THE IMPACT OF RACIAL IDENTITY AND LEVEL OF RELIGIOSITY ON MARITAL SATISFACTION AMONG AFRICAN AMERICAN MARRIED COUPLES

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ABSTRACT

THE IMPACT OF RACIAL IDENTITY AND LEVEL OF RELIGIOSITY ON MARITAL SATISFACTION AMONG AFRICAN AMERICAN MARRIED COUPLES

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The current study examined marital satisfaction and determined if racial identity or level of religiosity had an impact overall on marital satisfaction among married African American couples. The following instruments were used to measure marital satisfaction, racial identity, level of religiosity, and social desirability: the Marital Satisfaction Inventory- Revised (Snyder, 1997), Multidimensional Inventory of Black Identity (Sellers, Rowley, Chavous, Shelton, & Smith, 1998), Religious Life Inventory (Batson, Schoenrade & Ventis, 1993), and the Marlowe-Crowne Social Desirability Scale (Reynolds, 1982). The majority of the 140 participants consisted of married couples recruited from three major Christian churches in Philadelphia, a local insurance company, and from multiple community based organizations. Results indicate that no single factor alone is predictive of marital satisfaction but a combination of factors produced a moderately significant multiple correlation. Significant relationships were found among marital satisfaction and the following factors: number of children, multiple subscales on the MIBI, and the external subscale on the Religious Life Inventory. Couples who had more children reported higher levels of marital satisfaction. Results also showed a

significant relationship between marital satisfaction in couples who had similar views on racial identity when subscales were used as the sole measure of marital satisfaction and racial identity. Finally, there was a significant relationship between couples who report higher levels of marital satisfaction and also use religion as a means to satisfy their own needs through socialization, etc.

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CHAPTER 1

THE PROBLEM

Introduction

"The key to longevity in marriage is not staying mad and learning to get over the little things" (quote from an interview with a 74 year old male who has been married over 50 years on what sustains a marriage long-term)(B.Johnson, personal communication, November 15, 1999).

Marriage is a cultural and religious institution established centuries ago as a way to recognize committed relationships between men and women. Historically, people of African descent in the United States were not given this legal right until after the abolishment of slavery. Before and during the period following slavery, African American people embraced many institutions such as marriage, and established churches and educational institutions as a way to secure emotional, physical, and financial stability.

During the first half of the 20th century marriage was an important standard in the African American community. The overwhelming majority of African Americans married in late adolescence or early adulthood and divorce was relatively rare (Allen & Olsen, 2001). Consequently, couples usually married and raised their children in traditional, two-parent households. However, the second half of the century presented a dramatic shift in this pattern. African Americans are less likely to marry during their lifetimes than previously, and first marriages occur in the late twenties and early thirties (Allen & Olson, 2001). During the last census, 39% of African American males age 15 and over and 31% of African American females in the same age group reported being

married (Kreider, 2005). Finally, in a pattern similar to other ethnic groups, the rate of divorce among African American couples nearly quadrupled between 1960 and 1990 (U.S. Bureau of the Census, 1996).

In discussing long-term changes in African American marital rates, Tucker and Mitchell-Kerman (1995) proposed three critical factors in the decision to marry that may also be related to subsequent marital stability and satisfaction. First, the availability of mates is affected by numerical imbalances in the sex ratio (Bowman, 1993). In other words, as there continues to be unequal numbers in the sexes, the selection of potential partners for marriage will diminish. In the 1980's, Guttentag and Secord (1983) made a similar argument that imbalanced sex ratios could result in the devaluation and destabilization of marriages, higher rates of singles, and more transient relationships.

Secondly, socioeconomic factors impact mate selection, especially among men (Tucker & Mitchell-Kerman, 1995). Many males base their readiness for marriage on their economic capability to provide for a future family (McAdoo, 1993). Marriage is considered a long-term financial commitment for the male and if he is unable to provide this role due to lack of economic security, then the face of marriage is likely to change dramatically. Women are often equally influenced by their perception of a potential partner's economic viability (Tucker & Taylor, 1989). Therefore, one's ability to provide financially for his or her future family is very important in the selection of a potential mate.

Finally, the third critical factor according to Tucker and Mitchell-Kerman (1995) is the desirability of marriage. Although this concept has been difficult to document, several researchers have attributed low marital rates to the following: low desire to marry,

especially among African American men due to factors such as those described by Tucker and Mitchell-Kerman (1995); negative expectations about marriage (Broman, 1993); and marital preferences among males and females (Allen & Olsen, 2001).

Even with the reduction in marriages over the last 50 years, the desire to be in a committed relationship remains for some, as evidenced by the higher numbers of people choosing to live together, a forerunner for marriage. Consequently, getting married is easier to achieve now more than ever before with the drive-through wedding chapels in Las Vegas, fewer states requiring blood tests, and the ease of obtaining a marriage license, often within one day. Ceremonies performed by humble citizens who become ordained as ministers or justices of the peace over the internet can assure a marriage ceremony to any one "with no strings attached." Nevertheless, a non-traditional ceremony does not necessarily decrease the desire to "live happily ever after" or at least be satisfied with one's married life. Since the desire for marriage continues it is important to investigate the causes of marital satisfaction. Clearly, people who are satisfied in their marriage are more likely to remain in the marriage. Understanding the underpinnings of marital satisfaction is a critical step in understanding why some marriages work while others do not.

Researchers have spent decades trying to define marital satisfaction and what specific elements determine marital satisfaction. Contributing factors to marital satisfaction such as age, number of children, parental divorce, life stressors, transitions, and exposure to violence have all been investigated by researchers (Bradbury, Fincham, & Beach, 2000). Unfortunately, one aspect not considered significantly in the literature thus far has been the impact of one's racial identity development on marital satisfaction.

One aspect of racial identity is how racism has impacted one's overall development. "In addition, to the effects of racism on physical health, racism is also seen to be connected to African American's psychological well-being" (Pierre & Mahalik, 2005, p. 29). Over the long haul, prejudice, and discrimination can generate rage, anger, frustration, bitterness, resentment, grief, despair, or any combination of these emotions which will all impact one's ability to experience continuous marital satisfaction (Pierre & Mahalik, 2005). Although there is no direct link between racial identity and marital satisfaction a person's personal identity or how he or she views themselves will be challenged in any relationship, especially in marriage. This dissertation explores the relationship that African American racial identity and the level of religiosity in couples has with marital satisfaction.

Before exploring the concept of African American racial identity specifically, one has to consider more neutral ethnic identity development. Although the work of Erik Erikson (1968) has supported personal identity development as a core factor in overall human development, one can also assume that ethnic and racial identity development also impact overall identity development.

Although the study of ethnic and racial identity occurred during the same period there are components to consider in both concepts leading up to the link between marital satisfaction and racial identity. Much of the research on ethnic identity has been based on the study of group identity by social psychologists (Tajfel & Turner, 1986). Tajfel (1981) defined ethnic identity as "that part of an individual's self concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership" (p. 255). Phinney and Ong (2007)

defined ethnic identity as a sense of peoplehood within a group, a culture, and a particular setting. This ethnic "sense of self" is not merely the knowledge and understanding of one's within group connection, but the overall experience of being a part of an ethnic group (Phinney & Ong, 2007). Since this identity is often achieved over time, the actions and choices of individuals help to solidify this experience.

Ashmore, Deaux, and McLaughlin-Volpe (2004) attempted to identify the major components of group (or collective) identity and provide a useful framework for understanding ethnic identity in its broadest sense. A few areas highlighted are as follows: self-categorization, commitment and attachment, exploration, behavioral involvement, in-group attitudes (private regard), ethnic values and beliefs, importance or salience of group membership, and ethnic identity in relation to national identity.

One basic element of group identity is self-categorization which is identifying oneself as a member of a particular social grouping (Ashmore et al., 2004). Another element of group identity is commitment or a sense of belonging which is perhaps the most important component of ethnic identity. This term of commitment has been used in both social psychology and developmental psychology to refer to a strong attachment and a personal investment in a group (Ellemers, Doosje, & Spears, 1999; Roberts et al., 1999). Thirdly, exploration is defined as seeking information and experiences relevant to one's ethnicity. For example, exploration can involve a range of activities, such as reading and talking to people, learning cultural practices, and attending cultural events. Ethnic behaviors such as speaking the language, eating the food, and associating with members of one's group have also been defined as exploration. Behaviors are actions that can express an identity, and ethnic behaviors are generally correlated with other aspects

of ethnic identity (Phinney & Ong, 2007). Finally, in the literature on group identity and specifically racial identity, the term private regard has been used to refer to positive in-group attitudes (Sellers, R, Smith, M.A., Shelton, J.N., Rowley, S.A.J., & Chavous, T.M., 1998). Positive attitudes about one's group and oneself as a group member are important because members of minority and lower status groups are subject to discrimination that may lead to negative in-group attitudes (Tajfel, 1981). A developmental perspective suggests that the formation of an achieved ethnic identity based on learning about one's ethnic group and making a commitment to the group leads to the rejection of negative views based on stereotypes (Phinney, 1990).

Both racial and ethnic identities involve a sense of belonging to a group and a process of learning about one's group. Both identities are associated with cultural behaviors and values, with attitudes toward one's own group, and with responses to discrimination. Both vary in importance and salience across time and context. Nevertheless, racial and ethnic identities differ widely in the ways they have been defined and studied. As Helms (2007) noted, the study of racial identity has focused on responses to racism and racial identity measures assess experiences related to internalized racism. In contrast, ethnic identity has been studied largely with reference to one's sense of belonging to an ethnic group, that is, a group defined by one's cultural heritage, including values, traditions, and often language. Racial identity research has been carried out predominately in African American and, to a lesser extent, White samples (Helms, 1990) and typically with college students, whereas ethnic identity research has generally been carried out with adolescents and college students from a variety of ethnic and racial groups (Phinney, 1990). One criticism of basing research findings in racial identity on

college students could be there limited exposure to situations where there racial identity could be challenged.

Racial identity has been one of the factors identified as an influence in the area of African American couples (Taylor, 1995). However, the impact of racial identity on marital satisfaction has received little attention by researchers. In addition, many studies on marriage have largely ignored the role of gender in the examination of marital quality over time (Faulkner, R., Davey, M., & Davey, A., 2005). As a result one aspect of this study will investigate this limitation in the literature, regarding the role of racial identity in marital satisfaction.

Racial identity is a newly formed concept. In fact, only four decades ago, Cross (1971) developed one of the earliest theories of racial identity called the "Negro-to-Black Conversion model or Nigrescence". In this theory, Cross attempted to explain the complexity of racial identity for Blacks. Prior to this model there were theories of "Black self-hatred that proliferated during the period from the 1930s to the 1970s" (Jefferson & Caldwell, 2002, p. 177). In the early model, Cross (1971) characterized nigrescence as a five-stage process: pre-encounter, encounter, immersion-emersion, internalization, and internalization-commitment. This model begins by examining the pre-encounter stage of racial identity from an individual who has yet to develop a concept of race being anything other than a "color". For example, a pre-encounter attitude could include the belief that people do not see color and if they do, there are no preexisting notions regarding color. During this model's final stage- internalization-commitment- individuals internalize their pro-Black identity and embrace the desire to bring about change. For instance, an

individual acknowledges both the strengths and weaknesses of being Black and also makes a commitment to the progression of Black people.

Following closely Cross's Theory of Nigrescence was Sellers (1998) Multidimensional Model of Racial Identity (MMRI). This model provides an integrated framework for describing the complexity of the meaning and significance that African American individuals place on race. The MMRI delineates four independent, but interrelated dimensions of African American racial identity: racial salience refers to the importance of race according to the situation; racial centrality refers to the extent to which race is a defining attribute of an individual across settings; racial regard refers to judgment of one's race; and the fourth dimension ideology is composed of beliefs one has regarding the way African American people should act (Sellers, 1995).

Unfortunately, there has been very little research that has documented the impact of perceived racial discrimination on African Americans' psychological well-being (Sellers & Shelton, 2003). Although a significant research literature has developed around Whites' negative attitudes and behaviors toward African Americans, significantly less attention has been paid to the antecedents and mental health consequences associated with the ways in which African Americans perceive racial discrimination (Sellers & Shelton, 2003). While racial discrimination seems to be a prevalent experience for many ethnic minorities, there are likely to be individual differences in the extent to which people appraise any given negative incident as discriminatory (Sellers & Shelton, 2003). Also, Sellers and Shelton (2003) suggested that the more individuals are identified with their group, the higher they are in sensitivity to stigmatization and the more likely they are to make attributions of discrimination. Moreover, the more African Americans

indicate that they have experienced racial discrimination, the more likely they are to report lower levels of life satisfaction and happiness (Williams & Chung, 1997). Researchers have assumed that a strong identification with one's group can serve as a psychological buffer against perceived prejudice and discrimination (Sellers & Shelton, 2003). The basis of this hypothesis is that feeling connected to one's group compensates for the negative effects of discrimination. That is, in the presence of discrimination, individuals can feel good about themselves by focusing on the positive aspects of their group (Sellers & Shelton, 2003).

In addition to racial identity, level of religiosity has been identified as a factor that contributes to marital satisfaction (Fiese & Tomcho, 2001). Unfortunately, the relationship between the level of religiosity and marital satisfaction has not been extensively studied. It has only been noted as a potential contributing factor to marital satisfaction. Glenn and Weaver (1978) identified church attendance as a predictor of marital satisfaction. When couples were asked in a study conducted by Sporawski and Houghton (1978) about "prescriptions" for a happy marriage, religion was ranked as one of the highest.

Religiosity in the literature is identified under more general terms and is often associated with assisting individuals with coping. Allport and Ross (1967) developed the concepts of extrinsic and intrinsic orientations towards religion. Extrinsic orientation is defined as using religion for one's own needs; Intrinsic orientation is defined as finding life's meaning through religion.

Although the literature takes a general approach to religion as being used primarily as a means of coping, this study examined religiosity and its impact on marital

satisfaction. Some terms that will be used interchangeably are religious commitment and religiosity. Both terms are defined by Gartner, Larson, & Allen (1991) as affiliation, rate of attendance for worship, and endorsement of religious beliefs. In addition, religiosity is defined as a person's adherence to the beliefs, values, and practices proposed by an organized institution which is devoted to the search for the divine through prescribed ways of viewing and living life (Mytko & Knight, 1999).

The purpose of this study is to determine if there is a significant relationship between marital satisfaction, racial identity and level of religiosity. This research is being driven by two questions:

1. Are there differences between males and females on marital satisfaction, racial identity, and religiosity?
2. What factors, singly and in combination, predict marital satisfaction among African American couples?

Statement of the Problem

As counseling psychologists of the twenty-first century continue to be trained in various theoretical approaches to therapy, one of their vital consumer bases continues to be couples. Although marriage counseling is a relatively new form of therapy (much of its beginnings were established in the 1960s and 1970s), the desire for married couples to have a more satisfying relationship has been, and still is, a predominant theme in therapy sessions. As a result, counseling psychologists must be prepared to help couples repair communication breakdowns in their relationships, increase problem solving skills, and assist couples in identifying what issues need to be resolved in order to increase overall marital satisfaction. Counseling psychologists need to learn how to identify, problem-solve, and resolve pertinent couples-related issues through the counseling relationship. Often the goal is to help couples face their problems and resolve them. This dissertation will provide psychologists with two possible domains that may provide a greater understanding of what specifically impacts marital satisfaction in order to better serve their clients.

Although racial identity and level of religiosity may not stand out as areas to enhance marital satisfaction in the general population, values shaped by slavery, the effects of racism and religious practices all have an impact on the African American experience. According to Marks et. al (2008) it is vital to neither overstate nor understate the effect of race on marriage. In addition, the ramification of racism has been associated with lesser marital satisfaction for African American couples (Durodoye, 1997; Lavener & Bradbury, 2010). The absence in the literature of what impacts marital satisfaction in

African American couples was significant enough for these areas to be further explored (Staples, 1988; Lavner & Bradbury, 2010).

It has been said that marriage is an institution that is dying rapidly in post-modern society (Stanton, 1997). In fact, the fastest growing marital status category in the United States in the 1990s was divorced persons (Stanton, 1997). However, the fastest growing marital status excluding "married" according to a 2006-2008 U.S. Census Report is the "never married" status. The "married" status of all U.S. persons remains at 50.2 percent while the "never married" status has grown to 30.8 percent (US. Census Bureau, 2006-2008). The number of currently divorced adults has increased from 4.3 million in 1970 to 23 million in 2008 (Saluter, 1996; US. Census, 2009). Yet people continue to desire marriage.

Statistics reported by the U.S. Census Bureau continue to support the likelihood that almost all people will marry in their lifetime. Between 80 and 90 percent of men and women age 15 in 1996 are projected to marry by the end of their lives (U.S. Census Bureau, 1996). However, younger people in the U.S. who are marrying for the first time face roughly a 40-50% chance of divorcing in their lifetime (U.S. Census Bureau, 1992). In first marriages statistics show that many end in divorce within three to five years. (U.S. Census Bureau, 1992). Fifty percent of those who divorce remarry within the first three years, which indicates the continued desire for the union of marriage. Some have sought remarriage as a mere prevention of loneliness. Loneliness has been defined by Page and Cole (1991) as the absence of satisfying social relationships as opposed to merely the close presence of other people.

Most married people want to be satisfied in their relationship and it is usually when this satisfaction is not met that divorce becomes an option. This study will determine what factors impact marital satisfaction; specifically, if racial identity and level of religiosity impact marital satisfaction.

It is safe to conclude that our society has yet to determine the exact key to healthy long-lasting marriages. Myers (2005) identified three characteristics of a successful marriage namely: sufficient love, loyalty, and overall satisfaction with the areas of parenting and religion. However, the question of racial identity and marital satisfaction has not been examined within the context of religious beliefs. Most studies on marital satisfaction have not been inclusive of African Americans in general, but marital quality and interpersonal processes within the marriages of African Americans have been studied even more infrequently (Cutrona et. al, 2003).

"Despite some perceived progress made in U.S. race relations over the last four decades, racism continues to be an inescapable and painful reality of daily life for racial minorities in the United States"(Pierre & Mahalik, 2005, p.28). Research has also consistently found that racial oppression is a chronic psychosocial stressor that affects the mental and social adjustment of people of color (Pierre & Mahalik, 2005, p.28). The impact of racism and racial oppression contribute to the development of one's racial identity.

In addition to the effects of racism on mental and social adjustment it often has an impact on physical health. Racism is also seen to be connected to African American men's psychological well-being. For example, White and Cones (1999) posed that "the continuing presence of racism creates powerful emotions and uncertainty in the lives of

African American men. Over the long haul, prejudice and discrimination can generate rage, anger, frustration, bitterness, resentment, grief, despair, or any combination of these emotions" (p. 141). All of these factors that impact mood and daily living can influence one's emotional contribution to marriage.

A study conducted by Broman (1993) examined race differences in marital well-being and found African Americans to have a significantly lower level of marital well-being than their White counterparts. These results were attributed largely to membership in a racial group. However, this study did not investigate the nature of the relationship between racial identity and marital well-being. The factors contributing to marital well-being that were measured were spousal and emotional support, household task performance, and financial satisfaction; yet race had a direct impact on these intervening factors.

Broman (1993), who examined Blacks and Whites, attributed the impact of race on marital well-being to premarital factors such as limited financial and educational status, exposure to stress, and overall financial security. In contrast, White couples approaching marriage often had more significant income, greater opportunities for job security, and higher numbers of eligible mates. In order to understand the relationship between race and marital well-being more in- depth research is needed.

While most dating and engaged couples deny that their religious differences are important, research indicates that religious beliefs that are more similar, greatly influence long-term marital satisfaction (Myers, 2004). Often a difference in religion may not become apparent until a couple plans their wedding ceremony. For example, a couple may have to determine if they will marry in a church, temple, park, etc. Finally, another

important discussion regarding religion usually occurs after the birth of a child when couples consider what religious morals, if any, they want to instill in their child.

Purpose of the Study

The purpose of this exploratory study is to investigate the relationship of racial identity and level of religiosity with marital satisfaction. Specifically, this study will determine if racial identity and level of religiosity have an impact on marital satisfaction. The gaps in the literature supported the need for this type of study.

Definitions of Terms

For the purposes of this study only the following terms have been defined as such:

1. Marital satisfaction- Lauer, Lauer, and Kerr (1990) have found the following factors to be associated with successful marriages or marital satisfaction: a spouse's view of the other spouse as their best friend and an interesting person, shared humor among couples, satisfactory sex lives, agreed-on family finances, shared religion and philosophy of life and view of marriage as a long-term commitment.
2. Racial identity- is defined as the extent to which one's Blackness or race is central to one's sense of self (Sellers, et. al, 1997).
3. Religiosity/Religious commitment- will be defined as a person's adherence to the beliefs, values, and practices proposed by an organized institution which is devoted to the search for the divine through prescribed ways of viewing and living life (Mytko & Knight, 1999).

The above three terms will be measured using the scores on the Marital Satisfaction Inventory-Revised (MSI-R), the Multidimensional Inventory of Black Identity (MIBI), and the Religious Life Inventory (RLI).

CHAPTER 2

REVIEW OF THE LITERATURE

This chapter primarily reviews the empirical literature on the following variables: marital satisfaction, racial identity, and religiosity. This review examines the classic ideas in the marital satisfaction literature. Two major models in the racial identity literature were examined. Finally, one of the first approaches to the study of religiosity was reviewed.

Marital Satisfaction

In the last five decades researchers collectively (Fincham & Bradbury, 1987; Huston, McHale, & Crouter, 1986; Locke & Wallace, 1959; Norton, 1983; Spanier, 1976) defined marital satisfaction as what keeps one content in a marriage. However, this belief has been held primarily among European Americans. "Values such as individualism, independence, youth and future orientation characterize the White American value system, while the African American value system emphasizes collectivity, sharing, respect for the elderly, and view to the past" (Durodoye, 1997, p. 71). Studies conducted using less diverse samples have a reported a protective effect of marriage on mental health (Williams, 2000). Specifically, marriage may protect against economic hardship and increase social support (Waite & Gallagher, 2000).

Marital satisfaction for African American couples and other minority groups has been minimally researched. The challenge in defining marital satisfaction for African American couples is determining what cultural issues impact a couple's ability to be content with the state of their marriage. Bryant et. al (2008) found that "overall there has been less emphasis in the literature on the broader context surrounding marriage, despite

calls for more focused investigations of the association between marriage and social, cultural, and economic forces and clear evidence that this contact influences marriage rates, marital length and dissolution, as well as marital quality and satisfaction" (p. 240). Findings overall have been mixed, some studies have found that those who are married report greater happiness and life satisfaction (Waite & Gallagher, 2000). However, other studies have found no relationship between marriage and mental health (Lincoln & Chae, 2010).

O'Connor & Insabella (1999) has argued that much of the general literature up until the late 1990s on marital satisfaction had a negative undertone. This literature focused more on what dissolves a marriage rather than what sustains a good marriage. In addition, most studies on marital satisfaction emphasize the problematic areas of marriage such as divorce, working through conflict, separation, mediated settlement, monetary issues, discipline problems with children, abuse, child custody, or infidelity (O'Connor & Insabella, 1998). Data in most research prior to 1990 have shown that most divorces occur early in marriage (Bozett & Hanson, 1991). Furthermore, most studies of marriage among African Americans have focused on either transitions to marriage, the declining rates of marriage, or alternative forms of marriage like cohabitation (Lincoln & Chae, 2010). Therefore, researching couples whose marriages have lasted seven years or longer might shed some light on those relationships "perceived to be successful" (O'Connor & Insabella, 1998).

Lauer, Lauer, and Kerr (1990) found the following factors to be associated with successful marriages: a spouse's view of the other spouse as their best friend and an interesting person; shared humor among couples; satisfactory sex lives; agreed-on family

finances; shared religion and philosophy of life; and view of marriage as a long-term commitment. In the middle-class dominant culture the following traits were found to be shared by "healthy families": family members communicate and listen to each other; they affirm and support one another; they respect and trust one another; they maintain a sense of humor and value play; they share leisure time together; they share responsibilities; they have a sense of family, which includes tradition, values, religion, and rituals; and they respect the privacy of each member (Curran, 1983). Klagsbrun (1985) believed that marriages that survive are characterized by the following: the ability to change and to tolerate change; the ability to live with the unchangeable; the assumption of permanence; trust; a balance of power among the members; enjoyment of one another; a shared history that is valued; and luck. Respondents in Gaylin's study (1991) felt that what made a marriage work was learning to compromise, learning to tolerate one's spouse, being compatible, valuing companionship and humor, and working to keep romance alive. The following seven secrets of a successful marriage were developed by DeAngelis, Scarf, and Viscott (1992):

> Understanding the emotional baggage one brings to the marriage; recognizing that being in love fades and you must work at love; learning to be yourself rather than trying to remake yourself to fit your spouse; being aware that men and women communicate differently; being aware that when couples fight, they often are not about the real issues; recognizing that sex indicates the state of the entire relationship; and avoid letting ups and downs of life divide you. (p.5)

Smith, Burlew, Mosley, and Whitney (1978) examined marital satisfaction and found that strong work, achievement, religious orientation, kinship bonds and role flexibility were associated with strengths in the Black family. O'Connor & Insabella

(1999) found that financial stability, communication, education, maturity, and commitment to the relationship were highly correlated with marital satisfaction. Finally, understanding, honesty, warmth, open communication, shared respect, independence, listening skills, proper manners, support, and maturity were identified by Aldridge (1991) as being important to relationships among African American people.

Unfortunately, upon review of the literature on what characteristics contribute to marital satisfaction one can infer that there has not been significant research in this domain and the plethora of research that exists is from the mid 1980s to the mid 1990s, almost 20 years ago. Recently, there has been some resurgence in the interest regarding what is indicative of marital satisfaction. However, after an exhaustive review of the recent (2000-2010) literature base in marital satisfaction the scholarly research has been limited. Lincoln & Chae (2010) have stated that more research is needed to identify predictors of marital satisfaction among African Americans and the mental health implications of marital quality. The dissertation based literature has increased the interest in what is predictive of marital satisfaction among all ethnic groups. Although the scholarly research base was limited it is evidenced by the continuation of research via doctoral study that a solid base on this subject is soon to expand.

In a nationally representative sample of urban African American and White couples in their first marriage, being African American and less educated were significant longitudinal predictors of divorce after controlling for marital self-report variables such as frequency of conflict and affectively affirming (Orbuch & Veroff, 2002). Researchers have attributed racial differences to race-related social factors (Orbuch & Veroff, 2002), differing cultural norms, and structural disadvantages. “Although no previous research

has examined the effect of unfair treatment or discrimination on marital satisfaction per se, researchers have suggested that discrimination is a pervasive stressor that infiltrates the marriages of African Americans through increased tensions and psychological distress resulting from discrimination (McLoyd et al., 2000). Broudy et. al (2006) found that the perception of racial discrimination was positively associated with higher levels of anger, sadness, and nervousness throughout the day and a greater likelihood of perceiving routine social interactions as harassing and exclusionary. "This finding suggests that racial discrimination and unfair treatment experienced outside of the home may have implications for marital quality as well as mental health" (Lincoln & Chae, 2010, p.1084).

Other Correlates of Marital Satisfaction

Other variables that have been shown to be related to marital satisfaction are: gender, age, years married, socioeconomic status, level of education, marital status of parents, number of children, and times married (Cutrona, et. al, 2003; Durodoye, 1997, Bryant et. al, 2008, Marks et. al, 2008). Although these variables are not the primary variables selected to influence marital satisfaction they were used in the overall analysis to determine any possible impact they had within marital satisfaction. Lincoln & Chae (2010) named financial stress as one factor that has important implications for psychological distress in general, and is often a common experienced problem for African Americans. This financial stress increases marital dissolution and instability. While the literature on some of these variables is mixed in terms of results, each of these factors seems important enough to investigate to develop a full picture of the correlates of marital satisfaction.

Many investigators have found race/ethnicity to be influential, while others report finding no differences in well-being between African American and White respondents when socioeconomic factors were controlled (Woody & Green, 2001). When relationships between race/ethnicity and well-being are reported, African American samples have been found to possess lower levels of well-being, even when variables such as income, marital status, education, sex, and urban vs. rural residence are controlled. (Woody & Green, 2001). With regard to gender and well-being, it has been asserted that women experience lower levels of well-being as a result of the greater amount of stress they incur in juggling responsibilities at work and home, and discrimination they encounter throughout daily existence (Woody & Green, 2001). It has been argued that although women experience more stress, they develop better coping strategies than men (Woody & Green, 2001). Gender and race/ethnicity have been studied concurrently in only a few investigations. In these studies, African American women reported the lowest level of well-being compared to African American men, White men, and White women (Woody & Green, 2001).

Racial Identity

The impact of race on African Americans is so heterogeneous that racial identity can be defined as the significance and meaning that African Americans place on race in defining themselves (Sellers, R.M., Shelton, J.N., Cooke, D. Y., Chavous, T. M., Rowley, S.A.J., & Smith, M.A. 1998). For instance, some individuals place little significance on race in defining who they are, while others may see their racial membership as the defining characteristic of their self-concept (Sellers, R.M., Shelton, J.N., Cooke, D. Y., Chavous, T. M., Rowley, S.A.J., & Smith, M.A. 1998). The range of definitions on what

it means to be African American varies from examples like, being African American means socializing and spending most of one's time primarily with African Americans, to having the ultimate goal of fully integrating within White culture (Sellers, R.M., Shelton, J.N., Cooke, D. Y., Chavous, T. M., Rowley, S.A.J., & Smith, M.A., 1998). Racial identity has been one of the most heavily researched areas that focus on the psychological experiences of African Americans (Sellers, R.M., Shelton, J.N., Cooke, D. Y., Chavous, T. M., Rowley, S.A.J., & Smith, M.A., 1998). Researchers such as Cross (1991) have devoted much of their time to applying meaning and significance to the construct of racial identity. There have been two identified approaches to the early racial identity research: mainstream and underground. The mainstream approach has viewed racial identity research within the context of this group's stigmatized status in American society, with little regard for the role of culture. This approach is concerned primarily with examining universal cognitive and affective processes (biases and errors). The underground approach, on the other hand, began to redefine African American racial identity with particular emphasis on the uniqueness of their oppression and cultural experiences. This approach has emphasized the historical and cultural factors associated with African Americans' experiences in the United States.

Cross (1971) developed one of the first theories of racial identity called the "Negro-to-Black Conversion or Nigrescence" to explain the essence of racial identity for Blacks. Prior to this model there were theories of "Black self-hatred that proliferated during the period from the 1930s to the 1970s" (Jefferson & Caldwell, 2002, p. 177). Cross (1971) has characterized nigrescence as a five-stage process: pre-encounter, encounter, immersion-emersion, internalization, and internalization-commitment.

Pre-encounter stage - During this initial stage of identity development, individuals view the world from a White frame of reference such that they think and behave in ways that negate their Blackness (Ford, Harris, & Schuerger, 1993). This stage is typified by an individual of African descent who exalts European cultural values and derides African equivalents, or by an individual for whom being African American is given little importance (Jefferson & Caldwell, 2002). Butler (1975) concluded that pre-encounter individuals suffer from poor self-concept, apathy, confusion, self-deprecation, and detachment from the Black community. According to Cross (1994), such individuals are poised for change; however, until they experience an event that causes them to question their racial attitudes, they are unlikely to move into the next stage of Cross's theory, the encounter stage.

Encounter stage - During this second stage, Blacks want to be viewed as just "human beings" rather than associated with a racial group (Ford, Harris, & Schuerger, 1993). During this stage individuals usually experience an event that causes them to reevaluate the soundness of such a "raceless" and/or Eurocentric orientation (Jefferson & Caldwell, 2002). Specifically, the individual is forced to acknowledge internalized prejudicial or apathetic attitudes concerning being African American (Jefferson & Caldwell, 2002). The shame and guilt that often accompany this process seem to galvanize into feelings of anger and a desire to change (Cross, 1994) placing the individual into the next stage of racial identity development.

