AFRICAN AMERICAN SPIRITUALITY, MARITAL SATISFACTION, AND INTERNALIZED RACIAL OPPRESSION

by

Tiara McIntosh

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

School of Behavioral Science

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ABSTRACT

Internalized racism was the topic of the current study. The emphasis of this study was on how African Americans deal with cultural racism and how it impacts their daily lives. One example of early internalized racism is Black teenage girls' dissatisfaction with their skin tones (Pyke, 2010). Internalized racial prejudice manifests itself in the adoption of American ideals of beauty, the devaluation of one's community, and the adoption of unhealthy habits (Campon & Carter, 2015). African Americans are a mixed group of people of many different backgrounds. The historical and contemporary links that link African countries American couples include marital satisfaction. Men and women of African descent have a strong marital bond secured by happiness and their religious convictions. An analysis of past and current studies on the internalized racism of African Americans inequality, marital happiness, and spirituality is provided in this paper. Through a literature review, topics such as how internalized ethnic discrimination makes people of color feel second-class in comparison to Caucasians and how church attendance increases African American couples' marital happiness were explored. Spirituality is very common among African Americans, and they demonstrate a long tradition of believing in and trusting in change. The variables of internalized racial discrimination, marital happiness, and spirituality were tested in the final debate. Questionnaires were administered and two experiments were performed for this causal comparative quantitative study.

Dedication

This dissertation is dedicated to my two deceased grandmothers, Mary Helen Upshur and Cleo McIntosh. It is also dedicated to my parents, Ernest Upshur and Carolyn McIntosh. They have been very supporting and encouraging duration of my education. I praise God for them for understanding my times of challenges and celebration during the doctoral process. My grandmother, Cleo—who died October 11 of this year from cancer—always stated, "I am proud of you." I am forever thankful for these three people in my life, and I want to thank them for molding me into the woman that I am today.

Thank you, grandmothers and parents. I love you.

Tiara

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I am thankful for the professors and the friends I met along my journey at Liberty University. I am thankful for my family and friends as well. I am thankful for those participants who completed my surveys. I experienced laughter, tears, anger, frustration, and joy during my dissertation process. I give God the glory for strengthening me at times when I felt weak. I give God the glory for allowing me to further my education when I did not see it happening. I pray God continues to give me the strength and to continue to lead by what I am designed to do.

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CHAPTER ONE: INTRODUCTION

Overview

Internalized racial oppression is characterized by “self-doubt, disgust, and other unpleasant emotions contempt for one's race and/or oneself as a result of racist misconceptions, attitudes, images, and philosophies perpetuated by the White dominant culture” (Pyke, 2010, p. 553). African Americans experiencing internalized racism may act in ways that demonstrate their devaluation as a group. Internalized racism can create a psychological issue within the Black community due to the increase of their spirituality level, which can improve their resistance to psychological challenges. African Americans commonly experience structural racism, overt racism, and institutional racism. There has been a lack of research, however, addressing the internalized racism that individuals of this race experience. The relationship between internalized racial inequality in African Americans, as well as marital satisfaction, was investigated through this study. I also explored spirituality’s role with Black Americans who endure internalized oppression. The theoretical framework was based on previous literature related to internalized oppression. The proposed concept is applicable to all oppressed and racist communities, including all genders of African Americans.

Background

When the United States entered the 19th century, it moved to a free-market economy, and slavery became an integral part of American capitalism (Gallow, 2021). By the 19th century, slaves had created a variety of methods gain power over their own lives by (Gallow, 2021). In *Slave and Free Black Marriage in the Nineteenth Century*, Hunter (2017) explained,

> In the annals of African American history, there was a time when, the word "marriage," like "family," has been a divisive word. The state of the slave family and the essence of

> marriage within it have long been controversial issues about the importance of Black life in American society. (p.17)

Racism-related stressors have a negative effect on nearly 2.7 million Black Americans (Mattis et al., 2015). The majority of current research lacks an examination of the stress brought about by racism caused by internalized racism. This phenomenon refers to how often a member of a target group understands their inferior status deserved, normal, and unavoidable, as well as how they communicate with the dominant group's ideology (Banks & Stephens, 2018). Scholars have attempted to measure the short and long-term effects of 250 years of slavery on African Americans' personal lives and family relationships at least since the early 20th century. Some experts have maintained that the systematic enslavement of African Americans completely sabotaged and effectively ruined marriage and family structures, reducing Black men to mindless, childlike Sambos and absentee fathers (DuCille, 2018). Despite the forced separations and other hardships resulting from plantation systems, slaves devised imaginative ways to stay together, care for one another, and form lasting marriages and families (DuCille, 2018).

Internalized racial discrimination can affect African Americans “think, feel, and act in ways that demonstrate the devaluation of their group and of themselves as members of that group” (Hardiman & Jackson, 1997, p. 21). This can have consequences on a psychological and social level (e.g., feelings of helplessness and hopelessness). Spirituality, on the other hand, tends to function as a stress reliever in the face of life's challenges, financial deprivation, auxiliary prejudice, and inequality (Bean et al., 2002; Boyd-Franklin, 2003). Spirituality has served as both a source of guidance and a weapon in the fight against racism in the Black community (Ochshorn & Cole, 2009). Spirituality has given African Americans the ability to overcome racial obstacles set by patriarchal cultures, such as marginalization and silence (Ochshorn &

Cole, 2009). Places of worship, especially the "Black Church," play an important role in African American cultures. Many African Americans' lives are also profoundly influenced by the Black Church, thanks to a long history of providing a spiritual and religious haven for congregants as well as communicating about community and social issues (Barret, 2010). Although most people think of worship locations and their representatives, the Black Church is known for integrating spiritual instruction through religious teachings and practice with community education, upliftment, mobilization, and security (Holland, 2016).

Through legal fights against prejudice, as well as the use of nonviolent intervention and later-scare modeling, substantial progress was made in the battle against segregation in the mid-1950s ("The Fight Against Segregation, 1950-1956," 2021). Internalized racial injustice dates back to the time of slavery and the post-Civil War period, when White supremacists invented new ways to manipulate and dominate African Americans, these included Jim Crow laws, a legalized form of apartheid. Jim Crow was a form of segregation that was introduced through a series of laws in southern and border states. Today, racism-related stressors have a negative effect on nearly 2.7 million Black Americans (Mattis et al., 2015). Most scholars studying this subject, however, have failed to quantify racism-related tension, meaning that that this number is likely an underestimate.

Internalized oppression is the mechanism through which a member of a target group adopts the ideology of the dominant group and recognizes their inferior position as normal, justified, and inevitable (see Griffin, 1997). Two African American psychologists carried out a series of now-famous doll studies on Black children, in which the children's preference for White dolls over Black dolls was misinterpreted as racial hatred (Clark & Clark, 1939). To detect symptoms of internalized prejudice, later scholars looked at psychological adjustment to one's

ethnic group, self-esteem, and marital satisfaction using qualitative and quantitative steps. Another influential postcolonial scholar, Paolo Freire (1970), suggested that the oppressed may feel obligated to differentiate themselves because their tactics are viewed as superior by their racial or ethnic group, and they are able to overpower the oppressor because of the inferiority attached to their racial category (David et al., 2019).

Internalized racial disparity manifests itself in the adoption of American ideals of beauty, as well as the devaluation of maladaptive thought habits, and one's culture (Campon & Carter, 2015). Cokley (2005) stated that internalized racialism "refers to identify with and internalizing negative and positive stereotypes about one's racial group" (p. 518). Such negative generalizations could be that African Americans are prone to culpability, while positive generalizations could be that Black people are inherently superior competitors.

Spirituality acted as a source of motivation for African Americans who were subjected to racism. Slaves endured harsh living and working conditions in the 19th century. Despise those brutal beginnings, many slaves maintained a strong sense of community and culture. This often took the form of religion, as slaves frequently gathered together—usually in secrecy—to take part in worship and spiritual music (Gallow, 2021). Spirituality has been shown to capture realms that religious interventions are unable to reach (Mattis, 2000). Faith spirituality has long been a significant part of African American marriage, and it is one of the few institutions that many African couples can visit and believe in (Boyd-Franklin, 2003; McAdoo, 1991). Spirituality has a long tradition provided African Americans in Africa with the power to transcend racial barriers such as marginalization and silence forced by dominant cultures (Ochshorn & Cole, 2009). Many African American communities held the Black Church in high regard as their spiritual home. The "Black Church" increased African Americans' marital satisfaction. The Black Church continues

to play an important role in the lives of many African Americans, with a long history of providing a spiritual and religious safe haven for congregants growth as well as addressing cultural and social issues (Holland, 2016). In the Black community, spirituality and faith have also played a part in marriage, in that higher levels of marital satisfaction have been attributed to religious engagement (Chaney, 2010). Couples who go to church every day have a higher long-term chance of remaining together (Chaney, 2010). In addition, religious organizations promote partnerships and help families to have healthy marriages (Anderson, 1999). African Americans are less likely to marry and divorce than individuals of other races (U.S. Census Bureau, 2011).

Marital happiness is essential for family peace and well-being (St. Vil, 2015). There is no question that African American marriages face unique challenges (Marks et al., 2006); however, African American marriages have changed as well (Chaney, 2010; Marks et al., 2006). Many Black couples have happy, healthy, and long-lasting relationships (Blackmon et al., 2005). Blacks are also noted for having a positive attitude about marital unions and frequently reporting happy marriages (Curran et al., 2010; Manning et al., 2007; U.S. Department of Health and Human Services, 2010). The problem of racism in the African American community a nuanced one what constitutes a happy marriage what factors lead to good and happy marriages. According to large-scale quantitative evidence, attending religious services is more common for married African Americans (Blackmon et al., 2005).

The new study concentrates on the results of a previous report several existing theories related to internalized racial oppression, and spirituality. Derrick Bell's critical race theories are based on the following concepts for analyzing and speaking about social structures and cultures: (a) race is an institutionalized, deeply rooted habit of racially stratified social structures; (b) through social activities, someone with racially stratified social systems will contribute to their

reproduction; and (c) in addition to racial and national identities, orders, practices, and assignments can lead to the repetition of these structures. They are not fixed entities, but they do have a sense of prestige and power attached to them. They are socially created phenomena that are continuously focused on the self-interest of a collective (Burton et al., 2010).

Internalized racism is characterized as a negative self-conviction that one's own race or ethnicity is inferior (Graham et al., 2016). Internalized racism is a feeling of hate and alienation toward oneself that comes from embracing the reality of Caucasian dominance in terms of appearance, language, cultural norms, and behaviors and believing derogatory racial/ethnic stereotypes about oneself (Bailey et al., 2011). Banks and Stephens (2018) proposed the psychological liberation model, which explains how a member of a minority should participate in self-reflection and engagement in order to rethink their engagement with ethnic discrimination on a psychological level. Spirituality can play a role in achieving such freedom. Spirituality traditionally encourages a positive view of self and may counteract the impact of internalized racism. Spiritual well-being, peace, and degree of comfort are all important factors to consider are examples of indicators may be used to assess spirituality (Dill, 2017). While spirituality is not exclusive to African Americans, it does tend to be more prevalent among this population (Harley & Hunn, 2015). Attendance at church has been related to increased self-esteem, lower mortality rates, and happier mental status among African Americans (Marks et al., 2012). This is not surprising, as faith traditions are generally known to encourage a love of self and others and instill hope. According to Donaho and Caffey (2010), students of African descent who conduct more spiritual and religious worship are more capable of dealing with the pressures of college. As a consequence, it is assumed that higher spirituality levels are linked to higher graduation rates.

Marriage is another positive factor that may serve to counteract internalized racism. Marriage provides many "social, emotional, and financial benefits" (Blackman et al., 2005, p.5; Dixon, 2009). For example, married African Americans are mentally and physically healthier and live longer than single African Americans (Nock, 1998; Waite & Gallagher, 2000; Wilcox et al., 2011). Marriage, therefore, may serve as a catalyst for progress in African American society and a mental health defensive mechanism (Crohan et al., 1989). In comparison to other ethnic groups, African Americans have the highest divorce rate, the highest number of never-married mothers, and the highest percentage of children born out of wedlock, all of which may impact the quality and duration of African American marriages (Chambers & Kravitz, 2011). The relationships between these factors, however, have not been fully established.

Problem Statement

This is the first study of its kind on Black marriages (Bryant et al., 2008; Marks et al., 2006; McAdoo, 1991). Researchers have considered how the divorce rate of African Americans is affected by both individual- and community-level factors, but these issues have proven ineffective in elucidating the problem (Phillips & Sweeney, 2005; Tzeng & Mare, 1995). According to previous studies, there has been a rise in psychological disorders, including depressive symptoms, anxiety symptoms, self-degradation, and low self-esteem, to name a few (Campon & Carter, 2015; Graham et al., 2016). Internalized oppression is the product of internalized oppression to factors that may counteract or coexist with internalized oppression, such as spirituality and marital satisfaction.

Internalized racism is a widespread problem in African American culture, and it has been hypothesized that higher marital satisfaction is linked to lower levels of internalized racism. One way in which Blacks have coped with internalized racism is through spirituality. Higher levels of spirituality are related to lower levels of internalized racial inequality, according to previous

studies. In addition to the effects of internalized racial discrimination, spirituality can play a role in marital satisfaction.

Previous researchers have not addressed whether internalized racism differs between spiritual couples versus those who are not spiritual. There has been abundant research on African American college students' spirituality. Internalized racial oppression and psychological problems have also been studied. Topics including internalized racial oppression and spirituality, as well as the connection between African Americans internalized social oppression and marital satisfaction, have not been studied satisfactorily.

Despite a substantial body of research on marital satisfaction (Broman, 2016), the role of race has been paid limited attention. The current perception of marriage in the United States is beset by a lack of study capital on race and marital efficiency. It is not possible to determine whether marital quality metrics adequately represent the circumstances. The differences between high-quality marriages and those of medium or low quality are known; therefore, it is possible to compare the status of those in high-quality marriages to those in medium or low-quality marriages. The problem was that despite an expanding body of research on race and prejudice, marital performance, and other topics, it remains unclear whether internalized racial oppression plays a role in marital satisfaction.

Purpose Statement

This study's purpose was to determine whether relationships exist among marital satisfaction, spirituality, and internalized racism. I theorized that spirituality serves as a balancing element in the equation. There is a connection between internalized racism and marital satisfaction in African American couples. To achieve this goal, data were collected and analyzed to determine whether there are any associations between marital happiness, spirituality, and internalized racial discrimination among a group of married African Americans, as well as

whether spirituality serves as a moderator and internalized racial oppression in the relationship between marital fulfillment and spirituality.

Significance of the Study

Internalized racial oppression, marital happiness, and spirituality are all factors in the analysis of internalized racial oppression among African Americans and marital efficiency. Internalized racial injustice and its effect on African Americans can be better understood with this information. My aim in conducting this study was to raise consciousness among African Americans who are unaware of their rights victims of internalized racial discrimination, which has an unexpected negative impact on spirituality and marital happiness. The findings of this research could lead to strategies to reduce African Americans internalized racial inequality, increase spirituality, and improve marital satisfaction.

Research Questions

The research questions for this study were as follows:

RQ1: Do lower levels of internalized racial oppression predict higher levels of spirituality among married African Americans?

RQ2: Do higher levels of spirituality predict higher levels of marital satisfaction among married African Americans?

RQ3: Do lower levels of internalized racial oppression predict higher levels of marital satisfaction among married African Americans when controlling for spirituality?

Definitions

African American/Black: This term describes “an American of African and especially of Black African descent” (Merriam-Webster, 2020).

African American marital satisfaction: This variable indicates how happy married African Americans were with each other (Curwood, 2010). In the present study, this variable was operationalized by using scores on the Quality of Marriage Index (QMI).

African American spirituality: Spirituality is highly significant to African Americans community served as a source of motivation, but also as a tool to "combat racism" (Stewart, 1999). African American spirituality has provided Black people the resilience to excel in the face of racist obstacles of marginalization that are imposed by dominant cultures (Bridges, 2001). Spirituality is the personal life principle that stirs the transcendent quality of relationship with God. Religion is a system of an organized system of beliefs, rituals, and increasing traditions within a faith community, whereas spirituality is often used to refer to the personal, subjective side of religious experience (Carlson et al., 2002). For the present study, this variable was operationalized by using scores on the Daily Spiritual Experience Scale (DSES).

Ethnicity: Ethnicity comprises cultural, religious, and family relations distinctions (Gunaratnam, 2003).

Ethnic origins: This term is "used to denote a range of possible identities available to individuals and groups" (Williams, 2006, p. 13).

Internalized bias: Internalized prejudice is the act of internalizing other people's prejudices and prejudiced perspectives (Williams & Williams-Morris, 2000, p. 255).

Internalized racial oppression: This is characterized by "self-doubt, disgust, and other unpleasant emotions contempt for one's race and/or oneself as a result of racist misconceptions, attitudes, images, and philosophies perpetuated by the White dominant culture, leading to feelings of self-doubt, disgust, and contempt for one's race and/or oneself" (Pyke, 2010, p. 553). It is measured by negative attitudes of one's self due to the color of their skin. The Racial

Identity Attitude Scale for People of Color was used to operationalize this variable in the current study.

Race: "Historically, race has been used to refer to biological subcategories within a species based on nationality, religion, descent, racial identity, or class status" (Mukhopadhay & Henze, 2013, p. 2013).

Racism: Racism is a type of discrimination in which members of a dominant ethnic group exert control over others Nondominant groups have control or advantage over those in dominant groups. In order to preserve the dominant culture's access to social, economic, and academic resources over the minority group, racist acts generate prejudice towards the minority group (Malott & Schaefle, 2015).

Self-stigma: This is the method of judging oneself, integrating bias and assumption from others or culture into one's view of oneself, which can contribute to low self-worth and poor self-esteem (Lucksted & Drapalski, 2015).

