

Sweethearting in The Bahamas: Malfeasance or Misorientation?

Niambi Hall Campbell-Dean 0000-0001-8141-8203

Kendria Culmer 0009-0005-8952-4963

University of The Bahamas

doi: 10.15362/ijbs.v31i2.637

Abstract

This paper provides a descriptive frame of the persistent issue of marital infidelity or sweethearting in The Bahamas. Beyond outlining the moral and ethical challenges of this behaviour, the paper begins with a delineation of the various terms used to describe infidelity in the Bahamian context. Language here provides insight into a significant axiological distinction, demonstrating that the cultural value placed on the extramarital relationship—particularly the contrast between *sweethearting* and the more pejorative *scheming*—outlines how not all infidelity is classified or valued in the same way. This paper therefore demonstrates how sweethearting can be used as a model to exemplify an axiological analysis of the incongruencies in Bahamian culture and the need to align them with worldviews that more accurately reflect the culture in which we create our lives and make meaning of them. By employing a cultural and historical lens, this work explores the complex paradigm supporting infidelity, questioning whether the practice is inherently problematic or if a broader understanding of the prevailing cultural worldview can lead to new perspectives. By examining the socio-economic, legal, and religious factors that contribute to the complexity of marriage in The Bahamas, this work attempts to demonstrate that Bahamians' paradoxical relationship with infidelity is but one social malady that highlights the many contradictions that are embedded within Bahamian culture and could benefit from a cultural exposé.

Introduction

A quick review of the lyrics of many popular Bahamian songs reveals that one of the major themes in these songs is *sweethearting*. Whether one references old classics such as Count Bernadino's version of "Shame and Scandal" (Elliott, 1998) or more recent iterations like Spice's "Backup Generator," it

is clear that infidelity is a significant factor in Bahamian life. The goal of this paper is not to establish the prevalence of infidelity in The Bahamas or explain why Bahamians may be unfaithful. Further, the goal is not to place judgment on the behaviour as right or wrong; other writers have demonstrated the social implications (Fielding & Ballance, 2023). Rather, the goal of this paper is to explore the

cultural paradigm in which Bahamian infidelity exists and examine the worldview that supports it as an established fixture within Bahamian culture. Through a cultural and historical lens, this work will analyse sweethearting in The Bahamas and question whether the practice is inherently problematic or if a broader understanding of Bahamian culture and worldviews could lead to new perspectives and improved outcomes. Accordingly, this piece analyzes the following questions: What paradigms hold sweethearting in place? What is our relationship to these paradigms?

Uncovering the Roots of Infidelity

While there may be no theory that can provide a comprehensive explanation as to why sweethearting has persisted for generations in The Bahamas across islands, evolutionary theory may be a useful place to begin, as it highlights the ubiquitous nature of infidelity and provides a broad-based explanation for human behaviour. It is also a useful starting point for this paper precisely because it attempts to understand behaviour in a culturally neutral way, and this paper attempts to provide a cultural analysis of the issue in a Bahamian context. It is a perspective that focuses on the psychological adaptations that enhance survival for all, regardless of the social constructs that function as both mediators and moderators, although not explanations, for human behaviour (Buss, 2016; Murphy et al., 2024). As such, it is useful to use these psychological adaptations as the baseline from which to help explain infidelity or sweethearting, as it is known within the Bahamian context. To begin, this theory explains that men and women cheat for different reasons. Adult males pursue multiple relationships because the opportunity presents itself, and any chance to engage in sexual intercourse is one by which they can enhance the prospect of their genes

being passed on to future generations (Buss, 2016). With procreation being the goal, the theory goes on to demonstrate that men are therefore more likely to cheat with women who are younger and appear physically able to conceive and bear healthy children. Adult females, as the bearers of the progeny, engage in infidelity for different reasons. For them, the goal is to improve the quality of the genes used to produce the progeny and/or to improve their chances that there will be enough resources available to care for the progeny once born. While a healthy appearance, i.e., clear skin, good teeth, and symmetrical facial features, is attractive for females as well, they are more likely to choose older partners with more wealth, power, access to resources, and a willingness to share them (Buss, 2016). For both sexes, marital infidelity is ultimately tied to a sense of security, longevity, and survival.

