaks to the importance of loving the lyricists. The disconnect that many African American lyricists and rap artists have with the Black women are, according to Morgan, due to an incapability of self-love. Unable to practice and perpetuate self-love, many artists see themselves merely as *niggas* and the women of their songs as bitches and hoes. Suggestions of recreating a dialogue with Black male artists, much like Tricia Rose's theory of transformative love, will in return create spaces for them to value themselves as people capable of being loved and loving. [CD]

Henry Louis Gates, Jr. , “ ‘What’s Love Got to Do with It?’: Critical Theory, Integrity, and the Black Idiom” *New Literary History* Vol.18, No.2 (Winter 1987): pp. 345-362. -In this article the importance of literary critiques is the focus. Stemming from a place of love, Dr. Gates, similar to the *affirmational* vs transformative love theory, suggests that not all Black creative arts are acts of love. The critique is a direct counter to Joyce A. Joyce's belief that all love is the center of all Black production; while that may have initially been the case, only from the love found in critique can that idea be restored. [CD]

Holston, Jan Alexia, "A theory of African-American archetypes: Big Mama and the Whistlin' Woman" (2010). ETD Collection for Robert W. Woodruff Library, Atlanta University Center. Paper. <http://digitalcommons.auctr.edu/dissertations/201>. This work offers an acceptance of inherently African archetypes portrayed through Big Mama, and Mudear characters. Holston explains that despite the zealous depiction of an affectionate, boisterous, and family oriented matriarch included in black media, the portrayals are culturally specific and altruistic. The amount of respect, admiration, and honor personified in the Mama type figures are centered within a social love paradigm; wherein the appeasement of Mama was to make sure everyone was fed, clothed, and cared for. [CD]

Heron, Gil Scott. “Message to the Messengers.” *Spirits*. TVT Records, 1994. This narration, over a simple djembe cadence, exclaims the urgency of positive subjects to be reinforced in Black media. Always focusing on the social uplift of the Negro, Gil Scott Heron argued the detriment caused by negative images and perpetuated stereotypes prevalent in hip hop and rap music. [CD]

Glave, Dianne D., and Stoll, Mark. "To Love the Wind and The Rain" African Americans and Environmental History. Pittsburgh: University of Pittsburgh Press, 2006. This text approaches altruistic tendencies that Black women have retained regarding field work, home maintenance, and community involvement. Glave recognizes the love that was present when enslaved African American women harvested crops that sustained her family and neighbors. The indigenous African practices where the woman served as the healer: during the Middle Passage and on the plantations, serves as a source of social and communal love as discussed in this text. There is a presence of love within that spiritual connectivity that is transferred from human back to the earth during sharecropping. [CD]

Acham, C. (1999). *Peace, love and soul: 70s television and black public space*. (Order No. 9987607, University of Southern California). ProQuest Dissertations and Theses, 235-235. This work uses mainstream Black media programs that were socially and politically dedicated to recreating an equally loving, yet more realistic portrayal of Black life during the 1970s. The television programs she focuses on to support her theory are, *The Flip Wilson show*, *Soul Train*, *Sanford and Son*, and *Good Times*—where all of the families are marginalized yet lovingly seem to *get by*. [CD]

Somé, Sobonfu. *The Spirit of Intimacy: Ancient African Teachings in The Ways of Relationships*. New York: Berkeley Hills Books, 1997. This text introduces indigenous African methodologies to guide readers through practices that allow for longevity in African based partnerships. She describes the imperativeness of communal inclusion for romantic prosperity. [CD]

Robotham, Rosemarie. *The Bluelight Corner: Black Women Writing on Passion, Sex, & Romantic Love*. New York : Three Rivers Press, 1998. -These narratives recount the love for passion and romance that contribute to the use of sex in Black novels. Excerpts are selected that support the importance of expressing black women as enjoying sex without oppressive erotic connotations. This collaboration of published works also serves as a rhetoric device that assists in the recognition of Black placement in the realm of romantic writing. [CD]

Rose, Tricia. *Longing to Tell: Black Women Talk About Sexuality and Intimacy*. New York: Farrar, Straus, and Giroux, 2003. This text is also a collaborative effort of several women who wish to express the experiences when dealing with love, relationships, and intimacy. The women dialogue some of their encounters and stereotypes they are confronted with just because of their ethnicity. Rose offers an outlet for the women to discuss some of their concerns with not being able to express themselves sexually, intimately and freely because of both their gender and ethnicity. [CD]

Robin M. Boylom, " Dark-Skinned Love Stories" International Review of Qualitative Research, Vol.5, No.3 (Fall 2012) pp. 299-309. In this article that frequently references Toni Morrison's *The Bluest Eye*, scholar Boylom discusses the imaginative portrayal, or lack thereof, for the "so-called black on black love epidemic." The article serves as an exploration of sexism and colorism in heterosexual love narratives. In doing so it creates a space for African American women to discuss a love for self—for the dark-skinned girl who was denied the possibility of being loved. [CD]

Amy C. Wilkins, "Becoming Black Women: Intimate Stories and Intersectional Identities," Social Psychology Quarterly, Vol. 75, No.2 (June 2012) pp.173-196. -This article addresses the importance of Black intimacy as an achievement of creating an identity. The author interviews several black women at predominantly white institutions and records their beliefs and opinions on interracial dating, with a Black man and white woman, and how they feel about the scenario once intimacy has begun to play an imperative role. [CD]

Quashie, Kevin Everod. *Black Women, Identity, and Cultural Theory (Un)Becoming the Subject*, New Brunswick, New Jersey, and London: Rutgers University Press, 2003. -This text addresses the four major areas of love being researched: Self, Social, Romantic, and Universal. Communal involvement that uplifts others in immediate surroundings, the recognition of the sacredness of being a Black woman, and the appreciation of aesthetics are the predominant topics of the text. Each chapter encourages the presences of love for the continuation of each major topic. [CD]

Errol A. Henderson, "Black Nationalism and Rap Music," *Journal of Black Studies* Vol. 26, No. 3 (Jan., 1996), pp. 308-339. -This article is a discussion of the nationalist trends of rap music and its development. The author examines the African centered politico-economic and cultural expansion the

genre of music has had on nationalistic agendas for Black revolutionary thought. Expanding the paradigm of radical Black thought is centered in recognition of self, social, and transcendental love. [CD]

Daniel Punday, "The Black Arts Movement and the Genealogy of Multimedia," *New Literary History* Vol. 37, No. 4, Attending to Media (Autumn, 2006), pp. 777-794. The Black Arts Movement is credited as an era that reengaged African American people in aesthetic, lyrical, and performative arts that are specifically in favor of the essence of Negritude. Similar to the Black Arts Movement, Negritude was quite literally a moment where black authors, composers, painters, and lyricists were creating work to express the love of blackness. This text addresses the improvement of Black multimedia representations during both movements. [CD]

Bennett, Michael and Vanessa D. Dickerson. Recovering the Black Female Body: Self-Representations by African American Women. Piscataway, New Jersey: Rutgers University Press, 2001. Michael Bennett and Vanessa D. Dickerson's *Recovering the Black Female Body* is an collection of essays that discuss the body politics of black women. The significance of this work is the focus on the black women's bodies, which directly affects one's sense of self-love. Two major facts identified in this source include the unity of body and spirituality and the normalization of the black women's body in efforts to reclaim or recover the body. Reminiscent of womanism and Africana womanism, the researchers indicate that the material (body) and the spiritual realm should not be separated. As an African tradition, Bennett and Dickerson address both concurrently, with concept being fundamental to incorporate into health education programs for black women. The normalization of the black female body consists of the process of applying moral values and appreciation of the female body rather than the hypervisibility and invisibility of black women. [CF]

Boyd, Julia. Embracing the Fire: Sisters Talk About Sex and Relationships. Dutton, New York, 1997. Boyd offers a collection of Black women's vernacular dialogue on topics relating to of love, lust, heart-break, sexual attraction and self-esteem. [CF]

Brown, MarveyIn and Courtney Martin. The Naked Truth: Young, Beautiful, and (HIV) Positive. New York: HarperCollins Publishers, 2008. Brown offer readers her personal story on her journey from her diagnosis of HIV when she was 19 years old. She reveals her choice to go along with her at the time boyfriend in unprotected sex because she interpreted this as a sign of his love for her. The reality of a one's perceived romantic love leading to a near fatal situation is not only detrimental to the individuals' love of self but the love between others in the community. [CF]

Byrd, Ayana and Akiba Solomon. Naked: Black Women Bare All About Their Skin, Hair, Hips, Lips, and Other Parts. Penguin Group: New York, 2005. The editors of this work joined other women in sharing stories about various parts of their bodies that are shared and unique experiences of Black women. It includes testaments from various Black women on struggles with self-love. [CF]

Carter, Shemetra M. "Brown bodies have no glory: and exploration of black women's pornographic images from Sara Baartman to the present." (2009) *ETD Collection for Robert W. Woodruff Library, Atlanta University Center*. Paper. Carter's study examines pornographic images of black women from Sara Baartman to present, which includes auction black, plantation, Harlem Renaissance, Blaxploitation, cinema, and pornography. She maintains that black women's images have been pornographic. Carter concludes that cinema continues to reinforce negative images of Black women which then have an effect on black women's acceptance of their bodies and self-love. [CF]

Collins, Patricia Hill. Black Sexual Politics: African Americans, Gender, and the New Racism. New York & London: Routledge, 2005. As Collins exposes the intersections of race, gender, and class in the

representations of Black men and women through an evolved form of racism she urges the Black community to develop sexual politics that caters to the histories, experiences, and cultures of Blacks. She discusses Black relationships, HIV/AIDS, and realities of experiences that Black men and women have faced in America. This notion of creating a black sexual politics to counteract the sexual politics in place acts a revolutionary act in order to preserve black love. [CF]

Collins, Samia. When I Grow Up, I Want to be a Prostitute: Stories of Broken promises and Shattered dreams. Self-Published, 2012. Samia's *When I Grow Up I Want to be a Prostitute* includes examples of young women who have experienced various types of sexual assault as a child which results in risky sexual behaviors as they become young adults. Samia Collins supports her stories with data that reveals that African-American women have reported more accounts of incest than any other race. The data also reveals that those who have suffered sexual assault as a child develop unhealthy behaviors, such as drug and alcohol abuse, prostitution, and depression. Throughout history the black women's bodies have been abused which engendered a need for Black women to defend their representation so they critique the representations that are offered, which affects their sense of self-love. [CF]

DiClemente, R. J. and G. M. Wingood, Gina. "A Randomized Controlled Trial of an HIV Sexual Risk-reduction Intervention for Young African-American Women." *Journal of the American Medical Association* 274, no. 16. (1995): 1271-1276. R. J. DiClemente and Gina Wingood collaborated with Centers for Diseases Control and Prevention (CDC) to develop the initiatives, Sisters Informing Healing Living and Empowering (SiHLE) and Women Involved in Life Learning from Other Women (WiLLOW). DiClemente and Wingood suggest the necessity of the inclusion cultural sensitivity component of the interventions contributed to HIV risk reduction among African-American women. In the study, DiClemente and Wingood focused on patient attitude about sexual conversations in health care settings. The sample included 81% African-American ages 11-21, most over the age of 15. The discussion of sexual behaviors and STDs prevention correlated with patients' comfort talking to a doctor. As McCree mentions, Wingood and Di Clemente identify a correlation with HIV infected African Americans and (Intimate Partner Violence (IPV). Identifying and addressing issues of sexual related conditions and specific contextual and structural factors can possibly be one of the more effective methods for preventing HIV/AIDS among African Americans. The efforts made towards decreasing sexual health disparities among African Americans can have an effect on the love that occurs between those in the community. [CF]

Dixon, Dazon. "Efficacy of a Single-Session HIV Prevention Intervention for Black Women; A Group Randomized Controlled Trial." *AIDS and behavior* 14, no 3 (2010): 518-529. Dixon states that there is a lack of prevention intervention programs that are exclusively for African-American women. In the 1980's the information that was released about HIV/AIDS only pertained to gay white men. According to Dixon, in order to change the conditions of African-American women, there needs to be more innovative, personal and unique HIV prevention intervention designed by and for black women. This organization provides information about HIV/AIDS risks, prevention, sex, and AIDS-related death to women in the black community. The interventions they provide incorporate principles of social behavioral theories, deliver HIV prevention information and teach condom-use skills. They strive to be nonjudgmental, in order to create a safe, open space for African-American women in their pursuit of health education. The organization promotes safer sex, promote black women in having a positive connection with their sexuality, self-loving and positive attitude rather than shameful or degrading ones, which they believe has a connection to African-American women's high rates of HIV, low self-worth and negative sexual beliefs. They host Healthy Love Parties for groups of women in the metropolitan Atlanta area. [CF]

Fullilove, Mindy Thompson, Robert E. Fullilove, III, Katherine Haynes, Shirley Gross. "Black Women and AIDS Prevention: A View towards Understanding the Gender Rules." *The Journal of Sex Research*

27, no. 1 (February 1990): 47-64. Mindy Thompson Fullilove identifies gaps in AIDS education and prevention. She argues for development of gender and culture-specific strategies that can assist black women at risk to incorporate the high rates of AIDS knowledge into safer sex behaviors. Fullilove states possible explanations for the increase of AIDS rates which include crack cocaine and the changes in the economy. For example, Fullilove suggests the loss of jobs for black men contributed to the epidemic of HIV/AIDS among African Americans. This information is important when disseminating sexual health information to black female students rather than solely focusing on risky sexual behaviors. It is essential to consider ideologies that primarily focuses on black women when evaluating the issues affecting black women. [CF]

Gaspar, Barry and Darlene Clark Hine. *More than Chattel: Black Women and Slavery in the Americas.*

Indiana University Press: Bloomington and Indianapolis, 1996. Both historians, Gaspar and Hines, compile essays from variety of scholars focusing on Black women's experiences in slavery in the Americas. This volume is a direct protest of works that focus on slavery without women's unique experiences. The scholars highlight ways Black women used covert techniques as a way of survival ranging from reproduction, motherhood, sexual exploitation. Although Black women's histories are unique, there are shared experiences that must be considered when discussing the sexualities of Black women. [CF]

Gilkes, Cheryl Townsend. "The 'Loves' and 'Troubles' of African-American Women's Bodies: The Womanist Challenge to Cultural Humiliation and Community Ambivalence."

If It Wasn't For the Women... Black Women's Experience and Womanist Culture in Church and Community. Orbis Books: Maryknoll, New York, 2001. Gilkes argues how Alice Walker's womanist idea can be utilized to combat Black women's self-hatred that has developed from the history of black women's bodies, specifically while enslaved. She describes womanism as "a call to healing, spiritual wholeness, celebration, and struggle." Also, proclaiming self-love as a method to counteract these internalized negative perceptions of self-hatred. [CF]

Hammonds, Evelyn. "Missing Persons: African American Women, AIDS, and the History of Disease."

Words of Fire: An Anthology of African-American Feminist Thought. Edited by Beverly Guy-Sheftall. The New Press: New York, 1995, 434-449. Hammonds challenges the media's lack of accurately representing HIV/AIDS and sexually transmitted infections impact in the lives of African American women. She highlights incidents in the history of African American women and their sexual health and the exclusion of how African American women fared, such as Tuskegee Syphilis Experiment. She criticizes the reinforced stigma of HIV/AIDS and how it is imperative that public health efforts must include a black feminist approach in order to adequately address the issues of sexual disparities among African American women.

Hoytt, Eleanor Hinton and Hilary Beard. *Health First! The Black Woman's Wellness Guide: A Black Women's Health Imperative Project.*

New York: SmileyBooks, 2012. Black women have disproportionate rates of many health issues. According to *Black Women's Health Imperative's Health First! The Black Woman's Wellness Guide*, the top ten health risks for Black women are cancer (breast, cervical cancer, colorectal, lung, ovarian, uterine), depression, diabetes, heart disease, Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome (HIV/AIDS), kidney disease, obesity, sexually transmitted diseases (STD), stroke, and violence. [CF]

Hutchinson, M. Katherine. "The Influence of Sexual Risk Communication between Parents and Daughters on Sexual Risk Behaviors."