White domination: This term refers to the position of White Southerners who opposed slavery's abolition in 1865 ("Race, Racism, and the Debate," 2015).

White supremacy: This term describes supremacy system of Euro-American culture or ideology (Cheah, 2011). The idea that there was a single White-European or European race did not appear until the 18th century. This made Europeans aware of their light skin complexion. People who were of darker color were deemed less attractive and desirable than those with lighter colored skin (Meister, 2017).

Summary

In this chapter, I outlined the definition of internalized racial discrimination injustice and discussed its historical roots, as well as the meaning of faith and the Black Church in African Americans' lives. Research concerning spirituality and African Americans' marital satisfaction

was discussed, along based on theories support their influence on racial inequality. I also identified a scarcity of studies on such relationships. Finally, the importance of the current study was defined and the guiding research questions were presented.

CHAPTER TWO: LITERATURE REVIEW

Overview

This study's theoretical structure on internalized racial inequality and marital satisfaction, as well as the relationship of these factors to spirituality, are explored in this chapter. Within this section, I outline the existing theories related to internalized racial oppression and spirituality and the related literature. I also present historical views of internalized racism, prejudice, marital happiness, and spirituality among African Americans. I also discuss the theoretical frameworks that guided this study.

Theoretical Framework

The latest research is focused on several existing theories related to internalized racial oppression, and spirituality. Spiritual well-being, peace, and degree of comfort are all important factors to consider that may be used to assess spirituality (Dill, 2017). While spirituality is not exclusive to African Americans, it does tend to be more prevalent in this population (Harley & Hunn, 2015). W.E.B. Du Bois (1903) suggested that a person's soul and spirit are inextricably linked. He also noted that within Black people's "spiritual striving" (Du Bois, 1903), faith has long been a coping strategy. African Amreicans are more likely than European Americans to report being kinder and more respectful to themselves and others by employing their faith in the face of adversity, racism, poverty, and trauma (Dill, 2017).

Internalized racism is the process through which a target community member adopts the philosophy of the dominant group and accepts their inferior status as justified, normal, and unavoidable (see Griffin, 1997). Internalized bias involves members of an oppressed group engaging in the controlling group's mind, behaviors, social structures, and belief systems (Dancy & Jean-Marie, 2014). Racism is characterized as members of a dominant racial group exerting influence or privilege over members of nondominant racial groups in a hierarchical structure.

Prejudice or a desire to keep privileged access to social, technological, and educational opportunities may motivate such practices (Malott & Schaefle, 2015). Colored people who are victims of internalized prejudice believe that Whites are superior to them. At worst, this belief can result self-loathing based on race, and at best, self-doubt about one's abilities (Andersen & Hill-Collins, 2010).

Two African American psychologists conducted a series of now-famous doll experiments involving Black children in which the children's preference for White dolls over Black dolls was misinterpreted as racial self-hatred (Clark & Clark, 1939). To capture aspects of internalized prejudice, researchers self-esteem, marital happiness, and psychological adjustment in relation to one's ethnic group were used as qualitative and quantitative measures set the stage. Psychiatrist Frantz Fanon (1967) suggested that the marginalized are frequently exposed to ongoing unfairness and inequality, which leads to doubts about oneself and ambiguity regarding feelings of inferiority and one's personality, are all symptoms of depression. Postcolonial researcher Albert Memmi went on to suggest that marginalized people would ultimately believe messages that devalue their ethnic group. Clark and Clark's classic doll studies may be the first quantitative, lab-based psychological study on internalized racism at a young age.

Because a feeling of inferiority attached to their racial category, another prominent postcolonial scholar, Paolo Freire (1970), suggested that the oppressed might feel compelled to distinguish themselves from their racial or ethnic group as well as to outperform the oppressor’s superior methods (David et al., 2019). Internalized racism, according to these early conceptualizations, may cause individuals to internalize messages of inferiority toward their community over decades, cultivating resentment toward those of the same race or ethnicity, as well as those of other marginalized racial or ethnic groups (David et al., 2019).

Internalized racism and impostor syndrome have a lot of similarities, particularly when it comes to answering the same questions about one's ability or merit. According to the previously described scholars, internalized dysphoria is both a precursor and an unimaginative state of internalized dysphoria discrimination (Dancy & Gaetane, 2014). Impostor syndrome has been linked to the locus of control, as well as well-being on both a psychological and a general level in other research (Davis & Hayes, 1993). Studies on the phenomenon of impostor syndrome among people of color in general, and African American academics in particular, have been slow to emerge in academia. Impostor syndrome is a common experience among men and women who are high-achieving adult learners, especially educated graduates.

Internalized prejudice is a negative self-perception that stems from a conviction that one's own culture or ethnicity is inferior (Graham et al., 2016). Accepting negative racial/ethnic assumptions about oneself contributes to internalized bigotry, which manifests as self-hatred and isolation about oneself rather than accepting fact of Caucasian people's dominance in terms of appearance, language, and cultural norms and practices (Bailey et al., 2011).

Banks and Stephens (2018) proposed the psychological liberation model to examine strengths that may arise from coping with racial enslavement. This model reflects the presence of appropriated oppression, rather than the absence of oppression, indicating the possibility of a positive psychological experience rather than one that is merely reactive to oppression world (Mattis et al., 2015). According to Leach and Livingstone (2015), a focus on psychological resilience in a field where it is common emphasizes the disadvantages of becoming a member of an oppressed community. The definition is based on research into African American identity, but it may have ramifications for additional details oppressed communities, as well as the concept of taken advantage of racism possesses some cross-group similarities.

Individuals may reach any point in the model in response to racial oppression, and they often go through stages as they intensify their introspection and willingness to renegotiate their relationship with racial discrimination on a psychological level. Although there are suggestions for tasks at each location, point, mastery has layers and each task has different depths. Witnessing how prejudice impacts others, being enlightened as a result of a personal experience encounter, being confronted by being present at the impact on family members, or being alone bombarded with photographs from the current version of based on race abuse, for example, can all lead to understanding of injustice. Such occurrences add to the scope and complexity of perception, as well as demonstrating how the mechanism will manifest itself on both a personal and a community level (Banks & Stephens, 2018). These theories show that that the interpretation persists, despite ongoing challenges. It is necessary to view encounters with racism as a more complex process that is not limited to either accepting or rejecting patriarchal ideals. This definition is broad, but it is important for understanding how groups handle and cope with internalized racism by relying on spirituality, as was done in the 19th century when Blacks used spirituality as a way of alleviating the psychological agitation brought on by racism.

Related Literature

Internalized oppression occurs when a target group member adopts the dominant group's philosophy and accepts their inferior status as appropriate, natural, and unavoidable (see Griffin, 1997). Others internalized oppression is a term used to describe internalized oppression as the acceptance of misleading messages, myths, and inferiority beliefs regarding one’s engagement in a group (David, 2013) or “the acceptance, by marginalized racial populations, of the negative societal beliefs and stereotypes about themselves” (Williams & Williams-Morris, 2000, p. 255). The difference in between them meanings is it the former is more frank about the negative

narrative, while the former is less so. The philosophy of the prevailing party is strong and widespread due to its dominance (Fanon, 1967).

Internalized racial disparity manifests itself in the acceptance of American ideals of beauty, as well as the devaluation and maladaptive thought habits in one's community (Campon & Carter, 2015). This word is linked to depressive symptoms, anxiety symptoms, self-degradation, and low self-esteem, which are all indicators of elevated psychological distress (Banks & Stephens, 2018). Cokley (2005) stated that internalized racialism "refers to identify with and internalizing negative and positive stereotypes about one's racial group" (p. 518). Accepting either/or "positive" generalizations, such as "positive" generalizations, Black people are inherently better athletes or "negative" generalizations. Internalized racialism was found to be empathetically linked to the early and middle stages of racial discrimination character, according to Cokley. Surprisingly, he discovered that Afrocentric thought demeanors were also empathically connected to Racism that has been internalized. Cokley also discovered that Afrocentric attitudes were linked to anti-White attitudes in a positive way, which was unexpected.

The bulk of racial prejudice is internalized discrimination study discrimination violence finds a drawback effects as an example poor self-confidence and mental health problems. Accepting American culture ideals Internalized racial disparity manifests itself in the devaluation of one's group, as well as in maladaptive thinking patterns (Campon & Carter, 2015). Depression, anxiety, self-degradation, and low self-esteem are all signs of increased psychological distress that are linked to this phenomenon (Banks & Stephens, 2018).

A total of 2.7 million African Americans are vulnerable to harmful consequences as a result of stressors linked to racism (Mattis et al., 2015). Racism-related stressors can include low

socioeconomic status, being denied opportunities based on racial background, poor healthcare assistance, racial profiling, inequality to the judicial system, and racial discrimination in the workplace. Provided that the majority of studies struggle to quantify racism-related stressors as a result of what has happened traditionally referred to as internalized racial discrimination (Banks & Stephens, 2018), however, this figure may be an underestimate.

One way that negative material is a possibility communicated to members of a minority is through micro-aggressions, which are insensitive comments, implications, or hints that are directed to marginalized populations either made on purpose or by accident (Williams, 2020). Lewis et al. (2007) conducted a qualitative study of gendered racial microaggressions, discovering that Black women reported racial microaggressions being viewed as stereotypes. As an example, Black women may be stereotyped as "angry Black women" and labeled as hostile and aggressive due to expressing their emotions. Such labels can be used to support negative systems, as anger is an acceptable emotion, but when attached to a Black woman, it is often characterized as volatile. Lewis et al. found that in the workplace, education, or other professional environment, Black women were silenced and oppressed through such mischaracterizations. Other stereotypical labels have been typically made regarding African American women's voice, hair color, skin tone, and facial features (Moody & Lewis, 2019).

Even if people disagree with or condemn negative race-based treatment, those who have internalized their bias understand the constraints imposed on them (Watts-Jones, 2004). Internalized racial hatred can be found in varying degrees among African Americans inequality depending based on their experiences of racial discrimination and injustice (Bailey et al., 2011). Internalized racial prejudice can result in African Americans that "think, feel, and act in ways that demonstrate the devaluation of their group and themselves as members of that group"

(Hardiman & Jackson, 1997, p. 21). This can lead to social and psychological consequences, such as a sense of hopelessness and helplessness. Such self-devaluation may also have negative ramifications on relationships within the community. Thus, marital satisfaction may be impacted by internalized racism.

Impact of Spirituality on Internalized Racial Oppression

Spirituality and religiosity are terms that are often interchanged; however, there is a difference between them, according to the literature. Spirituality, according to Mattis (2000), is an "acknowledgement of a nonmaterial power that pervades all relations, human and nonhuman" (p.552). Meraviglia (1999) examined spirituality critically, describing it as “experiences and expressions of one’s spirit in a unique and dynamic process reflecting faith in God or a supreme being; an integration of the dimensions of the mind, body, and spirit” (p. 29). Moberg (2008) defined religiosity as “membership and participation in the organizational structures, beliefs, rituals, and other activities related to faith” (p. 101).

Spirituality is a term that is used to describe has been demonstrated to play an important mediating role in racism-related stress in African Americans couples (Bennet, 2020). The majority of Black people place a high value on religion and spirituality, and these practices serve as a psychological and social aid for stress management, depressive symptoms, and decreased self-esteem (Bennett, 2020). Several recent studies suggest that religious involvement, spirituality, and religious coping, along with social support, positively affect African Americans’ ability to face a variety of mental health issues (Bennett, 2020). Spirituality can be an improving factor for treatment-seeking behaviors and life challenges.

Given that Black communities' trust has sociopolitical roots, it is not shocking that almost 80% of African Americans pray every day (Bannerjee & Pyles, 2004; Chatters & Taylor, 1989).

The Bible, religion/spirituality, and the church have traditionally acted as spaces that were both transgressive and transformative for Black women (Mattis, 2000). Spirituality is related to health and happiness for African Americans through culture and connection. Spirituality is connected to a feeling of belonging to others, such as relatives, colleagues, and acquaintances (Mattis & Jager, 2001, p. 529). Spirituality has its origins in the communalism of Black culture, with strong kinship links and interrelationships (Bannerjee & Pyles, 2004), and is directly connected to life's completeness and consistency (Bannerjee & Pyles, 2004; Mellor, 2004). The church gives people a sense of belonging to a group of people who hold similar values (Brodsky, 2000). Although the church groups can give a sense of belonging, they can also make some people feel excluded. The feeling of belonging that comes with spiritual life, on the other hand, is more internal.

Spirituality has acted as a source of creativity as well as a result means to fight xenophobia in the Black community (Ochshorn & Cole, 2009). Spirituality has provided Black citizens with the strength to overcome racial obstacles as a result of dominant societies' marginalization and silence (Ochshorn & Cole, 2009). Through the Black church's long-standing tradition of offering leadership positions to its founders, the group offered resources that were historically inaccessible to African Americans due to prejudice, resulting in the emergence of Black leaders who are capable of leading and represent their communities (Ochshorn & Cole, 2009). As many African American communities depend on the church, church leaders play an important role in this as well, acting as caregivers for community members, spiritual guides, counselors, mentors, and activists (Ochshorn & Cole, 2009).

Many African Americans' lives are also profoundly influenced by the Black Church, thanks to a long history of providing a spiritual and religious haven for congregants as well as discussing community and social issues (Barret, 2010). While the Black Church is known for

integrating these goals with community education, upliftment, mobilization, and security. While many people think of places of worship and their leaders as providing spiritual guidance through religious doctrine and practice, the Black Church is known for combining those aims with those of teaching, uplifting, mobilizing, and protecting community members (Holland, 2016).

The importance of spirituality in the lives of many African Americans has been well documented (Volsin, 2016). Spirituality has assisted African Americans in overcoming challenges such as chattel slavery, which lasted from the early 17th century until the American Civil War, and saw African Americans regarded as private property, denied citizenship rights, forced to work for no pay, receive insufficient food and shelter, tortured, and forced to migrate (Volsin, 2016). African Americans have persisted in the face of adversity of unequal treatment including segregation during the Jim Crow era, White nationalist terrorism, housing and labor inequalities, and economic and employment disparities (Taylor et al., 2004).

Faith research is essential to African Americans for a variety of reasons. One goal of Healthy People 2010 was for all Americans to receive culturally competent care in order to minimize health inequalities (U.S. Department of Health and Human Services, 2010). Because spirituality is a culturally competent treatment for African Americans, sensitivity to and integration of spirituality as part of the cultural fabric context is required (Lewis et al., 2007).

Spiritual rituals are five times more likely to be used by African Americans than non-African Americans, and African Americans are more likely to seek medical attention for illnesses or chronic conditions than non-African Americans (Ellison, 1993). Spiritual approaches have also been shown to raise the amount of health-promoting behaviors undertaken by African American women, such as increasing exercise and reducing dietary fat and sodium intake, assisting these women with their finances, as well as helping those in drug recovery stay sober

(Banks-Wallace & Parks, 2004; Lewis, 2004; Yanek et al., 2001). Higher spirituality has been related to higher self-esteem (Ellison, 1993), more personal happiness (Ellison, 1991), higher life satisfaction (Leven et al., 1995), a greater sense of control (Wolinsky & Stump, 1996), personal control over wellbeing (Bekhuis et al., 1995), and fewer depressive symptoms in African Americans in other studies.

Spirituality has been shown to have a positive effect on people's lives; programs focused on spirituality may enhance people's interest Blacks' confidence in ways that religious interventions might be unable to (Mattis, 2000). Financial distress, auxiliary racism, and injustice tend to be more pronounced for African American couples, and spirituality tends to act as a shield for these stressors (Bean et al., 2002; Boyd-Franklin, 2003). The church has had a social, economic, and political impact on African Americans' lives. Religious and moral beliefs and traditions can also contribute to successful and long-lasting African American marriages.

Marriage in the African American Community

Theological participation and higher marital satisfaction has been connected to race (Chaney, 2010). Couples who attend church together on a consistent basis are more likely to stay together in the long run (Chaney, 2010). Anderson (1999) indicated that religious organizations promote partnerships and help families to have healthy marriages. In terms of community engagement, according to Wilcox and Wolfinger (2007), inner-city mothers who went to church multiple times per month were around 66% more likely to marry than mothers who did not. in addition, mothers with a church-going father were more likely to marry than those without (Chaney, 2010). Prayer has been studied as a religious source of power. Even as compared to other faith communities, prayer has been related to well-being in Black teens, according to

studies. Black Christians are more likely than White Christians to believe in the importance of prayer, according to Millett et al. (2018).

Family stability and well-being are dependent on marital satisfaction (St. Vil, 2015). Compared to other ethnicities, single African Americans experience more noteworthy financial insecurity which is regularly established in social and auxiliary disparities. “Census data from 2014, for example, shows that the median family income for African American households was $35,398, whereas the median income for White households was $56,866” (DeNavas-Walt & Proctor, 2015, p.7). Furthermore, African Americans have less financial assets than Whites, lost more money during the Great Recession (2007-2009), and have exhibited greater disparities since the stabilization of the economy (Dew et al., 2017).

Scholars have long held the belief that African American marriages suffer from a lack of support, stressing the problems that these unions face (Connor & White, 2006). According to According to Defrain and Asay (2007), every family has positive characteristics and also faces difficulties: “If one looks for problems in a family, one will see problems. If one also looks for strengths, one will find strengths” (Defrain & Asay, 2007, p. 5). There is no doubt that African American marriages face unique difficulties (Marks et al., 2006), but there has also been an increase in Black American matrimonies (Chaney, 2010; Marks et al., 2006).

Many Black American couples have long-lasting, stable, and happy relationships (Blackmon et al., 2005). Black Americans are also noted for having a positive attitude about marriage (Curran et al., 2010; Manning et al., 2007; U.S. Department of Health and Human Services, 2010). According to large-scale quantitative data, African Americans are more likely to attend church services than Caucasians (Blackmon et al., 2005). Church attendance is important

because it has been related to lower mortality rates, increased self-esteem, and happier African Americans (Marks et al., 2012).

