The Relationship Between Afrocentric Worldview and Marital Satisfaction in African-American Couples

Ganz E. Ferrance
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THE RELATIONSHIP BETWEEN AFROCENTRIC WORLDVIEW AND MARITAL SATISFACTION IN AFRICAN-AMERICAN COUPLES

A Dissertation
Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy

by
Ganz E. W. Ferrance
July 1999
THE RELATIONSHIP BETWEEN AFROCENTRIC
WORLDVIEW AND MARITAL SATISFACTION
IN AFRICAN-AMERICAN COUPLES

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Ganz E. W. Ferrance

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ABSTRACT

THE RELATIONSHIP BETWEEN AFROCENTRIC WORLDVIEW AND MARITAL SATISFACTION IN AFRICAN-AMERICAN COUPLES

by

Ganz E. W. Ferrance

Chair: Elsie Jackson
Title: THE RELATIONSHIP BETWEEN AFROCENTRIC WORLDVIEW AND MARITAL SATISFACTION IN AFRICAN-AMERICAN COUPLES

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Problem

It has been argued that many of the theories attempting to explain African-American culture derive from a Eurocentric framework, and thus paint a negative and pathological picture of the African-American family and community. What is needed is research examining African-American family life which holds Afrocentric culture and beliefs as its foundation. Consequently,
this study is an attempt to investigate the relationship between Afrocentric cultural consciousness (Afrocentric worldview) and marital satisfaction of spouses of African descent.

Method

This study used a correlational and ex post facto research design involving surveys to assess the relationship between the dependent variable (marital satisfaction) and the independent variable (Afrocentric cultural consciousness, or components thereof) in married couples of African descent. The research involved subjects answering 57 questions on two self-report questionnaires (15 on marital satisfaction and 42 on Afrocentric cultural consciousness) as well as some demographic information. The two instruments used were: the Marital Adjustment Test (MAT) and the African Self-Consciousness Scale (ASC).

Results

No significant correlation was found between the two main variables; however, socioeconomic status, educational attainment, denominational affiliation, and the number of children a couple has all have an influence
on marital satisfaction and/or Afrocentric cultural consciousness and or the relationship between these. Afrocentric cultural consciousness was more affected by these variables than marital satisfaction.

Conclusions

Although no main effect was found in this study, the results do suggest what may really be important to marital satisfaction is not the particular worldview that one holds as much as whether or not that particular worldview matches one's spouse's belief system.
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ACKNOWLEDGMENTS

I gratefully acknowledge my dissertation committee: Dr. Elsie Jackson, Dr. Wilfred Futcher, Dr. Lenore Brantley, Dr. Walter Douglas, Dr. Nancy Carbonell, as well as Dr. Jerome Thayer for their insight, guidance, and support in this endeavor.

I would also like to acknowledge Dr. Joseph Baldwin for his consent in using the Arican Self-Consciousness Scale. To Mr. and Mrs. Arvinger, Mr. and Mrs. Nisbeth, Dr. and Mrs. Mulzak, Mr. and Mrs. Carmona, Mrs. Daphne Joseph, and Mrs. Cynthia Jordan I owe a debt of gratitude for assisting me with data collection.

Finally, I would like to thank my family for their love and support, especially my beautiful wife Dyan Ferrance whose encouragement, and support, and affection carried me through this process. I could not have accomplished this without her. To all the others involved in the process, particularly the couples who participated, I say thanks.

Ganz Ferrance
CHAPTER I
INTRODUCTION AND BACKGROUND

There has been a refocusing on the family as an institution of importance in society. In the past few years both the Republican and Democratic parties in the United States have used the issue of family as part of their social reform platform. With the increase in violent crime and other social ills, many are once again seeing the fundamental role that family plays in the transmission of values which undergird civilization (White, 1903). Piaget (1965) maintains that the family of origin continues to be the major determining influence in the development of values throughout the child's life.

At the heart of family stability and functionality lies the relationship between husband and wife. The stronger that bond, the more secure the children feel. Children get a feeling of well-being by knowing that "mom and dad" love each other (Friel, & Friel, 1999). Where this is lacking, children feel a sense of insecurity about the number one source of stability in their lives--their family. In addition, it has been reported that marital quality affects parenting
attitudes (Goldberg, & Easterbrooks, 1984) and child outcomes (Bond, & McMahon, 1984; Ellison, 1983)—a happy marriage makes happy parents. If the marital bond is strengthened, the likelihood that the children will be better prepared to function in society also increases. Although much has been written about the African-American family in recent years, very little has shown its adaptive, functional features. We often hear statistics being quoted supporting the notion that the Black family is disintegrating or has disintegrated (Staples, 1991). African-American families are seen as dysfunctional by some because of different permutations in living arrangements, other than the accepted nuclear, intact form. They are seen as abusive, lacking in positive discipline, and fostering children with an anti-social bent. We hear about an epidemic of teen pregnancies (Barnett, 1985; Hacker, 1992) and the absence of the African-American male from the home due to incarceration, death, or homosexuality (Hacker, 1992). With all of the attention focused in these areas, it is sad to see that researchers offer few solutions and have had very little to say about the African-American family that is positive.
Much of the blame for this lies with the theoretical underpinnings of the research. There has been a tendency for researchers of all racial backgrounds to view problems and solutions in terms of Eurocentric rather than Afrocentric beliefs (Akbar, 1984; Baldwin, & Hopkins, 1990). Very seldom, if ever, are African-Americans (or any other minority/cultural group) judged on their own terms.

The term "Eurocentric" refers to the conscious and unconscious belief system on which the dominant culture bases its value judgments and behaviors. The term "Afrocentric" grew out of the new community of African-American social scientists as an attempt to repair the damage done by slavery and subsequent oppression in the United States. During slavery (and for decades after) the African-American was stripped of all cultural identity and ties to the mother culture. Euro-American ideals, which included the notion that only European values were of any worth, were forced on them. This, of course, led to the self-hatred and denial of Afrocentric culture that was (and in some ways still is) prevalent. African-Americans were given the subtle but strong message that it was their duty to adopt and "live
up to" the Euro-American ideal. In this way they could approach partial acceptance but would never be considered "fully cultured" since they were from an inferior race to begin with; however, not to attempt this futile exercise was seen as savagery and disrespect for decent (White) society.

As a reaction to this double bind mentality, Black scholars and the Black Pride movement sought to rediscover the roots of African-American culture and reestablish links to the motherland. The result was an amalgam of the core beliefs from the African continent necessary for self-definition and cultural pride (Fulop & Raboteau, 1997).

As stated above, African-Americans and much that is associated with them have, for centuries, been devalued and seen as dysfunctional or inferior when compared to European values. Africa was known as "the Dark Continent," and its people seen as backwards and lacking in even rudimentary civilization. When people of African descent move into an area, Whites leave, complaining that the recent influx has lowered their property values and brought crime into their neighborhoods--a phenomenon known as "White flight."
(Hacker, 1992). Even the word "black" is associated with negative concepts when juxtaposed with the word "white": black plague, black mood, the black arts, the bad luck of a black cat, etc (Haley, & X, 1964).

It would seem that those in the social sciences would be more sensitive to this philosophical bias; and for the most part they have been. The tendency however, has been to see differences in terms of class or socioeconomic status (Boyd-Franklin, 1989), while still holding middle-class European-American culture and beliefs as the standard to which all others must measure up. This is what Thomas and Sillen (1974) refer to as the myth of color blindness:

Color blindness is of no virtue if it means denial of differences in experience, culture, and psychology of Black Americans or other Americans. These differences are not genetic nor do they represent a hierarchy of "superior" and "inferior" qualities, but to ignore the formative influence of substantial differences in history and social existence is a monumental error. (p. 58)

The area of marriage and family research has obviously not been exempt from this type of racial bias (Baldwin, 1990). Many previous studies on African-American families have focused on sociological or demographic factors such as where these families are living, or how many children live in two parent families.
However, there has been little attention paid to psychological factors such as the concept of one's worldview. In fact few attempts have been made to assess the relationship between marital satisfaction and Afrocentric worldview in African-American couples.

According to Baldwin (1980, 1985), worldview refers to a distinct outlook or philosophical system concerning the nature of reality/the universe adhered to by a racial-cultural group. It represents a way of looking at and organizing reality. The worldview of a people encompasses their guiding beliefs and basic assumptions about life, existence and the universe.

**Statement of the Problem**

It has been argued that many of the theories attempting to explain African-American culture derive from a Eurocentric framework, and thus paint a negative and pathological picture of the African-American family and community (Akbar, 1984; Baldwin & Hopkins, 1990). What is needed is research examining African-American family life which holds Afrocentric culture and beliefs as its foundation. Consequently, this study is an attempt to investigate the relationship between
Afrocentric worldview and marital satisfaction of spouses of African descent.

**Purpose of the Study**

The purpose of this investigation is to study the relationship between marital satisfaction and Afrocentric worldview as reported by spouses of African heritage and involved in African-American marriages. This assessment was conducted through the use of two self-report instruments: (1) the Marital Adjustment Test (MAT) and (2) the African Self-Consciousness Scale (ASC).

**Theoretical Framework**

A main goal of this study is to undertake research into the African-American family based on an Afrocentric framework.

There has been a lot of controversy in general literature over the appropriate paradigm for cross-cultural research on African-American and European-American behaviors. At issue is whether or not African-American culture is a distinct entity that is different from European-American culture. (If it is qualitatively different, it has been argued that the only approach which makes sense is the use of a conceptual framework
derived from the distinct culture's philosophical center.) This cultural relativism or Afrocentric approach to studies of the African-American culture has been called for by prominent African-American social scientists (Akbar, 1984; Baldwin, 1981, 1990).

In order to preserve validity and reliability in psychological and behavioral cross-cultural research, it is imperative that constructs and instruments be relevant to the respective worldview of the culture being studied. As Baldwin (1979a) explains:

Given the multicultural nature of American society. . . one must be cautious not to use the framework of one racial group to interpret and explain the experiences of another. It may very well depend upon which racial-cultural system of definitions (worldviews) is operative as to what kinds of observations are made, and the types of explanations and interpretations ultimately derived. (p. 51)

The basic assumption of the predominant Eurocentric worldview is the conflict between humanity and nature (Bell, Bouie, & Baldwin, 1990). The phenomenal universe is separated into two components, self-conscious (humanity) and phenomenal experience (nature). This principle dictates an antagonistic and competitive orientation in human/nature relationships. For human survival, this orientation demands domination,
suppression and alteration of the natural arrangement of objects (Carruthers, 1972). A natural outgrowth of this is the "survival of the fittest" doctrine which states that those human beings (individuals, races, etc.) who achieve the greatest manipulative power over nature are seen as the most fit to survive. They are believed to be the superiors and the most deserving of all the human community, therefore having the rights to full domination of the "spoils" of nature, including those deemed "less fit" (Baldwin, 1985).

The basic values and customs that derive from this orientation reflect an emphasis on separation and independence, competition and individual rights, exclusion and dichotomy, materialism and aggression. An emphasis on individualism, differences, and European supremacy or racism are what Baldwin (1990) calls psycho-behavioral modalities which are the product of the Eurocentric worldview.

In contrast, the African-American worldview reflects the oneness of humanity and nature. The phenomenal universe is seen in harmony with humanity; they are both indivisible parts of a greater whole. Emphasis is on harmony with nature and survival of the
group. There is a basic striving of humanity to seek balance and harmony among various aspects of the universe (Carruthers, 1984). The values and customs deriving from this orientation emphasize cooperation and collective responsibility, inclusiveness and synthesis, corporateness and interdependence, spiritualism (spiritual/material synthesis) and complementarily. "The derivative psycho-behavioral modalities reflect an operational emphasis on groupness, sameness, commonality and humanism/religion" (Baldwin & Hopkins 1990; p. 42).

Afrocentric worldview as used in this study includes the Nguzo Saba (Seven Principles) of the African value system as outlined by Maulana Karenga (1980) and accepted by much of the African-American community (Asante, 1988; Kondo, 1987; Kunjufu, 1984). These principles are:

Umoja (unity): To strive to maintain unity in the family, community, nation, and race.

Kujichagulia (self-determination): To define oneself, one's culture, and one's life rather than having it defined by others.
Ujima (collective work and responsibility): The sharing of common responsibility in the maintenance of the physical and spiritual community.

Ujamaa (cooperative economics): To maintain and profit from business in order to enhance the quality of life in the community.

Nia (purpose): Sharing the common purpose of restoring the community and people to their traditional greatness.

Kuumba (creativity): To find ways of adding beauty, richness and variety to the community through personal and corporate creativity.

Imani (faith): A commitment to the people and the righteousness and victory of the struggle. It also embodies a sense of spirituality and the integration of nature and all living things.

**Significance of the Study**

Traditionally, social science research which claims to be based on the cross-cultural paradigm has projected an extremely pathological picture of the African-American community. Although such research does study different cultures, it still has as its base the belief that the dominant European-American community's
values and norms define the standard by which all other cultures must be judged (Baldwin & Hopkins, 1990). Using this yardstick the African-American family is seen as inferior. The natural, healthy, adaptive aspects of traditional African family life are seen as diseased, simply because they do not conform to the Eurocentric model.

Examples of this include the view that, since Black families are more egalitarian and do not hold to rigid gender stereotypes, African-American men are uninterested in family life and abdicate their responsibility to their domineering female partners; or the notion that African-American families have poor structure since there is traditional inclusion of extended family members and adopted relatives.

Because of this significant bias in the theoretical framework of much of the research, the apparent dysfunctions of the African-American family have been highlighted, while its positive features have been ignored (Baldwin, 1990).

Closely related to the Afrocentric framework needed in social science research is the larger concept of Afrocentric worldview. Worldview is at the base of a
people's belief system. It works largely outside of the realm of conscious thought to interpret and color incoming information and to influence actions. Worldview influences a diverse range of activities; from the theoretical framework chosen by researchers, to a person's taste in music.

The way a person interprets the environment has long been held by psychologists as of paramount importance in determining such things as happiness (Covey, 1989), response to stress (Frankl, 1984) and self-esteem (Bandler & Grinder, 1982). It is the intent of this study to determine the relationship between worldview and marital satisfaction within an Afrocentric framework (philosophic environment).

This study, and its Afrocentric approach, is not only significant in terms of broadening the knowledge base in the area of the African-American family, but can have far reaching practical significance in program development and implementation within the Black community.

The results of this study may prove to be very helpful for those in the mental health/community service field when planning culturally relevant education
programs and working with African-American clients. If Afrocentric worldview has a positive influence on marital satisfaction, this information could be used to enhance the stability of marriages in the African-American community through the teaching of Afrocentric principles.

**Research Questions**

With the help of married African-American couples responding to self-report instruments, answers were sought to the following questions:

1. Is there a relationship between Afrocentric worldview and marital satisfaction?

2. Is there a correlation between marital satisfaction and at least one of the separate competency scores (on the ASC)?

3. Is there a significant correlation between marital satisfaction and a linear combination of the four competency scores (on the ASC)?

4. Which spouse's Afrocentric cultural consciousness test (ASC) score is more closely related to marital satisfaction?

5. In what way does socioeconomic status influence Afrocentric worldview and marital satisfaction?
5a. In what way does socioeconomic status influence the relationship between Afrocentric worldview and marital satisfaction?

6. In what way does education of the spouses influence Afrocentric worldview and marital satisfaction?

6a. In what way does education of the spouses influence the relationship between Afrocentric worldview and marital satisfaction?

7. In what way does the number of children in the family influence Afrocentric worldview and marital satisfaction?

7a. In what way does the number of children in the family influence the relationship between Afrocentric worldview and marital satisfaction?

8. In what way does denominational affiliations of the spouses influence Afrocentric worldview and marital satisfaction?

8a. In what way does denominational affiliations of the spouses influence the relationship between Afrocentric worldview and marital satisfaction?

9. In what way does length of marriage influence the relationship between Afrocentric worldview and marital satisfaction?
Research Hypotheses

The following results to the above questions were expected:

1. A significant positive correlation will be found between overall Afrocentric worldview and marital satisfaction.

2. There will be a significant positive correlation between marital satisfaction and at least one of the separate competency scores (on the ASC) when tested by zero-order correlations.

3. There will be a significant positive multiple correlation between marital satisfaction and a linear combination of the four competency scores (on the ASC).

4. Both spouse’s ASC scores are equally related to marital satisfaction.

5. Higher socioeconomic status will be related to greater Afrocentric worldview and to greater marital satisfaction.

5a. Higher socioeconomic status will be related to a greater relationship between Afrocentric worldview and marital satisfaction.
6. Greater educational attainment will be related to greater Afrocentric worldview and to greater marital satisfaction.

6a. Greater educational attainment will be related to a greater relationship between Afrocentric worldview and marital satisfaction.

7. The number of children in the family will have no effect on Afrocentric worldview or marital satisfaction.

7a. The number of children in the family will have no effect on the relationship between Afrocentric worldview and marital satisfaction.

8. Couples with the same stated denominational affiliations will show greater Afrocentric worldview and greater marital satisfaction.

8a. Couples with the same stated denominational affiliations will show a greater relationship between Afrocentric worldview and marital satisfaction.

9. Couples with increased length of marriage will show less of a relationship between Afrocentric worldview and marital satisfaction.
Definition of Terms

For the purpose of clarification, the following definitions were established for use in this study:

1. **Worldview**: The distinct outlook, philosophical system, or core beliefs of a group of people which they use to organize and interpret reality.

2. **Afrocentric cultural consciousness**: The Afrocentric worldview of African-Americans that is based on African values including the philosophies of oneness with nature, survival of the group and the Nguzo Saba.


4. **Afrocentric**: Concepts pertaining to traditional African values (such as unity with nature) and applied to African-American culture, as described by African-American scholars.

5. **European-American**: People of European descent living in America.

6. **Eurocentric**: Concepts pertaining to traditional European values, such as control over nature.

8. **Nguzo Saba**: "The seven principles" of traditional African values characterized by: Umoja (unity), Kujichagulia (self-determination), Ujima (collective work and responsibility), Ujamaa (cooperative economics), Nia (purpose), Kuumba (creativity), and Imani (faith).

9. **Marital satisfaction**: The happiness a husband or wife feels about their relationship with their spouse.

**Delimitations**

This study was delimited to the following:

1. African-American couples living in the greater Chicago, New York City and northern Alabama areas.

2. Marriages represented by heterosexual relationships.

3. Both spouses in the marriage being part of the African diaspora (African heritage).

**Outline of Dissertation**

Chapter 1 deals with the background and statement of the problem, the purpose and significance of the
study, theoretical framework, research questions, definition of terms, and delimitations of the study.

Chapter 2 is a review of related literature, including: Definition of Worldview; Worldview and Identity Development; Characteristics of Eurocentric Worldview; Afrocentric worldview (Afrocentric Worldview); The Effect of Eurocentric Worldview on African-American Research; as well as Martial Satisfaction and how it relates to Gender, Socioeconomic Status, Children, Religion and Culture.

Chapter 3 outlines the methodology of the research, including a description of instrumentation, as well as sampling and general procedures.

Chapter 4 contains a general description of sample characteristics, testing of the null hypotheses and a summary of results.

Chapter 5 is a summary of the first three chapters, an outline of the results obtained, discussion of findings and recommendations.
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents a limited review of relevant literature. This includes: a definition of worldview; worldview and identity development; characteristics of Eurocentric worldview; characteristics of Afrocentric worldview; the effect of Eurocentric worldview on African-American research; and martial satisfaction and how it relates to gender, socioeconomic status, children, religion, and culture.

Definition of Worldview

The concept of worldview has been the subject of extensive research by a variety of investigators over the past few decades (Akbar, 1984; Asante, 1980; Carruthers, 1985; Diop, 1974; Ibrahim, 1991; Montejo, 1993; Welsing, 1981). From these analyses, worldview has been characterized as a distinct philosophical system used by a racial/cultural group to organize and interpret reality (Baldwin & Hopkins, 1990). This system is largely
unconscious and influences the way each of us interprets and interacts with the world.

Worldview encompasses every aspect of a person's existence: physical, mental, emotional, spiritual, social, etc. It influences the way we interact with others and even the type of clothes we choose to wear (O’Neal, 1998). Anthropologist Charles Case believes that worldview is based on core beliefs, and that if each of us did not have this belief system it would be impossible for us to "get out of bed in the morning" (Hooper, 1993).

Worldview is very similar to religion in the function it serves. The distinction is that where worldview provides people with the basic assumptions about reality, religion supplies them with the specific content of that reality (Hooper, 1993; Kraft, 1978).

Marguerite Kraft goes on to say that every culture has its own worldview, the central governing set of concepts and presuppositions that its society lives by. . . . Worldview involves the idea of self, distinctions of in-group and out-group, a person's relationship to the non-human in his surroundings, his attitude toward the universe, his spatial and temporal orientation, his values and norms. . . .

Worldview is learned unconsciously early in life and it is not readily changed. As a child learns how to interact with his surroundings in a socially acceptable way, he is developing a worldview which will influence his actions the rest of his life. This will be his integrating core at the center of his
perspective on reality. Worldview bridges the gap between the objective reality around him and the culturally agreed upon perception of that reality within him. This integrated core that is learned provides the framework for accepting or rejecting new elements in life. As he comes into contact with new ideas and elements, they are borrowed only if they fit into his worldview or if they can be recut or recolored to fit. (p. 4)

Kraft suggests that worldview serves at least five important functions for the individual:

1. **Explanatory function**: This explains how and why things are the way they are, as well as how and why they continue to be that way.

2. **Validating function**: This gives individuals perspective on life. It sanctions the goals, institutions, and values of a society and provides its members with a means of evaluating all outside influences, as well as the activities and attitudes within the society.

3. **Reinforcement function**: This provides psychological reinforcement and security for the group at points of anxiety and crisis. One's worldview gives encouragement to go on or the impetus to take other action. It is proscriptive in nature, dictating the form action should take in various situations such as sickness, death, initiation, etc.
4. **Integrating function:** This systematizes and orders perceptions of reality into an overall design with everything fitting into place. This makes it possible for a people to conceptualize what reality should be like and to understand and interpret all that happens day by day in this framework.

5. **Adaptational function:** Worldview has built into it the ability to adapt with culture change. It is resilient, and reconciles differences between old understandings and the new in order to maintain equilibrium. It may be necessary to re-interpret values, adjust myths of origin, alter beliefs about the supernatural, etc.,

The importance of worldview to a person's existence cannot be underestimated. Myers (1988) believes that the way one views the world is important because it ultimately influences every experience. "The worldview one adheres to determines the way one perceives, thinks, feels, and experiences the world" (p. 21).

**Worldview and Identity Development**

Worldview has an interactive effect on identity development. The development of one's identity is based on the worldview that one has, and worldview is influenced
by one's beliefs about identity. As the individual moves from stage to stage in identity development, worldview is also affected. Its impact is particularly felt when identity development of a minority individual takes place in the dominant culture (Sue, 1981). Myers et al. (1991) maintain that the conceptual system of society in the United States is inherently oppressive to minority individuals, and that those minorities who adhere to this system have a difficult time developing and maintaining a positive identity.

The worldview of the dominant culture is inculcated throughout society via the media, schools, and other institutions. Unless vigorously influenced by one's own cultural consciousness, the minority individual internalizes the values and mores of the dominant culture. This can be especially detrimental to identity development when these values include negative views of that person's people and culture (Atkinson, Morten, & Sue, 1989; Lowy, 1998). The individual is left to struggle with the dominant culture's negative view of him and his basic need to feel valuable.