Family Relations 51, no. 3 (July 2002): 238-247. M. Katherine Hutchinson research highlights the influence of sexual risk communication between parents and daughters on sexual risk behaviors. Hutchinson concludes that although there is not

enough research available on the efficacy of peer-led interventions, there was evidence of decreases in rates of sexual transmitted infections and diseases in some of the research projects. [CF]

Jacobs, Harriet Ann. *Incidents in the Life of a Slave Girl Written by Herself*. Public Domain: Boston, 1861. While using the alias, Linda Brent, Harriet Jacobs, outline segments of her personal experiences as an enslaved Black woman. Her story reveals the horrible truth of what being a women in slavery consists, including the challenges of having a daughter in a society that thrives on the exploitation of black bodies. [CF]

Johnson, Tinisha Nichole. *Lessons Learned: Loving Yourself as a Black Woman*. Xpress Yourself Publishing, LLC, Upper Marlboro, Maryland: 2010. Johnson offers advice and words of inspiration based on her past experiences and the lessons she learned from each experience in order to encourage self-love among black women. She expresses a responsibility to assist Black women who have possibly experienced similar situations and ways to move beyond them while maintaining a positive perspective. [CF]

Jordan, June. "The New Politics of Sexuality." *Words of Fire: An Anthology of African-American Feminist Thought*. Edited by Beverly Guy-Sheftall. The New Press: New York, 1995, 407-411. Writer, activist, and professor of black and woman's studies, Jordan, discuss the oppression within sexual politics describing it as "the exploitation of the human domain of sexuality for power." She makes the point that these oppressions exist among male vs. female, heterosexual vs. homosexual, and also homosexual vs. bisexual. She exposes male domination as the root issue in these various oppressions. She urges freedom of sexual oppressions for all sexualities. [CF]

Kamen, Paula. *Her Way: Young Women Remake the Sexual Revolution*. New York and London: New York University Press, 2000. Paula Kamen states that medical research usually indicates how black girls and women are more promiscuous than men. However, Kamen's research reveal that black women's rates are not too far from white women and white women in the middle class in their 20's have more sexual partners than black women, which is viewed as a risky behavior. Therefore, the sexual behaviors are only a percentage of the explanation of this issue of risky sexual behaviors. [CF]

Lewis, Mary C. *HerStory: Black Female Rites of Passage*. African American Images: Chicago: 1998. Lewis created a guideline to assist Black women with raising their daughters, and other young women in their lives, from adolescence into adulthood. She includes advice based off response from young Black women on relationships between parents and their daughters, their daughters' relationships with other young women and men, and ways to encourage the principles of Nguzo Saba into their lives. This source is beneficial to offer to those individuals who desire a method of instilling a sense of self-love, cultural pride, and womanhood into the young black women in their lives. [CF]

Malone, John Antonio. "HIV/AIDS education: does knowledge affect behavior? A study between African-American college students attending historically black colleges and universities and traditionally white institutions." *ETD Collection for Robert W. Woodruff Library, Atlanta University Center*. Paper. Malone's study examines the relationship between African American students' condom usage, drug/alcohol usage, and casual sex patterns. He discovered that safer sex education was not a key factor in students' risk but their sexual history and attitudes towards safer sex practices. This conclusion reveals that sexual education is must be supplemented with a curriculum that includes one's personal experiences and values of sex and self. [CF]

Nelson, Jill. "Slaves in Love." *Straight, No Chaser*. How I Became a Grown-up Black Woman. G. P Putnam's Sons, New York, 1997. 91-113. Jill Nelson places the blame on the sexual exploitation which

existed during slavery as singlehandedly destroying black families. Nelson states that the racial restrictions of slavery prevented Black men to protect Black women from the rape and objectification. She argues that the internalization hatred engendered from slavery has conditioned a hatred between Black men and women. She believes that Blacks must eliminate “collective amnesia” of slavery and include its impact on Black relationships (romantic and sisterhood). She offers a “self-loving, free-thinking, political black woman’s blueprint for what makes a man.” [CF]

Nelson, Jill. *Let’s Get It On*. Amistad: New York, 2009. Jill Nelson offers reader a sequel to her revolutionary novel, *Sexual Healing*. In addition to the idea of a spa developed solely for the pleasure for black women, the main characters have extended their services on a cruise. In this novel it includes lesbianism to the discussion as a missing piece of the main characters’ initiative that caters to Black women. [CF]

Nelson, Jill. *Sexual Healing*. Agate Publishing, Inc: Chicago, 2003. Nelson challenges society’s expectation of women, specifically Black women, to only participate in sexual activities for the sole purpose of satisfying men. Not only does Nelson combats this social norm but she offers an alternative for Black women who are not satisfied sexually in their current relationships with men. [CF]

Omolade, Barbara. “Hearts of Darkness” Words of Fire: An Anthology of African-American Feminist Thought. Edited Beverly Guy-Sheftall. The New Press: new York, 1995, 362-378. Omolade analyzes the sexual history of the United States as it relates to European men and African women. Omolade compares the perception and sanctity of African women’s bodies while in “Mother Africa” to the pornographic view of their bodies from Europeans. She makes the point that Black women’s bodies were no longer for their pleasure but for the sexual pleasures of white men. She states this normalization in slavery eventually led to dysfunctional relationships between Black man and women. The patriarchy reinforced by white men was adopted by Black men which forced Black women to rebel and pursue independent living situations. Omolade mentions these women would form emotional and sexual companionship with women and/or have multiple male lovers. While revealing information that is not usually mentioned in texts on sexual history in the United States, Omolade supports her argument that in order to convey a message, such as black women’s promiscuity, one would alter the information produced to the public. [CF]

Giddings, Paula. “The Last Taboo.” Words of Fire: An Anthology of African-American Feminist Thought. Edited by Beverly Guy-Sheftall. The New Press: new York, 1995, 414-428. A Black Women’s Historian, Paula Giddings, identifies the consequences of black solidarity as it relates to the silenced sexism that exists in the black community. She uses the Anita Hill and Clarence Thomas case as an example of how this notion of black solidarity is problematic when one is expected to compromise the protection of one part of identity. She explains this phenomenon by highlighting incidents in the histories of sexual exploitation of Africana people, such as Sara Baartman and lynching of Blacks in America. While acknowledging activist scholars, such as Ida B. Wells, efforts to expose the injustices against both Black men and women, Giddings argues that there is a need to have public discourse around “intraracial gender relations and sexuality.” [CF]

Richie, Beth. “AIDS: In Living Color.” Edited by Evelyn C. White. *The Black Women’s Health Book: Speaking for Ourselves*. The Seal Press: Seattle, 1990. Richie urges the Black community to become informed on issues that exist in the Black community, such as AIDS, and develop creative strategies of survival that caters to their culture and history. [CF]

Roberts, Dorothy. *Killing the Black Body: Race, Representation, and the Meaning of Liberty*. Vintage Books: New York, 1997. Roberts outlines the government’s control over poor black women’s

reproduction. After slavery ended, it was still important for the government to have power over the reproduction of blacks. As hormonal birth control became popular in the 1920s, advocates and eugenicists collaborated to coerce black women in and outside of the United States to be implanted with a contraceptive, Norplant. This birth control was to be implanted into women for five years in order to avoid black women to have children. After decades of implementation of this product, thousands of cases had proven its danger to individuals who were using it. Roberts argues that in the early 1990s the contraceptive vaccine, Depo-Provera was introduced as a domestic population control. Black women in poor neighborhoods whose babies tested positive for crack cocaine were targeted to be coerced to be injected with this contraceptive drug. The presence of this illicit drug in newborns' bodies is horrible but Roberts states that there are other maternal activities that are also harmful to babies that were not being penalties. For example, drinking alcohol, coffee, using prescription and non-prescription drugs, smoking cigarettes, poor diet, and playing certain sports. Hence, the black community's mistrust for the government and medicine because countless accounts of abuse to the black community. For instance, the injustice towards Henrietta Lacks and the men in the Tuskegee Syphilis experiment. [CF]

Robinson, Beatrice, Walter O. Bockting, B. R. Simon Rosser, Michael Miner and Eli Coleman. "The Sexual Health Model: application of a sexological approach to HIV prevention." *Health Education Research* 12, no 1: (2002) 43-57. This model assumes that sexually healthy persons will be more likely to make sexually healthy choices, such as consistent condom use and other safer sex practices. According to this group of researchers, Beatrice Robinson et al, a sexually healthy person is one who is sexually literate, comfortable with the topic of sexuality and their own and sexually competent (free from sexual dysfunctions). This framework characteristics include: dialogue about sex, culture and sexual identity, sexual anatomy functioning, sexual health care and safer sex, challenges, body image, positive sexuality, intimacy and relationships, and spirituality. [CF]

Rose, Tricia. Longing to Tell: Black Women Talk About Sexuality and Intimacy. Farrar, Straus and Giroux: New York, 2003. Rose has compiled a collection of sexual testimonies of a diverse group of women on topics relating sexualities, intimacy, and relationships. [CF]

Tharps, Lori L. "In Search of the Elusive Orgasm." Women Images and Realities: A Multicultural Anthology. Edited by Amy Kesselman, Lily D. McNair, and Nancy Schiedewind. McGraw-Hill Companies, Inc.: New York, 2008, 161-164. Tharps shares her desire to experience an orgasm. She blames romantic novels for her unrealistic expectations for sexual pleasure. She reveals that it was not until she was twenty-eight and married until she experienced her first orgasm while using a vibrator. She admits to not believing in the use of vibrators because they were not included in the romantic novels. She urges women to disregard popular culture and assess their sexual expectations in efforts to exploring their own sexual pleasure. [CF]

Walker, Rebecca. "Lusting For Freedom." Women Images and Realities: A Multicultural Anthology. Edited by Amy Kesselman, Lily D. McNair, and Nancy Schiedewind. McGraw-Hill Companies, Inc.: New York, 2008, 141-144. As Walker unpacks her earlier sexual experiences as an adolescent she questions the damage of the emphasis of shame incorporated in discussions on sex being used as a social control and domination. She identifies the government, culture, and religion as the leading forces behind prohibiting self-exploration. Walker demands in exchange for limiting resources and shaming young women on sexual curiosity and desire there should be an alternative method that encourages empowerment. Instead of solely focusing on the negative consequences of sexual activities, she suggests incorporating positive and preventative strategies in sexual education. [CF]

Watt, Sherry Kay. "Racial Identity Attitudes, Womanist Identity Attitudes, and Self-Esteem in African American College Women Attending Historically Black Single-Sex and Coeducational Institutions." *Journal of College Student Development* 47, no. 3 (May/June 2006): 319-334. In the study Watt examines racial identity attitudes, womanist identity attitudes, and self-esteem of 111 African American college women attending two historically Black higher educational institutions, one coeducational and one single-sex. She found correlations between racial and womanist identity with each other, but not with self-esteem. [CF]

White, Evelyn C. *The Black Women's Health Book: Speaking for Ourselves*. The Seal Press: Seattle, 1990. White has compiled a collection of essays that collectively challenge the health disparities in the Black community, specifically its impact on Black women. Each entry offers insight, advice, and solutions relating to the health disparities that affect Black women.

Winston, Sheri. *Women's Anatomy of Arousal: Secret Maps to Buried Pleasure*. Mango Graden Press: Kingston, New York, 2010. Winston has incorporated various cultures and philosophies in order to offer readers an in-depth guide to female genitalia, feminine sexuality, and erotic arts. [CF]

Wyatt, Gail. *Stolen Women: Reclaiming Our Sexuality, Taking Back Our Lives*. New York: John Wiley & Sons, Inc., 1997. In order to cope with the treatment during slavery, specifically the common rape from slave owners and other white men, Gail Elizabeth Wyatt lists that enslaved women were expected to appear submissive, avoid acknowledgment of the abuse, and remain dignity. [CF]

Yancey, Elleen Murchison, "Analysis of levels and predictors of HIV risk behavior among African-American women ages twenty-five to forty-four years: Prevention and intervention implications for counselors" (1998). *ETD Collection for Robert W. Woodruff Library, Atlanta University Center*. Paper AAI9901915. <http://digitalcommons.auctr.edu/dissertations/AAI9901915>. Yancey's study uses questionnaires to examine the factors which contribute to HIV risk behavior, predict HIV risk behavior, and impact HIV risk behavior reduction. The questions were to determine the how the participants identified to the following variables: HIV risk knowledge, perceived HIV risk, risk reduction behavior intentions, perceptions of safer sex peer norms, condom barrier beliefs, conversations with male partners about condom and AIDS concerns, and substance use patterns. Yancey found that many of the participants were at high risk for HIV because of inconsistent or no condom use during sexual intercourse and sexual relationships with multiple and high risk male partners. Elleen states that HIV prevention and interventions efforts are needed to include attitudes, communication modes, and behavior change methods congruent with the values of African American men and women for whom the efforts are designed. She concludes that preventative interventions should focus on increasing intentions to reduce risk behavior and overcoming barriers to condom use. [CF]

Zuniga, Marielena. "The Feminization of AIDS." *Women Images and Realities: A Multicultural Anthology*. Edited by Amy Kesselman, Lily D. McNair, and Nancy Schiedewind. McGraw-Hill Companies, Inc.: New York, 2008, 331-338. Zuniga challenges the stigma of those women who have been infected by HIV, whom are usually blamed for their condition without considering uncontrollable circumstances, such as rape and abuse relationships. She offers diverse scenarios of women of who have been infected by HIV and placed in situations that sex work revealed itself as the only means of survival. [CF]

Ruiz, Don Miguel, and Janet Mills. *The mastery of love: A practical guide to the art of relationship*. San Rafeal: Amber-Allen Publishing, 1999. Ruiz provides useful concept of love in the text based on the Toltec life style system from southern Mexico. Several elements are helpful in the movement toward a fuller definition of black romantic love. For instance, Ruiz presents the distinction of the track of love and the track of fear helps to define romantic love. The track of love and fear denotes the perception held by the individual. An individual's perception reflects their energy. Thus, individuals entering into

relationships could hold fear or love as their point of attraction. Ruiz contents that energy attracts the same kind of energy and that this energy establishes a relationship to a vibration of love or fear. Ruiz suggests that self-pity is a fear based expression of disrespect and is harmful for romantic relationships. Rather to establish a perfect relationship both individual has to know what they want, how they want it, when they want it. This type of honesty is significant in the establishment of beautiful romantic relationships. Ruiz warns against humans who hunt another other for the purpose of love and such hunting efforts will never be satisfied because they will never find the love they need in other humans. The logic is as follows, hunting approach to romantic relationships allows the mind to feel the need for love but the mind's logic cannot fulfill it, because love is not outside of the self.

This source is helpful because it provides cross-cultural wisdom on the approach to love. It also helps the reader to decipher between love and fear. This shapes the argument that love requires a conscious choice, and thus a degree of responsibility, on the part of the individual engage in self love which would result in the individual attaching and maintaining a love relationship. This source is useful in two ways: (1) it supports the arguments for the resistance of low self-value, or pity, or the over obsession with finding a mate; (2) it suggest that self-love and responsibility is vital to healthy relationships; (3) it promotes the need for honesty and authenticity. Enhances the revolutionary notions of black love because it articulates that need for black women and men to focus on loving themselves and not altering themselves or creating a false persona, based on the approval of the white gaze, to attract a mate. [RC]

Carotenuto, Aldo (translated by Charles Nopar) *Eros and Pathos: Shades of love and suffering.*

Toronto: Inner city books, 1989. Carotenuto uses a Jungian Analysis approach to understanding love in romantic relationships. The text covers the following topics: an unexpected occurrence, the evocation of images, the basis of emptiness, the secret of seduction, the sacredness of the body, suffering for the other, self-knowledge and eroticism, fear of loss and jealousy, betrayal and abandonment, solitude and creativity, suffering and humiliation, the desire for power, staying aware, and the hidden truth. The content of the text is significant to the definition of love in describing the adverse approach to love followings: the basis of emptiness, fear based perception, and the desire for power. The basis of emptiness as a concept suggests that for many falling in love fuels the illusion that a basic structural emptiness will be corrected. In every relationship there is the possibility of losing the beloved. This fear promotes desire based on the perception that one is lacking of something vital that only another could fulfill. The secret of seduction is noted as the created perceptions in the individuals mind. Furthermore, it is that the great seducers are generally people who allow projections to be made upon them, but it is really the unconsciousness that prompts the individual to be seduced. Desire for power is based on fear and the attachment to perceptions. The desire for power in relationships expresses itself in the attempt to block the other's development. The act of dominating others or exercise power is the unconscious sense of one's own inability to reach self-fulfillment (p.109).

This source is helpful in defining black love because it provides insight to the manipulation of the individual seeking love. This commentary provides that there is a degree of fear is inescapable when falling in love during the passionate, or the initial stages of love. Lovers must be mindful not to abuse the transformative power of love and engage in a false self-fulfillment at the expense of the other. This source can be useful in establishing the argument against the inappropriate, or fear-based, use of the erotic in black love spaces. [RC]

Marianne Williamson *A return to love: A reflections on the principles of A course in Miracles.* New York: Harper Collins, 1992. Williamson, in *A Return to Love: A reflections on the Principles of A Course in Miracles*, discusses both love and fear options in romantic relationships. The presupposition asserts that individuals, lovers, in a relationship mirror each other's level of consciousness. In relationships, both lovers each teach either love or fear. She suggests that people who inspire anger are the most important teachers, because they indicate the limits to the individual's capacity for forgiveness (p. 95). People who

have the most to teach are often the one who reflect back to the individual's the limits of their own capacity to love, those who consciously or unconsciously challenge any fearful positions held. 109. In relationships, the individual could choose to focus on the guilt in of personality, or the innocence in the other's soul. Pain does not stem from love one is denied by their lover, but rather the love that the one denies their lover. We can interpret fear as a call for love. Williamson provides a useful attraction prayer: "Dear God, Please take my attraction, my thoughts and feelings about this person and use them for your purposes. Let this relationship unfold according to your will, amen." P. 117.