Despite these positive outcomes related to marriage, African American populations have a lower likelihood of marrying and divorcing (U.S. Census Bureau, 2011). As a result, they have a greater need for training for premarital and marital relations as well as identification and remediation of issues unique to this community that contributes to this trend. Although there are numerous premarital and marriage education programs available, only a few are specifically tailored for African Americans. Some, such as the Prevention and Relationship Program (Dixon, 2014), have been adapted for different racial and ethnic groups; however, these are typically one-dimensional, focusing solely on one aspect of the marital relationship, such as communication and conflict resolution, or lacking cultural sensitivity toward these groups, especially African Americans (Dixon, 2014). In answering the question of why marriage is less popular among African Americans, it is important to investigate the function of internalized racial oppression, another issue that impacts the African American community.

To comprehend the idea of internalized racial injustice, one must first comprehend the historical oppression of African Americans. A self-perpetuating and internalized psychological component is required to sustain a system of racial oppression (Wilson, 1993). The hegemony of the dominant White culture in the United States is maintained through this system of internalized persecution. Speight (2007) indicated that the internalization of racial inequality is racial oppression's most psychologically damaging injury. "Any comprehension of the psychological consequences of racism will be incomplete without a recognition of internalized racism," according to this author (Speight, 2007, p. 129). As a result, it is critical to investigate this internalized ethnic phenomenon discrimination and use a reliable metric to assess it.

The Civil War was a dispute between the Northern and the Southern states that lasted from 1861 to 1865. It was the culmination of decades of economic, political, and social divisions between the two countries. With Abraham Lincoln's victory in 1860, simmering tensions erupted, causing Southern states to secede from the Union, citing the victory as a blow to the institution of slavery. African Americans would suffer greatly as a result of the battle. Newly freed slaves and free Blacks contributed to the war effort on both the Union and Confederate sides after the Emancipation Proclamation changed the war's attention from preserving the Union to dismantling slavery (Thornburg, 2019).

Both the Union and the Confederacy had African American soldiers in their ranks. Some 200,000 African Americans served in the Union Army and Navy. Although African Americans were barred from participating at the start of the war, they were aggressively recruited after the Emancipation Proclamation was issued by Abraham Lincoln. Many of the African American soldiers were former enslaved people; with the abolition of slavery now a declared goal of the Union, African American men—both free and slave—raced to bind the Union’s armed forces' positions together (Thornburg, 2019). African Americans fought for the Confederacy as well, particularly at the start of the war. They also worked as peasants, doing menial work to allow more White soldiers to fight. They were mainly slaves who were compelled to participate in the war effort by their masters. On the other side, several freedmen joined the Southern war effort. Displays of allegiance, especially among the freedmen, were often used to shield they were saved from the wrath of Southern Whites. Others joined the slaves who served the Confederate government were given either independence or better treatment if they joined the Confederacy and privileges if they were already free. Following the Declaration of Emancipation, however,

American of African descent activity on the hand of the Confederacy started to dwindle as a result of Black men deserting to Union lines (Thornburg, 2019).

The war had a major impact on African Americans in the South Americans, especially in terms of changing gender roles and family structure. Families were torn apart as African Americans enlisted in the Union army. While Black clans had previously been separated due to the slave trade, the split caused by the war presented new challenges. The Civil War had an influence on women's labor positions as well. Men were scarcely present as they fled or enlisted in the military, and roles shifted as women took on roles that were traditionally reserved for men. Due to a scarcity of labor, some African American women were able to work for pennies (Thornburg, 2019).

When White Southern Democrats recovered political control after the Civil War, they introduced legalized slavery, despite the fact that African Americans had made considerable political progress restrictions aimed at isolating African Americans from Whites, ushering in the Jim Crow legalized system of segregation. When the Supreme Court ruled segregation constitutional in the landmark *Plessy v. Ferguson* (1896) case, it cemented and upheld the newly formed system, allowing it to last long into the 20th century.

Jim Crow was a legalized form of segregation developed by a series of laws and procedural provisions passed by southern and northern states and border states interventions that limited Black Americans' political and social freedoms. At the end of Reconstruction, when southern states started to recover control, a series of political changes resulted in the Democratic Party gaining power. Southern politicians began to create a legal structure that divided and subjugated African Americans, motivated by White supremacy values and fears of Black political power (Thornburg, 2019).

African Americans became trapped in their isolation and legal apartheid as the Jim Crow racial class grew through the passing of laws and the use of extralegal violence. The Supreme Court affirmed African Americans' right to separate, segregated facilities in the *Plessy v. Ferguson* case of 1896. The precedent of "separate yet equal" was established as a result of and in accordance with the legitimization and justification of the Jim Crow South's apartheid system and racist racial hierarchy (Thornburg, 2019). Segregation was strongly founded as a result of this ruling in the South, as well as the ensuing persecution of African Americans, and determined the strained quality of Black-White ties over the next few decades. African Americans in the Jim Crow South were already dealing with the harsh realities of racial oppression by lynching and the aftermath of Reconstruction at the turn of the 20th century. Because Whites saw Black Americans' desire for economic, political, and social change as a challenge, new scholarship and leadership on Black identity addressed how African Americans could navigate the world ahead of them.

The rise of leaders like Booker T. Washington and W. E. B. DuBois, as well as organizations such as the NAACP, established guiding principles for African Americans pursuing political, economic, and social influence (Thornburg, 2019). For African Americans, economic and social development were more important than political empowerment. According to Booker T. Washington, African Americans must recognize racial discrimination in order to address it.

Another generational Black leader, W.E.B. DuBois, gathered and organized a group of 29 Black intellectuals on the Canadian side of Niagara Falls to discuss ways to move the race forward politically, economically, and socially. The Niagara Movement, a forerunner to today's National Association for the Advancement of Colored People, was born out of the meeting. The

Niagara Movement aimed to eliminate segregation in schools and polling places completely (Thornburg, 2019).

Civil rights activists' tactics for combating racial discrimination changed in the mid-1950s from fighting lobbying and litigation are used to combat discrimination in the legal system, as are large-scale protests and civil disobedience This shift was reflected in the rise of Martin Luther King Jr., one of the movement's most influential figures, who advocated for the use of modern protest tactics. Martin Luther King, Jr. was elected president of the Montgomery Improvement Association (MIA), which was created to better enable the city of Montgomery to deal with boycotts. Dr. Martin Luther King, Jr. was not only a well-known leader, but also a minister. He advocated for equality and the love of all people.

King's rise to prominence in the civil rights movement coincided with Civil disobedience and nonviolent direct action are two of civil rights movements' key tactics. Rather than using legal methods to fight prejudice through the law, this modern ideology of activists used civil disobedience to get around legislation that led to inequity. On December 5th, 1955, the Montgomery Bus Boycott began, with 90 percent of the Black community participating. Leaders in the group voted to keep the boycott going, creating the MIA and appointing King as its leader. The Supreme Court upheld a lower court's decision that bus segregation was illegal in *Browder v. Gayle* (1956), while King called for its end. African Americans used a variety of tactics in their struggle for political and social justice during the mid-20th century civil rights movement. Many progressives looked to icons Martin Luther King, Jr., advocating for passive resistance and civil disobedience as the most successful tools for social change achieve equality beginning in the 1950s. By 1965, however, many African Americans had had enough of racism. and bigotry they faced on a daily basis. The Civil Rights Act of 1964 had been enacted by this time, prohibiting

racial discrimination and ending racial segregation in schools and workplaces. African Americans had spent decades battling for equality in a country that had treated them as second-class citizens by the time the Civil Rights Act was passed. Despite the fact that slavery was abolished and African Americans were granted the right to vote, prejudice continued remained deeply entrenched in American society (Gallow, 2021).

By the late 1950s, Malcom X had gained power and was recognized as the Nation of Islam's king. As a way of asserting their human rights, he encouraged his followers to take pride in their race. Unlike the influential civil rights movement, which pushed for the integration of African Americans into American society, Black nationalist figures such as Malcolm X advocated for secession. They were convinced in a society dominated by Whites, African Americans would be unable to advance, and that cultural prejudice and social injustice would turn African Americans were relegated to the prejudices they had fought for decades. As an alternative to King's civil rights movement, leaders like Malcolm X called for armed self-defense, aggressive marches, and separatism (Thornburg, 2019). In the 1960s, the politics of natural "Afro" hair pride arose (Bagwell, 1994). The Black Pride movement, on the other hand, was short-lived, being replaced in the 1970s by a return to therapeutic or "self-help" approaches to social issues (Polleta, 2006).

In the 21st century, leading African American intellectuals and scholars drew on emerging discussions to reignite the dialogue about the Reparations for African Americans are needed. In general, their perspectives focused on the American slavery experience to current economic inequalities that disproportionately affect African Americans. While affirmative action was initially legal challenges to affirmative action, especially in higher education, may ultimately pit race against class as a more important factor in selecting students in favor of diversity, which

could be viewed as a form of legal, social, and institutional reparation for African Americans (Thornburg, 2019).

Ethnic identity has long been a crucial multicultural psychological concept. Ethnic identity, like racial identity, has been extensively studied, as shown by the 70 ethnic identity studies analyzed by Phinney (1992). Phinney, Cross (1991), and Helms (1990) concluded that psychologists should concentrate on recognizing the psychological aspects of ethnicity rather than the group mark itself. Community, ethnicity has three psychological dimensions: ethnic origin, minority status, and ethnic identity. Culture is the predominant mental perspective, and it refers to following the values, principles, attitudes, and expectations of a person's own cultural group. Ethnic identification, or how often one identifies with one's ethnic group, is the second psychological factor. It is the meaning, intent, and power of one's ethnic identity. Status as a minority is the third psychological component, and it refers to how often one has the special experiences and attitudes that come with being a member of a minority community. These attitudes stem from being a member of a minority community that is often the victim of discriminatory acts and prejudice (Cokley, 2005).

Internalized Racism

Oppression is the strongest sociopolitical force impacting the entire spectrum of psychological experience for The majority of our population is made up of non-Western, non-White, non-male, and non-heterosexual citizens (David, 2013). As a result, inequality persists in one form or another at both the both on an individual and institutional level (David, 2013). Oppression has become internalized-the covered-up harm of persecution that is frequently disregarded or minimized (Pyke, 2010). The word "internalized racism" is a term that has been coined as a cutting-edge incognito frame of bigotry that is responsible for African Americans to

stereotype and judges their suffering is the most powerful sociopolitical force affecting the entire spectrum of psychological experience for the majority of our population, which is non-Western, non-White, non-male, and non-heterosexual (David, 2013).

Internalized racism research in its early stages frequently focused exclusively on African Americans' bad stereotypes are internalized (Clark & Clark, 1939). African American children have a well-developed understanding of racial distinctions between "White" and "colored" at each age level from 3 to 7 years, meaning that internalizing the perceived inferiority and desirability of one's racial group starts at a young age (Clark & Clark, 1950). It was also discovered that the dynamics of self-identification vary between children with fair and dark skin from those in light-skinned children and are more stable. White skin is preferred by the majority of these people to brown skin, according to study (Clark & Clark, 1950). From the ages of 4 to 7 years, this preference was observed to decrease steadily. This preference for White skin was strongest in light-skinned children and weakest in children with dark skin (Clark & Clark, 1950).

The fact that light-skinned dolls are favored by African American children over dark-skinned dolls demonstrates the pernicious effects of segregation (Clark, 1952). Stories identifying family members, especially parents, are blamed are overused for instilling a sense of racial mediocrity in their children. Examples of this include: “Don’t play in the sun. You’re going to have get a light-skinned husband for the sake of your children as it is” (Golden, 2004, p. 9) or “Your daddy is Black, but he sure is handsome” (Golden, 2004, p. 9). A cloud of apprehension hangs over such stories, making it difficult for many to discuss them or outright rejection issue (Golden, 2004). Internalized racial oppression family teachings are a variety of responses used to educate children and others for the prejudice they will face and to lessen its effect, such as requesting that a child marry a lighter-skinned child to produce lighter-skinned children who are

less likely to face bigotry than their darker-skinned counterparts (Golden, 2004; Lipsky, 1987). Collins (1990) depicted a two-fold bond: on one hand, Black mothers are compelled to socialize their children to embrace certain facets of injustice in order to ensure their children's survival, but they are also aware of the emotional costs of such preparation and do not want their children to go through it to be fully obedient.

Internalization of racial inequality, according to Speight (2007), can be the most adverse psychological effect of racial discrimination. Internalized prejudice can cause Africans to be discriminated against Black Americans feel unworthy or inadequate in comparison to others. It could also make you feel embarrassed for belonging to a certain racial or ethnic group (Speight, 2007). Internalized prejudice will make people more likely to embrace concepts of racial and cultural inferiority and status as second-class citizens (Padilla, 2001). Later research made use of racial identity tests “the significance of qualitative meaning that individuals attribute to being African American in in their conceptualizations of self” (Sellers & Shelton, 2003, p. 1080) When such negative thoughts are internalized, self-perceptions may have negative consequences for one's attitudes, wellbeing, and overall well-being.

This psychological mechanism can be influenced by a number of factors. Traditional examples of racial stereotypes include African Americans being lazy and desiring European characteristics such as hair texture (Brown & Segrist, 2016). The operationalization of internalized racial inequality, according to Bailey et al. (2011), can include perceptions and arguments that African Americans have not made significant contributions to history include devaluing an African American's heritage and striving to fulfill White supremacy standards. Internalized injustice can be thought of given the acceptance of negative messages and negative outcomes is emphasized to a greater extent than devaluing oneself or feeling inferior. According

to Tappan (2006), internalized oppression is an internal mechanism, and the mechanism by which oppressed people learn how to use and master the methods of oppressors is known as appropriated oppression (Tappan, 2006). While certain people's use of the tools is rooted in inequality, it does not seem to be harmful or result in negative outcomes right away.

An Asian choosing to undergo eyelid surgery to more closely resemble European features, for example, is not immediately associated with self-hatred and low self-confidence. Perhaps this individual assumes that racial inequality is inevitable, so she focuses on removing one obstacle that she may influence. Another Asian woman may consider the procedure because she believes her appearance is unattractive, whereas White women are natural beauties. A Black woman is another example believes that Black people are second-class citizens, despite her best efforts to shift that view. To simply get where she is, she must "run twice as fast and leap twice as high." Another example is a Black woman who is seen as inferior by other Black people because she does not take advantage of opportunities provided by him. Another Black woman is against the White oppression-based ideas of inferiority. She strives to be perfect in everything she does in order that her accomplishments will serve as evidence whose African Americans are not inferior in any way. Another example is a Black man who excels at basketball because he feels it is a sport where he can be himself is to play in his blood to be a successful athlete. He has put in a lot of effort, but he felt that rather than following his natural talent, he was destined to become a sports superstar for mathematics. As an example, consider a Black man who declines to play basketball, instead playing golf to separate himself from "those guys" (Banks & Stephens, 2018). Both of these examples are embedded in a dominant ideology that has spread disinformation or a limited view of the world.

Internalization of racial inequality, according to Akbar (1984), is a type of “psychological slavery” that has imprisoned and harmed the motivation, ambitions, and worthiness of African American individuals. While externalized racial discrimination is also harmful and detrimental to African Americans' well-being, internalized racial inequality is particularly problematic because it is invisible (Speight, 2007). When a person adopts racially oppressive views of themselves, not only do they have a poor self-image, but they also have negative attitudes towards other African Americans and their behavior (Bailey et al., 2011). Because of the psychological consequences of internalized racial discrimination, it i important to think about how this aspect of racial inequality affects various developmental processes.

Internalized bigotry and self-hatred have a psychological dimension is required to sustain a system of racial inequality (Wilson, 1993). There is no need to impose or force internalized racism, which keeps the oppressive with a White culture in place in the United States, the marginalized minority would face disempowerment or prejudice, which the oppressed community would then impose on themselves (Poupart, 2003).

Discrimination that is acceptable differs from words that have been used to characterize similar structures in the past. The process of self-stigma is described as of integrating bias and prejudices from others or culture into one's low self-esteem. It can be caused by a negative perception of oneself and self-worth (Lucksted & Drapaiski, 2015). When a person has a high level of self-stigma, they can act in ways to predict or prevent encounters with a history of stigmatizing experiences People who have a high degree of self-stigma about mental illness, for example, are less likely to seek psychotherapy (Banks & Stephens, 2018).

When members of stigmatized groups stereotype themselves, this is known as self-stereotyping define themselves based on stereotypes about their own culture, such as women

pretending to be better at parenting solely because they are women. When an individual's self-concept and self-image are closely related to their ingroup, self-stereotyping is more likely to occur (Banks & Stephens, 2018). Furthermore, victims may go through a variety of internal discrimination procedures, according to Allport (1954). This scholar described blame strategies as self-hatred, in-group abuse, refusal of in-group membership, and denial of in-group membership. Allport identified these compensatory inward behaviors among discrimination targets. The current working knowledge of the dynamics of appropriated social disparity, on the other hand, clarifies that these practices are the product of a mediated mechanism rather than internal retribution. These methods are not implemented in a vacuum by the targets. Within an oppressive environment, the tactics help to defend and maintain identity. Internalization of prejudice, according to Crocker and Major (1989), is a way of coping. If negative signs are internalized, it is a warning that something is wrong. A person may assign difficulties to the group's identity, thus preserving self-confidence. On the other hand, subsequent research on rejection sensitivity and stereotype risk shows how the proposed protection mechanism distorts our perception of oppression (Banks & Stephens, 2018). Although Allport acknowledged permissible types of racial disparity, he mischaracterizes their roots by framing them as merely internal structures rather than the product of external dynamics analysis.