Several models of minority identity development have been proposed over the years (Atkinson et al., 1989;
Cross, 1971; Jackson, 1975). Cross (1971) describes his model as the "Negro-to-Black Conversion Experience." This model consists of four stages: Pre-encounter, Encounter, Immersion, and Internalization. During Pre-encounter individuals see the world as non-Black, anti-Black, or the opposite of Black. The Encounter stage is where the Black individual becomes aware of what being Black means and begins to validate his or her existence as a Black person. During the Immersion stage, the Black person rejects all non-Black values, totally immersing him or herself in Black culture. The final stage, Internalization, sees the individual gain a sense of inner security and shift focus from self and his or her own culture to others.

A similar four-stage model is proposed by Jackson (1975) which features the stages of: Passive Acceptance, Active Resistance, Redirection, and Internalization. While these two models were developed specifically for African Americans, Atkinson et al. (1989) present an identity model that was developed for any minority individual living in the United States. In this five-stage model, the first stage, Conformity, is typified by the individual's deprecating attitude toward self, members of his or her own ethnic group and other ethnic
minorities; and the group-appreciating attitude toward members of the dominant culture (as seen in "The Sambo Mentality" outlined below).

Minority individuals in this stage of development are distinguished by their unequivocal preference for dominant cultural values over those of their own culture. Their choice of role models, life-styles, value system, etc., all follow the lead of the dominant group. Those physical and/or cultural characteristics that single them out as minority persons are a source of pain and are either viewed with disdain or are repressed from consciousness. Their views of self, fellow group members, and other minorities in general are clouded by their identification with the dominant culture. Minorities may perceive the ways of the dominant group as being much more positive, and there is a high desire to "assimilate and acculturate." The attitudes which minorities may have about themselves in this stage are ones of devaluation and depreciation on both a conscious and subconscious level . . . . Other minority groups are also viewed according to the dominant group's system of minority stratification (i.e., those minority groups that most closely resemble the dominant group in physical and cultural characteristics are viewed more favorably than those less similar). Attitudes toward members of the dominant group, however, tend to be highly appreciative in that members are admired, respected, and often viewed as ideal models. (p. 39)

In the second stage, Dissonance, a breakdown of the denial system that was so active in the first stage, occurs. The Dissonance stage is fraught with conflict: conflict between self-deprecating and self-appreciating attitudes; Conflict between group-deprecating and group-appreciating attitudes (when dealing with one's own
minority group and the dominant culture); And conflict between dominant-held views of minority hierarchy and feelings of shared experience.

Resistance and Immersion, stage three, is characterized by the individual completely endorsing minority-held views and rejecting the dominant society and culture. Cultural and physical characteristics that at one time elicited feelings of disgust and shame are now seen as symbols of pride and honor. At this stage the individual experiences conflict between feelings of empathy for other minority groups and feelings of cultrocentrism. The main motivation for behavior, at this time, is the desire to eliminate oppression of the individual's minority group.

Stage four, Introspection, sees the minority individual progressively feel more and more comfortable with his or her own identity. This security allows the person to question some of the rigidly held beliefs of the previous stage. There is concern that the basis of evaluation, for not only his or her group, but for other minority groups as well as the dominant group may be biased; and that energy is better spent in more positive forms of identity exploration.
In the final stage, Synergetic Articulation and Awareness, the individual experiences a sense of self-fulfillment with regard to cultural identity. The conflicts of the previous stage have been resolved, leaving the individual greater control and flexibility. Cultural values of other minorities as well as those of the dominant group are accepted or rejected based on objective examination and previous experience. The desire to eliminate all forms of oppression becomes an important motivator for the individual's behavior.

According to this model, we can see the powerful and interactive effect worldview can have on identity development of a person from a minority group. According to the previous researchers, a worldview centered in the individual's culture will help him move more easily to the "self and other acceptance" of the last stage; while a majority culture worldview may lock him into the self-hatred of stage one.

Characteristics of the Eurocentric Worldview

The Eurocentric worldview is based on the philosophy of survival of the fittest (Baldwin & Hopkins, 1990; Lowy, 1998) and control over nature (people, objects, and material possessions) (Bell et al., 1990).
These notions yield the belief that those human beings who achieve the greatest manipulative power or dominance over nature are the most fit to survive. They are therefore defined as the superiors and most deserving among humanity, thereby having rights to full dominion over the "spoils" of nature (Baldwin & Hopkins, 1990). These principles illustrate the high priority that people with this worldview tend to place on gaining control of their surroundings and on individualism. In this framework, mastery is achieved via competition, aggression, materialism, domination, power, oppression, independence, and by transforming and rearranging objects in nature (Akbar, 1984; Baldwin, 1985; Carruthers, 1985; Fulop & Raboteau, 1997; West, 1994).

There is also an emphasis on dichotomous reasoning (either/or thinking) (Jackson & Sears 1992; Speight, Myers, Cox, & Highlen, 1991). Speight et al. maintain that this type of reasoning is the basis for such "isms" as racism, sexism, and classism. They grow out of the belief that different means "inferior" or "opposed to" (Sue et al., 1982). This belief interacts with the survival of the fittest philosophy to provide the basis for colonialism, slavery, and White supremacy.
Another feature of the Eurocentric worldview is the emphasis on compartmentalization of reality (Speight et al., 1991). This is a further outgrowth of the control over nature philosophy and applies to such varying aspects of existence as time, human activities, spirituality, and the nature of humanity (Boyd-Franklin, 1989). Spirituality is a good example of this segmentation. In the Eurocentric worldview God is seen as very separate from man, and things having to do with God (the spiritual) are separate from every day life (Fulop, & Raboteau, 1997). This may be one of the reasons why Christian slave owners were able to oppress and terrorize other human beings. Both adult and child slaves were brutalized and forced to work every day of the week to produce "master's" particular crop. On Sundays, however, the slave owner would get dressed up and sing "Jesus Saves" and have no ethical problem with his actions during the previous week. After all, while in the spiritual realm of his week he was the perfect Christian.

The Eurocentric worldview also influences heterosexual relationships in society (Bell et al., 1990):

The emphasis in Euro-American culture on material reality or accumulation of material wealth has been found to be highly correlated with an overemphasis on physical characteristics, physical appearance, and
sexual gratification as primary dimensions of heterosexual relationships. Some researchers, for example, have shown that in American society, physical characteristics and gratification have a higher priority in choosing a mate than many psychological qualities and character traits. Overall, then, evidence seems to strongly support the contention that heterosexual relationships in American Society are heavily influenced by the Eurocentric cultural orientation emphasizing individualism, materialism, and physical gratification. (p. 165)

Researchers (Asante, 1980; Baldwin, 1980, 1985) have shown that principles of control and domination, or a hierarchy of power, govern these relationships (Reskins, 1998). The male is defined as the power-figure and is expected to be the dominant and controlling family member (Basow, 1980; Moynihan, 1965; Pettigrew, 1964). Further, he is seen to be the major decision-maker and the primary supplier of survival-related needs for the family (Basow, 1980; Moynihan, 1965). The male is seen as superior and the female inferior, and all aspects of life associated with each gender inherits that particular valence (Staples, 1991).

**Characteristics of the Afrocentric Worldview**

Afrocentric worldview is defined by two guiding principles: "oneness with nature" and "survival of the group" (Baldwin & Hopkins, 1990; O'Neal, 1998). Bell et al. (1990) explain it this way:
The principle of "oneness with nature" asserts that all elements in the universe (humans, animals, inanimate objects, and natural phenomena) are interconnected. That is, humanity, nature, and the self are conceptualized as the same phenomenon.

The principle of "survival of the group" prioritizes the survival of the corporate whole (the community), which includes all Black people, rather than the individual or some segment of the community apart from the corporate whole. The essence of both principles is best summarized by the African adage: "I am because we are, and because we are, therefore I am" (Mbiti, 1970).

Cultural values consistent with the basic principles of the [Afrocentric] worldview are interdependence, cooperation, unity, mutual responsibility, and reconciliation. (pp. 169-170)

The "oneness with nature" philosophy yields a sense of harmony to how reality is conceptualized. As opposed to dichotomous thinking, there is an integrative quality to how problems are seen and solutions obtained—a "union of opposites" (Jackson & Sears, 1992). Diversity is not viewed as deficiency but is greatly valued and seen as enriching the environment and providing greater possibilities (Fulop & Raboteau, 1997).

There is also an emphasis on inclusion and commonality in the Afrocentric worldview (Baldwin & Hopkins, 1990). People are viewed with a focus on the features that unite them as human beings—make them similar, not on the things that divide and compartmentalize them. This is possible because of the
positive valence that diversity has; it is valued and not seen as a threat.

The concept of harmony also influences how spirituality is seen within the Afrocentric framework. Since thinking is not dichotomous, there is body-spirit unity. The person is a spiritual being. Consequently, every act that the individual undertakes has spiritual significance. Religion and spirituality are not things that can be picked up and put on at certain times, but are interwoven into the very fabric of day-to-day life (Boyd-Franklin, 1989; Fulop & Raboteau, 1997).

A natural corollary of Afrocentric cultural consciousness is evident in male-female relationships. African-Americans have had to exist in a Eurocentric social reality for several centuries and consequently, they identify with the dominant Eurocentric values. Black men and women start to see each other in terms of the stereotypes propagated by the mass media and American educational system (Benjamin, 1983; Fears, 1998).

Russell, Wilson, and Hall (1993) describe a study done at DePaul University that illustrates this. Eighty people (evenly divided between males and females, Blacks and Whites) were asked to examine 12 photographs of
African-American women and give their impressions. Regardless of the woman's attractiveness (previously rated as high or low), participants routinely rated the darker-skinned women as less successful, less happy in love, less popular, less physically attractive, less physically and emotionally healthy, and less intelligent than their lighter-skinned counterparts. Another study (Fears, 1998) found that “Eurocentric-looking” Black females typically enjoy greater life advantages than “Afrocentric-looking” Black females. Once again the children's rhyme describes society's state of affairs: "Black--you go back, Brown--you stick around, Yellow --you're mellow, White--you're all right."

Male-female relationships based on an Afrocentric worldview, however, have the following components according to Asante (1980): sacrifice, inspiration, vision, and victory. Sacrifice emphasizes the priority placed on spiritual-communal character qualities as equally (if not more) important as physical-material qualities as the foundation for relationships. Inspiration suggests that partners should relate to each other in a mutually affirmative and holistic manner, as opposed to one that is fragmented and unidimensional.
Vision implies that the couple’s role in future planning as related to family-community building should be emphasized. Finally, victory encourages the couple to have faith that all goals related to African affirmation are achievable. This means that the couple celebrates themselves as African people along with all their achievements, developments, and aspirations.

**Eurocentric Worldview and African-American Research**

Not only does worldview influence personal experience, it also has far-reaching influence in the areas of research and theory development. This has been highlighted by several authors (Atkinson et al., 1989; Baldwin, 1980; Boyd-Franklin, 1989; Ibrahim, 1991).

By virtue of being human, each person (or group) bases his or her understanding and interpretation of objective reality on what he or she subconsciously believes (worldview). In the scientific tradition, however, attempts are made to pose questions, view problems, and formulate theories from new and varied perspectives. It is this practice that drives science and provides new knowledge. The investigator's worldview (or that of the dominant culture) has, in the past, interacted
with scientific procedure, thus ruling out certain questions and theories a priori. This is especially true in the social sciences when dealing with other cultures.

European-American culture, and everything associated with it, has been held as the standard to which all other cultures must measure up. Anything differing from the accepted European-American norms is seen as deficient and defective (Baldwin, 1990). The African-American family has not escaped this bias. Aspects of Black family life when seen through a Eurocentric framework are thought to be dysfunctional and unhealthy. Taylor, Chatters, Tucker, and Lewis (1990) had this to say when reviewing the past decade's literature on the African-American family:

As with all social science, research and writing on black families transpires within a larger social and political context that influences the nature and direction of inquiry, as well as the interpretation and application of findings. The area of black family studies has been particularly sensitive to the impact of various competing paradigms or orientations that have served both to identify significant areas of inquiry and to frame the nature and scope of debate on issues of black family life. Although extant models of black family life emphasize their resilient-adaptive features, remnants of the pathological-disorganization or cultural deviant perspective on black families are evident in several current writings. (p. 993)
This "cultural deviant" perspective also includes the Eurocentric view of Black motherhood in which African-American mothers are seen as both pandering and dominant. During the day she is the Mammy—faithful, devoted, domestic servant who "mothers" her White children. However, on entering her own home she becomes an overpowering matriarch who raises weak sons and "unnaturally superior" daughters (Collins, 1987).

Male-female relationships in the African-American community are also characterized as problematic and conflict-filled when interpreted via the Eurocentric worldview. They have been described as unstable, disintegrating, and pathologically weak (Bell et al., 1990). Black women are thought to dominate their men (Williams, 1991) which leads to a power struggle in the home and unstable families.

On a more individual level, African-Americans are inundated by theory and practice of psychology and counseling based on a Eurocentric framework (Ibrahim, 1991). The major tenet of traditional psychology is a focus on the individual as the unit of change, and intrapsychic conflict as the cause of most problems (although this is currently being challenged by systems
theory). The treatment then focuses on such goals as separation, differentiation, and individuation. These goals conflict with the African-American psyche at a fundamental level (Boyd-Franklin, 1989). The Afrocentric worldview is one in which survival of the social whole greatly outweighs the needs of individual or even the nuclear family (Bell et al., 1990; Fulop & Raboteau, 1997). There is a connection and sense of commitment to one's people: "I am because we are, and because we are, therefore, I am" (Mbiti, 1969, p. 11). When traditional, Eurocentricly derived therapy is practiced with the African-American client, what the therapist might see as progress may be interpreted by the client as betrayal and abandonment of one's people and values. As opposed to this individual orientation, however, an Afrocentric worldview has been shown to insulate African-Americans from stress (Hatter & Ottens, 1998; Jackson & Sears, 1992).

Another outgrowth of the individual focus is the tendency to down-play external factors contributing to the client's problem. This is especially pertinent in the case of visible minorities in the United States. There is still a very strong undercurrent of racism in the U.S.
(both individual and institutionalized) that is a daily fact of life for every African-American (Lowy, 1998; West, 1994). This causes untold stress that can manifest itself in any number of psychological and emotional difficulties (Grier & Cobbs, 1968). By focusing mainly on the individual, the message is sent that the problem lies with them and has little to do with society. This can lead to the popular notion that the victim is at fault for his or her own victimization (Atkinson et al., 1989). The person is seen as unwilling or unfit to "pull him or herself up by their own boot straps" and therefore should expect and accept their lot in life.

Ryan (1976) gives an example of this in his book *Blaming the Victim*:

Pointing to the supposedly deviant Negro family as the "fundamental weakness of the Negro Community" is another way to blame the victim. . . . "Negro family" has become a shorthand phrase with stereotyped connotations of matriarchy, fatherlessness, and pervasive illegitimacy. Growing up in the "crumbling" Negro family is supposed to account for most of the racial evils in America. Insiders have the word, of course, and know that this phrase is supposed to invoke images of growing up with a long-absent or never-present father (replaced from time to time perhaps by a series of transient lovers) and with a bossy woman ruling the roost, so that the children are irreparably damaged. This refers particularly to the poor, bewildered male children, whose psyches are fatally wounded and who are never, alas, to learn the trick of becoming upright, downright, forthright all-American boys. Is it any wonder the Negroes cannot
achieve equality? From such families! And, again, by focusing our attention on the Negro family as the apparent cause of racial inequality, our eye is diverted. Racism, discrimination, segregation, and the powerlessness of the ghetto are subtly, but thoroughly, downgraded in importance. (p. 26)

The most obscene consequence of this philosophy is that after being flooded by this, and other weapons of racism, the "victim" starts to believe it for him or herself. This leads to feelings of worthlessness, hopelessness, and other psychological ills (West, 1994).

Huddleston-Mattai and Mattai (1993) describe this phenomenon as "The Sambo Mentality." This is similar to The Stockholm Syndrome—in which intense dependence on the captor leads to a regressive childlike state among captives and an ultimate identification with those in control. The outgrowth of this psychological drive to survive in a hostile environment is the unbiased acceptance of, and allegiance to, the captor/master's value system (in which the captive is seen as subhuman and inferior). Not only does this severely hamper the development of healthy self-esteem and self-image, but once given limited power by the captor, these individuals tend to be even more harsh to their minority group (and other minorities) than the captor himself. An example of this can be seen in the popular movie Panther. The only
African-American FBI agent in the film is far more driven to "wipe out this subversive Black element" than the White police officers and FBI agents.

Spirituality is yet another factor that is denied or diminished because of the Eurocentric bias in the social sciences. Boyd-Franklin (1989) states that training in the mental health fields largely ignores the role of spirituality and religious beliefs in the development of the psyche and in its impact on family life. In the treatment of Black families, this oversight is a serious one. . . . Rather than being a systematized set of religious beliefs or practices, the African sense of spirituality was woven into the very fabric of society [and existence] and was a central characteristic of the African psyche. (p. 78)

Spiritual beliefs have become a part of the survival system of African-Americans (Littlejohn-Blake & Anderson-Darling, 1993). However, this very adaptive component is often overlooked or discounted by traditional therapy derived from a Eurocentric worldview.

**Summary of Worldview**

Worldview is something that helps us order our perceptions of reality and allows us to predict social interactions with some degree of accuracy. It functions largely outside of our day-to-day awareness but has far-reaching influence over our thoughts, feelings, and actions. As shown above, it impacts our most personal
relationships and even our very beliefs about who we are and our value on this planet.

**Marital Satisfaction**

A happy marriage is at the heart of a healthy and functional family. It has long been said that the greatest thing parents can do to help their children feel happy and secure is to be deeply in love with each other (Shek, 1998). Not only is a good marriage important to the children, but individually, on an existential basis, a happy relationship serves to give life deeper meaning and provides the opportunity to share both the good and the bad times with an intimate partner. If this is missing many of life's accomplishments seem empty and meaningless. History and the popular media are full of examples of individuals who seemed to "have it all" but were profoundly unhappy because of trouble in their intimate relationships.

Marital satisfaction is a way of measuring how well these relationships are functioning and how each partner perceives the effectiveness of the union. Many factors have been shown to influence marital satisfaction. This includes: gender, culture, socioeconomic status, and religion.
Interaction patterns have also been shown to influence spouses’ perceptions of their marriage. Gottman and Krokoff (1989) found that what may seem like dysfunction in the "short-run" may actually increase marital satisfaction in the "long-run." This relates specifically to how spouses address disagreements. What may seem like a pattern of marital conflict early in the relationship can be a factor in later marital satisfaction if handled correctly. They suggest that wives should confront problems and should not be overly compliant, fearful, and sad, but should express their feelings. Husbands should also express themselves but should not be stubborn or withdrawn. Neither spouse should be defensive.

In other words, avoiding disagreement at all costs may seem to be a good strategy in the short-term (or when viewed from outside the relationship) but clearly takes its toll on marital satisfaction in the long-run. Honestly expressing feelings in a loving, non-defensive way seems to be an important factor in long-term happiness for both partners. This may be easier to accomplish with a worldview that values each individual's opinions equally without regard to gender.
Tucker and O'Grady (1990) found that physical attractiveness increased marital satisfaction. It seems that attractive people are perceived as possessing desirable characteristics merely on the basis of their attractiveness, even if the characteristics are unrelated. Therefore, if one believes one has an attractive spouse the couple is more likely to report higher marital satisfaction.

This does not bode well for African-Americans since many have inculcated the prevalent Eurocentric worldview which sees them as unattractive by virtue of their skin color. This could also be a factor in the marital satisfaction of this population since the feeling that one's spouse is unattractive or undesirable would make satisfaction with one's marriage difficult.

MacEwan and Barling (1993) found that certain aspects of Type A behavior (Impatience/Irritability and Achievement Striving) influenced marital satisfaction in differing ways. Impatience/Irritability was linked to low marital satisfaction in both partners, while men's Achievement striving was not. Women's Achievement striving was found to be related to lower marital satisfaction as reported by men. It seems that for women
striving for achievements by men is seen as a positive while the same drive in women is seen as a negative by men.

The study reported that the effect Impatience/Irritability has on marital satisfaction is indirect—being mediated through depression, sexual behavior, and men's negative interaction effects on their wives. This effect would resonate and, in turn, lower the marital satisfaction of husbands. The authors also link these factors with the couple's divorce propensity as would be expected.

**Marital Satisfaction and Gender**

Further studies have linked marital satisfaction with gender. For example, studies have suggested that males, in general, are more satisfied with their marriages than are their female partners (Dehle & Weiss, 1998; Fowers, 1991; Schumm, Webb, & Bollman, 1998). Not only was marital satisfaction higher for men than for women, but men seem to gain more health benefits from marriage also. This can include lower blood pressure, lower rates of heart disease and cancer, as well as longer life-span. Lower marital satisfaction tends to increase anxiety and depression and lower self-esteem, decreasing overall
psychological well-being for both partners (Dehle & Weiss, 1998; Gagnon, Hersen, Kabacoff, & Van Hasselt, 1999).

Langis, Sabourin, Lussier, and Mathieu (1994) reported that marital satisfaction for men was related to their self-described levels of femininity/masculinity, level of self-described femininity of their wives, and to the presence of feminine qualities as well as a limited optimal level of masculine qualities which they perceived in their wives. The study also showed that for women, marital satisfaction was associated with the number of self-described feminine qualities and the level of masculinity, as well as an optimal level of femininity which they perceived in their husbands. Again, the less rigid definitions of males and females suggested by the Afrocentric worldview is seen to increase marital satisfaction.

Society also shows gender bias when it comes to marriage (Rosenfeld, 1998). In the business world, men who are married are seen as stable, responsible, and good candidates for promotion. Married women, however, are seen as having their priorities divided between work and family and therefore are shunted to "the mommy track" in many companies (Benschop & Doorewaard, 1998). This
perception is not only unfair in the workplace but may also lead to tension and resentment among spouses who are both in the work force, thus further lowering marital satisfaction for these individuals.

**Marital Satisfaction and Socioeconomic Status**

In addition to the scenario above, economic considerations influence the quality of marriage and family life on a number of levels. In a study of the effect of economic resources on the marital satisfaction of Black couples, Clark-Nicolas and Gray-Little (1991) found a positive relationship between resources and marital success.

Clark-Nicolas and Gray-Little (1991) further found that an overall measure of economic well being was a better predictor of marital satisfaction than education and occupation because it was more proximal to daily living. It was noted, however, that exceeding or falling short of expectations can be more important than actual income or occupation in predicting marital satisfaction in African-American couples. Not meeting economic expectations can lead to frustration in both partners, and if not dealt with in a healthy way, would increase tension in the home and significantly lower marital satisfaction.
These findings support the notion that poor financial security adversely affects marital quality (Broman, 1993). This is a grim fact when taking into account the levels on unemployment and under-employment prevalent in much of the Black community. Taylor (1990) commented that "as structural disadvantage increases, internalized racism [Eurocentric worldview/Sambo mentality] increases as marital satisfaction decreases, an implication of special seriousness in an economy where the socioeconomic gap between Black and White is widening at an accelerating rate" (p. 50). In addition to the financial stress, lower economic status leads to a state of vulnerability that also renders the marriage more susceptible to other stressors that would not be as influential in normal circumstances (Clark-Nicolás & Gray-Little, 1991).