This source is helpful in defining black love because it provides some useful suggestion on the nature of love and its opposition to fear. One could argue that dominates cultures interpretation of black love lacks the clear duality of the manifestation of love and fear. It also provides some useful information in how to maintain a stable relationship with concepts such as forgiveness. This source helps to maintain the idea that the individual has to allow the flow of love, that there is a decision associated with the allowing of love, into the individual's life. In addition, this text could be combined with the African concept of Nommo in the use of prayer in relationships. This changes the common notions of black love because this source suggests that there is a need for agency and humility with the flow of love in the lives of the individual. [RC]

Layli Phillips. "Introduction: Womanism On its own." in *The Womanist Reader*. New York: Routledge, 2006. Phillips contribution to the definition of black love is fixed in her articulation of the Black women's lived experiences. She describes womanism as a social change perspective rooted in Black women's everyday lived experiences, methods of problem solving developed from their various locations, or the vernacular. The wisdom derived from the vernacular could be useful toward ending all forms of oppression against all people while restoring the balance among people while creating balance between people and the environment/nature and reconciling human life with the spiritual dimension (p xx). More specifically a womanist is triply concerned with herself, other black women, and the entire Black race, female and male- but also all humanity, showing an ever-expanding and ultimately universe arc of political concern, empathy, and activism (xxiii). Womanism seeks to enable people to transcend the relations of domination and oppression altogether (xxiv). Womanism manifests five overarching characteristics: (1) it is antioppressionalist, (2) it is vernacular, (3) it is nonideological, (4) it is communitarian, and (5) it is spiritualized (p.xxiv). Vernacular identifies womanism with "the everyday" the everyday people and everyday life (p. xxiv). Nonideological refers to the fact that womanism abhors rigid lines of demarcation and tends to function in a decentralized manner (p.xxv). Spiritualized refers to the fact that womanism openly acknowledges a spiritualized/transcendental realm with which human life, livingkind, and the material world are all intertwined (p. xxvi).

Thus, a womanist interjects the cause of self-love, and communal love. A communal space complicated by the degree of psycho-historical implications of white supremacy. In the effort transcend domination and oppression the womanist seeks to remove fear and replace love in all spaces. This source is significant as a theoretical framework for establishing an understanding of the manifestation of love through the African-American spiritual and cultural experience and it helpful for this reason. It provides a definition of the spiritualized element of African-American cultural experience as transcending the material with other dimensions. In addition, the African-American vernacular proves to be useful as highlighting the innate openness for the manifestation and the transformation of love. This suggests that African-Americans could look toward their own cultural experience to inform their understanding of how to operate in order to realize love in their lives. [RC]

Maparyan, Layli. *The Womanist Idea*. Routledge: New York, 2012. In the *Womanist Idea*, Maparyan provides two useful concepts in defining black love: Ladder of Learning and the Womanist Axiology. These concepts could help articulate the transmissions of black love. The Ladder of Learning is the process of evolution its steps elevate from information to knowledge to wisdom to enlightenment. Knowledge is verified and validated through 4 modalities: (1) internal verification and validation, based

on a feeling of resonance (it feels right) or self-knowledge; (2) social verification and validation through community consensus (based on dialogue among peers) as well as the authentication of elders and other acknowledged authorities; (3) the Book of Nature: observation of nature includes natural (nonhuman) phenomena and natural laws and cycles which includes the process of knowing such as discernment, sign-reading, or divinations; (4) Involves the body or body intelligence the body's ability to distinguish between different energy frequencies and that it resonates with truth or good knowledge (38-40). Maparyan discussion on womanist axiology demonstrates the notion of value of right and good from a organic perspective of African-American love spaces. The elements of the womanist axiology includes the preconditions to self-actualization as including self-knowledge, self-love, freedom to explore, express, and create from the place of one's own vision or inner light, and a baseline of physical health; amity as referring to good feeling and a sense of accord among people in a social group; that is, peaceful, friendly relations. In short the recommendation Womanist axiology includes: self-actualization, wellness, self-care, amity, harmony, and commonweal, reverence, balance, nurturance, inspiration, consciousness, memory, and love.

The Ladder of Learning is created in the context of universal love, which reorganizes itself in romantic love spaces. This source is helpful because it directly promotes the application of love as an ethical value of what is good based on the lived experiences of African-American families. This shapes the discussion on love because it explores the full potential of love that exists in the African-American experience. This text suggests that African-American communal spaces and experiences are already latent with various manifestations of love. This informs and alters the discussion on black love to include to the existence of cultural evidence to support the transformative power of love innate to the African-American experience. It firms the existence of love made perfect in African American cultural experience. [RC]

Chela Sandoval. "Love as a Hermeneutics" in *Methodology of the Oppressed*. Minneapolis: Regents of the University of Minnesota, 2000. The chapter on Love as a Hermeneutics of Social Change, a decolonizing Movidia is most significant to the discussion of Black love. Movidas denotes a revolutionary maneuver toward decolonized being. Also the section of revolutionary love occurs outside of ideology toward the end of western notions of control as a form of love. The author warns against the ways love develops into restrictive laws and narratives embedded with expectations of falling in love. However, many of the concepts used in this section of the book comes from Roland Barthes in his work *Incidents*, *The Pleasure of the Text*, or *A Lover's Discourse*, in addition to these titles the author refers to a great amount of his work though out the text. The author posits that romantic love can access revolutionary love and indicates the vital use of romantic love in assisting with the rising of consciousness of the world.

This source is helpful because it presents the concept of the love as an ideological force in the transformation of African American material reality through revolutionary love as a form of consciousness. The commentary provided shapes of argument that freedom for African-Americans is achievable through the solidification of romantic love in its purest form. Thus, it suggests the interaction of love with the deconstruction of multiple forms of oppression. [RC]

Epstein Seymour, and Morling Bethod. Is the self-motivated to do more than enhance and/or verify itself? In *Efficacy, Agency, and Self-esteem* edited by Michael H. Kernis, New York: Plenum press, 1995. The purpose of this work is to assess if there were needs enhancement and verification in identity formation. This study investigates the most important aspects of the cognitive-experiential self-theory (CEST). This study considers the effects and importance of other needs outside of enhancement and verification on of the way information regarding the self is processed. Lastly, an illustration of how this proposed model assist with the clarification of the role of self-esteem in carious problems associated with normal and abnormal adjustment was demonstrated as based of proposed model.

This source is useful in the establishing the connection of the self, self-efficacy, agency and self-esteem in the interactions with others. While love is not the focus of this research, this source proves useful in this discussion on black love because the understanding of the self as a theory and how one's theory of themselves relates to others in the continual definition of the self. Romantic love relationships could be a positive source for enhancement and verification of the self from a loving source, one's partner. [RC]

Cast, Alicia D., and Peter J. Burke. "A theory of self-esteem." Social forces 80, no. 3 (2002): 1041-1068. This article presents the importance of identity theory and its role in the integration of the various conceptualizations of self-esteem. Self-esteem is a direct outcome of self-verification. The desire for self-esteem could be a reason why individuals enter and exit relationships and groups. Self-esteem gained from self-verification protects the self by directly and indirectly reducing the amount of stress individuals experience when they are unable to verify important self- meanings.

This article could be useful because it introduces the importance of identity and self-esteem. Identity and self-esteem could be linked to the value the one and their ability to establish self-love and romantic love in their life. This could be useful in the discussion of black love because of the conflict of identity and self-esteem giving the nature of intersectionality of oppression and internalized self-hate that may be at work in the limitations of black women and men's consciousness. This provides a rationale for why individuals enter seemingly unhealthy relationships. [RC]

Katz, Jennifer, Thomas E. Joiner Jr, and Paul Kwon. "Membership in a devalued social group and emotional well-being: Developing a model of personal self-esteem, collective self-esteem, and group socialization." Sex Roles 47, no. 9-10 (2002): 419-431. This article explores collective group identity in relation to individual self-esteem. More specifically this article addresses how members of devalued groups may internalize negative stereotypes that could then have an impact certain individual group member's self-esteem. The primary investigation of this study is the links of devalued group membership with individual group member's emotional well-being. A second purpose was to understand/explain the gender differences in depression and anxiety. The groups explored include ethnic 'minority' groups; gay, lesbian, and bisexual groups; and women. Their model was based on three factors: personal self-evaluations, perceived devaluation by others based on group membership, and attitudes and behaviors that result from socialization experiences as a member of a devalued socialization experiences as a member of a devalued group.

This could be helpful to the definition of Black love because it highlights some of the limitations in the development of positive identity formation among African American men and women. These negative self-evaluations could contribute to the lack of positive self regard, self-love and the propensity to enter into seemingly unhealthy relationships. Thus, this study provides an understanding how collective group identity could support violent, or loveless, situations. This could supports the argument that the transformative power of self-love and romantic love as a means to help heal limiting and destructive identities among African Americans. [RC]

Kernis, Michael H. "Toward a conceptualization of optimal self-esteem." Psychological Inquiry 14, no. 1 (2003): 1-26. In this article, Kernis present a theoretical perspective on the nature of "optimal" self-esteem. One of the major goals is to show the ways in which optimal and high self-esteem differ from one another. His findings seem to suggest that high self-esteem can be either fragile or secure depending upon the extent to which it is manifested in the forms of defensive or genuine, contingent or true, unstable or stable, and discrepant or congruent with implicit (nonconscious) feelings of self-worth. Optimal self-esteem is characterized by qualities associated with genuine, true, stable, and congruent (with implicit self-esteem) high self-esteem. A second major goal is to present a conceptualized understanding of the construct of authenticity. Kernis propose that authenticity, as an individual construct may be particularly important in delineating the adaptive features of optimal self-esteem. Authenticity can be characterized as the unobstructed operation of one's true, or core, self in one's daily

enterprise. Kernis argue that authenticity has four components: awareness, unbiased processing, action, and relational. Initial data pertaining to these components are highly encouraging. Finally, Kernis discusses some implications of the fragile versus secure high self-esteem distinction for narcissism, defensive processing models, and cross-cultural self-esteem perspectives.

This article is significant to this definition of black love in terms of its perceptual manifestation of self-love and a willingness, and ability, to maintain romantic love relationships. The study provides a presentation of high self-esteem and low self-esteem. Differences in self-esteem could locate spaces for safe vulnerabilities or on the contrary susceptibility for violence, abusive love relationships. This source is vital to the discussion on self-love with the distinction between fragile versus secure high self-esteem. One could question the differences in the manifestation of love in the life of an individual with fragile high self-esteem versus individual with secure high self-esteem. This distinction is important because it highlights a more detailed assessment of African-American women and men's self-esteem and the quality of mates they attract. This introduces the argument of true self love versus narcissism. [RC]

Swann, William B., and Robin J. Ely. "A battle of wills: self-verification versus behavioral confirmation." *Journal of personality and social psychology* 46, no. 6 (1984): 1287-1302. This article sought to determine which is stronger the idea of self-fulfilling prophecy or, on the contrary, the opposite self-verification. The following included some useful findings. The certainty of perceiver's expectancies and targets' self-conceptions determines if perceivers or targets won in the conflict. Target participants in the study were relatively certain of their self-conceptions tended to behaved in ways that were in agreement with self-conceptions, regardless if the perceiver were certain or uncertain. On the contrary, if target participants were uncertain of their self-concepts they tended to behave in a self-consistent manner only when perceivers were uncertain of their expectations. However when perceivers were certain target participants low in self-certainty the study participants tended to confirm perceiver expectancies and disconfirm their self-concepts. Or better said: which every group carried more certainty, the perceiver expectancies and target participant's perceptions self-conceptions, gained confirmation. Thus, self-verification occurred whenever target participants were certain of their self-conceptions and, to a somewhat lesser extent, when both perceivers and target participants were uncertain of their beliefs.

This article is useful in understanding of the impact of an individual's certainty has on self-identity and the degree that self-identity is influenced by external forces without a firm understanding of the self and its associated concepts. This study is valuable in regarding the notion of Black love as many individuals must negotiation the external controlling images of blackness in America and one's own desires for self-identity. This denotes a kind of powerlessness that works against the existence of the flow of love. This has special significance for the discussion of black love because it articulates the dangers of confirms to external sources of self-conceptualization. [RC]

Brown, Brene. "Shame Resilience Theory: A ground theory study on women and shame." *Families in society* 87, no. 1 (2006): 43-52. This paper identifies the empirical foundation of the shame resilience theory, a theory for understanding women's experiences of shame. A total of 215 women were interviewed to determine why and how women experience shame and identity the processes and strategies women use to develop shame resilience. The theory categories include acknowledged vulnerability, critical awareness, and mutually empathic relationships and the presents the concept of 'speaking shame' as form of healing from shameful experiences.

This source is significant to the concept of black love because of the limitation of safe spaces for processing and speaking shame. The processing of shame and vulnerability is an complicated balance for marginalized people but is valuable for the flow of love into one's life. This could be a useful tool in combating internalized oppression for partners in a romantic space. This allows the transformative power of love to enter into the romantic spaces deeps the level of awareness, vulnerability,

commitment and intimacy in romantic love relationships. The counters the idea the perfection and alternations of self is required to enter into transformative love relationships. [RC]

Stets, Jan E. "Examining Emotions in Identity Theory." *Social Psychology Quarterly* 68, no. 1 (2005) 39-74. This article questions emotions in identity theory by examining individuals' emotional reactions to identity nonverification and identity verification. This study contributes to the identity control theory. This experiment simulates a work situations and the workers role identity. The findings suggest that identity nonverficiation in a positive direction results in positive (not negative) emotions. Also, the persistence of verifying and nonverifying feedback decreases that affective response to the feedback. Meaning, if an individual hold negative self-concepts and are verified the individuals will experience positive emotions. Also, over time feedback loses its effectiveness in producing an emotional response. This article is significant to the concept of black love in relationship to the compounding factors that could limit the manifestation of self-love within an individual's life. It suggests the self-concepts based on self-love or self-rejections when confirm initially produce positive emotion but then feedback becomes a normal and no real emotion is produce. It suggests when an individual discovers the falsity of internalized oppression in the construction of the way one self-conceptualizes results in a positive emotional outcome. This implies that black love in a romantic space could not only enhance the individual's sense of self but also their emotional well-being. [RC]

Aron, Arthur and Aron, Elaine N. *Love and the Expansion of Self: Understanding Attraction and Satisfaction*. New York: Hemisphere Publishing, 1986. Aron & Aron interprets western notions of love with the eastern idea of the expansion of the self in love. This is significant to the definition of black love as many of the ideas presenting in this text provides a similar non-western perspective on relationship which is common in African-American communities. Section 1 and Section 3 are the two sections of this book that is most helpful in the construction of this research paper. Section 1: The meaning of Self-Expansion. The premise in this section the meaning of self-expansion is based on the idea that the individual seeks to expand themselves through relationships with others. This idea is based on eastern Vedic psychology such as Buddhism, Vedanta, and Hatha Yoga. From this vantage point the discourse on the self in relation to other is drawn as existing in close promixity to one other. Discussion on the self includes several useful ideas such as general self-concept, self versus self-concept, components of the actual self. The components of the actual self include "I" and "Me", Motivation to expand the self, and the incorporating aspects of another into the self and its concepts. In section 3 "Maintaining Relationships" the writers focus on the maintenance of (marriage) relationships; why they are and are not maintained; and what the ideal marriage-like relationship might resemble. There are four theoretical perspectives presented in this section: social exchange, role/symbolic interactions, psycho-dynamic, and general systems theories. Each of these perspectives function as a model in the application of the following ideas: (1) why people maintain relationships, (2) how ongoing relationships differ, (3) the models strengths and unique features and (4) its limitations.

This text is significant because it provides some insight on eastern Vedic psychological concepts of love which might be useful in the understanding of African-American love relationships. The text presents the concept of love and the expansion of the self as a joint effort. The expansion of the self suggests the movement, or transformation, of the individual's self-concern to the concern of another and ultimately toward a universal concern, or interest. This is significant for the discussion on black love because it support the idea that love that extends beyond the self is a vital tool in the construction of the black nation and the deconstruction of the internalized oppression. This could be useful in understanding the rhetoric presented by individuals during the black liberation and black arts movements call for black love and solidarity which could be interpreted as an extension of the self in to communal and universal love. [RC]

Somé, Sobonfu. *The Spirit of Intimacy: Ancient Teaching in the Ways of Relationships*. New York: HarperCollins, 1997. Somé describes intimacy from the Dagara perspective interjecting into western notions of romantic love. This text is significant because it posits that the individual have understanding of spirit, community, their individual calling prior to the joining with another in marriage or the joining together of two energies into one energy. She suggests that it is useful to engage the larger spirituality and community into to sustainability of healthy romantic relationships.

This introduces the influence of spirit as the guiding force behind the transformative power known as love in romantic relationships. It also includes the involvement of community which is vital to the African American experience in America, which privileges communal spaces as a source of individual and collective power. Somé delineates the universal love, communal love, romantic love, and self love with elements that are familiar to persons/groups within the African Diaspora. [RC]

Dunbar, Norah E. & Burgoon, Judee. Perceptions of Power and Interactional dominance in interpersonal relationships. *Journal of Social and Personal Relationships* 22, no. 2 (2005) 207-233. 2005. The authors of the article provide an examination of the dynamics of perceptions power/dominance in behaviors of power in relationships. The operating theory used in the study is the dyadic power theory. Ninety-seven couples were videotaped completing problem-solving tasks. Later researchers coded for verbal and non-verbal dominant control attempts. The results suggest that individuals' perceptions of their own power led to more dominate communication behavior.