A plethora of personal—often subjective—accounts of internalized racial discrimination mandates can be found in memoirs, talks, expositions, publications, films, music, poetry, and books, and artists of color often discuss the topic in memoirs, talks, expositions, publications, Films, music, poetry, and books are all examples of this (Hurston, 1942). The dominant topic within the subject is internalized skin tone preference in people of color, as shown by higher status and prominent properties among lighter skin non-Whites (Davis, 2005; Walker, 1984).

According to new studies, people with high self-esteem are less likely to indulge in risky behavior than people with low self-esteem. Internalized racial discrimination increases the risk of major depressive disorder in people who had a strong sense of self-worth but not a poor sense of self-worth These results back up previous research that shows that having a high self-esteem will shield you from internalized prejudice (Burkley & Blanton, 2008). Internalized racial discrimination has also been conceptualized as an ego challenge. As the threat level rises, people with high self-esteem become less able to self-regulate, resulting in negative emotional outcomes (Banks & Stephens, 2018).

Internalized racial discrimination has physical and behavioral health consequences in addition to mental health consequences. Individuals may internalize derogatory messages about their racial group and indulge in practices hair dyeing, skin bleaching, and plastic surgery are only a few examples to make their physical appearances look more Eurocentric (Kaw, 1993). Skin-whitening products are used by a significant percentage of non-European women (roughly 77% in Nigeria, 59% in Togo, 50% in the Philippines, 45 percent in Hong Kong, 41% in Malaysia, 37% in Taiwan, 28% in Korea, and 27% in Senegal; Mercury Policy Project, 2010). According to the World Health Organization (WHO, 2019), this is a public health issue with a focus on physical health effects. Scarring, rashes on the skin, kidney failure, and psychological issues like anxiety and depression are all common side effects of skin-whitening products, especially those containing dangerously high levels of mercury. As a result, the WHO has called for regulatory changes to limit the mercury content of skin-whitening items. While the presence of mercury is at the center when discussing skin-whitening products, this focus is limited and troublesome. This narrow understanding obscures the fact that inequality and internalized oppression, which affects women, men, and children worldwide, are major contributors to the

problem (David, 2013). By obfuscating the question of racial inequality, it seems as if the problem were one of the unhealthy options rather than an effort to address racial oppression. As the problem is framed as internalized oppression, it becomes apparent that it often entails a reduction in the value about one's own self and the society in which one lives. It will also become apparent that the health consequences extend well beyond physical health to mental health. As a result, by worrying about it issue as internalized racial discrimination rather than mercury toxicity, it becomes clear that there is a far greater global health risk. It is a problem that affects oppressed, disadvantaged, and devalued people all over the world (David, 2013).

When it comes to conceptualizing people's experiences, the use of inequality and internalized oppression, as in the example above, is not fresh or special. There has long been a tendency in psychology, as in many other scientific fields, to search for reasons to describe internal phenomena (e.g., biological or physiological factors) in individuals (Keller, 2005). Recognizing the importance of variables other than people, such as communities, associations, and institutions, in different phenomena increases the likelihood that social reform will be effective in sufficiently and effectively addressing these problems (David, 2013). Through thinking about the problem more broadly and precisely, those in power can realize that their beliefs and ways of doing things need to change. Each individual is responsible for the transition; nonetheless, it is easier to point the finger at others and demand that they reform than it is to change ourselves (David, 2013), or the institutions they are part of, and their firmly held beliefs and norms (David, 2013).

The lack of awareness regarding Internalized ethnic discrimination obstructs personal and scholarly perspectives on racial inequality propagation. As Rubin (1977) explained, “We cannot dismantle something that we underestimate or do not understand” (p. 51). Human science will

continue to undervalue the harms of racism before they dare to think the unimaginable, retake ownership of the definition from a victim-blaming frame and give it a proper theoretical home in a field where it will not be reduced to a psychological phenomenon (Pyke, 2010).

For a family's well-being, marital satisfaction is important (Blackman et al., 2005). In the United States, matrimony remains a common life goal for many (Johnson & Loscocco, 2014). Marriage is connected to a slew of other variables, including "benefits in terms of social, emotional, and financial aspects" (Blackman et al., 2005, p.5 ; Dixon, 2009). Married people, for example, have been shown to be more fiscally stable and physically healthy, as well as having more social benefits and living longer than single people (Nock, 1998; Waite & Gallagher, 2000; Wilcox et al., 2011).

It is recommended that the stressors on African Americans relationships can better be understood by looking at them through the lens of gender and race intersection. The heterosexual marriage institution is organized by gender. Heterosexuality creates an unequal relationship between men and women (Johnson & Loscocco, 2014). This cultural arrangement is legitimized by the belief that women and men are diametrically opposed is known as the gender binary. As a result, Jessie Bernard (1974) first discussed "his and her" and marriages, and they are still present today (Wallace & McLanahan, 2005). This concept indicates that a wife's socially constructed role is more complex than a husband's (Johnson & Loscocco, 2014). It is futile to put responsibility for the state of Black marriage on those tasked with defending it against a slew of external threats emanating from institutional racism (Chaney, 2010).

African Americans have long enjoyed the benefits of marriage that is established, and most African Americans support marriage (Fincham et al., 2011). On a number of issues, compared to the general population, African Americans are more religious. Thus, the decline in

married-couple families is unexpected (Fincham et al., 2011). According to Dixon (2009), fewer than half of African American adults are married, and only about half of African American families (46 percent) are married (U.S. Census Bureau, 2011). Furthermore, for the most part, Black Americans have good mental states regarding marriage (Curran et al., 2010). On several levels, African American spouses differ from one another more than other races of "religious attendance, desired number of children, support for maternal employment, sexual attitudes, and beliefs regarding appropriate levels of independence in marriage" (Clarkwest, 2007, pp. 645-646). According to Phillips and Sweeney (2005), an African American woman's marriage is more than 50 percent more likely to end in divorce or breakdown than a non-Hispanic White or Mexican American woman born in the United States. Despite endorsing their wives' job searches (Blee & Tickamyer, 1995; Rice & Coates, 1995) and contributing more to family labor than non-Black men, research indicates that African American men are less supportive of women assuming "decision-making roles" (Orbuch & Eyser, 1997; Ransford & Miller, 1983; Rice & Coates, 1995). Williams (1994) reported that children born to African American women are more likely to have only one biological parent.

Researchers have examined a variety of individual, family, and community-level factors as possible causes of African Americans' higher divorce risk, but such issues have proven to have limited clarifying power (Phillips & Sweeney, 2005; Tzeng & Mare, 1995). Furthermore, Black American couples have a higher rate of spousal abuse contrasts when they first meet, and this degree of comparison increases the likelihood of couple disintegration; contrasts account for around one quarter of the disintegration of conjugal bonds (Clarkwest, 2007).

The prospect of partnership access influences commitment (Axinn & Thornton, 2000). High reported rates of union breakup can make African Americans less positive about the

prospect of a long-term relationship—and, as a result, more hesitant to enter potentially costly relationships (Becker et al., 1977). Clarkwest (2007) discovered that Black Americans had a higher tolerance for illicit sexual activity than Whites, and according to Blackmon et al. (2005), "Black marriages have a higher incidence of affairs, minor abuse, and partners not feeling cherished by one another" than White marriages (p. 43).

An analysis of African American marriages has never been done before (Bryant et al., 2008; Marks et al., 2006; McAdoo, 1991). African American marriage, on the other hand, serves as a safeguard for one's emotional well-being (Crohan et al., 1989). Black Americans marry later in life and for a shorter period of time than do Caucasians (Dixon, 2009). The question is whether cultural prejudice that internalized discrimination has been causes Black Americans to marry later in life. Furthermore, as opposed to Hispanic and Asian partnerships are examples of ethnic minority marriages, are less likely to survive behaviors than African American marriages (Kreider & Ellis, 2011). When schooling and economic opportunities are taken into account, African Americans have poorer a lower degree of marital quality and a higher rate of divorce than their Caucasian counterparts (Bulanda & Brown, 2007). In contrast to other ethnic groups, African American marriages have the highest divorce rate, the highest rate of never-married people, the highest rate of children born outside of marriage, and the lowest overall marriage rate (Chambers & Kravitz, 2011).

The majority of African Americans prefer being single to being miserably married (Curran et al., 2010). Current problems in African American relational unions are affecting desires to marry (for example, lower marital quality and higher relationship dissolution (Bulanda & Brown, 2007; Kreider & Ellis, 2011), with African Americans reporting being less likely to marry in the future than Caucasians or Hispanics (Crissey, 2005). The desire to marry among

African American young adults was found to be inversely linked to a partner's recent unemployment and strongly associated with a partner's enrollment in higher education (Barr & Simons, 2012). African American males have less qualifications and are more likely to be unemployed than Caucasian males and African American females (Barr & Simons, 2012).

Regardless of what African Americans a desire that is dwindling to marry, they view marriage in a positive light metaphorically (Chancey, 2016; Curran et al., 2010). In their investigation into the meaning of marriage among African Americans, they discovered that, they discovered that, Curran et al. (2010) suggested that reasonable standards for marriage included engagement, intimacy, friendship, relationship, confidence, and consensus (Vaterlaus et al., 2017). There is a lot of knowledge out there on what marriage means to African Americans. Individuals' core reported topics and meanings, according to Curran et al. (2010), included the significance of love and engagement, as well as the relationships, friendship, hope, family, and covenant.

According to King and Allen (2009), many Black Americans have expressed a willingness to marry someone richer than themselves in order to progress through the middle class ranks (Vaterlaus et al., 2017). African American men and women want a partner who is well-educated, financially secure, spiritual, monogamous, affectionate, and trustworthy (King & Allen, 2009). Many African Americans remain single, however, due to issues such as male job insecurity and male-female discrepancies (Dixon, 2009).

According to quantitative research on a broad scale analysis, “married African Americans are substantially more likely...to attend religious services” (Blackman et al., 2005, p. 18). Furthermore, according to Brody et al. (1994), better marital interaction and lower marital conflict were associated with religion. Similarly, in a qualitative survey of 60 African Americans

who had been married for a long time, Marks et al. (2006) identified faith as a major resource for the couples. Carolan and Allen (1999) cited faith as a major resource for the couples in another small but rich qualitative analysis.

Spirituality is a person's individual way of finding, witnessing, and looking for hope, meaning, and intent in life. Spiritual support can help people reconnect with their values and beliefs, resulting in feelings of inner harmony, self-confidence, and optimism (Gallacher, 2016). Spirituality may be associated with religion.

Spiritualty has been shown to capture realms that religious interventions might not understand, such as the mystical process that has been shown to pervade and surround the African American experience (Fincham et al., 2011). Nonetheless, the majority of people identify as both religious and extraterrestrial. Spiritual and religious views are held by two thirds to three quarters of Americans (Fincham et al., 2011). Spirituality acts as a buffer against the stresses of daily life, which are particularly acute for African American couples. Financial deprivation, internal ethnic discrimination, and structural racism are all factors that contribute to racism.

Several studies have considered the importance of religion and spirituality in African Americans' lives (Boykin & Ellison, 1995; Brown et al., 1990). Spirituality is a way of life that brings to light the transcendent essence of God's relationship with humanity. Religion refers to an organized collection of beliefs, traditions, and growing customs within a faith community, whereas spirituality refers to the personal, subjective component of religious experience (Carlson et al., 2002).

While spirituality has been shown to be a medium for faith, and religion has been shown to be a conduit for spirituality to require more than just religiosity (Mattis, 2000). African Americans have been shown to have a spiritual mechanism that includes and pervades them.

involvement, for example, is not captured by church membership or affiliation (Mattis, 2000). Two thirds to three quarters of Americans view themselves as spiritual as well as religious (Marler & Hadaway, 2002).

Slaves were subjected to inhumane treatment such as humiliation, torture, pain, and death (Chandler, 2017, p. 162). Slaves in general, and Christian slaves in particular, vibrated with hope for liberation in the face of injustice. This inner turmoil was described as follows: “During slavery [freedom] implied release from bondage; after emancipation, it meant the right to be knowledgeable, to be employed, and to move freely from place to place. In the twentieth-century freedom means social, political, and economic justice” (Chandler, 2017, p.162). “The absence of any restraint that could weaken one's obligation to God has always meant freedom,” Lincoln and Mamiya wrote, referring to a recurrent theme in Black culture. Because all men were made in His image and for Him (Chandler, 2017, p. 162), God requires all men to be free.

Although slaves were also subjected to limitations on complete engagement in religious services and the prohibition on learning to read, they were exposed to Christianity, generally by Christian slave owners (Chandler, 2017, p.162). It was believed that if slaves learned, they would gain experience and therefore be more driven to obtain their freedom. As a result, slave owners held the view that “the freeing of the soul in Christ has no bearing on the body's slavery in any way” (Chandler, 2017, p. 162). As a result, the majority of slave owners did not treat their slaves with respect. The masters of slaves who were Christians often placed different restrictions on their slaves' involvement in the church activities.

Unlike other countries where slavery existed, such as Brazil and the British West Indies, the United States did not have slavery, converted to evangelical Christianity. The plea of “American Evangelical Protestantism, with its emphasis on biblical preaching, inward change,

and credible accounts of the signs of grace, was not as favorable to syncretism with African theology and usual" (Chandler, 2017, p. 164). Piety in the Catholic Church, on the other hand, embraced Saint veneration as an example of African religious elements. As a result, the Black Church emerged from the Great Awakening's seeds (Chandler, 2017, p. 164).

Augusta, Georgia is thought to have been the location of the first independent Black church in the late 18th century; it was followed by churches in Augusta and Savannah (Chandler, 2017). Following that, the congregations of these churches started new congregations as offshoots. In cities, such as Williamsburg and Petersburg, Virginia, other assemblages were formed, with free Blacks serving as representatives (Chandler, 2017, p. 165).

By 1800, Black Methodist churches had sprouted as a result of reactions of Black people in Maryland, Virginia, and North Carolina to revivals and camp meetings (Chandler, 2017, p.166). In the rural South, the independence of Methodist circuit riders and local White Baptist preachers aided in the rapid propagation and response of the gospel (Chandler, 2017, p.166). They were licensed to preach to other Blacks and, on rare occasions, to unconverted Whites if they demonstrated passion and a talent for admonition (Chandler, 2017, p.166).

As tensions over slavery rose, so did tensions over religion independence (Chandler, 2017, p.166). Slave revolutions in the South during the first half of the 1800s culminated in bans against the autonomy of the Black. The church slave preachers led the three biggest slave revolts in American history, the most famous of which was Nat Turner's rebellion in Southampton County, Virginia in 1831 (Chandler, 2017). These uprisings were diametrically opposed to the Civil Rights Movement's policies (1954–1968). To prevent further uprisings, some Southern Black Baptist churches were dissolved or combined with White churches (Chandler, 2017, p. 166).

These slave revolts did not prevent the establishment of rural Black churches in the 1800s (Chandler, 2017, p.166). Many Black churches in the North took antislavery stances by discussing the perceived needs arising from poverty and injustice, as well as appealing to the Bible, which affirmed each individual's integrity as created in God's image (Chandler, 2017, p. 166). In 1816, as the center of gravity moved from rural to urban, the African Methodist Episcopal (A.M.E.) Church was established, followed by the African Methodist Episcopal Zion (A.M.E. Zion) Church in 1822 (Chandler, 2017, p. 166). During the Underground Railroad leaders during the Civil War (1861–1865), founder Harriet Tubman assisted slaves in escaping to the northern free states and transitioning to towns (Chandler, 2017, p.166). The estimated 90,000 African Americans who migrated north foreshadowed the subsequent mass migration (Chandler, 2017, p.166). Next, church-based Freedman's societies arose to help Blacks who had fled slavery (Chandler, 2017, p.166).

Between 1870 and 1970, 1 million African Americans moved to the North (P.167, Chandler, 2017). As a result, Black churches grew in popularity while also fighting to meet transients' needs through services such as soup kitchens, lodging, and employment (Chandler, 2017, p. 167). To those without homes, churches are like extended families, with Good Samaritan groups helping those in need (Chandler, 2017, p. 167).

In 1930, Dietrich Bonhoeffer, a German theologian and priest, met Albert ("Frank") Fisher, an African American fellowship recipient, when he came to the United States for postdoctoral research (Chandler, 2017, p.170). Bonhoeffer shared disappointment with the seminary's theologically deficient students and the liberal theology taught at Union Theological Seminary during a 1-year Sloane teaching fellowship in New York (Chandler, 2017, p.170). Bonhoeffer found that the White churches had the same fundamental shortcomings as the Black

churches after visiting a number of them (Chandler, 2017, p. 170). Bonhoeffer was then welcomed to Harlem, where he was introduced to African American spiritual traditions at the Abyssinian Baptist Church, which both perplexed and transformed him (Chandler, 2017, p. 170).

Bonhoeffer was encouraged by the exuberant worship at Abyssinian, which was delivered “with captivating zeal and vividness” by Dr. Adam Clayton Powell, Sr (Chandler, 2017, p.171). He considered Black church music to be "some of America's greatest musical achievements" (Chandler, 2017, p.171). In addition to instructing children in Sunday school, to youthful individuals, Bonhoeffer additionally helped in the weekday church school and conducted a weekly Bible study for African American women. “This intimate acquaintance with Negroes was one of the most significant and gratifying activities of my stay in America,” he said after immersing volunteered his time to support several African American homes (Chandler, 2017, p. 171).

As demonstrated by When history and culture changed over time, both Bonhoeffer's experience in Abyssinia and African American spiritual exercises took on a binocular character. In this segment, I examine the interaction of several philosophical foci that have shaped African American spirituality: (a) worship, preaching, and scripture; (b) religion and prayer communities, and (c) community outreach (Chandler, 2017, p. 171).

The way the Spirit filled the service at Abyssinian captivated Bonhoeffer. Similarly, regardless of importance or affiliation, African American Christian spirituality demonstrated dynamism in worship at the time and now (Chandler, 2017, p. 171). Although there have been differences in the transmission of African practices, some scholars believe that music, shouting, and moving begin before transformation (Chandler, 2017, p. 171). Negro spirituals, in particular, tend to be fundamental to music, having evolved from slave songs that served a variety of

functions, including communicating hope, managing guidance and unity, and encoded messages (Chandler, 2017, p. 172).