**Marital Satisfaction and Children**

Another factor found to affect marital satisfaction was the addition of children. Starting a family seems to lower overall marital satisfaction, especially when the children are young (Gagnon et al., 1999; Papalia & Olds, 1989). Contreras, Hendrick, and Hendrick (1996) also support this assertion, finding that
marital satisfaction tends to increase when the number of children decreases in the Mexican American families they studied. Couples with smaller families tended to report higher marital satisfaction. This effect seems to be stronger for wives than husbands (Russell, 1974). This may be because women have traditionally shouldered the majority of child-care responsibility.

The addition of children tends to alter group dynamics in the home. It may take several months for a new equilibrium to be established, and in many cases, the new dynamic may not be as functional as the previous one. In addition, there is physically less couple time and energy available since caring for infants and small children is time consuming. This may limit or completely suppress the opportunity for romantic and sexual expression. Potential disagreements over parenting is a further stress factor that is not an issue with childless couples. These are only some of the facts that show how the addition of children may alter a couple's level of marital satisfaction.

The effect of children on marital satisfaction is of particular interest when looking at African-Americans. This is because these couples tend to spend less than a
year together before first parenthood (compared to 2 years for White couples), with approximately half beginning marriage as parents (Littlejohn-Blake, & Anderson-Darling, 1993). Therefore, the average White couple has twice as much time to solidify their marital relationship and build positive memories than the average Black couple.

Children interact with financial factors as well. Because of the lower income of many Black families, the neighborhoods that children are forced to grow up in are unhealthy or dangerous. This adds enormous stress to the marital relationship of parents forced to deal with the social problems affecting their children (Broman, 1993). This is just one more stressor on a family that may already have tension from other sources.

**Marital Satisfaction and Religion**

One would intuitively believe that spouses with similar religions would tend to get along better and report higher marital satisfaction. This assertion seems to be supported by research. Heaton and Pratt (1990) found that in couples with the same religious preference divorce was less likely and that marital satisfaction was somewhat higher. It was hypothesized that an intervening variable was responsible for the results, namely, that
religious similarity is associated with value consensus which would lead to higher rates of agreement within the couple (Albrecht, Bahr, & Goodman, 1983).

Heaton and Pratt (1990) also suggest that the denominational/cultural expectations an individual comes to anticipate from a spouse may be more important than the specific doctrine. If spouses have similar experiences this translates into similar expectations and views of the world, which increases the chances of a successful marriage. This makes sense since the more two individuals have in common (or agree upon), the easier it is to get along and the more successful the relationship is likely to be. Religious beliefs tend to incorporate several of the sub-variables listed above into one coherent entity.

It is also possible that a couple's denominational affiliation provides an opportunity for developing (and/or strengthening) kinship and social ties. These sources of marital support were found to increase marital satisfaction in distressed couples (Unger, Jacobs, & Cannon, 1996). Good social supports have long been known to be a buffer against many types of stress; those experienced during marriage seem to be no exception.
Fowers (1991) also reported that religion is a more important part of marriage for men than for women. The interaction between gender and marital satisfaction is seen to influence the impact of religion in how couples relate.

**Marital Satisfaction and Culture**

Egalitarian roles were also found to be a factor that strengthened marital satisfaction (Buunk & Mutsaers, 1999). The more equitable spouses felt the marriage was, the greater the reported happiness with the relationship. Fowers (1991) found that women who espoused egalitarian roles also tended to report higher marital satisfaction. They also espoused these roles to a much greater extent than men. Egalitarian roles seem to be more prevalent in certain cultures as well. Mexican Americans report higher marital satisfaction when marital power and roles are more evenly shared (Contreras et al., 1996). Shachar (1991) reports that, for Israeli couples, marital satisfaction increased when husbands held more liberal views.

African-American households appeared to be more egalitarian than European-American homes in an earlier study (Beckett & Smith, 1981). Bell et al. (1990) found that these flexible roles were one of the factors that led
to higher marital satisfaction in African-American couples. This expression of equality is also an integral part of the Afrocentric worldview.

Other factors also play a part in African-American relationships. Overall, African-Americans are less likely to marry and, if they marry, are more likely to divorce (Dickson, 1993). Availability of partners seems to be a large factor in this statistic. For every 100 African-American females there were only 78 African-American males in 1985. In addition, of that lower ratio, many of these men are unavailable or undesirable. For example, although African-American men make up only 6% of the population, they constitute 50% of the prison population, 50% under the age of 21 are unemployed, and 46% of African-American men between the ages of 16 and 62 are not in the labor force (Staples, 1989).

To add to the already low numbers of available African-American men, because of "the Sambo mentality," there is a proportion of Black men who prefer White women. This can be seen in the popular media and with many sports stars and celebrities. There is almost an unwritten rule that as a Black man "makes it" he must opt for the company of a White woman in order to show his higher status or to
"fit in" with a different segment of society. In fact, Tucker and Mitchell-Kernan (1990) reported that in Western states one out of every six Black men who married for the first time between 1970 and 1980 married women of other races.

In addition to the factors above, three studies have linked the quality of heterosexual relationships to worldview. Taylor (1990) found that husbands and wives who reported higher internalized racism (Eurocentric worldview/Sambo mentality) reported lower marital satisfaction. Taylor and Zhang (1990) also report that Black couples experiencing marital distress are more likely than nondistressed couples to internalize negative stereotypes about Blacks. They go on to say that "Blacks may be motivated to identify with racist stereotypes for personal or political reasons. Identification with Whites in general may be viewed as a means of enhancing self-esteem, the personal reason, or as a means of sharing power, the political reason" (p. 210).

Bell et al. (1990) found that in African-American relationships an Afrocentric worldview reflected better relationship satisfaction and a much stronger commitment to the relationship during times of hardship. They also
found that the elderly and individuals from the lower-ranking educational, occupational, and socioeconomic groups showed stronger Afrocentric cultural consciousness than the younger higher-ranking individuals. This led to the speculation that because the former individuals live their day-to-day lives further from the European-American sociocultural reality, they may be more insulated from its effects. It was also suggested that "Euro-American institutions (education, employment) tend to have a culturally alienating effect on Black heterosexual relationships" (p. 183).

Summary of Chapter 2

Worldview has been shown to be a powerful influence in the lives of people regardless of race, culture, or gender. It colors our perceptions of, and reactions to, the reality we experience. It influences our core beliefs about ourselves, and through this, impacts even our most intimate relationships with others.

Eurocentric and Afrocentric worldviews were the two outlined in this chapter. The Eurocentric worldview emphasizes control over nature and survival of the fittest. This philosophy yield the belief that those who achieve the greatest dominance over nature are most fit
and thereby have rights to control the "spoils" of nature (including those deemed as less fit). Afrocentric worldview, on the other hand, emphasizes oneness with nature and survival of the group. This leads to a sense of inclusion and commonality where diversity is not seen as a threat, but as something to be sought after and valued.

Worldview has an interactive effect on identity development. The development of a person's identity is based on the worldview he or she has, and that worldview is influenced by the individual's beliefs about identity. For a minority individual being raised in the United States conscious or unconscious acceptance of the Eurocentric worldview leads to judgments based on a paradigm that sees only the dominant group as acceptable. This is detrimental to the individual and society at large because "the inability to accept oneself, whether because of skin color or for some other reason, spawns a disrespect for self and intolerance of others" (Russell et al., 1993, p. 165).

Although worldview functions largely outside of everyday awareness, it can be shaped by the individual and
by those people in his or her environment that the individual sees as important.

Marital satisfaction is a measure of how well a couple believes their relationship is functioning. A well-functioning marital relationship is the foundation of a well-functioning family and thus society. Marital satisfaction can be influenced by a variety of factors which include gender, religion, children, and culture. Like worldview, marital satisfaction can be altered for the couple's benefit once these factors are understood and manipulated in a positive way.
CHAPTER III

METHODOLOGY

The purpose of this study was to determine the relationship between marital satisfaction and Afrocentric cultural consciousness as reported by spouses of African heritage involved in African-American marriages. This assessment was done in order to isolate psychological factors and beliefs leading to marital success in the African-American community.

Research Design

This study used a correlational and ex post facto research design involving surveys to assess the relationship between the dependent variable (marital satisfaction) and the independent variable (Afrocentric cultural consciousness, or components thereof) in married couples of African descent. The research involved subjects answering 57 questions on two self-report questionnaires (15 on marital satisfaction and 42 on
Afrocentric cultural consciousness) as well as some demographic information.

Sample

The subjects of this study were African-American married couples residing in three geographical regions of the United States. These regions were: "Midwest" (Northeastern Illinois, Northwestern Indiana, and Southwestern Michigan), "East" (New York City and surrounding area) and "South" (Northern Alabama). This was done in an attempt to get a better cross section of subjects. Only couples where both spouses were African-American were included in the sample. All subjects were volunteers.

A total of 200 couples was recruited with 105 usable questionnaires being returned. The average individual held a Bachelor’s degree and had a household income of approximately $50,000. Ages of respondents ranged from 20 to 71 years of age.

Instruments

Two instruments were used: the Marital Adjustment Test (MAT) (Locke & Wallace, 1959) was used to assess marital satisfaction; and the African Self-
Consciousness Scale (ASC) was used to assess African cultural consciousness.

**Marital Adjustment Test (MAT)**

This instrument was chosen because it is well established and has been used with African-American couples in the past (Taylor, 1990). The MAT is a 15-item self-report measure designed to assess overall marital satisfaction (5-10 minute administration). Marital satisfaction is "the accommodation of a husband and wife to each other at a given time" (Locke & Wallace, 1959; p. 251).

The Marital Adjustment Test was developed in an attempt to design a short, but valid and reliable measure of marital adjustment and satisfaction. The MAT was produced by taking the most discriminative items from other tests of marital satisfaction and combining them into the shorter form. The reliability coefficient of this test was computed by the split-half technique and corrected by the Spearman-Brown formula. This calculation yielded a reliability coefficient of .90 (Locke & Wallace, 1959).

Scoring for the MAT involves simple addition of scores on all questions, with high overall scores being
positively correlated with high marital satisfaction and adjustment. Items range from how finances and disagreements are handled to each spouse's satisfaction with sexual relations. Each item is weighted differently based on content and the answer given (always agree, frequently disagree, etc.). The raw scores reflect this, ranging in some cases from 0-5 and in others from 0-35. Some items ask more pointed questions such as: "Do you confide in your mate: rarely, in most things, in everything?" (Locke & Wallace, 1959, p. 252). There is also a continuum (very unhappy to perfectly happy) on which the respondent are asked to plot their marriages.

Locke and Wallace report high validity for the MAT. They report that the mean score for the well-adjusted group was 135.9 while the maladjusted group mean was only 71.7. In addition, only 17% of the maladjusted group scored 100 or higher, whereas 96% of the well-adjusted group achieved scores of 100 or more. This test has also been validated by Koren, Carlton, and Shaw (1980), as well as Floyd and Markman (1983) who also recommend the cutoff of 100 to differentiate between well-adjusted and maladjusted couples.
African Self-Consciousness Scale (ASC)

The African Self-Consciousness Scale (ASC), developed by Baldwin and Bell (1982), was used to determine whether subjects' worldview lies closer to the Eurocentric or Afrocentric pole. This scale consists of 42 self-report items covering four competency dimensions (main factors) and six expressive dimensions (arenas in which the competency dimensions are expressed) of African self-consciousness (approximately 20-minute administration). The Nguzo Saba can be seen as outgrowths or prescriptions to action based on the four competency dimensions being applied to the six expressive dimensions, and is also reflected more specifically in competency dimension 3.

The four competency dimensions are:

1. Awareness/recognition of one's African Identity and cultural heritage (items: 19, 21, 28)

2. General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development (items: 1, 2, 4, 6, 10, 12, 14, 16, 18, 23, 26, 30, 36, 40, 42)
3. Specific activity priorities placed on self-knowledge and self-affirmation (i.e., Afrocentric values, customs, institutions, etc.) (items: 20, 22, 24, 25, 39)

4. A posture of resolute resistance/defence against "anti-African/Black" forces, and threats to African/Black survival in general (items: 3, 8, 9, 13, 15, 17, 33, 37).

(Items 5, 7, 11, 27, 29, 31, 32, 34, 35, 38, and 41 did not load on any factors but still contribute to the overall ASC score.)

The six expressive dimensions are:

1. Family
2. Religion
3. Cultural activities
4. Interpersonal relationships
5. Politics
6. Education

(The items that relate to these six dimensions are not reported in the test manual.)

The African Self-Consciousness Scale was developed in an attempt to isolate the psychological construct of African self-consciousness. The items comprising the African self-consciousness scale were
selected from an original pool of over 100 items. The original pool of items were rated in terms of how well they reflected the African self-consciousness construct. The final 42 items selected received the highest ratings. Final item selection was based on the rating of five expert judges (M.A.- and Ph.D.-level psychologists) knowledgeable of the African self-consciousness construct. The competency and manifest dimensions reflected in each item were determined by majority agreement among the judges representing important aspects of African-American life and survival requirements.

The construction of the African Self-Consciousness Scale is such that every other item is skewed in the opposite direction for the African self-consciousness construct, alternating from negative to positive. For positively skewed items, high scores (above 4) are reflective of strong/high African self-consciousness. For negatively skewed items, low scores (4 and below) are reflective of strong/high African self-consciousness. Therefore, negative-item (odd numbered) scores must be converted to their African self-consciousness weights or values (1=8, 2=7, 3=6, 4=5, 5=4, 6=3, 7=2, 8=1).
Baldwin and Bell report a test-retest reliability coefficient of $r = .90$ and an internal consistency estimate of $r = .70$. For the purpose of this study, total ASC scores of 210 or above signify an Afrocentric worldview while scores of 126 or below suggest a more European worldview.

**Data Collection**

Subjects were recruited from three geographical regions of the United States. These regions were: "Midwest" (Northeastern Illinois, Northwestern Indiana, and Southwestern Michigan), "East" (New York City and surrounding area) and "South" (Northern Alabama). This was done in an attempt to get a better cross section of subjects.

The particular areas were chosen because the researcher had friends and colleagues in the regions who agreed to assist with data collection. These eleven contacts were trained either face-to-face or via telephone. Training included information on the purpose of the study as well as recruitment and data collection procedures. Contacts were specifically asked to get a representative sample of individuals (therefore not just people in their churches or their particular group of
friends). They were also reminded that participation was strictly on a volunteer basis and that no individuals were to be coerced to join the study. They were then sent questionnaires and asked to recruit volunteer African-American couples. The subjects were approached face-to-face and the process and purpose of the study were briefly explained. Contacts were instructed to assure the volunteers that they would not be identified and that their completed questionnaires would only be opened by the researcher (and not the individuals who contacted them). Once completed, the contacts collected and forwarded the packets to the researcher unopened.

The questionnaires were given to each couple in a self-contained envelop which included instructions, a short demographic survey, two copies of the MAT, and two copies of the ASC. The instructions asked the volunteers to fill out the demographic information together and then complete the two other instruments separately without comparing or discussing answers. Both the ASC and the MAT were color-coded—blue for husbands and pink for wives. After completion, the demographic information and both husbands' and wives' questionnaires were sealed in their original envelope and returned to the contact.
person to be forwarded to the researcher. These envelopes were mailed to the examiner unopened and unmarked to protect confidentiality.

A total of 200 questionnaire packets were given out and 105 usable packets collected. In the Midwest, 90 questionnaires were distributed and 46 were collected. In the East, 50 were distributed and 29 collected. In the South, 60 were distributed and 30 collected. The differing numbers distributed in each region were determined by the number of contacts and their access to suitable couples.

**Null Hypotheses and Statistical Analysis**

Hypothesis 1. There is no significant correlation between marital satisfaction score and overall African cultural consciousness score.

Hypothesis 2. There is no significant correlation between marital satisfaction and each of the four separate competency scores (on the ASC).

Hypotheses 1 and 2 were tested by zero-order correlation coefficients.

Hypothesis 3. There is no significant multiple correlation between overall marital satisfaction and any
linear combination of the four competency scales on the ASC.

Hypothesis 4. The relationship between the competency scores and marital satisfaction is the same for husbands as for wives.

Hypothesis 5. Socioeconomic status will have no effect on Afrocentric cultural consciousness and marital satisfaction.

Hypothesis 5a. Socioeconomic status will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

Hypothesis 6. Educational attainment will have no effect on Afrocentric cultural consciousness and marital satisfaction.

Hypothesis 6a. Educational attainment will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

Hypothesis 7. Number of children in the family will have no effect on Afrocentric cultural consciousness and marital satisfaction.

Hypothesis 7a. Number of children in the family will have no effect on the relationship between
Afrocentric cultural consciousness and marital satisfaction.

Hypothesis 8. Denominational affiliation will have no effect on Afrocentric cultural consciousness and marital satisfaction.

Hypothesis 8a. Denominational affiliation will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

Hypothesis 9. Length of marriage will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

Hypotheses 3 to 9 were tested by multiple linear regression analysis.

For each hypothesis test, alpha was set at .05. A reasonable correlation was considered to be .316 so that at least 10% of the variance was predicted ($R^2 = .1$). With 200 couples, power would have been greater than .995 together as well as for each separate group.
CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

This chapter presents the findings of the study. After a brief review of the study's purpose and the methods used, the results of the hypothesis testing are presented.

The purpose of this study was to assess the relationship between Afrocentric cultural consciousness and marital satisfaction in African-American couples. This was accomplished through the use of two self-report instruments: the African Self-Consciousness Scale (ASC) and the Marital Adjustment Test (MAT). In addition to overall Afrocentric cultural consciousness, four competency dimensions (subcategories of Afrocentric cultural consciousness) were also assessed.

This chapter presents a statistical description of the sample studied and includes demographic data such as: number of years married, education, income, same vs. different religion, and the number of children in the
family. The chapter then presents the results of hypothesis testing.

Inferential statistics employed in this study were zero-order correlation, multiple linear regression analysis, and analysis of variance. The chapter concludes with a summary of the data and a brief discussion of the results.

General Characteristics of the Sample

The subjects of this study were African-American married couples residing in three geographical regions of the United States. These regions were: "Midwest" (Northeastern Illinois, Northwestern Indiana, and Southwestern Michigan), "East" (New York City and surrounding area) and "South" (Northern Alabama). This was done in an attempt to get a better cross section of subjects.

A total of 105 couples (210 individuals) who returned usable questionnaires. However, three husbands and one wife did not give complete answers for some of the questions asked. This means that for some of the analyses, data for less than 105 couples was used. Couples reported an average of 12.79 years of marriage with a minimum of 1 year and a maximum of 56 years and
age ranged from 19-71. The number of children reported by the sample ranged from 0 to 8 with a mean of 2.27.

Income level ranged from less than $25,000 per year to over $100,000 per year. Both the mean and mode fell within the $50,000--$100,000 range. The cutpoint for income was $50,000, with those earning less being assigned to the "low income" group (100 individuals) and those earning $50,000 and over falling in the "high income" group (105 individuals). This cutpoint was established by the researcher based on the frequency of couples in each group so as to get meaningful results.

Academic level for the sample ranged from those with secondary education or less to those holding doctoral degrees. The majority of the sample (67%) held bachelor’s degrees.

The sample also varied in denominational affiliation. Groups represented included: Catholics, Baptists, Anglicans, Presbyterians, Pentecostals, African Methodist Episcopals, Seventh-day Adventists (SDA), and those reporting no religious affiliation. Those reporting SDA as their religious affiliation represented 27% of the sample.
Overall, the average couple who participated in this study were African-Americans married 12.79 years, with 2-3 children, having earned a bachelor’s degree, affiliated with a Protestant denomination, and reporting a household income of approximately $50,000 per year.

**Basic Data on Instruments**

This section reports the description of data and the instruments. The demographic information, followed by a brief comment, is presented first. Results of null hypotheses tests are then presented in table form, each with information on the statistical test used and a short explanation of the outcomes.

Table 1 presents the scores obtained by husbands and wives on various measures. The means and standard deviations for these two groups on MAT, ASC (total), and ASC (factors 1 through 4) were very close. The lack of deviation between husbands and wives on most measures suggests that both genders perceived things in a similar way.

Table 2 gives the correlations between husbands’ and wives' scores on each of the variables. All correlations are statistically significant—ranging from .31 for ASC factor 3 to .74 for the MAT. It is
interesting to note that ASC factor 2 was also high (.63) and that the correlation coefficient for the MAT was much higher than that for ASC overall.

With 98 degrees of freedom at alpha = 0.05, the critical $r = \pm 0.197$. (Although there were 105 pairs of usable questionnaires returned, only 100 had responses for both husbands and wives on the MAT, ASC, and for all demographic data.)

Table 1

Comparison of Husbands' and Wives' Scores on MAT and ASC

<table>
<thead>
<tr>
<th>Variable</th>
<th>Husbands M</th>
<th>Wives M</th>
<th>Husbands SD</th>
<th>Wives SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAT score</td>
<td>102.0436</td>
<td>100.8846</td>
<td>27.2305</td>
<td>29.2423</td>
</tr>
<tr>
<td>ASC total score</td>
<td>223.3564</td>
<td>217.4038</td>
<td>29.4243</td>
<td>28.4743</td>
</tr>
<tr>
<td>ASC factor 1</td>
<td>77.4752</td>
<td>74.0000</td>
<td>14.1121</td>
<td>13.9792</td>
</tr>
<tr>
<td>ASC factor 2</td>
<td>47.5842</td>
<td>47.5000</td>
<td>8.3154</td>
<td>8.5195</td>
</tr>
<tr>
<td>ASC factor 3</td>
<td>27.5545</td>
<td>27.0865</td>
<td>5.2105</td>
<td>5.5039</td>
</tr>
<tr>
<td>ASC factor 4</td>
<td>15.5743</td>
<td>15.1154</td>
<td>3.8402</td>
<td>3.8093</td>
</tr>
</tbody>
</table>
Table 2

Correlation Between Scores of Husbands and Wives

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation Coefficient</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAT score</td>
<td>0.7462*</td>
</tr>
<tr>
<td>ASC total score</td>
<td>0.5522*</td>
</tr>
<tr>
<td>ASC factor 1</td>
<td>0.4703*</td>
</tr>
<tr>
<td>ASC factor 2</td>
<td>0.6281*</td>
</tr>
<tr>
<td>ASC factor 3</td>
<td>0.3110*</td>
</tr>
<tr>
<td>ASC factor 4</td>
<td>0.4175*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

Testing the Null Hypotheses

The first two null hypotheses to be tested were as follows:

Hypothesis 1. There is no significant correlation between marital satisfaction score and overall African cultural consciousness score.

Hypothesis 2. There is no significant correlation between marital satisfaction and each of the four separate competency scores (on the ASC).
Hypotheses 1 and 2 were tested by zero-order correlations.

Table 3 gives the zero-order correlation coefficients related to hypotheses 1 and 2.

**Table 3**

*ASC Correlations With MAT for Husbands and Wives Combined*

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation with MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.0437</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.0271</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.0514</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.0060</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.1103</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and df = 203, the critical $r = \pm 0.136$. None of the above correlations are significant. Therefore hypotheses #1 and #2 are retained. There is no significant correlation between marital satisfaction and Afrocentric cultural consciousness.
Hypothesis 3. There is no significant multiple correlation between overall marital satisfaction and any linear combination of the four competency scales on the ASC.