This article is significant to the discussion on black love because it provides some insight to the role of power and domination that could be inherit in interpersonal relationships. It could on the other indicate that there are ways in which power and dominance could be deconstructed to create a more harmonious space within interpersonal relationships. This helps shapes the argument against the limitations of patriarchy in romantic relationships as in the areas of dominance and power and behaviors of power. Thus, by altering individual notions and perceptions about power dominating behaviors could be changed which would allow more love to flow intimate space and individual lives. [RC]

Felmlee, Diane H. "Who's on Top? Power in Romantic Relationships". *Sex Roles*, 31 (1994): 275-295. This study investigated the balance of power in romantic relationships. The finding from this study is useful for the discussion on black love as it further articulates the structure of power in romantic relationships. There were three measures of power assess the 413 heterosexual dating individuals who participated in this study: decision-making, emotional involvement, and equity. The findings suggests that less than half of the respondents reported their relationship have a balance in power and men were twice as likely to be identified as having more power in the relationship. Other very interesting findings include: more women and men reported that men made more decisions and were less emotionally involved in the relationships. Also the respondent perceived male dominance, more equality, as being associated with greater romantic relationship longevity. This study helps to describe limitation in the current understanding of black romantic relationships. It highlights how the imbalance of power in a romantic relationship could have an adverse effect on the full manifestation of deep emotional attachment and intimacy. This suggests the limitation of the hegemony patriarchal power structure, which often exists in American heterosexual relationships. This also confirms that such relationships are limited in their ability to garner a large degree of the transformative power of love can manifest. It is useful to question the notion of power in black love relationships. [RC]

Rollins, Boyd and Bahr, Stephen. "A Theory of Power Relationships in Marriage." *Journal of Marriage and the family*. (1976): 619-627. The paper conceptualizes the general area of marital power into five concepts: control attempt, control, resources, and authority. These five concepts are useful in the destruction of power in black romantic relationship. The authors connect these concepts into various relationships as the following assumptions: (1) power and control are social interactions constructs rather than a set attribute of individual person; (2) power and control are relevant constructs only when

a conflict exists between the goals of marriage partners; (3) authority, resources, and power do not exist independently of perceptions.

This source is useful for the definition of black love because it describes five concepts related to the current practice of love in romantic relationships. This informs the nature of powerlessness experienced by the controlled individual and it suggests that these five conceptual elements can limit the movement of love and intimacy in romantic spaces. [RC]

Richardson, Diane. "Heterosexuality and Social Theory" in *Theorising heterosexuality: Telling it Straight*. Buckingham: Open University Press, 1996. Richardson provides some useful commentary on the institutionalized nature of heterosexuality. Such commentary is useful in the understanding of how individuals define love in their practice of heterosexual romantic relationships. Richardson suggests that women construct their identity to be defined primarily in relation or desire for men. The writer suggests that there is social and economic privileges associated with being the partner of a man, in particular the traditional roles of wife and mother. The experience of institutionalized heterosexuality is interlaced with the constructions of race and class. Given that black sexuality is represented as, and has historically been in American society, denoted as an extreme form of hyper sexuality has its underpinning in heterosexuality. African-American women and men are portrayed as oversexed heterosexual persons available for the white male gaze. [RC]

Every, Jo Van. "Heterosexuality and domestic life" in *Theorising heterosexuality: Telling it straight*. Ed Richardson, Diane. Buckingham: Open University Press, 1996. Writer states that heterosexuality has no essential character; it does have a hegemonic form, the institution of marriage and family. The author suggests that theorizing heterosexuality involves a denaturalizing of gender. The denaturalizing of gender in heterosexual relationships allows for us to imagine ways for having sex, cleaning house which construct gender in a different way and, perhaps, to attempt putting them into practice. This source is useful in determining the limiting nature of heterosexual notions of womanhood in romantic relationships. Such expectations are experienced by members of African-American communities and thus has major implications on expectation in romantic relationship and serve to limit the capacity for love to flow into such spaces. [RC]

Barrett-Lennard, Godfrey T. "The Diverse self in and from relationships" in *The Relationship Paradigm: Human Being Beyond Individualism* New York: Palgrave MacMillan, 2013. This source outlines the implication of self-diversity in relationships and could provide profound implications on the operations of the self in relationship to another. In the section *The Yin and Yang of self and relationship* Barrett-Lennard suggests the inter-relatedness of the concept that the self cannot exist without relations to others but relationships cannot exist without the independent self. The formation both the self and the relationship are intertwined (p. 32). This chapter also includes a fruitful discussion on loneliness and the self. This source is important to definition of black love because it could help support the argument for the romantic love as a function for mutual development between two individuals. It also suggests a support for individual self-love in order to engage in romantic love. [RC]

Gretchen Brion-Meisels and Stephanie M. Jones. "Learning about relationships" in *Positive Relationships Evidence based practice across the world* Editor: Sue Roffey New York: Springer, 2012. 55-72. This chapter provides best practices on developing children's ability to develop positive relationships. (1) Stage-salient developmental relationship tasks of infancy through late childhood with subsections discussions on early relationships and attachment, developing emotional competence, negotiating relationships and the role of play in development, and looking towards adolescence; (2) qualities of positive relationships within and across contexts in early and middle childhood; (3) A closer look at the context of school: positive relationships in educational settings which had sub-sections that include The 4R's program (Reading, Writing, Respect and Resolution), The national program of

citizenship competencies; and (4) (Re)conceptualizing positive relationships: a shifting focus on supporting development. This is significant to the discussion on black love because it defends the idea that childhood experience impacts one's ability to form and maintain long-lasting romantic relationships. [RC]

Vagdevi Meunier and Baker, Wayne. "Positive Couple Relationship: The evidence for long-lasting relationship satisfaction and happiness" in *Positive Relationships Evidence based practice across the world*. Sue Roffey. Springer:New York, 2012. 73-89. This source explores the several keys to build a lasting, stable and enjoyable relationship. The authors suggests that couples that build a strong friendship, prior to sexual intimacy, develop into more committed, intimate and romantic relationships than couples that are not friends. Also, according to this source provides a foundation for sound relationship include: Love maps, fondness and admiration, the emotional bank account, and play, fun and humor. The contributions of each to long bonding relationships are detailed in the text. In a later section the conflict dimension provides some useful information on the nature of relationships in terms of both positive and negative realities. The authors present this idea of shared meaning dimension, which serves to create meaning and purpose in an intimate partnership. When discussing black love it is useful to include in the discussion ways to maintain long bonding relationships. The concept of friendship, the type of foundation for sound relationships, positive and negative realities, and shared meaning dimension should be include in the definition of black love. [RC]

Boulding, Kenneth E.. "Personal Integrative Power" in *Three faces of power*. Newbury Park: Sage, 1989. 109-123. Boulding notes that integrative power is greater than economic and threat power (109). The author states that the power of love is the most fundamental form of integrative power. That love manifests in the form of love for another person, country, family, friends, arts and nature or God. Love existing on a scale with one end being passion-dominate being (irrational) and at the other end rational benevolence, expanding the self to the larger world, or even the whole universe around it. The author defines love as the strength of preference. The section of reciprocity suggests that love is most powerful when it is mutual. Respect another aspect of personal integrative power is noted as a mild form of love without the emotive connection (110-113). This source informs the definition of Black love to include a full scope of dominating to self-expanding. Also, it supports the argument for the role of power in romantic relationships. Power should be included in the discourse on black love. [RC]

Chauchard, Paul, *Our Need of Love*. New York: P.J Kenedy & Sons, 1968. Each of the chapters in this text proved useful in articulating the definition of black love. However, the following chapters crucially significant: (1) *Loving is Believing*; (2) *Love and the Intellect*; (3) *The Duty to Exist*; (4) *We need one another*. In the chapter titled *Loving is Believing* the author posits that love is neither a duty nor a pleasure; it is the secret of our being, out essential element as being created by the energy of love and created to build the world by the energy of love: amorizators (p14-15). In the second chapter, *Love and the Intellect*, the writer addresses the neurophysiology of love in the section of feeling reason, love. In the section degrees of love in this same chapter the writer notes that the brains's function is only to provide the power to make the love that is our being a better and more intensive love, a love achieving out unity and ensuring the standard of our relations to beings and things, to be a person. In the third chapter, *The Duty to Exist*, the author suggests that the individual has the duty to love oneself and love others as well, thus the duty to love is to be love, a duty to exists fully (51 and 53). The fourth chapter, *we need one another*, the author notes that 'our most serious presumption is to think that we can acquire true balance while living in isolation and neglecting's, envying, despising, or destroying others (p. 71-72). He continues in with the statement that "to love the other person is an absolute necessity of our nature" (p. 72). This source is significant to the definition of black love because it provides several power concepts which must be considered as a historical responsibility of African American people in America's social, economic and cultural transformational development. [RC]

Branden, Nathaniel. *The psychology of Romantic Love: Romantic Love in an Anti-romantic Age*. New York: Penguin group. 2008. This book comprises of four chapters all of which are relevant to this research. Chapter one: The evolution of romantic love consists of information on the following concepts: Love defiance; the relevance of history: recurring themes; The Tribal Mentality: the Unimportance of the individual; The Greek Perspective: Spiritual Love; The roman perspective: a cynical view of love; The message of Christianity: Nonsexual love; Courtly Love: A primitive foreshadowing of romantic love; From the Renaissance to the Enlightenment: The Secularization of love; Industrialism, Capitalism, and A new Vision of Man/woman relationships; The impact of romantic literature; The nineteenth century: "tamed" Romantic Love; the American ideal: individualism and romantic love; The critics of romantic love; What romantic love is not; on the human-potential movement; Need: A new Understanding of Romantic Love Chapter two: The roots of Romantic Love Chapter three: Choice in Romantic Love and Chapter four: The challenges of Romantic love. This source is significant to the concept of black love because it provides a wide historical scope from a Euro-American perspective to black love within and to contrast black love against. [RC]

Sprecher, Susan, and Felmlee, Diane. "The balance of power in romantic heterosexual couples over time from "his" and "her" perspectives." *Sex Roles* 37, no. 5-6 (1997): 361-379. This study sheds light on a favorable outcome of an equal balance of power in romantic relationships. Their findings indicate that men who perceived their relationship to be equal in power reported more relationship satisfaction. This is significant to this research because relations equality of power with relationship satisfaction. However, this study is has some limitations, one is that the majority of their participants were middle class, European-Americans. It is likely that these findings are similar across racial lines. Considering this is it being a longitudinal study which allows for the indication of changes across time. This source is significant to our discussion on black love because it shows that perhaps patriarchy, as a form of power distribution, within a romantic relationship does produce relationship satisfaction. [RC]

Browning, James R., Kessler Debra, Hatfield. Elaine, and Choo, Patricia. "Power, gender, and sexual behavior." *Journal of Sex Research* 36, no. 4 (1999): 342-347. The study describes how power, measured by dominance, as a sexual motive is associated with sexual behavior. Thus power is expressed in one's sexual behavior. This article provides a definition of power in romantic relationships and how such power is reinforced by a couple's sexual interactions. A limitation of this study is evident in that the sample population including only college undergraduates and the investigation relied on self-report via questionnaire. However, this study is useful in our discussion on black love because it highlights that power and sexual behavior are positively correlated and are complicated by gender dynamics. [RC]

Carson, James W., Carson, Kimberly M., Gil, Karen M., and Baucom, Donald H. "Mindfulness-based Relationship Enhancement." *Behavior Therapy* 35, no. 3 (2004): 471-494. This study explores the influence of a program titled the mindfulness-based relationship enhancement program on romantic relationships. The results from the study indicates that the intervention was successful in three areas: impacting couples's levels of relationship satisfaction, autonomy, relatedness, closeness, acceptance of one another, and relationship distress;(2) beneficially affecting individuals optimism, spirituality, relaxation, and psychological distress (3) maintaining benefits three months after intervention. This data is useful to our understanding of black love because it supports to notion of intentionality and self-control. It also highlights the significance of self-love and love for a higher source of power but of which are complicated based on race, class, and gender. [RC]

Barnes, Sean. "The Role of Mindfulness in Romantic Relationship Satisfaction and Responses to Relationship Stress." *Journal of Marital and Family Therapy*. 33, no. 4, (2007): 482-500. This article evaluates the results from two studies on romantic relationship satisfaction and responses to

relationship stress. The study utilizes a longitudinal design to discover that higher trait mindfulness predicted higher relationship satisfaction and greater capacities to respond constructively to relationship stress. The second study replicated these findings. The results indicate that in addition to the previous findings –trait mindfulness was found to predict lower emotional stress responses and positive pre and post conflict change in perception of the relationships. These findings suggest that state mindfulness was related to better communication quality, thus concluding that mindfulness may play an influential role in romantic relationship well-being. This is vitally important to the definition of black love because it suggests that mindfulness could be helpful to African American couples as they navigate societal pressures. [RC]

Wachs, Karen and Cordova, James V. “Mindful Relating: Exploring Mindfulness and Emotion Repertoires in Intimate Relationships.” *Journal of Marital and Family Therapy*. 33, no. 4, (2007): 464-481. This study tests the theory that mindfulness contributes to intimate relationship satisfaction by developing skillful emotion repertoires. The methods include a sample of couples were administered measures of mindful awareness, emotion skills, and marital quality. The findings indicate that emotion skills and mindfulness are both related to marital adjustment, and that skilled emotion repertoires, specifically those associated with identifying and communicating emotions, as well as the regulation of anger expression, fully mediated the association between mindfulness and marital quality. This study is significant to our understanding of black love and the role of community in articulating and developing mindful awareness and emotional skills. [RC]

Brown, Kirk Warren, Richard M. Ryan, J. David, Creswell, and Niemiec, Christopher P.. "Beyond me: Mindful responses to social threat." *Transcending self-interest: Psychological explorations of the quiet ego* (2008): 75-84. This chapter explores the consideration of a program investigating research mindfulness that integrates mindful-traditions with contemporary psychological understanding personalities. The text discusses how mindfulness can facilitate personal and relational well-being through an easing of self-identification, or ego quieting. Their dominant concern is how an individual's identification is easily aroused this self is when under social threat by others. This is vital to our discussion on black love because it suggests that social threat, or social pressures, could develop a heightened sense of self or over self-identification that could have adverse effect in the effort to expand the self in a romantic relationship. As such race, class, and gender could have devastating effects on romantic relationships without the development of mindful responses. [RC]

Tyson, Sheryl Y. “Developmental and Ethnic Issues Experienced by Emerging Adult African American Women Related to Developing a Mature Love Relationship.” *Issues in Mental Health Nursing*. 33, (2012): 39-45. This study explored the perspectives of emerging adult African American women on the development of mature love relationships. The author utilized inductive analysis of focus group interviews, conducted with a purposive sample of 31 African-American women, yielded themes related to relationship goals and characteristics, and interpersonal and societal challenges to finding the right partner and developing a mature love relationship. These core categories that emerged from analysis of the discussion were (1) age and relationship goal differences within the emerging adult group, (2) mature love relationship goals and characteristics, (3) interpersonal obstacles to finding the right partner, and (4) societal obstacles to find the right partner. Further findings are articulated in this way: premature responsibility (such as providing child-care at an early age) was related to the early development of intimacy capacity and the desire for a mature love relationship, to be protected, and to have someone to help carry the load. Interracial dating, negative stereotypic images of African-American women, and even positive images of enduring black love relationships posed difficult challenges to positive identity formation and intimacy maturity. A primary challenge was to counteract negative stereotypic images, so that they could develop their own self-identities as women and as relationship partners. This source provides some useful information for how young women construct their narratives

around establishing and maintaining romantic relationships. Such narratives must be included in this discussion on black love. [RC]

Lwarence-Webb, Claudia, Littlefield, Melissa, and Okundaye, Joshua N. "African American Intergender Relationship: A theoretical Exploration of Roles, Patriarchy, and Love." *Journal of Black Studies* 35, no. 5 (2004): 623-639. This article suggests that there are three theoretical perspectives are offered to enrich the discussion on African American intergender relationships: patriarchy, gender role, and love. This article posits that African American intergender relationships are defined within some particular significant parameters like patriarchy, gender roles, love, and a history of enslavement and discrimination. The authors note that often discussions relationships miss their complexity when they omit these conceptual perspectives and the unique historical and present-day experiences of African Americans. Priorities for African Americans include healing, nurturing, atonement, love, and acceptance are presented as significant keys for romantic relationships. This article encourages the incorporation of the perspectives—patriarchy, gender role, and love—as avenues of contributing to an enriched debate that will be beneficial to such national priorities. [RC]

King, Anthony E. O. and Allen, Terrence T. "Personal Characteristics of the Ideal African American Marriage Partner: A Survey of Adult Black Men and Women." *Journal of Black Studies* 39, no. 4 (2009): 570-588. This article presents the results from a survey of 344 African American adults regarding the personal characteristics they desire in their ideal marriage partner. The findings indicate that both African American men and women seek well-educated, financially stable, monogamous, and affluent partners who are spiritual, religious, self-confident, and reliable. Significant finding include respondents want ideal marriage partners who earn significantly more than they do, gender notwithstanding. In addition, respondents income and gender significantly predict the different from their income include and their ideal partners. This is source is significant because it provides idealized personal characteristics for potential mates that might contribute to adverse experiences in establishing and maintaining long lasting romantic relationships. [RC]