Spirituals were also known as "sorrow songs," In the midst of a brutal war, Bonhoeffer expressed regret to God, prayed for deliverance, and put his trust in God alone to bring justice (Chandler, 2017, p. 172). Spirituals consistently connected the person to society, portraying slaves as God's chosen people (Chandler, 2017, p. 172). The spirituals, affirming Jesus' divinity, encompassed all of life and identified with the one who died on a tree to save them from shame, torture, and blame, and who vowed to never betray or abandon them (Heb 13:5b). “Black slaves were not alone in their suffering under slavery…They had Jesus with them!” (Chandler, 2017, p. 172). In 1892, Czech composer Antonn Dvorák was profoundly moved by American spirituals; he wrote that these were “the only genuine folk music in America upon which a national music could be developed,” and they served as the inspiration for Symphony No. 9, one of his most well-known compositions (Chandler, 2017, p. 172).

Elements such as call and answer, beat, and repetition were all used in Christian music, and they are still used in worship today (Chandler, 2017, p. 173). African chants were the beginning of worship music's development, which led to spirituals, metered music, extemporized hymns, there is traditional Gospel, modern Gospel, and now a more recent version of the gospel (Chandler, 2017, p. 173). The need to experience the music in his own soul takes precedence over the appearance of these different genres. Howard Thurman (1929), a Black theologian and spiritual researcher, claimed that “the clue to the meaning of the spirituals is to be found in religious experience and spiritual discernment” is a term that can be extended to today’s African American worship (Chandler, 2017, p. 173). Energized worship, as well as anointed preaching, encourage Christian participation (Chandler, 2017).

While at Abyssinian, the worship of Bonhoeffer and the preaching influenced him (Chandler, 2017, p. 173). After attending churches for 4 months, he wrote that he "just received a sincere declaration of the gospel from a Negro" (Chandler, 2017, p. 173). According to the report, “most Black preachers gave a different interpretation of the Gospel, one that omitted the structure of slavery, and lectured that slaves, despite their miserable condition, were in fact God's chosen individuals” (Chandler, 2017, p. 174). Sermons also alluded to Exodus, the Hymns, and the gospels, as well as the hearers' personal experiences by offering them a better future. As preachers learned to read, the process of studying the Scriptures expanded, and the Holy Spirit's empowerment remained necessary for God's proclaimed Word to come alive and be observed (Chandler, 2017).

Today’s Black churchgoers, according to Lincoln, want an “arousing sermon of moving singing and fervent prayer” as part of their church experience (Chandler, 2017, p. 174). In certain traditional Black churches, the sermon is sung at a quicker pace, emphasizing the importance of both singing and lecturing for a good service (Chandler, 2017, p. 174). In view of the ongoing social disasters, lecturing has a consecrated and prophetic quality to it, inspiring listeners to develop spiritually and live their lives morally (Chandler, 2017, p. 174). For person and social change, lecturing beckons us to see what God sees and live as God will have them live.

Lectures assist the party in loving God and one’s neighbor, according to Anglican Michael Battle (Chandler, 2017, p. 174). The unmistakable of Black preaching, according to Cleophus LaRue, is a link between biblical texts and personal experiences, such as “a pattern of Scripture to which they [congregants] ascribe” (Chandler, 2017, p. 174).

Bonhoeffer witnessed the one-of-a-kind group of faith among Black members Harlem's Abyssinian Baptist Church. These love bonds were created “solidarity of suffering” as admirers

honored with Chris (Chandler, 2017, p. 175). Abyssinian grasped Bonhoeffer, and he spent much of his free time there (Chandler, 2017, p. 175). The third defining feature of African American spirituality is its diversity is a sense of community that joins supplication (Chandler, 2017, p. 175).

Blacks have found comfort, identification, and encouragement in church gatherings since the beginning of slavery. For example, according to Myrdal's analysis of race relations, the church was "the logical center" for social gathering for Blacks in the 1940s in the United States; it was more than just a place of worship (Myrdal, 1944). Having vital links in a substantial sense of well-being and social unity was created by one's community (Chandler, 2017, p. 175).

> Community is the essential characteristic of African American spirituality, as solid African practices established cultural bonds that was enslaved and sowed the Black Church, which guided America's identity formation. (Chandler, 2017, p. 175)
>
> The definition of culture as we know it is inadequate... God's vision of a society, which includes forgiveness, must remain paramount. (Chandler, 2017, p. 175)

Howard Thurman (1929), Dr. King's mentor, was one challenging voice that shaped African American spirituality. Thurman wrote almost entirely about society and the need for self-respect, which gave the individual integrity and the body solidarity (Chandler, 2017, p. 176). Thurman emphasized the full identity necessitates completeness, which is the cornerstone for cultivating a feeling of belonging to a group of people who hold common values (Chandler, 2017, p. 176). As a result, Thurman stressed the importance of the love ethic not only because of the Biblical command to love one's enemies (Matthew 22:36-40), but the Great Commandment (Matthew 5:44; Chandler, 2017) that enemies are to be adored. This entails making amends, showing love, seeing them as individuals, and “uprooting the intensity of betrayal” (Chandler,

2017, p. 176). Moving in society necessitates fortifying relations both inside and outside one's immediate circle, as modeled by Jesus' assistance to the man with leprosy, the centurion in Capernaum whose servant was ill (Luke 7:2-10, across economic and ethnic lines); and the Samaritan woman (Luke 7:2-10, across economic and ethnic lines; Matthew 8:1-4, across social status lines; John 4:7-26, across racial and gender lines). African American spirituality is based on a Biblical understanding of a culture that participates in Christ's life and ministry (Chandler, 2017, p. 176).

Prayer has provided a vehicle for African Americans to seek God's presence, confirmation, and divine grace, particularly in times of crisis (Chandler, 2017, p.177). Many African American prayers have centered on faith, or the Lord creating a way where there seemed to be none. Richard Allen (1760-1831), the founder of the A.M.E. Church, for example, is known for his prayers:

> O, MY God, in all my threats, worldly and otherworldly, I will trust in thee who art Almighty power, and therefore able to diminish me; who are infinite goodness, and therefore reading and willing to assist me…
>
> O, crucified Jesus! In whom I live . . . kindle my heart with Thy holy love, that I may no longer regard he vanities of this world. but place my affections entirely on Thee. (Chandler, 2017, p. 177).

Abolitionist and advocate for women's rights Sojourner Truth (1797-1883) proclaimed her full trust in God through prayer: "...I believe in it, and I shall pray. God, thank you! Yes, I will pray constantly" (Chandler, 2017, p. 177).

Spirituality can act as a shield against poverty, structural racism, and inequality, all of which are sources of stress for African American couples (Bean et al., 2002). Religion is one of

the few resources that African American couples can access and trust, as spirituality has always been an integral part of the African American relationship (Boyd-Franklin, 2003; McAdoo, 1991). The church has a long history of and empathically influenced the social, economic, and political lives of African Americans (Taylor et al., 2004).

According to Lichter and Carmalt (2009), couples holding similar views is more important than sharing the same religious belief system. Couples who are respectful of each other and fully integrate into their religious congregations describe stronger bonds. While spirituality has received less attention and may have valuable ideas for the relationship process, it is necessary to understand the relationship between religiosity and marital happiness.

Spirituality tends to affect both men and women differently (Mattis, 2000; Wilcox, 2004). Giblin (1997) discovered that men's spirituality was more closely related to their marital partnership than women's spirituality, which had more nuanced facets. Married men who reported high levels of spirituality often reported higher levels of marital satisfaction than single men. Wives also expressed higher levels of happiness in their marriages (Lichter & Carmalt, 2009; Wilcox & Wolfinger, 2007).

The "Black Church," as well as other African American communities and places of worship, continue to play an important role in the lives of many African Americans' growth and resilience in the face of cultural and social issues (Holland, 2016). According to Taylor et al. (2004), nearly 90% said that they were "particularly close" or "fairly close" to their church members, around 61 percent said they received help from church members "daily" or "often," and 85 percent indicated that they met with church members on "a regular or weekly basis" (p.148). As many members of the church form close friendships and even family-like ties, these levels of familiarity and frequency of contact are unsurprising (Taylor et al., 2004). For example,

it is common to refer to a senior woman in the church as the "church mother," and parishioners to one another as "sister" or "brother" in many African American churches (Taylor et al., 2004). For some young people and adults, places of worship are the only places where they can see and interact with a large group of adults and peers who share their racial, ethnic, and cultural heritage, as well as their religious and spiritual beliefs.

Throughout history, the Black Church has played a key role in ending African Americans' exclusion from educational institutions and in the establishment of primary and secondary schools, as well as institutions of higher learning (Chatters & Taylor, 1989). Black church leaders and members are now fighting for high-quality education in their neighborhoods, as well as academic, organizational, and systemic injustices in schools that serve the community's youth (Marks et al., 2012). Black churches are often depicted as a group of “equally yoked” and like-minded individuals who embrace one another in terms of the roles that church members are required to play, both inside and outside the minster (Taylor et al., 2004). For African Americans, church attendance is important because it has been linked to lower mortality rates, increased self-esteem, and increased levels of life and marital satisfaction (Marks et al., 2012).

Summary

In this chapter, I provided a historical context for the events that contributed to internalized racism. Internalized racism results in African Americans who have negative self-perceptions. The chapter also details the inception of the Black church and its role. In the face of adversity, African Americans have relied on spirituality, prayer, the teachings of the Bible, and the church community to cope with racism, mental illness, and other difficulties throughout history. Finally, the role of the Black church and spirituality in African American marriages was investigated.

CHAPTER THREE: METHODS

Overview

In this chapter, I outline the methodologies that were used to conduct this study. My justification for using a quantitative nonexperimental causal-comparative research technique with an explanatory design is described. The chapter also includes a detailed explanation of my role as the researcher, the participants, recruitment procedures, data collection and analysis tools, and the procedures that I employed to guarantee adherence to the study protocol and ethical guidelines.

Design

A quantitative research approach was chosen because it can provide an objective analysis of the study topic (Creswell, 2003). Quantitative research involves measuring and analyzing variables in order to obtain results through the usage and analysis of numerical data using specific statistical techniques to answer questions such as *who*, *how much*, *what*, *where*, *when*, *how many*, and *how*. Quantitative research approaches utilize numerical data collected through mathematical instruments to explain an issue or phenomenon. Based on the data that I collected, a qualitative method was not chosen because it is context-specific and does not yield findings that can be extended to a larger population (Creswell, 2003). Quantitative approaches using statistical tests enable the researcher to determine results that have statistical significance, which then form the basis for the development of objective conclusions with high generalizability (Creswell, 2003).

According to Creswell (2003), there are various quantitative research designs. For the purpose of this research, a correlational design was adopted. The utilization of the design was based on the assumption that there would be no attempt to manipulate any of the variables. When a researcher has a specific study question or hypothesis and modifying the independent variable

is possible, reasonable, and ethical, correlational research is suitable. When these conditions are not met, it is reasonable to assume that nonexperimental research is appropriate, if not necessary. The adoption of causal comparative approach is informed by the research questions, which require the assessment of levels of internalized racial operations that coexist with marital satisfaction and spirituality (Öztürk & Arkar, 2017). Because the topic of internalized racial oppression is not well researched, I adopted an explanatory design as a means of providing an in-depth and detailed explanation regarding the research phenomenon.

Research Questions

RQ1: Do lower levels of internalized racial oppression correlate to higher levels of marital satisfaction among married African Americans?

RQ2: Do higher levels of spirituality correlate to higher levels of marital satisfaction among married African Americans?

RQ3: Do lower levels of internalized racial oppression predict higher levels of marital satisfaction among married African Americans when controlling for spirituality?

Hypotheses

$H_0$1: There is no statistically significant correlation between internalized racial oppression and levels of marital satisfaction among married African Americans.

H_a1: There is a statistically significant correlation between internalized racial oppression and levels of marital satisfaction among married African Americans.

$H_0$2: There is no statistically significant correlation between the levels of spirituality as measured by the Daily Spiritual Experience Scale (DSES) and levels of marital satisfaction as measured by the Quality of Marriage Index (QMI) among married African Americans.

H_a2: There is a statistically significant correlation between the levels of spirituality as measured by the Daily Spiritual Experience Scale (DSES) and levels of marital satisfaction as measured by the Quality of Marriage Index (QMI) among married African Americans.

H_03: There is no statistically significant correlation between marital satisfaction as measured by the Quality of Marriage Index (QMI) and internalized racism as measured by the People of Color Racial Identity Attitude Scale (POCRIAS) when controlling for the influence of levels of spirituality as measured by the Daily Spiritual Experience Scale (DSES) among married African Americans.

H_a3: There is a statistically significant correlation between marital satisfaction as measured by the Quality of Marriage Index (QMI) and internalized racism as measured by the People of Color Racial Identity Scale (POCRIAS) when controlling for the influence of levels of spirituality as measured by the Daily Spiritual Experience Scale (DSES) among married African Americans.

Participants and Settings

For the study, the minimum sample size was calculated based upon a statistical power of 0.80 (Faul et al., 2007). A G*Power 3.1.9.2 calculation of sample size with a medium effect size ($r = 0.3$) and a statistical power of .80 was used. Based on this approach, the research required a minimum sample size of $n = 77$, but a total of 90 participants completed the surveys, thereby exceeding the minimum.

Data collection did not begin until I had obtained approval from the Liberty University Institutional Review Board. Participants in this study were recruited in two different ways. The first way that they were recruited was through an anonymous online research tool known as SurveyMonkey. The second was through face-to-face recruitment at two local churches.

The defined techniques and formalized standards of quantitative research helps scholars to assure academic and ethical legitimacy. Although there are less subjective factors of mistake in quantitative research than in qualitative research, there are plenty of opportunity for dishonesty to skew the results. As a result, ethical considerations were put in place not just to preserve the participants' identities, but also to ensure that the results were backed up by ethical techniques.

The first step was to distribute online questionnaires distributed through SurveyMonkey. SurveyMonkey is a web-based tool and hosting service that allows users to create and distribute surveys over the internet. SurveyMonkey primarily collects answers from its pool of U.S. participants (through SurveyMonkey Rewards and SurveyMonkey Contribute) and offers demographic targeting options.

The second step was administering the instruments in person at two churches local to the eastern shore of Virginia, with prior permission granted through respective church counsels and COVID-19 precautions strictly observed. I provided raffle tickets to participants, selected one winner, and mailed the winner a $50 Amazon gift card. The data for the individuals were stored securely in a safe, with me having the only access. Limited access to individual data ensured that the anonymity of the participants was maintained.

Instrumentation

Data collection was accomplished with the utilization of several established measures. These measures included the Quality of Marriage Index (QMI), the Daily Spiritual Experience Scale (DSES), and the People of Color Racial Identity Attitude Scale (POCRIAS). The questions were assembled in SurveyMonkey. These same measures were put together in a paper-and-pencil format that research participants could fill out in a face-to-face manner at a designated testing site.

The instrument Daily Spiritual Experience Scale used to obtain a measure of spirituality for each participant (Underwood & Teresi, 2002) is a 16-item scale that measures the recurrence of spiritual encounters employing a scale from 1 (*many times a day*) to 6 (*never or almost never*). Items are recoded so that higher scores reflect more spiritual encounters. Example items from the Daily Spiritual Experience Scale are "I feel thankful for my blessings" and "I feel guided by God in the midst of daily activities." Various researchers have used the DSES to measure dimension of religion and spirituality (Idler et al., 2003; Moss & Dobson, 2006).

Underwood and Teresi (2002) conducted in-depth interviews and focus groups with people from different religious backgrounds to begin creating the scale. This framework provided basic qualitative knowledge about a wide variety of people's spiritual experiences. These authors also looked at scales that try to quantify certain dimensions of spiritual experience and consulted a number of theological, spiritual, and religious writings. The writings aided in the categorization of interactions and the creation of a succinct list of things (Underwood & Teresi, 2002). Evidence indicates that DSES has good convergent validity with respect to self-evaluation of racial identity (Gupta & Yick, 2001; Le et al., 2016).

The internal continuity and high reliability of the DSES have been demonstrated at above 0.90 (Underwood & Teresi, 2002). The scale's Cronbach's alpha in English and translation has consistently been strong, ranging from 0.89 to 0.95 for the General Social Survey samples. The response stability of the Spiritual Experience subscale was good (Pearson product-moment correlation =.85; intraclass correlation coefficient =.73). Internal consistency was estimated by Cronbach's alpha to be .88 for the test and .92 for the retest (Underwood & Teresi, 2002).

The Quality of Marriage Index (QMI) is used to determine marital satisfaction (Norton, 1983). With broad, global items (e.g., "We have a good marriage"), this inventory assesses marital

quality. Respondents demonstrate their level of understanding by selecting one of five items on a Likert-type scale ranging from 1 (*very strong disagreement*) to 7 (*very strong agreement*) and one item on a Likert-type scale ranging from 1 (*very strong disagreement*) to 10 (*very strong agreement*). Various researchers have used the QMI to assess the quality of marital relationships (Maroufizadeh et al., 2019). Maroufizadeh et al. noted that the QMI has good convergent validity, with significant correlation with measures such as the Kansas Marital Satisfaction Scale and the Couples Satisfaction Index are both four-item questionnaires. Maroufizadeh et al. reported that the QMI has a good reliability as shown by Cronbach alpha ensures internal consistency of 0.922.