As cuckoldry is always a possibility for the male, his sense of security is more precarious, which may help to explain the extreme differences in the treatment and perception of women cheating versus men. Evolutionary theory, in some ways, helps to address, but cannot excuse why these differences often result in violence. However, it does not account for infidelity in non-heterosexual relationships or relationships in which procreation is unwanted or unachievable. It also does not account for men cheating with older women or women cheating with financially unstable men, and it is lacking in explanation for persons who engage in extramarital affairs and do not take care of or abort the progeny created as a result of the affair. In effect, evolutionary theory is reductionist; it does not take into account individual differences and the modern realities of a world with a population of 8.2 billion (Josephs, 2018). Most importantly for the purposes of this paper, it does not address cultural factors and the influence of worldview on behaviour.

Why Worldview Matters

Language is one of the most powerful components of culture, and one of the more peculiar things about extramarital affairs within the Bahamian context is the fact that such an endearing term is given to such a duplicitous act. Other Caribbean countries use terms that more accurately—and vividly—describe the betrayal enacted, but this may be more a semantic difference rather than one of cultural values. In Jamaica and Guyana, for example, the term referenced is *to give blow*, while Trinidadians would use *horning* or *say to give horn* (Robert, 2017). There is a popular Guyanese song in which the lyrics state, “in Guyana we don't give horn, we does give blow” (Robert, 2017). In the Bahamian context, the analogous phrasing may be the use of *roach* as a verb or *to get roach*. Bahamian artist Avvy highlights the use of the term in his song “Roach on My Bread.” Avvy states, “(I say) Why me (Roach on my bread) What the hell I do to she (Roach on my bread) For her to gone and cheat on me (Roach on my bread).” In this lamentation, bread is used colloquially as term for female genitalia and the singer’s ownership of it is compromised when he is cheated on or roached.

While getting roached is a form of extramarital sex, the majority of Bahamians would likely state that it is more akin to scheming than sweethearting. Ironically, Niambi’s significant other alerted us to the reason for this difference by stating that sweethearting and scheming are not the same thing. Both reference the act of being unfaithful, but the difference lies in the value that is placed on the person with whom the spouse is cheating; scheming suggests less emotional involvement than sweethearting. Nonetheless, *The Dictionary of Bahamian English* does not recognise this difference in the terms, simply defining “scheme with a girl” as being “unfaithful to one’s wife”

(Holm & Schilling, 1982, p. 176). A more in-depth linguistic analysis of these terms and their etymology could provide a better understanding of why these terms emerged within the Bahamian lexicon, but that is not the purpose of this work. Rather, the goal is to demonstrate that we use different terms to describe the same act because the difference is not in the acting, it is in the being. The difference is an axiological one, and one that may be rooted in our worldview (Kambon, 1992).

Conversations regarding gender, sexuality, and, to some extent, marital infidelity in The Bahamas often engage a cultural exploration of Bahamian identity, but a worldview analysis of this issue is nascent (Storr, 2009). Worldview is “a structure of philosophical assumptions, values, and principles upon which a way of perceiving the world is based” (Montgomery et al., 1990) and can be used to help frame the motives and beliefs within cultures. Differences have been outlined between Afrocentric/communal worldviews and Eurocentric/individualistic worldviews, with some studies demonstrating health benefits for persons of African descent embracing Afrocentric worldviews (Neblett & Carter, 2012) and suboptimal outcomes when worldviews are misaligned or culturally misoriented (Kambon & Rackley, 2017). Even though the majority of Bahamians are of African descent, the historical entrenchment of native genocide, colonialism, and enslavement has impacted the cultural paradigm (Craton & Saunders, 1992; Lawlor, 2021). In the face of this reality, arguments have been made as to whether or not Bahamian culture is communal or individual, African or Eurocentric. Previous works have described the Afrocentric worldview in Bahamian culture as:

The Bahamian usage of terms like “God willing” as a recognition that

ontologically, the true nature of our reality is a spiritual one in which material things have limited control...a Bahamian axiology of valuing people that ensures that a person is fed when they visit your home. An epistemology that knows to go in the bush for cerasee to break a fever instead of over the counter for a pharmaceutical drug, and a cosmology that innately understands the universe as an orderly space, thereby eliminating the need to rush, living in time rather than on it. (Hall Campbell-Dean, 2020)

A European or individualistic worldview, conversely, posits the scientific method as the ultimate measure of truth, perceives nature as in need of control, time as sequential, and materiality as supremely valuable. While an amalgamation of both worldviews is present in Bahamian culture, some studies suggest that African self-consciousness (as the operationalisation of an African worldview) is present at some level in all people of African descent (Kambon, 1992) and that, with some modifications, models of African worldview aptly apply to Afro-Bahamians (Hall-Campbell, 2020).

Axiology, the study of the values that one holds, is one of the four conceptual foundations of a worldview. Individualistic cultures value the relationship of the person to the object, individual pursuits, and what one actively does as defining worth. Based on this understanding, we maintain that Bahamian society largely accepts sweethearts, provided the male partner initiates the relationship (Montgomery et al., 1990). Some may argue that this passive, covert acceptance is simply a factor of our widespread embrace of patriarchal and misogynistic ideals, but a worldview analysis suggests that there may be additional factors to consider.

The Role of Gender

One of the most dominant examples of the complicated relationship that Bahamians have with infidelity is demonstrated in the proliferation of children that emerge from these relationships. Children born outside of a marriage union have been a reality in The Bahamas for decades (Brennen, 2024), and a large contributor to the rising birth rate in The Bahamas is single mothers, especially teenage mothers (Fielding, 2018). Although a singular example the detailed anonymous account of a family's experiences with an extramarital affair included in this issue (Anonymous, 2026) demonstrates at least a tolerance, if not an acceptance, of the infidelity and eventually the offspring of the relationship. Conversely, a Bahamian woman who becomes pregnant as a result of an extramarital affair is expected to terminate the pregnancy (Grant, 1999), but traditional folk songs suggest that rather than perform an abortion (which is illegal in the country), she deceives her husband or partner as to the true paternity of the child, hence the lyrics of "Shame and Scandal in the Family": "Ya daddy ain't ya daddy, but ya daddy don't know." The differences in the acceptance of the progeny born of male versus female adulterers seem to suggest a gendered value for life, but this difference could be more biological than sociological. From an evolutionary psychological perspective, all progeny of the male is beneficial as they all serve to ensure the continuity of their heritage. They would not want to use their resources to promote another's genes, hence the rejection of the female's love child. The acceptance of *outside children* in Bahamian marital relationships may, therefore, not represent a paradox of values at all. It is not the fact that a child was produced from the discretion that our value systems find problematic. It is that the concept of a child being illegitimate is born from a worldview in which lineage is important for the

distribution of wealth and the relationship of the person to the object. Our communal axiology values the new life, but our individual axiology understands that this life can pose a threat to the distribution of the resources needed to sustain it.

Other examples of Bahamians' paradoxical relationship with sweethearting that underscore the necessity of a worldview analysis can be found in Fielding and Ballance's (2023) article on the subject. In this piece, the psychological, sexual, and physical abuse occurring within unfaithful relationships is consistently reported by exclusively heterosexual Bahamian female university students who made up the sample ($n = 1,728$). For example, 48.7% of married respondents stated that their unfaithful spouse had children with other women, yet 58.7% of those women also reported being in loving relationships, and 53.4% stated that they would not leave their adulterous partner even if they could.

A majority of Bahamians are currently living below the poverty line as the cost of living continues to rise (Archer, 2024). This may result in a large percentage of men being unemployed or unable to fully support their families. One of Maslow's hierarchies of basic human needs is to obtain stability and financial security over the course of one's life (Finkel et al., 2014). If a married man is not able to provide this sense of security to his wife, the chances increase that she will seek this stability outside of her marriage (Gibson, 2018). Patriarchal views of men and fathers primarily and exclusively as physical providers create contexts that also help to proliferate this type of adulterous behaviour; so much so, that men who cheat but take care of their outside children are often heralded for the provision despite the deception (Grant, 1999). It is also not uncommon for women to report either staying in unfaithful relationships or engaging in sweethearting

themselves for financial reasons. Are these seeming contradictions solely a reflection of our economics? (Grant, 1999; Edgecombe, 2026). Or are they demonstrations of the things that we value within our cultural paradigms?