Hypothesis 3 was tested by multiple linear regression analysis using both a stepwise regression program and a program for all possible subsets regression. Neither of these analyses yielded significant correlations between any subsets of the four ASC factors and Marital Satisfaction. No combination of variables produced a multiple correlation greater than .1103. Therefore, hypothesis #3 is retained.

Hypotheses 1, 2, and 3 were then tested for husbands and wives separately.

Tables 4 and 5 give the zero-order correlations between ASC and MAT for husbands and wives separately.

For husbands, the critical \( r \), with 99 \( df \), is + or - 0.196. None of the correlations in Table 4 is significant. Therefore, for husbands, no significant correlation was found between marital satisfaction and Afrocentric cultural consciousness.

For wives, the critical \( r \), with 102 \( df \), is + or - .193. None of the correlations in Table 5 is
significant. Similarly, for wives, no significant correlation was found between marital satisfaction and Afrocentric cultural consciousness.

Therefore, hypotheses 1 and 2 are retained when husbands and wives are examined as individuals.

Table 4
ASC Correlations With MAT for Husbands

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation with MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.0487</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.1283</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>-0.0008</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.1329</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.0523</td>
</tr>
</tbody>
</table>

When hypothesis 3 was tested for husbands, multiple regression analysis yielded no linear combination of the ASC competency scales correlating significantly with marital satisfaction. The highest multiple correlation yielded by any group of factors was
.190, which was not statistically significant.

Therefore, hypothesis 3 is retained for husbands.

Table 5

ASC Correlations With MAT for Wives

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation with MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.1347</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.1742</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.0972</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.1043</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.1661</td>
</tr>
</tbody>
</table>

When hypothesis 3 was tested for wives separately, regression analysis did yield a subset of ASC scales correlating significantly with marital satisfaction. The multiple correlation was .257 ($R^2 = .066$). Table 6 gives the two subscales and details of the analysis.
Table 6

Wives' All-Possible-Subsets Regression Analysis

<table>
<thead>
<tr>
<th>Variable</th>
<th>Coefficient</th>
<th>Standard Coefficient</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Factor 1</td>
<td>-0.5505</td>
<td>-0.263</td>
<td>-2.48*</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.7179</td>
<td>0.209</td>
<td>1.97*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

The analysis thus indicates that the wives who scored high on factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) while scoring low on factor 1 (Awareness/recognition of one's African Identity and cultural heritage) tended to have high marital satisfaction. Therefore, hypothesis 3 is rejected for wives, indicating that women who focused on group survival rather than individual identity tended to report high marital satisfaction. Although factors #1 and #2 were not found to be significant by themselves, the variance each shares with the MAT is sufficiently distinct that, when taken together, the proportion of
variance shared with the MAT was significant. However, while the relationship was statistically significant, it was very small.

Hypothesis 4. The relationship between the competency scores and marital satisfaction is the same for husbands and wives.

As reported above, the multiple correlation coefficient between competency scores and marital satisfaction for husbands was not significant (the greatest value attained being .190), while for wives the correlation was significant (.257). This fact would suggest a rejection of the null hypothesis.

However, when the normal distribution was used to compare the two corresponding \( z_r \) values, the test yielded:

The Standard Error = \( \frac{1}{101} + \frac{1}{98} \)^{1/2} = .1418.

Therefore, \( z_r = \frac{.263 - .192}{.1418} = .50. \)

This is not statistically significant. Hence the null hypothesis should be retained.

The remaining null hypotheses were tested—each three times: for the entire group, and for husbands and wives separately. All three analyses are given under each hypothesis.
Hypothesis 5. Socioeconomic status will have no effect on Afrocentric cultural consciousness or marital satisfaction.

This hypothesis was first tested by one-way ANOVA using four levels of SES. The group sizes were very different; and only 2 of the 18 F ratios were significant. Therefore, the hypothesis was tested again using only two levels of SES--levels 1 and 2 against 3 and 4. The cutoff used was $50,000, with those earning under $50,000 being assigned to the low SES group, while those earning $50,000 and above being assigned to the high SES group.

Table 7 gives details of the resultant $t$ tests for husbands.

As may be seen from Table 7, not one of the six $t$ tests produced a significant result. Thus, hypothesis 5 is retained for husbands. Socioeconomic status is unrelated to either marital satisfaction or Afrocentric cultural consciousness.

Table 8 gives the results of the $t$ tests for wives.
Table 7

Hypothesis 5 t Tests for Husbands

<table>
<thead>
<tr>
<th>Variable</th>
<th>Low SES (n=50)</th>
<th>High SES (n=51)</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>104.60</td>
<td>99.53</td>
<td>0.93</td>
<td>0.352</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>220.26</td>
<td>226.39</td>
<td>1.05</td>
<td>0.297</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>78.12</td>
<td>76.84</td>
<td>0.46</td>
<td>0.652</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>46.18</td>
<td>48.96</td>
<td>1.70</td>
<td>0.093</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>26.60</td>
<td>28.49</td>
<td>1.84</td>
<td>0.068</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>15.20</td>
<td>15.94</td>
<td>0.97</td>
<td>0.335</td>
</tr>
</tbody>
</table>

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Table 8

Hypothesis 5 t Tests for Wives

<table>
<thead>
<tr>
<th>Variables</th>
<th>Low SES (n=50)</th>
<th>High SES (n=54)</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>100.82</td>
<td>100.94</td>
<td>0.0</td>
<td>0.983</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>211.72</td>
<td>222.67</td>
<td>1.99</td>
<td>0.050*</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>71.00</td>
<td>76.78</td>
<td>2.14</td>
<td>0.035*</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>45.74</td>
<td>49.13</td>
<td>2.06</td>
<td>0.042*</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>26.12</td>
<td>27.98</td>
<td>1.74</td>
<td>0.085</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>14.32</td>
<td>15.85</td>
<td>2.08</td>
<td>0.040*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

As can be seen from Table 8, four of the six t tests showed significant results. Therefore, hypothesis 5 is rejected for wives. Those wives in the high socioeconomic category tended to score higher on ASC overall than those in the low SES group. This relationship also held true for factors 1
(Awareness/recognition of one's African Identity and cultural heritage), 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development), and 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general). This suggests that women with high incomes tend to show more Afrocentric cultural consciousness than those in the low-income bracket.

Table 9 gives the results of the t tests for husbands and wives as a combined group.

Likewise, Table 9 also shows four of the six t tests as having significant results. Therefore, hypothesis 5 is rejected for husbands and wives combined. Those individuals with higher socioeconomic status tended to score higher on ASC overall, and on factors 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development), 3 (Specific activity priorities placed on self-knowledge and self-affirmation [i.e., Afrocentric values, customs, institutions, etc.]) and 4 (A posture of resolute resistance/defense against “anti-African/Black” forces, and threats to African/Black survival in general).
survival in general). Similarly, when husbands and wives are analyzed together, individuals with high incomes tend to show higher Afrocentric cultural consciousness than those with low incomes.

Table 9

Hypothesis 5 t Tests for Husbands and Wives (Combined)

<table>
<thead>
<tr>
<th>Variables</th>
<th>Low SES (n=100)</th>
<th>High SES (n=105)</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>102.71</td>
<td>100.26</td>
<td>0.62</td>
<td>0.535</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>215.99</td>
<td>224.48</td>
<td>2.11</td>
<td>0.036*</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>74.56</td>
<td>76.81</td>
<td>1.14</td>
<td>0.255</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>45.96</td>
<td>49.05</td>
<td>2.67</td>
<td>0.008*</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>26.36</td>
<td>28.23</td>
<td>2.53</td>
<td>0.012*</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>14.76</td>
<td>15.90</td>
<td>2.14</td>
<td>0.033*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.
Hypothesis 5a. Socioeconomic status will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

Table 10 gives the correlations between ASC and MAT scales for husbands and wives combined (low income).

Table 10

**ASC Correlations With MAT for Husbands and Wives Combined (Low Income)**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation with MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.0259</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.0298</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.0189</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.0366</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.0954</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and df = 98, the critical $r = +0.170$ or $-0.170$. None of the above correlations are significant. This indicates that, for this group, there is no significant correlation between marital satisfaction and Afrocentric cultural consciousness.
Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction. This indicates that for individuals in the low-income category, there is no relationship between Afrocentric cultural consciousness and marital satisfaction.

Table 11 gives the correlations between ASC and Mat scores for husbands and wives combined (high income).

Table 11

ASC Correlations With MAT for Husbands and Wives Combined (High Income)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.0550</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.0946</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.1281</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.0155</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.1182</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and df = 103, the critical $r = +$ or $-0.200$. None of the above correlations are
significant. This indicates that, for this group, there is no significant correlation between marital satisfaction and Afrocentric cultural consciousness. Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.

At neither SES level was any significant result obtained. It would not be meaningful to compare two non-significant analyses. Hence, for the total group (wives and husbands combined), hypothesis 5a is retained. Socioeconomic status does not influence the relationship between Afrocentric cultural consciousness and marital satisfaction.

Table 12 gives the correlations between ASC and MAT scales for husbands (low income).

With alpha = 0.05 and df = 48, the critical r = + or - 0.240. None of the above correlations are significant. This indicates that, for this group, there is no significant correlation between marital satisfaction and Afrocentric cultural consciousness. Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.
Table 12

ASC Correlations With MAT for Husbands (Low Income)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.0307</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.1426</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>-0.0514</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.1219</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>0.0156</td>
</tr>
</tbody>
</table>

Table 13 gives the correlations between ASC and MAT scales for husbands (high income).

With alpha = 0.05 and df = 49, the critical $r = \pm 0.240$. None of the above correlations are significant. This indicates that, for this group, there is no significant correlation between marital satisfaction and Afrocentric cultural consciousness. Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.
Table 13

**ASC Correlations With MAT for Husbands (High Income)**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.1024</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.1023</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.1206</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.1973</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.1184</td>
</tr>
</tbody>
</table>

At neither SES level was any significant result obtained. It would not be meaningful to compare two non-significant analyses. Hence, for husbands, hypothesis 5a is retained. Socioeconomic status does not influence the relationship between Afrocentric cultural consciousness and marital satisfaction.

Table 14 gives the correlations between ASC and MAT scales for wives (low income).
Table 14

ASC Correlations With MAT for Wives (Low Income)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.0988</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.0988</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.0778</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.0460</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.2067</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and df = 48, the critical $r = +$ or $- 0.240$. None of the above correlations are significant. This indicates that, for this group, there is no significant correlation between marital satisfaction and Afrocentric cultural consciousness. Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.

Table 15 gives the correlations between ASC and MAT scales for wives (high income).
Table 15

*ASC Correlations With MAT for Wives (High Income)*

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.1909</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.2842*</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.1345</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.1785</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.1181</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

With alpha = 0.05 and df = 52, the critical $r = \pm 0.230$. For wives with high income, there is one significant negative correlation (factor 1). This indicates that, for wives with high income, those scoring low on factor 1 (Awareness/recognition of one's African identity and cultural heritage) tend to score high in marital satisfaction.

The multiple regression analysis yielded a "best subset" consisting of factors 1 and 2, as shown in Table 16. However, only factor 1 is significant in this
subset. Hence, multiple regression analysis adds nothing to the zero-order correlation for factor 1.

The fact that a significant relationship between Afrocentric cultural consciousness and marital satisfaction was found for high income wives, but not for low income wives suggests that hypothesis 5a should be rejected for wives.

Table 16

Wives (High Income) All-Possible-Subsets Regression Analysis

<table>
<thead>
<tr>
<th>Variable</th>
<th>Coefficient</th>
<th>Standard Coefficient</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Factor 1</td>
<td>-0.7418</td>
<td>-0.345</td>
<td>-2.54*</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.9094</td>
<td>0.227</td>
<td>1.67</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

However, a comparison of the two correlation coefficients -0.2842 and -0.0988 by the zr normal distribution test yields:
The Standard Error = \((1/47 + 1/51)^{1/2}\) = .2022.

Therefore, \(z_r = .284 - .099 = .91\) \(.2022\)

which is not significant. Thus, for wives, socioeconomic status does not significantly influence the relationship between Afrocentric cultural consciousness and marital satisfaction.

Hypothesis 6. Educational attainment will have no effect on Afrocentric cultural consciousness or marital satisfaction.

This hypothesis was tested using Three levels of academic achievement. Table 17 gives the details of the ANOVA for husbands and wives combined.

As may be seen from Table 17 none of the six \(F\) tests produces a significant result. Thus, hypothesis 6 is retained for husbands and wives combined. Academic attainment is unrelated to either marital satisfaction or Afrocentric cultural consciousness.

Table 18 gives the results of ANOVA for husbands.

As can be seen from Table 18, one of the six \(F\) tests showed significant results. The Scheffe test was then used to compare pairs of means. This test was used
rather than the Neuman-Keuls test because the group sizes were so different.

Because this test is so conservative, an alpha = 0.10 was used in place of the alpha = 0.05 that was used in the ANOVA. This is in keeping with Scheffe's own recommendation (Scheffe, 1953).

Table 19 gives the results of the Scheffe test.

Table 17

*Hypothesis 6 ANOVA for Husbands and Wives Combined*

<table>
<thead>
<tr>
<th>Variable</th>
<th>SEC (n=60)</th>
<th>BACH (n=93)</th>
<th>GRAD (n=57)</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>105.32</td>
<td>97.54</td>
<td>104.07</td>
<td>1.68</td>
<td>0.189</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>217.42</td>
<td>219.18</td>
<td>225.31</td>
<td>1.17</td>
<td>0.313</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>77.00</td>
<td>74.14</td>
<td>77.04</td>
<td>1.06</td>
<td>0.356</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>45.81</td>
<td>47.48</td>
<td>49.44</td>
<td>2.66</td>
<td>0.072</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>27.28</td>
<td>26.84</td>
<td>28.16</td>
<td>1.06</td>
<td>0.348</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>15.03</td>
<td>15.53</td>
<td>15.35</td>
<td>0.29</td>
<td>0.748</td>
</tr>
</tbody>
</table>
Table 18

Hypothesis 6 ANOVA for Husbands

<table>
<thead>
<tr>
<th>Variable</th>
<th>SEC  (n=26)</th>
<th>BACH (n=43)</th>
<th>GRAD (n=32)</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>107.04</td>
<td>96.58</td>
<td>105.31</td>
<td>1.55</td>
<td>0.217</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>216.35</td>
<td>222.93</td>
<td>229.63</td>
<td>1.48</td>
<td>0.232</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>78.73</td>
<td>75.86</td>
<td>78.63</td>
<td>0.49</td>
<td>0.617</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>44.77</td>
<td>47.33</td>
<td>50.22</td>
<td>3.26</td>
<td>0.043*</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>27.46</td>
<td>26.65</td>
<td>28.84</td>
<td>1.65</td>
<td>0.198</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>15.31</td>
<td>16.14</td>
<td>15.03</td>
<td>0.85</td>
<td>0.432</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

On factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) those husbands with graduate degrees tended to score significantly higher than those with only secondary education. Thus hypothesis 6 is rejected for husbands. Educational
attainment does have an effect on Afrocentric cultural consciousness. Those men with graduate degrees tended to score higher on ASC factor 2 than men with only secondary education (or less).

Table 19

Scheffe Test for Husbands (Academic Achievement) Factor 2

<table>
<thead>
<tr>
<th>Contrast</th>
<th>Critical value</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 and 2</td>
<td>4.387</td>
<td>-2.56</td>
</tr>
<tr>
<td>1 and 3</td>
<td>4.670</td>
<td>-5.45*</td>
</tr>
<tr>
<td>2 and 3</td>
<td>4.122</td>
<td>-2.89</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

Table 20 gives the results of ANOVA for wives.

Table 20 shows none of the six $F$ tests as having significant results. Therefore, hypothesis 6 is retained for wives. Educational attainment has no effect on marital satisfaction of Afrocentric cultural consciousness.
Table 20

*Hypothesis 6 ANOVA for Wives*

<table>
<thead>
<tr>
<th>Variable</th>
<th>SEC (n=31)</th>
<th>BACH (n=50)</th>
<th>GRAD (n=23)</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>103.87</td>
<td>98.36</td>
<td>102.35</td>
<td>0.37</td>
<td>0.690</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>218.32</td>
<td>215.96</td>
<td>219.30</td>
<td>0.13</td>
<td>0.879</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>75.55</td>
<td>72.66</td>
<td>74.83</td>
<td>0.46</td>
<td>0.636</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>46.68</td>
<td>47.62</td>
<td>48.35</td>
<td>0.26</td>
<td>0.772</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>27.13</td>
<td>27.00</td>
<td>27.22</td>
<td>0.01</td>
<td>0.987</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>14.81</td>
<td>15.00</td>
<td>15.78</td>
<td>0.47</td>
<td>0.625</td>
</tr>
</tbody>
</table>

_Hypothesis 6a._ Educational attainment will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.
For Husbands and Wives

Table 21 gives the correlations between ASC and MAT scales for husbands and wives combined (secondary education).

Table 21  

ASC Correlations With MAT for Husbands and Wives Combined (Secondary Education)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.1220</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.1454</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.1613</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.1257</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.0340</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and df = 55, the critical $r = +0.261$ or $-0.261$, there are no significant correlations with marital satisfaction. This indicates that, for this group, there is no significant correlation between marital satisfaction and Afrocentric cultural consciousness.
Further, multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.

Table 22 gives the correlations between ASC and MAT scales for husbands and wives combined (bachelor’s degree).

Table 22

ASC Correlations With MAT for Husbands and Wives Combined (Bachelor’s Degree)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.1300</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.0881</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.0363</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.0391</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.1961</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and df = 91, the critical $r = +0.204$ or $-0.204$, there are no significant correlations with marital satisfaction.
Multiple regression analysis, likewise, did not yield any linear combination of the factors which correlated significantly with marital satisfaction.

Table 23 gives the correlations between ASC and MAT scales for husbands and wives combined (graduate degree).

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.0604</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.1250</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>-0.0509</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.0741</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>0.0151</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and df = 53, the critical $r = +0.266$ or $-0.266$. Thus there are no significant correlations with marital satisfaction.
Multiple regression analysis also failed to yield any linear combination of the factors which correlated significantly with marital satisfaction.

At no academic level was any significant result obtained. It would not be meaningful to compare non-significant analyses. Hence, for the total group (husbands and wives combined), hypothesis 6a is retained. Educational attainment does not influence that relationship between African self-consciousness and marital satisfaction.

For Wives

Table 24 gives the correlations between ASC and MAT scores for wives (secondary education).

With alpha = 0.05 and df = 29, the critical $r = +0.355$, there are no significant correlations with marital satisfaction.

Multiple regression analysis, likewise, did not yield any linear combination of the factors which correlated significantly with marital satisfaction. The highest multiple correlation achieved by any linear combination was .251, which was not significant.
Table 24

ASC Correlations With MAT for Wives (Secondary Education)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.0907</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.0373</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.1781</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.2514</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>0.0451</td>
</tr>
</tbody>
</table>

Table 25 gives the correlations between ASC and MAT scales for wives (bachelor's degree).

With alpha = 0.05 and df = 48, the critical $r = \pm 0.279$ there are no significant correlations with marital satisfaction.

Multiple regression analysis again did not yield any linear combination of the factors which correlated significantly with marital satisfaction. The highest multiple correlation achieved was .312, which was not significant.
Table 25

ASC Correlations With MAT for Wives (Bachelor’s Degree)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.0826</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.0924</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.1414</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.1048</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.2192</td>
</tr>
</tbody>
</table>

Table 26 gives the correlations between ASC and MAT scales for wives (graduate degree).

With alpha = 0.05 and df = 21, the critical $r = \pm 0.413$. ASC total, factor 1, factor 3, and factor 4 all show significant negative zero-order correlations with marital satisfaction. This indicates that for wives with graduate degrees those showing lower scores on ASC total, factor 1 (Awareness/recognition of one’s African Identity and cultural heritage), factor 3 (Specific activity priorities placed on self-knowledge and self-affirmation [i.e., Afrocentric values, customs,
institutions, etc), and factor 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general), separately, tend to have higher marital satisfaction scores. In other words, for wives with graduate degrees, high levels of Afrocentric cultural consciousness were related to low marital satisfaction.

Table 26

ASC Correlations With MAT for Wives (Graduate Degree)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.5279*</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.5367*</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>-0.1652</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.5798*</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.4486*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

The four significant correlations for wives with graduate degrees (for total ASC, factor 1, factor 3, and
factor 4) were compared to the corresponding correlations for the secondary group and the bachelor's group by transforming the coefficients to Fisher's $z_r$ and comparing these by the normal distribution,

$$z = z_{r1} - z_{r2}$$

$$\text{Std. error} = \sqrt{\frac{1}{N1-3} + \frac{1}{N2-3}}.$$

Table 27 gives the results of these comparisons. (With alpha = .05, the critical value of $z$ is $\pm 1.96$.)

Thus, using zero-order correlations, hypothesis 6a is rejected for the wives. The significant negative correlation between ASC and marital satisfaction for those with graduate degrees is significantly different from the correlation for those with secondary education with respect to total ASC scores and ASC factor 3. The significant negative correlation for wives with graduate degrees is significantly different from those with bachelor degrees with respect to ASC Factor 3.

Additionally, all possible subsets regression analysis of ASC factors (Table 28) yielded a significant "best subset," producing a multiple correlation of .712.
Table 27

Comparison of Zero-Order Correlations Hypothesis 6a--Wives

<table>
<thead>
<tr>
<th>Variable</th>
<th>GRAD - SEC</th>
<th>GRAD - BACH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total ASC</td>
<td>$z = -2.31^*$</td>
<td>$z = -1.88$</td>
</tr>
<tr>
<td>Factor 1</td>
<td>$z = -1.92$</td>
<td>$z = -1.90$</td>
</tr>
<tr>
<td>Factor 2</td>
<td>$z = -3.13^*$</td>
<td>$z = -2.09^*$</td>
</tr>
<tr>
<td>Factor 3</td>
<td>$z = -1.78$</td>
<td>$z = -0.95$</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

Of this subset, factors 2 and 3 were found to be significant. This indicates that for wives with graduate degrees those scoring higher on factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) and lower on factor 3 (Specific activity priorities placed on self-knowledge and self-affirmation [i.e., Afrocentric values, customs,
institutions, etc.) tended to have higher marital satisfaction scores. Although factor 3 was not significant when considered alone, it was sufficiently distinct from factor 2 that when taken the proportion of variance these two factors share with the MAT was significant.

Table 28

Wives (Graduate Degree) All-Possible-Subsets Regression Analysis

<table>
<thead>
<tr>
<th>Variable</th>
<th>Coefficient</th>
<th>Standard Coefficient</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Factor 2</td>
<td>2.4760</td>
<td>0.627</td>
<td>2.63*</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-5.3999</td>
<td>-1.052</td>
<td>-4.41*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

The \( z_r \) transformation was again used to compare the significant graduate multiple correlation of .712 to the non-significant multiple correlations for those with secondary education and bachelor’s degrees. Those tests yielded:
Graduate—Secondary   $z = 2.17^*$
Graduate—Bachelor’s  $z = 2.13^*$.  

(* Indicates statistical significance.)

Both of these $z$ values exceeded the critical value of 1.96 and indicate a significant difference. Thus, with respect to the multiple regression analysis, also, hypothesis 6a is rejected for wives. Educational attainment does have an effect upon the relationship between a linear combination of ASC scores and marital satisfaction.