Based on Helms' People of Color Racial Identity model, the People of Color Racial Identity Attitude Scale (POCRIAS; Helms, 1990) assesses an individual's thoughts and feelings about themselves and members of their racial group in comparison to the individual's feelings about White individuals (1995). The POCRIAS was created with Black Americans, Native Americans, Asian Americans, and Latina/Latino people in mind. The POCRIAS is a 50-item inventory that assesses four statues from Helm's theory of racial identity. Conformity, dissonance, immersion and resistance, and internalization are the four statuses measures. On a scale of 1 to 5, 1 means *strongly disagree* and 5 means *strongly agree*. Conformity, dissonance, immersion and resistance, and internalization are the four status measures.

The POCRIAS has shown fair internal consistency in previous studies, with reliability coefficients of. 75 for pre-encounter/conformity, .81 for encounter/dissonance, .79 for immersion/emersion, and .68 for internalization (King et al., 2015). Le et al. (2016) noted that the POCRIAS has a good convergent and discriminant validity. These researchers reported that the correlations between items within subscales are stronger than the correlations between subscales.

Ethical Considerations

Quantitative research with defined techniques and formalized standards helps to assure academic and ethical legitimacy. Even while there will be less subjective factors of mistake in quantitative research than in qualitative research, there will be plenty of opportunity for dishonesty to skew the results. As a result, ethical considerations were put in place not just to preserve the participants' identity, but also to ensure that the results were backed up by ethical techniques.

Informed consent is the cornerstone of informed research. Thus, in any research, the participants must be informed of what will be asked of them and what the collected data will be used for. Participants must give their express, active, written permission to participate in the study, which includes recognizing their rights to access their information and the ability to withdraw at any time. As a portion of this study was conducted online, steps were taken to ensure the participants were fully informed. Before commencement of the online survey, the participants were directed to a web page where a well detailed research details were documented. A video file was also available to give participants a clear picture of what would be expected of them. The participants were then required to provide the consent through an electronic signature. This process ensured that the participants were aware and had the right to withdraw from the study at any point.

It is critical that participants' identities remain anonymous or secret, and that such guarantees go beyond preserving their names to include the avoidance of self-identifying remarks and material. In this regard, the necessary precautions were taken to preserve the identity of participants. All collected data from surveys was destroyed after analysis, and the research information was kept in a secure laptop with a 128-bit advanced encryption standard. The encryption key was known only to me.

Procedure

The criterion used to recruit participants is an essential feature of scientific study technique. Participants were chosen for this study based on the following identified selection criteria: (a) identifying as African American and (b) being married. The participants that did not meet these three basic criteria were excluded from participating in this study.

After the needed number of surveys were collected, the SurveyMonkey link was closed, and completed datasets were downloaded into Excel spreadsheets. The downloaded data were stored in my computer with symmetric encryption. I took the responsibility of the computer, as only I had access to it. Next, scores for each participant representing internalized racial oppression (IRP), spirituality (S), and marital satisfaction (MS) were hand-entered into SPSS Statistics Standard Grad Pack software version 23.0 for Macintosh (IBM Corporation, n.d.). The normality of the data examined for all of the scales (to be sure that kurtosis and skewness were not between -2 and +2) were checked for a normal curve on plotted data and by using the skewness and kurtosis option in the descriptive statistics menu in SPSS. When looking at the plotted data, if any of the data for internalized racial oppression (IRP) and spirituality (S) did not appear to follow a normal curve, the data were centered by subtracting the mean from each score (Myers et al., 2010). I performed a Pearson correlation where coefficients varied from -1.0 to 1.0.

Data Analyses

The first research question asked: Do lower levels of internalized racial oppression predict higher levels of marital satisfaction among married African Americans? The variables that were input into SPSS were internalize racism and marital satisfaction. I then went into SPSS and clicked on *correlate* and then *bivariate*, indicating that there are two variables and that I wished to determine the connection between them. In the analysis, I used a Pearson correlation. The findings were interpreted using Pearson's *r* at a significance level of 0.05. After the data

were collected, I determined whether there was a significant negative relationship, positive relationship, or no relationship between lower levels of internalized racism and higher levels of marriage satisfaction among married African Americans.

The second research question asked: Do higher levels of spirituality predict higher levels of marital satisfaction among married African Americans? Assumption testing was performed prior to conducting the standard multiple regression, and the variables were determined to be independent using Durbin-Watson statistics (Kramer, 2011). The multicollinearity was examined using tolerance values and VIF values. A review of case-by-case diagnostics and Cook's distance occurred to check for no extreme outliers, Finally, a P-P plot and histogram were used to assess normality. Bivariate correlations using Pearson's *r* were computed for descriptive purposes, and a SMR was utilized to evaluate the data to answer research questions. To avoid the inflated likelihood of error due to multiple comparisons, an adjusted *p*-value to test for significance was used and calculated using Bonferroni's method (.05/4 = .00125).

The third research question asked: Do lower levels of internalized racial oppression predict higher levels of marital satisfaction among married African Americans when controlling for spirituality? I used SPSS to analyze the data, which contained spirituality and marital satisfaction as variables. Next, I opened SPSS and selected *correlate* and then *bivariate*, indicating that there are two variables and that I wished to determine the connection between them. I then conducted the analysis using a Pearson correlation, with the results interpreted using Pearson r at a significance level of 0.05. Once data analysis was complete, I noted whether there was a significant negative relationship, positive relationship, or no relationship regarding the third research question. Finally, a moderator was defined as a third variable that alters the strength of the relationship between two other variables (Baron & Kenny, 1986). In order to test

moderation, an interaction term was created by multiplying the independent variable (IRO) by the potential moderator variable spirituality (S). In SPSS, I clicked on *analyze*, *compare means*, and *one-way ANOVA*. I transferred the dependent variable (marital satisfaction) into the dependent list and the independent variable (internalized racial oppression) into the factor box using the appropriate buttons. I then clicked on *post hoc* and checked *descriptive statistics*. Also, the contribution of the x variables such as marital satisfaction and spirituality where I looked at the *p*-value to see if it is statistically significant with a *p*-value less than .05. If it was, then I explained that they were statically significant because their corresponding *p*-value was <0.05.

Therefore, both marital satisfaction and spirituality were individually useful in the prediction of internalized racial oppression. The R^2 was a measure of explained variation which showed the percentage of the total variation with internalized racism. Then, I determined how spirituality moderates internalize racism. The moderated multiple regression was used by a linear regression to determine the relationship between internalized racial oppression and marital satisfaction.

In this chapter, the quantitative research was chosen. Quantitative research proposes numerical data. The researcher decided to adopt an explanatory design to provide in-depth and detailed explanation regarding the research. The minimum participants that participated in the study was n=77, but a total of 90 participants completed the study. The participants completed the study through Survey Monkey. The instruments that were utilized during the study were Quality of Marriage Index (QMI), the Daily Spiritual Experience Scale (DSES), and the People of Color Racial Identity Attitude Scale (POCRIAS). The questions were assembled in SurveyMonkey. After the survey were collected, the Survey Monkey link was closed. The researcher began to analyze the data in SPSS. In addition, the steps taken to obtain informed

consent and protect confidentiality of participants were discussed. These steps represented the plan for descriptive and inferential data interpretation that was undertaken.

CHAPTER FOUR: FINDINGS

Overview

Data analysis is the process of assessing, measuring, and testing research questions and hypotheses to address the study problem. This chapter includes the results of the data analyses used to answer the research questions and test their corresponding null hypotheses. First, the characteristics of the samples are presented. Descriptive statistics are then reported, including frequencies, means, modes, and measures of variance. The results of assumption testing and the conclusions for each hypothesis are then reported. Finally, a summary and transition to the next chapter is provided.

Research Questions

RQ1: Do lower levels of internalized racial oppression correlate to higher levels of marital satisfaction among married African Americans?

RQ2: Do higher levels of spirituality correlate to higher levels of marital satisfaction among married African Americans?

RQ3: Do lower levels of internalized racial oppression predict higher levels of marital satisfaction among married African Americans when controlling for spirituality?

Hypotheses

$H_0$1: There is no statistically significant correlation between internalized racial oppression and levels of marital satisfaction among married African Americans.

H_a1: There is a statistically significant correlation between internalized racial oppression and levels of marital satisfaction among married African Americans.

$H_0$2: There is no statistically significant correlation between the levels of spirituality among married African Americans.

H_a2: There is a statistically significant correlation between the levels of~~)~~ among married African Americans.

$H_0 3$: There is no statistically significant correlation between marital satisfaction and lower levels of internalized racial oppression among married African Americans.

$H_a 3$: There is a statistically significant correlation between marital and lower levels of internalized racial oppression \married African Americans.

Results

Descriptive Statistics

One hundred and five people started the survey, and 90 respondents finished it. To determine the internal consistency of the scales and subscales, Cronbach's alpha coefficient values were calculated for the Quality of Marriage Index (QMI), which measured marital satisfaction, and the Daily Spiritual Experience Scale (DSES), which measured spirituality. The four POCRIAS subscales of Conformity, Immersion, Dissonance, and Internalization were also examined. Cronbach's alpha coefficient value ranged from acceptable to good for the Quality of Marriage Index (.97), the Spiritual Experience Scale (.88) and the four subscales of the POCRIAS (Conformity, .66; Immersion, .74; Dissonance, .71; Internalization, .86; DeVellis, 2003; Kline, 2005). Table 1 below shows the descriptive statistics tables of the POCRIAS subscales for the participants who completed the surveys.

Table 1

Descriptive Statistics of Number of Participants in the Study

	N	Min	Max	*M*	*SD*
Marital Satisfaction	90	6.00	42.00	29.46	9.89
Conformity	90	14.00	37.00	24.36	5.55
Immersion	90	25.00	57.00	43.04	7.30
Internalization	90	14.00	50.00	41.56	6.78
Dissonance	90	22.00	53.00	34.29	6.71

Spirituality	90	18.00	63.00	36.89	11.01

Table 2

Correlation Matrix Demonstrating Pairwise Associations Between Each Study Variable

		Marital Satisfaction	Conformity	Immersion	Internalization	Dissonance	Spirituality
Marital Satisfaction	Pearson Correlation	1	.09	.14	.13	.03	-.11
	Sig. (2-tailed)		.38	.20	.22	.82	.30
	N	90	90	90	90	90	90
Conformity	Pearson Correlation	.09	1	.40	-.03	.40	.10
	Sig. (2-tailed)	.38		.00	.78	.00	.34
	N	90	90	90	90	90	90
Immersion	Pearson Correlation	.14	.40	1	.14	.05	.25
	Sig. (2-tailed)	.20	.00		.18	.66	.02
	N	90	90	90	90	90	90
Internalization	Pearson Correlation	.13	-.03	.14	1	.03	-.14
	Sig. (2-tailed)	.22	.78	.18		.81	.19
	N	90	90	90	90	90	90
Dissonance	Pearson Correlation	.03	.40	.05	.03	1	.18
	Sig. (2-tailed)	.87	.00	.66	.81		.09
	N	90	90	90	90	90	90
Spirituality	Pearson Correlation	-.11	.10	.25	-.14	.18	1
	Sig. (2-tailed)	.30	.34	.02	.19	.10	
	N	90	90	90	90	90	90

Hypothesis Testing

The two research questions. aimed to understand whether the four factors of internalized racial oppression could predict marital satisfaction among African Americans. A standard multiple regression was employed to investigate the relationship between the four subscales of internalized racial oppression and marital satisfaction.

Assumption Tests

To answer the first study question, assumptions testing was performed prior to conducting the SMR. The variables were determined to be independent using Durbin-Watson statistics, with a value of 1.64, which is close to 2, the tenable observational independence value. The criteria of linearity and homoscedasticity was not violated by studentized residuals and partial regression plots for the four dimensions of racial oppression. The multicollinearity requirement was not broken because the tolerance values are more than 0.1 (the lowest is 0.68) and VIF values are greater than 10. (highest is 1.46). A review of case-by-case diagnostics revealed no extreme outliers, and a calculation of Cook's distance—another method for identifying extreme outliers—revealed that no example had a value greater than 1 (Cook & Weisberg, 1982). Finally, my examination of a P-P plot and histogram showed that the concept of normality was not considerably violated (see Appendices A and B). Because all of the SMR assumptions were satisfied, the SMR was utilized to evaluate the data to answer Research Question 1.

The results of the standard multiple regression analysis demonstrated that the model containing the four elements of racial oppression (i.e., internalization, immersion, dissonance, and conformity) did not significantly predict African Americans' marital satisfaction ($R^2 = .034$, $F(4,85)=.741$, $p = .57$). To avoid the inflated likelihood of error due to multiple comparisons, an adjusted *p*-value to test for significance was used and calculated using Bonferroni's method (.05/4 = .00125). Also, $F(4,85)$ 4 and 85 refer to two types of DF; it is not a decimal. The model explains 3.4% of the variability of the criterion/dependent variable of sense of marital happiness based on the effect size ($R^2 =.034$), which may be overestimated given the small sample size. None of the variables made significant individual contributions (see Table3).

Table 3

Contributions of Independent Variables (N=90)

Variable	*β*	*SE B*	*B*	*t*	*p*	Zero-Order *r*	Partial *r*
Conformity	.114	.230	.064	.495	.622	.094	.054
Immersion	.126	.162	.093	.779	.438	.135	.084
Internalization	.173	.158	.118	1.090	.279	.129	.117
Dissonance	-.012	.174	-.008	-.072	.943	.025	-.008

Hypotheses

Research Question 3 asked: Do lower levels of internalized racial oppression predict higher marital satisfaction among married African Americans when controlling for spirituality? Spirituality was a statistically significant mediator in the relationship between the four aspects of racial oppression and marital satisfaction. Therefore, a moderated multiple regression (MMR; Aguinis, 2004) was used. In addition, a standard multiple regression, including the interaction terms (i.e., multiplying internalized racial oppression element and moderator spirituality variables together), was used.

Before completing the moderator analysis, the continuous predictor variables, the four components of racial oppression, and the continuous moderator variable of spirituality were centered for better understanding and to resolve multicollinearity (Cohen et al., 2003). First, the mean for each variable was determined, then the mean was subtracted from each case value to arrive at the centered scores. The interaction terms between each predictor variable and the moderator were then created using these values.

Assumption testing was done before conducting the moderator analysis. The residuals were independent, as measured by a Durbin-Watson statistic of 1.52, indicating that the assumption of observation independence was tenable. There were no obvious breaches of the assumptions of linearity or homoscedasticity in the scatterplot of the studentized residuals of the

four aspects of racial oppression versus the unstandardized expected values and partial regression plots. Partial regression plots demonstrated a linear connection between the criterion variable and both the predictor and moderating factors. The tolerance values were more than 0.1 (the lowest is 0.87) and the VIF values were greater than 10, indicating that the multicollinearity condition was not broken. A review of case-by-case diagnostics and studentized deleted residuals revealed no severe outliers. In addition, no case exceeded Cook's distance value of 1 (Cook & Weisberg, 1982). Finally, a histogram with a superimposed normal curve and a P-P plot revealed that the data were somewhat positively skewed. Nonetheless, the presumption of normalcy was not severely broken (see Appendix B).

The results of a standard multiple regression demonstrate that the linear combination of predictor variables, the moderating variable, and the interaction terms statistically significantly predict marital satisfaction (R^2 = .226 (adjusted R^2 = .139), $F(9,80) = 2.59$, p = .011). The model explains 22.6% of the variability in the criterion variable of marital satisfaction. Because of the limited sample size, this may be an overestimation. Adjusted R^2 takes this into account, showing that the model may only account for 13.98 of the marital satisfaction variability. The interaction term, Spirituality*Immersion, was the only variable that individually significantly explained the variability of marital satisfaction (b =.052, $t(89) = 2.918$, p =.005). Thus, the racial oppression factor of immersion depends on spirituality to predict marital satisfaction (see Table 4).

Table 4

Contributions of Independent Variables (N= 90)

	Beta	*SE B*	B	t	p	Zero-Order *r*	Partial *r*
Conformity	.036	.166	.024	.215	.830	.025	.024
Immersion	.124	.156	.085	.795	.429	.129	.089
Internalization	.164	.157	.121	1.045	.299	.135	.116
Dissonance	.011	.218	.006	.052	.958	.094	.006

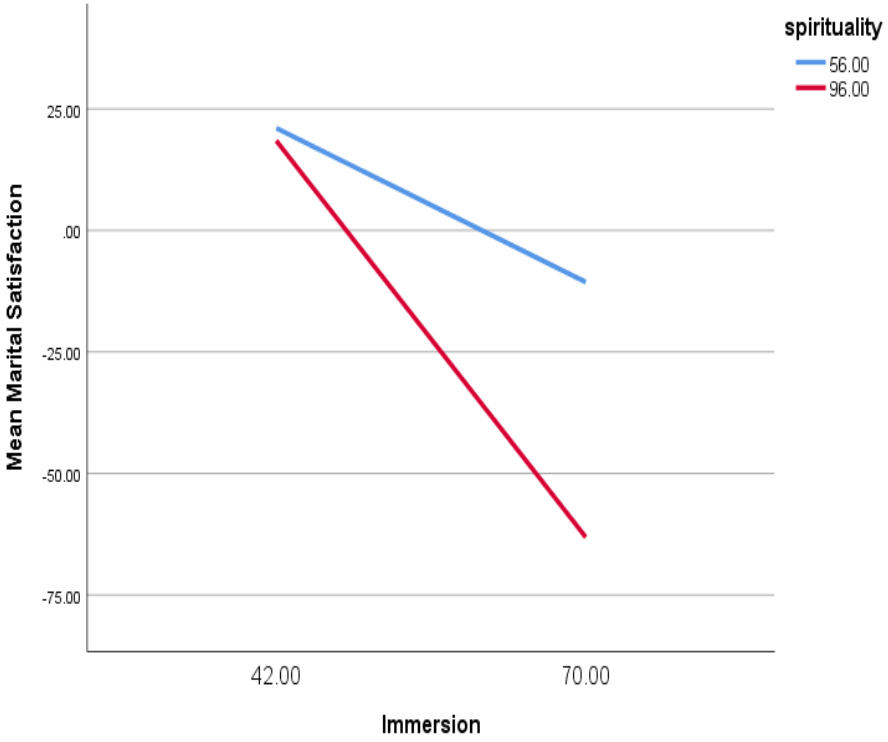
Spirituality	.036	.166	.024	.215	.830	-.110	-.174
Conformity*Spirituality	-.017	.020	-.109	-.851	.397	.187	-.095
Dissonance*Spirituality	.025	.014	.212	1.843	.069	.231	.202
Immersion*Spirituality	.052	.018	.348	2.918	.005*	.350	.310
Internalization *Spirituality	-.025	.027	-.109	-.903	.369	-.245	-.100

Note. * -

Figure 1 provides a visual representation of these results. This line graph shows the prediction lines for African Americans who scored high (96) and low (56) in spirituality. The low-scoring spirituality group (the blue line) appears to have a small and potentially no significant decrease in marital satisfaction as their immersion scores went from low to high. The high influenced spirituality group (the red line), however, has a more considerable and significant decrease in marriage satisfaction as their immersion scores went from low to high.