Doyle, David Matthew. "Love on the Margins: The Effects of Social Stigma and Relationship Length on Romantic Relationship Quality." *Social Psychological and Personality Science* 5, no. 1 (2014): 102-110. Doyle states that national data on romantic relationships reveal that marginalized group, such as African Americans, experience less positive relationship outcomes. His study questioned if social stigma affects relationship quality for marginalized individuals and moderating factors have generally not been explored. In this study, the experimentally examined how social stigma effects relationship quality among all women, indicated as study 1, and African Americans, as study 2, as well as whether these effects differed based upon relationship length (study 1 and 2). Significant results showed that individual involved in shorter relationships reported lesser relationship quality after social stigma was made salient, while those involved in longer relationships reported somewhat greater relationship quality after social stigma was made salient. [RC]

Stanik, Christine, McHale, Susan and Crouter, Ann. "Gender Dynamics Predict Changes in Marital Love Among African American Couples." *Journal of Marriage & Family* 75, no. 4 (2013): 795-807. The study examined the implications of gender attitudes and spouses' divisions of household labor, time with children, and parental knowledge for their trajectories of love in a sample of 146 African American couples. This study is significant because it provides useful information on the internalized gender dynamics and its limitation on the transformative power of love and the creation of limitations in this regard. The ideas about the division of labor among these couples reflect the historical trend of both men and women having to enter into the outside labor force. [RC]

Curran, Melissa A., Utley, Ebony A., & Muraco, Joel A. "An Exploratory Study of the Meaning of Marriage for African Americans. *Marriage & Family Review*. 46, no. 5 (2010): 346-365. In this study the authors utilize elements of symbolic interactionism as a frame to inquire from 31 African Americans couples, for various backgrounds, what marriage meant to them. Two major themes, commitment and love, emerged from qualitative content analysis of the meaning of marriage. Other themes include partnership/friendship, trust, family, and covenant. This suggests that perhaps African American who commit to long time love relationships have a clear definition and understanding of love. [RC]

Dunham , Shea and Marcellus Ellis, Cyrus. "Restoring intimacy with African American Couples." In *Afro-American literature in the twentieth century: The achievement of intimacy*. Ed:Cooke, Michael Vol. 561. Yale University Press, 1984. The chapter focuses on the significant need for African Americans to form intimacy in romantic relationships. The authors note that because of the harsh realities of discrimination and oppression, intimacy needs to include the ability to create a safe haven, a shelter from the storm for the climate African American face on a daily basis. The writers describe that the elements of trust, love, acceptance, fidelity, and commitment are 'soul food for the soul mate'. In this source intimacy is defined as the ability to love one's partner but also to love their 'blackness'. The influence of external factions on African American couples such as challenges based on the history of slavery, racism and sexism, and internalized stereotypes or discrimination, is discussed in this chapter to assist clinicians in understanding the distinctive socio-cultural factors that influence African American couples. This source is significant because it provides a culturally relevant definition of intimacy, which might be a requirement for a certain depth of black love. [RC]

Sharon Boone. "Black Love in the Time of Recession" Ebony Magazine, August 2011. Boone presents in this article the impact of the economic recession of 2007-2008 has had on African American marriages. Based on selected couple, which were profiled in the article, that have survive economic hardship reported having a stronger, more communicative relationships. The author stated that church attendance can positively affect the health of marital relationships. This source is significant to the definition of black love because it suggests romantic relationships could provide a source of psychological wellness for individuals experiencing adverse social and economical hardships. It also highlights the vital role that spiritual communities play in relationships. This suggests that elements with-in African-American traditions must be included in our understanding of black love. [RC]

Marjorie, McDonald. *Not by the Color of their skin; the Impact of Racial Differences on the Child's Development*. New York. International University Press: 1971. A psychoanalysis, historical, and literature review of skin color anxiety and how it affects development of children. Children are very perceptive to concepts of skin color. How they view themselves greatly determines self-love. [SM]

Bond, S., & Cash, T. F. (1992). *Black Beauty: Skin Color and Body Images Among African American College Women*. *Journal of Applied Social Psychology*, 22, 874-888. This study examines how skin color factors into an individual's perception of beauty. It examines Black female college students. Beauty is greatly affected by skin tone. Ideas of attractiveness affect self-love. [SM]

Gatewood, W. B. *Aristocrats of Color: The Black Elite, 1880-1920*. Bloomington: Indiana University Press, 1990. This book explores the black upper class 1880-1920. It includes their attitudes about race. Societal love and communal love can be examined through this text. Often the upper class has to differentiate themselves for the masses in negative forms. [SM]

Hall, R. E. (1995). *The Bleaching Syndrome: African Americans' Response to Cultural Domination Vis-A-Vis Skin Color*. *Journal of Black Studies*, 26, 72-184. This article discusses African American's use of skin

bleaching techniques in their attempt to assimilate into American culture and American standards of beauty. Self-love is very connected to feelings of attractiveness. [SM]

Harvey, A. (1995). *The Issue of Skin Color in Psychotherapy with African-Americans: Families in society.* *Journal of Contemporary Human Services*, 76(1), 3-15. A psychological approach to a multidimensional problem is taken by Harvey. Familial love and self-love are the goal. Harvey analyses what complications influence full self-esteem and consciousness of African American families. [SM]

Obiagele, Lake. *Blue Veins and Kinky Hair: Naming and Color Consciousness in African America.* Race awareness and racial identity are discussed by Obiagele. Societal love can be reflected in the ways a culture identifies and perceives itself. [SM]

Norwood, Kimberly Jade. *Color Matters: Skin Tone Bias and the Myth of a Postracial America* (New Directions in American History). The social and political importance of skin color is discussed. Societal love and acceptance is crucial in debunking stereotypes and issues within African American communities. [SM]

Bodenhorn, Howard. *Colorism, Complexion Homogamy, and Household Wealth: Some Historical Evidence.* *The American Economic Review*. Vol. 96. No 2 (May, 2006) (pp. 256-260). Bodenhorn investigates the prevalence of African Americans to wed a partner of similar skin complexion. The analysis is rooted in the idea of skin complexion being economic power. He concludes that mulattoes most often intermarried to continue benefiting from colorism. Romantic love often contains politics of its own. [SM]

Brooks, Wanda; Browne, Susan and Gregory Hampton. *"There Ain't No Accounting for What Folks See in Their Own Mirrors": Considering Colorism with a Sharon Flake Narrative.* *Journal of Adolescent & Adult Literacy*. Vol. 51, No. 8, May 2008. This article is a study and response analyses of Sharon Flake's *The Skin*. Using a lens of feminism and Black feminism this work reveals how readers personally identify with the story. Self-love or lack thereof greatly shapes these perceptions. [SM]

Wilder, JeffriAnne. *Revisiting "Color Names and Color Notions": A Contemporary Examination of the Language and Attitudes of Skin color Among Young Black Women.* *Journal of Black Studies*. Vol 41, No. 1, September 2010, pp. 184-206. A focus group of African American Women analyze the language and nomenclature of "Color Names and Color Notions" by Charles Parrish. The author concludes that colorism is not a binary paradigm but rather a trinity structure. The focus group relies on self-love and personal consciousness to juxtapose their arguments. [SM]

Hill, Mark E. *Skin Color and the Perception of Attractiveness among African Americans: Does Gender Make a Difference?* *Social Psychology Quarterly*. Vol. 65, No. 1 (March, 2002) (pp. 77-91). A Study formulated by interviews of African Americans premising how skin color influences ideas of physical beauty. Hill finds that the association between beauty and skin color is stronger in women than it is in men. Self-love creates an environment for positive body images. [SM]

Keith, Verna M. and Thompson, Maxine S. *"The Blacker the Berry: Gender, Skin Tone, Self-Esteem, and Self-Efficacy."* *Gender and Society*. Vol. 15, No. 3 (Jun., 2001) (pp. 336-357). Using survey data this study examines the negative effects of skin tone on self-esteem and self-efficacy of men and women. The author concludes that women with darker complexions had lower scores for self-esteem. Low self-esteem prevents an environment for self-love. [SM]

Butts, Hugh F. *Skin Color Perception and Self-Esteem*. The Journal of Negro Education, Vol. 32, No. 2 (Spring, 1963), pp. 122-128. An investigation into the correlation of self-esteem and concepts of skin tone among African American children is performed. The study found that children with lower self-esteem were more likely to inaccurately perceive their skin color. Self-love can be stifled even in young children. [SM]

Rockquemore, Kerry Ann. *Negotiating the Color Line: The Gendered Process of Racial Identity Construction Among Black/White Biracial Women*. Gender and Society. Vol. 16, No. 4. African American Women: Gender Relations, Work, and the Political Economy in the Twenty-First Century (Aug., 2002), pp. 485-503. Using interviews from biracial individuals, Rockquemore analyzes how gender influences racial identity. Further issues influencing identity are colorism, beauty, sociability. Cultural love is important nourishment in the formation of self. Rockquemore's analysis reveals the need for further study on gender's effect on racial identity. [SM]

Seltzer, Richard and Smith, Robert C. *Color Differences in the Afro-American Community and the Differences They Make*. Journal of Black Studies, Vol. No. 3 (Mar., 1991), pp. 279-286. Seltzer and Smith explore if/how skin-color differences imply different political and social attitudes. The authors find the African American community still supports class stratification influenced by colorism. Cultural love is dependent on positive perceptions of its people.

Goering, John M. *Changing Perceptions and Evaluations of Physical Characteristic Among Black: 1950-1970*. Phylon (1960), Vol. 33, No. 3 (3rd Qtr., 1972) pp. 231-241. Changing attitudes of skin color, hair texture, and other physical attributes among African Americans, 1950-1970, is analyzed. Goering also explores how these attributes influence mate selection and social relationships. Romantic and self-love become important questions in this study. [SM]

Patton, Tracy Owens. *Hey Girl, Am I More than My Hair?: African American Women and Their Struggles with Beauty, Body Image, and Hair*. NWSA Journal. Vol. 18, No. 2 (Summer, 2006) (pp. 24-51). Patton examines how the Eurocentric standard of beauty affects women of color. Patton challenges social beauty standards and reveals how devastating these standards have been to blacks. Societal love must incorporate differences within a culture. [SM]

Smith, Lori R., Burlew, Ann Kathleen Burlew, and David c. Lundgren. *Black Consciousness, Self-Esteem, and Satisfaction with Physical Appearance Among African-American Female College Students*. Journal of Black Studies, Vol. 22, No 2 (Dec., 1991) (pp. 269-283). This article explores the notion that Black women with higher degrees of racial consciousness have higher self-esteem than women lacking in black consciousness. The study must rely on the lack/satisfaction of physical appearance of the participants. Consciousness is dependent on self-love. [SM]

Wilder, Jeffrienne. *Everyday Colorism in the Lives of Young Black Women Revisiting the Continuing Significance of an Old Phenomenon in a New Generation*. Gainesville: University of Florida. 2008. Wilder analyzes the intersectionality of school, relationships, and the media's influence on perpetuating colorism and providing a space for self and cultural love for individual African Americans. Focusing on how young African American women perceive colorism fills gaps in previous research. Recommendations for cultural and societal change are offered by Wilder. [SM]

Hodge, Candice R. *Coping With and Contesting Colorism in Contemporary African American Communities*. California State University. Fullerton. 2011. Hodge investigates hair, skin tone, and the media's effect on the skin color hierarchy in the black community. It uses an interview/focus group

based analysis of the problem. Participant's childhood narratives are used to analysis self-identity that affects self-love. [SM]

Elmore, Tyhesha Goss. *Colorism in the Classroom: An Exploration of Adolescents' Skin Tone, Skin Tone Preferences, Perceptions of Skin Tone Stigma and Identity*. University of Pennsylvania. 2009. Self-love is analyzed in this exploration of self-perceived skin tone, skin town values, and identity formation among students. Goss takes a psychosocial approach to her study. [SM]

Wallace, LaWanda M. *Double Dutching In My Own Skin: An Autoethnography on Colorism*. The University of North Carolina at Greensboro. 2013. Wallace uses Black feminist thought and critical race theory as frameworks for her research. She adds to the discourse by approaching colorism through race formation of an individual. Cultural love can be applied to her research by understanding how individuals within a culture value themselves and one another according to those groupsstandards. [SM]

Byrd, Ayana D. and Tharps, Lori L. *Hair Story*. Griffin. New York: 2001. Hair is discussed, past and present. The book touches on favoritism of skin and hair preferences within society. Determining one's own hair destiny led many to positive body images and self-love. [SM]

Russell, Kathy; Wilson, Midge, and Hall, Ronald. *The Color Complex*. Anchor. New York: 2002. This book gives a very historical account of how and why the skin color hierarchy formed. It also analyzes current political implications of color, hair, and African American culture. Self-love is difficult to achieve according to certain societal influences described within the book. [SM]

Davis, James F. *Who Is Black: One Nation's Definition*. Pennsylvania State University. PA: 1991. Davis' book confronts black identity, self-proscription and how society influences both. Levels of self-love greatly influence how one identifies within a culture and larger society. [SM]

Boyd-Franklin. *Black Families in Therapy: Understanding the African American Experience*. New York: Guilford Press, 2003. The book details a gauntlet of issues surrounding Black families (single and married). This study included a psychological/mental health perspective of current situations. Self-love, generational love, and familial love are large determinants of an individual's self-worth. [SM]

Jablonski, Nina G. *Living Color: The Biological and Social Meaning of Skin Color*. University of California Press, 2012. Jablonski explores the biological aspects of skin color throughout history until present day. A lack of cultural love has made colonization and enslavement easier. Jalonski investigates negativity about certain skin hues and how skin color contributed to the transatlantic slave trade as well as how present attitudes about color differ across the diaspora. [SM]

Byrd, Aana and Akiba Solomon. *Naked: Black Women Bare All About Their Skin, Hair, Lips, and Other Parts*. New York, Berkley: 2005. This book is a candid group of essays by a diverse group of women as they analysis their bodies using an American standard of beauty. The women discuss their paths to self-love. Levels of self-acceptance differs among the women. [SM]

James Sr., William. *The Skin Color Syndrome Among African-Americans*. Universe. New York: 2003. Williams tackles colorism in this book of essays. He analyzes the past and current situation of the "Skin Color Syndrome," as he labels it, and offers a holistic solution to this multilayered problem. Self and Cultural love are part of the solutions to this multifaceted problem. [SM]

Hunter, Margaret L. *Race, Gender, and the Politics of Skin Tone*. New York: 2005. In this nonfiction book, Hunter gives a contemporary analysis of colorism within the African American and Mexican American communities. She discusses the benefits and disadvantages of skin tone and the alteration of ethnic features through cosmetic surgery and skin alterations. Self-love creates spaces for self-acceptance of ethnic physical features. [SM]

Du Bois, W. E. B. *The Souls of Black Folk*. New York: Vintage Books, 1903. Du Bois explores the interworking of African American life post-slavery. The skin color hierarchy is discussed. Familial love can be used to create spaces of positivity for growing children. There is much work to do to create positive spaces within black communities. [SM]

Thurman, Wallace. *The Blacker the Berry*. Macaulay. New York: 1929. A tragic novel of a woman struggling to find self and social acceptance and love. Wallace's novel has strong historical importance. It was one of the first books to tackle colorism among African Americans. [SM]

Cross, June. *Secret Daughter: A Mixed-Race Daughter and the Mother Who Gave Her Away*. Penguin, 2006. This autobiography details the life of June Cross a biracial child born in 1954 to famous parents. At age four she was no longer able to pass as white and was sent to be raised by black friends of her parents. Familial love endures distances in this novel; brotherly love allows non-biological adults to raise June Cross. [SM]

Carroll, Rebecca. *Sugar in the Raw: Voices of Young Black Girls in America*. New York: Crown Trade Paperbacks, 1997. Carroll interviews fifteen teenage black women. The interviewees divulge about identity, self-esteem, morals and personal values. It is a moving, enlightening and sometimes sad read. The girls seek self-love. [SM]

Baszile, Jennifer. *The Black Girl Next Door: A Memoir*. Touchstone Books. 2009. Growing up as the model black family in an exclusively white Californian subdivision during the 1970s and 1980s creates a lot of pressure in young Jennifer's family. Race and color between herself and classmates cannot be ignored. Her accomplishments and shortcomings are justified by race instead of individualized. In this autobiography Baszile must find self-love. [SM]

Tanae, Deandra. *Black Girl Pain: A Journey to Self-Discovery*. Wasteland Press. 2009. A young girl struggling with identity attempts to lighten herself with skin bleaches. This book deals with self-esteem, internalized notions of colorism, and beauty. DeAndrea reveals self-defining situations. Will she see her inner beauty and find self-love? [SM]

Walker, Rebecca. *Black, White, and Jewish*. Riverhead Books, 2001. As the daughter of Alice Walker and Mel Leventhal, Rebecca's skin and identity were objectified as symbolic of acceptance between the races. Rebecca's plight intensified when her parents divorced. Rebecca's search for self-love, inner peace, and to finally self-identify was no longer an option but a necessity for her survival. [SM]

Golden, Marita. *Don't Play in the Sun*. Anchor. New York: 2004. In this autobiography, Golden is very telling. She relays her mother's advice against becoming dark skin. Golden must first find self-love before she can understand her mother's tough love. [SM]

Hooks, bell. *Bone Black: Memories of Girlhood*. Holt and Co. New York: 1996. This story is an autobiographical account of hook's life from childhood to adulthood. She reflects how race, color, and gender are perceived by her community. Familial love's effect on an individual's self-esteem is analyzed in hooks' account. [SM]

Caffey, Paula and Crenshaw, Celeste. *Black Women on the Light, Dark Thang: A Film*. New York: Women Make Movies 1999. Women's take on color politics within the African American community is discussed in this attempt to reconcile cultural love. The interviewed women discuss how their skin hue has affected their lives. Some found self-love others still struggle with concepts of acceptance. [SM]

Achebe, Nwando. *Farmers, Traders, Warriors, and Kings: Female Power and Authority in Northern Igboland, 1900-1960*. Heinemann:Portsmouth, NH, 2005 . Achebe is an author and professor of history at Michigan State University. She is the daughter of the famous writer Chinua Achebe. Achebe research focus is women healers among the Nsukka people in Nigeria, the fourth largest group division in Igboland. This ethnic group is made up of Igbo, Akpoto, and Igala. She writes that women purposely became healers and diviners or they inherited the practice from their parents that functioned in this role. Achebe vividly describes their rigorous training. The trainings exposed them to the secrets of medicine making and divination work. Divination revealed the mysteries of the spiritual realm to the physical realm as well and healing included the understanding of medicinal herbs in the natural environment to heal ailments. These women functioned as priests and herbalists—spiritual love. [LH]

Alanamu, Temilola *Indigenous Medical Practices and the Advent of CMS Medical Evangelism in Nineteenth-Century Yorubaland :Church History and Religious Culture*. Brill Academic Publishers The Netherlands, 2013. Yoruba faith system has no distinction between religious practices and human activity. Religious activities take place in all of daily life. Yoruba healers conjure the spirits to request respond to their prayers, provide material favors, heal illnesses, and to appease other gods. These healers create spaces for vulnerability and intimacy—an act of selfless love. [LH]

Angelou, Maya. *And Still I Rise*. Random House:New York, 1978 . Maya Angelou is a singer, actress, writer, poet, and professor. The poem, “And Still I Rise” is a declaration of self-love as a woman and black person. Angelou situates racism and sexism as unnatural responses to black women. She chastises and teases both oppressive structures in a way that pokes fun at the dominant gaze. She rearticulates that someone's disdain is the other's treasure. [LH]

Ba, Mariamba. *So Long A Letter*. Heinemann Publishing:Portsmouth, NH, 1981.. Mariamba Ba was a Senegalese writer and feminist. Her novel “So Long A Letter” is probably semi-autobiographical about the social conditions of Muslim women in Africa in polygamous marriages. The main character, Ramatoulaye, writes a letter to her friend Assiatou about feeling betrayed when her husband Moudou takes a second wife. Both women are independent despite their conditions in polygamous marriages. It is in these letters that Ramatoulaye asserts self-worth and agency. Such assertion assumes a high degree of self-esteem—a catalyst for self-love. In these letters, both women find solidarity and comfort in their love for one another. [LH]

Badu, Erykah. “Mama's Gun”. *Bag Lady*. Elektra Records, 2000. CD. Erykah Badu is a Rhythm and Blues singer. In her song “Bag lady”, she invites black women to learn to love themselves. She says “You gone hurt your back. Dragging on them bags like that. I guess nobody never told you. All you must hold on to is you, is you, is you.” Badu, like other black women, negotiate between controlling sexual images in their daily lives. In the end, black women must discover and nurture the lover within themselves in order to love anyone else. [LH]

Bellinger, Whitney “Why African American Women Try to Obtain ‘Good Hair’”. *Sociological Viewpoints*, Vol 23, Fall 2007. 63-72. Print. Bollinger provides historical context for “good hair” during slavery. Slave masters forced their house slaves to straighten their hair to look more like Caucasian hair. Field slaves were forced to hide their hair by wearing wraps but the men mostly shaved their hair. Miscegenation

created a different texture of hair for blacks that were soft, straight, with silky look which became the official “good hair”. The concept of good hair forced to slaves to look as white as possible. The hair texture is a genesis for black self-hatred. [LH]

Bird, Stephanie Rose. *Sticks, Stones, Roots and Bones: Hoodoo Mojo and Conjuring with Herbs*.

Llewellyn Publications :Woodbury, MN, 2004. Stephanie Rose Bird is a hoodooist - a healer in the diasporic voodoo traditions of West Africa. This tradition is a mixture of African, Native American and Christian influences born in New Orleans. In her book, Bird devotes separate sections to healing or ritual work with fire, water and earth. She also includes separate sections on how to increase peace using water and minerals (dirt). Bird provides clear examples in the ways that enslaved Africans modified healing rituals within a new ecosystem to sustain their religious belief systems in the antebellum South. [LH]

Blakely, Thomas D.; van Beek, Walter E.A.; Thomson, Dennis L .*Religion in Africa*. Heinemann:

Portsmouth, NH, 1994. The editors discuss the ways women function as healers and diviners who worship Olokun in Nigeria in Edo cosmology. Olokun is the god of water, specifically the Olokun River which is believed to be the source of all water systems in the world. Furthermore, Olokun’s role is to provide children. Women traditionally worship this god and some of them are selected to be devotees or priestesses of Olokun. These priestesses are herbalists and produce medicines to cure diseases and they which leaves to use for ritual baths. Divination is another skill in which they conjure spirits through self-possession to communicate on behalf of the ancestors and gods. These women function as artists since Olokun demands beauty. It is common for Olokun priestesses to create pottery and sculptures as part of their priestly activities. [LH]

Byrd, Ayana. *Untangling the Roots of Black Hair*. Martin’s Press: New York, 2001.

Byrd provides a historical synopsis of how West African women wore their hair in different styles. African hairstyles indicated a person’s marital status, age, religion, wealth, and rank in the community. She further explores how enslaved Africans were able to continue styles but transformed their meanings in a world where their marital status, religion, and rank in the community were taken away from them. West African culture placed a lot of emphasis on hair cleanliness and having it done in a style. Byrd argues that those deeply ground cultural traditions influence contemporary black women’s attitude about hair grooming on a regular basis. [LH]

Davis, Angela. *Women, Race, and Class*. Vintage Books:New York, 1981 . Angela Davis is a political activist, writer, philosopher and professor. She writes that enslaved black women were instrumental in slave revolts throughout the United States. Black women’s participation in these revolts was precipitated by self-actualization and their dignity. Many of these women were executed and tortured. These acts of sacrificial love posit that death is preferable to slavery. [LH]

Gaye, Marvin. “God Is My Friend”. *What’s Going On*. Motown Records, 1971. LP. Marvin Gaye was an accomplished Rhythm and Blues artist with Motown Records. His song, “God Is My Friend” is her personal relationship with Jesus. He says no one can talk about Jesus because all Jesus asks the world to do is to love one another. Jesus loves everyone although they may not know it. Marvin emphasizes that loving Jesus is universal. It is like loving your mother, father, sister, and brother. Essentially, God’s unconditional love is the best friend that anyone can have. [LH]

Gaye, Marvin. “Sexual Healing.” *Midnight Love*. Motown Records, 1982. LP. Marvin Gay was an accomplished Rhythm and Blues artist with Motown Records. His song “Sexual Healing” is unapologetically about the psychological benefits of sexual relations. He says it helps to relieve his mind, it is good for him, and this sexual healing is like medicine. He makes strong connections that sex is

healing for the mind, body, and spirit. For Gaye, sex is necessary for healing and the pleasures of it is beautiful and satisfying. [LH]**Gilkes, Cheryl Townsend. *The Womanist Reader*** edited by Layli Phillips. Routledge:New York, 2006 . Cheryl Townshend Gilkes is a professor of Sociology and African American Studies at Colby College in Waterville, Maine. She is also assistant pastor at Union Baptist Church in Cambridge, Massachusetts. She analyzes the way Alice Walker uses the word “love” in relation to the self in the last sentence of Walker’s womanist definition. Gilkes argues that love is similar to self-esteem. She acknowledges that self-love is a necessary condition to love others and that many black people lack self-esteem to love unconditionally. Given that black women are socially conditioned to be selfless lovers, Gilkes misses an opportunity to discuss a healthy point of departure from selfless to self-love in her essay. [LH]

Hamlet, Janice D. “Assessing Womanist Thought: The Rhetoric of Susan L. Taylor.” *The Womanist Reader* edited by Layli Phillips. Routledge :New York, NY, 2002. Janice Hamlet is a professor of Communications at Northern Illinois University. Her essay focuses on Susan L. Taylor, the former editor of Essence Magazine, the nation’s largest magazine for African American women. She cites Taylor’s emphasis of self-love as a necessary condition to genuinely love others. Taylor argues that no other forms of love can exist without self-love. Essentially, self-love is a choice to recognize one’s purpose and collective consciousness with humanity. [LH]

hooks, bell. *We Real Cool: Black Men and Masculinity*. Rutledge :New York, 2004. hooks, a distinguished professor of English at City College in New York, wrote this book because black men are rarely loved and misunderstood. They are misunderstood by others and by themselves. She argues racial apartheid against black men throughout U.S. history created the necessary survival skills for black men to “wear the mask” to be invincible against white supremacy including receiving love from black women. hooks contends emotional healing is necessary for authentic intimacy in which black men experience vulnerability as a transformational act for self-love that is willing to process, dialogue, and negotiate. She essentially advocates for black men to be change agents as responsible persons in their relationships with women. [LH]

Jacobs, Harriet. *Incidents in the Life of a Slave Girl “The Classic Slave Narratives”*. ed. Henry Louis Gates Jr. Penguin: New York, 1987. Harriet Jacobs pens this autobiography about her life as a slave under the pen name Linda Brent. Jacobs. She resists her owner’s sexual advances by having a sexual relationship with another white man. This man is the father of her two children. Jacobs asserts her womanhood beyond the parameters of conventional femininity by using her illicit state to free her children. Jacobs’s self-love and love for her children are testaments that love within the institution of slavery subverts shame as an act of liberation. [LH]

Hemphill, Essex. “Homocide: For Ronald Gibson”. Blacklight Vol. 4 No. 4.:New York, 1982. Hemphill was an openly gay poet, critic, and filmmaker. He died in 1995 due to complications with AIDS. He wrote this poem in memory of a cross dresser named Ronald Gibson also known as Star. Star was murdered in Washington D.C. in 1981 in an area known for prostitution. Hemphill situates himself in Star’s reality as a cross dresser seeking love in dangerous places for affection and affirmation, but in her solitude, Star is the only person who truly loves Star. The wigs, dresses, and jewelry are masks for her suitors to “love” what they see and they call her Star because she listens to their dreams and wishes. For Star, romantic love endures pain, disguise, and loving their bodies as necessary conditions to attain unconditional love. The love she seeks through these precarious circumstances is worth dying for. [LH]

Harper, Frances E.W. “The Slave Mother”. *The Norton Anthology of African American Literature*. W. W. Norton and Co.:New York, 2004. Frances Harper was born to free parents in 1825. She wrote numerous essays, stories, poems, and letters prior to the twentieth century. Her poem, “Slave Mother”

focuses on a mother's agony as her child is sold. The mother's heart is broken as the child is snatched from her arms, but she remembers the love of her child as a "joyous light" as he torn from her arms. She cannot look at his face because it is too hard to bear to see her love as chattel. For this slave mother, love is untenable because love never belongs to anyone. [LH]

Ireland, Corydon (2013). "The World As Sacred." The Harvard Gazette. 28 Apr 2013. Online. Corydon Ireland writes for the Harvard Gazette newspaper in Boston, Massachusetts. He covered the inaugural conference of Harvard's African and Diasporic Religious Studies Association Conference. During the conference, Yoruba priestess DeShannon Bowens said that in African cosmology, the body and the spirit are not in opposition like in Western metaphysics. The body and spirit complement one another. The priestess suggests that the body is divine and to love it is the most powerful self-affirmation that a person undertakes. [LH]

Johnson, James Weldon. *Lift Every Voice and Sing II*. edited by Horace Boyer. New Hymnal Corporation: New York, 1993. Referred to as the "Negro National Anthem", this song was first performed in commemoration of Lincoln's birthday at a segregated school in 1905. The song celebrates the survival and legacy of the African American experience through slavery and segregation. It is through God's grace and blessing that they have been able to have the faith to look back at their gloomy past and to relish where they stand at last. God's love is riddled in sacrifice, suffering, and redemption. [LH]

Lederach, John Paul. *The Moral Imagination*. Oxford University Press: New York, 2005. Lederach, a professor of International Peace Building at the University of Notre Dame in South Bend, Indiana, explored the transformational ways which people do the work of peacebuilding. His book primarily illustrates the ways non-Western cultures, particularly in Africa, transcend violence through love in which they recognize their enemies in their web of relationships, embraces complexity without reliance on dualistic polarity, the pursuit of the creative act, and taking risks into the unknown. Lederach argues that this moral imagination gives life to human relationship rather than the static ideologies of religious dogmas. This moral imagination is an act of social love—a love that has no rational ontology, no particular religious tradition, and no constructed mediation process. Serendipity birthed this love. Lederach does not specifically articulate this, but these people's encounters with their enemies for peace building recognized them as spirit. [LH]

Laye, Camara *The Dark Child*. Farrar, Straus, and Giroux: New York, NY, 1954. Camara Laye's "Dark Child" is an autobiography of his life in the village of Koroussa, French Guinea in West Africa. Camara is intrigued by his mother's spiritual and healing superpowers when people seek her to remedy their illnesses and distress. His father is like a prophet in which snakes obey his commands. Camara is also a devout Muslim, but these two distinct traditions are not opposition to one another. It is his move to Paris to continue studies that sharply challenges his modern world experiences and the animism of his cultural heritage. Camara learns the hard way that he must live in creative tension with both worlds in order to fulfill his true purpose given by his father. For Camara, love is mystery that has to be consciously discerned with his family and the spirits. [LH]

Morrison, Toni. *Beloved*. Vintage Books: New York, NY, 1987. Toni Morrison is a novelist, editor, and professor. "Beloved" won the Pulitzer Prize for fiction in 1988. "Beloved's" main character, Sethe, kills her daughter while on the run from slavery. Her dead daughter's ghost, Beloved, haunts her and the family's home years later. Enslaved women's children did not belong to them and killing their babies was a resistance to objectification and deciding their children's fate and not their captors. Infanticide is analogous to Jesus' crucifixion in which God gave his only begotten son to save humanity. Enslaved black women also believed that killing their children was an act of sacrificial love to save them from hell. It can

be argued that *Beloved* is an instrument of healing for Sethe because she helps her remember the past to reconcile the brutal psychological damage of slavery. [LH]

Olupona, Jacob K *African Traditional Religions in Contemporary Society*. Paragon House:St. Paul, Minnesota, 1991. Jacob Olupona is a professor of African Religious Traditions and chair of the committee on African Studies at the Harvard Divinity School. Olupona writes that the original Yoruba concept of God is female called Iya. She represents the progenitor of the Yoruba people. The significance of Iya is that Yoruba women can be initiated as diviners in which she is possessed by spirits and speaks on behalf of the deities to her people. Diviners are highly respected and given reverence because they are an extension of the love and intimacy that the Yoruba people desire from the gods. [LH]

Phillips, Layli. *The Womanist Reader*. Routledge:New York, 2006 . Layli (Phillips) Maparyan is a scholar activist and executive director at the Wellesley Centers for Women. In her introduction, Layli uses the “kitchen table” metaphor to understand the womanist perspective on dialogue. The kitchen table is the place where everyone can participate without harsh judgment. This discursive activity creates the space for mutuality rather than domination. Her presupposition is that the authentic love of differences is demonstrated through active listening and reflecting others experiences and feelings. [LH]

Queen Latifah U.N.I.T.Y *Black Reign*. Motown Records, 1993. LP. Queen Latifah is hip hop artist, jazz artist, actress, and talk show host. “U.N.I.T.Y” was the first single released from her *Black Reign* album in 1993. The rap song demands respect, love, and reverence for black women. Black women do not have accept verbal abuse and emotional invulnerability from their men. In the hook of this song, she says “love a black man from infinity to infinity”, but black women have to let them know that he cannot call her a bitch or a hoe. Latifah’s presupposition is that love is not verbally violent. [LH]

Shakur, Tupac *The Rose that Grew From Concrete*. New York, NY: Pocket Books. Tupac Shakur was a poet, actor, and hip artist. He was murdered in Las Vegas in 1994. His collection of poems was released in 1999. “The Rose that Grew From Concrete” is about a rose that grew without care and from a source (concrete) that should have been unlikely to produce any flowers or life. This rose mirrored his own life in which he discussed in interviews and his music that he made a way out of no way for himself. Tupac’s tenacious love for the self and seeking healing from his own God and his mother were paramount to his transformational experiences to live authentically. [LH]

Some, Malidoma. *The Healing Wisdom of Africa*. Most Tarcher/Putnam Books:New York, 1999 . Malidoma Some was born and raised in Burkina Faso. He is a member of the Dagara tribe of West Africa. He is also a teacher, lecturer, and author of West African religious practices. In the indigenous worldview, it is necessary to conjure up the energy from the spiritual realm in order to heal the physical disease and mental psychosis. Physical and mental illness are shadows of spiritual dysfunction. Healers must understand their herbal medicines of their ecosystems and their background of the afflicted. The healer invites the afflicted with her community to participate in this communal intimacy for transformation. [LH]

Some, Sobonfu. *The Spirit of Intimacy*. Beverly Hills Books:New York, 1997. Sobonfu Some was born and raised in Burkina Faso. She is a member of the Dagara tribe of West Africa and she teaches the ancient wisdom of her tribe in the United States. For Dagara people, romantic love is an illusion that diminishes the spirit and community. It does not leave room for true identity in which intimacy flourishes. This intimacy is an openness for vulnerability, introspection, and honesty in a marriage. Marital love is spiritually communitarian. [LH]

Williams, Dolores S. *Sisters in the Wilderness: The Challenge of Womanist God Talk*. Orbis Books :Maryknoll, NY, 1993. Delores Williams is a womanist theologian who explores Hagar's sexual exploitation, poverty, and slavery in the Hebrew Bible. Williams suggests Hagar's bondage story resonates with enslaved African American's resistance to love and care for their children at the risk of their lives and losing their children. Enslaved black women built networks of supports to resist the customs and laws of slavery to nurture their families and communities affected by the God-consciousness and God-dependence of African American women. [LH]

Nutt, Maurice J. *Thea Bowman: In My Own Words*. Liguori Publications:Liguori, MO, 2009. Father Maurice Nutt published the speeches and essays of Catholic nun Sister Thea Bowman. She was unapologetically Black and Catholic. Sister Bowman believes that love is universal that enunciated in all cultural symbols, language, and rituals. It is this multiplicity of God's love that is available to everyone and the church. Sister Bowman see this universal love embodied in Jesus in which he presents himself in whatever social location that spirit presents itself. [LH]

Prince, Althea. *The Politics of Black Women's Hair*. Insomniac Press:London, UK, 2009. Prince documents how slavery has influenced black women's negative perception of their hair. During slavery, Prince discusses the popularization of black dolls that vilifies black people's hair. Enslaved Africans' hair is described as being "wooly" such as *The Adventures of Two Dutch Dolls and Golliwogg* by Florence Kate Upton in 1895. Golliwogg is black character who is described as horrid and a gnome. She took the characteristic of Golliwogg from a minstrel show she saw. Golliwogg became a very popular black doll in Europe and the U.S. and it perpetuated an ugly image of wild, untamed, wooly hair. The term "golliwogg" became a derogatory term for descendants in Europe and the U.S. [LH]

Scott, Jill. *Blessed. "The Light of the Sun"*. Warner Bros. Records: New York, 2011. Jill Scott is a rhythm and blues/neo soul artist. *Blessed* is a song in which she appreciates the love of her son, his father, her mother, and her grandmother. She also is blessed for good physical and mental. Blessed is a self-love that acknowledges its extrinsic value through social love. Self and social love are interdependent relationships like life and death. [LH]

Shakur, Assata. *Assata: An Autobiography*. Zed Books Ltd:London, UK, 1987. Ms. Shakur describes the moment when she stopped using relaxers to straighten her hair to wearing an Afro. It was a powerful statement because she was no longer held hostage from European standards of beauty. She argues that a person's appearance reflects what he or she thinks about oneself. She decided that black is beautiful and by wearing her natural without chemicals was a statement about her African/black pride. [LH]

Solomon, Northrup *Twelve Years A Slave*. Bybliotech Publishing:New York, 2013. Northrup Solomon was kidnapped into slavery in 1841 in Washington D.C. He befriends another slave name Patsy. Patsy is repeatedly raped their captor and physically abused by his wife. Patsy has high self-esteem and refuses to be objectified by her captors. She cares for her appearance and presents herself like a queen or respectable woman regardless of her condition. Patsy demonstrates a self-awareness of her African identity that flares with self-love and self-respect which often gets into trouble with her captors. [LH]

Townes, Emilie M *The Womanist Reader*. Routledge:New York, NY, 2006. Emilie M. Townes is a professor of African American Religion at Yale University. Her essay in "The Womanist Reader" is a response to Cheryl Sander's essay about the use of the term *womanist* in theological scholarship. Townes disagreed with Sander's preoccupation and discomfort with lesbianism in her context of God talk from a Christian ethical perspective. Towne's challenges the black community's heterosexism that place conditions of God's universal love. Essentially, she contends that God's universal love is far more inclusive than what

Christians allow to see for themselves; therefore, limiting the opportunities to genuinely love unconditionally. [LH]

Walker, Alice *The Color Purple*. Pocket Books :New York, NY, 1982. Alice Walker's is a novelist. Her book is the winner of the Pulitzer Prize. Sofia, one of the novel's principal characters, is feisty, gutsy, self-assured, and unapologetic. She is striking contrast with Celie, the novel's main character. Sofia is free because she values her relationships within a racist patriarchal society while asserting her humanity at the risk of reprisal and admonishment. Her selfless love serves as a healing instrument for the self-loathing and submissive Celie. [LH]

Walker, Alice. "Living by the Word: Selected Writings, 1973-1987.. Harcourt Brace Jovanich:New York, 1988. Walker describes a transformative experience before her alma mater at Spelman College about falling in love with her natural hair. She enjoyed having her friend braid her with extensions made from Asian hair. But one day it bothered her that she was using another person's hair to feel good about herself. She "freed" herself to allow her natural do whatever its needs to do to express itself. She describes the different ways her natural hair grew as having a sense of humor and she learned to like it. [LH]

Ward, Martha). *Voodoo Queen: The Spirited Lives of Marie Laveau*. The University Press of Mississippi :Oxford, MS,2004. Marie Laveau was a Voodoo priestess in New Orleans during the nineteenth century. She was a free woman in a slave society with a colorful life. She cured diseases, she invited the dead to parties, she danced to drums with snakes and hypnotized people, she conjured the spirits, she was fearless before the police, and she performed Voodoo rituals in Catholic churches. Laveau's healing and spiritual persona mesmerized the enslaved, the free, and white people in which legends magnifies her love for African people and their religion. [LH]

Yronwode, Catherine . *Hoodoo Herb and Root Magic*. Lucky Mojo Curio Co :Forestville, CA:, 2002. Catherine Yronwode is a writer, editor, publisher, and folk magic practitioner. This book is an herbal medical journal that provides a list of what people have historically learned about the healing properties of plants and animals and how they are typically used. Yronwode's work is inspired by African healing practices that have been integrated with Native American and Jewish healing practices. Her provides insight in the ways that enslaved Africans used the natural resources for healing and purification—the spiritual intimacy that was necessary for survival as chattel. [LH]

Colker, Ruth. "Feminism, Theology, and Abortion: Toward Love, Compassion, and Wisdom." *California Law Review*: 77, no. 5 (October 1989): 1011-1075. Ruth Colker's highlights a feminist approach to theology and politics can help individuals discover and experience their authentic selves. Also, Colker ascertains love, compassion, and wisdom can help individuals overcome problems of consciousness and sexual objectification. She uses this theoretical framework as a means of describing abortion laws and feminist based policies. Through her analysis, Colker argues that feminist and theology critiques opens space for public discourse regarding love towards authentic self. This article opens the door for the discussion of black love, especially for African American women, because it opens the door to discuss self-love as more than a personal journey, but a public discourse. [JC]

hooks, bell. *Communion: The Female Search for Love*. Harper-Collins Publications: New York, 2002. bell hooks writes this text as an extension of her books *All About Love: New Visions* and *Salvation: Black People and Love*. Within this text, she urges women to find a sense of freedom within self instead of outside factors. She contends that love and womanhood changed as a result of the feminist movement, participation in workforce, and the culture of self help. For hooks, feminism created a space for women to gain a positive self-esteem, which ultimately leads to an authentic love for self. [JC]

Johnson, Cheryl. "Exploring the Relationship Between the Cultural Phenomenon of the Strong Black Woman and the Psychological and Physical Health Among African-American Women." Ph.D diss., Wright Institute Graduate School of Psychology, 2008. Cheryl Johnson's dissertation focuses on how the stereotype of the strong black woman affects the health of African-American women. While this image has worked as a means of helping African-American women cope with the social, political, and economic issues they face, it also affects their body image, health, and emotional well-being. Moreover, it manifests in anxiety, depression, suppressed vulnerabilities, and lack of self-care. She provides recommendations for black women to cope with issues within their lives without adopting this strong black woman myth. Part of this coping also incorporates a new love for self that extends beyond the strong black woman myth. [JC]

Johnson, Tabora A. "Kamili Ville: A Community of Urban African Youth's Journey to Self-love and Liberation." Ph.Diss, Mills College, 2011. This dissertation highlights how African-Americans receive a lack of self pride because of the education they receive in the public school system. However, African people throughout the Diaspora believe that education becomes an important means of liberation and freedom. This research resulted from a project to design and implement a yearlong after school program in Oakland , California called "Kamili Ville". The program was designed to explore, develop and understand the impact that African-centered education has on African children. Johnson tries to decipher whether this education would ultimately develop a stronger personhood for African children. The project resulted in students having a better understanding of themselves as African persons, providing them with self-love. [JC]

Lippitt, John. "True Self-Love and true self-sacrifice." *International Journal for Philosophy of Religion* 66, no. 3 (December 2009): 125-138. John Lippitt deconstructs Soren Kierkegaard's text, *Works of Love*, to discover how he addresses this notion of self love and self sacrifice. Lippitt attempts to argue that self-love does not translate into selfishness and self sacrifice does not become self-annihilation. He concludes that true self love and self sacrifice incorporate a level of pride. By incorporating pride as part of this notion of self-love and self sacrifice, one can avoid the extremes of selfishness and self-annihilation. This text could assist in providing a theoretical, philosophical, and theological understanding of what self love and self sacrifice incorporates. Defining self love and self sacrifice based on these terms could provide the necessary foundation to describe how blacks define self love. [JC]

Nash, Jennifer C. "Practicing Love: Black Feminism, Love-Politics, and Post Intersectionality." *Meridians: Feminism, Race, Transnational* 11, no. 2 (2013): 1-24. Jennifer Nash focuses her research upon the evolution and practice of black love manifested within black feminism. She focuses love politics as a means of black women to practice politics outside of identity politics, as suggested by second-wave feminism. Nash contends that the original black feminists that arose as a result of second-wave feminists actually attempted to find an answer to this notion of self-love for African-American women. Thus, her dataset focuses on deconstructing the documents from scholars such as Patricia Hill Collins and bell hooks to determine how self-love becomes a starting point for black women to embrace and reclaim themselves both personally and politically. [JC]

Phillips, Amber J. "Love Thy Self Fiercely: How Self-Love Makes for Better Health Care." *RH Reality Check*, March 2014. Accessed on March 30, 2014. <http://rhrealitycheck.org/article/2014/03/13/love-thy-self-fiercely-self-love-makes-better-health-care/>. Amber Phillips used bell hooks' book *Communion: The Female Search for Love* as a means of highlighting how love for self should be the motivation for African-American women to enroll into the affordable health care. Phillips understood that a greater self-love includes making her health (both physical and mental) a priority. She urges other black women to do the same. Yet, because of the dark history African-Americans had encountering the American health system (such as the Tuskegee Syphilis Experiment and eugenics movements), she understands that African-

Americans hesitate trusting doctors and health care providers. However, she contends that African-Americans must continue to understand that self-love for African-Americans is not just about physical appearance, but the well being of the entire body. [JC]

Riley, Anna L. "Health and Self-Esteem Among African Americans." *Perspectives: Program for Research on Black Americans*: 152-162. Anna Riley conducted literature research focusing on how health status contributes to the self-esteem and self-love of African-Americans by examining the effects of health on self-esteem among African-American adults. Riley's data set is derived from 5, 877 African American respondents from the National Comorbidity Survey (NCS) and the National Survey of Black Americans. Riley found African Americans with better health status report higher levels of self-esteem than those with poorer health status. Riley infers that an important aspect of one's self worth is self-love. Furthermore, her research infers that self-assessed health plays a major role into determining one's self satisfaction and love. Therefore, African-American's health directly influences self-love for blacks. [JC]

Ross, Rosetta. "Resisting the Imperial Peace: Black Women and Self Love." *Journal of Race, Ethnicity, and Religion* 1, no. 13 (December 2010): 1-30. The purpose of Ross' article is to highlight the ways in which the legacy of colonialism and Christianity helped develop a black woman's identity to support imperial peace. She investigates the contemporary stories of how the legacy of colonially constructed definitions of black womanhood influences popular practices. This work concludes that the meaning and significance of black women self-defining outside the constructs of colonialism and Christianity develops a self-love that resists imperial peace. [JC]

Taylor, Susan L. *All About Love: Favorite Selections from in the Spirit on Living Fearlessly*. Urban Books: New York, 2008. Susan Taylor, editor of *Essence* Magazine, wrote this book as a means of sharing what self-love means for African-American women. She argues how true love beings with love for self. She finds that African-American women have not activated the God within them that provides them peace. For this text, she collected her favorite articles from *Essence* readers pertaining to self love from African-American women. Several themes arise within this compilation such as: finding harmony in others and self, getting rid of anger and bitterness, opening heart and soul to love, strengthening relationships between family and friends, and keeping faith and finding God in all situations in life. [JC]

Alexander, Eleanor. "The Courtship Season: Love, Race, and Elite African-American at the Turn of the Twentieth Century." *OAH Magazine of History* 18, no. 4 (July 2004): 12-19. This article depicts how love, courtship, and relationships occurred between African-Americans during the early 20th century. In fact, romantic love was at the core of happiness for African-American women because it was essential for courtship, marriage, and romantic life. Eleanor Alexander exposes how courtship and marriage were essential components for elite African-American life. Many of these individuals were ex-slaves, or closely related to the horrors of slavery. So marriage and courtship became means of establishing economic class, symbolizing proper conduct (which was necessary for racial advancement), and providing women the opportunity to express their sexuality. Thus, Alexander contends that love, courtship, and marriage were means for African-Americans to gain a sense of humanity. [JC]

Barr, Ashley, Elizabeth Culatta, Ronald Simons. "Romantic Relationships and Health Among African American Young Adults: Linking Patterns of Relationship Quality over Time to Changes in Physical and Mental Health." *Journal of Health and Social Behavior* 54, no.3 (September 2013): 369-385. These authors focus on how romantic relationships still play a role in the health of African-American young adults. They focused on this population since heterosexual African-American young adults (ages 20 to 45) tend to marry later in their lives. Their data set consisted of 634 African American young adults using the Family and Community Health Study. This work attempts to find a holistic perspective to investigate how relationships play a role in health, the substantial instability in both quality and presence of stable

romantic relationships of African-Americans during young adulthood, and whether this instability affects the health of African-American youth. They found that this research African-American youth have health issues because of the instability of their relationships prior to getting married. This research is significant both theoretically and practically for romantic love among African-Americans. Yet, author contends that there are several gaps in this research that warrant further investigation. [JC]

Bennett, Dionne Michelle. "The love difference makes: Intersubjectivity and Emotional Politics of African-American Romantic Ritual." Ph.D diss., University of California. 2003. The purpose of Bennet's dissertation is to highlight the role that romantic love plays in the lives of African-Americans. She investigates how "emotional politics of love" manifest in African-American life. Emotional politics of love is described as an intimate relationship between power and emotional feeling. Bennett utilized poetry and popular culture of African American to explore how African-Americans attempt to socialize their relationships to combat the socializations of African-American life by media productions. Thus, she concludes that love for African-Americans become a means of political resistance because it attempts to combat racial and sexist perceptions about and within the community. [JC]

Burton, Linda M. and M. Belinda Tucker. "Romantic Unions in the Era of Uncertainty: A Post-Moyinhan Perspective on African American Women and Marriage." *Annals of the American Academy of Political and Social Sciences* 621 (January 2009): 132-148. This work highlights whether African-American women fit into the reality of the Moyinhan Report. These authors focus on how African-American women attempt to navigate uncertainty of their lives by investigating the role that race, gender and class influences how African-American women view romantic relationships and marriage. Burton and Tucker highlight how this uncertainty influences how African-American women view their potential for and success for romantic relationships. The work evaluates how African-American women view romantic relationships based on their sociopolitical "lens". Burton and Tucker investigate the lives of low-income African-American women through a qualitative approach. However, the authors conclude that low-income African American women trends in marriage and romantic unions are not a result of the growing number of unmarried, single mothers. Instead, romantic relationships of African American women reinforce adaptive skills that sustained African-American women and their families. [JC]

Collins, Patricia Hill. "Black Women Love Relationships." In *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, 149-172. Routledge: New York City, 2000. Patricia Hill Collins highlights in this chapter how love manifests in the lives of black women. She investigates how African-American women feel about relationships that are not necessarily sexual, but highlight a spiritual connection. For black women, sexual relationships transform into power relationships, especially toward black heterosexual men. While this became a source of their feminist consciousness, this power relationship also highlights how love manifests within their lives. Thus, she highlights the role that friendship plays in black heterosexual relationships. [JC]

Helm, Katherine and Jon Carlson. *Love, Intimacy, and the African-American Couple*. Routledge Publications: New York City, 2013. This book is composed of an anthology of essays pertaining to historical and modern-day implications of love and intimacy among African-American couples. The relationships exposed in this book are heterosexual, homosexual, and interracial relationships. It is composed of various parts: a) influences that shape love, intimacy and relational patterns among African-American couples; b) socialization factors of black love and intimacy; c) subgroups within African-American couples; d) assessment and treatment of black couples in counseling. Most of the articles within the text focus on the unique components incorporated when counseling various African-American couples. [JC]

Goodwin, Paula. "African American and European American Women's Marital Well-Being." *Journal of Marriage and Family* 65, no. 3 (August 2003): 550-560. Paula Goodwin's research focuses on African American and European American women during their 3rd year of marriage to find out whether their relationship influences their physical, interpersonal, social, and economic resources. Her data set included a sample of 247 women from both racial groups. European women and African-American women highlight that emotional health, trusting one's spouse, and feeling under benefited in relationships were significant predictors of marital well-being. Goodwin concluded that race plays a role in determining how they define their well-being in marriage. Compared to European American women, she found that individual, physical health, as well as social and economic relations affect the marital well-being of African-American women. [JC]

Renee, Karen S. "Health and Marital Experience in Urban Population." *Journal of Marriage and Family* 33, no. 2 (May 1971): 338-350. Karen Renee's research focuses on the connection between romantic relationship status and health. She attempted to find whether one's marital status (whether divorced, separated, or married) influenced someone's health. The research concluded the following: divorced people were somewhat more likely than married people to report physical disability, chronic illness, neurosis, depression, and isolation; those who remarried after divorce and were happy in their new marriages, were less likely to report health problems than unhappily married persons who never divorced; and, as a whole, unhappy married people were less healthy than those divorced or happily married. Renee survey over 5,000 residents of California, both white and black, who were divorced, separated, or married. The findings highlight how physical and psychological health is associated with marital happiness, not necessarily marital status. In terms of black love, this shows that martial happiness, regardless of status, can influence one's perceived health status. [JC]

Umberson, Debra and Jennifer Karas Montez. "Social Relationships and Health: A Flashpoint for Health Policy." *Journal of Health and Social Behavior* 51 (2010): S54-S66. Umberson and Montez focuses on how social relationships, whether informal social relations or relationship with formal social entities, such as religious organization, influences an individual's health and well-being. These relationships with social entities influence behavioral, psychosocial, and physiological health. They found that adults that are physically connected to others live healthier lives than those who are isolated. Further, this work highlights how relationships shape health outcomes throughout life and has an impact on health overtime. Ultimately, this research focuses on how this research can be translated into policy that promotes population health. [JC]

Wanzo, Rebecca. "Black Love is Not a Fairy Tale: African-American Women, Romance, and Rhetoric." *Poroi: An Interdisciplinary Journal of Rhetorical Analysis and Invention* 7, no. 2 (2011): 1-18. Rebecca Wanzo conducts an analysis of heterosexual, heteronormative, black woman's romantic imagination in the 21st century. This research resulted from the public discourse in 2009, which highlighted the low marriage rates of professional, black women in America. She explores how black woman's notion of a romantic relationship is a result of Western notion of romance, love narratives, black feminism, legacies of Moynihan Report, and liberal individualism. However, African-American heterosexual women view romance based on idealized notions of love, even with the rise of feminist ideologies on African-American women. She investigates this theory by investigating various media representations of black relationships create this rhetoric of black love such as Michelle Obama and the Disney movie, *Princess and the Frog*. [JC]

Boston, Rev. James M. "Love, The Greatest Need in Our Present Social Order." *Atlanta Daily World*, Atlanta, GA. May 30, 1936. Reverend James M. Boston writes an editorial in the Church News section of the *Atlanta Daily World* in 1936 how love is the main thing that he present social order needs to survive. This short editorial highlights how love is the only thing that could help society excel in all possible areas,

such as economics and politics. He combats the notion that money and education are the greatest needs for social order. According to Boston, there is plenty of money circulating and individuals are attending colleges. As a theologian, he incorporates Biblical stories of Jesus to prove the point that love is the most necessary component needed for the present social order. He concludes that love of God in our hearts will help improve society. [JC]

Doetsch-Kidder, Sharon. "The Spirit of Social Change: Love, Faith, and Joy in Intersectional Activism."

Ph.D diss., University of California, 2009. Sharon Doetsch-Kidder conducted a study to decipher what caused activists to participate in various movements to combat racism, sexism, and disability. After collecting oral histories from 25 activists from California, she found that love guided their activist activities. This concept of love is rarely investigated yet fundamentally essential component in why activists decide to participate in movements. Furthermore, this work intentionally transforms our understanding of love, activism, feminism, and social movement. Thus, social love incorporates the love needed to make social transformations. [JC]

Ginwright, Shawn. *Black Youth Rising: Activism and Radical Healing in Urban America*. Teachers College Press: New York, 2010. Shawn Ginwright's text views social love as a means of healing urban youth. It promotes a new, humanistic dialogue regarding what constitutes activism among black urban youth. Instead of trying to "fix" youth, Ginwright attempts to find out what actions may help facilitate healing. For him, healing through activism becomes the means in which society can help youth. The data set includes interviews from youth participating in Leadership Excellence, an organization in Oakland, California founded by Ginwright. This text is a collection of stories from urban youth responding to the efficacy of the organization. Their stories show how their lives have been transformed as a result of this organization. This healing becomes a means of promoting social love for young, black, urban youth. [JC]

Goode, William J. "The Theoretical Importance of Love." *American Sociological Review* 24, no. 1 (February 1959): 38-47. William Goode investigates love outside of romantic love by looking at love as a social structure. He attempts to answer two theoretical questions: a) in what ways do various love patterns fit in social structures, especially in terms of mate choice and social stratification; and b) what are the social conditions under which range of love patterns occur in various societies. This analysis is based on a theoretical, historical, and anthropological data set. Moreover, Goode investigated how love manifests in various societies as a means of social stratification. Through his analysis, he concludes that love exists in "sociostructural patterns" developed to maintain social arrangements. Thus, love is a means of maintaining a social structure instead of a personal investigation. Good infers that love is political, not personal. [JC]

hooks, bell. "To Love Again: The Heart of Feminism." *In Feminism is for Everybody: Passionate Politics*, 100-104. South End Press: Cambridge, MA, 2000. This text breaks down feminism in more contemporary terms. This chapter focuses on redefining feminism to incorporate role that love plays within feminism. bell hooks contend that feminist politics is a movement of love. Feminism is typically associated with anger or resentment towards patriarchal views and behaviors. However, bell hooks claims that feminist thinking and practice must incorporate love. Women involved in feminist ideologies must redefine love outside patriarchal paradigms, which feminist leaders used to create a political discourse on the basis of hatred versus love. Hooks urges feminist leaders to be visionary by incorporating a spirit of love to feminist activism. Therefore, when one chooses feminist politics, they are actually choosing a politics centered upon love. [JC]

Kahane, Adam. *Power and Love: A Theory and Practice of Social Change*. Berrett-Koehler Publishers: San Francisco, 2010. Adam Kahane combats the notion that power is the only means to create social change in society. Kahane claims that non-violent acts cannot be the only things that promote social

change. Personal power and love becomes the most effective method to make changes within any society. In order to achieve this, Khane argues that society must redefine power and love as a collective movement and creation instead of an individual journey. Moreover, part of this redefinition includes social growth as well. He believes societies need to grow through love in order to make social changes. War and peace efforts are not enough for this process to occur. Khane suggests a global conscious effort to ensure that love can be incorporate in social change. [JC]

Newkirk, Pamela. *A Love No Less: Two Centuries of African American Love Letters*. Doubleday Publication: New York, 2003. Pamela Newkirk composed a compilation of love letters between African-American throughout American history such as 19th century slavery, Reconstruction, Harlem Renaissance, World War II, and the Civil Rights Movement. These correspondences shed light on the social, political, and literary lives of African-American people. Many of the letters written were by political activist and leaders, who often left their significant others and family in order to participate in a certain movement. Newkirk claims that these love letters and correspondence helped sustain these individuals while separated from their loved ones. Furthermore, it is a testament to how black love survived, even with the various hardships as well as how various historical figures sustained love even during the fight for justice and equality. [JC]

Ongiri, Amy Abugo. "Prisoner of Love: Affiliation, Sexuality, and Black Panther Party." *Journal of African-American History* 94, no. 1 (Winter 2009): 69-86. This journal article highlights how the Black Panther Party was more inclusive, providing a model for identification and affirmation for those not necessarily involved in the Black Panther Party. Amy Ongiri argues that this space and freedom of identity caused the BPP to be inclusive of homosexuals, such as Jean Genet and Jean Seberg. The BPP created a space for "gender and sexual outsiders" to redefine and empower themselves to become revolutionaries themselves. Furthermore, Ongiri claims that the BPP articulated a radical political possibility by providing a means for people to redefine themselves from a broader understanding of gender and sexual orientation. The title of this piece was derived from Genet's piece, *Prisoner of Love*, where she argues that the cultural landscape of the United States provides little space for radical possibilities besides the BPP. This exposes how social love is inclusive, providing a space for marginalized blacks to explore radical identity possibilities. According to this article, the BPP represented social love through their radical ideologies and praxis. If not for this, black homosexuals may have not had a space to redefine themselves. [JC]

Ralph, Laurence. "Love, Peace, and Soul: a tribute to Don Cornelius." *Transition* 108 (2012): 19-31. After the death of Don Cornelius, Laurence Ralph wrote a tribute to his life and contribution to black love through his show *Soul Train*. Ralph argues that Cornelius perpetuated black love through the celebration of black culture. In order to make this point, Ralph conducts a historical analysis of Cornelius' life by outlining the influence that Soul Train had on mainstream media and marking as well as how it transformed the consciousness for African-Americans. He also highlights some of the controversy that derived from his show as well, such as Don Cornelius not opening his show to emerging hip-hop artists. Yet, Ralph still contends that Soul Train highlighted how blacks expressed a social love through love for selves and their community. [JC]

Rzeszutek, Sara Elizabeth. "Love and Activism: James and Esther Cooper Jackson and the Black Freedom Movement in the United States, 1914-1968." Ph.D. diss, Rutgers University, 2009. This dissertation highlights the relationship between Black Communist couple James and Esther Cooper Johnson by investigating how the Soviet Union influenced the Black Panther Party Movement. Rzeszutek highlights how love maintained their activism as well as how activism strengthened their relationship. She maintains that commitment to the love for one another and to the struggle for equality

simultaneously. Her data set consists of a historical analysis of the couple's personal lives and activist activities. In this case, activism and love worked hand in hand. [JC]

Hodges, Martha. *Sex, Love, Race: Crossing Boundaries in North American History*. New York University Press: New York and London, 1999. This text is an anthology of essays pertaining to different interpretations of sex, love, and racial categories. The majority of these essays highlight how love and sex transcended racial boundaries. The data set used for these essays include: published manuscripts (or pieces of manuscripts), reconstructed the life of the individual, investigated a particular neighborhood during a certain time, legal records, crime records, and presented oral histories. Investigations within this anthology include how the sexual and racial categories in America are often limited and changed throughout American history. It exposes that love manifested in various forms, between various individuals. For example, it highlights how love existed across racial categories and generations. It highlights a universal love because it shows how black love existed outside of the black community. [JC]

Hull, Gloria. *Soul Talk: The New Spirituality of African American Women*. Inner Traditional International: Vermont, 2001. Gloria Hull outlines the emergence of spiritual practices embraced by black women outside of organized Christianity, specifically after the 1980s. While they still incorporate Christian beliefs within their spiritual practices, Hull highlights how black women also incorporated New Age, Eastern Religion, and metaphysics. This resulted in lifestyle changes of African-American women, which incorporated their radical-feminist politics and spiritual awareness. It shows the ability to incorporate a political ideology with a level of spiritual awareness. She incorporates her personal experiences along with the narratives of Toni Cade Bambara, Toni Morrison, Alice Walker, and other black feminist scholars such as the Combahee River Collective. [JC]

Jacobs, Sue-Ellen, Wesley Thomas, and Sabine Lang. *Two-Spirited People: Native American Gender Identity, Sexuality, and Spirituality*. Urbana: University of Illinois, 1997. This focuses on sexuality and spirituality outside of Western confines. This cultural anthology depicts how Native American spirituality and sexual identities actually merge. Androgynous or transgendered persons are considered doubly-blessed, encompassing both the spirit of the man and woman. Unlike the Western world, which demonizes the individuals, Native American religions are honored for having two spirits and admired as religious leaders and teachers. The two spirited people theory responds to the Christian religious fundamentalism by incorporating an inclusive approach to dealing with their spirituality and sexuality not only for Native Americans, but for all individuals of color. Two spirited persons challenge Western gender roles while also making them spiritual individuals. [JC]

Lewis, Lisa. "Spiritual Assessment in African-Americans: A Review of Measures of Spirituality Used in Health Research." *Journal of Religion and Health* 47, no. 4 (December 2008): 458-475. Lisa Lewis conducts a literature review regarding the cultural appropriateness for conducting research pertaining to spirituality and health among African-American people. Lewis defines "cultural appropriateness" in three components: faith in a transcendent force; personal relationships with God, others, and self; and empowering transformation of and liberating consolation from adversity. Her data set was based on published research in scientific databases such as Health and Psychosocial Instruments (HAPI), MEDLINE, CINAHL, PsycINFO, and PUBMED. During her research, she concluded limited amount of research that spirituality measures used in health research do not incorporate three cultural components mentioned above. While she found that African-Americans were represented in 71% of the studies using spirituality measures, the cultural components of their spiritual practice are often omitted. Out of the 108 citations she conducted based on health and spirituality, only 35 of those citations meet the cultural qualifications outlined by Lewis. Spirituality remains a significant cultural component in the health behaviors and African-American life. Therefore, part of the universal love for African-American people

must incorporate cultural components. This spiritual understanding could also yield to stronger research pertaining to African-American spirituality and health. [JC]

Levin, Jeff. "God, Love, and Health: Findings from a Clinical Study." *Review of Religious Research* 42, no. 3 (March 2001): 277-293. Jeff Levin attempts to identify whether an individual's relationship with God affects their overall health by utilizing the term "religious love" coined by Pitirim Sorokin as well as identify potential mediating factors associated between religious love and health. This research directly challenges the notion that faith and love of God were just means of emotional well-being that cannot be empirically investigated. Levin's data set consisted of self-administered surveys administered to 205 patients in an academic medical-based family clinic practice. While Sorokin's notion of religious love has implications for health research, Levin found that relationships with God influences how one perceives their health status, not necessarily a direct reflection of their health status. Yet, religious love highlights the relationship between perceived health status and love for God. In terms of universal love, this highlights how black love can be evaluated, especially since African people historically perceive their selves as spiritual beings. Even though this article does not directly address African-American people (or people of African descent), using Sorokin's theory of religious love could shed light on how African-American people perceive their health status. [JC]

McGuire, Meredith. "Health and Spirituality as Contemporary Concerns." *Annals of American Academy of Political and Social Science* 527 (May 1993), 144-154. Emerging research has suggested that spiritual groups are starting to address non-medical approaches to healing and health. McGuire argues how significant attention should be given to holistic approaches to health outside of organized religions because women, regardless of religious ideologies, believe healing comes through spiritual connection. Instead, McGuire contends that structural and cultural changes need to occur to redefine meanings of body, self, and nature of well-being. [JC]

Newlin, Kelley, Kathleen Knafl, Gail D'EramoMelkus. "African-American Spirituality: A Concept Analysis." *ANS* 25, no. 2 (2002): 57-70. These scholars highlight the need for cultural competence when it comes to spirituality of African-Americans. This work provides an evolutionary analysis of spirituality among African-American people. This analysis is based on an interdisciplinary approach reflecting on spirituality of African-Americans. Findings of this research showed that African-American spirituality involves a quintessential, internal, external, consoling, and transformative attributive dimensions. Moreover, they found that spirituality for African-Americans incorporate global and cultural components. [JC]

Saunders-Newton, Clarissa. "Spirituality and well-being in the daily lives of African-American women." Ph.D. diss., University of Southern California, 2012. The purpose of this dissertation was to decipher the nature of relationship between spirituality and well-being of African-American women as perceived in their daily lives. While research has been conducted about the role spirituality plays in the identity of African-American women, this dissertation attempts to determine whether spirituality plays a role in the daily lives of African-American women. Using a qualitative approach, Saunders-Newton attempted to answer this question through interview data, observational data, and field notes. She found that a relationship exists between spirituality and well-being, that a relationship with a divine power is "real", and how modifications of personal theology related either negatively or positively to the daily lives of African American women. [JC]

Turpin, Cherie Ann. *How Three Black Women Writers Combined Spiritual and Sensual Love: Rhetorically Transcending the Boundaries of Language*. Edwin Mellen Press: Lewiston, 2010. Cherie Ann Turpin conducts research on three black women writers (AudreLorde, Toni Morrison, and Dionne Brand) who were able to show how the articulation of the erotic is an important part of human

experience that extends beyond the limits and expectations of society. This text investigates how black women's articulation of the erotic places them closer to their humanity. Turpin conducted a comparative analysis of AudreLorde's *Zami*, Toni Morrison's *Jazz*, and Dionne Brand *At the Full and Charge of the Moon*. Within all the texts, Turpin attempts to decipher how they articulated the erotic and how this consciousness of the erotic ultimately empowered black women. [JC]

Vanzant, Iyanla. *The Spirit of a Man: A Vision of Transformation for Black Men and the Women Who Love Them*. Harper Collins Publishers: New York, 1996. IyanlaVanzant addresses spirituality of black men and women from an African perspective, where empowerment is a communal effort. This text offers a message of faith and self knowledge for black men. Vanzant urges men to tap into that spiritual through traditional African traditions, practical self-help, and contemporary faith to help Black men. This empowerment may seed a spirit of strength and power that extends beyond simply attending a religious service. This text highlights how universal love is a collective effort for African-American people. [JC]