Immersion-Emersion stage - This stage encourages the development of a new frame of reference. Individuals begin to use dichotomous reasoning to transform old feelings of self-hatred or racial negation into more African-affirming beliefs (Jefferson &

Caldwell, 1994). They may struggle to rid themselves of an invisible identity and cling to all elements of Blackness (Ford, Harris, & Schuerger, 1993). They may cherish and glorify all that is Black by wearing African garb, supporting all-Black events, and dissociating themselves from all things Eurocentric. Immersion-emersion individuals arrive at a new pro-Black identity through the vilification of White people and European culture (Cross, 1991).

Internalization stage - At this stage of development, the individual becomes more bicultural, pluralistic, and nonracist (Cross, 1978). A calm, secure demeanor replaces tension, emotionality, and defensiveness (Cross, 1980). Consequently, the individual's appreciation of African American heritage is no longer based on the rejection of all things European; rather, it is based on an authentic evaluation of both the strengths and weaknesses of a pro-Black identity (Jefferson & Caldwell, 2002). Anger is no longer focused on individual White people but on overall institutional oppression and White supremacy (Jefferson & Caldwell, 2002).

Internalization-Commitment stage - This is the final stage of racial identity development. Individuals within this stage not only internalize their new identities, but they also become more active politically to bring about change for other Blacks (Ford, Harris, & Schuerger, 1993).

Sellers et al. (1995) have developed a model to better understand the complexity of African American racial identity:

> The Multidimensional Model of Racial Identity (MMRI) provides an integrated framework for describing the complexity of the meaning and significance that African American individuals place on race. This model places racial identity within the context of other components of African American self concepts. The model provides a heuristic by which specific predictions can be made regarding the relationships among different dimensions of racial identity. The MMRI is also

> a vehicle that facilitates the investigation of specific hypotheses regarding the way that the different dimensions of racial identity influence behavior and functioning. Finally, the model provides a taxonomy for ideographic investigations of the diversity of racial identity profiles within the African American community. (p.278)

There are four assumptions that underlie the MMRI. First, the model assumes that racial identity, like other aspects of the self-concept, has properties that are both situationally dynamic and stable (Sellers et al., 1995). These properties interact in a way that influences one's individual behavior in various situations. Secondly, the MMRI embraces the assumption that individuals have a number of different identities that are ordered hierarchically (Markus & Sentis, 1982; McCrae & Costa, 1988). Multiple identities within an individual around self-concept and the importance of racial identity across individuals are equally acknowledged by the MMRI. The third assumption that the MMRI makes is that individuals' perception of their racial identity is the most valid indicator of their racial identity. Sellers, R.M., Rowley, S.A.J., Chavous, T.M., Shelton, J.N., & Smith, M.A. (1995) believe that focusing on self-perception rather than defining the individual's self concept is a way to avoid value judgment on what constitutes a healthy versus an unhealthy racial identity. Finally, African American racial identity is assumed to be multidimensional. The dimensions represent different ways in which racial identity is manifested.

The MMRI delineates four independent, but interrelated dimensions of racial identity in African Americans: 1) racial salience, 2) the centrality of the identity, 3) racial regard, and 4) the ideology associated with the identity (Sellers, R.M., Rowley, S.A.J., Chavous, T.M., Shelton, J.N., & Smith, M.A. 1997). Racial salience is proposed to be context dependent while the remaining three are stable across situations.

Racial salience refers to the extent to which one's race is a relevant part of one's self-concept during a particular moment or situation (Sellers, R.M., Rowley, S.A.J., Chavous, T.M., Shelton, J.N., & Smith, M.A., 1997). Salience is analyzed only according to the situation at present. Racial salience is highly sensitive to both the context of the situation and one's proclivity to define oneself in terms of race (Turner et al., 1994). Racial centrality refers to the extent to which people normatively define themselves in terms of race. Centrality is analyzed according to an individual's normative perceptions of the importance of race in defining who he/she is across different situations (Sellers, R.M., Rowley, S.A.J., Chavous, T.M., Shelton, J.N., & Smith, M.A., 1997). For example, gender is the defining characteristic in the self definition of some African American women, whereas for other African Americans their occupation or race may be the defining characteristic (Sellers, R.M., Shelton, J.N., Cooke, D. Y., Chavous, T. M., Rowley, S.A.J., & Smith, M.A., 1998).

Racial regard refers to a person's affective and evaluative judgment of his or her race. Racial regard is distinguished between two types: public and private. Public regard is defined as the extent to which individuals feel that others and/or society view African Americans positively or negatively. Private regard is synonymous with racial self-esteem. However, defining private regard feelings about one's race is viewed separately from feelings about oneself. Private regard focuses on an African American's view of other African Americans, exclusively. Research conflicts on whether having a public regard worsens one's view of African Americans in general or helps to face an important step in developing of a healthy African American racial identity (Baldwin & Bell, 1985; Parham & Helms, 1981; Terrell & Terrell, 1981).

Finally, ideology is the last dimension of racial identity and is comprised of individual beliefs, opinions, and attitudes with respect to the way he or she feels that the members of the race should act (Sellers, R.M., Shelton, J.N., Cooke, D. Y., Chavous, T. M., Rowley, S.A.J., & Smith, M.A., 1998). This dimension represents the person's philosophy about the ways in which African Americans should live and interact within society.

Another concept, termed Afrocentricity, which is often referred to as a positive aspect of racial identity, is theorized to be positively associated with African Americans' psychological functioning. Afrocentricity is also thought to be associated with constructive marital behaviors, on the premise that Afrocentric persons resist pressure to match mainstream European-derived standards of living and also are unlikely to blame their spouses for oppression and related life difficulties. To date, one study investigating Afrocentricity and marital functioning showed a positive association, although another study failed to confirm these effects (Kelly & Floyd, 2006), suggesting the need for further investigation. Belief in such negative images may lead some African American spouses to negatively evaluate themselves and each other as mates. Most important, an earlier study of African American couples (Kelly & Floyd, 2006) found that spouses reported poorer marital adjustment when husbands endorsed a mixture of pro-African American and anti-African American sentiments, which was speculated to reflect immersion-stage attitudes that caused stress on marital relationships. Multiple societal forces that emanate from a history of racism and oppression have led many African Americans to experience heightened cultural mistrust, wherein they question the motives behind non-African Americans' behavior toward them (e.g. Franklin, 2004; Whaley,

2001). Clinicians have observed that for some African Americans, these circumstances lead to displaced rage and disrespect in the marriage, resulting in mistrust between spouses.

As evidenced by the above literature review, the racial identity literature is primarily a concept that was heightened in the late 1960s to the late 1970s after the commencement of the civil rights moment. During the 1980s the literature continued to develop but at a slow and steady pace with the greatest resurgence in the 1990s. Like marital satisfaction, there has been some continued interest but primarily in the dissertation research. This only suggests that this topic may be gaining some momentum in the next few years. Although these issues are particularly present in clinical work the literature has not necessarily supported this thinking in scholarly research.

Religiosity

Religion is an integral and dynamic part of human life (Batson & Ventis, 1982). Philosophers, theologians and existentialists have devoted their lives to studying, arguing, and understanding this concept called religion and what it means to the human experience. As early as 1912, James Leuba was able to create forty-eight different definitions of religion (Batson & Ventis, 1982). Milton Yinger, a sociologist, stated that "any definition of religion is likely to be satisfactory only to its author" (Yinger, 1967, p.18). Batson and Ventis (1982) define religion as whatever individuals do to answer personally the questions that confront us, because of our awareness that we and others like us are alive and that all will die. A system of beliefs in divine or superhuman power and practices of worship or other rituals directed towards such a power is how Argyle and Beit-Hallahmi (1975) define religion. Loomis (1948) found that all religions promote the

idea of an invisible world, inhabited by various creatures, gods, angels, and devils, which control much of what happens to us. Finally, religion has been defined as the so-called order of nature, which constitutes this world's experience, is only one portion of the total universe, and that there stretches beyond this visible world an unseen world of which we know nothing positive (James, 1902). All these definitions suggest that religion is an important aspect of one's personality. Batson and Ventis (1982) propose that religion is both a response to and a contributor to one's personality and social experience.

The research over the last five decades has supported the idea that religious practices contribute to overall marital satisfaction. Most couples who attended church together reported higher levels of marital satisfaction. According to Sullivan (2001) couples who are more religious are more likely than other couples to have happy and stable marriages. In addition, couples who attend church more frequently have been shown to have higher marital satisfaction, are less likely to perpetrate family violence, and are less likely to be divorced (Ellison, Bartkowski, & Anderson, 1999; Sullivan, 2001).

Over the last 30 years, research has shown that religiosity has a beneficial effect on mental health (Pfeifer & Waelty, 1999). Allport and Ross (1967) investigated the motivation of people who embrace religion as a means of coping and arrived at the dual concept of extrinsic and intrinsic orientations to religion. These concepts developed out of their earlier works on mature and immature religion.

An individual who is extrinsically religious uses religion as a means to another end. For example, individuals with an extrinsic orientation use religion for their own needs. Another example is when religion may be used as a means to provide security,

allow for sociability, and distract people from their personal limitations. At this level, religion is primarily self-serving. In theological terms the extrinsic type turns to God, but without turning away from self (Allport & Ross, 1967).

Tsang and McCullough (2005) defined the intrinsically religious individual as a person who holds religion as an ultimate goal for one's own life. Individuals with this orientation find their life's meaning through their religion. For example, expectations that most people have from life (e.g. having a family, buying a home, or making a significant income) are unimportant to persons with an intrinsic orientation because their life is solely lived on the expectations dictated by their religious beliefs. Mother Theresa is a prime example of an individual with an intrinsic orientation. For intrinsically religious individuals, religious beliefs are the guidelines for life.

In contrast to the relationship found between level of religiosity and marital satisfaction, some literature has shown that there is only a weak link between religion and marital quality (Booth et al., 1995). There are often unknown factors that inhibit a complete understanding of how religiosity affects marriage (Sullivan, 2001). "The use of heterogeneous married couples (i.e., couples married for varying lengths of time, couples with and without children, first marriages and second marriages, etc.) makes it difficult to determine how religiosity might differentially affect various stages in marriage or different types of marriage" (p.611).

Perhaps the largest impediment to a more complete understanding of how religiosity affects marital functioning is that many studies have been exploratory in nature or empirically driven rather than theory driven. Some researchers have offered general theoretical ideas about how religiosity affects marriage, pointing to the barriers that many

religions impose regarding divorce (Levinger, 1976) and to the value that many religions share of keeping families intact (e.g. Booth et al., 1995; Call & Heaton, 1997). Some authors have proposed specific mechanisms that might mediate the relationship between religiosity and marital outcome; however, few have actually tested these models empirically (Sullivan, 2001).

Religiosity is an important cultural norm for African Americans (Bowen-Reid & Harrell, 2002), involving numerous beliefs and behaviors. For example, data from national samples show that African Americans score significantly higher than do other ethnic groups on multiple measures of religiosity. Also, married African Americans score significantly higher on religiosity variables as compared with their unmarried counterparts, and religiosity variables are positively associated with family well-being for African Americans. For example, they buffer the negative effects of perceived racial stress on individual psychological functioning (Bowen-Reid & Harrell, 2002).

Life Satisfaction/Religiosity

It has been demonstrated that a commitment to one's religion has an impact on one's quality of life. Several studies have examined the relationship between religious commitment and "well-being," particularly classic studies such as the article written by Moberg (1965). Religious and spiritual beliefs and practices may improve the quality of an individual's life by buffering the negative effects of stressful life events on physical and emotional health (Jenkins & Pargament, 1995). Gartner et al. (1991) found that religious commitment has been associated with increased physical health and longevity, lower anxiety, increased self esteem, lower suicide rates, less substance abuse, less delinquency, less divorces and increased marital satisfaction. Roth (1988) also found that

spiritual well-being has been associated with marital satisfaction and strong family relationships. Larson & Larson (1991) found a positive relationship between religiosity, usually measured by church attendance, and self-reported marital satisfaction in a review of several classic studies. For example, Glenn and Weaver (1978) found that church attendance was predictive of marital satisfaction. In fact, subjects from long-lasting marriages rank religion as one of the most important "prescriptions" for a happy marriage (Sporawski & Houghton, 1978).

Despite previous research, marital satisfaction remains an underexplored area with much of the significant research being reported anywhere from ten to twenty years ago. As evidenced by the literature presented in this review, the question of what is predictive of marital satisfaction remains unanswered. Although it seems that due to the practices/emphasis placed on marital commitment supported in religion the literature does not support a strong link between religiosity and marital satisfaction. It is possible that this factor that seems relevant and important to clinicians may not be significant enough to be studied at length in the literature.

Although the literature has not recently been focused on this specific question this does not make the question less important. With the divorce rate remaining constant at fifty percent for the last one to two decades, it is reasonable to believe that divorced couples would have liked to know what if any variables, would have assisted them in determining what could have helped their marriage to work before choosing divorce as the only option.

Although the focus of this study is primarily looking at the relationship between marital satisfaction and racial identity and level of religiosity, other factors that were

gathered from the demographic questionnaire were placed in the analysis to determine what if any other sociocultural factors might also impact marital satisfaction.

In conclusion, this literature review indicates that more data needs to be contributed in the area of marital satisfaction in order to offer a more current opinion to what relationship racial identity and level of religiosity have with marital satisfaction.

The following research questions guided this study:

Research Questions/Hypotheses

Research Question 1. Are there differences between males and females on marital satisfaction, racial identity, and religiosity?

It was predicted that men and women will differ significantly in their views of marital satisfaction, racial identity, and religiosity.

Research Question 2. What factors, singly and in combination, predict marital satisfaction among African American married couples?

The following variables predict marital satisfaction among African American married couples were: racial identity, level of religiosity, socioeconomic status (SES), years married (YM), marital status of parents (MSP), times married (TM), number of children (NC), and level of education (LE).

CHAPTER 3

METHODOLOGY

The purpose of this exploratory study was to investigate the role of racial identity and the level of religiosity in marital satisfaction. The following sections of this chapter describe the methods that were used to conduct the study. Information discussed includes the sample selection process, instrumentation, data collection procedures and the design of the study.

Participants/Selection Criteria

The participants in this study were selected from a larger sample of African American, heterosexual, couples who attend church, are members of community organizations, and who work for local businesses in Philadelphia. Five hundred individuals and two hundred and fifty couples were invited to participate in the study. According to Cohen (1992), a sample of approximately 150 participants was needed to obtain 80% power with the projected number of predictor variables.

Participants were specifically recruited from churches in Philadelphia with congregation sizes from 1,000-5,000 members such as Triumph Baptist Church, Sharon Baptist Church, and the Enon Tabernacle Baptist Church. For example, Triumph Baptist Church has a congregation of 5000 of which 50% are married. The congregation is representative of all levels of income, education, occupations, religiosity, and regions of the country.

Members of African American sororities and fraternities, community based organizations, and the employees of a local insurance company were invited to participate in this study in order to further diversify the sample. Flyers were placed in

church bulletins, posted on bulletin boards of local community organizations, and handed out with paychecks to employees of a local insurance company as a means to inform potential participants about the study. These advertisements included the nature of the study, procedures, and estimated time to complete the measures (approximately 45 minutes to complete the measures). It was expected that out of the 500 married persons that received survey packets approximately 150 couples would be eligible and willing to participate in the study. Out of the 410 packets returned only 280 were complete and able to be used. Therefore 140 couples were available for inclusion in the study. The remaining 130 packets were returned incomplete, blank, or were destroyed due to being soiled, stained or doodled on. All subjects were recruited and the data were collected in 2005.

Participant selection criteria for inclusion in this study were the following: African American, heterosexual orientation, legal marital status in the United States at present, duration of marriage between three and twenty-five years. Couples who had been married more than once were also eligible to participate in the study.

Couples who were separated for more than one year (approximately 10) during their marriage were excluded from the final analysis.

Procedures

Each willing participant was given a survey packet for completion. Brief instructions on how to complete the surveys were provided. Spouses were asked to fill out surveys separately so they would not assist one another with completing the instruments. All questions were directed to the researcher by phone and email to prevent contamination of the data.

Participants received a survey packet with the following information enclosed: a cover letter explaining the details of the study and directions for completion of the packet; an informed consent agreement to be signed and returned; and the actual surveys which would take approximately 45 minutes to complete. Upon completion of the survey, participants submitted their packets directly to the researcher through a variety of ways: at the churches used there was a box left in the church office for drop-off; some surveys were mailed to the researcher; and some surveys were hand delivered to the researcher by the participants. Each survey was designated with a numeric code for identification purposes. Participants were not asked to provide personal identifying information on their surveys to insure anonymity. Thus, despite the researcher's awareness of the identity of individuals completing the surveys, the identity of the couples actually completing and returning their surveys remained anonymous. As the surveys were returned all data were stored in a locked file cabinet with only the researcher having access to the cabinet.

Measures

Each participant was required to fill out five self-report instruments:

1. A Demographic Questionnaire (DQ).
2. Marital Satisfaction Inventory, Revised (MSI-R) (Snyder, 1997).
3. The Multidimensional Inventory of Black Identity (MIBI) (Sellers, R, Smith, M.A., Shelton, J.N., Rowley, S.A.J., & Chavous, T.M., 1998).
4. The Religious Life Inventory (RLI) (Batson, et al., 1993).
5. The Marlowe-Crowne Social Desirability Scale (MCSD) (Reynolds, 1982)

Demographic Questionnaire (DQ)

The demographic questionnaire obtained the following demographic variables: age, years married, occupation, annual family income (both partners included), level of education, marital status of (couples') parents, number of children (biological, step, adopted), times married, years attending church, length of separation if any, and religious affiliation. The only variables used in the analysis were age, years married, annual family income, level of education, marital status of parents, number of children, and times married. This information was used to determine any other factors that may have impacted the data being collected.

The Marital Satisfaction Inventory, Revised (MSI-R)

The Marital Satisfaction Inventory, Revised (MSI-R) is a complete revision and restandardization of the Marital Satisfaction Inventory (MSI; Snyder, 1979a; 1981). The MSI-R is a self-report multidimensional measure of relationship distress among couples. It can be administered individually; however, an individual's results can be scored and interpreted separately and/or both members of the couple's scores can be displayed and interpreted in conjunction with one another. The MSI-R includes 150 true-false items comprising two validity scales, one global distress scale, and 10 additional scales assessing specific areas of relationship distress. This measure is a paper and pencil format, written on a 6^{th} grade reading level, and takes approximately 25 minutes to complete.

The MSI-R scales possess high levels of both internal consistency and temporal stability. Cronbach alpha coefficients of internal consistency range from 0.70 to 0.93 (M

= 0.82). Test-retest reliability yields stability coefficients ranging from 0.74 to 0.88 (M = 0.79).

After raw scores are obtained those scores are converted into normalized T scores with a mean of 50 and a standard deviation of 10. Lower scores are reflective of less distress on all scales except the Role Orientation (ROR) subscale. This subscale translates a higher score into having more egalitarian views and a lower score into more traditional views of role orientation (Snyder, 1997). The range of scores is from 30 to 70 with the median score being 50. After 15 years of research between the original and revised scales, there is a high interrelation between the original and revised scales, with correlations ranging from 0.94 to 0.98 (median = .955).

Individuals' responses are scored along the 13 profile scales and are plotted on a standard profile sheet using gender-specific norms. The subscales examine four basic categories: validity, overall marital distress, interpersonal communication, and parenting issues. The profile scales examine the following areas within a relationship:

Table 3.1

Description of MSI-R Subscales

Subscale Name	Brief Description of Scale	"Item example"
Inconsistency	to identify "random responders"	"I wish my partner shared a few more of my interests", "My partner doesn't take enough time to do some of the things I'd like to do"
Conventionalization	social desirability	"My partner has all of The qualities I've always wanted in a companion.

Global Distress	dissatisfaction	"I get pretty discouraged about our relationship sometimes"
Affective Communication	dissatisfaction with affection	"There is a great deal of love and affection expressed in our relationship"
Problem-Solving Commun-Ication	resolving differences	"Minor disagreements with my partner often end in big arguments"
Aggression	physical aggression	"My partner has left bruises and welts on my body"
Time Together	time spent in leisure activity	"I spend at least an hour each day in an activity with my partner"
Disagreement About Finances	management of finances	"My partner buys too many things without consulting me first"
Sexual Dissatisfaction	discontentment with sex	"Our sexual relationship is entirely satisfactory"
Role Orientation	marital and gender roles	"The man should be the head of the family"
Dissatisfaction with Children	negative impact of children	"Our relationship might have been happier if we had not had children"
Conflict over child-Rearing	conflict regarding child-rearing	"My partner doesn't spend enough time with the children.

Note: Adapted from "Marital Satisfaction Inventory, Revised" by Douglas K. Snyder. Copyright 1997 by the Western Psychological Services.

This measure was selected because of the 15 year usage of this instrument by therapists in determining relationship distress. In addition, the most recent version of the MSI-R is shorter, less time consuming, has a greater and more diverse standardization sample, and yet it has sustained the good internal consistency and reliability of the

original instrument. A difficulty with using this instrument is that couples must fill out the survey at the same time and with no help from their spouse. Otherwise data can easily be contaminated and a true sense of the relationship distress may be difficult to obtain.

> More than twenty studies have examined the discriminant validity of the MSI across diverse clinical samples. Although conceptually overlapping with studies of both discriminant and convergent validity, actuarial studies of the MSI differ in the manner in which group differences of correlational findings were analyzed. Three additional studies were conducted specifically to assist in the actuarial interpretation of profile scales on the MSI. An initial clinical validation study examined the relationship of individual MSI scales to clinicians' ratings of 50 couples entering marital therapy. Following an extensive conjoint interview, each husband and wife were rated separately on 61 clinical criteria assessing (a) general presentation of self and the marriage, (b) specific areas of interaction between partners, (c) family history and role dispositions, (d) psychiatric and physical distress, (e) spousal interactions regarding children, and (f) clinician-rated prognosis for response to marital therapy. For each clinical criterion, the clinician rated the presence or absence of that criterion, and if present, whether the criterion was evident to a moderate or an extensive degree. Clinicians' ratings of partners in each of these domains were subsequently correlated with men's and women's scores on the MSI. These results provided broad support for the validity of the individual scales and the ability of the MSI to distinguish among levels an sources of relationship distress among couples entering marital therapy. Following revision of the scales for the MSI-R, data from each of the three original studies of actuarial validity were completely reanalyzed.
>
> (Snyder, 1997, p.70)

The Multidimensional Inventory of Black Identity (MIBI)

The MIBI is a 56-item paper and pencil, self report measure that takes approximately 10 minutes to complete. The answers are determined on a Likert scale from 1 to 7 with "1" being strongly disagree, "4" being neutral, and "7" being strongly agree.

The Multidimensional Inventory of Black Identity (MIBI) consists of seven subscales representing three stable dimensions of African American racial identity: Centrality, Ideology, and Regard (Sellers, R, Smith, M.A., Shelton, J.N., Rowley, S.A.J., & Chavous, T.M., 1998). Racial regard refers to a person's affective and evaluative

judgment of his or her race. Ideology is defined as an individual's beliefs, opinions, and attitudes with respect to the way he or she feels that the members of the race should act. Thirdly, racial centrality refers to the extent to which a person normatively defines his or herself in terms of race.

This instrument offers a multidimensional conceptualization of racial identity. The three stable dimension scores can be averaged and a range can be developed. Scores that fall higher than the mean are evaluated as more closely related to the dimension being scored and scores that fall lower than the mean are evaluated as less closely related to the dimension being scored. Sellers, R, Smith, M.A., Shelton, J.N., Rowley, S.A.J., & Chavous, T.M. (1998) created this instrument to respond to prior criticisms of other measures used to define racial identity. The MIBI is composed of items and validated against the following scales: the African Self-Consciousness Scale (ASCS) (Baldwin & Bell, 1985), Developmental Inventory of Black Consciousness (DIB-C) (Milliones, 1980), Multigroup Ethnic Identity Measure (MEIM) (Phinney, 1992), and the Cultural Mistrust Inventory (CMI) (Terrell & Terrell, 1981). It also contains original items developed by Sellers, R, Smith, M.A., Shelton, J.N., Rowley, S.A.J., & Chavous, T.M. (1998). The MIBI demonstrates adequate internal consistency with Cronbach alphas for the subscales ranging from 0.60 (Private Regard) to 0.79 (Nationalism). To assess the predictive validity of the MIBI, the relationships between the subscales and several race related behaviors were investigated. The results provided evidence that the MIBI is a reliable and construct valid measure of the Multidimensional Model of Racial Identity (MMRI). The results suggest that the MIBI measures three interrelated empirical constructs as opposed to a single empirical construct with three different dimensions.

This measure was selected because of its multidimensional approach to measuring racial identity. All of the previous instruments developed to measure racial identity were criticized for not addressing the multiple dimensions of race.

Table 3.2

Description of MIBI Subscales

Subscale Name	Brief Description of Scale	"Item example"
Centrality	significance of race	"Overall , being Black Has very little to do with how I feel about myself"
Nationalist	importance of being Black	"Black people should Not marry interracially"
Private Regard	positive/negative feelings towards Blacks	"I feel good about Black people"
Public Regard	how others view Blacks	"Overall Blacks are considered good by others
Assimilation	commonalities between Blacks and other races	"Blacks should feel free to interact with White people"
Humanist	commonalities of all humans	"Blacks and Whites have more commonalities than differences"
Minority	commonalities between Blacks and other oppressed groups	"Blacks should learn about the oppression of other groups"

Note: Adapted from "The Multidimensional Inventory of Black Identity" by Robert Sellers, 1998, *Personality and Social Psychology Review, 2(1)*, 40-63.

Religious Life Inventory (RLI)

The Religious Life Inventory was developed by Batson et al. (1993) to assess religiosity. The RLI is a 60-item scale with a nine-point Likert type format ranging from "does not describe me at all" to "describes me very well." Each RLI item is a statement to

which the participant indicates agreement or disagreement on a scale of one to nine, with one being “strongly disagree” and nine being “strongly agree” (Batson et al., 1993). Scores for each of the six subscales are obtained by summing the responses to the items keyed to a particular subscale and dividing by the number of items in the subscale. Thus, scores for each subscale could range from 1 to 9 with higher scores indicating agreement with the dimension being measured and lower scores indicating less agreement with the dimension being measured. The RLI includes six interrelated subscales: Extrinsic, External, Intrinsic, Internal, Orthodoxy, and Quest. Factorially independent Means, Ends, and Quest religious orientation scores are derived from these subscales.

The Means dimension determines the degree to which an individual’s social environment has influenced his or her personal religion. For example, a high score on the Means dimension may indicate that if someone’s family used religion as a coping skill than that person is more likely to also use religion as a coping skill. The Ends scale reflects upon one’s need for certainty, strength, and direction from life, the universe or God. For example, a low score on the Ends scale may mean that someone does not need to know what this life means from anyone or anything. The Quest dimension views religion as an open ended dialogue with existential questions derived from the tragedies and contradictions of life. Finally, a high score on the Quest dimension may mean that someone feels questions about life should be asked and are important to their existence.

To compute the desired religious orientation scores, a three-factor principal components analysis was obtained from the six sub-scales (Kristensen et al., 2001). The Means, Ends, and Quest scores are then calculated by multiplying each individual’s score

on each of the six subscales by the corresponding Means, Ends, and Quest factor pattern coefficients and then summing those products (Kristensen et al., 2001).

The reliability of the RLI scale was computed by Siddle et al. (2002) using Cronbach's alpha. The results of these analyses ranged from 0.85 to 0.55 among all the factors calculated. Although internal consistency and validity have been reported at acceptable levels for all subscales, the External, Internal and Doctrinal Orthodoxy scales demonstrated high internal consistency (Alpha Coefficients for External=.82, Internal=.92, Orthodoxy=.96), but low internal consistency was evident for the Interactional scale (.51).

Table 3.3

Description of RLI Subscales

Subscale Name	Brief Description of Scale	"Item example"
Means	influence of social environment on religion	"A major factor in my religious development has been the importance of religion for my parents"
Ends	one's need for direction from God	"I believe God has a plan for the universe"
Quest	sees religion as a series of existential questions	"My faith involves all of my life"

Note: Adapted from "The Religious Life Inventory" by Daniel Batson, 1993, *The religious experience* by the Oxford University Press.

A strength of this instrument, according to Siddle et al. (2002), is that the RLI has face validity in that the items relevant to each of the scales do appear to have some relevance to religiosity.

The RLI was selected because it was the most recent and updated instrument that examined religiosity since the Allport-Ross Religious Orientation Scale of 1997.

The Marlowe-Crowne Social Desirability Scale (MCSD)

The Marlowe-Crowne Social Desirability Scale (MCSD) (Crowne & Marlowe, 1960; Reynolds, 1982) was used as an additional instrument to assist in determining the reliability of responses from survey participants. The MCSD is often used as an adjunct measure to assess the impact of social desirability on self-report measures and was used as such for this study.

For the purposes of this study, MCSD Form C was used. Reynolds (1982) developed the short forms by taking the original Marlowe-Crowne items and using those items with a factor loading of .40 to .54 with a median .46, to design three short forms MCSD Forms A, B, and C with 11, 12, and 13 items respectively. MCSD Form C demonstrated an acceptable level of reliability of .76, and compares favorably with the standard form. Reynolds (1982) examined concurrent validity via correlations between the standard form and the short form versions. MSCD Form C correlated most highly (.93) with the standard 33-item form.

This instrument was selected because it has been used in research studies for more than 20 years. It is stable and has satisfactory reliability and validity.

Design of Study

The first research question was tested by using a two group Multivariate Analysis of Co-Variance (MANCOVA) with gender as the independent variable and the subscales of the following instruments: Marital Satisfaction Inventory-Revised (MSI-R), the Multidimensional Inventory of Black Identity (MIBI) and the Religious Life Inventory

(RLI) as the dependent variables. To control for social desirability, the Marlowe-Crowne Social Desirability Scale (MCSD) was used as the covariate. Specific planned comparisons were used to test the specific predictions presented above.

The second research question was tested using univariate Pearson correlations followed by a full scale multiple regression.

CHAPTER 4

RESULTS

This chapter includes the results of statistical analyses conducted for this study. SPSS Version 19.0 was used for the quantitative analyses. Data about the sample's demographic variables in addition to factors predictive of marital satisfaction and all other findings are included in this chapter.

Analyses of data for this study are based on information obtained from 280 completed surveys (which includes 140 couples). Demographic data on the participants are contained in Table 4.1.

Table 4.1

Demographic Data on Study Participants (N=140 couples)

	Frequency	% of Sample	Mean	SD
Gender				
Male	140	50%		
Female	140	50%		
Age of Partner			43.9	10.4
20-30	25	9%		
31-40	89	32%		
41-50	90	32%		
51-60	54	19%		
61-69	22	8%		
Years Married			2.23	2.93
3-8	105	38%		
9-14	84	30%		
15-20	58	21%		
21-25	33	11%		
Marital Status of Parents				
Married	156	56%		
Single	124	44%		

(Table 4.1 continued)

Number of Children			2.06	1.75
Zero	48	17%		
One to three	192	69%		
Four to six	34	12%		
Seven or more	6	2%		
Times Married			1.2	.41
Once	219	78%		
Two to three	61	22%		
Level of Education				
Some high school	34	12%		
Some college	47	17%		
Associate's degree	59	21%		
Bachelor's degree	89	32%		
Master's degree	43	15%		
Doctorate	8	3%		
Annual Family Income				
$0-$9,999	15	6%		
$10,000-$19,999	14	5%		
$20,000-$29,999	47	17%		
$30,000-$39,999	60	21%		
$40,000-$49,999	70	25%		
$50,000-$59,999	29	10%		
$60,000-$69,999	45	16%		

As demonstrated in Table 4.1, the average age of participants overall was 43.9 (men 45.5 and women 42) with most of the participants being between the ages of 33 and 53. The majority of participants had been married between 3-8 years although a significant number had been married considerably longer. The most common number of children was two (n=79), with other numbers as follows: one child (n=63), three children (n=52), no children (n=48), and four or more (n=38). Out of all couples surveyed 78% (n=218) were married only once and 22% were on their second or third marriage (n=62) with men being slightly more likely to be married more than once. The most common level of education was a bachelor's degree (n=89), with other educational levels as

follows: associate's degree (n=59), some college (n=47), master's degree (n=43), some high school (n=34), and doctorates (n=8). Degrees held were split evenly between male and female partners. The majority of participants' annual family income was $40,000-$49,999 (n=70) which accounted for half of the sample.

Research Questions

To determine if there was a significant difference between males and females with respect to marital satisfaction, racial identity, and religiosity two different, although related, analyses were conducted. First, the data were analyzed by a two-group MANOVA, followed by two-group ANOVAs for the specific variables. The variables analyzed were all subscales of the Marital Satisfaction Inventory-Revised (MSI-R), the Multidimensional Inventory of Black Identity (MIBI), and the Religious Life Inventory (RLI). This analysis compares men to women without taking into account that the data represent pairs of husbands and wives. To account for this correlated aspect of the data set, paired samples t-tests were then conducted on each of the variables. Since the results of these two analyses were identical, only the MANOVA will be discussed. The overall MANOVA was not significant (Wilks Lambda = .929, p = .484). As such, the answer to the first research question was that males and females do not differ on the variables assessed in this study. There were, however, two comparisons that were significant. For completeness, these results are presented in Table 4.2. A complete list of the variables with the means, standard deviations and two-group ANOVA results is presented in Appendix A, B and C.

Table 4.2 Variables Where Males Differed from Females

Variable	Male Mean (sd)	Female Mean (sd)	F	Sig.	Partial Eta^2
MSI-R: Affective Communication	56.86 (9.62)	54.12 (8.83)	6.19	.014	.022
MSI-R: Role Orientation	48.88 (8.03)	51.74 (12.65)	5.08	.018	.018

As shown in Table 4.2, men reported more distress in regards to affective communication than their spouses. The affective communication scale evaluates individuals' dissatisfaction with the amount of affection and understanding expressed by their partner (Snyder, 1997). In addition, women reported higher scores on the role orientation scale which is the only subscale of the MSI-R that is scored in the reverse direction. A higher score on this scale indicates a more egalitarian view of role orientation. In both cases, however, the effect size is small.

Overall, the data reported in Table 4.2 indicate that there are not meaningful differences between men and women on the variables assessed in this research. I predicted that there would be a significant difference among men and women on marital satisfaction, racial identity, and level of religiosity. In contrast, there were only two significant differences between men and women, neither of which accounted for a meaningful percentage of the data, and no difference overall as demonstrated by the insignificant Wilks Lambda for the MANOVA.

The second research question, which is actually the main focus of this study, is to determine what factors, singly or in combination, predict marital satisfaction. As an

initial analysis, Pearson correlations were used to determine if any relationships exist between the total marital satisfaction index of the MSI-R and the demographic information, racial identity, and/or religiosity of the subjects. These correlations are presented in Table 4.3.

Table 4.3

Correlations between Marital Satisfaction and Demographic Information, MIBI, & RLI

Variables	Pearson Correlation	Sig.
Demographic Variables		
Age of Partner	.154**	.010
Years Married	.014	.811
Marital Status of Parents	-.092	.126
Number of Children	.065	.280
Sex of Spouse	-0.93	.121
Times Married	-.054	.366
Level of Education	.025	.677
Annual Family Income	-.097	.104
Racial Identity Variables		
Centrality	-.066	.271
Private Regard	-.031	.609
Public Regard	-.189**	.002
Assimilation	.007	.903
Humanity	-.025	.682
Minority	.068	.257
Nationalist	.050	.402
Religiosity Variables		
External	-.154**	.010
Internal	.104	.081
Quest	.121*	.042

*p<.05
**p<.01

As shown in Table 4.3 only a few factors correlate significantly with marital satisfaction and those are: age of partner, public regard, external and quest. Two of the four factors that show a significant relationship with marital satisfactions are subscales of the RLI. Participants who see their social environment having influence on their religious beliefs (External) have a greater degree of marital satisfaction (or a smaller degree of marital distress as this is measured by the MSI-R). Individuals who view religion as an open ended series of questions that are important to answer (Quest) also have a higher degree of marital satisfaction. The positive correlation with partner's age indicates that spouses with older partners are somewhat less satisfied with their marriage. Finally, individuals who had a more positive view of their own race in public (public regard) had a somewhat higher level of marital satisfaction.

To complete the analysis for Research Question # 2, a full-scale multiple regression was computed with the variables listed in Table 4.3 as the predictors, and the overall marital satisfaction scale from the MSI-R as the criterion variable. The results of the multiple regression indicated that the R = .399 and the Adjusted R Square = 0.101. The multiple correlation is significant at the $p<.001$ level. The beta weights and the significance of these weights for all of the variables used in the analysis are contained in Table 4.4.

Table 4.4

Results of Multiple Regression

Demographic Variables & Subscales	Beta	Sig.
Demographic Variables		
Age of Partner	.150*	.034
Years Married	.020	.744
Marital Status of Parents	-.011	.853
Number of Children	.054	.457
Sex of Spouse	-.082	.164
Times Married	-.112	.089
Level of Education	.135*	.033
Annual Family Income	-.193**	.004
Racial Identity Variables		
Centrality	-.206**	.002
Private Regard	-.090	.224
Public Regard	.167*	.014
Assimilation	.030	.726
Humanity	-.121	.143
Minority	.079	.443
Nationalist	.079	.404
Religiosity Variables		
External	.207**	.003
Internal	-.002	.983
Quest	.032	.691

Summarizing the above regression, African Americans who are more satisfied with their marriage:

- Have younger partners
- Have lower levels of education
- Have higher annual family incomes
- See their race as being significant to their identity (Centrality)
- Have a more positive view of their race in public (Public Regard)

- Are more dependent on the social environment (family and community) for their religious beliefs (External)

Although there are several predictors that are significant, and although the overall multiple regression is significant, it is evident that the amount of the variance accounted for by the combination of predictors is small (10.1%). In present usage, a value of 10% or more is considered necessary for a result to be meaningful. Although the multiple regression does reach this level, a large number of predictors was required to attain this level. As such, a conservative summary of the data would be that marital satisfaction is only marginally related to the variables used in this study.

Additional Research Questions

Additional Question # 1: The Effect of Social Desirability on the Results

One of the concerns in this area of research is the extent to which the subject's responses reflect social desirability. To test this for these subjects, correlations between all of the scales and the Social Desirability Scale were computed. The significant correlations are presented below.

Table 4.5
Correlations between Social Desirability and MIBI, RLI, & MSI-R

Demo & Subscales	Pearson Correlation	Sig.
MSI-R Scales		
MSI-R Total	-.063	.297
Global Distress	-.009	.886
Affective Communication	-.064	.284
Problem Solving Communication	-.041	.496
Aggression	-.047	.429
Time Together	-.127*	.034
Disagreement about Finances	-.040	.504
Sexual Dissatisfaction	-.071	.237
Role Orientation	-.057	.339

(*Table 4.5 cont.)*

Family History of Distress	.105	.079
Dissatisfaction with Children	-.046	.445
Conflict over Child Reading	-.023	.700
Racial Identity		
Centrality	-.014	.820
Private Regard	-.170**	.004
Public Regard	-.053	.380
Assimilation	-.140*	.019
Humanity	-.145*	.015
Minority	-.141*	.018
Nationalist	-.181**	.002
Religiosity		
External	.089	.138
Internal	.000	.994
Quest	-.239**	.000

*p<.05
**p<.01

Table 4.5 demonstrates a significant relationship between a few select variables and the concept of social desirability. This scale is often used to determine if participants are being truthful as they are answering survey questions. There was no significant relationship between any of the demographic information surveyed and social desirability (these correlations are not included in the table). However, there were five variables that demonstrated a significant negative relationship with social desirability. These five variables were all subscales on the MIBI. The scales were as follows: private regard, assimilation, humanity, minority, and nationalist. As there was an increased desire for social desirability participants reported less racial self esteem or private regard. Individuals who did not endorse the following subscales in a significant way (assimilation, humanity, minority, and nationalist) reported an increased need for social desirability. Therefore, individuals who did not view their race as being central to their

existence were more likely to report higher levels of social desirability. Consequently, participants who highly endorsed the social desirability scale wanted to appear as if race did not matter to their identity or that they did not define themselves according to their race. This belief is common amongst those who support assimilation to the more dominant culture. Another possibility is that these participants were not being truthful in their responses to the MIBI due to the desire to be viewed as more "accepting or open" to American culture.

The other two subscales from the RLI and MSI-R also correlated significantly with a high social desirability. One explanation for a high correlation with the Quest dimension (subscale from the RLI) is the desire for people to want to appear as if religion is their primary focus in life, even if it not true. Religion in the African American community continues to be one of the highly valued affiliations. Another significant correlation with social desirability was the Time Together subscale of the MSI-R. This subscale describes the friendship in marriage and how much time is spent doing enjoyable and collective activities. Couples who want to appear as if they have a "happy marriage" and enjoy quality time together are more likely to endorse high levels of social desirability.

Additional Question # 2: Agreement and Disagreement between Husbands and Wives

Since the data set offered the unique possibility of directly comparing the responses of husbands and wives, two analyses were completed to investigate the extent of the agreement between couples and whether this level of agreement affected other

variables. As an initial analysis, the correlations between the husbands' and wives' responses were computed. These correlations are presented in Table 4.6

Table 4.6
Correlations between Husbands' and Wives' Responses on the MIBI, RLI, & MSI-R

Subscales	Pearson Correlation	Sig.
MSI-R Scales		
MSI-R Total	.498**	.000
Global Distress	.399**	.000
Affective Communication	.048	.576
Problem Solving Communication	.298**	.000
Aggression	.167	.057
Time Together	.026	.758
Disagreement about Finances	.078	.359
Sexual Dissatisfaction	-.013	.879
Role Orientation	.068	.424
Family History of Distress	.217**	.010
Dissatisfaction with Children	.656**	.000
Conflict over Child Reading	.506**	.000
Racial Identity		
Centrality	.180*	.033
Private Regard	.187*	.027
Public Regard	.292**	.000
Assimilation	.430**	.000
Humanity	.172*	.042
Minority	.408**	.000
Nationalist	.514**	.000
Religiosity		
External	.135	.111
Internal	.372**	.000
Quest	.452**	.000

*p<.05
**p<.01

It is evident from Table 4.6 that the husbands and wives in this sample are in agreement about some aspects of their lives, but not about others. Specifically, the strongest areas of agreement concern their satisfaction (or lack of satisfaction) with child

rearing, their responses to the Minority and Nationalist subscales regarding racial identity, and their responses to the Internal and Quest scales reflecting religiosity. Equally interesting is the finding that there are non-significant correlations for half of the areas measured by the MSI-R.

A second analysis was conducted by dividing the sample into four groups, based on the couple's level of agreement. These four groups were defined as follows:

Group 1: These couples consisted of husbands and wives who were both satisfied with their marriage. Specifically, the total satisfaction score from the MSI-R was analyzed and a couple was placed in Group1 if both the husband and the wife scored below 53 (which is the mean for the total sample) on the total MSI-R scale.

Group 2: These couples consisted of husbands and wives who were both dissatisfied with their marriages. Specifically, if both the husband and the wife had scores on the Total MSI-R score above 53, then this couple was placed in Group 2.

Group 3: These couples consisted of husbands and wives whose scores on the MSI-R total scale differed by 10 points or more. For example, if the husband's score was 55 and the wife's score was 45, then this couple was placed in group 3. Or, if the husband's scores was 45 and the wife's score was 55, then this couple was also placed in Group 3.

Group 4: These were all of the remaining couples that did not belong in any of the first three groups. Essentially, these couples were in

agreement about their levels of marital satisfaction with both scores in the intermediate range.

When the 140 couples were analyzed according to the above rubric there were 50 couples in Group 1, 47 in Group 2, 17 in Group 3 and 26 in Group 4. A four group MANOVA was then computed using the sub-scales from the Racial Identity and Religiosity instruments. The overall Wilkes Lambda was significant with a medium to large effect size (Wilkes Lambda = .724, p = .011, partial eta squared = .101). In analyzing the data according to group and subscale means, it became clear that the dominant pattern contrasted Group 1 and 3 from the other two groups, and that the major distinction was in Private Regard and Assimilation. The means and standard deviations for these variables for the four groups are presented in Table 4.7.

Table 4.7 Means (standard deviations) for the Groups Defined by Agreement

Variable 4	Group 1 (Satisfied)	Group 2 (Dissatisfied)	Group 3 (Disagreement)	Group (Other)
Private Regard	4.45 (1.08)	3.56 (.98)	4.41 (.87)	3.46 (.90)
Assimilation	5.18 (1.08)	4.13 (1.17)	5.35 (1.36)	4.11 (1.66)

It is evident from Table 4.7 that couples who are satisfied in their marriages, or who disagree about their level of satisfaction, have significantly higher means for Private Regard and Assimilation.

Chapter 5

DISCUSSION

This study was conducted to address two main concerns. First, the review of literature in the field of counseling psychology indicated that no research had been conducted and published to show the relationship between marital satisfaction, racial identity and religiosity. Secondly, I wanted to determine if racial identity or religiosity were predictive of marital satisfaction. This section will provide a discussion of what I believe to be the most important results and the conclusions that can be drawn from these results.

It was believed when this study began that if counseling psychologists could determine what was predictive of marital satisfaction then this study might be able to help highlight certain characteristics within marital partners that contributed to the significant divorce rate in this country. This study was attempting to answer the following two questions: Are there differences between males and females on marital satisfaction, racial identity, and religiosity? And, what factors, singly and in combination, predicted marital satisfaction among African American married couples?

The entire sample of participants consisted of 140 couples (280 total participants). Participants were recruited from Philadelphia churches, community organizations, and several local insurance companies. All participants were married and volunteered to participate in the study. All participants met the following admissions criteria: identified racially as African American and were married from 3-25 years. The average participant was age 44, married between 9-14 years, had parents who were married, had at least two

children, had only been married once, had a bachelor's degree, and made on average between 40,000-50,000 annually.

Some factors considered when selecting the church as a primary source to recruit participants was determining an environment where large numbers of married couples could be found and the ease of recruitment. Finally the diversity in the church allowed me to sample couples with varying degrees of the demographic variables named. Although this approach may have been limiting overall it was helpful in targeting a specific and specialized population that is often understudied in traditional research.

In developing the rationale and methodology for this study I believed that men and women would differ significantly in their view of marital satisfaction and religiosity but that there would be no difference in their views of racial identity. I also believed that it would be important to control for participants who may not have answered the measures provided honestly. As a consequence, the Marlowe-Crowne Social Desirability Scale (Reynolds, 1982) was added to the survey package since this is the most commonly used measure of social disability. All of the measures used in this research were normed on the population surveyed. The mean scores ascertained from the instruments, compared with the normed means when the instruments were developed, were all within one standard deviation of the calculated normative mean.

Differences between Men and Women

Overall, men did not differ from women on the scales used in this research, since the omnibus test from the MANOVA was insignificant. There were, however, some specific differences between males and females. The first area identified was on the affective communication subscale of the MSI-R. Affective communication is described

as the emotional intimacy subscale of the MSI-R (Snyder, 1997). Persons who score higher on this scale are more likely to express dissatisfaction with the affection in the relationship. Men in this study scored higher on this subscale than women. Therefore men were less satisfied with the emotional intimacy in their relationship than women. Apart of this finding can be explained by how men and women define emotional intimacy. A moderate score on this subscale, which the majority of the participants fell, refers to feelings of emotional distance from partners and being misunderstood (Snyder, 1997). More often partners tend to disagree with the amount of emotional connection which for men is often defined by sex and for women, verbal communication. This result is in agreement with my original hypothesis that men and women would differ significantly in their views of marital satisfaction if the affective communication subscale was used as a single measure of marital satisfaction.

The second area identified was a significant difference on the role orientation subscale of the MSI-R. The role orientation subscale measures the extent to which marital partners subscribe to traditional versus egalitarian views on marital/parental roles within the relationship. Higher scores on this scale indicate a more egalitarian view towards gender roles. In this study women participants endorsed a higher score than their male counterparts. This finding is important as it reiterates women's desire to have more equal participation in household responsibilities. However, this subscale only captures preferred opinions in contrast with actual division of household labor. Consequently, the significance of this scale supports the original hypothesis that men and women would differ significantly in their views on marital satisfaction if the role orientation subscale was used as a single item measure of marital satisfaction.

Finally, when the MSI-R was used as a total score for marital satisfaction there were significant differences between how partners reported their level of satisfaction. This finding supports the overall differences found on two other subscales (affective communication and role orientation). Husbands and wives report differing opinions on how affection is expressed in the marriage and how roles are divided. While these differences existed, however, the effect sizes were small.

In addition to the differences in marital satisfaction, there was a significant difference between male and female participants on the humanity subscale of the MIBI. The humanity subscale measures the degree to which a participant emphasizes the commonalities of all human beings (Cokley & Helm, 2001). The women in this study endorsed the humanity subscale more than the men. The socialization of women in African American culture to be more accepting of people and men to be more discriminating in their opinions of others, may account for the difference found on this subscale. This finding did not support my original hypothesis that men and women would not differ significantly on racial identity.

Summary for Hypothesis One: Gender Difference on Marital Satisfaction, Racial Identity and Level of Religiosity

It was hypothesized that there would be no significant difference between men and women on Racial Identity but that there would be a significant difference between men and women on marital satisfaction and religious commitment. The results showed no difference between men and women on the single-item score of marital satisfaction. One interpretation of this result could indicate that the couples who participated were similar on their views of marital satisfaction in regards to religious commitment. This finding

could be possible as most couples who participated subscribed to the Christian faith. However, the results showed a stronger correlation between gender and two subscales of the MSI-R.

The Marital Satisfaction Inventory- Revised (Snyder, 1997) was correlated with gender by using the single-item marital satisfaction score and the individual subscales of the instrument. Results only showed a correlation between gender and affective communication and role orientation. A notable difference is that men reported affective communication as being more important to marital satisfaction. Women reported role orientation as being a significant contributor to marital satisfaction.

When the MSI-R was used as a total score there was no correlation between gender and marital satisfaction. One conclusion is that the couples who participated in this study have fairly mutual feelings in regard to their level of marital satisfaction. This study captured couples who were married between three and twenty five years; therefore, most couples in this timeframe are considered to have passed the initial "honeymoon" phase of the marriage. However, they remained in a more current generation of people who value marriage similar to couples in today's society.

Perhaps, one other conclusion is that the couples in this study are not highly dissatisfied with their marriages; however they are not highly satisfied either. One additional possibility is that although the couples are neither satisfied nor dissatisfied the variables used in this study had little to do with these differences. Future research may attempt to "drill down" further into what specifically is causing the difference in reporting of increased levels of marital satisfaction.

The Relationship between Racial Identity, Religiosity and Marital Satisfaction

One other important area of this research was to highlight if racial identity and religiosity are related to marital satisfaction. Similar to the findings for the first research question, there were, at best, only weak relationships between these variables and the total score from the Marital Satisfaction Inventory, Revised (MSI-R). Moreover, the overall multiple R, while statistically significant, accounted for an unacceptably small percentage of the variance (8.4%). As highlighted above, there were some specific significant relationships. The private regard sub-scale of racial identity correlated significantly with the MSI-R subscale of aggression.

The private regard subscale of the MIBI emphasizes the extent to which individuals feel positively or negatively toward African Americans and their membership in that group (Cokley & Helm, 2001). The aggression subscale measures the level of physical aggression or intimidation in the relationship. A possible explanation for this correlation could be if someone already does not feel good about themselves or being African American they may be more likely to be unhappy, depressed, or in some cases "aggressive" in order to counteract what they may be receiving and internalizing from members that are outside of the African American ethnic group. This result supports the original hypothesis that one's racial identity could be predictive of marital satisfaction. Without considering many other confounding factors this finding could be premature before making this proclamation. However, this finding emphasizes the need to expand this study to examine the relationship between marital satisfaction and racial identity, possibly from a qualitative perspective.

Other relationships identified are also between Private Regard and Disagreement about Finances, and Role Orientation as single item measures for marital satisfaction. Private regard and role orientation have been defined above. Disagreement about finances is the subscale that assesses relationship discord regarding the management of finances (Snyder, 1997, p. 79). Similar to the above explanation if someone does not feel good about themselves and being African American in general many aspects of their life may be out of balance so therefore sharing household responsibilities or being in agreement regarding finances may account for these correlations. Taken together, these results indicate that some aspects of racial identity have modest correlations with marital satisfaction. The implication would seem to be that future research on this question should take a more focused view of racial identity, since significant results occur only with a specific aspect of this construct.

Other notable correlations within marital satisfaction and racial identity were the Assimilation, Humanity, and Minority subscales of the MIBI all correlated significantly with Affective Communication as a single item measure of marital satisfaction. These subscales are classified under the third dimension of the MIBI which is ideology or is defined as the individual's beliefs, opinions, and attitudes regarding the way he or she feels the members of the race should act (Cokley & Helm, 2001). One explanation for this correlation could be when people are concerned about how others in their race should act they may also share opinions about how much or minimal affection should be shared in the relationship. Finally these variables may correlate but not to a level where any significant conclusions can be drawn.

In addition, when the Nationalist subscale is used as a single measure of racial identity a significant relationship exists with Affective Communication as a single measure of marital satisfaction. Although this finding supports the hypothesis that racial identity is predictive of marital satisfaction, this finding does not factor in other confounding variables such as social desirability and all of the other subscales on both instruments. As a result, conclusions must be drawn with care. However, this finding supports the statement that if marital satisfaction was based solely on affection, then individuals who defined their own racial identity on following a specific set of behaviors based on how they felt African Americans should act in a "marriage" would be happier in their marriage.

A relationship was also noted between marital satisfaction as a total score and the External and Quest subscales if measured solely as level of religiosity. External and Quest subscales endorse the beliefs that religion is a means to an end, is used to cope, and allows for the continuous questioning of what is beyond this earth. The External subscale of religious commitment if measured individually also has a significant relationship with the Affective Communication, Aggression, and Disagreement about Finances subscales.

A relationship also exists between the External subscale of the RLI used to measure religious commitment and the two subscales used solely as a measure of marital satisfaction: Global Distress and the Sexual Dissatisfaction Subscale.

The Internal subscale of the RLI used to measure religious commitment was found to have a relationship with the Disagreement about Finances subscale when used as a sole measure of marital satisfaction. This indicates people whose religious commitment

is their life's meaning are more likely to have disagreements about finances since worldly concepts are not always a priority.

Also, the Quest subscale of the RLI was found to have a relationship with marital satisfaction when the MSI-R was used as a total score. Since the external and quest subscales endorse the philosophy that religion is a means of questioning one's existence and also offers exploration of these "questions", a relationship between marital satisfaction in general and the external and quest dimensions supports the idea that there is greater marital satisfaction when both members of the couple share the same fundamental values.

Finally, the Quest subscale also had relationships with other MSI-R subscales when they were used as single measures for marital satisfaction such as Aggression and Disagreement about Finances. These two subscales naturally create discussions and often disagreements which supports the "questioning" perspective of the Quest dimension. The relationship between these two variables only highlights that there is greater marital satisfaction when both partners value religion in the same manner.

As the literature supported previously religiosity is an important cultural norm for African Americans, therefore a significant relationship between marital satisfaction and level of religiosity would be expected (Bowen-Reid & Harrell, 2002). These relationships also support my hypothesis that religiosity is predictive of marital satisfaction.

Summary for Hypothesis Two: Predicting Marital Satisfaction

It was hypothesized that the following variables would be predictive of marital satisfaction: racial identity, level of religiosity, socioeconomic status, years married, marital status of parents, times married, number of children, or level of education. Since

the MIBI scale could not be used as a total score each subscale was correlated with the MSI-R using a total score and individual subscale scores. There was one significant relationship between marital satisfaction when measured as a total score and public regard. Although not significant, the closest predictors of marital satisfaction using single measure subscales of both the MSI-R and the MIBI as distinct measures of marital satisfaction in regards to racial identity were Private Regard and Aggression, Centrality and Family History of Distress, Nationalist and Affective Communication, Public Regard and Disagreement about Finances, Assimilation and Disagreement About Finances, Minority and Disagreement about Finances, Nationalist and Disagreement About Finances, Nationalist and Family History of Distress, and Nationalist and Dissatisfaction With Children. Since these relationships were not considered strong predictors it is safe to conclude that either the selected variables were not diverse enough to produce conflict among the couples measured or the couples who participated were closer in opinion on the domains selected.

Additional Research Findings

Social desirability was an additional factor used to determine if the participants were providing true data that was indicative of what they believed about marital satisfaction. This concept did not have a real impact until it was correlated with racial identity. Ninety percent of the subscales given endorsed social desirability. This finding highlights and supports that most people in the study wanted to appear accepting and open to their own race and others. These attitudes are common amongst people who are interested in assimilation which is one of the subscales highly endorsed on the MIBI.

One additional analysis was added at the end of the study and that was comparing the couples against each other in the various analyses. The findings did not reveal any significant patterns of interaction as anticipated. These analyses only reiterated what had already been discovered and that was that most couples were neither satisfied nor dissatisfied. There was moderate disagreement on the variables noted with the most agreement noted in the endorsement of assimilation, the belief that African Americans should behave a certain way and child rearing.

Summary

In conclusion, the current study explored the relationship between marital satisfaction, racial identity, and religious commitment. Other demographic factors were also examined to determine what principal concepts were predictive of marital satisfaction. Results indicate that no single factor alone is predictive of marital satisfaction but a combination of factors produced a moderately significant multiple correlation. Significant relationships were found among marital satisfaction and the following factors: number of children, multiple subscales on the MIBI, and the external subscale on the Religious Life Inventory. Couples who had more children reported higher levels of marital satisfaction. Results also showed a significant relationship between marital satisfaction in couples who had similar views on racial identity when subscales were used as the sole measure of marital satisfaction and racial identity. Finally, there was a significant relationship between couples who report higher levels of marital satisfaction and also use religion as a means to satisfy their own needs through socialization, etc.

Limitations of the Study and Future Research

The minimal variability in the overall sample of participants may have hindered my ability to answer the research questions as comprehensively as possible. The other demographic variables used in the study may have also influenced the outcome of the impact of racial identity and level of religiosity on marital satisfaction. Although the preliminary analyses did not show a significant influence there is no clear evidence that these other variables did not impact the overall outcome. This researcher chose not to control for these factors in order to see any other possible relationships to marital satisfaction outside of the selected variables. However, any themes gathered from this research could apply specifically to Christian, African American married couples in an urban area who have been married between 3-25 years.

Future research should open this study's participation to a larger sample size and to actively recruit people from more diverse religious backgrounds within numerous geographical locations. This option would allow for a sample closer to that of the general population of African Americans in the United States. In addition, the introduction of a qualitative component would assist in determining more significantly what specific factors influence marital satisfaction.

Although the purpose of this study was to look specifically at an African American population due to the absence in the literature, a significant difference between marital satisfaction, racial identity, and level of religiosity may be a nonexistent relationship. Future research is needed on marital satisfaction and maybe the introduction of some additional variables that were not explored in this study. In addition, marital satisfaction should be examined among the major and minor religions of the world. It is

quite possible that these factors measured could provide significant information about what is predictive of marital satisfaction.

Sampling for this study may have been hindered by inadequate access to the population needed to provide a more diverse sample. Although the Christian church was used primarily for recruitment there are many couples in Philadelphia that may not be affiliated with a specific church but could have provided interesting data that could have reshaped the outcomes of this study.

Another flaw in this study was the venues used to obtain participants. With the population that was accessible to the researcher, flyers and public announcements were the primary means of recruitment. This may have minimized the access to additional appropriate participants. An expanded means of recruitment would have possibly generated a higher level of qualified participants.

It is possible that the participants in this study happened to be more similar than the average African American married couple in the Philadelphia area. This might have impacted the overall data collected in such a way that no significant relationships between marital satisfaction, racial identity or level of religiosity could be found.

Another flaw in this study was the preparation for this study via the literature review. Since this study was unique in looking at the impact of racial identity and level of religiosity on marital satisfaction it was difficult to find support in the literature to prove why these variables were important in considering this study. The topic areas selected were significant over various decades with a drop in significance about a decade before this study began. The measures used also were complex and did not necessarily easily determine that the constructs were measured as strongly as they could have been. This in

part is due to the multi-dimensionality of racial identity and religion. Additional factors measured were based solely in the interest of the researcher and not necessarily supported by the literature.

Practical Implications

Results from the current research could be used to explore further with African-American married couples what they define as leading to marital satisfaction. Counseling Psychologists could look at using instruments such as the MSI-R, MIBI, or RLI as ways to determine where the couple is on the threshold of marital satisfaction, racial identity, and level of religiosity. Psychologists can consider many of the variables used as a place to begin a discussion with a troubled couple who are coming in for therapy.

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Appendix A:
Comparison of Males vs. Females on the MSI-R

Subscales of the MSI-R	Gender	Sig.	*F*	Mean SD
MSI-R Total	male			53.56 8.34
		.121	2.43	
	Female			52.52 8.45
Global Distress	male			57.61 8.70
		.477	.507	
	female			52.52 5.42
Affective Communication	male			56.86 9.62
		.014*	6.18	
	female			54.12 8.83
Problem Solving Communication	male			55.19 8.24
		.473	.516	
	female			54.40 9.90
Aggression	male			56.30 10.15
		.659	.195	
	female			55.74 10.70
Time Together	male			55.64 10.09
		.218	1.53	
	female			54.11 10.59
Disagreement About Finances	male			55.88 10.63
		.820	.052	

(*Cont. Appendix A*)

		female			55.59
11.07					
Sexual Dissatisfaction		male			54.49
8.98					
			.260	1.27	
		female			53.19
10.12					
Role Orientation		male			48.88
8.03					
			.025*	5.08	
		female			51.74
	12.65				
Family History of Distress		male			52.55
8.97					
			.101	2.71	
		female			50.87
8.11					
Dissatisfaction With Children		male			48.6 2
12.75					
			.891	.019	
		female			48.82
12.06					
Conflict Over Child Rearing		male			50.57
10.43					
			.315	1.01	
		female			49.34
9.99					

*p<.05
**p<.01

Appendix B:
Comparison of Males vs. Females on the MIBI

Subscales of the MSI-R	Gender	Sig.	*F*	Mean SD
Centrality	male			2.34 .78
		.227	1.47	
	female			2.21 .85
Private Regard	male			3.90 1.02
		.805	.036	
	female			3.92 .98
Public Regard	male			2.62 1.02
		.491	.476	
	female			2.53 1.09
Assimilation	male			4.86 1.33
		.401	.706	
	female			4.72 1.32
Humanity	male			4.99 1.53
		.450	.571	
	female			5.12 1.29
Minority	male			4.83 1.36
		.988	.571	
	female			4.83 1.29
Nationalist	male			4.52 1.41
		.792	.069	

(*Cont. of Appendix B*)

	female	4.56
1.27		

*p<.05
**p<.01

Appendix C: Comparison of Males vs. Females on the RLI

Subscales of the RLI	Gender	Sig.	*F*	Mean	SD
External	male			2.96	1.00
		.949	.004		
	female			2.97	1.00
Internal	male			2.18	.96
		.405	.695		
	female			2.09	.94
Quest	male			2.58	1.20
		.764	.090		
	female			2.62	1.23

*p<.05
**p<.01

Appendix D: Permission Letter

James S. Hall, Jr.
Pastor & Organizer

Cathy M. Johnson
Assistant Pastor

Triumph Baptist Church

1536-40 W. Wingohocking Street • Philadelphia, PA 19140

"Victory Through Cooperation"

April 28, 2004

Dear Temple University School of Graduate Education,

This letter is to inform you that I as pastor of the Triumph Missionary Baptist Church have agreed to allow Sabrina Townsend, student in Temple University's Counseling Psychology Ph.D. program, the recruitment of participants for her dissertation study from my congregation. I am aware that her dissertation study will create minimal risk for the population surveyed. If there are any additional questions, I can be reached at 215-324-8036.

Sincerely,

James S. Hall, Jr.
Pastor

(215) 324-8036 • Fax (215) 324-8503

Appendix E: Consent Form

TEMPLE UNIVERSITY
A Commonwealth University

College of Education

Philadelphia, Pennsylvania 19122

Department of Psychological Studies in Education (PSE)

Adult and Organizational Development
Counseling Psychology
Educational Psychology
Psychoeducational Processes
School Psychology

Consent Form

Project Title:	The Impact of Racial Identity and Level of Religiosity on Marital Satisfaction Among African American Married Couples.
Investigator:	Sabrina A. Townsend, M.A., Doctoral Student, Counseling Psychology Program, 272 Weiss Hall (265-63), Temple University, Philadelphia, PA 19122, Telephone: 215-204-7331, email: sabrina.townsend2@verizon.net
Chair:	Portia Hunt, Ph.D., Counseling Psychology Program, Telephone: 215-203-7441
Purpose of Study	The purpose of this study is to investigate the impact of racial identity and level of religiosity on marital satisfaction.
Participant Selection	Approximately 300 participants (150 couples) will participate in this study. Participants will be recruited from Triumph Baptist Church, Sharon Baptist Church, Enon Tabernacle Baptist Church and various other churches in Philadelphia, PA. African American men and women who have been married between three and twenty-five years, and who have not been separated for more than one year, will be eligible to participate in this study.
Procedures	Participants will be asked to complete a survey packet that contains five questionnaires and will take approximately 45 minutes to complete. Upon completion of the packet, participants will be asked to return the completed surveys to the provided address of the researcher.
Possible Risks	Participation in this study will expose you to minimal risk. Although no physical or psychological harm is anticipated with your participation, should you experience any emotional discomfort, you may withdraw at any time without negative

Appendix E cont.

	consequences. Furthermore, you may contact me and request referral information about free/low cost counseling services.
Benefits	Although there are no direct benefits for participating in this study, your participation will help to increase your knowledge of factors that may impact your marital satisfaction.
Confidentiality	The information you provide will be recorded anonymously. All documents and information pertaining to this study will be kept confidential and in accordance with professional codes of conduct. You will never be identified as a participant in this study; all information will be reported on the basis of the group being studied.
Disclaimer	You are free to withdraw from participation in this study at any time. No negative consequences will result from this decision.
Institutional Contact	If you have any questions about your rights as a research participant, I may contact the Institutional Review Board Coordinator, Office of the Vice Provost for Research at 215-707-8757.
Questions	I welcome questions about the study at any time. A synopsis of the results will be made available to you upon your request.

This study has been explained to you, you have read the consent form, and you agree to participate in this study. You have been given a copy of this consent form for your records.

Participant's Signature	Date
Participant's Printed Name	Date
Investigator's Signature	Date
Witness's Signature	Date

TEMPLE UNIVERSITY
IRB (COMMITTEE B) APPROVAL

Appendix F: Demographic Questionnaire

Demographic Questionnaire (DQ)

A. Age: _____ years.

B. Sex:
   1. Male
   2. Female

C. Highest Level of Education Completed:
   1. Some high school
   2. Some college or specialized training
   3. Associate's degree
   4. Bachelor's degree
   5. Master's degree
   6. Doctorate

D. Present Occupation

   _____

E. Annual Family Income
   1. $0,000-$9,999
   2. $10,000-$19,999
   3. $20,000-$29,999
   4. $30,000-$39,999
   5. $40,000-$49,999
   6. $50,000-$59,999
   7. $60,000-$69,999
   8. More than $70,000

F. Years Married (Present)
   1. 3-8
   2. 9-14
   3. 15-20
   4. 21-25

G. Marital status of parents
   1. Married
   2. Separated/Divorced
   3. Widowed
   4. Single

H. Number of Children
   1. zero
   2. one to three
   3. four to six
   4. seven or more

I. Times Married and Age(s)
   1. once _____
   2. two times_____
   3. three times_____
   4. four or more_____

J. Years Attending Church
   1. zero to three
   2. four to seven
   3. eight to fifteen
   4. sixteen or more

K. Religious Affiliation
   1. Baptist
   2. Presbyterian
   3. Pentecostal
   4. Episcopal
   5. Catholic
   6. Methodist
   7. Other_____

L. Length of Separation
   1. never separated
   2. 1-3 months
   3. 4-6 months
   4. 7-9 months
   5. 10-12 months
   6. more than one year

M. Parent's Religion

   _____

N. Reason for Change in Marital
   1. divorce
   2. widow/widower

Appendix G: Marital Satisfaction Inventory-Revised (MSI-R)

MSI-R AutoScore™ Form

Douglas K. Snyder, Ph.D.

1. When my partner and I have differences of opinion, we sit down and discuss them. (T) (F)
2. I am fairly satisfied with the way my partner and I spend our available free time. (T) (F)
3. My partner almost always responds with understanding to my mood at a given moment. (T) (F)
4. My childhood was probably happier than most. (T) (F)
5. There are some things my partner and I just can't talk about. (T) (F)
6. It is sometimes easier to confide in a friend than in my partner. (T) (F)
7. My partner seems to enjoy sex as much as I do. (T) (F)
8. I wish my partner shared a few more of my interests. (T) (F)
9. During an argument with my partner, each of us airs our feelings completely. (T) (F)
10. I was very anxious as a young person to get away from my family. (T) (F)
11. I would prefer to have sexual relations more frequently than we do now. (T) (F)
12. Even when angry with me, my partner is able to appreciate my viewpoints. (T) (F)
13. My partner likes to share his or her leisure time with me. (T) (F)
14. There is a great deal of love and affection expressed in our relationship. (T) (F)
15. I am sometimes unhappy with our sexual relationship. (T) (F)
16. There are many things about our relationship that please me. (T) (F)
17. A lot of our arguments seem to end in depressing stalemates. (T) (F)
18. Even when I am with my partner, I feel lonely much of the time. (T) (F)
19. I trust my partner with our money completely. (T) (F)
20. There are some things about my partner that I do not like. (T) (F)
21. Our relationship has been very satisfying. (T) (F)
22. My partner has slapped me. (T) (F)
23. Some equality in marriage is a good thing but, by and large, the man ought to have the main say-so in family matters. (T) (F)
24. The good things in our relationship far outweigh the bad. (T) (F)
25. My partner and I decide together the manner in which our income is to be spent. (T) (F)
26. There are times when my partner does things that make me unhappy. (T) (F)
27. Two people should be able to get along better than my partner and I do. (T) (F)
28. I have never worried that my partner might become angry enough to hurt me. (T) (F)
29. There should be more daycare centers and nursery schools so that more mothers of young children could work. (T) (F)
30. Our relationship is as successful as any that I know of. (T) (F)
31. Our relationship has never been in difficulty because of financial concerns. (T) (F)
32. My partner and I understand each other completely. (T) (F)
33. My partner has slammed things around or thrown things in anger. (T) (F)
34. Such things as laundry, cleaning, and child care are primarily a woman's responsibility. (T) (F)
35. I have often considered asking my partner to go with me for relationship counseling. (T) (F)
36. There are some things about our relationship that do not entirely please me. (T) (F)
37. If a child gets sick, and if both parents work, the father should be just as willing as the mother to stay home from work and take care of the child. (T) (F)
38. My partner and I need to improve the way we settle our differences. (T) (F)
39. My partner and I spend a good deal of time together in different kinds of play and recreation. (T) (F)
40. My partner doesn't take me seriously enough sometimes. (T) (F)
41. My parents' marriage was happier than most. (T) (F)
42. My partner is so touchy on some subjects that I can't even mention them. (T) (F)
43. Whenever I'm feeling sad, my partner makes me feel loved and happy again. (T) (F)
44. I am somewhat dissatisfied with how we discuss better ways of pleasing each other sexually. (T) (F)
45. My partner and I don't have much in common to talk about. (T) (F)
46. When we argue, my partner and I often seem to go over and over the same old things. (T) (F)
47. All the marriages on my side of the family appear to be quite successful. (T) (F)
48. One thing my partner and I don't fully discuss is our sexual relationship. (T) (F)
49. My partner's feelings are too easily hurt. (T) (F)
50. It seems that we used to have more fun than we do now. (T) (F)
51. Sometimes I feel as though my partner doesn't really need me. (T) (F)
52. My partner sometimes shows too little enthusiasm for sex. (T) (F)
53. Our relationship has been disappointing in several ways. (T) (F)
54. Minor disagreements with my partner often end up in big arguments. (T) (F)
55. My partner and I have never come close to ending our relationship. (T) (F)
56. Our financial future seems quite secure. (T) (F)
57. There are times when I wonder if I made the best of all possible choices in a partner. (T) (F)
58. I get pretty discouraged about our relationship sometimes. (T) (F)
59. I have worried about my partner losing control of his or her anger. (T) (F)
60. Earning the family income is primarily the responsibility of the man. (T) (F)
61. My partner and I seldom have major disagreements. (T) (F)
62. It is often hard for us to discuss our finances without getting upset with each other. (T) (F)
63. My partner occasionally makes me feel miserable. (T) (F)
64. I have never felt better in our relationship than I do now. (T) (F)
65. My partner has never thrown things at me in anger. (T) (F)
66. The man should be the head of the family. (T) (F)
67. The future of our relationship is too uncertain for us to make any serious plans. (T) (F)
68. My partner is forever checking up on how I spend our money. (T) (F)
69. I have never regretted our relationship even for a moment. (T) (F)
70. My partner sometimes screams or yells at me when he or she is angry. (T) (F)
71. A woman should take her husband's last name after marriage. (T) (F)
72. My partner and I are happier than most of the couples I know. (T) (F)
73. Trying to work out a budget causes more trouble with my partner than it is worth. (T) (F)
74. The most important thing for a woman is to be a good wife and mother. (T) (F)

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(Appendix G MSI-R cont.)

75. When arguing, we manage quite well to restrict our focus to the important issues. (T) (F)
76. Our daily life is full of interesting things to do together. (T) (F)
77. Sometimes my partner just can't understand the way I feel. (T) (F)
78. My parents didn't communicate with each other as well as they should have. (T) (F)
79. My partner has no difficulty accepting criticism. (T) (F)
80. Just when I need it the most, my partner makes me feel important. (T) (F)
81. My partner has too little regard sometimes for my sexual satisfaction. (T) (F)
82. My partner doesn't take enough time to do some of the things I'd like to do. (T) (F)
83. My partner sometimes seems intent upon changing some aspect of my personality. (T) (F)
84. My parents never really understood me. (T) (F)
85. My partner and I nearly always agree on how frequently to have sexual relations. (T) (F)
86. My partner and I seem able to go for days sometimes without settling our differences. (T) (F)
87. I spend at least one hour each day in an activity with my partner. (T) (F)
88. My partner does many different things to show me that he or she loves me. (T) (F)
89. I have never seriously considered having an affair. (T) (F)
90. I have important needs in our relationship that are not being met. (T) (F)
91. Our arguments frequently end up with one of us feeling hurt or crying. (T) (F)
92. At times I have very much wanted to leave my partner. (T) (F)
93. My partner is a very good manager of finances. (T) (F)
94. My partner has all of the qualities I've always wanted in a companion. (T) (F)
95. There are some serious difficulties in our relationship. (T) (F)
96. My partner has never pushed me or grabbed me in anger. (T) (F)
97. Where a family lives should depend mostly on the man's job. (T) (F)
98. I might be happier if I weren't in this relationship. (T) (F)
99. My partner and I rarely argue about money. (T) (F)
100. There are times when I do not feel a great deal of love and affection for my partner. (T) (F)
101. I have often wondered whether our relationship may end in separation or divorce. (T) (F)
102. My partner has left bruises or welts on my body. (T) (F)
103. In a relationship the woman's career is of equal importance to the man's. (T) (F)
104. I believe that our relationship is as pleasant as that of most of the people I know. (T) (F)
105. I feel as though we live beyond our financial means. (T) (F)
106. I don't think any couple could live together with greater harmony than my partner and I. (T) (F)
107. My partner has never threatened to hurt me. (T) (F)
108. In a relationship, a major role of a woman should be that of housekeeper. (T) (F)
109. I have known very little unhappiness in our relationship. (T) (F)
110. My partner buys too many things without consulting with me first. (T) (F)
111. If a mother of young children works, it should be only while the family needs the money. (T) (F)
112. My partner has never injured me physically. (T) (F)
113. When we disagree, my partner helps us to find alternatives acceptable to both of us. (T) (F)
114. Our recreational and leisure activities appear to be meeting both our needs quite well. (T) (F)
115. I feel free to express openly strong feelings of sadness to my partner. (T) (F)
116. I had a very happy home life. (T) (F)
117. My partner and I rarely have sexual relations. (T) (F)
118. Sometimes I wonder just how much my partner really does love me. (T) (F)
119. I would like my partner to express a little more tenderness during intercourse. (T) (F)
120. The members of my family were always very close to each other. (T) (F)
121. My partner and I are often unable to disagree with one another without losing our tempers. (T) (F)
122. I often wondered whether my parents' marriage would end in divorce. (T) (F)
123. There are some things I would like us to do, sexually, that my partner doesn't seem to enjoy. (T) (F)
124. My partner often fails to understand my point of view on things. (T) (F)
125. Whenever he or she is feeling down, my partner comes to me for support. (T) (F)
126. My partner keeps most of his or her feelings inside. (T) (F)
127. Our sexual relationship is entirely satisfactory. (T) (F)
128. I believe our relationship is reasonably happy. (T) (F)
129. My partner often complains that I don't understand him or her. (T) (F)

Couples WITHOUT children STOP here. Couples WITH children answer the following:

130. For the most part, our children are well behaved. (T) (F)
131. My partner and I rarely argue about the children. (T) (F)
132. My children's value systems are very much the same as my own. (T) (F)
133. My partner doesn't spend enough time with the children. (T) (F)
134. Our relationship might have been happier if we had not had children. (T) (F)
135. My partner and I rarely disagree on when or how to discipline the children. (T) (F)
136. I wish my children would show a little more concern for me. (T) (F)
137. Our children often manage to drive a wedge between my partner and me. (T) (F)
138. My children and I don't have very much in common to talk about. (T) (F)
139. My partner doesn't display enough affection toward the children. (T) (F)
140. Our children do not show adequate respect for their parents. (T) (F)
141. My partner and I decide together what rules to set for our children. (T) (F)
142. Our children don't seem as happy and carefree as other children their age. (T) (F)
143. My partner doesn't assume his or her fair share of taking care of the children. (T) (F)
144. Having children has not brought all of the satisfactions I had hoped it would. (T) (F)
145. My partner and I nearly always agree on how to respond to our children's requests for money or privileges. (T) (F)
146. Our children rarely fail to meet their responsibilities at home. (T) (F)
147. Our relationship has never been in difficulty because of the children. (T) (F)
148. Rearing children is a nerve-wracking job. (T) (F)
149. My partner and I assume equal responsibility for rearing the children. (T) (F)
150. I frequently get together with one or more of the children for fun or recreation at home. (T) (F)

Appendix H: Multidimensional Inventory of Black Identity (MIBI)

SCORING INSTRUCTIONS FOR THE MULTIDIMENSIONAL INVENTORY OF BLACK IDENTITY (MIBI)

Reverse score all items that have a (R) next to them by subtracting 8 from each individuals' score on the item. Next, average the scores for each of the items within a particular subscale. DO NOT CREATE A SUM SCORE FOR THE ENTIRE SCALE. Because the MIBI is based on multidimensional conceptualization of racial identity, a composite score from the entire scale is inappropriate.

CENTRALITY ITEMS (8): 1(R), 6, 9, 13 (R), 19, 33, 48, 51 (R)

PRIVATE REGARD ITEMS (6): 4, 7, 8, 24 (R), 54, 55

PUBLIC REGARD ITEMS (6): 5, 15, 17 (R), 52 (R), 53, 56

ASSIMILATION ITEMS (9): 10, 18, 37, 39, 40, 41, 43, 44, 46

HUMANIST ITEMS (9): 23, 26, 27, 28, 29, 30, 31,32, 35

MINORITY ITEMS (9): 20, 34, 36, 38, 42, 45, 47, 49, 50

NATIONALIST ITEMS (9): 2, 3, 11, 12, 14, 16, 21, 22, 25

Please disregard for scoring purposes only.

Begin here...

Multidimensional Inventory of Black Identity (MIBI)

	Strongly Disagree			Neutral			Strongly Agree
1. Overall, being Black has very little to do with how I feel about myself.	1	2	3	4	5	6	7
2. It is important for Black people to surround their children with Black art, music and literature.	1	2	3	4	5	6	7
3. Black people should not marry interracially.	1	2	3	4	5	6	7
4. I feel good about Black people.	1	2	3	4	5	6	7
5. Overall, Blacks are considered good by others.	1	2	3	4	5	6	7
6. In general, being Black is an important part of my self-image.	1	2	3	4	5	6	7
7. I am happy that I am Black.	1	2	3	4	5	6	7

(Appendix H MIBI cont.)

	Strongly Disagree			Neutral			Strongly Agree
8. I feel that Blacks have made major accomplishments and advancements.	1	2	3	4	5	6	7
9. My destiny is tied to the destiny of other Black people.	1	2	3	4	5	6	7
10. Blacks who espouse separatism are as racist as White people who also espouse separatism.	1	2	3	4	5	6	7
11. Blacks would be better off if they adopted Afrocentric values.	1	2	3	4	5	6	7
12. Black students are better off going to schools that are controlled and organized by Blacks.	1	2	3	4	5	6	7
13. Being Black is unimportant to my sense of what kind of person I am.	1	2	3	4	5	6	7
14. Black people must organize themselves into a separate Black political force.	1	2	3	4	5	6	7
15. In general, others respect Black people.	1	2	3	4	5	6	7
16. Whenever possible, Blacks should buy from other Black businesses.	1	2	3	4	5	6	7
17. Most people consider Blacks, on the average, to be more ineffective than other racial groups.	1	2	3	4	5	6	7
18. A sign of progress is that Blacks are in the mainstream of America more than ever before.	1	2	3	4	5	6	7
19. I have a strong sense of belonging to Black people.	1	2	3	4	5	6	7
20. The same forces which have led to the oppression of Blacks have also led to the oppression of other groups.	1	2	3	4	5	6	7
21. A thorough knowledge of Black history is very important for Blacks today.	1	2	3	4	5	6	7
22. Blacks and Whites can never live in true harmony because of racial differences.	1	2	3	4	5	6	7

(Appendix H MIBI cont.)

	Strongly Disagree			Neutral			Strongly Agree
23. Black values should not be inconsistent with human values.	1	2	3	4	5	6	7
24. I often regret that I am Black.	1	2	3	4	5	6	7
25. White people can never be trusted where Blacks are concerned.	1	2	3	4	5	6	7
26. Blacks should have the choice to marry interracially.	1	2	3	4	5	6	7
27. Blacks and Whites have more commonalties than differences.	1	2	3	4	5	6	7
28. Black people should not consider race when buying art or selecting a book to read.	1	2	3	4	5	6	7
29. Blacks would be better off if they were more concerned with the problems facing all people than just focusing on Black issues.	1	2	3	4	5	6	7
30. Being an individual is more important than identifying oneself as Black.	1	2	3	4	5	6	7
31. We are all children of a higher being, therefore, we should love people of all races.	1	2	3	4	5	6	7
32. Blacks should judge Whites as individuals and not as members of the White race.	1	2	3	4	5	6	7
33. I have a strong attachment to other Black people.	1	2	3	4	5	6	7
34. The struggle for Black liberation in America should be closely related to the struggle of other oppressed groups.	1	2	3	4	5	6	7
35. People regardless of their race have strengths and limitations.	1	2	3	4	5	6	7
36. Blacks should learn about the oppression of other groups.	1	2	3	4	5	6	7

(Appendix H MIBI cont.)

	Strongly Disagree			Neutral			Strongly Agree
37. Because America is predominantly white, it is important that Blacks go to White schools so that they can gain experience interacting with Whites.	1	2	3	4	5	6	7
38. Black people should treat other oppressed people as allies.	1	2	3	4	5	6	7
39. Blacks should strive to be full members of the American political system.	1	2	3	4	5	6	7
40. Blacks should try to work within the system to achieve their political and economic goals.	1	2	3	4	5	6	7
41. Blacks should strive to integrate all institutions which are segregated.	1	2	3	4	5	6	7
42. The racism Blacks have experienced is similar to that of other minority groups.	1	2	3	4	5	6	7
43. Blacks should feel free to interact socially with White people.	1	2	3	4	5	6	7
44. Blacks should view themselves as being Americans first and foremost.	1	2	3	4	5	6	7
45. There are other people who experience racial injustice and indignities similar to Black Americans.	1	2	3	4	5	6	7
46. The plight of Blacks in America will improve only when Blacks are in important positions within the system.	1	2	3	4	5	6	7
47. Blacks will be more successful in achieving their goals if they form coalitions with other oppressed groups.	1	2	3	4	5	6	7
48. Being Black is an important reflection of who I am.	1	2	3	4	5	6	7
49. Blacks should try to become friends with people from other oppressed groups.	1	2	3	4	5	6	7

(Appendix H MIBI cont.)

	Strongly Disagree			Neutral			Strongly Agree
50. The dominant society devalues anything not White male oriented.	1	2	3	4	5	6	7
51. Being Black is not a major factor in my social relationships.	1	2	3	4	5	6	7
52. Blacks are not respected by the broader society.	1	2	3	4	5	6	7
53. In general, other groups view Blacks in a positive manner.	1	2	3	4	5	6	7
54. I am proud to be Black.	1	2	3	4	5	6	7
55. I feel that the Black community has made valuable contributions to this society.	1	2	3	4	5	6	7
56. Society views Black people as an asset.	1	2	3	4	5	6	7

Appendix I: Religious Life Inventory (RLI)

Religious Life Inventory

Religious Affiliation

____ Protestant
____ Catholic
____ Jewish
____ Other (specify) _____
____ No clear affiliation but personally religious

How interested are you in religion? (Please circle appropriate number)

Not at all				Moderately				Extremely
1	2	3	4	5	6	7	8	9

How often do you participate in religious activities (attend church, pray, etc?)

____ Never
____ Once a year
____ Once a month
____ Once a week
____ Once a day
____ More than once a day

This questionnaire includes some commonly heard statements about one's religious life. They are very diverse. Your task in each of the three parts of the questionnaire is to rate your agreement or disagreement with each statement. For each statement there is a scale on which to make your judgment. The scale ranges from strongly disagree (SD) through disagree (D) and agree (A) to strongly agree (SA); it is numbered from 1-9. Simply circle the number you feel best represents your own agreement or disagreement with the statement. Try to rate each of the statements, not leaving any blank, unless it does not apply to someone from your religious background. Work fairly rapidly, not brooding over any one statement too long.

(Appendix I RLI cont.)

Part I

Part I concerns your experience with religion. There is no consensus about right or wrong answers; some people will agree and others will disagree with each of the statements.

SD D A SA

1 2 3 4 5 6 7 8 9 1. The church (synagogue, temple) has been very important for my religious development.

1 2 3 4 5 6 7 8 9 2. Worldly events cannot affect the eternal truths of my religion.

1 2 3 4 5 6 7 8 9 3. As I grow and change, I expect my religion also to grow and change.

1 2 3 4 5 6 7 8 9 4. My religious development is a natural response to our innate need for devotion to God.

1 2 3 4 5 6 7 8 9 5. I am constantly questioning my religious beliefs.

1 2 3 4 5 6 7 8 9 6. It might be said that I value my religious doubts and uncertainties.

1 2 3 4 5 6 7 8 9 7. My minister (priest, rabbi, youth director, camp counselor, etc.) has had a profound influence on my personal religious development.

1 2 3 4 5 6 7 8 9 8. I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.

1 2 3 4 5 6 7 8 9 9. God's will should shape my life.

1 2 3 4 5 6 7 8 9 10. On religious issues, I find the opinions of others irrelevant.

1 2 3 4 5 6 7 8 9 11. For me, doubting is an important part of what it means to be religious.

1 2 3 4 5 6 7 8 9 12. It is necessary for me to have a religious belief.

1 2 3 4 5 6 7 8 9 13. When it comes to religious questions, I feel driven to know the truth.

1 2 3 4 5 6 7 8 9 14. I find my everyday experiences severely test my religious convictions.

1 2 3 4 5 6 7 8 9 15. A major factor in my religious development has been the importance of religion for my parents.

1 2 3 4 5 6 7 8 9 16. I do not expect my religious convictions to change in the next few years.

1 2 3 4 5 6 7 8 9 17. I find religious doubts upsetting.

SD D A SA

(Appendix I RLI cont.)

SD D A SA

1 2 3 4 5 6 7 8 9 18. Religion is something I have never felt personally compelled to consider.

1 2 3 4 5 6 7 8 9 19. I have not yet arrived at what I feel is the truth about religion.

1 2 3 4 5 6 7 8 9 20. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.

1 2 3 4 5 6 7 8 9 21. My religion serves to satisfy needs for fellowship and security.

1 2 3 4 5 6 7 8 9 22. My religious development has emerged out of my growing sense of personal identity.

1 2 3 4 5 6 7 8 9 23. My religion is a personal matter, independent of the influence of organized religion.

1 2 3 4 5 6 7 8 9 24. Whether I turn out to be religious or not doesn't make much difference to me.

1 2 3 4 5 6 7 8 9 25. My life experiences have led me to rethink my religious convictions.

1 2 3 4 5 6 7 8 9 26. Certain people have served as "models" for my religious development.

1 2 3 4 5 6 7 8 9 27. There are many religious issues on which my views are still changing.

1 2 3 4 5 6 7 8 9 28. I have found it essential to have faith.

1 2 3 4 5 6 7 8 9 29. It is important for me to learn about religion from those who know more about it than I do.

1 2 3 4 5 6 7 8 9 30. God wasn't very important for me until I began to ask questions about the meaning of my own life.

1 2 3 4 5 6 7 8 9 31. I find it impossible to conceive of myself not being religious.

1 2 3 4 5 6 7 8 9 32. The "me" of a few years back would be surprised at my present religious stance.

1 2 3 4 5 6 7 8 9 33. Questions are far more central to my religious experience than are answers.

1 2 3 4 5 6 7 8 9 34. Outside forces (other persons, church, etc.) have been relatively unimportant in my religious development.

1 2 3 4 5 6 7 8 9 35. For me, religion has not been a "must."

SD D A SA

(Appendix I RLI cont.)

Part II

Part II concerns religious ideas and practices. Some statements refer to "church" or "the Bible"; if your religious background is other than Christianity, please substitute the religious institution or scripture appropriate to your background. Again, there is no consensus about right or wrong answers; some people will agree and others will disagree with each of the statements.

SD D A SA

1 2 3 4 5 6 7 8 9 1. Although I believe in my religion, I feel there are many more important things in my life.

1 2 3 4 5 6 7 8 9 2. Church is important as a place to go for comfort and refuge from the trials and problems of life.

1 2 3 4 5 6 7 8 9 3. It is important to me to spend periods of time in private religious thought and meditation.

1 2 3 4 5 6 7 8 9 4. It doesn't matter so much what I believe so long as I lead a moral life.

1 2 3 4 5 6 7 8 9 5. If not prevented by unavoidable circumstances, I attend church.

1 2 3 4 5 6 7 8 9 6. The primary purpose of prayer is to gain relief and protection.

1 2 3 4 5 6 7 8 9 7. The church is most important as a place to formulate good social relationships.

1 2 3 4 5 6 7 8 9 8. I try hard to carry my religion over into all my other dealings in life.

1 2 3 4 5 6 7 8 9 9. What religion offers me most is comfort when sorrows and misfortune strike.

1 2 3 4 5 6 7 8 9 10. I pray chiefly because I have been taught to pray.

1 2 3 4 5 6 7 8 9 11. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.

1 2 3 4 5 6 7 8 9 12. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.

1 2 3 4 5 6 7 8 9 13. A primary reason for my interest in religion is that my church is a congenial social activity.

1 2 3 4 5 6 7 8 9 14. Quite often I have been keenly aware of the presence of God or the Divine Being.

1 2 3 4 5 6 7 8 9 15. I read literature about my faith (or church).

SD D A SA

(Appendix I RLI cont.)

SD D A SA

1 2 3 4 5 6 7 8 9 16. Prayer influences my dealings with other people.

1 2 3 4 5 6 7 8 9 17. I pray even when I have no problems.

1 2 3 4 5 6 7 8 9 18. Nothing is as important to me as serving God as best I know how.

1 2 3 4 5 6 7 8 9 19. One should seek God's guidance when making every important decision.

1 2 3 4 5 6 7 8 9 20. If I were to join a church group I would prefer to join a Bible Study group rather than a social fellowship.

1 2 3 4 5 6 7 8 9 21. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.

1 2 3 4 5 6 7 8 9 22. One reason for my being a church member is that such membership helps to establish a person in the community.

1 2 3 4 5 6 7 8 9 23. My religious beliefs are what really lie behind my whole approach to life.

1 2 3 4 5 6 7 8 9 24. Religion is especially important to me because it answers many questions about the meaning of life.

1 2 3 4 5 6 7 8 9 25. The purpose of prayer is to secure a happy and peaceful life.

1 2 3 4 5 6 7 8 9 26. In my life I experience the presence of the Divine.

1 2 3 4 5 6 7 8 9 27. My faith involves all of my life.

1 2 3 4 5 6 7 8 9 28. Sunday morning can often be spent more profitably than in regular churchgoing.

1 2 3 4 5 6 7 8 9 29. If I have the opportunity to explain my beliefs to a non-believer, I do it.

1 2 3 4 5 6 7 8 9 30. Religion helps to keep my life balanced and steady in exactly the same way as my citizenship, friendships, and other memberships do.

1 2 3 4 5 6 7 8 9 31. My faith sometimes restricts my actions.

SD D A SA

(Appendix I RLI cont.)

Part III

We now turn to another area of religious life--religious belief. Each of the following statements expresses a belief. As before, circle the number that best indicates your agreement or disagreement with the belief stated. The statements concern possible Christian beliefs, so if you are from a different religious tradition you may wish to skip this part.

SD D A SA

1 2 3 4 5 6 7 8 9 1. I believe in the existence of a just and merciful personal God.

1 2 3 4 5 6 7 8 9 2. I believe God created the universe.

1 2 3 4 5 6 7 8 9 3. I believe God has a plan for the universe.

1 2 3 4 5 6 7 8 9 4. I believe Jesus Christ is the Divine Son of God.

1 2 3 4 5 6 7 8 9 5. I believe Jesus Christ was resurrected (raised from the dead).

1 2 3 4 5 6 7 8 9 6. I believe Jesus Christ is the Messiah promised in the Old Testament.

1 2 3 4 5 6 7 8 9 7. I believe one must accept Jesus Christ as Lord and Savior to be saved from sin.

1 2 3 4 5 6 7 8 9 8. I believe in the "second coming" (that Jesus Christ will one day return to judge and rule the world).

1 2 3 4 5 6 7 8 9 9. I believe in "original sin" (we are all born sinners).

1 2 3 4 5 6 7 8 9 10. I believe in life after death.

1 2 3 4 5 6 7 8 9 11. I believe there is a transcendent realm (an "other" world, not just this world in which we live).

1 2 3 4 5 6 7 8 9 12. I believe the Bible is the unique authority for God's will.

SD D A SA

Appendix J: Marlowe-Crown Social Desirability Scale

On the following scale please respond True or False to each of the statements in terms of the degree to which they describe you. Fill in the circle under "True" if you feel that the statement is true in reference to you and "False" if you feel that the statement is false in reference to you.

True	False	
O	O	1. It is sometimes hard for you to go on with your work if you are not encouraged.
O	O	2. You sometimes feel resentful when you don't get your way.
O	O	3. There have been times when you felt like rebelling against people in authority even though you knew they were right.
O	O	4. No matter who you're talking to, you are always a good listener.
O	O	5. There have been occasions when you took advantage of someone.
O	O	6. You are always willing to admit it when you make a mistake.
O	O	7. You sometimes try to get even rather than forgive and forget.
O	O	8. You are always courteous, even to people who are disagreeable.
O	O	9. You have never been irked when people express ideas very different from your own.
O	O	10. There have been times when you were quite jealous of the good fortune of others.
O	O	11. You sometimes are irritated by people who ask favors of you.
O	O	12 You have never deliberately said something that hurt someone's feelings.

Marlowe-Crowne Social Desirability Scale Form B
(Reynolds, 1982)