Figure 1

Line Graph of Results



Based on the descriptive analysis of the results, the research hypotheses were tested. In this section, the results are summarized. Based on these findings, I concluded that internalized racial oppression does not contribute to marital satisfaction among African Americans. In other words, internalized racial oppression does not increase marital satisfaction among African Americans (Research Question 1) and internalized racial oppression does not decrease marital satisfaction among African Americans (Research Question 2). Thus, the null hypotheses for both questions were not rejected. There was no statistically significant predictive correlation between internalized racial oppression and levels of marital satisfaction among married African Americans.

The third research question asked: Do lower internalized racial oppression predict marital satisfaction among married African Americans when moderating spirituality? From the results of the moderated multiple regression (MMR; Aguinis, 2004), the results demonstrated that the relationship between internalized racism and marital satisfaction is different for African Americans who had low spirituality scores versus high spirituality scores, particularly on the immersion scale. As the immersion scale scores increased, the relationship between internalized racism and marital satisfaction became stronger, in that higher immersion predicted lower marital satisfaction. Immersion in this case refers to deep entrenchment of internalized racism among African Americans. Lower marital satisfaction is experienced because internalized racism results into oppression in the institution of marriage. Therefore, levels of marital satisfaction decrease with increase in internalized racism.

Summary

This chapter provided a detailed description of the analysis. I concluded that internalized racism was not associated with marital satisfaction in African Americans; however, when spirituality was considered a moderator for African Americans with a high level of spirituality, marriage satisfaction significantly decreased as their immersion scores went from low to high. African Americans who have a low level of spirituality did not report an association with their marital satisfaction and the immersion scale.

CHAPTER FIVE: CONCLUSIONS

Overview

The purpose of this dissertation was to identify and define the relationship between internalized racial oppression, spirituality, and marital satisfaction among African Americans. I aimed to determine whether lower levels of internalized racial oppression predict higher levels of marital satisfaction among married African Americans, whether higher levels of spirituality predict higher levels of marital satisfaction among married African Americans, and whether lower levels of internalized racial oppression predict higher levels of marital satisfaction among married African Americans when controlling for spirituality. In this chapter of the dissertation, I discuss the major finding from the research work in relation to the question outlined for the research work at the commencement of study. I also consider the limitations of this study and offer recommendations for future research.

Discussion

The results of the research work demonstrate that the four elements of racial oppression—internalization, immersion, dissonance, and conformity—did not significantly predict marital satisfaction among African Americans. There was no indication from the research work that the marital satisfaction of female spouses was directly impacted internalized racism of their male spouses, nor was the marital satisfaction of male spouses negatively impacted by the internalized racism of their female counterparts.

The lack of a direct correlation between internalized racism and marital satisfaction among African Americans can be attributed to other factors, such as socioeconomic factors, that greatly affected the levels of marital satisfaction in households—not only for African Americans, but which African Americans identify with more. The socioeconomic status of African American families evidently determines the levels of marital satisfaction on a greater scale, to the extent

that internalized racism seems to have no effect on African American couples' levels of marital satisfaction. Previous studies have revealed that African American couples with good socioeconomic backgrounds were likely to have more satisfaction in their marital life (Bryant et al., 2008). The couples were likely to invest more in education and careers, and often marry later but at a high rate. The unions of African Americans with higher socioeconomic statuses were likely to last longer, with low cases of divorce, signifying marital satisfaction in such unions. In contrast, factors such as early marriages are evident among African Americans of lower socioeconomic statuses. They were unable to significantly invest in their education or careers, resulting in limited chances of career progression or ability to improve their income. The levels of marital satisfaction among these couples were lower, and cases of divorce were often higher (Du et al., 2021). The link between marital satisfaction and internalized racism among African Americans was therefore very thin, if not nonexistent.

The fact that a majority of African Americans in the United States come from deprived or lower socioeconomic backgrounds could deceptively lead to the conclusion that internalized racism among African Americans is a leading cause towards marital dissatisfaction among them. Their socioeconomic statuses play a leading role in the health of their marriage, more so than internalized racism. The current findings disproved the hypothesis that internalized racism impacts on marital satisfaction among African Americans.

The findings of this study established that levels of spirituality affected marital satisfaction among African Americans in relation to the second research question. Further, the findings established that the racial oppression factor of immersion depends on spirituality to predict marital satisfaction with regards to the second and third question of the research work. There was a direct connection between spirituality and marital satisfaction. Spirituality refers to a

belief in the existences of powers and life beyond ordinary human existence; it is often associated with religion. Spiritual people often rely on powers outside themselves to deal with various issues related to marriage, health, education, and other areas of their lives. Spiritual people believe that there is a power outside themselves that controls various aspects of their lives, including their marital lives (Kasapoğlu & Yabanigül, 2018). Therefore, they draw satisfaction on issues such as marriage from their spiritual beliefs, as opposed to the realities that they might be facing in their relationships (David & Stafford, 2015). The finding of a correlation between spirituality and marital satisfaction from research work is, therefore, in order. Although the current findings did not establish a direct link between internalized racism and marital satisfaction, the results indicated that internalized racism had the ability to impact on spirituality, and that spirituality had the potential of inspiring internalized racism in individuals. Spirituality, therefore, becomes the link that connects internalized racism to marital satisfaction.

Implications

The study was essential in uncovering and addressing the issues related to marital satisfaction among African Americans. It has successfully established that there is little connection between internalized racism among African Americans and marital satisfaction in their unions. The findings of the study are instrumental in dispelling misleading beliefs about marital satisfaction among African Americans—specifically, the belief that internalized racism by a spouse against another is a major factor leading to dissatisfaction and instability in their marriages, which could explain divorce rates among African Americans. These findings lead to a new understanding of the challenges facing African American marriages, with internalized racism not being a key challenge.

The findings of this study have led the discussion of the study to factors that directly contribute to marital satisfaction or dissatisfaction among African Americans. Socioeconomic

status features prominently in the discussion, with internalized racism cast aside. The findings support the call for policy formulation to aid African Americans from of lower socioeconomic status improve their socioeconomic statuses as the impact on society at large was enormous. Marital dissatisfaction from socioeconomic strain often leads to separation and divorce, resulting in more children and future generations being born into low socioeconomic backgrounds and encouraging a vicious circle where marital satisfaction will be seldom experienced, and the socioeconomic circumstances of most African Americans will worsen.

The study has established a link between spirituality and marital satisfaction, and between spirituality and internalized racism. Levels of spirituality affect marital satisfaction levels among African Americans. Further, spirituality impacts on internalized racism and vice versa. While it is good to believe in a higher power beyond ordinary human existence, people should be made more aware of how negatively their spirituality can impact on their marital satisfaction. They should also be knowledgeable of the unwelcome factors that can soil their spirituality to the detriment of their marital union.

Limitations

A total of 90 participants completed the survey whose results have been analyzed and presented as findings of the study. The number is limiting owing to the fact that the results were used to explain a phenomenon among the entire population of African American citizens in the United States. The sample size for the research work was, therefore, a limiting factor with the potential of compromising the veracity of the findings of the research work. To corroborate the findings of the research work, secondary sources of information should be included, as these contain reports and findings of previous studies on the topic of the research work. The current study employed a quantitative approach with a relatively small sample size, which limited the

findings. The findings of this study, therefore, may not be an accurate representation of the entire African American population in the United States.

This study may have also been limited because data on basic demographics such as gender, socioeconomic status, age, and income were not collected or analyzed as part of this research. Accumulation and analyzation of this data may have revealed additional differences in the population that may have impacted the outcomes

The Daily Spiritual Experience Scale may not have been a robust enough instrument to capture the breadth of spiritual factors involved in the relationship between African American Spirituality and Internalized racial oppression. The simplicity of this scale may not of lent itself to fully evaluating the relationship between African American Spirituality and the intensity of internalized racial oppression experienced.

Recommendations for Future Research

Future research on the topic of study should integrate both a quantitative and qualitative approaches to research work. This study focused on the entire African American population in the United States. A purely quantitative approach to research might imply that the study is unable to bring on board a sample size that accurately reflects the true position of the population under study. Therefore, research from such study may not be accurate due to a limited sample size. Integrating both qualitative and quantitative approaches towards future research will guarantee that any data gathered as part of the research can be corroborated by the findings of previous studies on the similar topic or related topics of study.

Further, research should also explore the correlation between socioeconomic status, age, gender, internalized racism, and marital satisfaction among African Americans. The discussion has revealed that even though not studied as part of the research work. The socioeconomic statuses of African American couples play a central role in marital satisfaction among these

couples and could impact on factors such as spirituality and internalized racism. Future researchers should consider socioeconomic factors and determine their relationship to internalized racism, spirituality, and marital satisfaction among African Americans.

The results revealed a lack of correlation between internalized racism and marital satisfaction among African Americans in the discussion. The socioeconomic statuses of couples should have been revealed to be of more significance in the study. A connection is established between spirituality and marital satisfaction, as well as spirituality and internalized racism. This research work was limited in terms of sample size, research method, and factors under investigation. Future researchers should integrate a mixed qualitative and quantitative approach towards study and should consider the role socioeconomic status of African Americans play with respect to internalized racism, spirituality, and marital satisfaction.

The discussion of this research also revealed that that the Daily Spiritual Experience Scale may not have looked deeply enough at spiritual factors that are present in the African American community A measure that looks at multiple spiritual factors and how those factors correlate to the increase or decrease of internalized racial oppression is also another area of further research.

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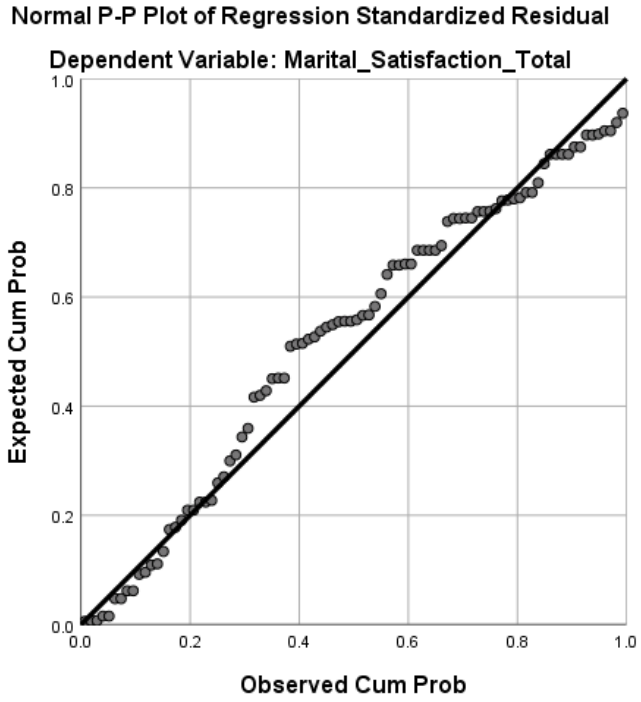
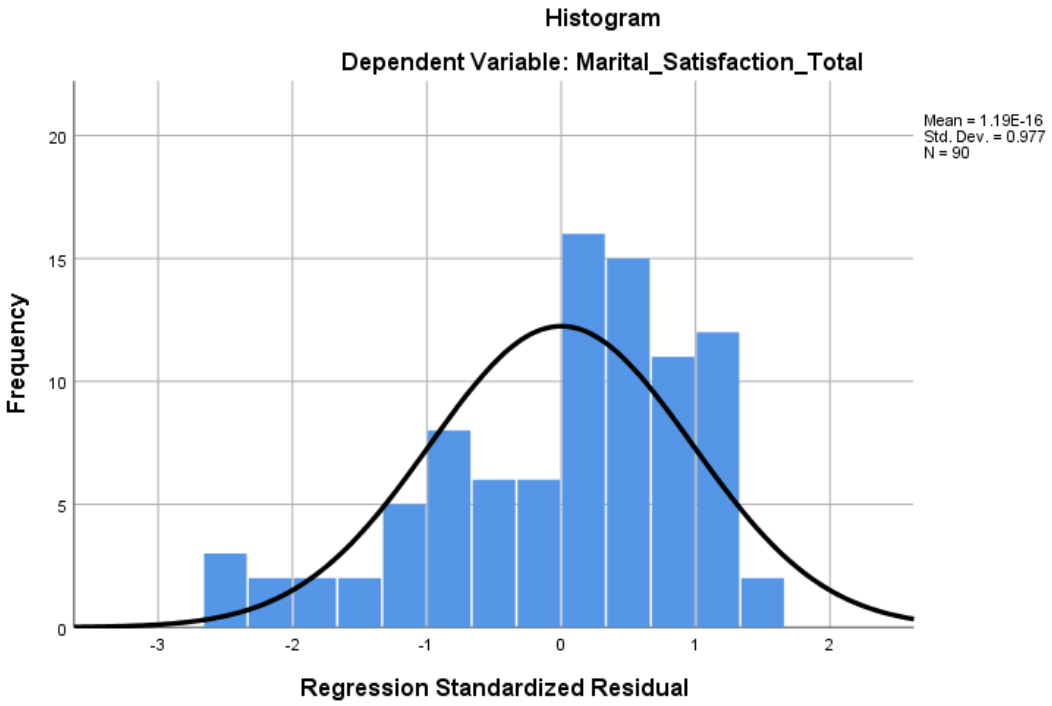
Appendix A

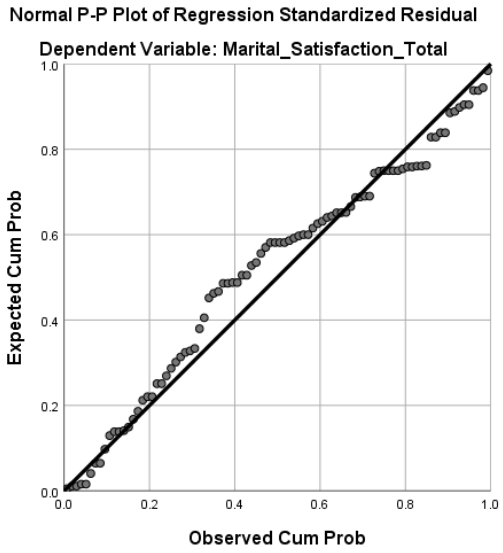
P-P Plot and Histogram 1

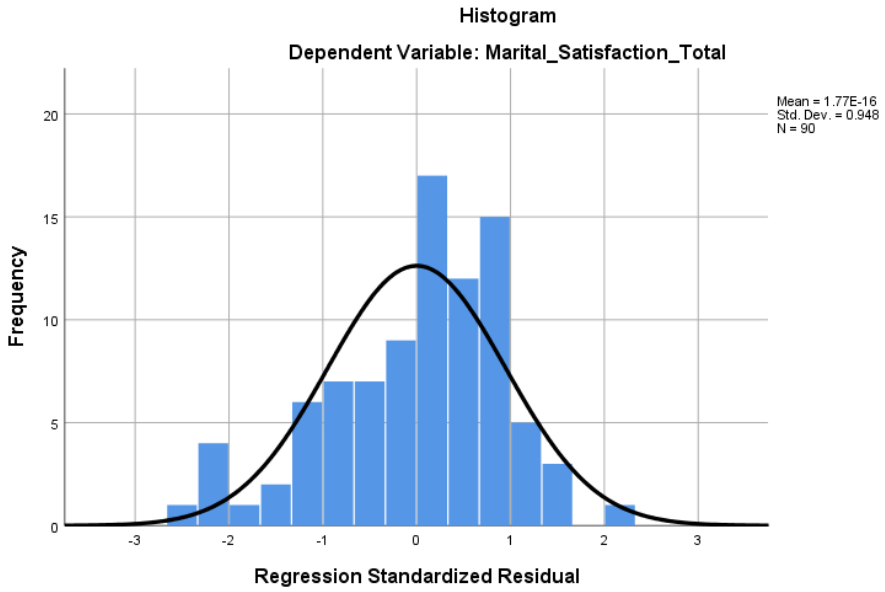



Histogram
Dependent Variable: Marital_Satisfaction_Total
Mean = 1.19E-16
Std. Dev. = 0.977
N = 90
Frequency
20
15
10
5
0
-3
-2
-1
0
1
2
Regression Standardized Residual

Appendix B

P-P Plot and Histogram 2





Research Question 3

Appendix C

Participant Letter

Dear Invitee,

My name is Tiara Mcintosh, I am a doctoral student at Liberty University Education Program. I am kindly requesting your participation in a doctoral research study that I am conducting entitled: African American Spirituality, Marital Satisfaction and Internalized Racial Oppression. The intention is to assess how spirituality, marital satisfaction ,and internalized racism impacts African Americans.

The study involves completing basic demographic information and three surveys: The Daily Spiritual Experience Scale (DSES), Quality of Marriage Index (QMI), The People of color Racial Identity Attitude Scale (POCRIAS; Helms, 2005)

If you would like to participate in the study, please read the informed consent letter below. Your participation in the research will be of great importance to assist in the understanding of spirituality, marital satisfaction, and internalized racism amongst African Americans.