For Husbands

Table 29 gives the correlations between ASC and MAT scales for husbands (secondary education).

With alpha = 0.05 and $df = 24$, the critical $r = +0.388$ or $-0.388$.

Thus there are no significant correlations with marital satisfaction. Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.
Table 29  
*ASC Correlations With MAT for Husbands (Secondary Education)*

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.1692</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.3791</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.1562</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.0272</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.1348</td>
</tr>
</tbody>
</table>

Table 30 gives the correlations between ASC and MAT scales for husbands (bachelor's degree).

With alpha = 0.05 and \( df = 41 \), the critical \( r = +0.301 \) or \(-0.301\).

Thus, there are no significant correlations with marital satisfaction. Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.
Table 30

ASC Correlations With MAT for Husbands (Bachelor’s Degree)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation with MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.1832</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.0774</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>-0.1241</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.0525</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.1579</td>
</tr>
</tbody>
</table>

Table 31 gives the correlations between ASC and MAT scales for husbands (graduate degree).

With alpha = 0.05 and df = 30, the critical $r = +0.349$ or $-0.349$. Thus, there are no significant correlations with marital satisfaction.

Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.

At no academic level was any significant result obtained. It would not be meaningful to compare non-significant analyses. Hence, for husbands, hypothesis 6a
is retained. Educational attainment does not influence the relationship between African self-consciousness and marital satisfaction.

Table 31
ASC Correlations With MAT for Husbands (Graduate Degree)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.2799</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.2033</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.0124</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.3372</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>0.2798</td>
</tr>
</tbody>
</table>

Hypothesis 7. The number of children in the family will have no effect on Afrocentric cultural consciousness and marital satisfaction.

After trying several different groupings of number of children, the most fruitful groupings were fewer than 2, 2, 3, and 4 or more.
Table 32 gives the results of ANOVA for husbands and wives combined.

Table 32

*Hypothesis 7 ANOVA for Husbands and Wives Combined*

<table>
<thead>
<tr>
<th></th>
<th>&lt;2 (n=58)</th>
<th>2 (n=62)</th>
<th>3 (n=50)</th>
<th>&gt;3 (n=35)</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>103.86</td>
<td>99.60</td>
<td>98.42</td>
<td>105.09</td>
<td>0.61</td>
<td>0.607</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>211.64</td>
<td>223.39</td>
<td>221.78</td>
<td>227.29</td>
<td>2.74</td>
<td>0.044*</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>71.72</td>
<td>76.50</td>
<td>77.24</td>
<td>78.74</td>
<td>2.39</td>
<td>0.070</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>45.57</td>
<td>47.52</td>
<td>48.72</td>
<td>79.17</td>
<td>1.86</td>
<td>0.138</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>26.52</td>
<td>28.13</td>
<td>26.96</td>
<td>27.71</td>
<td>1.05</td>
<td>0.373</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>14.34</td>
<td>15.61</td>
<td>15.36</td>
<td>16.49</td>
<td>2.52</td>
<td>0.059</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

As can be seen from Table 32, one of the six F-ratios showed significant results. The Scheffe test was then used to compare pairs of means. This test was used...
rather than the Neuman-Keuls test because the group sizes were so different.

Because this test is so conservative, an alpha = 0.10 was used in place of the alpha = 0.05 that was used in the ANOVA. This is in keeping with Scheffe's own recommendation (Scheffe, 1953).

Table 33 gives the results of the Scheffe test.

Table 33

<table>
<thead>
<tr>
<th>Contrast</th>
<th>Critical Value</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 and 2</td>
<td>13.18</td>
<td>11.75</td>
</tr>
<tr>
<td>1 and 3</td>
<td>13.92</td>
<td>10.14</td>
</tr>
<tr>
<td>1 and 4</td>
<td>15.43</td>
<td>15.65*</td>
</tr>
<tr>
<td>2 and 3</td>
<td>13.71</td>
<td>1.61</td>
</tr>
<tr>
<td>2 and 4</td>
<td>15.25</td>
<td>3.90</td>
</tr>
<tr>
<td>3 and 4</td>
<td>15.89</td>
<td>5.51</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.
On ASC total, those individuals in families with more than three children tended to score significantly higher (showed more Afrocentric cultural consciousness) than those in families with fewer than two children. Thus hypothesis 7 is rejected for husbands and wives combined. The number of children in the family does have an effect on Afrocentric cultural consciousness.

Table 34 gives the results of ANOVA for husbands. As can be seen from Table 34, none of the six F-ratios showed significant results. Thus hypothesis 7 is retained for husbands. The number of children in the family does not have an effect on Afrocentric cultural consciousness or marital satisfaction.

Table 35 gives the results of ANOVA for wives. As can be seen from Table 35, two of the six F-ratios showed significant results. The Scheffe test was then used to compare pairs of means. This test was used rather than the Neuman-Keuls test because the group sizes were so different.

Because this test is so conservative, an alpha = 0.10 was used in place of the alpha = 0.05 that was used in the ANOVA. This is in keeping with Scheffe's own recommendation (Scheffe, 1953).
On ASC total, those wives in families with more than three children tended to score significantly higher (showed more Afrocentric cultural consciousness) than those in families with fewer than two children. Thus hypothesis 7 is rejected for wives. The number of children in the family does have an effect on Afrocentric cultural consciousness.

Table 34

Hypothesis 7 ANOVA for Husbands

<table>
<thead>
<tr>
<th>Variable</th>
<th>&lt;2 (n=29)</th>
<th>2 (n=30)</th>
<th>3 (n=24)</th>
<th>&gt;3 (n=18)</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.28</td>
<td>0.838</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>103.38</td>
<td>104.13</td>
<td>97.67</td>
<td>102.22</td>
<td>0.43</td>
<td>0.730</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>75.34</td>
<td>76.57</td>
<td>77.92</td>
<td>81.83</td>
<td>0.84</td>
<td>0.476</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>45.79</td>
<td>47.33</td>
<td>48.33</td>
<td>49.89</td>
<td>0.98</td>
<td>0.404</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>27.59</td>
<td>28.13</td>
<td>26.71</td>
<td>27.67</td>
<td>0.33</td>
<td>0.803</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>14.97</td>
<td>15.90</td>
<td>15.54</td>
<td>16.06</td>
<td>0.40</td>
<td>0.752</td>
</tr>
</tbody>
</table>
Table 35

Hypothesis 7 ANOVA for Wives

<table>
<thead>
<tr>
<th>Variable</th>
<th>&lt;2</th>
<th>2</th>
<th>3</th>
<th>&gt;3</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>104.34</td>
<td>95.34</td>
<td>99.12</td>
<td>108.12</td>
<td>0.89</td>
<td>0.447</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>204.41</td>
<td>222.13</td>
<td>220.54</td>
<td>225.88</td>
<td>3.09</td>
<td>0.031*</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>68.10</td>
<td>76.44</td>
<td>76.62</td>
<td>75.47</td>
<td>2.52</td>
<td>0.061</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>45.34</td>
<td>47.69</td>
<td>49.08</td>
<td>48.41</td>
<td>0.99</td>
<td>0.403</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>25.45</td>
<td>28.13</td>
<td>27.19</td>
<td>27.76</td>
<td>1.34</td>
<td>0.266</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>13.72</td>
<td>15.34</td>
<td>15.19</td>
<td>16.94</td>
<td>2.77</td>
<td>0.046*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

Tables 36 and 37 give the results of the Scheffe test.

On ASC factor 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general), those
wives in families with more than three children tended to score significantly higher (showed more Afrocentric cultural consciousness) than those in families with fewer than two children. Thus hypothesis 7 is rejected for wives yet again. The number of children in the family does have an effect on Afrocentric cultural consciousness.

Table 36

<table>
<thead>
<tr>
<th>Contrast</th>
<th>Critical value</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 and 2</td>
<td>18.14</td>
<td>17.71</td>
</tr>
<tr>
<td>1 and 3</td>
<td>18.96</td>
<td>16.12</td>
</tr>
<tr>
<td>1 and 4</td>
<td>21.45</td>
<td>21.47*</td>
</tr>
<tr>
<td>2 and 3</td>
<td>18.54</td>
<td>1.59</td>
</tr>
<tr>
<td>2 and 4</td>
<td>21.07</td>
<td>3.76</td>
</tr>
<tr>
<td>3 and 4</td>
<td>21.90</td>
<td>5.34</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.
Table 37

Scheffe Test for Wives (Number of Children) ASC Factor 4

<table>
<thead>
<tr>
<th>Contrast</th>
<th>Critical value</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 and 2</td>
<td>2.44</td>
<td>1.62</td>
</tr>
<tr>
<td>1 and 3</td>
<td>2.55</td>
<td>1.47</td>
</tr>
<tr>
<td>1 and 4</td>
<td>2.88</td>
<td>3.22*</td>
</tr>
<tr>
<td>2 and 3</td>
<td>2.49</td>
<td>0.15</td>
</tr>
<tr>
<td>2 and 4</td>
<td>2.83</td>
<td>1.60</td>
</tr>
<tr>
<td>3 and 4</td>
<td>2.94</td>
<td>1.75</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

Hypothesis 7a. The number of children in the family will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

To test this hypothesis, "all possible subsets" regression analysis was used on three groups: husbands and wives combined, husbands separately, and wives separately. As in hypothesis 7, the most fruitful in
terms of significant correlations were fewer than 2, 2, 3, and 4 or more children. These four analyses are presented for the three groups of subjects.

Table 38 gives the correlations between ASC and MAT scales for husbands and wives combined.

Table 38 indicates that individuals with three children scoring higher on ASC total and factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) tended to have lower marital satisfaction scores.

The two significant "3 children" correlations (Total ASC and factor 2) were compared to the corresponding correlations for the "<2, 2, and 4 or more children" groups by transforming the coefficients to the Fischer's $z_r$ and comparing these by the normal distribution:

$$ z = z_{r1} - z_{r2} $$

where Standard error = $(1/N1-3 + 1/N2-3)^{1/2}$. 

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Table 38

ASC Correlations With MAT for Husbands and Wives Combined

<table>
<thead>
<tr>
<th># of CHILDREN</th>
<th>&lt; 2 (n=58)</th>
<th>2 (n=62)</th>
<th>3 (n=50)</th>
<th>4 or more (n=35)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variable</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Crit. r (+/-) | .259 | .250 | .279 | .336 |
| Total ASC     | -.119 | .074 | -.402* | .130 |
| Factor 1      | -.101 | .057 | -.180 | .114 |
| Factor 2      | .066 | .146 | -.358* | .250 |
| Factor 3      | -.014 | .178 | -.276 | -.205 |
| Factor 4      | -.124 | -.130 | -.203 | .015 |

| Mult. R (max) | .124 | .251 | .358* | .250 |

* Indicates statistical significance.

Table 39 gives the results of these comparisons.

(With alpha = .05, the critical value of z is + or − 1.96)
Table 39

Comparison of Zero-Order Correlations:
Hypothesis 7a—Husbands and Wives

<table>
<thead>
<tr>
<th>Variable</th>
<th>3 - &lt;2</th>
<th>3 - 2</th>
<th>3 - 4+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total ASC</td>
<td>$z = -1.54$</td>
<td>$z = -2.55^*$</td>
<td>$z = -2.43^*$</td>
</tr>
<tr>
<td>Factor 2</td>
<td>$z = -2.22^*$</td>
<td>$z = -2.66^*$</td>
<td>$z = -2.75^*$</td>
</tr>
<tr>
<td>Mult. R</td>
<td>$z = 1.26$</td>
<td>$z = 0.610$</td>
<td>$z = 0.520$</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

Thus, using zero-order correlations, hypothesis 7a is rejected for the husbands and wives combined. Number of children in the family does affect the relationship between Afrocentric cultural consciousness and marital satisfaction.

For total ASC, the correlation for three-children families is significantly more negative than for two-children families and for families with four or more
children—but not for families with fewer than two children.

For individuals in the families where there are three children, there is a significantly more negative correlation between marital satisfaction and factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) and marital satisfaction than for individuals in families with other numbers of children.

Table 40 gives the correlations between ASC and MAT scales for wives.

Table 40 indicates that wives with three children scoring higher on ASC total tended to have lower marital satisfaction scores; and that wives with four or more children scoring higher on factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) tended to have higher marital satisfaction scores.
Table 40

*ASC Correlations With MAT for Wives*

<table>
<thead>
<tr>
<th># of Children</th>
<th>&lt; 2 (n=29)</th>
<th>2 (n=32)</th>
<th>3 (n=26)</th>
<th>4 or more (n=17)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variable</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crit. r (+/-)</td>
<td>.367</td>
<td>.349</td>
<td>.374</td>
<td>.482</td>
</tr>
<tr>
<td>Total ASC</td>
<td>-.239</td>
<td>-.157</td>
<td>-.377*</td>
<td>.275</td>
</tr>
<tr>
<td>Factor 1</td>
<td>-.316</td>
<td>.201</td>
<td>-.237</td>
<td>.352</td>
</tr>
<tr>
<td>Factor 2</td>
<td>.094</td>
<td>.084</td>
<td>-.312</td>
<td>.507*</td>
</tr>
<tr>
<td>Factor 3</td>
<td>-.196</td>
<td>.076</td>
<td>-.199</td>
<td>-.182</td>
</tr>
<tr>
<td>Factor 4</td>
<td>-.240</td>
<td>-.338</td>
<td>-.093</td>
<td>.025</td>
</tr>
<tr>
<td>Mult. R (max)</td>
<td>.547*</td>
<td>.338</td>
<td>.312</td>
<td>.241</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.
The significant "3 children" correlation (total ASC), "4+ children" correlation (factor 2), and the "<2 children" correlation (Multiple R) were compared to the corresponding correlations for the "<2, 2, 3 and 4 or more children" groups by again transforming the coefficients to the Fisher's $z_r$ and comparing these by the normal distribution:

$$z = z_{r1} - z_{r2}$$

Std. error

where Standard error = $(1/N_{1-3} + 1/N_{2-3})^{1/2}$.

Table 41 gives the results of these comparisons. (With alpha = .05, the critical value of $z$ is ± 1.96)

Thus, using zero-order correlations, hypothesis 7a is rejected for wives. Number of children in the family does affect the relationship between Afrocentric cultural consciousness and marital satisfaction.

For wives in the families where there are three children, there is a significantly more negative
correlation between total ASC and marital satisfaction than for wives in families with four or more children.

Table 41

Comparison of Zero-Order Correlations:
Hypothesis 7a—Wives

<table>
<thead>
<tr>
<th>Variable</th>
<th>3 - &lt;2</th>
<th>3 - 2</th>
<th>3 - 4+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total ASC</td>
<td>$z = -0.32$</td>
<td>$z = -0.90$</td>
<td>$z = -2.17^*$</td>
</tr>
<tr>
<td>Factor 2</td>
<td>$z = 1.52$</td>
<td>$z = 1.58$</td>
<td>$z = -2.83^*$</td>
</tr>
<tr>
<td>Mult. R</td>
<td>$z = 1.02$</td>
<td>$z = 1.08$</td>
<td>$z = 0.18$</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.
Table 42

ASC Correlations With MAT for Husbands

<table>
<thead>
<tr>
<th>Variable</th>
<th>&lt; 2 (n=29)</th>
<th>2 (n=30)</th>
<th>3 (n=24)</th>
<th>4 or more (n=18)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crit. r (+/-)</td>
<td>0.367</td>
<td>0.361</td>
<td>0.404</td>
<td>0.468</td>
</tr>
<tr>
<td>Total ASC</td>
<td>0.020</td>
<td>0.274</td>
<td>-0.426*</td>
<td>-0.011</td>
</tr>
<tr>
<td>Factor 1</td>
<td>0.147</td>
<td>0.312</td>
<td>-0.116</td>
<td>-0.036</td>
</tr>
<tr>
<td>Factor 2</td>
<td>0.033</td>
<td>0.215</td>
<td>-0.418*</td>
<td>-0.041</td>
</tr>
<tr>
<td>Factor 3</td>
<td>0.160</td>
<td>0.308</td>
<td>-0.360</td>
<td>0.203</td>
</tr>
<tr>
<td>Factor 4</td>
<td>-0.030</td>
<td>0.075</td>
<td>-0.318</td>
<td>-0.027</td>
</tr>
<tr>
<td>Mult. R (max)</td>
<td>0.160</td>
<td>0.312</td>
<td>0.542*</td>
<td>0.203</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.
For wives in families with four or more children, there is a significantly more positive relationship between factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) and marital satisfaction than for wives in families with three children.

Table 42 gives the correlations between ASC and MAT scales for husbands.

Table 42 indicates that husbands with three children scoring higher on ASC total and factor 2, (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) tended to have lower marital satisfaction scores.

The three significant "3 children" correlations (total ASC, factor 2 and Multiple R) were compared to the corresponding correlations for the "<2, 2, and 4 or more children" groups by once again transforming the coefficients to the Fisher's $z_r$ and comparing these by the normal distribution:
\[ z = z_{r1} - z_{r2} \]

Std. error

where Standard error = \((1/N1-3 + 1/N2-3)^{1/2}\).

Table 43 gives the results of these comparisons. (With alpha = .05, the critical value of z is + or - 1.96)

Thus, using zero-order correlations, hypothesis 7a is rejected for the husbands. Number of children in the family does affect the relationship between Afrocentric cultural consciousness and marital satisfaction.

For husbands in the families where there are three children, there is a significantly more negative correlation between total ASC and marital satisfaction and between factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) and marital satisfaction than for husbands in families with two children.
Table 43

Comparison of Zero-Order Correlations:
Hypothesis 7a—Husbands

<table>
<thead>
<tr>
<th>Variable</th>
<th>3 - &lt;2</th>
<th>3 - 2</th>
<th>3 - 4+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total ASC</td>
<td>z = -1.72</td>
<td>z = -2.69*</td>
<td>z = -1.42</td>
</tr>
<tr>
<td>Factor 2</td>
<td>z = -1.74</td>
<td>z = -2.42*</td>
<td>z = -1.30</td>
</tr>
<tr>
<td>Mult. R</td>
<td>z = 1.62</td>
<td>z = 1.04</td>
<td>z = 1.29</td>
</tr>
</tbody>
</table>

* indicates statistical significance.

Hypothesis 8. Denominational affiliation will have no effect on Afrocentric cultural consciousness and marital satisfaction.

This hypothesis was tested using ANOVA and two levels: husband and wife—same religion, and husband and wife—different religion.

Table 44 gives details of the resultant t tests for husbands and wives combined.
Table 44  
*Hypothesis 8 t Tests for Husbands and Wives Combined*

<table>
<thead>
<tr>
<th>Variable</th>
<th>(n=171)</th>
<th>(n=34)</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>102.01</td>
<td>98.68</td>
<td>0.62</td>
<td>0.531</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>221.56</td>
<td>214.21</td>
<td>1.35</td>
<td>0.178</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>76.77</td>
<td>70.41</td>
<td>2.42</td>
<td>0.016*</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>47.30</td>
<td>48.76</td>
<td>0.93</td>
<td>0.354</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>27.44</td>
<td>26.68</td>
<td>0.76</td>
<td>0.446</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>15.46</td>
<td>14.76</td>
<td>0.96</td>
<td>0.337</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

As may be seen from Table 44, one of the six t tests produces a significant result. Thus, hypothesis 8 is rejected for husbands and wives. Those individuals having the same religion as their spouses tended to score higher on factor 1 (Awareness/recognition of one's
African identity and cultural heritage) of the ASC, than did those having a different religion from their spouses.

Table 45 gives details of the resultant $t$ tests for wives.

**Table 45**

*Hypothesis 8 $t$ Tests for Wives*

<table>
<thead>
<tr>
<th>Variable</th>
<th>Same (n=86)</th>
<th>Different (n=18)</th>
<th>$t$</th>
<th>$p$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>100.84</td>
<td>101.11</td>
<td>0.00</td>
<td>0.971</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>218.29</td>
<td>213.17</td>
<td>0.69</td>
<td>0.490</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>75.05</td>
<td>69.00</td>
<td>1.68</td>
<td>0.095</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>47.02</td>
<td>49.78</td>
<td>1.25</td>
<td>0.214</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>27.28</td>
<td>26.17</td>
<td>0.78</td>
<td>0.438</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>15.31</td>
<td>14.17</td>
<td>1.16</td>
<td>0.247</td>
</tr>
</tbody>
</table>

As can be seen from table 45, none of the six $t$ tests showed significant results. Therefore, hypothesis
8 is retained for wives. Denominational affiliation has no effect on Afrocentric cultural consciousness and marital satisfaction.

Table 46 gives details of the resultant \( t \) tests for husbands.

Table 46

*Hypothesis 8 \( t \)-Tests for Husbands*

<table>
<thead>
<tr>
<th>Variable</th>
<th>Same ((n=85))</th>
<th>Different ((n=16))</th>
<th>( t )</th>
<th>( p )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjustment</td>
<td>103.19</td>
<td>95.94</td>
<td>0.97</td>
<td>0.331</td>
</tr>
<tr>
<td>Overall ASC</td>
<td>224.86</td>
<td>215.38</td>
<td>1.18</td>
<td>0.239</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>78.51</td>
<td>72.00</td>
<td>1.71</td>
<td>0.091</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>47.58</td>
<td>47.63</td>
<td>0.00</td>
<td>0.983</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>27.61</td>
<td>27.25</td>
<td>0.24</td>
<td>0.800</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>15.60</td>
<td>15.44</td>
<td>0.14</td>
<td>0.878</td>
</tr>
</tbody>
</table>
Likewise, Table 46 also shows none of the six t tests as having significant results. Therefore, hypothesis 8 is retained for husbands. Denominational affiliation has no effect on Afrocentric cultural consciousness and marital satisfaction.

Hypothesis 8a. Denominational affiliation will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

Correlations between ASC and MAT scores were compared for wives and husbands both reporting the same and different religions.

Table 47 gives the correlations between ASC and MAT scales for wives (same religion).

With alpha = 0.05 and df = 84, the critical \( r = \pm 0.212 \). There are no significant correlations with marital satisfaction. Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.

Table 48 gives the correlations between ASC and MAT scales for wives (different religions).
Table 47

ASC Correlations With MAT for Wives (Same Religion)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation with MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.0607</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.0943</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.1322</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.0804</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.1479</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and df = 16, the critical $r = +0.468$. There are two significant correlations with marital satisfaction. ASC total score and factor 1 both show significant negative correlations with marital satisfaction. This indicates that for wives whose religion differs from their husbands' those with lower ASC total scores or lower factor 1 (Awareness/recognition of one's African identity and cultural heritage) scores tended to have higher marital satisfaction scores. Therefore, for these wives, the more Afrocentric cultural
consciousness they showed, the less marital satisfaction they reported.

Table 48

ASC Correlations With MAT for Wives (Different Religion)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation with MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.5047*</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.5581*</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>-0.1261</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.2431</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.3287</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

All-possible-subsets regression analysis yielded no further results. Therefore, for wives who have different religions from their husbands, lower scores on factor 1 (Awareness/recognition of one's African identity and cultural heritage) of the ASC are related to higher scores on marital satisfaction.
The fact that a significant relationship between African self-consciousness and marital satisfaction was found for wives with religion differing from their husbands, but not for wives with the same religion as their husbands, suggests that hypothesis 8a should be rejected for wives.

However, a comparison of the two pairs of correlation coefficients by the $z_r$ normal distribution test yields the results shown in Table 49.

As the critical $z = +$ or $- 1.96$, neither difference is significant. Therefore, for wives, hypothesis 8a is retained. Denominational affiliation has no influence upon the relationship between Afrocentric cultural consciousness and marital satisfaction.

Table 50 gives the correlations between ASC and MAT scales for husbands (same religion).
### Table 49

*Hypothesis 8a (Wives) -- Comparison of Correlations*

<table>
<thead>
<tr>
<th>Variable</th>
<th>$z_r$ (same rel)</th>
<th>$z_r$ (dif rel)</th>
<th>Std err</th>
<th>$z$</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total</td>
<td>-0.061</td>
<td>-0.556</td>
<td>2.81</td>
<td>-1.76</td>
</tr>
<tr>
<td>Factor 1</td>
<td>-0.094</td>
<td>-0.630</td>
<td>0.281</td>
<td>-1.91</td>
</tr>
</tbody>
</table>

### Table 50

*ASC Correlations With MAT for Husbands (Same Religion)*

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.0732</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.1479</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.0516</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.1289</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>0.0026</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and $df = 83$, the critical $r = + 0.213$ or $-0.213$. There are no significant correlations with
marital satisfaction. Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.

Table 51 gives the correlations between ASC and MAT scales for husbands (different religion).

Table 51  
ASC Correlations With MAT for Husbands (Different Religion)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.1478</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.0846</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>-0.2264</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.1415</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.2720</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and df = 14, the critical $r = ± 0.497$. There are no significant correlations with marital satisfaction. Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.
At no denominational affiliation level was any significant result obtained. It would not be meaningful to compare non-significant analyses. Hence, for husbands, hypothesis 8a is retained. Denominational affiliation does not influence the relationship between African self-consciousness and marital satisfaction.

Hypothesis 9. Length of marriage will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

When testing this hypothesis for the total group, the most fruitful grouping was "1-5 years," "6-10 years" and over "10 years." Table 52 gives the zero-order correlations and \( z_c \) scores for these groups.

With alpha = 0.05 and \( df = 66 \), the critical \( r = +0.239 \). There are no significant correlations with marital satisfaction for the "1-5 years" of marriage group. Multiple regression analysis did not yield any linear combination of the factors which significantly increased the correlation with marital satisfaction.
Table 52

*ASC Correlations (and $z_1$ Scores) With MAT for Husbands and Wives Combined*

<table>
<thead>
<tr>
<th>Variable</th>
<th>1-5</th>
<th>6-10</th>
<th>Over 10</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n=68</td>
<td>n=46</td>
<td>n=91</td>
</tr>
<tr>
<td>Total ASC</td>
<td>-.0443 (-.044)</td>
<td>-.5318* (-.593)</td>
<td>.1643 (.166)</td>
</tr>
<tr>
<td>Factor 1</td>
<td>-.0385 (-.039)</td>
<td>-.5622* (-.636)</td>
<td>.2344* (.238)</td>
</tr>
<tr>
<td>Factor 2</td>
<td>-.0456 (-.046)</td>
<td>-.2721 (-.279)</td>
<td>.2453* (.250)</td>
</tr>
<tr>
<td>Factor 3</td>
<td>.0662 (.066)</td>
<td>-.3173* (-.328)</td>
<td>.0786 (.079)</td>
</tr>
<tr>
<td>Factor 4</td>
<td>-.1700 (-.172)</td>
<td>-.3615* (-.379)</td>
<td>.0421 (.042)</td>
</tr>
<tr>
<td>Mult. R (max)</td>
<td>none</td>
<td>#1 alone</td>
<td>none</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

With alpha = 0.05 and df = 44, the critical $r = +$ or $- 0.291$. ASC total and factors 1 (Awareness/recognition of one's African identity and cultural heritage), 3 (Specific activity priorities placed on self-knowledge and self-affirmation [i.e.,
Afrocentric values, customs, institutions, etc], and 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general) showed significant negative correlations with marital satisfaction for the "6-10 years" of marriage group.

Thus, greater marital satisfaction is related, separately, to lower ASC total scores, lower scores on factor 1, lower scores of factor 3, and lower scores on factor 4 for this group.

Multiple regression analysis showed that the addition of no other factor significantly increased the correlation between factor 1 and MAT.

With alpha = 0.05 and df = 89, the critical r = + or - 0.206. ASC factors 1 and 2 showed significant positive correlations with marital satisfaction for the "over 10 years" of marriage group. Therefore, in this group, those scoring higher on ASC factor 1 (Awareness/recognition of one's African identity and cultural heritage) tend to have higher marital satisfaction scores. Likewise, those scoring higher on factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and
proactive/affirmative development) of the ASC also tend to have higher marital satisfaction.

A comparison of the correlation coefficients by the $z$-normal distribution test yields the results shown in Table 53.

<table>
<thead>
<tr>
<th>Variable</th>
<th>6-10 - 1-5</th>
<th>6-10 - &gt;10</th>
<th>&gt;10 - 1-5</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. error</td>
<td>0.191</td>
<td>0.181</td>
<td>0.160</td>
</tr>
<tr>
<td>Total ASC</td>
<td>$z = -2.87^*$</td>
<td>$z = -4.19^*$</td>
<td>-----</td>
</tr>
<tr>
<td>Factor 1</td>
<td>$z = -3.13^*$</td>
<td>$z = -4.83^*$</td>
<td>$z = 1.73$</td>
</tr>
<tr>
<td>Factor 2</td>
<td>-----</td>
<td>$z = 2.92^*$</td>
<td>$z = 1.85$</td>
</tr>
<tr>
<td>Factor 3</td>
<td>$z = -2.06^*$</td>
<td>$z = -2.25^*$</td>
<td>-----</td>
</tr>
<tr>
<td>Factor 4</td>
<td>$z = -1.08$</td>
<td>$z = -2.33^*$</td>
<td>-----</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.
Thus, for husbands and wives combined, hypothesis 9 is rejected. Length of marriage does affect the relationship between Afrocentric cultural consciousness and marital satisfaction. For the total ASC scores, the factor 1 (Awareness/recognition of one's African identity and cultural heritage) scores and the factor 3 (Specific activity priorities placed on self-knowledge and self-affirmation [i.e., Afrocentric values, customs, institutions, etc]) scores, the correlation with marital satisfaction is significantly more negative for the "6-10 years of marriage" group than for either the "1-5" or the "over 10 years of marriage" groups. For the factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) scores, the correlation with marital satisfaction is significantly greater for the "over 10 years of marriage" group than for the "6-10 years of marriage" group. For the factor 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general) scores, the correlation with marital satisfaction is significantly
lower for the "6-10 years of marriage" group than for the
"over 10 years of marriage" group.

When this hypothesis was tested for husbands, the
most fruitful groupings were "1-10 years," "11-20 years,"
and "over 20 years." Table 54 gives the zero-order
correlations for the 1-10 years of marriage group.

Table 54

ASC Correlations With MAT for Husbands (1-10 Years of
Marriage)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.0074</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.0113</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>-0.1954</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.2454</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.0517</td>
</tr>
</tbody>
</table>

With alpha = 0.05 and df = 54, the critical \( r = + 0.264 \) or 
- 0.264, no significant correlations were found. This
indicates that, for this group, there is no significant
correlation between marital satisfaction and Afrocentric
cultural consciousness. However, all-possible-subsets regression (Table 55) found factors 2 and 3 to be significant when taken together.

Table 55

_Husbands (1-10 Years of Marriage) All-Possible-Subsets Regression Analysis_

<table>
<thead>
<tr>
<th>Variable</th>
<th>Coefficient</th>
<th>Standard Coefficient</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Factor 2</td>
<td>-0.820</td>
<td>-0.321</td>
<td>-2.38*</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>1.410</td>
<td>0.358</td>
<td>2.65*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

Therefore, those with lower scores on factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) and higher scores on factor 3 (Specific activity priorities placed on self-knowledge and self-affirmation [i.e., Afrocentric values, customs, institutions, etc.]) tend to score higher on marital satisfaction. Stated another way, husbands married 1-10 years who showed strong activities aimed at
Afrocentric self-knowledge but weak priority placed on Black liberation reported high marital satisfaction. Although factors 2 and 3 were not found to be significant by themselves, the variance each shares with the MAT is sufficiently distinct that, when taken together, the proportion of variance shared with the MAT was significant.

Table 56 gives the correlations between ASC and MAT scales for husbands (11-20 years of marriage).

Table 56

ASC Correlations With MAT for Husbands (11-20 Years of Marriage)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation with MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.1902</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.3886</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.1546</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.1209</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.2357</td>
</tr>
</tbody>
</table>
With alpha = 0.05 and df = 21, the critical $r = \pm 0.413$, there are no significant correlations with marital satisfaction. However, all-possible-subsets regression analysis (table 57) indicated that, when taken together, factor 1 has a significant positive coefficient while factor 4 has a significant negative coefficient. Although factors 1 and 4 were not found to be significant by themselves, the variance each shares with the MAT is sufficiently distinct that, when taken together, the proportion of variance shared with the MAT was significant.

This analysis identifies factors 1 and 4 together as having significant correlation with marital satisfaction. Therefore, for husbands who have been married between 11 and 20 years, higher scores on factor 1 (Awareness/recognition of one's African identity and cultural heritage) of the ASC and lower scores on factor 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general) predicted higher scores on marital satisfaction. Stated another way, husbands married 11-20 years who showed strong awareness of their African
identity but weak posture against "anti-African/Black" forces tended to report high marital satisfaction.

Table 57

Husbands (11-20 Years of Marriage) All-Possible-Subsets Regression Analysis

<table>
<thead>
<tr>
<th>Variable</th>
<th>COEFFICIENT</th>
<th>STANDARD COEFFICIENT</th>
<th>t STATISTIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Factor 1</td>
<td>1.453</td>
<td>0.528</td>
<td>2.66*</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-6.120</td>
<td>-0.414</td>
<td>-2.09*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

Table 58 gives the correlations between ASC and MAT scales for husbands (over 20 years of marriage).

With alpha = 0.05 and df = 20, the critical r = ± 0.423, there are no significant correlations with marital satisfaction. Multiple regression analysis did not yield any linear combination of the factors which correlated significantly with marital satisfaction.
Table 58

ASC Correlations With MAT for Husbands (Over 20 Years of Marriage)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.1806</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.1100</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.2682</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.1587</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>0.0271</td>
</tr>
</tbody>
</table>

As done for husbands and wives (combined), a comparison of the correlation coefficients by the \( z_t \) normal distribution test was done for husbands. There is no logic in comparing the non-significant zero-order correlations. However, two multiple correlations coefficients are significant. These are compared by the \( z_t \) transformation (Table 59).

As none of these contrasts is significant, hypothesis 9 is retained for husbands alone. Length of marriage has no effect on the relationship between marital satisfaction and Africentric cultural
consciousness. However, the significant regression models are different. For the "1-10 years" of marriage group (husbands), the model includes factor 2 (negative) and factor 3 (positive). For the "11-20 years" of marriage group (husbands), the model includes factor 1 (positive) and factor 4 (negative).

Table 59

**Comparison of Zero-Order Correlations: Hypothesis 9—Husbands**

<table>
<thead>
<tr>
<th>Comparison</th>
<th>11-20 - 1-10</th>
<th>1-10 - &gt;20</th>
<th>11-20 - &gt;20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variable</td>
<td>.262</td>
<td>.267</td>
<td>.320</td>
</tr>
<tr>
<td>Standard error</td>
<td>z = 0.7710</td>
<td>z = 0.5290</td>
<td>z = 1.072</td>
</tr>
<tr>
<td>Multiple R</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In testing hypothesis 9 for wives, the most fruitful divisions were 1-10 years and over 10 years of marriage.

Table 60 gives the correlations between ASC and MAT scales for wives (1-10 years of marriage).
Table 60

ASC Correlations With MAT for Wives (1-10 Years of Marriage)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>-0.4232*</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>-0.4427*</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>-0.0799</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>-0.3755*</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-0.4492*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

With alpha = 0.05 and df = 56, the critical $r = +0.259$ or $-0.259$, four significant negative correlations were found. These were for ASC overall and for factors 1, 3, and 4.

For wives with 1-10 years of marriage, those scoring higher on ASC total, factor 1 (Awareness/recognition of one's African identity and cultural heritage), factor 3 (Specific activity priorities placed on self-knowledge and self-affirmation...
[i.e., Afrocentric values, customs, institutions, etc.])
and factor 4 (A posture of resolute resistance/defense
against "anti-African/Black" forces, and threats to
African/Black survival in general), when considered
separately, tended to score lower on marital
satisfaction.

Additionally, all-possible-subsets regression
(Table 61) found factors 1, 2, and 4 to be significant
when taken together.

Table 61
Wives’ (1-10 Years of Marriage) All-Possible-Subsets
Regression Analysis

<table>
<thead>
<tr>
<th>Variable</th>
<th>Coefficient</th>
<th>Standard Coefficient</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Factor 1</td>
<td>-0.642</td>
<td>-0.392</td>
<td>-2.72*</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.832</td>
<td>0.286</td>
<td>2.12*</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>-2.357</td>
<td>-0.365</td>
<td>-2.64*</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

Therefore, those with lower scores on factors 1
(Awareness/recognition of one's African identity and

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cultural heritage) and 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general), and higher scores on factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) tend to score higher on marital satisfaction. Stated another way, wives married 1-10 years who showed weak awareness of their African identity but strong priority placed on Black liberation tended to report high marital satisfaction. Although factor 2 was not found to be significant alone, its variance was sufficiently different from that of the other factors that when considered with those other factors the variance it added was significant.

Table 62 gives the correlations between ASC and MAT scales for wives (over 10 years of marriage).

The fact that different relationships between African self-consciousness and marital satisfaction were found for wives married for 1-10 years and those married over 10 years suggests that hypothesis 9 should be rejected for wives. The comparison of the correlation
coefficients by the $z_r$ normal distribution test was again done for wives and agreed with this result (Table 64).

Table 62

ASC Correlations With MAT for Wives (Over 10 Years of Marriage)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation With MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Total score</td>
<td>0.2614</td>
</tr>
<tr>
<td>ASC Factor 1</td>
<td>0.2089</td>
</tr>
<tr>
<td>ASC Factor 2</td>
<td>0.2977*</td>
</tr>
<tr>
<td>ASC Factor 3</td>
<td>0.1442</td>
</tr>
<tr>
<td>ASC Factor 4</td>
<td>0.1501</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

With alpha = 0.05 and $df = 44$, the critical $r = +$ or $- 0.291$, one significant positive correlation was found for factor 2. Those scoring higher on factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) tend to score higher.
on marital satisfaction. All-possible-subsets regression (Table 63) agrees with this result.

Table 63

Wives' (Over 10 Years of Marriage) All-Possible-Subsets Regression Analysis

<table>
<thead>
<tr>
<th>Variable</th>
<th>Coefficient</th>
<th>Standard Coefficient</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASC Factor 2</td>
<td>1.268</td>
<td>0.298</td>
<td>2.07</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.

Thus, for wives, hypothesis 9 is rejected.

Length of marriage does affect the relationship between Afrocentric cultural consciousness and marital satisfaction. For the total ASC scores, the factor 1 (Awareness/recognition of one's African identity and cultural heritage) scores, the factor 3 (Specific activity priorities placed on self-knowledge and self-affirmation [i.e., Afrocentric values, customs, institutions, etc.]) scores, and factor 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general)
scores, the correlation with marital satisfaction is significantly more negative for the "1-10 years of marriage" group than for the "over 10 years of marriage" group.

Table 64

*Comparison of Zero-Order Correlations: Hypothesis 9—Wives*

<table>
<thead>
<tr>
<th>Variable</th>
<th>1-10 - &gt;10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard error</td>
<td>0.204</td>
</tr>
<tr>
<td>Total ASC</td>
<td>z = -3.57*</td>
</tr>
<tr>
<td>Factor 1</td>
<td>z = -3.37*</td>
</tr>
<tr>
<td>Factor 2</td>
<td>z = -1.90</td>
</tr>
<tr>
<td>Factor 3</td>
<td>z = -2.65*</td>
</tr>
<tr>
<td>Factor 4</td>
<td>z = 1.60</td>
</tr>
<tr>
<td>Mult R</td>
<td>z = 1.60</td>
</tr>
</tbody>
</table>

* Indicates statistical significance.
Summary of Results

For each hypothesis the data were analyzed for husbands and wives together, wives separately, and husbands separately. A summary of the results shows that 12 of the 13 null hypotheses were retained for at least some (if not all) of these groups. One hypothesis was rejected for all these groups. Each hypothesis and a summary of results follow:

1. There is no significant correlation between martial satisfaction score and overall African cultural consciousness score as tested by studying zero-order correlations. This hypothesis was retained for husbands and wives together, wives separately, and husbands separately.

2. There is no significant correlation between marital satisfaction and each of the four separate competency scores (on the ASC) as tested by studying zero-order correlations. This hypothesis was retained for husbands and wives together, wives separately, and husbands separately.

3. There is no significant multiple correlation between overall marital satisfaction and any linear combination of the four competency scales on the ASC.
This hypothesis was retained for husbands and husbands and wives as a combined group. However, it was rejected for wives.

4. The relationship between the competency scores and marital satisfaction is the same for husbands as for wives. This hypothesis was retained for husbands and wives together, wives separately, and husbands separately.

5. Socioeconomic status will have no effect on Afrocentric cultural consciousness and marital satisfaction. This hypothesis was retained for husbands but rejected for wives and for husbands and wives as a combined group.

5a. Socioeconomic status will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction. This hypothesis was retained for husbands and wives together, wives separately, and husbands separately.

6. Educational attainment will have no effect on Afrocentric cultural consciousness and marital satisfaction. This hypothesis was retained for wives, and for husbands and wives as a combined group, but rejected for husbands.
6a. Educational attainment will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction. This hypothesis was retained for husbands and husbands, and wives as a combined group, but was rejected for wives.

7. Number of children in the family will have no effect on Afrocentric cultural consciousness and marital satisfaction. This hypothesis was retained for husbands, but rejected for wives, and for husbands and wives as a combined group.

7a. Number of children in the family will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction. This hypothesis was rejected for husbands and wives together, wives separately, and husbands separately.

8. Denominational affiliation will have no effect on Afrocentric cultural consciousness and marital satisfaction. This hypothesis was retained for husbands and for wives, but rejected for husbands and wives as a combined group.

8a. Denominational affiliation will have no effect on the relationship between Afrocentric cultural
consciousness and marital satisfaction. This hypothesis was retained for husbands and for wives.

9. Length of marriage will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction. This hypothesis was retained for husbands, but rejected for wives, and for husbands and wives as a combined group.
CHAPTER V

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

Introduction

This chapter presents a summary of the study, implications, discussion of the results, conclusions, and recommendations for practice and further research. The chapter briefly describes the statement of the problem, purpose of the research, review of literature, methodology, and results. Based on the findings, conclusions and recommendations are given.

Statement of the Problem

It has been argued that many of the theories attempting to explain African-American culture derive from an Eurocentric framework, and thus paint a negative and pathological picture of the African-American family and community (Akbar, 1984; Baldwin & Hopkins, 1990). What is needed is research examining African-American family life, which holds Afrocentric culture and beliefs as its foundation. Consequently, this study is an
attempt to investigate the relationship between Afrocentric worldview, as measured by Afrocentric cultural consciousness, and marital satisfaction of spouses of African descent.

**Purpose of the Study**

The purpose of this investigation was to study the relationship between marital satisfaction and Afrocentric worldview in African-American married couples as reported by individual spouses. This assessment was conducted through the use of two self-report instruments: (1) the Marital Adjustment Test (MAT) and (2) the African Self-Consciousness Scale (ASC).

**Literature Review**

**Definition of Worldview**

The concept of worldview has been the subject of extensive research by a variety of investigators over the past few decades (Akbar, 1984; Asante, 1980; Carruthers, 1985; Diop, 1974; Ibrahim, 1991; Montejo, 1993; Welsing, 1981). From these analyses, worldview has been characterized as a distinct philosophical system used by a racial-cultural group to organize and interpret reality (Baldwin & Hopkins, 1990). This system is largely
unconscious and influences the way each of us interprets and interacts with the world. It encompasses every aspect of a person's existence: physical, mental, emotional, spiritual, etc.; and can even influence the type of clothes one wears (O'Neal, 1998).

According to Kraft (1978) worldview serves at least five important functions for the individual:

1. Explanatory function: This explains how and why things are the way they are, as well as how and why they continue to be that way.

2. Validating function: This gives individuals perspective on life. It sanctions the goals, institutions, and values of a society and provides its members with a means of evaluating all outside influences, as well as the activities and attitudes within the society.

3. Reinforcement function: This provides psychological reinforcement and security for the group at points of anxiety and crisis.

4. Integrating function: This systematizes and orders perceptions of reality into an overall design with everything fitting into place, thus making it possible for a people to conceptualize what reality should be like.
and to understand and interpret all that happens day by day in this framework.

5. Adaptational function: This is resilient, and reconciles differences between old understandings and the new in order to maintain equilibrium.

Worldview and Identity Development

Worldview has an interactive effect on identity development. The development of one's identity is based on the worldview that one has, and worldview is influenced by one's beliefs about identity.

Myers et al. (1991) maintain that the conceptual system of the society in the United States is inherently oppressive to minority individuals, and that all who adhere to this system have a difficult time developing and maintaining a positive identity. The worldview of the dominant culture is inculcated throughout society via the media, schools, and other institutions. Unless vigorously influenced by one's own cultural consciousness, the minority individual internalizes the values and mores of the dominant culture. This can be especially detrimental to identity development when these values include negative views of that person's people and culture (Atkinson et al., 1989) in that the individual is
left to struggle with the dominant culture's negative view of him and the basic need to feel valuable.

Atkinson et al. (1989) present an identity model that was developed for any minority individual living in the United States. In this five-stage model the first stage, Conformity, is typified by the individual's deprecating attitude toward self, members, and aspects of his or her own ethnic group and other ethnic minorities; and the group-appreciating attitude toward members and aspects of the dominant culture.

The second stage, Dissonance, is fraught with conflict: Conflict between self-deprecating and self-appreciating attitudes, and conflict between group-deprecating and group-appreciating attitudes (when dealing with own minority group and that of the dominant culture).

Resistance and Immersion, stage three, is characterized by the individual completely endorsing minority-held views and rejecting the dominant society and culture. Cultural and physical characteristics that at one time elicited feelings of disgust and shame are now seen as symbols of pride and honor.
Stage four, Introspection, sees the minority individual progressively feeling more and more comfortable with his or her own identity. There is concern that the basis of evaluation for not only his or her group but for other minority groups as well as the dominant group may be biased, and that energy is better spent in more positive forms of identity exploration.

In the final stage, Synergetic Articulation and Awareness, the individual experiences a sense of self-fulfillment with regard to cultural identity. Cultural values of other minorities as well as those of the dominant group are accepted or rejected based on objective examination and previous experience. The desire to eliminate all forms of oppression becomes an important motivator for the individual's behavior.

Thus the powerful and interactive effect worldview can have on identity development can be seen. A worldview centered in the individual's culture will help him move more easily to the "self and other acceptance" of the last stage; while a majority culture worldview may lock him in the self-hatred of the first stage.
Eurocentric Worldview

The basic assumption of the European-American worldview (North America's primary paradigm) is the conflict between humanity and nature (Bell et al., 1990). The phenomenal universe is separated into two components: self-conscious (humanity) and phenomenal experience (nature). This principle dictates an antagonistic and competitive orientation in human/nature relationships. For human survival, this orientation demands domination, suppression, and alteration of the natural arrangement of objects (Carruthers, 1984). A natural outgrowth of this is the "survival of the fittest" doctrine which states that those human beings who achieve the greatest manipulative power over nature are seen as the most fit to survive. They are believed to be the superiors and the most deserving of all the human community, therefore having the rights to full domination of the "spoils" of nature (including those deemed as "less fit") (Baldwin, 1985).

The basic values and customs that derive from this orientation reflect an emphasis on separation and independence, competition and individual rights, exclusion and dichotomy, materialism and aggression.
Afrocentric Worldview

In contrast, the African-American worldview reflects the oneness of humanity and nature; they are both indivisible parts of a greater whole (Baldwin & Hopkins, 1990; O'Neal, 1998). Emphasis is placed on the survival of the group. The values and customs deriving from this orientation emphasize balance and harmony, cooperation and collective responsibility, inclusiveness and synthesis, corporateness and interdependence, spiritualism (spiritual/material synthesis), and complementarity. "The derivative psycho-behavioral modalities reflect an operational emphasis on groupness, sameness, commonality and humanism/religion" (Baldwin, 1990, p. 42).

Afrocentric worldview is symbolized by the Nguzo Saba (Seven Principles) of the African value system as outlined by Maulana Karenga (1980) and accepted by much of the African-American community (Asante, 1988; Kondo & Kondo, 1987; Kunjufu, 1984). These principles are:

_Umoja_ (unity): To strive to maintain unity in the family, community, nation, and race.
Kujichagulia (self-determination): To define oneself, one's culture, and one's life rather than having it defined by others.

Ujima (collective work and responsibility): The sharing of common responsibility in the maintenance of the physical and spiritual community.

Ujamaa (cooperative economics): To maintain and profit from business in order to enhance the quality of life in the community.

Nia (purpose): Sharing the common purpose of restoring the community and people to their traditional greatness.

Kuumba (creativity): To find ways of adding beauty, richness, and variety to the community through personal and corporate creativity.

Imani (faith): A commitment to the people and the righteousness and victory of the struggle. It also embodies a sense of spirituality and the integration of nature and all living things.

Male-female relationships based on an Afrocentric worldview have the following components according to Asante (1980): sacrifice, inspiration, vision, and victory. Sacrifice emphasizes the priority placed on
spiritual-communal character qualities as equally important as physical-material qualities as the foundation of relationships. Inspiration suggests that partners should relate to each other in a mutually affirmative and holistic manner, as opposed to one that is fragmented and unidimensional. Vision implies that the couple's role in future planning as related to family-community building should be emphasized. Finally, victory encourages the couple to have faith that all goals related to African affirmation are achievable. This means that the couple celebrates themselves as African people along with all their achievements, developments, and aspirations.

Marital Satisfaction

Marital satisfaction is a way of measuring how well intimate relationships are functioning and how each partner perceives the effectiveness of the union. Many factors have been shown to influence marital satisfaction. These include: gender, culture, socioeconomic status, and religion.
Marital Satisfaction and Gender

With respect to gender, studies have suggested that males are more satisfied with their marriages than are their female partners (Dehle & Weiss, 1998; Fowers, 1991; Schumm, Webb, & Bollman, 1998). Not only is marital satisfaction higher for men than for women but men seem to gain more health benefits from marriage also. This can include lower blood pressure, lower rates of heart disease and cancer, as well as longer life span. Lower marital satisfaction tends to increase anxiety and depression and to lower self-esteem. Such health problems work to decrease overall psychological well-being for both partners (Dehle & Weiss, 1998; Gagnon, Hersen, Kabacoff, & Van Hasselt, 1999).

Society also shows gender bias when it comes to marriage (Rosenfeld, 1998). In the business world, men who are married are seen as stable, responsible, and good candidates for promotion. Married women, however, are seen as having their priorities divided between work and family and therefore are shunted to “the mommy track” in many companies (Benschop & Doorewaard, 1998). This perception is not only unfair in the workplace but may also lead to tension and resentment among spouses who are
both in the work force, thus further lowering marital satisfaction for these individuals.

Marital Satisfaction and Socioeconomic Status

Economic considerations influence the quality of marriage and family life on a number of levels. In a study of the effect of economic resources on the marital satisfaction of Black couples, Clark-Nicolas and Gray-Little (1991) found a positive relationship between resources and marital success.

They further found that an overall measure of economic well-being was a better predictor of marital satisfaction than education and occupation because it was more proximal to daily living. It was noted, however, that exceeding or falling short of expectations could be more important than actual income or occupation in predicting marital satisfaction in African-American couples. Not meeting economic expectations can lead to frustration in both partners, and if not dealt with in a healthy way, would increase tension in the home and significantly lower marital satisfaction.

These findings support the notion that poor financial security adversely affects marital quality
(Broman, 1993). This is a grim fact when taking into account the levels of unemployment and under-employment prevalent in much of the African-American community. In addition to the financial stress, lower economic status leads to a state of vulnerability that also renders the marriage more susceptible to other stressors that would not be as influential under normal circumstances (Clark-Nickolas & Gray-Little, 1991).

Marital Satisfaction and Children

Another factor found to affect marital satisfaction was the addition of children. Starting a family seems to lower overall marital satisfaction, especially when the children are young (Gagnon et al., 1999; Papalia & Olds, 1989). Contreras et al. (1996) also support this assertion, finding that marital satisfaction tends to increase when the number of children decreases in the Mexican-American families they studied. This effect seems to be stronger for wives than husbands (Russell, 1974). This may be because women have traditionally shouldered the majority of child-care responsibility.

The addition of children tends to alter group dynamics in the home. It may take several months for a
new equilibrium to be established, and, in many cases, the new dynamic may not be as functional as the previous one. In addition, there is physically less couple time and energy available since caring for infants and small children is time consuming. This may limit or completely suppress the opportunity for romantic and sexual expression. Potential disagreements over parenting is a further stress factor that is not an issue with childless couples. These are only some of the facts that show how the addition of children may alter a couple's level of marital satisfaction.

Marital Satisfaction and Religion

One would intuitively believe that spouses with similar religions would tend to get along better and report higher marital satisfaction. This assertion seems to be supported by research. Heaton and Pratt (1990) found that, in couples with the same religious preference, divorce was less likely and marital satisfaction was somewhat higher. It was hypothesized that an intervening variable was responsible for the results, namely, that religious similarity is associated with value consensus which would lead to higher rates of agreement within the couple (Albrecht et al., 1983).
Heaton and Pratt (1990) also suggest that the denominational/cultural expectations an individual comes to anticipate from a spouse may be more important than the specific doctrine. If spouses have similar experiences, this translates into similar expectations and views of the world, which increases the chances of a successful marriage.

Marital Satisfaction and Culture

Culture and its corresponding worldview is yet another factor that affects marital satisfaction. Researchers (Asante, 1980; Baldwin, 1980, 1985) have shown that principles of control and domination, or a hierarchy of power, that derive from the Eurocentric worldview govern male-female relationships. The male traditionally is defined as the power-figure and is expected to be the dominant and controlling family member (Basow, 1980; Moynihan, 1965; Pettigrew, 1964). Further, he is seen to be the major decision-maker, and the primary supplier of survival-related needs for the family (Basow, 1980; Moynihan, 1965). The male is seen as superior and the female inferior, and all aspects of life associated with each gender inherits that particular valence (Staples, 1991; Reskin, 1998).
Afrocentric cultural consciousness is also evident in male-female relationships. African-Americans have had to exist in a Eurocentric social reality for several centuries and consequently, they identify with the dominant Eurocentric values. Black men and women start to see each other in terms of the stereotypes propagated by the mass media and American educational system (Benjamin, 1983).

Egalitarian roles were found to be a factor that strengthened marital satisfaction (Buunk & Mutsaers, 1999). The more egalitarian spouses felt their marriage was, the greater the reported happiness with the relationship. Fowers (1991) found that women who espoused egalitarian roles also tended to report higher marital satisfaction. Egalitarian roles seem to be more prevalent in certain cultures as well. Mexican-Americans report higher marital satisfaction when marital power and roles are more evenly shared (Contreras et al., 1996). Shachar (1991) reports that, for Israeli couples, marital satisfaction increased when husbands held more liberal views.

African-American households appeared to be more egalitarian than European-American homes in an earlier
study (Beckett & Smith, 1981). Bell et al. (1990) found that these flexible roles were one of the factors that led to higher marital satisfaction in African-American couples.

Other studies have linked the quality of heterosexual relationships to worldview. Taylor (1990) found that husbands and wives who reported higher internalized racism also reported lower marital satisfaction. Taylor and Zhang (1990) also report that Black couples experiencing marital distress are more likely than nondistressed couples to have internalized negative stereotypes about African-Americans. They go on to say that "Blacks may be motivated to identify with racist stereotypes for personal or political reasons. Identification with Whites in general may be viewed as a means of enhancing self-esteem, the personal reason, or as a means of sharing power, the political reason" (p. 210).

Bell et al. (1990) found that in African-American relationships, an Afrocentric worldview reflected better relationship satisfaction and a much stronger commitment to the relationship during times of hardship. Because the elderly and individuals from the lower-ranking
educational, occupational, and socioeconomic groups showed stronger Afrocentric cultural consciousness than the younger higher-ranking individuals, it was also suggested that "Euro-American institutions (education, employment) tend to have a culturally alienating effect on Black heterosexual relationships" (p. 183).

**Methodology**

The purpose of this investigation was to study the relationship between marital satisfaction and Afrocentric cultural consciousness as reported by spouses of African heritage involved in African-American marriages. This assessment was done in order to isolate psychological factors and beliefs leading to marital success in the African-American community.

**Research Design**

This study used a correlational and ex post facto research design involving surveys to assess the relationship between the dependent variable (marital satisfaction) and the independent variable (Afrocentric worldview, or components thereof) in married couples of African descent. The research involved subjects answering 57 questions on two self-report questionnaires.
(15 on marital satisfaction and 42 on Afrocentric cultural consciousness) as well as some demographic information.

Sample

Subjects were married African-American couples. Couples were recruited through churches and other organizations in the greater Chicago, New York City, and northern Alabama areas. 200 couples were originally recruited, of which, 105 couples (210 individuals) returned usable questionnaires. All subjects were volunteers.

Instruments

Two instruments were used: the Marital Adjustment Test (MAT) (Locke & Wallace, 1959) to assess marital satisfaction; and the African Self-Consciousness Scale (ASC) to assess Afrocentric worldview.

Marital Adjustment Test (MAT)

This instrument was chosen because it is well established and has been used with African-American couples in the past (Taylor, 1990). The MAT is a 15-item self-report measure designed to assess overall marital satisfaction (5-10 minute administration). Marital
satisfaction is "the accommodation of a husband and wife to each other at a given time" (Locke & Wallace, 1959, p. 251).

**African Self-Consciousness Scale (ASC)**

The African Self-Consciousness Scale (ASC) developed by Baldwin and Bell (1982) was used to determine whether subjects' worldview lies closer to the Eurocentric or Afrocentric pole. This scale consists of 42 self-report items covering four competency dimensions (main factors) and six expressive dimensions (arenas in which the competency dimensions are expressed). This test has a suggested administration time of approximately 20 minutes.

**Data Collection**

Subjects were recruited from three geographical regions of the United States. These regions were: "Midwest" (Northeastern Illinois, Northwestern Indiana, and Southwestern Michigan), "East" (New York City and surrounding area) and "South" (Northern Alabama). This was done in an attempt to get a better cross section of subjects.

The particular areas were chosen because the researcher had friends and colleagues in the regions who

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agreed to assist with data collection. These contacts were trained either face to face or via telephone. Training included information on the purpose of the study as well as recruitment and data collection procedures (see appendix). Contacts were also told that participation was strictly on a volunteer basis and that no individuals were to be coerced to join the study.

They were then sent questionnaires and asked to recruit volunteer African-American couples. The subjects were approached face to face by the contacts and the process and purpose of the study briefly explained. Contacts were instructed to assure the volunteers that they would not be identified and that their completed questionnaires would only be opened by the researcher (and not the individuals that contacted them). Once completed, the contacts collected and forwarded the packets to the researcher unopened.

The questionnaires were given to each couple in a self-contained envelop which included instructions, a short demographic survey, two copies of the MAT, and two copies of the ASC. The instructions asked the volunteers to fill out the demographic information together and then complete the two other instruments separately without
comparing or discussing answers. Both the ASC and the MAT were color-coded—blue for husbands and pink for wives. After completion, the demographic information and both husbands' and wives' questionnaires were sealed in their original envelope and returned to the contact person to be forwarded to the researcher. These envelopes were mixed together and mailed to the examiner unopened and unmarked to protect confidentiality.

A total of 200 questionnaire packets were given out and 105 usable packets collected. In the Midwest, 90 questionnaires were distributed and 46 were collected. In the East, 50 were distributed and 29 collected. In the South, 60 were distributed and 30 collected. The differing numbers distributed in each region were determined by the number of contacts and their access to suitable couples.

**Summary of Results and Discussion**

For each hypothesis tested, alpha was set at .05. A reasonable correlation was considered to be .316 so that at least 10% of the variance was predicted \( (R^2 = .1) \).

For the ASC, a raw score of 210 or above represented high Afrocentric cultural consciousness while a raw score of 126 or below signified low Afrocentric
cultural consciousness. All scores between 127 and 209 were considered in the average range. For the MAT, raw scores of 136 and above represented high marital satisfaction, while raw scores of 72 or below signaled low marital satisfaction. Mean ASC scores for the sample were in the high range (224 for husbands and 218 for wives), while mean MAT scores were in the average range (102 for husbands and 101 for wives).

Each null hypothesis was analyzed for husbands separately, wives separately, and husbands and wives as a combined group. A summary of the results showed that 12 of the 13 null hypotheses were partially retained (for example, for wives but not for husbands or the combined group). One hypothesis was rejected for all groups (wives, husbands, and husbands and wives as a combined group). This was hypothesis #7a: "The number of children in the family will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction." The number of children in the family did have an effect on the relationship between the two variables for all three groups.

The research questions and the null hypotheses used to analyze them follow. After each null hypothesis
is an explanation of why it is believed these results were obtained.

Research Question #1

Research question #1. Is there a relationship between Afrocentric cultural consciousness and marital satisfaction?

Null hypothesis 1: There is no significant correlation between marital satisfaction score and overall African cultural consciousness score as tested by studying zero-order correlations.

This hypothesis was also retained for husbands, wives, and husbands and wives as a combined group (see Tables 3, 4, and 5).

This was a surprising result since this was the main effect under consideration. A working hypothesis held by the researcher was that for African-American couples, stronger Afrocentric worldview would lead to better marital satisfaction. It was assumed that, since Afrocentric cultural consciousness is much more egalitarian and places a greater emphasis on spiritual and emotional factors than the Eurocentric worldview (Baldwin, 1985, 1980), this would lead to a better understanding of and appreciation for one's spouse.
Consequently, more shared roles and decision-making would be the result which would translate into better marital satisfaction (Asante, 1980). However, no such relationship was found. There may be a number of possible reasons for this:

1. The sample scores are somewhat truncated. The ASC and MAT scores are clustered around their respective sample means. This lack of variance makes it mathematically difficult to obtain a significant correlation (Ary et al., 1990). If more variance were obtained in the sample, a significant correlation may have been more likely.

2. Sampling bias may have skewed the results. Seventh-day Adventists, who tend to be conservative in philosophy, were greatly over-represented within the sample (27%). In addition, individuals from conservative/evangelical denominations made up 70% of the sample. These individuals may tend to down-play marital issues since "family values" are a large part of their Christian identity.

Another explanation could be that these individuals actually had reasonably good marital satisfaction. In which case the scores again would be
clustered around the mean, making it hard to find a significant correlation.

3. Another factor is the pressure many African-Americans feel to appear progressive to their peers. There may have been a reluctance to express true feelings on the ASC for fear of looking like "sell-outs" to the researcher and those collecting the results (thus explaining the higher than average scores on the ASC) (Baldwin & Bell, 1882). The bias would not be as strong on the MAT. This factor would lead to a very weak correlation, if one could be established at all.

In the Black community, being called an "Oreo" (Black on the outside—White on the inside) is a great insult. One is seen as a traitor to the struggle and as denying who one really is. This factor is so great that it is common for many African-Americans to avoid certain careers or educational opportunities because they are seen as White areas of endeavor. Young Black children are often apprehensive about doing too well in school for fear of being seen as "trying to be White" by their peers.

Although looking like a "sell-out" is strongly avoided, much of the African-American community has
succumbed to the effects of growing up and living in a racist society. As such, many hold the "Sambo mentality" at a deeper level and are stuck at stage 1 or 2 of minority identity development. Therefore, on the outside they present "acceptable" Black views but do not get the more profound benefits of a worldview that sees them, and the entire race, as valuable.

4. A final factor may be the MAT itself. This test was originally chosen for its brevity, ease of scoring, and administration. In addition, it had been used with an African-American sample in the past (Taylor & Zhang, 1990). However, this test was originally normed on a totally different population than was examined in this study. Locke and Wallace (1959) report: "The sample was a predominantly young, native-white, educated, Protestant, white-collar and professional, urban group. The families were predominantly childless or had only one child. Mean length of marriage was 5.6 years for husbands and 5.3 years for wives" (p. 254). This raises the possibility that the MAT may not be a valid measure of marital satisfaction for African-Americans (Cohen, Montague, Nathanson, & Swordlik, 1988).
A likely combination of these and other factors is likely the reason a significant relationship between Afrocentric cultural consciousness and marital satisfaction was not found, particularly so since other researchers have found a relationship between similar variables (Bell et al., 1990; Taylor & Zhang, 1990).

Research Question #2

Research question #2. Is there a correlation between marital satisfaction and at least one of the separate competency scores (on the ASC)?

Null hypothesis 2: There is no significant correlation between marital satisfaction and each of the four separate competency scores (on the ASC) as tested by studying zero order correlations.

This hypothesis was retained for husbands, wives, and husbands and wives as a combined group (see Tables 3, 4, and 5).

As stated above, there are many reasons why ASC was not found to correlate significantly with marital satisfaction. It is unlikely that any of the individual factors that make up the ASC total score would be found to correlate significantly with marital satisfaction when the total score itself was not found to be significant.
Research Question #3

Research question #3. Is there a significant correlation between marital satisfaction and a linear combination of the four competency scores (on the ASC)?

Null hypothesis 3: There is no significant multiple correlation between overall marital satisfaction and any linear combination of the four competency scales on the ASC.

This hypothesis was tested using multiple linear regression analysis. The hypothesis was retained for husbands and husbands, and wives as a combined group. However, it was rejected for wives (see Tables 4, 5, & 6).

For wives, those individuals scoring higher on factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) and lower of factor 1 (Awareness/recognition of one's African identity and cultural heritage) tended to have higher marital satisfaction scores.

The results obtained for wives seem to indicate that wives who are active in day-to-day survival as African-American women but are not very aware of their
African identity and heritage have higher marital satisfaction. (Questions #14, "Blacks born in the United States are Black or African first, rather than American or just plain people"; and #30, "White people, generally speaking, do not respect Black life" are typical of what is asked under ASC factor 1) (Baldwin & Bell, 1982; p. 4).

These individuals have to "know the game" in order to survive on a daily basis. However, not identifying with Africa may make it easier to have a functional marriage in this Eurocentric society. As shown above this phenomenon is not unusual in the African-American community. Many individuals espouse "pro-Black" values but are reluctant to identify themselves with the Motherland or its culture (Kondo & Kondo, 1987). This is consistent with behavior of individuals in stage 1 or 2 of minority identity development (Atkinson et al., 1989).

Research Question #4

Research question #4. Which spouse's Afrocentric cultural consciousness test (ASC) score is more closely related to marital satisfaction?
Null hypothesis 4: The relationship between the competency scores and marital satisfaction is the same for husbands as for wives.

This hypothesis was tested using multiple regression analysis (Tables 3, 4, and 5). Results indicated that the hypothesis should be retained for all groups (husbands, wives, and husbands and wives as a combined group). There was no significant correlation found for husbands but there was one found for wives. This would suggest rejection of null hypothesis 4. However, further analysis showed that the $z_c$ scores for husbands and wives were not significantly different.

Husbands’ and wives’ ASC scores were equally related to their marital satisfaction scores, and the relationship between competency scores and marital satisfaction was the same for husbands and wives.

Research Question #5

Research question #5. In what way does socioeconomic status influence Afrocentric cultural consciousness and marital satisfaction?
Null hypothesis 5: *Socioeconomic status will have no effect on Afrocentric cultural consciousness and marital satisfaction.*

This hypothesis was tested using one-way ANOVA. The hypothesis was retained for husbands but rejected for husbands and wives as a combined group and for wives (see Tables 7-9).

For husbands, higher socioeconomic status did not suggest higher scores in either Afrocentric cultural consciousness or marital satisfaction.

However, for husbands and wives combined, individuals with higher socioeconomic status tended to score higher on ASC total, factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development), factor 3 (Specific activity priorities placed on self-knowledge and self-affirmation [i.e., Afrocentric values, customs, institutions, etc.]) and factor 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general).

Wives with higher socioeconomic status also scored higher on ASC total, factor 1 (Awareness/recognition of one's African identity and
cultural heritage), factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development), and factor 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general).

No socioeconomic group differences were found with relation to marital satisfaction. However, socioeconomic status has been consistently linked to marital satisfaction for African-American couples (Clark-Nicolas & Gray-Little, 1991). If a couple has enough money, the chances of disagreements and tension regarding finances are much lower. This would likely lead to better marital satisfaction. The fact that this was not found may again raise the question of the validity of the MAT with this population (Locke & Wallace, 1959).

The fact that an effect on the ASC score was found for the combined group and for wives suggests that those in the higher SES group may have more of an opportunity (whether in terms of free time, money, or access to information) to develop Afrocentric cultural consciousness than those in the lower SES group. This makes intuitive sense since lower SES means more emphasis
on day-to-day survival, with less opportunity for personal growth and development. In addition, as socioeconomic status increases, there is less concern regarding economic viability and the individual feels safer. This allows many the luxury of experimenting with, and expressing, philosophies that are seen as radical by the larger society.

For husbands, this does not seem to be a factor. Men as a group seem to either have strong Afrocentric cultural consciousness or weak Afrocentric cultural consciousness independent of money or personal time.

Research Question #5a

Research question #5a. In what way does socioeconomic status influence the relationship between Afrocentric cultural consciousness and marital satisfaction?

Null hypothesis 5a: Socioeconomic status will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

This hypothesis was tested using zero-order correlations, linear regression analysis, and all-possible-subsets regression analysis. The hypothesis was
retained for husbands, wives, and husbands and wives as a combined group (see Tables 10-16).

Socioeconomic status did not suggest any change in the relationship between Afrocentric cultural consciousness and marital satisfaction. Once again, it is difficult to moderate the relationship between these two variables when that relationship is tenuous, at best.

Research Question #6

Research question #6. In what way does education of the spouses influence Afrocentric cultural consciousness and marital satisfaction?

Null hypothesis 6: Educational attainment will have no effect on Afrocentric cultural consciousness and marital satisfaction.

This hypothesis was tested using one-way ANOVA. The hypothesis was retained for wives, and for husbands and wives as a combined group but rejected for husbands (see Tables 17-20).

Greater educational attainment was not related to greater Afrocentric cultural consciousness and marital satisfaction for wives or the combined group. This was contrary to what was expected because, as people become better educated, it is felt that they would learn more
about their own culture and thus the likelihood that Afrocentric cultural consciousness would increase. However, it is also possible that in order to get ahead in society (or educationally), individuals may have to sacrifice their cultural consciousness to "fit in" and move forward (Kondo & Kondo, 1987). In addition to this, Bell et al. (1990) found that individuals with little education showed a stronger Afrocentric worldview than their more educated counterparts. It was speculated that Euro-American educational institutions tend to inculcate Eurocentric values into African-American students.

For husbands, however, those with graduate degrees tended to score higher on factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) than those with only secondary education.

It seems that for husbands in this sample, higher educational attainment was indeed related to higher Afrocentric cultural consciousness (factor 2) as was hypothesized.
Research Question #6a

Research question #6a. In what way does educational attainment of the spouses influence the relationship between Afrocentric cultural consciousness and marital satisfaction?

Null hypothesis 6a: *Educational attainment will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.*

This hypothesis was tested using zero-order correlations, linear regression analysis, and all-possible-subsets regression analysis. The hypothesis was retained for husbands and wives as a combined group and for husbands but was rejected for wives (see Tables 21-31).

Greater educational attainment was not related to a greater relationship between the two variables for husbands, and for husbands and wives combined. However, those wives with greater educational attainment did show a stronger relationship between the Afrocentric cultural consciousness and marital satisfaction.

It was assumed that as a person becomes more highly educated (and more able to articulate their views), their worldview/philosophy of life would have a
greater influence on all aspects of their lives, including marital satisfaction. This seems to be the case only for wives in this sample.

Research Question #7

Research question #7. In what way does the number of children in the family influence Afrocentric cultural consciousness and marital satisfaction?

Null hypothesis 7: The number of children in the family will have no effect on Afrocentric cultural consciousness and marital satisfaction.

This hypothesis was tested using one-way ANOVA. This hypothesis was retained for husbands but rejected for wives, and husbands and wives combined (see Tables 32-37).

Therefore, for husbands, the number of children in the family did not have an effect on Afrocentric cultural consciousness and marital satisfaction. However, for wives and husbands, and wives combined the number of children in the family did have an effect on Afrocentric cultural consciousness. Individuals from these groups who were in families with more than three children had higher ASC total scores than individuals in families with fewer than two children.
Results indicated that as number of children in a family increased, Afrocentric cultural consciousness also increased for wives and the combined group. It is probable that those individuals who scored higher in Afrocentric cultural consciousness also placed value on larger families. As stated above, this value is also consistent with the traditional African values of priority being placed on family and on the survival of the group (Bell et al., 1990).

Research Question #7a

Research question #7a. In what way does the number of children in the family influence the relationship between Afrocentric cultural consciousness and marital satisfaction?

Null hypothesis 7a: The number of children in the family will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

This hypothesis was tested using zero-order correlations, linear regression analysis, and all-possible-subsets regression analysis. The hypothesis was rejected for husbands, wives, and husbands and wives as a combined group (see Tables 38-43).
For wives, husbands and husbands, and wives combined, the number of children in the family did have an effect on the relationship between the Afrocentric cultural consciousness and marital satisfaction.

For husbands and wives combined, the correlation between ASC and MAT is significantly more negative for families with three children when compared with families having four or more children—but not when compared with families having fewer than two children. For individuals in the families where there are three children, there is a significantly more negative correlation between marital satisfaction and ASC factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) than for individuals in families with other numbers of children.

For wives in the families where there are three children, there is a significantly more negative correlation between total ASC and marital satisfaction than for wives in families with four or more children.

For wives in families with four or more children, there is a significantly more positive relationship between ASC factor 2 (General ideological and activity...
priorities placed on African/Black survival, liberation and proactive/affirmative development) and marital satisfaction than for wives in families with three children.

For husbands in families with three children, there is a significantly more negative relationship between total ASC and marital satisfaction and ASC factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) and marital satisfaction than for husbands in families with two children.

Many studies support the notion that the number of children in the family affects marital satisfaction (Contreras et al., 1996; Papalia & Olds, 1989). In addition, an important part of Afrocentric cultural consciousness is the belief in family and the value placed on the strength of the group. Children are seen as a blessing and, as such, are highly valuable (Bell et al., 1990). Given these direct links between the number of children in a family and the two variables, it seems reasonable that the relationship between these variables
would also be affected by the number of children in the family.

Research Question #8

Research question #8. In what way does denominational affiliation of the spouses influence Afrocentric cultural consciousness and marital satisfaction?

Null hypothesis 8: Denominational affiliation will have no effect on Afrocentric cultural consciousness and marital satisfaction.

This hypothesis was tested using one-way ANOVA. The hypothesis was retained for husbands and for wives but rejected for husbands and wives as a combined group (see Tables 44-46).

For husbands and for wives, individually, similar stated denominational affiliations did not lead to greater Afrocentric cultural consciousness or marital satisfaction. However, for the combined group, those individuals having similar denominational affiliation with their spouses tended to score higher on factor 1 (Awareness/recognition of one's African identity and cultural heritage).
The fact that similar denominational affiliation is related to higher marital satisfaction is fairly well established in the literature (Heaton & Pratt, 1990). It also makes intuitive sense. There is less opportunity for disagreement when both individuals have similar religious/spiritual beliefs. It is surprising that this effect was not found in the study. This may, once again, call into question the validity of the Marital Adjustment Test with this population, or indicate possible sampling bias.

It also makes sense that Afrocentric cultural consciousness would also be higher in this group. Religious/spiritual belief is a subset of worldview (Kraft, 1978). Therefore, as a couple's religious philosophies line up, their worldviews are more likely to agree.

The results are therefore surprising. However, there may not have been enough of a statistically significant result for either wives or husbands alone (possibly due to the lack of a sufficiently large N); but, when taken as a combined group, the result was strong enough to be significant.
Research Question #8a

Research question #8a. In what way does denominational affiliations of the spouses influence the relationship between Afrocentric cultural consciousness and marital satisfaction?

Null hypothesis 8a: Denominational affiliation will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

This hypothesis was tested using zero-order correlations, linear regression analysis, and all-possible-subsets regression analysis. The hypothesis was retained for husbands and wives (see Tables 47-51).

Husbands and wives with the same stated denominational affiliation as their respective spouses did not show a greater relationship between Afrocentric cultural consciousness and marital satisfaction.

This was as expected. Even though denominational affiliation is related to marital satisfaction (Heaton & Pratt, 1990), and spirituality could be considered a part of Afrocentric cultural consciousness (Bell et al., 1990), it seems to have no affect on the relationship between the two variables. As stated above, worldview
seems to influence a person's life in the same manner regardless of other variables. It would also be difficult to show this effect since there was no significant main effect demonstrated (weak correlation between Afrocentric cultural consciousness and marital satisfaction).

Research Question #9

Research question #9. In what way does length of marriage influence the relationship between Afrocentric cultural consciousness and marital satisfaction?

Null hypothesis 9: Length of marriage will have no effect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

This hypothesis was tested using zero-order correlations, linear regression analysis, and all-possible-subsets regression analysis. The hypothesis was retained for husbands but rejected for wives, and husbands and wives as a combined group (see Tables 52-64).

The results indicate that length of marriage does indeed have an effect on the relationship between the two variables. However, the overall direction and nature of this effect is difficult to describe. In some cases the
relationship was weaker as length of marriage increased and in some cases the relationship was stronger.

For husbands and wives combined, length of marriage does affect the relationship between Afrocentric cultural consciousness and marital satisfaction. For the total ASC scores, the factor 1 (Awareness/recognition of one's African identity and cultural heritage) scores and the factor 3 (Specific activity priorities placed on self-knowledge and self-affirmation [i.e., Afrocentric values, customs, institutions, etc.]) scores, the correlation with marital satisfaction is significantly more negative for the "6-10 years of marriage" group than for either the "1-5" or the "over 10 years of marriage" groups. For the factor 2 (General ideological and activity priorities placed on African/Black survival, liberation and proactive/affirmative development) scores, the correlation with marital satisfaction is significantly greater for the "over 10 years of marriage" group than for the "6-10 years of marriage" group. For the factor 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general) scores, the correlation with marital satisfaction is significantly
lower for the "6-10 years of marriage" group than for the "over 10 years of marriage" group.

For wives, length of marriage also affects the relationship between Afrocentric cultural consciousness and marital satisfaction. For the total ASC scores, the factor 1 (Awareness/recognition of one's African identity and cultural heritage) scores, the factor 3 (Specific activity priorities placed on self-knowledge and self-affirmation (i.e., Afrocentric values, customs, institutions, etc.)) scores and factor 4 (A posture of resolute resistance/defense against "anti-African/Black" forces, and threats to African/Black survival in general) scores, the correlation with marital satisfaction is significantly more negative for the "1-10 years of marriage" group than for the over "10 years of marriage" group.

However, for husbands, length of marriage has no affect on the relationship between Afrocentric cultural consciousness and marital satisfaction.

The varied results of this hypothesis suggest that this variable (length of marriage) does not show a
consistent or predictable pattern of influence over the relationship between Afrocentric cultural consciousness and marital satisfaction.

Summary

Overall, the results indicate that there was no significant correlation found between marital satisfaction and Afrocentric cultural consciousness or any of its components when compared individually. When different combinations of components were analyzed, certain combinations did correlate significantly with marital satisfaction for wives (but not for husbands, or for husbands and wives when taken together).

Socioeconomic status and denominational affiliation were both found to have an effect (for at least one group) on marital satisfaction and Afrocentric cultural consciousness when analyzed with each one individually, but not to change the relationship between them.

Educational attainment and the number of children in the family were both found to have an effect (for at least one group) on marital satisfaction and Afrocentric cultural consciousness when analyzed with each one
individually, as well as to affect the relationship between them.

Therefore, even though no significant correlation was found between the two main variables, socioeconomic status, educational attainment, denominational affiliation, and the number of children a couple has all have an influence on marital satisfaction and/or Afrocentric cultural consciousness when these two variables are analyzed separately.

Those null hypotheses having to do with factors affecting the relationship between Afrocentric cultural consciousness and marital satisfaction (5a, 6a, 7a, 8a, and 9) proved difficult to comment on. They actually were attempting to measure how a third variable affected the relationship that philosophical belief has with a subjective belief. The problem in this study was that no overall relationship between the two main variables was found. Therefore, these subsequent hypotheses were seeking relationships among the variables only in these subgroups.

Measuring the affect of a third variable on Afrocentric cultural consciousness and marital
satisfaction as separate variables, however, made much more sense and yielded more meaningful results. Overall, Afrocentric cultural consciousness seemed to be affected to a greater degree than marital satisfaction. This again could be due to the norming problems of the MAT or the possible sampling bias outlined earlier in this chapter. However, it could also indicate the more malleable nature of worldview versus the relative stability of how one experiences his or her own marital relationship.

These results indicate that although worldview is a factor that affects many aspects of our lives, human relationships are extremely complex and are influenced by a multitude of powerful factors.

Recommendations

At the onset of this study it was hypothesized that a more Afrocentric worldview would yield better marital satisfaction in African-American couples. This assertion was not supported by the study for many possible reasons. If the results are sound, however, implications for practice suggest that, although this type of worldview may be healthy and relevant on an individual basis, time and energy should not be spent
addressing this when dealing with marital issues. Time would be better spent working in more traditional areas such as on communication skills, clarifying marital roles, and each individual's expectations of marriage. In addition, it may be the case that the more similar each spouse's values and worldview were to each other (whether Afrocentric or Eurocentric) the higher the marital satisfaction. This has implications for premarital counseling. It supports the assertion that the more evenly couples are matched in terms of their beliefs and philosophies, the better their chances for a happy, fulfilling relationship (or as the Bible queries, "Can two walk together if they are not agreed?").

In the future, replication of this study using a more random sample and focusing on the question of marital satisfaction and its relationship to Afrocentric cultural consciousness (without many of the other variables included in this study) may yield results more in keeping with the hypothesized outcome. In addition to this, the use of an instrument for measuring marital satisfaction whose reliability and validity are well established with the African-American population may also yield different results.
It is quite possible that data collection techniques (especially recruiting couples from predominantly SDA churches/communities) also biased the results. The homogeneous denominational affiliation may, in fact, be a confounding variable that mediates higher marital satisfaction (than is found in the general population) regardless of Eurocentric or Afrocentric worldview.

In addition, many of the research questions were unnecessary and cumbersome to test and report. This is especially true of those questions querying the influence of a third variable, such as socioeconomic status, on the relationship between the two main variables. This became a particularly moot point since the main relationship (that between Afrocentric worldview and marital satisfaction) was not found to be statistically significant. It would have been more efficient to assess the strength of this relationship before going on to do further analysis of the data.

Although no main effect was found in this study, other studies have shown a similar relationship to the one that was hypothesized (Bell et al., 1990; Taylor & Zhang, 1990); because of this fact, the researcher
believes that if the above recommendations are followed a more clear-cut main effect would be established.
APPENDIX A

ASC PERMISSION LETTER
July 13, 1995

Prof. Elsie Jackson
Dept of Education & Counseling Psychology
Andrews University
Bell Hall, Room #160
Berrien Springs, MI 49104

Dear Dr. Jackson:

Pursuant to your recent phone call requesting permission to use the ASC Scale in your research, I have enclosed a copy of the ASC Scale Manual. If any questions remain unanswered, please feel free to contact me and I will lend whatever assistance that I can.

We require that all users of the ASC Scale agree to provide me with a written report or manuscript copy of their findings as soon as it can be made available. Please comply with this requirement when your work is completed. Thus, you have my permission to use the ASC Scale in your research, and you may reproduce copies of the instrument as your needs dictate.

Good luck on your project, and I look forward to hearing of your research findings.

Sincerely,

Joseph A. Baldwin, Ph.D.
Professor and Chairman

JAB/
APPENDIX B

RECRUITER'S INSTRUCTION
RECRUITER'S INSTRUCTION

Thank you for helping me with this research of the African-American family. You are an instrumental part of this study, and will be recognized as such in the write up.

Here are some instructions to help things go smoothly:

- Please solicit only Black married couples.

- Please inform the couples that their participation in this anonymous survey is totally voluntary, and that the information that they provide will be instrumental in understanding African-American families and marriages.

- Please inform the couples that they should read the instructions carefully before completing the survey.

After the couples have completed their questionnaires please have them seal them in the envelopes the survey came in and return them to you. Reassure the couples that you will not see the information, but will forward the packets directly to the researcher.

Try to solicit groups of couples if possible, and have them fill out the information and return it to you in one sitting. If you give the packets to the couples to take home, please put their names and phone numbers on a list to ensure the return of the packets. Sometimes a gentle reminder may be needed, but do not coerce their participation, if they are still interested in helping with this research simply encourage them to get the packet to you.

Once you have collected as many packets as you can by the January 31st deadline, please forward them to:

Dr. Elsie Jackson  
Dept. of Educational and Counseling Psychology  
Andrews University  
Berrien Springs, MI  
49104

A $30 money order is included to cover postage. (Please indicate by note if the postage cost more than this amount so you can be reimbursed).

If you have any questions please call me (Ganz Ferrance) collect at (403) 791-9706.

Once again thank you for your help it is deeply appreciated.

Ganz Ferrance
INSTRUCTIONS/DEMOGRAPHIC QUESTIONNAIRE
(Please read carefully)

Thank you for participating in this study of the African-American family. The information that you provide will help professionals in the field better serve our community.

This study is being undertaken as a part of doctoral research at Andrew University. If you have any questions or concerns please contact Ganz Ferrance at (403) 791-9706 or Dr. Else Jackson at (616) 471-3200 or write to:

Dr. Else Jackson
Dept. of Educational and Counseling Psychology
Andrew University
Berrien Springs, MI
49104

This packet contains the following:

- Six pink pages
- Six blue page
- Instructions and demographic information (two pages)

The husband is to fill out the blue pages while the wife fills out the pink pages. The entire questionnaire should take less than 40 minutes to complete. Please be as candid as possible. You may use pen on all questionnaires. Once the forms are complete place them in the brown (manila) envelope that they came in, seal it and hand it to the person who recruited you. They will not open the envelop, but forward it to the researcher.

All the information that you provide is totally anonymous. There is no need to put your name, or any other identifying information, anywhere on this questionnaire. However, the following demographic data will help clarify the results.

1. Wife's age _________
2. Husband's age _________
3. Number of years married _________
4. Number of children _________
5. Is this the second marriage for either/both of you?  
   (If yes circle)  HUSBAND \ WIFE

6. Average yearly household income (before taxes) (circle one)  
   LESS THAN $25,000 \  $25,000 - $50,000 \  $50,000 - $100,000 \ MORE THAN $100,000

7. Highest academic level of husband. (circle one)  
   LESS THAN GRADE 12 \ GRADE 12 \ ASSOCIATES \ BACHELORS \ MASTERS \ DOCTORATE

8. Highest academic level of wife. (circle one)  
   LESS THAN GRADE 12 \ GRADE 12 \ ASSOCIATES \ BACHELORS \ MASTERS \ DOCTORATE

   WIFE'S ________________________________
   HUSBAND'S ________________________________
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UMI
THE AFRICAN SELF CONSCIOUSNESS SCALE

USE PENCIL OR PEN

INSTRUCTIONS: The following statements reflect some beliefs, opinions, and attitudes of Black people. Read each statement carefully and give your honest feelings about the beliefs and attitudes expressed. Circle the letter that best indicate your feelings. Indicate the extent to which you agree or disagree using the following scale:

A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

Note that the higher the letter you choose for the statement, the more you agree with that statement; and conversely, the lower the letter you choose, the more you disagree with that statement. Also, there are no right or wrong answers, only the answer that best expresses your present feelings about the statement. Please respond to all of the statements (do not omit any).

1. I don’t necessarily feel like I am also being mistreated in a situation where I see another Black person being mistreated.  A  B  C  D  E  F  G  H

2. Black people should have their own independent schools which consider their African American heritage and values an important part of the curriculum.  A  B  C  D  E  F  G  H

3. Blacks who trust Whites in general are basically very intelligent beings.  A  B  C  D  E  F  G  H

4. Blacks who are committed and prepared to uplift the (Black) race by any means necessary (including violence) are more intelligent than Blacks who are not this committed and prepared.  A  B  C  D  E  F  G  H

5. Blacks in America should try harder to be American rather than practicing activities that link them up with their African cultural heritage.  A  B  C  D  E  F  G  H

6. Regardless of their interests, educational background and social achievements, I would prefer to associate with Black people than with nonblacks.  A  B  C  D  E  F  G  H

7. It is not a good idea for Black students to be required to learn an African language.  A  B  C  D  E  F  G  H

8. It is not within the best interest of Blacks to depend on Whites for anything, no matter how religious and decent they (the whites)purport to be.  A  B  C  D  E  F  G  H

9. Blacks who place the highest value on Black life (over that of other people) are reverse racists and generally evil people.  A  B  C  D  E  F  G  H

10. Children should be taught that they are African people at an early age.  A  B  C  D  E  F  G  H

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11. White people, generally speaking, are not opposed to self-determination for Blacks. A B C D E F G H

12. As a good index of self-respect, Blacks in America should consider adopting traditional African names for themselves. A B C D E F G H

13. A White/European or Caucasian image of God and the "holy family" (among others considered close to God) are not such bad things for Blacks to worship. A B C D E F G H

14. Blacks born in the United States are Black or African first, rather than American or just plain people. A B C D E F G H

15. Black people who talk in a relatively loud manner, show a lot of emotions and feelings, and express themselves with a lot of movement and body motion are less intelligent than Blacks who do not behave this way. A B C D E F G H

16. Racial consciousness and cultural awareness based on traditional African values are necessary to the development of Black marriages and families that can contribute to the liberation and enhancement of Black people in America. A B C D E F G H

17. In dealing with other Blacks, I consider myself quite different and unique from most of them. A B C D E F G H

18. Blacks should form loving relationships and marry only Blacks. A B C D E F G H

19. I have difficulty identifying with the culture of African people. A B C D E F G H

20. It is intelligent for Blacks in America to organize to educate and liberate themselves for White-American domination. A B C D E F G H

21. There is no such thing as African culture among Blacks in America. A B C D E F G H

22. It is good for Black husbands and wives to help each other develop racial consciousness and cultural awareness in themselves and their children. A B C D E F G H

23. Africa is not the ancestral homeland of all Black people throughout the world. A B C D E F G H

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24. It is good for Blacks in America to wear traditional African-type clothing and hair styles if they desire to do so.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

25. I feel little sense of commitment to Black people who are not close friends or relatives.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

26. All Black students in Africa and America should be expected to study African culture and history as it occurs throughout the world.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

27. Black children should be taught to love all races of people, even those races who do harm to them.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

28. Blacks in America who view Africa as their homeland are more intelligent than those who view America as their homeland.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

29. If I saw Black children fighting, I would leave them to settle it alone.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

30. White people, generally speaking, do not respect Black life.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

31. Blacks in America should view blacks from other countries (e.g., Ghana, Nigeria, and other countries in Africa) as foreigners rather than as their brothers and sisters.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

32. When a Black person uses the term "Self, Me, and I," his/her reference should encompass all Black people rather than simply him/herself.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

33. Religion is dangerous for Black people when it directs and inspires them to become self-determining and independent of the White community.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

34. Black parents should encourage their children to respect all Black people, good and bad, and punish them when they don't show respect.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

35. Blacks who celebrate Kwanzaa and practice the "Nguzo Saba" (the Black Value System), both symbolizing African traditions, don't necessarily have better sense than Blacks who celebrate Easter, Christmas, and the Fourth of July.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

36. African culture is better for humanity than European culture.  
A = Very Strongly Disagree  B = Strongly Disagree  C = Moderately disagree  D = Slightly Disagree  E = Slightly Agree  F = Moderately Agree  G = Strongly Agree  H = Very Strongly Agree

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37. Black people's concern for self-knowledge (knowledge of one's history, philosophy, culture, etc) and self (collective) determination makes them treat White people badly.

38. The success of an individual Black person is not as important as the survival of all Black people.

39. If a good/worthwhile education could be obtained at all schools (both Black and White), I would prefer of my child to attend a racially integrated school.

40. It is good for Black people to refer to each other as brother and sister because such practice is consistent with our African heritage.

41. It is not necessary to require Black/African studies courses in predominantly Black schools.

42. Being involved in wholesome group activities with other Blacks lifts my spirits more so than being involved in individual oriented activities.
REFERENCE LIST


VITA
Ganz E. W. Ferrance

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Educational Background

1999  Ph.D. in Counseling Psychology, Andrews University, Berrien Springs, MI.

1991  M.A. in Educational Psychology, Andrews University, Berrien Springs, MI.

1987  B.Sc. in Psychology (Specialization), University of Alberta, Edmonton, AB, Canada.

Professional Accreditation

1996  Chartered Psychologist (AB) #2302, College of Alberta Psychologists.

1999  Member of the Canadian Register of Health Service Providers.

Work Experience

1996 - Present  Psychologist/Owner, Alberta PsychSystems Inc.  Fort McMurray, AB, Canada.


1992 - 1994  Director of Freshman Education, Andrews University, Berrien Springs, MI.

1990 - 1992  Instructor, Andrews University, Berrien Springs, MI.