Adultery itself has been a legal ground for divorce since 1879 in Section 16 of the Matrimonial Causes Act, but only for males seeking divorce. Women seeking divorce on the grounds of adultery were required to find additional grievances in order to validate the unfaithful act. As such, people may remain in unfaithful marriages or pursue extramarital affairs because their efforts to obtain and engage in divorces have proven difficult (Rolle-Sands et al., 2026). This can often occur if the other party is ill or the courts deem the reasons for divorce as frivolous (Dames, 2022). However, many of these separations have not undergone a legal process, leading to a prevalence of invalid common law marriages with persons who have been their sweethearts for years (Brennen, 2024). Many have blamed this unsanctioned practice on the slow process of divorces or a person's lack of knowledge of the legal process (Rolle-Sands et al., 2026). Others have just claimed this lack of separation or divorce as more financially feasible (Fielding & Ballance, 2019).

Detrimental Consequences of Infidelity

Provision for children and financial stability can be seen as benefits of sweethearting in contexts where obtaining a divorce can be challenging. However, there are clearly negative impacts of sweethearting and certainly negative impacts from scheming. The revelation of a sweethearting relationship can have a drastic impact on not only the married partner's spouse, but also their family, friends, and surrounding community (Rolle-Sands et al., 2026). This can create a negative image of the two sexual

partners involved (the vilification of the woman), a negative self-image in the spouse affected, and a feeling of shame in their children (Benjamin & LeGrand, 2012). If the family is a member of a church community, they may find that they are no longer welcomed or are treated as pariahs. If the married partner is a prominent figure in their community, they may experience loss of respect, business, and overall support.

The view that men are superior to women has been a dominant characteristic of The Bahamas for decades (Fielding & Ballance, 2022b). This extends to the treatment of women in married relationships, especially when matters between a husband and wife are considered private (Benjamin & LeGrand, 2012), but recent research suggests that Bahamian men are also experiencing psychological abuse within heterosexual relationships (Fielding & Ballance, 2023). Public criticism has increased since the topic of marital rape was brought to the attention of people in The Bahamas, with diverse views on whether a man can be convicted of raping a woman within the confines of marriage (Duncombe, 2009). In a case where a person is being abused, it is not hard to picture their willingness to seek comfort in another partner outside of their marriage, especially when one is fearful of leaving the relationship due to fear of retaliation from their married partner. Fear can also manifest as threats by the sweetheart to reveal their affair to the married partner's spouse (Fielding & Ballance, 2022b).

In some instances, the single partner can develop possessive tendencies (Rokach & Chan, 2023). This can be aggravated when the married partner shows more commitment to their spouse than to their sweetheart (Russell et al., 2013). Thus, the single partner begins monopolising the other's time away from their spouse, staking out their territory by engaging in sex within their married

partner's home, which they share with their spouse, and even initiating pregnancy (Fielding & Ballance, 2019). This can also lead to violent tendencies where the single partner poses harm to the married partner or their spouse ("Sweethearting: On the way out?," 2013).

When viewed in its totality, the common thread of turmoil that runs through these examples is not solely that people are engaging in non-monogamous relationships, but that the nature of those relationships must be hidden and lies must be told to maintain them. Sweethearting and scheming both involve a departure from monogamy, but sweethearting may involve less deceit, as there is a general acceptance and even expectation that it will occur (Rolle-Sands et al., 2026). In recent times, it has become normalised for partners to have a "relaxed attitude towards monogamous relationships" (Noel, 2018); however, these relationships can only be sustained if there is an existing mutual agreement between the married partners (Johnson, 2005). This is why a clear delineation regarding the terms used to identify adulterous behaviour in The Bahamas is necessary. In sum, sweethearting cannot be used as a catch-all for all behaviour involving non-monogamous partnerships because the contradictions found within this article suggest that there is an axiological distinction within these relationships.

Axiological Distinctions

Overall, individuals find value in their sweethearts, even though they defy the monogamous ideals that we purport to value as a Christian nation. In Grant's (1999) seminal text on sweethearting in The Bahamas, the six variables demonstrated as significant predictors of adultery among married men and women were "history of infidelity (including length of extramarital sexual relationships), cultural support, consequences, health risks, religious

commitment, and marital satisfaction” (p. 138). In Rolle-Sands et al.’s (2026) review of the issues, the authors present evidence that sweethearting is often about much more than sexual gratification for men and financial support for women; that is, sweetheart relationships can also provide emotional support.

To be clear, a call to recognise the axiological nuance between sweethearting and scheming is not an attempt to paint sweethearting in a romantic light. Rather, the goal is to demonstrate that extramarital relationships have been a problematic open secret in our society for generations. The solution to it may therefore require an exposé of what we value in Bahamian culture. With the Preamble to the Constitution of the Bahamas acknowledging an “abiding respect for Christian values,” Bahamians often claim that the country is a Christian nation. Notably, the Bible teaches that it is against the Lord’s commandments to “covet thy neighbour’s wife” (Fielding & Ballance, 2022a), but it also acknowledges King Solomon, a man who unabashedly denounced monogamy, as one of the wisest men of his time. Nonmonogamy is viewed by Bahamians as a sin and as sexual impropriety, yet it is never quite held to the same scrutiny as homosexuality (Bowleg, 2023). Ironically, the Bible denounces this sort of double-mindedness as a behaviour that is “unstable in all [its] ways” (John 1:8). Black psychologists outline this embrace of competing values, specifically the internalisation of European worldviews within the psyche of the African and African-descended people as cultural misorientation and a type of psychological disorder (Kambon & Rackley, 2017).

While the implications of incorporating culturally relevant value systems into Bahamian society are revolutionary, we can see the practical consequences of doing so

within the education system using the medium of language. Students will often incorrectly identify structures in both Bahamian Creole English and international standard Englishes as English, but more detrimentally place a higher value on the American or British standardized English. Researchers such as Bain (2007) have argued that a solution would be to teach English as a second language or dialect but caution that doing so would require a “re-examination of our ... linguistic assumptions.” Niambi’s own research within this area has also confirmed that teachers who can incorporate Bahamian Creole English into their pedagogy are perceived as culturally relevant (Hall-Campbell, 2011) adding to the beneficial implications of culturally aligning our practice with our values. How can we teach Bahamian children to value themselves when the language that they use to express this value is deemed inferior?

These examples are specific to the realm of education, but law and government could benefit from lessening their attachment to external cultural value systems, as well. While the continued use of colonial wigs for court appearances was discontinued in 2018, they are still incorporated in formal legal ceremonies. Although aesthetic, the symbolism here is powerful. The persons responsible for passing laws to protect the Bahamian people must swear to our former enslavers, the King of England, and then make presentations in headdresses that discount their own natural presentation. We cannot argue here that the incongruence in appearance manifests as an incongruence in values, but it is an incongruence nonetheless. It is a psychic exercise that only formerly colonised people must engage in. Whether or not these types of stressors could ultimately manifest in psychological disorders, as proposed by Kambon and other psychological theorists, is a question for future studies. Until then, we can begin by

being more specific with our language and determine whether a distinction of values follows.

References

- Anonymous. (2026). An autoethnography of sweethearting through the eyes of an inside child. *International Journal of Bahamian Studies*, 31(2), 83-92. <https://doi.org/10.15362/ijbs.v31i2.645>
- Archer, L. N. (2024). How much does it cost to be middle class in The Bahamas? *International Journal of Bahamian Studies*, 30(1), 1–14. <https://doi.org/10.15362/ijbs.v30i1.549>
- Avvy Bahamas 242. (2023). Roach on my bread [Song]. On *Avvy Reloaded*. Apple Music.
- Bain, M. V. (2007). Language education and Bahamian students' compositions. *International Journal of Bahamian Studies*, 13(0), 4–23. <https://doi.org/10.15362/ijbs.v13i0.57>
- Benjamin, L., & LeGrand, C. (2012). Sound and fury: Newspaper coverage of the marital rape debate in New Providence. *The International Journal of Bahamian Studies*, 18, 16–3. <https://doi.org/10.15362/ijbs.v18i0.164>
- Bowleg, E. (2023, October 2). Church protests Pride event at UB ... but the university declares it is free of 'undue influence'. *The Tribune*. <https://www.tribune242.com/news/2023/oct/02/church-protests-pride-event-ub-university-declares/>
- Brennen, H. B. (2024). The Bahamas marriage, divorce, and live births statistics. *Sounds of Encouragement*. <https://www.soencouragement.org/stats2000.htm#2011>
- Buss, D. M. (2016). Evolutionary theories in psychology. *Noba textbook series: Psychology*. DEF publishers.
- Constitution of the Commonwealth of The Bahamas. (1973). https://mofa.gov.bs/wp-content/uploads/2016/02/TheConstitution_11.pdf
- Craton, M., & Saunders, G. (1992). *A history of the Bahamian people: From the ending of slavery to the twenty-first century* (Vol. 2). University of Georgia Press.
- Dames, C. (2022, September 20). Pintard: Too many frivolous reasons for divorce. *Nassau Guardian*. https://www.thenassauguardian.com/home/pintard-too-many-frivolous-reasons-for-divorce/article_30efe8d7-cNfc0-5449-afe7-0a8da9ae0d1e.html
- Duncombe, D. (2009, October 14). Marital rape law could increase promiscuity and infidelity [Letter to the editor]. *The Tribune*, B4. <https://original-ufdc.uflib.ufl.edu/UF00084249/01436/4j>
- Elliott, S. (1998). Shame and scandal in the family. *Lyrics.com*. <https://www.lyrics.com/lyric/2375881/Shawn+Elliott/Shame+and+Scandal+in+the+Family>

- Fielding, W. J. (2018). Socio-economic attributes of teen mothers in The Bahamas. <https://doi.org/10.13140/RG.2.2.34516.50561>
- Fielding, W. J., & Ballance, V. C. (2019). Learning gender-based attitudes in The Bahamas. *International Journal of Bahamian Studies*, 25, 1–15. <https://doi.org/10.15362/ijbs.v25i0.339>
- Fielding, W. J., & Ballance, V. C. (2022a). A preliminary study on unwanted sexual intercourse within long-term relationships in The Bahamas. *International Journal of Bahamian Studies*, 28, 67–82. <https://doi.org/10.15362/ijbs.v28i0.461>
- Fielding, W. J., & Ballance, V. C. (Eds.). (2022b). *Sexual violence in The Bahamas: An introduction*. University of The Bahamas Press. <https://ufdc.ufl.edu/aa00091334/00001>
- Fielding, W. J., & Ballance, V. C. F. (2023). Behaviours associated with male “sweethearting” (infidelity) in heterosexual relationships in The Bahamas. *International Journal of Bahamian Studies*, 29(2), 46–56. <https://doi.org/10.15362/ijbs.v29i2.521>
- Finkel, E. J., Larson, G. M., Carswell, K. L., & Hui, C. M. (2014). Marriage at the summit: Response to the commentaries. *Psychological Inquiry*, 25(1), 120–145. <https://doi.org/10.1080/1047840X.2014.890512>
- Gibson, J. (2018, July 3). In the aftermath of “sweethearting” – The dos and don’ts following the discovery of betrayal. *The Tribune*. <https://www.tribune242.com/news/2018/jul/03/in-the-aftermath-of-sweethearting-the-dos-and/>
- Grant, M. T. (1999). *Sweethearting: A study of infidelity among married males and females in the Commonwealth of The Bahamas* [Unpublished doctoral dissertation, Clark Atlanta University]. https://radar.auctr.edu/islandora/object/cau.td%3A1999_grant_mishelle_t
- Hall-Campbell, N. F. (2011). *Culture in context: A mixed methods exploration of school climate and culturally relevant pedagogy beliefs in Bahamian secondary education* [Doctoral dissertation, North Carolina State University]. <https://repository.lib.ncsu.edu/bitstreams/95e1a928-73b6-4a94-8175-8173f673c9cf/download>
- Hall Campbell-Dean, N. (2020, November 16). Insight: What climate, conch salad and the land have to do with knowledge of self and freedom. *The Tribune*. <https://www.tribune242.com/news/2020/nov/16/insight-what-climate-conch-salad-and-land-have-do-/>
- Holm, J. A., & Shilling, A. W. (1982). *Dictionary of Bahamian English*. Lexik House.
- Johnson, S. M. (2005). Broken bonds. *Journal of Couple & Relationship Therapy*, 4(2–3), 17–29. https://doi.org/10.1300/j398v04n02_03
- Josephs, L. (2018). To cheat or not to cheat? The evolution of fidelity and infidelity. In L. Josephs, *The dynamics of infidelity: Applying relationship science to psychotherapy practice* (pp. 19–43). American Psychological Association. <https://doi.org/10.1037/0000053-002>
- Kambon, K. (1992). *The African personality in America: An African-centered framework*. Nubian Nation Publications.

- Kambon, K., & Rackley, R. (2017). The cultural misorientation construct and the cultural misorientation scale: An Africentric measure of European cultural misidentification among Africans in America. In *Afrocentric Traditions* (pp. 15–34). Routledge.
- Lawlor, J. (2021). *From Africa to the Bahamas*. Media Publishers.
- Matrimonial Causes Act (1879). Bahamas (Ch. 125).
<https://laws.bahamas.gov.bs/cms/images/LEGISLATION/PRINCIPAL/1879/1879-0006/1879-0006.pdf>
- Montgomery, D. E., Fine, M. A., & James-Myers, L. (1990). The development and validation of an instrument to assess an optimal Afrocentric world view. *Journal of Black Psychology*, 17(1), 37–54.
<https://doi.org/10.1177/00957984900171004>
- Murphy, M., Phillips, C. A., & Blake, K. R. (2024). Why women cheat: testing evolutionary hypotheses for female infidelity in a multinational sample. *Evolution and Human Behavior*, 45(5), 106595.
<https://doi.org/10.1016/j.evolhumbehav.2024.106595>
- Neblett Jr., E. W., & Carter, S. E. (2012). The protective role of racial identity and Africentric worldview in the association between racial discrimination and blood pressure. *Psychosomatic Medicine*, 74(5), 509–516.
<https://doi.org/10.1097/PSY.0b013e3182583a50>
- Noel, G. (2018, October 17). Sweethearting in The Bahamas. *Eyewitness News*.
<https://ewnews.com/sweethearting-in-the-bahamas/>
- Robert, R. (2017, April 17). *Horn and blow: An essay in infidelity*. Medium.
<https://medium.com/@rhaphiikii/horn-and-blow-an-essay-in-infidelity-ca919e404867>
- Rokach, A., & Chan, S. H. (2023). Love and infidelity: Causes and consequences. *International Journal of Environmental Research and Public Health*, 20(5), 3904.
<https://doi.org/10.3390/ijerph20053904>
- Rolle-Sands, S. Y., Campbell, T., Fielding, W. J., (2026). Emotional dependency and sweethearting in The Bahamas (1): Marital infidelity. *International Journal of Bahamian Studies*, 31(2), 61-70.
<https://doi.org/10.15362/ijbs.v31i2.633>
- Russell, V. M., Baker, L. R., & McNulty, J. K. (2013). Attachment insecurity and infidelity in marriage: do studies of dating relationships really inform us about marriage? *Journal of Family Psychology*, 27(2), 242–251.
<https://doi.org/10.1037/a0032118>
- Spice. (2023). Backup generator [Song]. On *Harder than That*. ESC Distributors.
- Storr, V. H. (2009). B'Rabby as a "true-true Bahamian": Rabbyism as Bahamian ethos and worldview in the Bahamas' folk tradition and the works of Strachan and Ginton-Meicholas. *Journal of Caribbean Literatures*, 6(1), 125–146.
<https://www.jstor.org/stable/40986304>
- Sweethearting: On the way out? (2013, April 8). *The Tribune*.
<https://www.tribune242.com/news/2013/apr/08/sweethearting-way-out/>