Thank you for your time and participation

Sincerely,

Tiara McIntosh, Doctoral Student, Liberty University

Letter of Consent

You are invited to take part in a research study about the understanding of spirituality, marital satisfaction, and internalized racism amongst African Americans. The researcher is inviting married African Americans over the age of 18. You may have gained access to this study through an organization that agreed to participate to assist in recruiting potential participants. This form is part of a process called "informed consent" to allow you to understand this study before deciding whether to take part.

Background Information
This study is being conducted by a researcher named Tiara McIntosh, who is a doctoral student at Liberty University: The purpose of this study is assess how spirituality, marital satisfaction ,and internalized racism impacts African Americans.

Procedures:
If you agree to be in this study, you will be asked to:
• You will be asked to complete a brief demographic questionnaire that includes five questions that will take approximately one minute to complete.
• You will be asked to complete a survey (Daily Spiritual Experience Scale, Quality of Marriage Index, The People of color Racial Identity Attitude Scale (POCRIAS; Helms, 2005) ;The Black Racial Identity Attitudes Scale (BRIAS) (Helms, 1990)

Here are some sample questions:
1. In general, how close do you feel to God: Not at all, somewhat close, very close, as close as possible).
2. I feel God's presence (many times a day, every day, most days, some days, once in a while, never).
3. We have a good relationship (very strongly disagree, strongly disagree, disagree, neither disagree or agree, etc.
4. My relationship with my partner is very stable (very strongly disagree, strongly disagree, disagree, neither)
5. I am embarrassed to be the race I am (very strongly agree, disagree, etc).

Voluntary Nature of the Study:
This study is completely voluntary. Everyone will respect your decision of whether or not you choose to be in the study. No one associated with this survey will treat you differently if you decide not to be in the study. Additionally, this study is completely anonymous, no one will know if you did nor did not participate. If you decide to join the study now, you can still change your mind later. You may stop at any time.

Risks and Benefits of Being in the Study: Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as fatigue, stress, and concerns regarding internalized racism. Being in this study would not pose risk to your safety or wellbeing. The benefits of the study include voicing your thoughts and concerns spirituality, marital satisfaction, and internalized racism.

Payment: This study is completely voluntary; there will be no reimbursement or payment for time.

Privacy: Any information you provide will be kept anonymous. The researcher will not use your personal information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in the study reports. Data will be kept secure by password protection and data encryption. Data will be kept for a period of at least 5 years, as required by the university.

Contacts and Questions: If you have questions now or at a later time, you may contact the researcher, Tiara McIntosh. You can ask any questions you have before you begin the survey. Please print or save this consent form for your records. Statement of Consent I have read the above information. I feel I understand the study well enough to make a decision about my involvement. By clicking the link below, I understand and agree to the terms described above. Please indicate your consent by clicking the link below. Link to Survey: https://www.surveymonkey.com/r/client-therapist-alliance

Institutional Review Board (IRB) Application

Date: 1-27-2022

IRB #: IRB-FY20-21-666
Title: African American Spirituality, Marital Satisfaction, and Internalized Racial Oppression
Creation Date: 2-21-2021
End Date:
Status: Approved
Principal Investigator: Tiara McIntosh
Review Board: Research Ethics Office
Sponsor:

Study History

Submission Type Initial	Review Type Expedited	Decision Approved

Key Study Contacts

Member Stephen Ford	Role Co-Principal Investigator	Contact sford59@liberty.edu
Member Tiara McIntosh	Role Principal Investigator	Contact tmmcintosh@liberty.edu
Member Tiara McIntosh	Role Primary Contact	Contact tmmcintosh@liberty.edu

Appendix D

The Daily Spiritual Experience Scale (DSES)

The list that follows includes items you may or may not experience. Please consider how often you directly have this experience and try to disregard whether you feel you should or should not have these experiences. A number of items use the word 'God.' If this word is not a comfortable one for you, please substitute another word that calls to mind the divine or holy for you.

	Many times a day	Every day	Most days	Some days	Once in a while	Never
I feel God's presence.						
I experience a connection to all of life.						
During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.						
I find strength in my religion or spirituality.						
I find comfort in my religion or spirituality.						
I feel deep inner peace or harmony.						
I ask for God's help in the midst of daily activities.						
I feel guided by God in the midst of daily activities.						
I feel God's love for me, directly.						
I feel God's love for me, through others.						
I am spiritually touched by the beauty of creation.						
I feel thankful for my blessings.						
I feel a selfless caring for others.						
I accept others even when they do things I think are wrong.						
I desire to be closer to God or in union with the divine.						

	Not at all	Somewhat close	Very close	As close as possible
In general, how close do you feel to God?				

The Daily Spiritual Experience Scale © Lynn G. Underwood www.dsescale.org Do not copy without permission of the author.

Underwood, LG. 2006. Ordinary Spiritual Experience: Qualitative Research, Interpretive Guidelines, and Population Distribution for the Daily Spiritual Experience Scale. *Archive for the Psychology of Religion/ Archiv für Religionspsychologie,* 28:1 181-218.

Appendix B: Daily Spiritual Experience Scale Registration Form

By affixing your name to this form you agree to:

1. Include "© Lynn Underwood www.dsescale.org permission required to copy or publish" on any copies of the scale you distribute, print or publish.

2. Appropriately cite one of the papers below in your publication of results:
   Underwood, LG (2006) Ordinary Spiritual Experience: Qualitative Research, Interpretive Guidelines, and Population Distribution for the Daily Spiritual Experience Scale. *Archive for the Psychology of Religion* 28:1, 181-218

   Underwood LG (2011)The Daily Spiritual Experience Scale: Overview and Results. *Religions*; 2(1): 29-50.

3. Keep Lynn Underwood informed of uses of the scale, results from your work, and publications and presentations that come from use of the scale.

If you are using the open-ended form or checklist form of the scale, contact lynn for a copy with the appropriate acknowledgments. lynn@lynnunderwood.com

www.dsescale.org contains an accurate form of the scale and additional information. It is the best source for updated information about the scale. Scoring information can be found in Underwood (2006), Underwood (2011), and Underwood (2019)

By submitting this registration you are giving permission for Lynn Underwood to send you occasional updates related to her work.

Your full name and title: Tiara McIntosh, doctoral student at Liberty University

Your email address:

College/University/Other Organization: Liberty University

Full Address, including city and country

Date: October 6, 2020

Give details of your study or other reason for use of the scale: I will be using this scale to assess the faith amongst married, spiritually connected African Americans.

Is this work supported by a Research Grant or other support? Y/N-**N**

Is your work for profit? Y/N-**N**

How did you find the scale and my contact information? I was reading an article called "Spirituality and marital satisfaction in African American couples" by authors: Frank D. Fincham, Christine, Ajayi, and Steven R.H. Beach. Once I finished reading the article, I searched your name onto go and it lead me to your website http://www.lynnunderwood.com/book/

Which language version of the scale are you using? English

How many individuals do you expect to administer the scale to? 100

Why have you picked this particular scale? This scale measures a person's spiritual experience and the reliability was consistent and high. In addition, it has been used in previous articles assessing

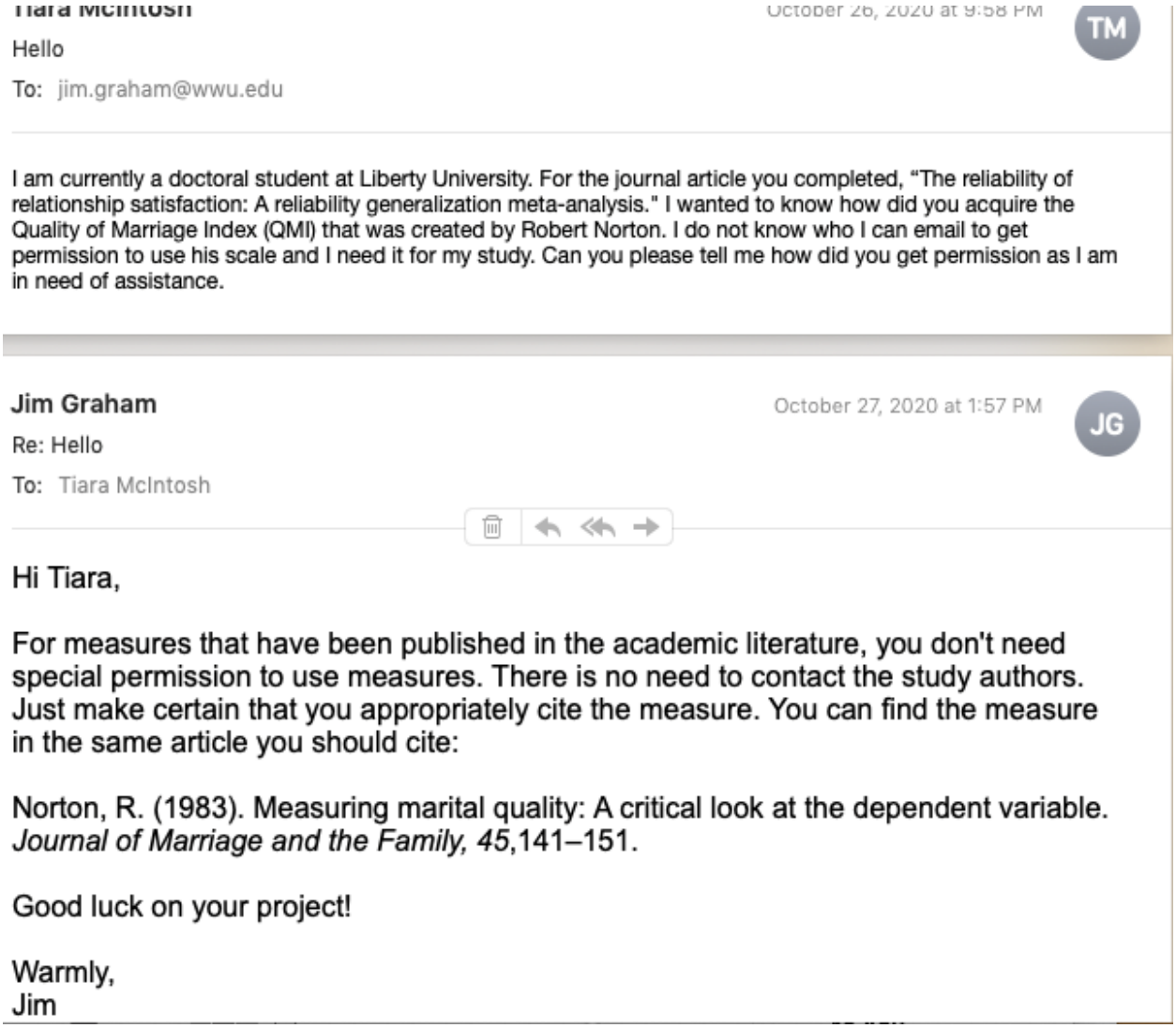
African Americans spiritual experience. Overall, I was granted permission to utilize the scale in my research.

Appendix E

The Quality of Marriage Index (QMI)

Instructions: Circle the number that best describe the degree of satisfaction you feel in various areas of your relationship with your partner.

	Very strongly disagree	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree	Very strongly agree
1.We have a good relationship	1	2	3	4	5	6	7
2. My relationship with my partner is very stable	1	2	3	4	5	6	7
3 My relationship with my partner is strong	1	2	3	4	5	6	7
4. My relationship with my partner makes me happy	1	2	3	4	5	6	7
5. I really feel like part of a team with my partner	1	2	3	4	5	6	7
6 All things considered; what degree of happiness best describes your relationship?		1 Unhappy	2	3	4	5 Happy	6	7	8	9	10



Tiara McIntosh October 26, 2020 at 9:58 PM

Hello

To: jim.graham@wwu.edu

I am currently a doctoral student at Liberty University. For the journal article you completed, "The reliability of relationship satisfaction: A reliability generalization meta-analysis." I wanted to know how did you acquire the Quality of Marriage Index (QMI) that was created by Robert Norton. I do not know who I can email to get permission to use his scale and I need it for my study. Can you please tell me how did you get permission as I am in need of assistance.

Jim Graham October 27, 2020 at 1:57 PM

Re: Hello

To: Tiara McIntosh

Hi Tiara,

For measures that have been published in the academic literature, you don't need special permission to use measures. There is no need to contact the study authors. Just make certain that you appropriately cite the measure. You can find the measure in the same article you should cite:

Norton, R. (1983). Measuring marital quality: A critical look at the dependent variable. *Journal of Marriage and the Family, 45*,141–151.

Good luck on your project!

Warmly,
Jim

Appendix F

People of Color Racial Identity Attitude Scale (POCRIAS)

Instructions: This questionnaire is designed to measure people's social and political attitudes concerning race and ethnicity. Since different people have different opinions, there are no right or wrong answers. Use the scale below to respond to each statement according to the way you see things. Be honest as you can. Beside each item number, indicate the number the best describes how you feel.

1 2 3 4 5

Strongly Disagree Disagree Uncertain Agree Strongly Agree

1. In general, I believe that Whites are superior to other racial groups. 1 2 3 4 5
2. I feel more comfortable being around Whites than I do being around people of own race. 1 2 3 4 5
3. In general, people of my race have not contributed very much to White society. 1 2 3 4 5
4. I am embarrassed to be the race I am. 1 2 3 4 5
5. I would have accomplished more in life if I had been born White. 1 2 3 4 5
6. Whites are more attractive than people of my race. 1 2 3 4 5
7. People of my race should learn to think and act like Whites. 1 2 3 4 5
8. I limit myself to White activities. 1 2 3 4 5
9. I think racial minorities blame Whites too much for their problems. 1 2 3 4 5
10. I feel unable to involve myself in Whites' experiences and am increasing my involvement in experiences involving people of my race. 1 2 3 4 5
11. When I think about how Whites have treated people of my race, I feel an overwhelming anger. 1 2 3 4 5
12. I want to be know more about my culture. 1 2 3 4 5
13. I limit myself to activities involving people of my own race. 1 2 3 4 5
14. Most Whites are untrustworthy. 1 2 3 4 5
15. White society would be better off it were based on cultural values of my people. 1 2 3 4 5
16. I am determined to find my cultural identity. 1 2 3 4 5
17. Most Whites are insensitive. 1 2 3 4 5
18. I reject all White values. 1 2 3 4 5
19. My most important goal in life is to fight the oppression of my people. 1 2 3 4 5

20. I believe that being from my cultural background has causes me to have many strengths. 1 2 3 4 5
21. I am comfortable with people regardless of their race. 1 2 3 4 5
22. People, regardless of their race, have strengths and limitations. 1 2 3 4 5
23. I think people of my culture and the Whites culture differ from each other in some ways, but neither groups is superior. 12345
24. My cultural background is a source of pride to me. 1 2 3 4 5
25. People of my culture and White culture have much to learn from each other. 1 2 3 4 5
26. I enjoy being around people regardless of their race. 1 2 3 4 5
27. I enjoy being around people regardless of their race. 1 2 3 4 5
28. Every racial group has some good people and some bad people. 1 2 3 4 5
29. Minorities should not blame White for all their social problems. 1 2 3 4 5
30. I do not understand why White treat minorities the way they do. 1 2 3 4 5
31. I am embarrassed about some of the things I feel about my people. 1 2 3 4 5
32. I am not sure where I really belong. 1 2 3 4 5
33. I have begun to question my beliefs. 1 2 3 4 5
34. Maybe I can learn something from people of my race. 1 2 3 4 5
35. White people can teach me more about surviving in this world than people of my own race can, but people of my race teach me more about being human. 1 2 3 4 5
36. I don't know whether being the race I am is an asset or a deficit. 1 2 3 4 5
37. Sometimes I think Whites are superior and sometimes I think they're inferior to people of my race. 1 2 3 4 5
38. Sometimes I am proud of the racial group to which I belong and sometimes I am ashamed of it. 1 2 3 4 5
39. Thinking about my values and beliefs takes up a lot of my time. 1 2 3 4 5
40. I'm not sure how I feel about myself. 1 2 3 4 5
41. White people are difficult to understand. 1 2 3 4 5
42. I find myself replacing old friends with new ones who are from my culture. 1 2 3 4 5
43. I feel anxious about some of the things I feel about people of my race. 1 2 3 4 5
44. When someone of my race does something embarrassing in public, I feel embarrassed. 1 2 3 4 5
45. When both White people and people of my race are present in a social situation, I prefer to be with my own racial group. 1 2 3 4 5
46. My values and beliefs match those of Whites more than they do people of my race. 1 2 3 4 5
47. The way Whites treat people of my race makes me angry. 1 2 3 4 5

48. I only follow the tradition and customs of people of my racial group. 1 2 3 4 5
49. When people of my race act like Whites I feel angry. 1 2 3 4 5
50. I am comfortable being the race I am. 1 2 3 4 5

6521 Burnet Lane · Austin TX 78757

4 March, 2021

Re: Permission to use Electronic (PDF) version BRIAS, PRIAS for dissertation

Ms. McIntosh:

We are providing the White Racial Identity Attitude Scale (WRIAS) to you in electronic (PDF) format. This letter serves as your permission to use these scales for your dissertation as indicated on invoice #1053.

The following conditions apply to this grant of permission to use the scale. In consideration of our providing the scales to you in this format you agree that this license entitles you to this one-time use for this specific project. You will destroy the PDF/posted copies of the scales from your computer(s) and/or hosting sites after this use and make no further copies. Should you need further copies you must purchase them again.

You must not post the scales on any website that is accessible to the general public.

I am sending a copy of this permission letter to your email address.

You must return a signed copy of this letter to express your agreement to its terms. If this scale is used for a dissertation, your sponsor must also sign below your signature.

Regards,

Doctoral Student, March 11, 2021

Signature, Title, Date

512-960-9054 email: