

FACTORS INFLUENCING BLACK-WHITE
INTERRACIAL MARRIAGE
SATISFACTION

by

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ABSTRACT

FACTORS INFLUENCING BLACK-WHITE INTERRACIAL MARRIAGE SATISFACTION

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This study investigated factors influencing the marital satisfaction of Black-White interracial couples. This research study was undertaken by looking at the differences among interracially married Black-White couples and intra-married Black and White couples, using data from an American clinical sample (n = 808 couples). These couples had presented for counseling or marriage enrichment between January 2007 and mid-summer 2008. Each spouse was administered the Evaluating and Nurturing Relationship Issues, Communication, Happiness Inventory (ENRICH). This inventory measures both individual and dyadic responses (scores) to questions regarding marital satisfaction across multiple domains.

A 2 x 2 x (2) mixed-model factorial ANOVA procedure was used on ten subscales using individual scores of the ENRICH Inventory to test for the effects of the wife's race, the husband's race, and the interaction of the wife's race and the husband's race on various aspects of their marital satisfaction. In addition, an analysis of the PCA scores (positive couple agreement scores) by a MANOVA was used to determine if there were simultaneous differences on the PCA (Positive Couple Agreement) scores by wife's race and husband's race. Results indicated significant main effects for race of spouse in the areas of Conflict Resolution and Role Relationships. Results also indicated four areas: a. Communication, b. Leisure Activities, c. Personality Issues, and d. Spiritual Beliefs. However, effect sizes were very small indicating significance was probably due to the large sample size of this study. Examination of MANOVA results for differences on the linear combination of the ten couple agreement scores (PCA scores) no significant main effect was found for husband's race or for wife's race.

This study found that Black-White interracial couples were far more similar than dissimilar to intra-racial Black and White couples in their perceived level of marital satisfaction as measured by individual and dyadic scores on ENRICH for ten relationship domains. Implications for social workers and social work policy are discussed followed by recommendations for future research.

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CHAPTER 1

INTRODUCTION

Background of the Study

Despite the difficulty of classifying or defining “minority,” “racial,” “ethnic,” “Black,” or “White,” most of these identities remain strong and real in American thought (Jacobson, 1995). Nevertheless, researchers generally agree that attitudes about these identities have softened in the United States over the past decades (Fears & Deanne, 2001). Coupled with general increasing acceptance of minorities in public offices and the recent election of a Black United States President, the future appears to be pointing toward an even more positive period for interracial relationships.

It has been projected that by the year 2020, the United States population will undergo a radical restructuring of its ethnic proportions (Bell & Hurd, 2006). The White population is expected to decrease from 76 percent to 50 percent, whereas the Black population will increase from 12 percent to 15 percent and the Hispanic population will rise from 9 percent of the population to 21 percent (Cordell, Betz & Green, 2002). Instead of the melting pot where ethnic differences were assimilated, we have a stew pot where different groups coexist but don't lose their unique flavour (Nichols & Schwartz, 2001).

With minority population sizes increasing, and the increased softening of certain key racial attitudes, comes the inevitable...interracial marriages. However, with the divorce

rate in the United States around 50%, second marriages 60% (Gottman & Silver, 2000), and interracial marriage divorce at 66% (Gaines & Ickes, 1997), the present challenges for interracial marriages are obvious.

Overall, there has been a paucity of literature on intermarriages, and further research is needed (Broman, 2005; Chan & Wethington, 1998; Crohn, 1995; Davidson, 1992; Foeman & Nance, 1999; Forry, Leslie, & Letiecq, 2007; Gaines & Ickes, 1997; Garrett, 2004; Jacobson & Johnson, 2006; O'Neal, Brown, & Abadie, 1997; Sue & Sue, 1990). In addition, certain researchers in this field believe that, as a whole, the human service professions have failed to meet the mental health needs of ethnic minorities (Casas, Ponterotto, & Gutierrez, 1986; Davidson, 1992; Sue & Sue, 1990). It has also been noted that fieldwork has not included equal representation of racial/gender marital combination pairs, including Black-White interracial marriages (Bruce & Hyman, 1973; Porterfield, 1978; Rosenblatt, Kais, & Powell, 1995; Zebroski, 1999).

Frequency of Dating and Marriage

Even with the overall increase in interracial marriages, rates of interracial marriage remain comparatively low, accounting for less than three percent of all marriages in 2000 (Qian, 2004). Of cohabitating couples, (7% of all couples), there are approximately 4.3 % that are interracial. The incidence of interracial marriages is quite common among certain racial groups like the Japanese and Native Americans, where interracial marriage is “normative” at 40.6% and 53%, respectively (Tucker & Mitchell-Kernan; 1990). Overall, about a fifth of all married Asian women have chosen a spouse of a different race, nearly twice the rate of Asian men (Suro, 1999).

Black interracial marriage frequency is less than that of any other non-White group, 1.2% for Black women and 3.6% for Black men (Norment, 1999). In 1997, the Black husband/ White wife couple outnumbered the White husband/ Black wife couple about 2 to 1 (Norment). In 2006, the 2- to-1 ratio remained, with Black husband/ White wife couples numbering about 286,000 and White husband/ Black wife couples about 117,000 (www.wikipedia.org). The rarest--the Black female-White male pairing--has become more frequent in larger cities like St. Paul-Minneapolis, Chicago, New York, Atlanta, and Detroit (Norment).

Interracial dating has increased dramatically in recent years. Choi (2001) surveyed both young and old Blacks, Asians, and Latinos and found that about 40 percent said they had dated someone of another race. Nearly 30 percent of Choi's sample reported "serious" relationships. Asian-American women and men, along with Black-American men, were the most likely to have dated members of other racial groups.

Why People Intermarry

Most of the literature on Black/White interracial marriages emphasizes topics such as mate selection criteria, the characteristics of those in mixed relationships, and why people choose to marry outside of their own race (Lewis & Yancey, 1997; Tucker & Mitchell-Kernan, 1990). Because of that emphasis, the issue of what these couples' lives are like together has been neglected (Fears & Deane, 2001; Walker, 2005; Wright et. al, 2003).

There are strange ideas in the research literature about why people intermarry. Reasons include, "making a social statement" (Brayboy, 1966) and that the participants are in "unstable" relationships made by "unstable" persons (Foeman & Nance, 1999). It

has been said these individuals are victims of some psychopathological disorder (Hullum, 1982; Lehrman, 1967). They have been characterized as being insecure, self-loathing, or desiring self-degradation (Spaights & Dixon, 1984). With such negative attributions (Fincham & Bradbury, 1987; Karney, & Bradbury, 2000), it is small wonder that Black/White marriages are frequently assumed to be unhappy or unstable.

McGoldrick and Preto (1984) concluded that spouses experience more difficulty in understanding each other and adjusting to marriage when great cultural differences exist between them. McGoldrick (1988) later observed that even when intermarried spouses share common bonds such as education and socioeconomic status, such variables as religious and “ethnic differences” produce divisive influences on marital satisfaction.

Various studies do indicate negative consequences of interracial marriage such as higher rates of marital disruption (Kreider, 2000) and divorce, and lower levels of social support (McNamara, Tempenis, & Walton, 1999; Walker, 2005). Bhugra and De Silva (2000) characterized intercultural couples as having at least two unique sources of difficulty which other couples do not have in (a) macro-cultural characteristics found largely “in societal attitudes and (b) micro-cultural individual differences in habits, beliefs, values and customs” (p. 187).

However, scholarly challenge has been emerging against the view that interracial marriages are unsatisfying or pathological (Gaines & Ickes, 1997; Gaines & Brennan, 2001; Garrett, 2004; McCubbin, Futrell, Thompson, & Thompson, 1998; Solsberry, 1994; Troy, Lewis-Smith, & Laurenceau, 2006). Various studies support the notion that the negative discrimination that interracial couples frequently encounter may actually

strengthen their relationship and increase their commitment to one another (Chan, 1998; Hibbler & Shiness, 2002; Rosenblatt et al., 1995; Sager & Hunt, 1979; Troy et al., 2006; Walker, 2005). Studies also indicate Black/White interracial relationships may actually be more stable than Black intra-racial marriages (Chan, 1998; Monahan, 1971).

As already noted, research on interracial marriages is relatively sparse (Jacobson & Johnson, 2006; Killian, 2002), and investigation of interracial marriage satisfaction has not been as thorough as that of marital satisfaction in intra-racial marriages (Broman, 2005; Durodoye, 1994; Forry, Leslie, & Letiecq, 2007). Of American interracial marriages, Black-White marriages are not only the least frequently occurring, they are still the most opposed (Childs, 2005b; Herring & Amisshah, 1997; Lewis & Yancey, 1995; Porterfield, 1982; Spickard, 1989), with the Black male-White female combination receiving the highest level of disapproval (Crohn, 1995; Scott, 1987; Davidson, 1992).

Because of the low rates of Black/White interracial marriages, and what Childs (2005) described as the “more obvious issues” of these couples (p. 3), she suggested that the specific issues of these unique relationships and the views of both Blacks and Whites concerning these relationships should be studied separately from other racial combinations of interracial couples (see also Broman, 2005). Childs, herself a White female married to a Black male, explicitly argued that Black-White interracial couples, “rather than being a sign of the breaking down of racial borders, enable us to see how racial borders still exist” (p. 3). Forry, et al., (2007) believe that Black-White interracial couples should be studied, if for no other reason, because of the legislative history against such relationships and the ongoing stigmatization associated with them.

Statement of the Problem

The purpose of the present study was to investigate various factors that influence the level of satisfaction reported in Black-White interracial marriages. With interracial marriages increasing (that tend to blur ethnic/racial distinctions) alongside a movement in our country to retain ethnic and racial uniqueness (via multiculturalism), the stage is set for possible confusion, anxiety, and mixed feelings for those in Black-White interracial relationships. Accordingly much work is needed to improve clinicians' knowledge, attitudes, and skills for working with interracial couples (O' Neal, Brown, & Abadie, 1997; Sue & Sue, 1990). For example, O' Neal, et al., found that many clinical social workers did not adequately consider ethno-cultural factors when treating clients whose marital relationship were being directly affected by differences in race and culture.

Do race/gender factors influence Black-White interracial marital satisfaction compared to intra-racial Black and intra-racial White marriages, and in what areas do these effects tend to occur? When compared to intra-racially married Black and White couples, are interracial couples more, or less, satisfied? Forry, et al., (2007), after noting certain areas that interracial and intra-racial couples differed (like sex role ideology) led them to state, "...there may be some ways in which interracial couples are different than their same-race counterparts...it seems that both race and the interaction of race and gender may contribute to these differences" (p. 1548). Couples appeared to have main and interactive effects influencing perceived marital satisfaction based upon race and gender influences.

Research Questions

The purpose of the present study was to investigate the marital satisfaction of Black-White interracial couples. This research study was undertaken by looking at the differences among interracially married Black-White couples and intra-married Black and White couples by asking the following research questions:

Question #1: Are there differences in ENRICH inventory scores for the 10 major scales (areas) that measure perceived marital satisfaction, depending on the race of the spouse? In other words, based on one's race and the race of one's spouse, are there differences on the ten major ENRICH scales that measure different aspects of perceived marital satisfaction: a. Children and Parenting, b. Communication, c. Conflict Resolution, d. Family and Friends, e. Finances, f. Personality Issues, g. Role Relationships, h. Leisure Activities, i. Sexual Relationship, j. Spiritual Beliefs?

Question #2: Are there interaction effects (husband's race x wife's race) for the 10 major scales studied from ENRICH that measure perceived marital satisfaction: a. Children and Parenting, b. Communication, c. Conflict Resolution, d. Family and Friends, e. Finances, f. Personality Issues, g. Role Relationships, h. Leisure Activities, i. Sexual Relationship, j. Spiritual Beliefs?

Question #3: Do spouses differ because of their race and the race of their spouse on their degree of agreement on the dyadic (or positive couple agreement scores) for the 10 major domains from ENRICH that measure perceived marital satisfaction? (The PCA scores are the couple's percentage of mutually matched sub-measures that make up the

10 major areas of perceived marital satisfaction. Lower couple agreement scores indicate more potential discord and greater challenge for the couple.)

Significance

The present study could make a significant contribution to literature for the following reasons: First, few studies have focused on the relationship satisfaction of Black-White interracial married couples. Second, large samples can increase the validity of the research. Third, social workers, counselors, pastors and educators will benefit from the knowledge gained by better understanding the problems and/or strengths of Black-White interracial relationships.

With this added understanding of factors influencing Black-White interracial marriages, ethnic and cultural considerations can be incorporated into social work planning, interventions, and educational endeavors for interracial couples. Unique ethnic issues can then be handled more wisely, while still validating and respecting ethnic/racial identities and customs (Davidson, 1992; Killian, 2001; Sue & Sue, 1990).

Limitations of the Study

The study sample comprised couples who have presented themselves for counseling or marriage enrichment (2007 to the middle of 2008). Because the sample was limited to couples who requested marital help and/or enrichment, no inferences can be made for the general population. The results of this study cannot be assumed to represent the general American population of White and Black spouses. Secondly, another limitation is the use of only one measure of relationship satisfaction.

This dissertation has five parts. Chapter 1 has just introduced the background and hypotheses of this study. Chapter 2 presents research and findings regarding marital satisfaction in interracial marriages, especially in Black-White interracial marriages. Chapter 3 discusses the analysis inventory and basic design methodology of this study. The results of this study are presented in Chapter 4. In Chapter 5, observations, discussion, and observations of the results will be presented including interpretation and recommendations for social work practice and future studies followed by conclusions.

CHAPTER 2

REVIEW OF THE LITERATURE

In this chapter, a brief summary of the research on intra-racial marriage satisfaction will be followed a review of various theoretical approaches to interracial marriage. A short overview of Black couple satisfaction will lead to a general look at the literature pertaining to either or both Black intra-racial and Black-White interracial relationships within the same 10 main measures of perceived marriage satisfaction contained in the ENRICH inventory.

General Studies of Marital Satisfaction

During the last few decades, there has been an impressive breadth and scope of work on marital satisfaction (Berardo, 1990; Bradbury, Fincham, & Beach, 2000; Glenn, 1990). The results of these studies indicate that marital satisfaction is determined by many interacting factors (Billingsley et al., 2005; Busby et al., 1995; Olson & Olson, 2000b).

The research on marital satisfaction has evolved over time from a unidimensional to a more multidimensional approach (Allen & Olson, 2001; Garrett, 2004; Glenn, 1990; Lewis & Spanier, 1979) where couple satisfaction is measured by multiple dimensions (Garrett, 2004; Huston, 2000). For example, Billingsley, Lim, Caron, Harris, and Canada (2005), after an historical overview of the literature on the success of long-term marriages between 1953 and 2004, found nine common themes: permanence of relationship, love,

sex, compatibility in personality, common interests, communication, decision-making, intimacy, and religion.

Theoretical Approaches

Several theoretical approaches have been the basis for research on interracial marriages. These approaches can be traced back at least 50 years to researchers such as Davis (1941) and Merton (1941), who both wrote classic papers on intermarriage. Both authors approached the subject within an exchange theory framework (Thibault & Kelley, 1959) which argues spouses try to maximize their gains while exchanging equal or lower benefits in return. Minority group members who marry majority group members trade such things as low socio-economic status for the “higher” social status of the majority group spouse (Murstein, Merighi, & Mallory; 1989; Yancy & Yancy, 1997). Kerkmann, Lee, Lown, and Allgood, (2000) believe that marital satisfaction research has its roots in Role theory (Waller & Hill, 1951) and Symbolic Interaction Theory (Burr, Leigh, Day & Constantine, 1979) in addition to Exchange Theory.

The results of various studies of Black/White marriages are consistent with Exchange Theory predictions (Monahan, 1976; Heer, 1974; Schoen and Wooldredge, 1989), especially for Black male/ White woman combinations (Liang & Ito, 1999). However, Heaton and Albrecht (1996) in their analysis of 150,699 married couples with Black or non-Hispanic White partners summarized various factors that led them to challenge the Exchange Theory of interracial marriage.

The Assimilation Theory, or “paradigm,” (refined by Gordon, 1964) suggested that the activities of minority groups begin to resemble those of the social majority as they

gain education and experience in the labor market. This theory contends that education works to increase the propensity toward out-marriage by weakening ethnic attachments and by increasing contact with potential mates from other groups (Lieberson & Waters, 1988, also Schoen & Wooldredge, 1989; Schuman, Steeh, Bobo, & Kryson, 1997).

Related to assimilation theory, the Stratification theorists believe that as society modernizes, there is increased emphasis on achieved characteristics (i.e. education and occupation) leading to increased inter-marriage regardless of racial/ethnic background (Kalmijn, 1993; Liang & Ito, 1999).

Tseng, McDermott, and Marezki (1977) compiled a number of articles that addressed various issues involving “intercultural” marriages (p. 1). This was an early work that took a comprehensive look at cultural differences in marital therapy. Later, McGoldrick and her colleagues (McGoldrick, Pearce, & Giodano, 1982) were some of the first authors to deliver blows to American ethnocentricity. These were followed by other works with similar views (e.g., Boyd-Franklin, 1989; Falicov, 1983, 1998) that stressed the influence and importance of characteristic ethnic group values and structures (Sullivan & Cottone, 2006). Finally in 1990 Ho produced an entire book dedicated to marriage therapy with intercultural couples.

Within Social Work, interracial marriage study has received attention within the Black-White ethnic issues emphasis which has been within the “black perspectives view” (Payne, 1997) for some time. Singh (1992), along with Ely and Denny (1987) gave an historical background and summary of the theoretical development of this view. Related to the black perspectives view, Devore and Schlesinger (1991) ideas were labeled

“ethnic-sensitive practice.” In this approach the social worker values and responds to the special demands of minority ethnic groups, including those represented in interracial relationships.

When compared to Black studies (Williams, Auslander, Houston, Hope, & Haire-Foshu, 2000), interracial Black-White marital satisfaction studies are much more sparse (Jacobson, & Johnson, 2006). For this study, before reviewing interracial Black-White relationships, some attention will be given to the minority group represented in Black-White interracial relationships.

American Black Families and Marital Satisfaction

Because each spouse involved in Black-White interracial marriages comes from a different family-of-origin culture than his or her partner, brief consideration will be given contrasting various aspects of Black and White families. Cherlin (1998) noted that divorce rates have risen among all races, but have been more pronounced among American Blacks than among Whites and Hispanics. Studies indicate that overall Blacks report lower levels of marital quality than do Whites (Adelmann, Chadwick, & Baerger, 1996; Broman, 1993; Dillaway & Broman, 2001).

Research suggests that Black women are more likely to marry at later ages than White women (Bennett, Bloom, & Craig, 1989; Sweet & Bumpass, 1987). When compared to White women, Black women place greater emphasis on having economic supports in place prior to marriage and are more resistant to marrying someone who has fewer resources (Bulcroft & Bulcroft, 1993).

Black women in Black marriages also place a greater emphasis than White women on ties to kin networking (Cherlin 1992; Hill, 1971; Ruggles, 1994), such as extended-kin families. Extended kin in Black families receive and provide more help than do extended kin in White families (Farley & Bianchi, 1991; McAdoo, 1981; Dobson & Houseknecht, 1998).

A major image problem facing Black families that may influence marital satisfaction is the real and stereotypical absence of fathers. According to Isaacs and Leon (1988), the predominant image of the Black husband and father has for many years been one of “absence, marginality and transience... the cornerstone of a tradition that depicts the Black family as weak, disorganized and pathological” (p. 17).

This stereotype has some validity. By the early 1990s Black women were twice as likely to be sole maintainer of their family as Black women were in 1940 (Darity & Myers, 1995; Tucker & Mitchell-Kernan, 1995). These data support the claims that Black patterns of family formation have undergone substantial change over the past 50 years (Williams, et al., 2000). The ratio of Black females and males who marry has also declined by 20% over the past 50 years, whereas the figures for the general population have remained steady (Tucker & Mitchell-Kernan, 1995). However, since the middle 1960s other writers have emphasized the strength and resiliency of Black families (Billingsley, 1968; Hill, 1971; Hill, 1999; Ladner, 1973) putting a more positive face upon this issue.

Black-White Interracial Relationships

The Black-White interracial couple mixture is the most infrequent but is subject to the most criticism (Childs, 2005b; Lewis & Yancey, 1995; Spickard, 1989), with the Black male-White female combination eliciting the highest level of all interracial discrimination (Scott, 1987; Davidson, 1992; Walker, 2005). What is known about these marriages that may influence perceived marital satisfaction? For one, there are fewer teenage marriages among interracially married Black-White couples because a relatively high percentage of the Black interracially married husbands have been married previously (Cretser & Leon, 1982).

Rankin and Maneker (1987) noted that marriages of Black husbands and White wives were not only of shorter duration; they also had fewer children or none at all. The spouses in a Black husband-White wife dyad also ranked higher in education, with the Black husband having more education than the Black husband of a Black wife.

Porterfield (1982) attempted to understand the reasons for the formation of Black-White interracial marriages and addressed their experiences of racism socially and within the context of family. The Black-White interracial couples he studied more often lived in Black communities and were more often accepted by the Black spouse's relatives and friends than by the White spouse's relatives and friends. The interracial couples in Porterfield's study also acknowledged that they raised their children more like Black children. Porterfield concluded that the problems encountered by Black-White interracial couples were those typically met by Black couples.

Broman (2005) believes an important factor that needs to be more strongly considered in studying marital satisfaction is the role of spousal behavior. He rightly informs us that in this area of research, “there are almost no studies that have examined the role of spouse behavior across race and its impact on marital quality...the issue of spouse behavior is an important one to study because it plays a critical role in marital quality” (Bradbury, Fincham, & Beach, 2000; Broman, p. 433). Six items were used to measure spouse behavior. The first three ask whether the spouse is too critical, willing to listen, and makes one feel loved (Broman, p. 435). These were coded one to five.

Broman (2005) found that Black and White spouses behave differently. This difference is more negative for Blacks than for Whites so Blacks experience lower marital quality than do Whites. Older people reported higher marital quality than younger people and financial satisfaction was related to higher marital quality. Also, a larger number of children decreased marital quality. Broman (1993) also showed there were gender differences in marital quality by race with Black women significantly more likely to be dissatisfied with their marriages being more likely to characterize their spouse as having affairs, hitting, pushing or slapping, and wasting money.

Areas Influencing Satisfaction

Children and Parenting

Black family research supports the overall importance of children for Black families (Hill, 2001; Billingsley, 1992; Burton, 1990; Mbiti, 1991; Nobles, 1985; Staples & Johnson, 1993). More than one third of the 35 million Blacks in the United States are

younger than age 18 (Pickney, 1993), and Nobles (1985) believes that children are the very heart of the Black family in America.

Studies indicate (Chan & Wethington, 1998) that interracial couples tend to have fewer children than intra-racial couples. Because meta-analysis reveals that, overall, parents report lower marital satisfaction than non-parent couples (Anderson, Russell, & Schumm, 1983; Twenge, Campbell, & Foster, 2003), interracial couples might be expected to report more satisfaction. However, Crohn (1995) describes having and raising children as being the biggest challenge for the Black-White couple, partially because studies indicate that interracial couples are faced with the difficulty of categorizing their children with a specific race (Wilson, 1987). One study (Cheng & Powell, 2007) found that Black male-White female couples invested fewer resources into their children than both intra-racial Black couples and intra-racial White couples. They attributed this to increased racism from their respective families.

Milan and Keiley (2000) reported that biracial youth report more problems across multiple domains of functioning, including more maladjustment, behavioral conduct problems, school problems, and lower perceived self-worth, thus creating marital stress. Identity issues are also problematic (Tizard & Phoenix, 1995). However, if interracial parents have less perceived marital happiness because of their children, as a whole, interracial couples should be happier because less kids usually means greater perceived marital happiness (Brandell, 1988)?

Communication

Rowan, Compton, and Rust (1995) found that accurate communication of needs was more likely to be seen in successful marriages. They also noted the importance of adapting to the other's changing needs. Both concepts of communication and flexibility can be measured by the ENRICH inventory. There is an important link between communication skill and marital satisfaction for all couples (Burlison & Denton, 1997). However, there are varied cultural and ethnic styles along with multiple means of communication involved in interracial relationships, making them unique (Neuliep, 2000).

Sue and Sue (1990) observed that Whites will misinterpret Black communicative styles more often than Blacks will misinterpret Whites. They also noted that Blacks have a more animated, affective communication style, a closer conversing distance, more prolonged eye contact when speaking, and greater body movements (p. 64). Blacks have a tendency to test ideas in a "confrontational/argumentative format" that Whites frequently misinterpret as being aggressive and confrontational. Sue and Sue believe that this cultural misunderstanding is also a major problem for White mental health clinicians.

Others researchers (Jenkins, 1982; Kochman, 1981; Weber, 1985) described a specific Black language with styles and labels such a "woofing" and "playing the dozens." These terms are relevant when Blacks use special language modes in verbal warfare and impromptu speaking that have "specific historical and functional meanings" (Sue & Sue, 1990: 65). Wolf (1993), in his study of adjustment in Black-White couples (married and

unmarried), viewed communication as playing the strongest role in predicting marital adjustment.

For Black and White dyadic interactions, even subtle non-verbal behavioral factors such as visual interaction can be influential (Fugita, Wexley, & Hillery, 1974; LaFrance & Mayo, 1976, in Ickes, 1984). For example, researchers have found that when White individuals spoke to Blacks, Blacks frequently did not maintain visual eye contact.

Conflict Resolution

Conflict resolution is one of the most important areas influencing marital satisfaction for all couples, as noted in numerous studies (Bradbury & Fincham, 1990; Burman, John, & Margolin, 1992; Canary & Messman, 2000; Clements, Stanley & Markman, 2004). Gottman (1993) described a “cascade” perceptual process that is directly related to the ability to resolve or not resolve conflict. Using structural equation modeling, Gottman described and illustrated this process, from the “flooding” moment to the “running away” to avoid interaction. Couples can easily get into a downward, self-propelling spiral. Gottman found that men are flooded by less intense negative effects and behaviors than are women (i.e., mere criticism was all that was necessary for men to feel flooded but contempt was necessary for women to feel flooded).

Ho (1990) noted that interracial couples can experience conflict over cultural differences as well as personal preferences. Garrett (2004) noted that since areas such as sex-role expectations, attitudes towards work, leisure, holidays, intimacy expression, and even problem-solving strategies are often culturally based in ethnic norms and values, conflicts in the relationship may be mistakenly attributed to personal instead of cultural

differences. The partners' attributions (Baxter & Goldberg, 1988; Fincham & Bradbury, 1987) are obviously important in this interactive, conflict resolution process.

Family and Friends

In general, the influences of family and friends on couples can strongly affect change in marital satisfaction (Bryant, Conger, & Meehan, 2001). Among Black/White couples, the feelings of family, friends, and the general public are extremely important and influential. In one study of Black/White interracial couples (Killian, 2001), 80 % of the participants reported feeling personal pain and frustration from perceived negative public reactions to their relationship. Killian believes this emotional hurt represents a real consequence of racism and intolerance in our society and merits exploration in therapy.

Fears of what others may think about interracial relationships also affect American dating relationships. Wang, Kao, and Joyner (2004) found that adolescents involved in interracial romances were less likely to reveal their relationships to their families and to the public eye, and were also less likely to meet their partner's parents. Wang et al. also reported that couples involved in interracial dating were more likely to terminate their relationships than their counterparts in intra-racial relationships.

In contrast, other studies (Hill, 1971, 1999) indicate that strong kinship bonds and the adaptability of family roles are two major strengths of Black families. Some authors, like Fears and Deane (2001), report positive support by family and friends for interracial relationships.

Still, most research indicates (Henricksen & Watts, 1999; McNamara et. al, 1999; Walker, 2005) that interracial couples experience lower levels of social support than

intra-racial couples. After interviewing Black/White interracial couples, Datzman and Gardner (2001) concluded that the main interpersonal skill needed for maintaining successful interracial relationships was the management of public harassment.

Faulkner and Kich (1983) described how the extent of the extended family's support and acceptance is strongly affected both positively and negatively by the selection of an interracial spouse. They found that White spouses in interracial relationships were more than twice as likely as Black spouses to experience a negative response from their families nevertheless) it is the Black partner in Black-White interracial marriages who more often experiences the greatest sensitivity to racial discrimination and verbalizes more negative attributions about the relationship (Broman, 2005; Foeman & Nance, 2002; Killian, 2001; Walker, 2005).

Racist challenges for interracial couples frequently move from their place of origin within their own families outward to non-family members, challenges that test their perceptions and abilities to cope with these pressures (Myrdal, 1962; Rosenblatt et al., 1995; Zebroski, 1999). These feelings of racism vary according to race and gender (Childs, 2005b; Paset & Taylor, 1991).

Bryant (1996) observed that for many interracial couples, the experiences of disruption and loss in their social networks were so painful that they choose to avoid discussing them altogether. Following a narrative study of ten Black/White couples interviewed individually and conjointly, Killian (2001) stated that further research should be directed toward answering how actions and reactions by members of social networks affect the satisfaction and stability of interracial relationships. Killian also noted that

marital satisfaction should be researched in both interracial and intra-racial groupings, and especially in Black/White interracial marriages.

Finances

Even though the author did not find literature directly addressing the relationship of finances to perceived marital satisfaction among interracial Black-White couples, there are data that may be applied to interracial couples. For example, research indicates there are gender differences (Bernard, 1972), and for intra-racial couples, White couples are more satisfied with family finances than Black couples (Broman, 2005).

Research studies reveal that finances have a large impact on couple satisfaction and are frequently the cause of marital conflict (Blood & Wolf, 1973). Olson and DeFrain (1997) found that 37 percent of all married couples in their study indicated that the number one problem in their marriage was money. In addition, studies reveal that stress caused by economic factors such as unemployment is frequently accompanied by increased hostility, which in turn leads to marital dissatisfaction and instability (Conger, Elder, Lorenz, Conger, Simons, Whitbeck, Huck & Melby, 1990).

Leisure Activities

Ethnicity has a significant impact on leisure, including activity choices, frequency, location, types of activities, and how an individual participates (Bell & Hurd, 2006). Philipp (1998) studied the leisure preferences of adults and found them to be strongly influenced by leisure experiences from their youth and adolescent years. Philipp also found leisure preferences according to race. Similarly, Cordell, Betz, and Green (2002) found racial differences in how Whites and Blacks rated their most popular activities. In

addition, Payne, Mowen, and Orsega-Smith (2002), in their study of land use in urban park land, found differences between Blacks and Whites in how they preferred to use open spaces in their leisure activity.

Chavez (2002) suggested that although there may be differences in activity participation, sometimes the *same* activities experienced by different racial groups will vary in the *way* they are enjoyed. Shinew, Floyd and Parry (2004) found that Blacks frequently choose not to conform to activities stereotyped as “Caucasian” and choose activities that are more closely associated with their own cultural norms (Shinew, et al., 2004)--norms and values they learned from their childhood and youth.

Related research by Crawford, Houts, Huston, & George (2002) has shown interesting gender differences. These authors found that the connection between companionship and satisfaction depended on how compatible the spouses are in their leisure interests and whether they pursue activities together that they both enjoyed rather than that only one of them liked (p. 433). If interracial couples are raised with different norms and values, they could easily encounter adjustment issues in the area of leisure activities.

Personality Issues

Spouses frequently say they want a mate who is kind, understanding, dependable, sociable, stable, and intelligent--all personality traits that virtually anyone would want in a spouse. Botwin, Buss, and Shackelford (1997) noted that when it comes to personality characteristics, there has been little evidence for positive assortment for the two most commonly examined traits of Extraversion and Neuroticism (Eysenck, 1981). But what Botwin et al. (1997) felt was lacking was a broader evaluation of assortative mating for

personality that encompassed more than two factors, such as the five-factor model common to personality researchers (Goldberg, 1982; John, Angleitner, & Ostendorf, 1988). What Botwin et al. concluded (in their two samples of over 100 subjects in each sample) was that personality plays an important part not only in mate selection, but also in maintaining marital satisfaction.

The five-factor model of personality is applicable to interracial, as well as intra-racial, relationships. Most interracial spouses report they have more in common with their partners personality-wise than most researchers usually care to admit (Gaines & Ickes, 1997). Similarly, Troy et al. (2006) found no differences between interracial and intra-racial relationships on measures of relationship quality, conflict patterns, relationship efficacy, coping style, and attachment.

In a related study (Gaines, Granrose, Rios, Garcia, Youn, Farris, & Bledsoe, 1999), the authors examined patterns of attachment style and responses to accommodative dilemmas (e.g., responding either destructively or constructively to a partner's negative behaviour) in interracial couples. Similar to findings from the general population, most of these interracial couples were classified as securely attached. Gaines, et al. (1999) concluded that interracial couples have the ability to trust and form enduring socio-emotional bonds with their partners. However, clinical observations and research such as Cowan and Cowan's (1992) on the Black male's need for dominance might be meaningful here to balance the picture somewhat (see below under "role expectations").

Roles and Role Expectations

It has been noted that individual beliefs, attitudes, and feelings about couple and family roles can and do differ according to cultural background (Burgess, 1994; Garrett, 2004; Negy & Snyder, 2000). Research shows egalitarianism is a primary component of Black American adult relationships (Billingsley, 1992; Staples, 1988).

Markoff (1977) noted that dual-culture marriages impose varying roles within the marital power structure. Hill (2001) observed that in Black families, a strict breadwinner-homemaker division of labor among spouses never became a tradition, largely because men were usually denied jobs paying anything near a family wage. Hence, the role of Black women included an economic, survival emphasis (see also Burgess, 1994).

McGoldrick (1987) and others (Hill, 2001; Nobles, 1985) believe that in our time of changing family roles, with the accompanying changing status of women, Black families may have achieved a better balance in sex roles and role expectations than White families. Other researchers (Allen, 1978b; Lewis, 1975) have observed greater role flexibility in Black spouses, and believe that Black fathers display a more egalitarian attitude by doing more housekeeping, and childrearing activities, even more than White fathers.

More recently, Chiu (1994), as part of her study of interracial Black-White couples, explored why Black males coupled with White females do 1/3 more house work than men in same-race couples. She found evidence for what she has termed her “unconventionality hypothesis.” This hypothesis (based on power dynamics mediated

through attitude and ideology) predicts that the couples which are most unconventional in terms of racial combination may also be the most unconventional in terms of housework stereotypes.

Other researchers (Poussaint, 1982; Wallace, 1979) have noted various Black male-Black female conflicts that need to be considered in Black-White interracial relationships. It is important to discover if differences in role expectations vary significantly from intra-racial couples. One Black female author (Franklin, 2000), cited Cowan & Cowan (1992), (both psychologists), in support of her belief that a primary reason for Black couples' marital tension is the Black husband's need for dominance. This "need for dominance" by Black men might clash with the Black woman's frequent historic role as wage earner and pillar of the family.

Sexual Relationship

There is little research on the links between Black/White interracial sexual relations and perceived marital satisfaction. There are only a few comparative studies of White and Black women and various sexual practices and frequencies (Wyatt, 1997). Earlier research suggested that Black women were more likely to enjoy sex and to take the initiative sexually, and be less likely to find sex a source of marital tension (Lewis, 1975; Rainwater, 1966; Scanzoni, 1971). However, more recently, Wyatt (1997) (a Black female researcher) offered differing research and noted that White women initiated sex almost twice as often as Black women and half of these White women "had sex purely for the sake of sexual pleasure" compared to about one in three Black women (Wyatt, 1997, p. 167).

Much prejudicial thinking exists in this area and fuels long-standing stereotypic beliefs such as that regarding the Black man's presumed sexual abilities (Davis & Cross, 1979; Spikard, 1989). This type of reasoning may have led one psychologist (Stember, 1976) to state that the real ambition of a large spectrum of Black men is to "seduce White women."

Among the many sexual stereotypes is the notion that "lighter is better" (Levine, 1977; Nash, 1999; Spikard, 1989). Despite the "Black is Beautiful" movement (Anderson & Cromwell, 1977), there exists a widely accepted Caucasian standard of beauty and femininity. If Black females buy into this "lighter is better" notion, it may fuel animosity between Black males and Black females. Black females are already feeling the effects of a lack of eligible Black mates (the so-called "marriage squeeze," Crowder & Tolnay, 2000). This factor is influenced by incarceration (Marable, 1986), mortality rates (Spikard, 1989), and educational differentials (Razib, 2006).

Sexual relationship attitudes may also be affected by carry-over effects from slavery when Black families were torn apart (Nash, 1999). Vitebsky (2001) believes that the high numbers of non-married Black females may be due in part to African cultural traditions where sex is closely linked with religion, extended family ties, and procreation rather than direct links to individuals in obligatory, sexual relationships (see also Mbiti, 1991).

Spiritual Beliefs

Generally, studies of how Blacks are affected by religion (i.e., the "Black Church") have shown religion to be an important aspect of Black culture (Lincoln & Mamiya, 1990). It plays a pivotal role as frequently being the sole communal institution in urban

and rural Black communities. Lincoln and Mamiya believe that Black churches and families “maintain a symbiotic relationship with each other” (quoted in Chatters, Lincoln, & Schroepfer, 2002, p. 68). Lincoln and Mamiya consider anyone to be in the “Black Church” if “he or she is a member of a black congregation” (p. 1).

Many Black couples profess a strong religious orientation (Allen & Olson, 2001; Lewis & Looney, 1983) possibly attributable to traditional African cultural values including religion (Mbiti, 1991). Participation in organized religion may have played a critical supportive role in early African-American history (Billingsley, 1993; Staples & Boulin-Johnson, 1993) and may continue to be a buffer against stressors such as institutional racism and poverty (Allen & Olson). Thus, religious influences may be a key resource for contemporary Black American marriages (Boyd-Franklin, 1989; Sue & Sue, 1990). Although the Black church may be a source of major support for satisfied Black couples, little research exists on the relationship of religion to interracial Black-White couples’ perceived marital satisfaction.

Adjustment Issues

Recent qualitative research (i.e., Childs, 2005; Dalmage, 2000; Forry, et al., 2007) suggests that spouses (especially White men) in interracial Black-White relationships “engage in a racial identity development process as they experience or witness acts of discrimination toward themselves or their partners” (Forrey et al., 2007, p. 1549). Evidence indicates that there are influences affecting Black-White interracial marital satisfaction because of an adjustment process individuals work through in these relationships that are directly associated with length of relationship. Vazquez (1998)

investigated the marital relationships of 46 Black-White couples of all ages who were married at least one year and lived in various areas across the United States. She used a correlational approach with multiple measures: the Revised Dyadic Adjustment Scale, (Busby, Christensen, Crane, & Larson, 1995), a Racism Questionnaire; the Spiritual Well-Being Scale (Paloutzian & Ellison, 1982), the African American Acculturation Scale-33 (Landrine & Klonoff, 1994), and the Communication Patterns Questionnaire (Heavey, Laarson, & Zumtobel, 1996).

She found that acculturation adjustments were more difficult for White men in White male-Black female marriages. Vazquez reasoned that since there are far fewer White male-Black female relationships than Black male-White female relationships, this phenomenon was partially attributed to the possibility that these White men, not having been involved in the Black culture, were experiencing “a form of (Black) culture shock” (p.19). However, this result may simply have been sampling bias since Vazquez reported many unreturned questionnaires.

Vazquez’ (1998) summary stated in part; “future researchers should examine more closely the differences between Black people who marry interracially and those who do not” (p. 23). Overall, Vazquez’ research indicates a gender/race interaction in Black/White interracial relationships and the need to continue their study.

Foeman and Nance (1999), following others (i.e. Poston, 1990; Poussaint, 1984) who understand the development of interracial Black-White marital relationships as “unique,” postulated special adjustment stages in interracial relationship evolution. Foeman and Nance believe that interracial couples work through “unique” interactive stages, in

addition to those stages common to intra-racial couples, as they move toward establishing long-term commitments with each other (p. 546). This conclusion was also supported in McGuire's (1992) study of 20 Black/White interracially married couples. He extracted various themes related to the couple's experiences with their families' responses to various phases of their relationship. McGuire described an "interracial acceptance process" by the spouse's family-of-origin involving unique stages (p. 53).

More recently, D'Brot (2006), expanding on Foeman and Nance's (1999) stage model, did a qualitative study to determine whether Foeman and Nance's stage model could be explained in terms of a generalizable interracial relationship typology. D'Brot initially questioned whether there really were distinct differences in the affective, cognitive, and behavioral dimensions of each stage in Foeman and Nance's model. His focus group interviews confirmed specific differences among the four-stage interracial relationship progression process of Foeman and Nance.

Summary

To determine how these above-mentioned areas influence Black-White interracial marital satisfaction in ways that differ from Black and White intra-racial marriage satisfaction is important, especially for social workers (Devore & Schlesinger, 1991) and other clinicians (Davidson, 1992; Morris, 1987; Sue & Sue, 1990).

Review of the literature reveals that there are multiple factors that influence perceived marital satisfaction in interracial Black-White couples. These factors not only include the unique individual ethnic and cultural influences of each spouse, but unique spousal interactions based on their gender and race (Broman, 2005; Forrey et al., 2007). After a

review of the literature which corresponded to the ten relationship ENRICH domains that affect perceived satisfaction, four appear to be areas where there is evidence for influences that will significantly affect perceived marital satisfaction: a. Children and Parenting, b. Family and Friends, c. Leisure Activities, and d. Role Expectations.

The literature provides evidence that gender and race/culture may affect couples' perceived marital satisfaction for *children and parenting* issues. These include the general importance of children for Blacks (Hill, 2001; Staples & Johnson; Nobles, 1985), however, less children are born to couples in interracial relationships (Chan & Wethington, 1998). Parents for all races report lower satisfaction than non-parent couples (Twenge, Campbell, & Foster, 2003). For Black-White interracial couples, there are biracial children/ identity issues (Milan & Keiley, 2000; Wilson, 1987). Of interracial Black-White marriages, the Black male-White female couple type is reported as investing fewer resources into their children than intra-racial White and intra-racial Black couples (Cheng & Powell, 2007). Cheng & Powell attribute this difference to familial racism.

The literature gives supportive evidence for a strong emphasis on the influence of *friends and family* for both positive and negative influences on perceived marital satisfaction (Childs, 2005b; Faulkner & Kich, 1983; Myrdal, 1962; Paset & Taylor, 1991; Rosenblatt et al., 1995; Zebroski, 1999) and McGuire (1992) noted that there was either an “escalating acceptance” or an “escalating resistance” by family-of-origin members. Killian (2001) found that in Black-White interracial marriages, 80% reported experiencing personal pain and frustration from perceived negative reactions to their relationship. Faulkner and Kich (1983) found that Black females reported the highest

levels of support for interracial marriage, and White females the lowest. They also noted that Whites are more than twice as likely as Blacks to experience a negative response from their families. This was supported later by Vazquez (1998) who found that White males in interracial Black-White marriages had reported more adjustment difficulties than any of the other interracial spouses. Other researchers (Foeman & Nance, 2002; Killian, 2001; Walker, 2005) observed that it was the Black spouse who was usually more sensitive to perceiving racial discrimination.

Crawford, et al (2002) argued from their research that a connection between companionship and satisfaction exists. This connection depended on how compatible spouses were in their *leisure activity* interests and whether they pursued activities together that they both enjoy rather than what only one of them liked. Leisure activities are affected greatly by ethnicity (Bell & Hurd, 2006; Payne et al., 2002) to the extent that sometimes the same activities experienced by different racial groups frequently vary in the way they are enjoyed. Philipp (1998) found that leisure activities preferred by adults were those learned while they were teens and were the preferred leisure activities carried into their marriages.

Research supports the claim that there are *role expectation* factors that influence perceived marital satisfaction of interracial couples. Literature supports the finding of greater role-flexibility for Black spouses compared to White spouses (Allen, 1978b; Lewis, 1975; McGoldrick, 1987), with Black fathers displaying a more egalitarian attitude about housekeeping and childrearing activities than White fathers. Some researchers, however, note a tension in certain Black relationships because of the Black

man's "need for dominance" that influences role expectations and interrelationships based on gender and race (Franklin, 2000; Poussaint, 1982; Wallace, 1979). Forry et al. (2007) found evidence of race*gender interaction for interracial Black-White couples and sex role ideology issues.

After review of the evidence from these four domains, there are highly influential factors that have been noted to influence perceived marital satisfaction. Because of these factors, and because specific recommendations have been made for studies on marital satisfaction that include race of spouse as a variable (Dillaway & Broman, 2001; Forry et al., 2007), the following hypothesis will be tested:

Hypotheses

H1 There will be significant differences in the means comparing Black/White interracial couples with Black and White intra-racial couples (individual scores) based on race of spouse for four of the 10 major ENRICH scales that measure the following aspects of perceived marital satisfaction: a. - Children and Parenting, b. - Family and Friends, c. - Role Relationships, d. - Leisure Activities.

Empirical evidence indicating significant interaction by Race*gender is noted for interracial relationships (i.e. Broman, 2005; Dillaway & Broman, 2001; Forry et al., 2007), especially for role expectation issues. Evidence also exists which supports the data that there are specific differences between the Black male-White female couple type and the intra-racial Black and intra-racial White couple types concerning both children/parenting and family issues (Cheng & Powell, 2007). Porterfield, (1982) argues that interracial Black-White couples are more like Black intra-racial couples than White

intra-racial couples, specifically mentioning that the interracial couples raise their children, in cultural terms, more “Black” than “White.” With these and other observations mentioned above, the following hypothesis was tested:

H2 There will be significant differences in the means for interaction effects of wife’s race*husband’s race for four of the 10 major ENRICH scales that measure the following aspects of perceived marital satisfaction: a. - Children and Parenting, b. - Family and Friends, c. - Role Relationships, d. -Leisure Activities) such that both types of the Black-White interracial couples’ scores will be more like the Black intra-racial couple scores than the White intra-racial couple scores for perceived marital satisfaction.

There has been considerable interest for conducting research with the couple as the unit of analysis (i.e., developing and using couple scores), however there has been little progress made in developing a self-report dyadic measurement (Fowers & Olson, 1993). Since dyadic level information is not really available directly from paper-and-pencil instruments, they can only be obtained by transforming or combining the individual scores (Thompson & Walker, 1982). ENRICH is the only inventory designed to provide this kind of dyadic measurement. The PCA (Positive Couple Agreement) scores are an integral part of ENRICH scoring and inventory interpretation and have been consistent in differentiating between satisfied and unsatisfied couples (Fowers & Olson, 1993).

Because of the importance of agreement among couples to be a consistent differentiating factor for perceived marital satisfaction, the following hypothesis will be tested:

H3 There will be significant simultaneous differences on the linear combination of the 10 PCA scores for the 10 relationship variables by wife's race and by husband's race.

CHAPTER 3

METHODOLOGY

This chapter will describe the operational definitions, design, sample, and the measure used in this study. This chapter will outline the instrument used in this study and the variables involved and how they are to be measured, analyzed, and interpreted.

Definitions

The following terms are used in this study or directly in ENRICH (* denotes definition of a scale from one of the ten individual scales used in the ENRICH inventory for this study):

Afrocentric (strengths). Afrocentric strengths are strengths of being related to ethnic and cultural roots in the African and African American experiences (Allen & Olson, 2001; Asante, 1989). However, the term “Afrocentric” used by itself in this study denotes the concept or belief that is (or is perceived to be) more influenced by Black culture, as opposed to White, Caucasian, European cultural/ethnic background.

Black(s): is the designation this study used to denote individuals or individual groups who have identified themselves with terms usually considered synonymous with African American, American Blacks, Negro, or “Black.” For those subjects in this study sample, the terms “Black-White” will be used with capital letters (e.g. APA Manual, Fourth Edition, 1997, p. 52) for those who identified themselves as “African American” or “Caucasian” on the ENRICH inventory. “Black” is understood in this study to denote

African American ethnicity and heritage as opposed to “White,” “Caucasian” European ethnicity and heritage.

Children and Parenting.* an ENRICH scale that measures attitudes and feelings about having and raising children. The items reflect a couple’s awareness of the impact of children on their relationship satisfaction with how parental roles and responsibilities are defined, compatibility of philosophies toward discipline of children, shared goals and values desired for the children and agreement on the number of children preferred.

Communication.* This ENRICH scale assesses individual beliefs, feelings, and attitudes toward the role of communication in the maintenance of his/her relationship. Items focus on the level of comfort felt by each partner in being able to share important emotions and beliefs with one another, each individual’s perception of his/her partner’s listening and speaking skills and each partner’s perception concerning his/her own abilities to communicate with his/her partner.

Conflict Resolution.* This ENRICH scale evaluates an individual’s attitudes, feelings, and beliefs about the existence and resolution of conflicts in the relationship. Items pertain to the openness of partners in recognizing and resolving issues, the strategies and processes used to end arguments, and the level of satisfaction with the manner in which problems are resolved.

ENRICH is an acronym for the Evaluating and Nurturing Relationship Issues, Communication, Happiness inventory. The ENRICH inventory (Olson & Olson, 1999) is the multidimensional measure of marital satisfaction used in this study and was designed

for married couples seeking couple enrichment and counseling and couples who have cohabited for two or more years.

Ethnic Group. A group socially distinguished or set apart, by others or by itself, primarily on the basis of cultural or national-origin characteristics (Feagin & Feagin, 1996).

Family and Friends.* This ENRICH scale assesses feelings and concerns about relationships with relatives, in-laws, and friends. Items focus on expectations regarding the influence, involvement and amount of time spent with family and friends.

Financial Management.* This ENRICH scale assesses attitudes and concerns about the way economic issues are managed within the couple's relationship. It addresses the care with which financial decisions are made on major purchases, and satisfaction with the couple's economic status.

Idealistic Distortion.* This ENRICH scale is a validity scale that controls the effects of idealism and social desirability. It measures the tendency of partners to answer questions in an unrealistically positive manner and corrects individual scores in each domain. This scale is a modified version of the Edmonds Marital Conventionalization scale (Edmonds, 1967; Fowers & Olson, 1989). This scale is used to revise individual scale scores to correct for that bias.

Interracial couples are dyads comprised of heterosexual partners with different racial/ethnic backgrounds. In this study, the term "Black-White interracial couples" is used to denote African American-Caucasian, Black-White or other obviously synonymous terms. When pertaining to the sample in this study, "interracial" denotes

couples who have identified themselves on their ENRICH answer sheet as either “African American” or “Caucasian” and are married to (or living with) the other.

Intra-racial couples are dyads comprised of heterosexual partners who report having the same racial/ethnic backgrounds. When pertaining specifically to the sample in this study, “intra-racial” means the individual is married to a person of same identified racial background as their partner, as identified on the ENRICH inventory.

Leisure Activities.* This ENRICH scale measures each partner’s preferences for using discretionary time. Items focus on: social vs. personal activities, active vs. passive interests, shared vs. individual preferences and expectations as to whether leisure time should be spent together or balanced between separate and joint activities.

Marriage is a complex of customs focused on the relationship between a sexually associating pair of adults within the family. The union of husband and wife is a relationship confirmed through rituals and legal agreement.

Marital Satisfaction is a multidimensional construct that describes the quality of marriage across multiple relationship domains. This study used the following subscales from the ENRICH Inventory to assess marital satisfaction: Children and Parenting, Communication, Family and Friends, Financial Management, Idealistic Distortion, Leisure Activities, Personality Issues, Role Relationship, Sexual Relationship, and Spiritual Beliefs.

Personality Issues.* This ENRICH scale assesses each individual’s perception and satisfaction with the personality characteristics of their partner as expressed through their behavior traits.

Positive Couple Agreement (PCA) score indicates the level of positive agreement partners report in each content area on the ENRICH inventory. It is a percentage score based on the number of responses that partners agree upon in each area (Olson & Olson, 1999).

Race means a national or cultural group (Garrett, 2004; Sue & Sue, 1990). Race as historically used denotes a group of individuals, or a “social group that persons inside or outside the group have decided is important to single out as distinct, typically on the basis of real or alleged physical characteristics subjectively selected” (Feigin & Feigin, 1989, p. 9). Garrett (2004) observed that some do not use the term (i.e. Olson & DeFrain, 2000), while other researchers continue to use it (Foeman & Nance, 1999).

Role Relationship.* This scale measures an individual’s beliefs, attitudes, and feelings about couple and family roles. Items on this scale focus on division of house chores, attitudes toward dual careers (i.e., employment for both wife and husband), and decision making.

Sexual Relationship.* This scale assesses an individual’s feelings and concerns about affection and the sexual relationship with his/her partner. Items reflect the degree of satisfaction each partner feels in regards to expressions of affection, level of comfort in discussing sexual issues and attitudes toward sexual behavior, birth control decisions, and sexual fidelity.

ENRICH: The Measure:

Theoretical Foundation

ENRICH has roots in ecological system theories (Lavee & Olson, 1993). It was designed as a multidimensional inventory, which assesses theoretically valuable and clinically useful dimensions of marital relationships (Olson, Fournier & Druckman, 1983). The instrument has been shown to be theoretically and empirically based (Olson, 1998) with good psychometric properties.

Since its inception, ENRICH has been administered to thousands of couples, most in the United States. In the United States thousands of individuals, usually professional counselors, psychologists, and clergy, have been certified to administer ENRICH (Olson & Olson, 1999).

Three Major Levels of ENRICH

The ENRICH inventory assesses marital satisfaction within three levels of a couple's interactive, ecological system similar to other research frameworks (Olson & Olson, 1999). These three levels, intrapersonal qualities, interpersonal qualities, and environmental influences, are the three conceptual domains in the ENRICH inventory (Olson & Olson).

The intrapersonal qualities level: refers to individual qualities empirically associated with marital satisfaction and *personality issues* (Davila, Bradbury, & Fincham, 1998; Gattis, Berns, Simpson, & Christensen, 2004; Gottman, 2002; McCrae, 1991). Other intrapersonal issues include *leisure activities* (Crawford, et al., 2002; White, 1983), and

spiritual beliefs (Bahr & Chadwick, 1985; Call & Heaton, 1997; Dudley & Kosinske, 1990; Thomas & Cornwall, 1990), qualities that highly influence marital satisfaction.

The interpersonal qualities level: the following important factors directly influence marital satisfaction: *communication* (Clements & Markman, 2004; Gottman & Coan, 1998; Mackey & O'Brien, 1995; Rowan, Compton, & Rust, 1995; Sue & Sue, 1990), *conflict resolution* (Burman & Margolin, 1992; Canary & Messmann, 2000), and marital *sexual relationship* (Huston & Vangelisti, 1991; Morokoff & Gilliland, 1993; Wyatt, 1997). Interpersonal qualities also include *role relationship and expectations* (Allen, 1978; Lewis, 1975; McGoldrick, 1987), along with *children and parenting* (Belsky & Pinsky, 1988; Billingsley, 1992; Hill, 2001; Burton, 1990; Nobles, 1985; Miller & Sollie, 1980; Staples & Johnson, 1993).

Environmental influences: As a measure of marital satisfaction for this area is the sole domain of *financial issues* (Bernard, 1972; Kerkmann et al., 2000; McRae & Brody, 1989). Finances are very important for American couples in general and for American ethnic intra-racial groups.

Validity and Reliability of ENRICH

Concurrent validity was demonstrated in a national study of 1,200 couples (Olson, McCubbin, Garnes, Larsen, Muxen, & Wilson, 1989) who were also tested with the classic Locke-Wallace marital Adjustment Scale (1959), which correlated with the ENRICH measure of .73 at the individual level and .81 at the dyad level (n= 1,200, Olson et al., 1989; see also Fournier, 1979).

The *construct validity* of the ENRICH measure was supported by factor analysis (Fournier, 1979) with 12 assessed dimensions with subsequent revisions to strengthen the inventory (Olson & Olson, 1999). Fournier, Olson, and Druckman (1983), did a test-retest *reliability* of ENRICH in a large national sample (n= 1,542) and found internal consistencies ranging from .68 (Equalitarian Roles) to .90 (Communication), with an average of .81. *Test-retest reliability* for the ENRICH in a 4-week period ranged from .77 (Leisure Activities) to .92 (Sexual Relationship) with a mean of .86 (n= 115).

ENRICH can discriminate between happily married and unhappily married couples with about 90 percent accuracy (Fowers & Olson, 1989). In addition, researchers who used ENRICH did discriminate analysis of its multidimensional scales were able to identify the ten top strengths of happy marriages and to discriminate between happy and unhappy marriages with 93 percent accuracy (Olson & Olson, 2000b).

The ENRICH data have been collected from many countries and used in many dissertations (Allen, 1996; Garrett, 2004). ENRICH (and PREPARE) data have been used or mentioned in many research articles published in professional journals (e.g. Fowers & Olson; 1989, 1993; Fournier et al., 1983; Lavee & Olson, 1993; Olson & Olson 1999).

ENRICH contains 20 scales, each comprised of multiple items, and 30 1-item background questions. The inventory has some limitations. ENRICH is somewhat lengthy, containing 165 items excluding the background questions. The reading level is at the sixth grade level so persons with lower reading levels might have difficulty. It is required that both people in a couple relationship take the inventory at the same time. The

program was not designed for individuals with severe emotional problems and with couples having intense marital conflict (Olson & Olson, 1999).

Garrett (2004) noted that past research using ENRICH, the demographic background variables were shown to have little effect on marital satisfaction (Fowers & Olson, 1993; Karney & Bradbury, 1995). The major ENRICH scales were a much more powerful discriminator of happy and unhappy couples than any of the demographic variable were (Fowers & Olson, 1989). Therefore, this study also did not include all the demographic data in the data analyses.

Scoring Procedure

ENRICH Inventories are computer scored, and the resulting data are stored at Life Innovations in Minneapolis Minnesota. ENRICH scales are scored independently allowing researchers the option to include or exclude certain scales if this option fits the needs of a specific research design (Garrett, 2004).

The negatively worded items were reversed and scored in the same direction as positive items. Scores were then compared to national norms for this instrument (ENRICH) and converted to a percentage. This percentage is then adjusted downward based on the individual respondent's Idealistic Distortion scale scores. These revised individual scores are quickly and efficiently generated by the computer.

The Positive Couple Agreement (PCA) Score indicates the percentage of positive agreement partners report in each content area. It is a dyadic measure expressed as a percentage score based on the number of responses partners agree upon for each of the 10 areas (0-100%) (Fowers & Olson, 1989). Dyadic level information, not available directly

from paper-and-pencil measures, can be obtained by transforming or combining the individual scores (Thompson & Walker, 1982). The ENRICH dyadic score (the PCA score) is generated by computer and is the only inventory that is designed to provide this kind of dyadic measurement (Fowers & Olson, 1993). The PCA scores are an integral part of ENRICH scoring and inventory interpretation and have been consistent in differentiating between satisfied and unsatisfied couples (Fowers & Olson).

Cultural Utility of Assessment

The PREPARE-ENRICH program has been used in studies of intra-racially married White couples ($n = 415$) (Allen, 1996; Allen & Olson, 2001), and intra-racially married Asian couples in Taiwan (Chan, 1998), Hong Kong (Young, 1995), and Japan (Asai & Olson, 2004). ENRICH has been also administered in Australia, Canada, England, Germany, Hong Kong, Japan, Korea, New Zealand, Singapore, South Africa, Sweden, and Taiwan (Garrett, 2004). Because the utility of the ENRICH scales has been demonstrated in many cultures and in interracial couples' research, they can be of real benefit in cross-cultural research with perhaps only one cultural drawback.

Although the cross-cultural utility of ENRICH has wide-spread international use and support, the validity of the instrument may be limited (Garrett, 2004). Olson (2000) noted that the part of ENRICH (Version 2000) called the Circumplex Model was limited by cultural effects (Gorall & Olson, 1995). For this reason, Garrett excluded these (4) scales in his study of Hispanic-White interracial marriage. They were also omitted in the present study.

ENRICH and Black Couple Types

Allen (1996) explored Black marital relationships in a national sample of middle and upper class Black couples (n=415) by using the ENRICH marital assessment inventory. He developed a marital typology based on an ethnically homogeneous sample. Five types of marriages were identified through cluster analysis of positive couple agreement (PCA) scores across ten relationship domains. The five types were identified and labeled vitalized, harmonious, traditional, conflicted, and devitalized couples and grouped very similar to all other couples using ENRICH .

Even though Allen's (1996) results did not confirm ethnically unique type characteristics, he hoped further research would promote a better understanding of the role of ethnicity in marriage, and "facilitate more effective marital therapy with African-American couples" (p. iv). Allen stated that future couple research with Blacks should include "ethnically homogamous and heterogamous marriages that will prove clinically useful in an increasingly diverse society" (p.35). Thus, even though Allen's study of Black couples found their ENRICH domains to have similar cluster groupings as other intra-racial couples taking ENRICH, no studies have been conducted using ENRICH with Black-White interracial couples.

ENRICH and Hispanic-White Interracial Marriage

Garrett (2004) examined differences among four groups of couples (White male-Hispanic female, Hispanic male-White female, Hispanic male-Hispanic female, White male-White female). He used the 10 major scales from ENRICH which measure marital satisfaction and examined them using a 4-level one-way ANOVA design and found

significant differences among the four groups for four areas; Children and Parenting, Family and Friends, Leisure Activities, and Sexual Relationship. However, the four couple types did not differ significantly in most areas. The effect sizes were small probably due to the large sample size rather than real marital satisfaction differences.

Administration of Inventory

ENRICH is administered by a trained clergyman, social worker, or counselor, who has given the couple simple instructions. The spouses are reminded that this is not a test with right or wrong answers, but an inventory that helps couples discover their relationship strengths and possible growth areas to work on. The inventory must be taken alone with a small question booklet and answer sheet with circles to record their responses. Testing is completely confidential with the results computer analyzed and stored permanently at Life Innovations, Inc., Minneapolis. Data may be used as part of continued national norming purposes or as confidential data for research studies.

Research Design

The design for this study will involve a 2 x 2 x (2) mixed-model factorial ANOVA design, which allows one to test three effects (instead of just one). There are two between factors: a) the wife's race, and b) the husband's race. There is one within factor; (analogous to a repeated-measures variable: the wife's score on the outcome measure, the husband's score on the same outcome measure. Thus, we will see a) the main effect of the wife's race, b) the main effect of the husband's race, c) the interaction of the wife's race x the husband's race, and d) possible test for all interactions.

A MANOVA will be conducted to see if there are overall differences on the ten PCA variables by husband's race and by wife's race. If the MANOVA is significant, follow-up analyses with ANOVAs and pair-wise comparisons will be examined for specific effects.

CHAPTER 4

RESULTS

The purpose of this study was to examine factors that might influence Black-White interracial marriage satisfaction. Specifically, I tested the main effect of the wife's race, the main effect of the husband's race and the interaction of the wife's race*husband's race. This chapter will present the resulting data and interpret them with respect to the hypotheses tested.

This chapter will begin with a short demographic review followed by the main analysis of data for the 2 x 2 x (2) mixed factorial ANOVA used to identify main effects of husband's race and wife's race and examine interaction effects for the 10 main areas of the ENRICH inventory that record measures of perceived marital satisfaction. This chapter will conclude by examining the results of a MANOVA by race and gender to detect differences between race and gender for the Couple Agreement Scores (PCA) scores for the same ten areas.

Study Sample

The study sample was a national sample comprising four couple types (White male-Black female, Black male-White female, Black male- Black female, White male- White female). These couples contacted a counselor or clergyman either for marriage counseling and/or enrichment and completed ENRICH sometime during 2007 to mid

2008. The sample data set was taken from the computer files housed at Life Innovations, Inc. Minneapolis, MN.

Table 1 specifies characteristics of the couple sample by race and gender. There were 808 couples in this sample who took ENRICH as part of an enrichment program and/or counseling sessions during 2007 and mid-2008. The sample consisted of 299 Black male-Black female couples, 150 Black male-White female couples, 291 White male-White female couples, and 68 White male-Black female couples.

Table 4.1 Couple Data by Race and Gender

Couple Data by Race and Gender (Couple Type/ Percentage of total couples)						
	White Female		Black Female		N	%
	n	%	n	%		
White Male	291	36%	68	8%	359	44%
Black Male	150	19%	299	37%	449	56%
Total	441	55%	367	45%	808	100%

Demographics

Various data from the background section of ENRICH are included to provide further data about the sample. Only data most relevant for this study will be noted here. These data include how long the couples have been married (Table 2), educational level by gender and couple type (Table 3), and Religious preference by gender and couple type (Table 4).

Years Married

Many of the couples in this study were young and had not been married long (Table 2). Over 65% of the sample had been married only ten years or less. This factor is

important because marital satisfaction is related to certain issues depending on years of marriage (Jenson, 2008). Important life stages include the first five years of marriage because there are still many adjustments being made (Jenson), and for interracial couples, there may be unique stages of adjustment (D’Brot, 2006; Foeman & Nance, 1999; McGuire, 1992) that affect perceived marital satisfaction according to the duration of marriage.

Table 4.2. Years Married Across Four Couple Types

Years Married	BmBf		BmWf		WmWf		WmBf		Total	
	n	%	n	%	n	%	n	%	N	%
0-5	140	46.8%	88	59.1%	93	32.3%	31	45.6%	352	43.8%
6-10	72	24.1%	32	21.5%	56	19.4%	20	29.4%	180	22.4%
11-15	33	11.0%	18	12.1%	49	17.0%	6	8.8%	106	13.2%
16-more	54	18.0%	11	7.4%	90	31.3%	11	16.2%	166	20.6%
Total	299	100 %	149	100%	288	100%	68	100%	804	100%

Note: Groups:

BmBf = Black male-Black female intra-racial couple (n=299)
 BmWf = Black male-White female interracial couple (n=149)
 WmWf = White male-White female intra-racial couple (n=288)
 WmBf = White male- Black female interracial couple (n=68)

Education

Other factors that affect marriages in general are issues related to educational attainment. According to stratification theory, one of the reasons for the upsurge in interracial marriage is the modernization of society. As society modernizes, there is increased emphasis on achieved characteristics such as education and occupation (Kalmijn, 1993; Liang & Ito, 1999). As opportunity for higher education increases for

minorities, the old rule of propinquity applies, allowing increased interracial mixing and consequent couple relationships.

The spouses in this sample attained a relatively high educational level (Table 3). For example, out of almost 600 Blacks in intra-racial (Black-Black) marriages, only 22 (3.5%) had not finished High School. Of Black females married to White males in this sample, (n= 68) only 1 (.5%) had not finished High School. The national average for Black females not finishing public high school (in 2003) was 41% (Kaufman, 2006). For Whites overall for the same year, 22% did not finish high school. In this research sample, there were only 2% of White males and 1% of White females who did not graduate from high school.

Table 4.3 Education By Couple Type

Education of Males-Females By Couple Type									
Group	BmBf		BmWf		WmWf		WmBf		Total
	n	%	n	%	n	%	n	%	N
Education:									
Grad. Professional									
Husbands	66	22%	21	14%	69	24%	10	15%	166
Wives	70	24%	35	24%	69	24%	14	21%	188
4 yr. College.									
Husbands	58	20%	24	16%	97	34%	17	25%	196
Wives	75	25%	29	20%	96	33%	16	24%	216
Some College									
Husband	107	36%	60	40%	89	31%	27	40%	283
Wives	117	39%	58	39%	92	32%	30	44%	297
High School Grad.									
Husbands	52	18%	36	25%	28	10%	12	18%	128
Wives	28	9%	21	14%	29	10%	7	10%	85
Some High School									
Husbands	14	5%	8	5%	5	2%	2	3%	29
Wives	8	3%	6	4%	2	1%	1	2%	17
Total Husbands	N= 297	100%	149	100%	288	100%	68	100%	802
Total Wives	N= 298	100%	149	100%	288	100%	68	100%	803

Note: Groups are:
 BmBf = Black male-Black female, (n=298)
 BmWf = Black male-White female, (n=149)
 WmWf = White male- White female, (n=288)
 WmBf = White male-Black female, (n=68)

Religious Preference

This sample exhibited some interesting results for religious preference (Table 4). Couples within couple types appeared to be very close to their spouse in religious similarity but Black women were more preferential for the designation of “Other” as opposed to their husbands’ more traditional choice of “Protestant.” Perhaps Black females who marked “other,” would identify themselves as belonging to the “Black Church” if such a designation existed. Lincoln and Mamiya (1990), after listing the

seven major historic “black denominations” (p. 1) of the “Black Church” (mostly comprised of Methodist and Baptist groups), went on to generally describe individuals of the “Black Church” as those who are “members of a black congregation” (p. 1). Black women may be more tuned into identification with the “Black Church” and see it as “Other” when they completed the Inventory.

Table 4.4 Religion of Four Couple Types by Gender

Group	BmBf		BmWf		WmWf		WmBf		Total
	n	%	n	%	n	%	n	%	
Religion									N
Catholic									
Husbands	9	2%	7	2%	45	8%	5	4%	66
Wives	8	2%	9	3%	34	6%	3	2%	54
Jewish									
Husbands	1	.5%	0	0%	3	.5%	1	0%	5
Wives	0	0%	1	0%	2	.5%	0	0%	3
Protestant									
Husbands	85	14%	84	25%	150	26%	31	24%	310
Wives	66	11%	49	4%	158	27%	30	22%	303
Other									
Husbands	201	34%	96	28%	90	16%	31	24%	418
Wives	222	7%	91	27%	94	16%	34	25%	441
Total	592	100%	337	100%	576	100%	135	100%	1640

BmBf = Black male-Black female (n = 592)
 BmWf = Black male-White female (n = 337)
 WmWf = White male-White female (n = 576)
 WmBf = White male-Black female (n = 135)

ANOVA Procedure

Children and Parenting

To determine whether there were significant effects of the wife's race or the husband's race on the Children and Parenting measure, a 2 x 2 x (2) mixed-model factorial ANOVA (analysis of variance) was conducted. In an examination of within-couple gender effects, there was a significant main effect for the Children and Parenting measure, $F(1, 804) = 22.60, p < 0.01, \text{Partial } \eta^2 = 0.03, \text{Power} = 1.00$, indicating that husband Children and Parenting scores ($M = 59.25, SD = 25.87$) were significantly higher than wife Children and Parenting scores ($M = 55.27, SD = 27.93$), Figure 4.1.

Examination of the between-subjects effects revealed no significant main effect of husband's race, $F(1, 804) = 0.39, p = 0.53, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.10$; no significant main effect of wife's race, $F(1, 804) = 0.57, p = 0.45, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.12$; and no significant husband's race*wife's race interaction, $F(1, 804) = 1.48, p = 0.23, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.23$. The results are summarized in Table A1. Means and standard deviations are presented in Table A2.

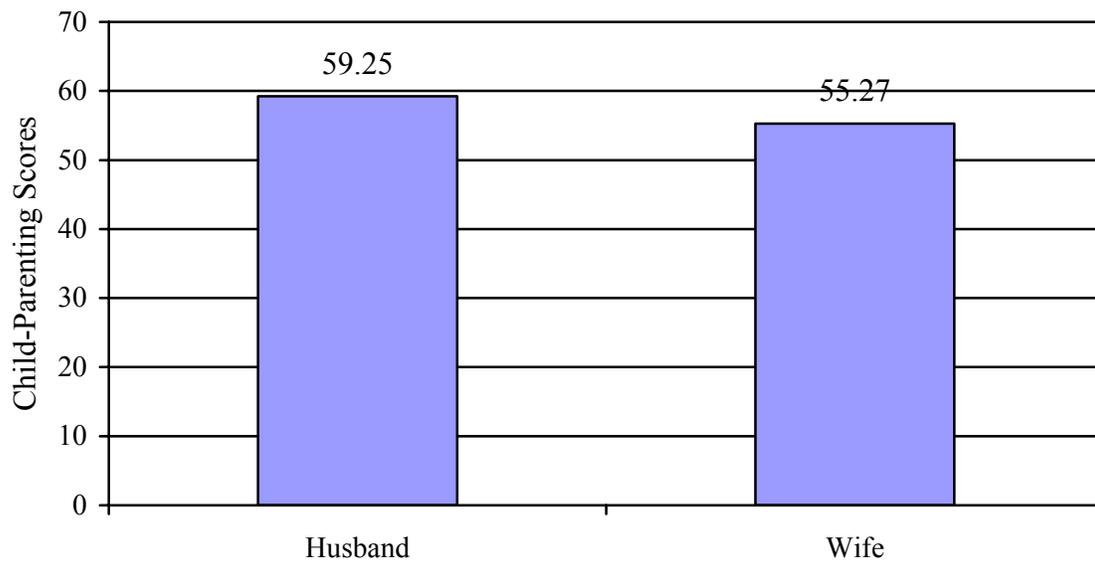


Figure 4.1. Husband and Wife Child Parenting Scores

Communication

To determine whether there were significant of the wife's race or husband's race on the Communication measure, a 2 x 2 x (2) mixed-model factorial ANOVA (analysis of variance) was conducted. With regard to the within-couple gender effect, there was a significant main effect of gender on Communication, $F(1, 804) = 35.52, p < 0.01$, Partial $\eta^2 = 0.04$, Power = 1.00, indicating that husband's Communication scores ($M = 46.47, SD = 26.95$) were significantly higher than wife's Communication scores ($M = 40.48, SD = 27.50$), Figure 2.

Examination of between-subjects effects revealed no significant main effect of husband's race, $F(1, 804) = 0.84, p = 0.36$, Partial $\eta^2 < 0.01$, Power = 0.15; and no significant main effect of wife's race, $F(1, 804) = 0.43, p = 0.51$, Partial $\eta^2 < 0.01$, Power

= 0.10. There was a significant husband's race*wife's race interaction, $F(1, 804) = 4.56$, $p = 0.05$, Partial $\eta^2 = 0.01$, Power = 0.57. The results of the between-subjects effects reveal no significant difference on Communication scores by husband's race (Black vs. White) and no significant difference by wife's race (Black vs. White). The finding of significance on the husband's race*wife's race interaction indicates that husband's race and wife's race differ in how they vary on Communication scores, Figure 4.2 and Figure 4.3.

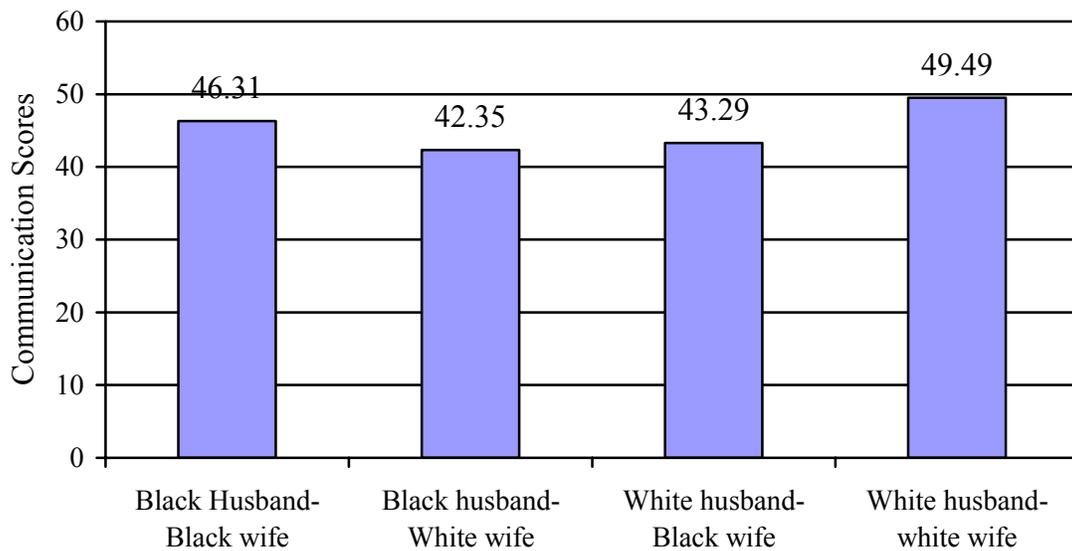


Figure 4.2. Husbands' Communication Scores by Both Spouse's Race

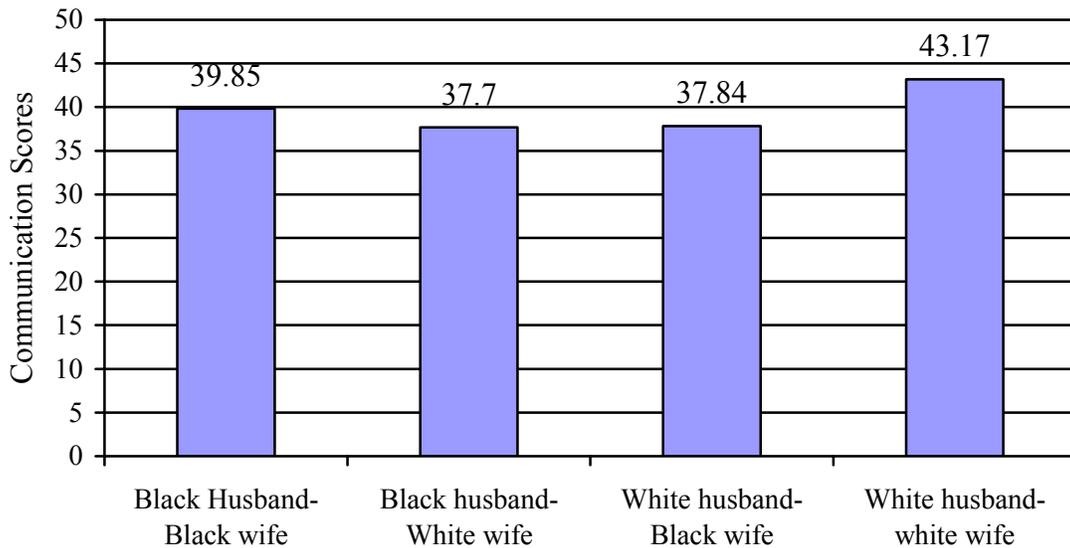


Figure 4.3. Wife's Communication Scores by Both Spouse's Race

Significant differences on Communication scores were found between two couple types. Couples composed of White females-Black males ($M = 40.02$, $SE = 2.01$) scored significantly lower on Communication than couples composed of White females-White males ($M = 46.33$, $SE = 1.44$). The results are summarized in Table A3 and means and standard deviations are presented in Table A4.

Conflict Resolution

To determine whether there is a significant effect of the wife's race or husband's race on the Conflict Resolution measure, a $2 \times 2 \times (2)$ mixed-model factorial ANOVA (analysis of variance) was conducted. In an examination of the within-couple gender effect, there was no significant main effect of gender on Conflict Resolution, $F(1, 804) = 1.28$, $p = 0.26$, Partial $\eta^2 < 0.01$, Power = .21, indicating that Conflict Resolution scores were not significantly higher for the husbands compared to their wives.

Examination of the between-subjects effects revealed a significant main effect of the husband's race, $F(1, 804) = 4.60, p = 0.03, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.10$; no significant main effect of the wife's race, $F(1, 804) = 0.57, p = 0.45, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.12$; and no significant husband's race*wife's race interaction, $F(1, 804) = 1.48, p = 0.23, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.23$.

The results of the between-subjects effects revealed a significant effect on Conflict Resolution of the husband's race (Black vs. White) but not of the wife's race (Black vs. White). The significant difference found on husband's race indicates that White husbands ($M = 49.80, SE = 1.47$) perceived significantly higher on Conflict Resolution than Black Husbands ($M = 45.87, SE = 1.09$), Figure 4.4. The results are summarized in Table A5 and means and standard deviations are presented in Table A6

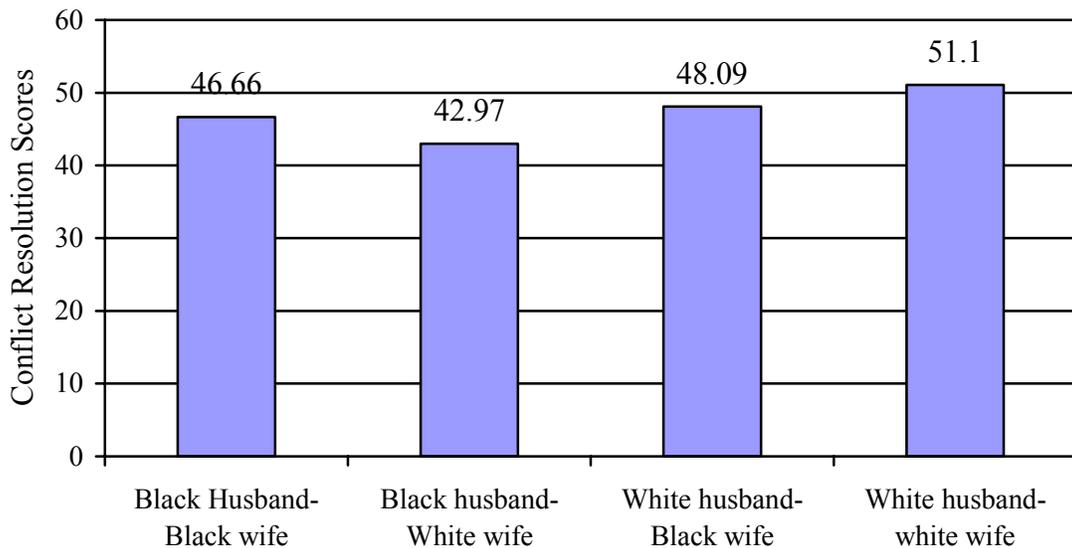


Figure 4.4. Husbands' Conflict Resolution Scores by Both Spouse's Race

Family and Friends

To determine whether there was a significant effect of the wife's race or husband's race on the Family and Friends measure, a 2 x 2 x (2) mixed-model factorial ANOVA (analysis of variance) was conducted. In an examination of the within-couple gender effect, there was no significant effect of gender on the Family and Friends measure, $F(1, 804) = 0.47, p = 0.49, \text{Partial } \eta^2 < 0.00, \text{Power} = 0.11$, indicating that Family and Friends scores did not differ significantly for the husbands and the wives.

Examination of the between-subjects effects revealed no significant main effect of the husband's race, $F(1, 804) = 3.53, p = 0.06, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.47$; no significant main effect of the wife's race, $F(1, 804) = 0.29, p = 0.59, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.08$; and no significant husband's race*wife's race interaction, $F(1, 804) = 2.11, p = 0.15, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.31$. The results are summarized in Table A7 and means and standard deviations are presented in Table A8.

Financial Management

To determine whether there was a significant effect of the wife's race or the husband's race on the Financial Management measure, a 2 x 2 x (2) mixed-model factorial ANOVA (analysis of variance) was conducted. In examination of within-couple gender effect, there was no significant main effect of gender on Financial Management, $F(1, 804) = 0.97, p = 0.32, \text{Partial } \eta^2 < 0.00, \text{Power} = 0.17$, indicating that Financial Management scores were not significantly different for the husbands and their wives.

Examination of the between-subjects effects revealed no significant main effect of the husband's race, $F(1, 804) = 0.02, p = 0.88, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.05$; no significant

main effect of the wife's race, $F(1, 804) = 0.37, p = 0.55$, Partial $\eta^2 < 0.01$, Power = 0.09; and no significant husband's race*wife's race interaction, $F(1, 804) = 0.59, p = 0.44$, Partial $\eta^2 < 0.01$, Power = 0.12. The results are summarized in Table A9 and means and standard deviations are presented in Table A10.

Leisure Activities

To determine whether there was a significant effect of the wife's race or the husband's race on the Leisure Activities measure, a 2 x 2 x (2) mixed-model factorial ANOVA (analysis of variance) was conducted. In examination of within-couple gender effect, there was a significant main effect of gender on Leisure Activities, $F(1, 804) = 6.18, p = 0.01$, Partial $\eta^2 < 0.01$, Power = 0.70, indicating that the wife's Leisure Activities scores ($M = 37.00, SD = 25.69$) were significantly higher than the husband's Leisure Activities scores ($M = 34.78, SD = 24.42$), Figure 5.

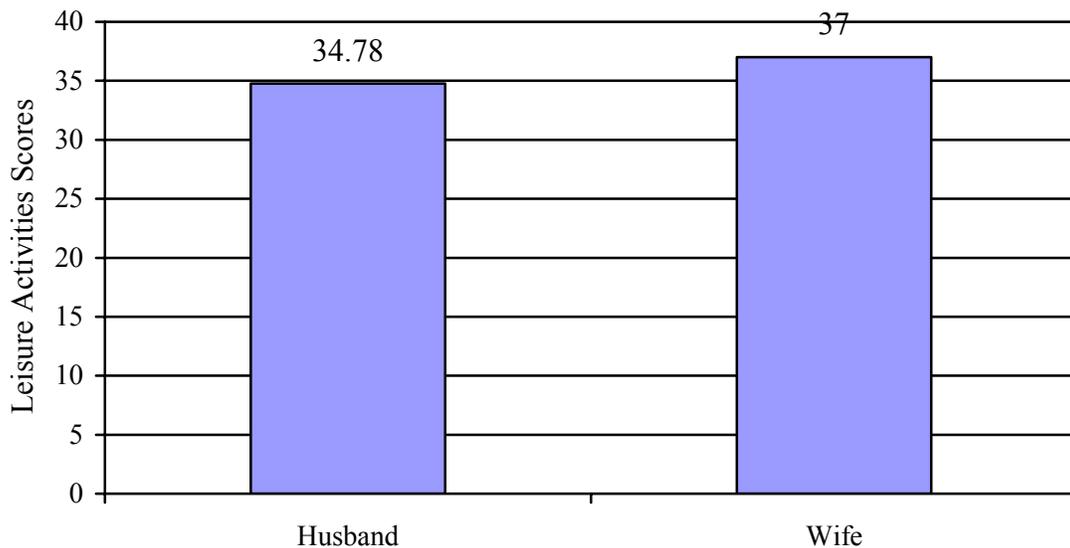


Figure 4.5. Husband and Wife Leisure Activities Scores

Examination of the between-subjects effects revealed no significant main effect of the husband's race, $F(1, 804) = 0.92, p = 0.34, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.16$; and no significant main effect of the wife's race, $F(1, 804) = 0.43, p = 0.51, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.10$. There was a significant husband's race*wife's race interaction, $F(1, 804) = 5.05, p = 0.03, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.61$.

The results of the between-subjects effects reveal no significant difference on Leisure Activities scores by husband's race (Black vs. White) and no significant difference by wife's race (Black vs. White). The finding of significance on the husband's race*wife's race interaction indicates that the unique combinations of husband's race and wife's race differed in their perceived Leisure Activities scores, Figure 4.6 and Figure 4.7.

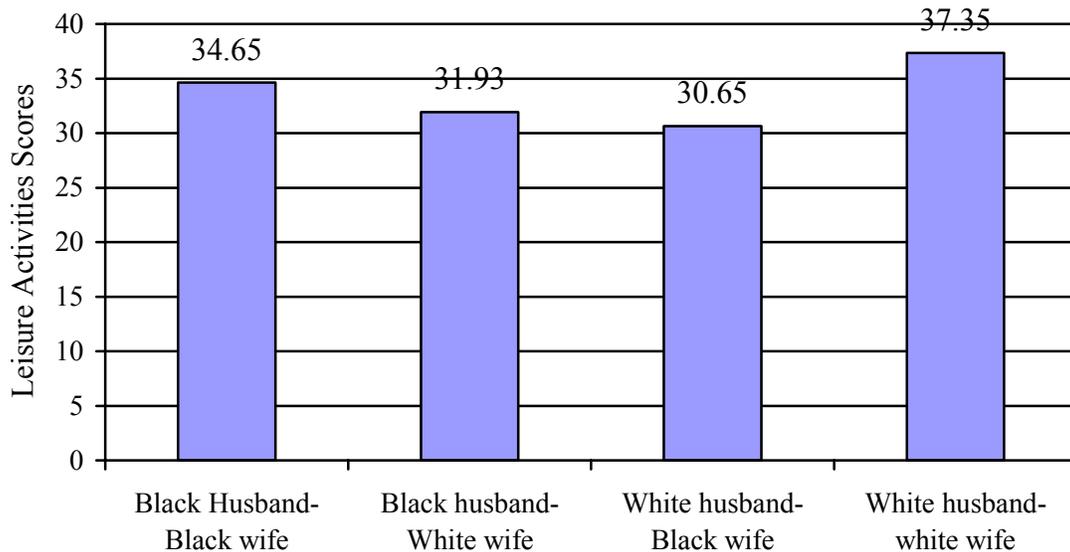


Figure 4. 6. Husbands' Leisure Activities Scores by Both Spouse's Race

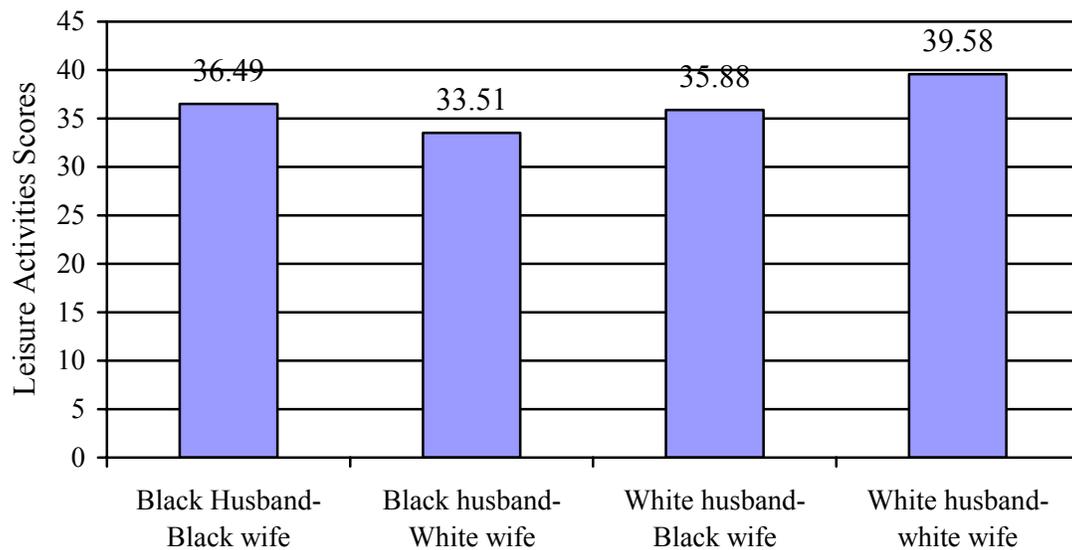


Figure 4.7. Wife's Leisure Activities Scores by Both Spouse's Race

Significant differences on Leisure Activities were found between two couple types. Couples composed of White females and White males ($M = 38.47$, $SE = 1.25$) scored significantly higher on Leisure Activities than couples composed of White females and Black males ($M = 32.72$, $SE = 1.74$). The results are summarized in Table A11 and means and standard deviations are presented in Table A12.

Personality Issues

To determine whether there were significant effects of the wife's race or the husband's race on the Personality Issues measure, a $2 \times 2 \times (2)$ mixed-model factorial ANOVA (analysis of variance) was conducted. In examination of within-couple gender effect, there was no significant main effect of gender on Personality Issues, $F(1, 804) = 0.72$, $p = 0.40$, $\text{Partial } \eta^2 < 0.00$, $\text{Power} = 0.14$, indicating that Personality Issues scores were not significantly different between husbands and wives.

Examination of the between-subjects effects revealed no significant main effect of husband's race, $F(1, 804) = 0.87, p = 0.35, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.15$; and no significant main effect of wife's race, $F(1, 804) = 0.07, p = 0.79, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.06$. There was a significant husband's race*wife's race interaction, $F(1, 804) = 6.89, p < 0.01, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.75$. The results of the between-subjects effects revealed no significant effect on Personality Issues scores of the husband's race (Black vs. White) and no significant effect by wife's race (Black vs. White).

The finding of significance on the husband's race*wife's race interaction indicates that the unique combinations of husband's race and wife's race differ in their perceived on Personality Issues scores. Significant differences on Personality Issues were found between four couple types, Figure 4.8 and Figure 4.9.

Couples composed of Black females and Black males ($M = 44.98, SE = 1.27$) scored significantly higher on Personality Issues than couples composed of White females and Black males ($M = 40.63, SE = 1.79$). In addition, couples composed of White females and White males ($M = 47.18, SE = 1.29$) scored significantly higher on Personality Issues than couples composed of White females and Black males ($M = 40.63, SE = 1.79$). The results are summarized in Table A13 and means and standard deviations are presented in Table A14.

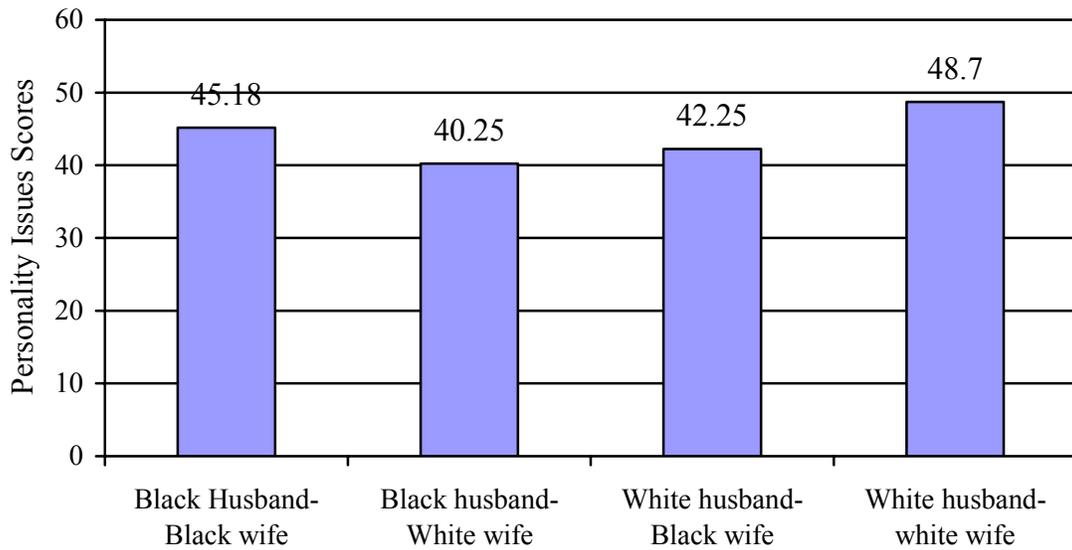


Figure 4.8. Husbands' Personality Issues Scores by Both Spouse's Race

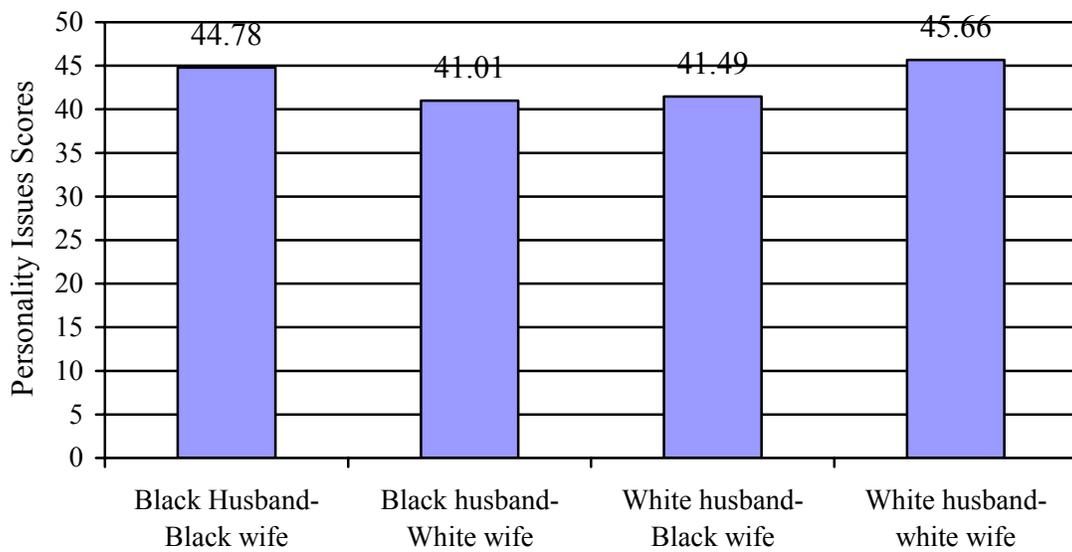


Figure 4.9. Wife's Personality Issues Scores by Both Spouse's Race

Role Relationship

To determine whether there were significant effects of wife's race or the husband's race on the Role Relationship measure, a 2 x 2 x (2) mixed-model factorial ANOVA (analysis of variance) was conducted. With regard to the within-couple gender effect, there was a significant main effect of gender on Role Relationship, $F(1, 804) = 77.85, p < 0.01$, Partial $\eta^2 = 0.09$, Power = 1.00, indicating that husband's Role Relationship scores ($M = 53.89, SD = 24.58$) were significantly higher than wife's Role Relationship scores ($M = 44.19, SD = 25.98$), Figure 4.10.

Examination of the between-subjects effects revealed no significant main effect of husband's race, $F(1, 804) = 0.15, p = 0.70$, Partial $\eta^2 < 0.01$, Power = 0.07; and significant main effect of wife's race, $F(1, 804) = 5.88, p = 0.02$, Partial $\eta^2 < 0.01$, Power = 0.68; and no significant husband's race*wife's race interaction, $F(1, 804) = 0.92, p = 0.34$, Partial $\eta^2 < 0.01$, Power = 0.16. The results of the between-subjects effects revealed no significant effect on Role Relationship scores of the husband's race (Black vs. White) or a significant effect of the wife's race (Black vs. White).

The significant of the wife's race indicates that White wives ($M = 50.60, SD = 1.09$) perceived significantly higher on Role Relationship than Black wives ($M = 46.20, SD = 1.46$), Figure 4.11. The results are summarized in Table A15 and means and standard deviations are presented in Table A16.

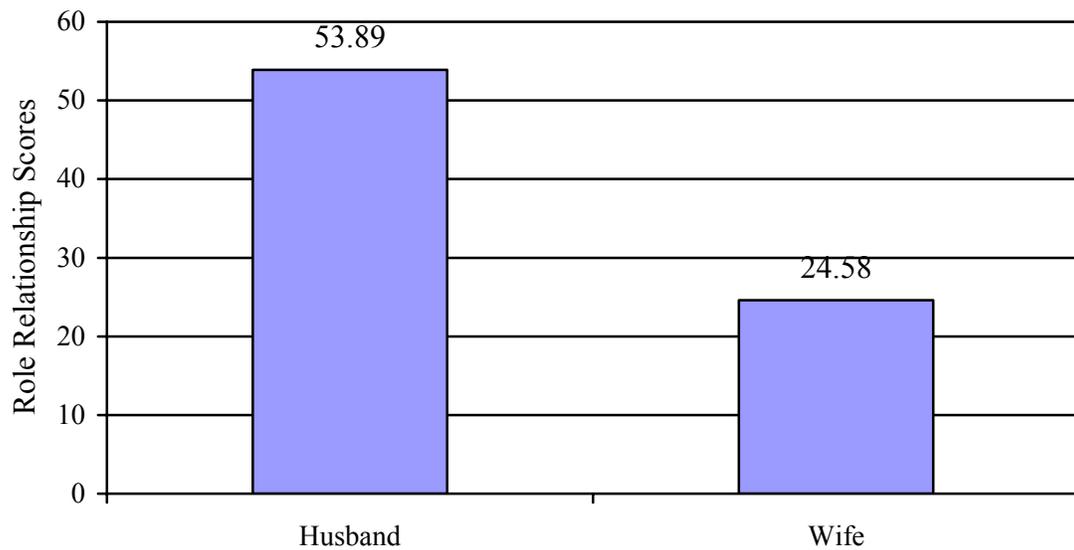


Figure 4.10 . Husband and Wife Role Relationship Scores

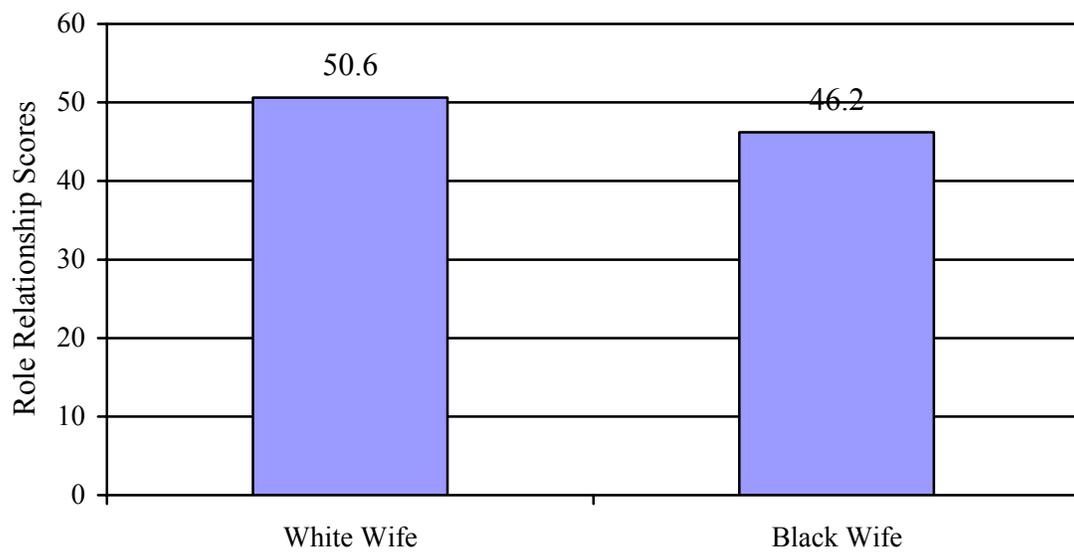


Figure 4.11 . Role Relationship Scores by Wife's Race

Sexual Relationship

To determine whether there was a significant effect of the wife's race or the husband's race on the Sexual Relationship measure, a 2 x 2 x (2) mixed-model factorial ANOVA (analysis of variance) was conducted. In an examination of the within-couple gender effect, there was no significant main effect of gender on Sexual Relationship, $F(1, 804) = 1.16, p = 0.28, \text{Partial } \eta^2 < 0.00, \text{Power} = 0.19$, indicating that Sexual Relationship scores were not significantly higher for the husbands compared to their wives.

Examination of the between-subjects effects revealed no significant main effect of the husband's race, $F(1, 804) = 2.15, p = 0.14, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.31$; no significant main effect of the wife's race, $F(1, 804) = 2.65, p = 0.10, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.37$; and no significant husband's race*wife's race interaction, $F(1, 804) = 2.91, p = 0.09, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.40$. The results are summarized in Table A17 and means and standard deviations are presented in Table A18. Between-subjects interactions are represented graphically in Figure 4.17 and Figure 4.18.

Spiritual Beliefs

To determine whether there was a significant effect of the wife's race or the husband's race on the Spiritual Beliefs measure, a 2 x 2 x (2) mixed-model factorial ANOVA (analysis of variance) was conducted. In an examination of the within-couple gender effect, there was no significant effect of gender on the Spiritual Beliefs measure, $F(1, 804) = 2.08, p = 0.15, \text{Partial } \eta^2 < 0.00, \text{Power} = 0.30$, indicating that Spiritual Beliefs scores did not differ significantly for the husbands and the wives.

Examination of the between-subjects effects revealed no significant main effect of the husband's race, $F(1, 804) = 0.25, p = 0.62, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.08$; and no significant main effect of wife's race, $F(1, 804) = 0.02, p = 0.88, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.05$. There was a significant husband's race*wife's race interaction, $F(1, 804) = 4.16, p = 0.04, \text{Partial } \eta^2 < 0.01, \text{Power} = 0.53$.

The results of the between-subjects effects reveal no significant effect on Spiritual Beliefs scores by the husband's race (Black vs. White) and no significant effect by wife's race (Black vs. White). The finding of significance on the husband's race*wife's race interaction indicates that the unique combinations of husband's race and wife's race differ in their perceived on Spiritual Beliefs scores Figure 4.12 and Figure 4.13. However, further analysis revealed no specific significant couple type interaction effect. The results are summarized in Table A19 and means and standard deviations are presented in Table A20.

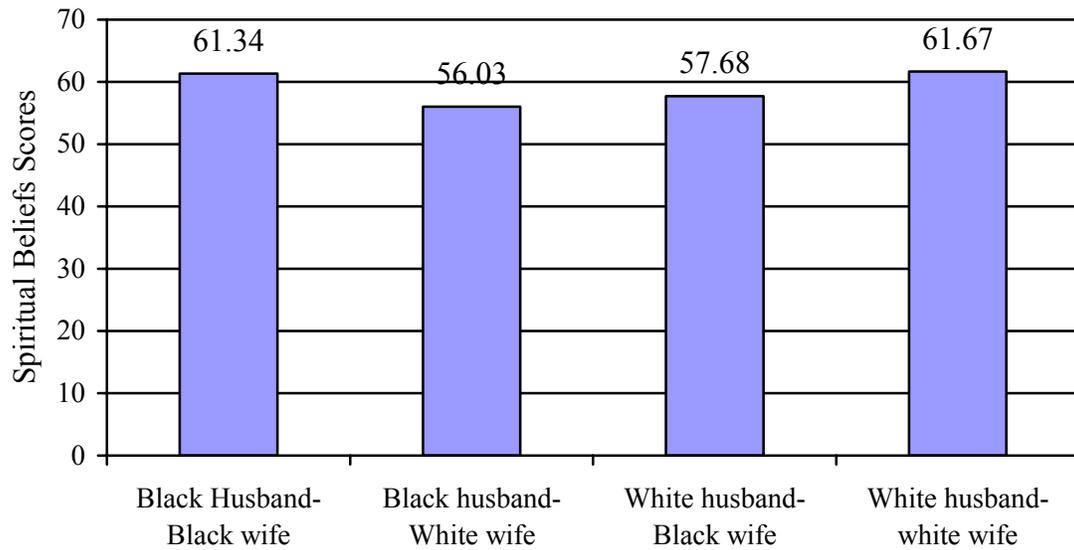


Figure 4.12. Husbands' Spiritual Beliefs Scores by Both Spouse's Race

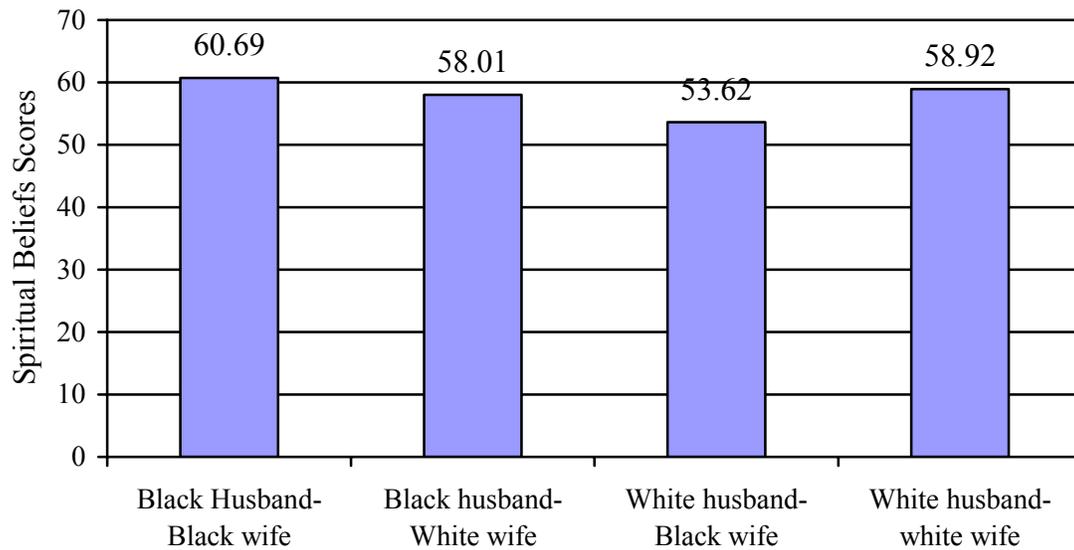


Figure 4.13. Wife's Spiritual Beliefs Scores by Both Spouse's Race

MANOVA Procedure

To determine whether mean differences exist on the linear combination of the ten PCA variables (Children and Parenting, Communication, Conflict Resolution, Family and

Friends, Financial Management, Leisure Activities, Personality Issues, Role Relationship, Sexual Relationship, and Spiritual Beliefs) by husband's race (Black vs. White) and wife's race (Black vs. White), a *MANOVA* (multivariate analysis of variance) was conducted. In examination of differences on the linear combination of the ten PCA variables by husband's race, the results indicate no significant main effect, Wilks' $\lambda = 0.02$, $F(10, 795) = 1.66$, $p = 0.09$, Partial $\eta^2 = 0.02$, Power = 0.81, indicating that there is no significant difference between Black husbands and White husbands on the linear combination of the ten PCA variables.

In examination of the second main effect of wife's race, the results of the *MANOVA* indicate no significant mean difference exists, Wilks' $\lambda = 0.98$, $F(10, 795) = 1.36$, $p = 0.20$, Partial $\eta^2 = 0.02$, Power = 0.70, meaning that there is no significant difference between Black wives and White wives on the linear combination of the ten PCA variables. The final interaction effect testing whether the unique combination of husband's race and wife's race differ in how they vary on the linear combination of the ten PCA variables was not significant, Wilks' $\lambda = 0.98$, $F(10, 795) = 1.53$, $p = 0.12$, Partial $\eta^2 = 0.02$, Power = 0.77. The results are summarized in Table A21. Because there were no significant results, no follow up tests were conducted.

CHAPTER 5

DISCUSSION

The purpose of this study was to investigate factors that might influence perceived marital satisfaction in Black-White interracial marriages: husband's race (Black vs. White), wife's race (Black vs. White) and the interaction of husband's race and wife's race. This chapter will summarize and review the research conducted, with the following areas discussed: (a) a summary of results; (b) limitations of this study; (c) implications for social work practice and policy; (d) recommendations for future research; and (e) conclusions.

Summary of Research

This study examined different aspects of marital satisfaction for spouses in intra-racial and interracial Black-White marriages. These aspects were measured by means of the Evaluating and Nurturing Relationship Issues, Communication, Happiness Inventory (ENRICH), which was administered to 808 couples (made up of four couple types) representing over 45 states. The couple types were White male-White female, White male-Black female, Black male-White female, Black male-black female.

ENRICH is a multidimensional instrument designed for married couples who are seeking couple enrichment and counseling, or couples who have cohabited for two or more years. Data for this study were analyzed from two major areas of ENRICH. First individual scores from the 10 major areas measuring aspects of marital satisfaction in

ENRICH were analyzed using a mixed-model factorial ANOVA design. Second, an analysis of couple PCA (Couple Agreement Scores) was accomplished by means of the MANOVA procedure. The PCA score indicates the level of positive agreement that the partners reported in each of the ten content areas on the ENRICH inventory.

The Mixed-Model ANOVA: Observations and Discussion

This section will review the results for the 2 x 2 x (2) mixed-model factorial ANOVA for each of the areas of the ENRICH domains where significant effects were found. Keppel (1993) reminds us that interpretation of main effects may not be appropriate when there is an interaction. This same thought is shared by Vogt (1993). With that in mind, summary will begin with consideration of these significant interaction effects that emerged in the data analysis.

Significant Interaction

In this study, there were four areas out of the ten in which significant interaction effects were observed. The areas where interaction was observed were:

a. Communication, b. Leisure Activities, c. Personality Issues, and d. Spiritual Beliefs.

Based on the literature reviewed, it was originally hypothesized that there would be interaction effects (Broman, 2005; Forry, 2007) for, a. Children and Parenting,

b. Family and Friends, c. Leisure Activities, and d. Role Relationships.

Communication

The first significant interaction effect was evident in the data for the Communication measure for the White female-White male couples ($M = 46.33$, $SE = 1.44$) who scored significantly higher than the White female- Black male couples ($M = 40.02$, $SE = 2.01$).

The two interracial couple types had similar communication scores midway between those of the two intra-married couple types. The White female-Black couple perceived their marital communication satisfaction significantly less positive than White intra-racial couples and closer to Black intra-racial couples. This may be influenced by ethnic/cultural differences in communication styles (Sue & Sue, 1990).

Leisure Activities

Leisure Activities was an area in which it was hypothesized we would find significant interaction according to race*gender factors. Race has been shown to have a significant impact on leisure activity including activity choices, frequency, location, types of activities, and how an individual participates (Bell & Hurd, 2006). The Black male-White female couple scores were significantly lower ($M = 33.72$, $SE = 1.74$) than the White male-White female intra-racial couple scores ($M = 38.47$, $SE = 1.25$).

The two interracial couple types had lower means than the two intra-racial types. This indicates a more positive outlook related to leisure activities by White intra-racial couples followed by Black intra-racial couples and the two interracial couple types. The significant interaction difference between Black-male-White female couples and White-White intra-racial couples may be culturally related.

As adults, individuals tend to enjoy leisure activities they enjoyed when they were teens (Philipp, 1998). Leisure activities are culturally-based and reinforced behaviors that we all tend to carry over into marriage. With interracial couples there are different ethnic/racial families-of-origins with differences in leisure preferences.

Personality Issues

There were two interaction effects involving two sets of couples for Personality Issues. White female-Black male couples ($M = 40.63$, $SE = 1.79$) scored significantly lower than the two intra-racial couple types. The intra-married Black couples ($M = 44.98$, $SE = 1.27$) and the intra-married White couples ($M = 47.18$, $SE = 1.29$) perceive their personalities in a more positive manner than the White female-Black male couple type. Both interracial couple types scored more closely to the Black-Black couples than the White-White couples but both interracial couple types perceived less positively for this measure than both intra-racial couple types.

Spiritual Beliefs

There was a significant male race*female race interaction ($p = 0.04$), however there was no specific pair-wise interaction effect for specific couple type. The couples in this study were very similar to each other in their religious preferences. This interaction may be influenced by Black females stating their Religious preference as “Other” while their husbands preferred some other (usually “Protestant”) designation.

Examination of the data for this study support is found for the propinquity theory. This states that individuals tend to marry those who are closest to them in proximity and who are most like themselves. Individuals are most likely to meet because of educational, occupational, religious, and ethnic constraints.

Main Effects For Race Of Spouse

There were two areas where there were main effects for race of spouse. These areas were Conflict Resolution and Role Relationships. There were four areas in which such

effects were hypothesized: a. Children and Parenting, b. Family and Friends, c. Leisure Activities, and d. Role Relationships.

Conflict Resolution

There was a main effect of husband's race for Conflict Resolution. The Black males had significantly lower scores in this area ($M = 45.87$, $SE = 1.47$) than White males ($M = 49.80$, $SE = 1.09$). Black males rated the conflict resolution in their marriages as being less satisfactory than the White males. This may be partially related to the results of a recent study by Forry et al. (2007). They studied marital quality in interracial relationships and the interrelationships of sex role ideology and perceived fairness (a great cause for conflict).

Forry et al. found evidence for interaction effects of race*gender. They found that Black males "who rated themselves as traditional in their sex role ideology had the lowest (perceived the relationship as fair) and the highest (perceived the relationship as unfair) conflict scores" (p. 1549). As positive egalitarian belief went up among Black men, their perceived levels of relationship conflict went up. After noting the apparent irony of this, Forry et al. offered a plausible explanation. They reasoned that traditional Black men in their sample chose to marry White women expecting that the relationship will have more traditional gender role expectations than a relationship with a Black woman. This may also support Cowan and Cowan's (1992) study on the Black male's need for dominance (Franklin, 2000; Poussaint, 1982; Wallace, 1979) and may be related to the more negative rating noted by Black women in general for their marital happiness (e.g. Broman, 1993,

2005). Broman (2005) also noted that Blacks characterize their spouses more negatively than do Whites.

Means for the White male-Black female couple type for Conflict Resolution were closer to both intra-racial couples' means than the Black male-White female couple type. These data are supportive of the observation that of the two interracial Black-White couple types. The White male-Black female type is more similar to White-White couples whereas the Black male-White female type is closer to the Black-Black couple type.

Role Relationships

For the within-dyad gender effects there was a significant main effect of gender on the Role Relationship measure. It revealed that male Role Relationship scores were significantly higher than female Role Relationships scores. This may be partly accounted for the same reasons discussed above for Conflict Resolution. Dillaway and Broman (2001) remind us that both Black and White husbands are reportedly less satisfied (with their family life) if they perform a large number of household chores. However, it appears that marital satisfaction is more influenced by the perceived role ideology for Black males than for White males (Broman, 2005; Dillaway & Broman, 2001). This may be related to ethnic (family-of-origin) factors. This also may be partially due to the large percentage of Black husbands in this study sample, or it may be due to a finding by Olson (1998) that there is an implied bias in the Role Relationship subscale toward equalitarian role behaviors.

Perhaps one influence for the lower female lower Role Relationship means may be due to a lack of perceived “emotion work” (from males) that wives are seeing as more important than even being in a more egalitarian marriage (Wilcox & Nock, 2006). Interestingly, Wilcox and Nock suggest that wives are happiest in marriages that combined elements of the new and old, the egalitarian and the traditional. This “emotion work” and its relationship with how couples perceive their satisfaction has been found to have cultural expectations around what is masculine and feminine (Stevens, Kiger, & Mannon, 2005). This shows a gendered model of marital satisfaction and supports others who found similar results (Greenstein, 1996; Wilkie, Ferree, & Ratcliff, 1998) as it affects perceived gender “fairness.”

For the between-subjects effects, a significant main effect of wife’s race was also noted. The significant difference on wife’s race indicates that White wives scored higher on Role Relationship than Black wives. Literature gives support for Blacks to have a more egalitarian outlook for role expectations than Whites (Billingsley, 1992; Staples, 1988). This again is related to the discussion above where Black females are not satisfied with the traditional role expectation ideology as their spouses. This may just indicate that Black females have been shown to rate the marriage more negatively than White females across a number of measure domains (Broman, 2005).

Main Effects by Gender Only

Even though it was not hypothesized that there would be significant differences within groups of males and females, there were within-subject effects between males and females for the following areas: Children and Parenting, Communication, Leisure

Activities, Role Relationships. Because it has been questioned whether discussing main effects should even be done if there are interaction effects (Keppel, 1993; Vogt, 1993), discussion will involve the area of Children and Parenting, the only area that had within-subject main effects (males higher scores than females) while *not* having interaction effects.

The significantly higher Children and Parenting scores for males than females is somewhat puzzling. Generally, this difference indicates that women are taking a significantly more negative view towards this area than men. Perhaps this is because having children is just more negatively effectual for women, especially those females who perceive themselves to be in traditional role situations (less egalitarian), or they really are in a more traditional role but do not want to be. The higher score indicating a perceived positive effect of Children and Parenting by males may occur if men perceive themselves as more egalitarian in their gender role expectations than the females when it comes to parenting.

Interracial Couple Tendencies

When comparing the overall marital satisfaction means of the four couple types, there are no clear differences. Upon closer examination, however, there was a tendency for the Black male-White female couple type to be closer to the Black-Black couple type. In three interactions the Black male-White female differed the most (and significantly) from the White male-White female couple type (for Communication Issues, Leisure Activities, and Personality). Therefore, the (non-significant) tendency was to find the Black male-White female couple type Mean closer to the Black intra-racial couple type Mean and the

White male-Black female Mean to be closer to the Mean score of White intra-racial couple type. Exceptions to this tendency were in Spiritual Beliefs and Role Expectations.

For Spiritual Beliefs the highest Mean scores were Black intra-racial couples followed by White intra-racial couples and then Black male-White female, and lastly, White male-Black female. For Role Expectations the highest Mean score were White intra-racial couples followed by Black male-White female couples, Black intra-racial couples next and White male-Black female couples the lowest Mean.

Limitations

First, this study sample was a clinical sample because it was limited to those who presented for counseling or marriage enrichment. In one sense this may introduce a positive bias because many of these couples may believe there is something positive they can do about their marriage. Secondly, this clinical sample has individuals that are relatively more highly educated and affluent than the national average, therefore, the results cannot be generalized to the population as a whole.

The study was limited by the use of one instrument. It may prove more valid and reliable to have another instrument measuring marital satisfaction because ENRCH has been evaluated largely within a White population. However, Allen and Olson (2001), using cluster analysis, found similar cluster groupings for both Black and White couples (subsequently labeled, “Vitalized, Harmonious, Traditional, and Conflicted”).

Significance for Social Work Practice and Policy

Bell and Hurd (2006) remind us that if present projections are true, by 2020 the United States population will be radically restructured in its ethnic proportions, the Black

population is expected to increase from 12 percent to 15 percent, the White population is expected to decrease from 76 to 50 percent (Cordell, Betz & Green, 2002). With these evolving proportions, the likelihood of parents seeing their children in interracial relationships will surely increase. These parents may need to make adjustments in their attitudes concerning that likelihood.

There will be an increase of interracial relationships with corresponding presenting issues for social workers and counselors. Not surprisingly, Veroff, Kulka, and Douvan, (1981) found that people seek treatment for committed relationship problems more than for any other issue. When one adds to this fact that social workers comprise a significant percentage of the clinical practitioners who staff family treatment centers, hospitals, community centers university counseling centers, and other social agencies (Granvold, 2007), their chances of contact with interracial clients are all but assured.

Hsu (2001) argued that the clinician's cultural competence should be the starting point for working with interracial (intercultural) couples. Hsu understands the professional worker's primary goal for the interracial couple as one that will "promote cultural curiosity, knowledge, and understanding and increased tolerance for the other's culture" (p. 241). Hsu also believes it is important for the professional to serve as a "cultural referee." This describes a process where the clinician helps the interracial couple "clarify which behaviors are rooted in culture, and which are better seen as manifestations of the person or relationship" (p. 238). This is where we can say the two concepts of culture and individual personality must be distinguished but never fully separated, something that also describes the successful interracial couple relationship.

Payne (1997) in his chapter on “using social work theory in practice,” offers a logical truism that is especially meaningful when applied to understanding and working with couples in interracial relationships, “no one view of reality can comprehensively cover what a social worker needs to know” (p. 31). Dean (1993) defined Constructivism as “the belief that we cannot know an objective reality apart from our views of it”....and then defined Social constructionism as “the social aspects of *knowing* and the influence of cultural, historical, political and economic conditions” (p. 57-58, italics mine).

These quotes describe both a theoretical and practical approach social workers should remember in their work with interracial couples and their families, *irrespective* of their favored theoretical and/or practical approach. Social workers’ must understand that their “knowing” is not only based solely on the cultural, historical, and political influences they personally have encountered from their own cultural backgrounds. Their “knowing” must also be balanced with formal education, and most importantly, with client contacts from diverse ethnic backgrounds and cultural communities. Devore and Schlesinger (1991) have emphasized this “balanced” and “knowing” approach since the first edition of their book, Ethnic-sensitive social work practice, was produced in 1981.

Later, Dungee-Anderson and Beckett (1995) echoed this concept when they described their process model for multicultural social work practice. They also stress the importance for social workers to become familiar with the diverse cultures their clients represent. This is needful in order to avoid mistakes in intervention caused by misunderstandings that are based upon their own or their clients’ culturally-influenced reactions. In order to facilitate for this ethnic exposure to occur, social work policy

should incorporate basic required educational prerequisites coupled with positive incentives for social workers to have a desire to gain this practical knowledge of diverse cultural contexts. This must be implemented in some way at all levels of the community, especially within the educational and training departments of or our major institutions, corporations, clinics, hospitals, and schools of higher learning. Various incentives for involvement with volunteer organizations that help in communities during disasters (i.e. Red Cross, Catholic Charities, soup kitchens, etc.) might be a beneficial and practical introduction for dealing with minority groups and interracial couples.

Social workers and other counselors can work with interracial couples by incorporating the Family of Origin (FOO) approach (Bowen, 1978; Hovestadt & Fine, 1987; Munson, 1984) to social work intervention strategies. This approach can help the clients become aware of their “level of differentiation” that Morris (1987) argues as important to remember, especially for social workers who provide therapy to Blacks. This approach will give each interracial spouse a better understanding and appreciation of their own spouse’s racial/ ethnic distinctions and history (family-of-origin issues are also included in the ENRICH inventory in a section not directly involved in the present study).

Social workers must be careful not to get caught in “missionary racism” (Bhugra & De Silva, 2000, p. 191) where the “professional” has an attitude of cultural superiority. This is especially true if a White social worker is interacting with couples with minority spouses. In addition, social workers should not identify all issues as culturally based (Sullivan & Cottone, 2006) nor should they make assumptions based on stereotypical

cultural patterns (Biever, Bobele, & North, 1998). Social workers must be able to distinguish if and when couples are also doing these things. In other words, an appreciation of racial/cultural differences can and should be accomplished by the social worker without unduly creating them.

Recommendations for Future Research

One area needful for further study is study of the adjustment stages for interracial couples and how these stages interact with their perceived marital satisfaction. Foeman and Nance (1999), as well as others (D'Brot, 2006; Poston, 1990; Poussaaint, 1984), believe that interracial Black-White relationships go through unique adjustment stages. D'Brot (2006) expanded upon and confirmed specific differences for the four stages proposed by Foeman and Nance (1999), which are also related to the couple's length of marriage. Forry et al. (2007) believe more research is needed that accepts interracial relationships as being "normal," yet at the same time, acknowledge race as an important factor that structures life experiences.

Studies should be conducted to determine if there are associations between interracial spouses' personalities, birth order (Leman, 2004; Richardson, 2004), and interracial mate preferences (Botwin, et al., 1997). In addition, studies could include a measure of racial identity such as the Multidimensional Model of Racial Identity, MMRI, (Sellers, et al., 1998). This might facilitate a greater understanding of the individual's level of racial identity in relation to their level of perceived marital satisfaction.

Future studies should perhaps take into account identification strengths with Black culture with the use of instruments like the African American Acculturation Scale-33

(Landrine & Klonoff, 1994) or Cross's model of Nigrescence (Cross, 1991). This model portrays a positive approach as it describes five stages of racial identity development that Black Americans experience as they develop a "healthy" Black identity (Cross, 1991; Sellers et al., 1998).

Conclusions

This study examined factors that may affect perceived marital satisfaction for Black-White interracial marriages from the 10 relationship domains of ENRICH. These domains may contain factors that are commonly characterized as being a unique ethnic cultural "trait." This may at time appear to create difference between interracial and intra-racial couples which may be falsely interpreted as dysfunctional when it may just be part of our "cultural diversity." The challenge for social workers and other professionals is to be able to sift through any couples' presenting problems and discern between that which is ethnic and that which is personal and if is the latter, is it personally fixable without adding any more problems to the presented few?

This study found that in this clinical sample, Black-White interracial couples were far more similar than dissimilar to intra-racial Black and White couples in their perceived level of marital satisfaction as measured on ten major relationship areas on ENRICH. This finding supports the view held by others (Gaines & Brennan, 2001; Gaines & Ickes, 1997; Garrett, 2004; McCubbin, et al., 1998; Solsberry, 1994; Troy et al., 2006) that interracial couples are not significantly unsatisfied with their marriages and have more in common with all other couples than many want to believe. Although there were significant differences in a few of the ten domains (two main effects by race of spouse:

a. Conflict Resolution, and b. Role Relationships; and four areas for interaction effect:
a. Communication Issues, b. Leisure Activities, c. Personality Issues, and
d. Spiritual Beliefs, they were not strong associations, evidenced by the low Eta correlations.

APPENDIX A
MIXED FACTORIAL ANOVA
TABLES A1 to A21

Table A1

Mixed-Model Factorial ANOVA on Children and Parenting Scores Within Couples and Between Wife's race and Husband's race

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Within-Groups				
Children & Parenting	22.60**	< 0.01	0.03	1.00
Children & Parenting * Husband	3.68	0.06	0.01	0.48
Children & Parenting * Wife	1.86	0.17	< 0.01	0.28
Children & Parenting * Husband * Wife	2.02	0.16	< 0.01	0.30
Error	(318.74)			
Between-Groups				
Husband	0.39	0.53	< 0.01	0.10
Wife	0.57	0.45	< 0.01	0.12
Husband * Wife	1.48	0.23	< 0.01	0.23
Error	(564.55)			

Note. Values in parentheses represent the mean square errors. ** $p < 0.01$.

Table A2

Means and Standard Deviations on Children and Parenting Scores

	Husband's race	Wife's race	<i>M</i>	<i>SD</i>	<i>n</i>
Husband Children & Parenting	Black	Black	58.01	25.69	299
		White	57.16	26.09	150
		Total	57.73	25.79	449
	White	Black	60.37	23.99	68
		White	61.35	26.34	291
		Total	61.16	25.88	359
	Total	Black	58.45	25.37	367
		White	59.92	26.30	441
		Total	59.25	25.87	808
Wife Children & Parenting	Black	Black	55.07	27.43	299
		White	54.09	27.99	150
		Total	54.74	27.59	449
	White	Black	50.35	28.76	68
		White	57.23	28.16	291
		Total	55.93	28.36	359
	Total	Black	54.20	27.70	367
		White	56.16	28.11	441
		Total	55.27	27.93	808

Table A3

*Mixed-Model Factorial ANOVA on Communication Scores Within Couples and
Between Wife's race and Husband's race*

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Within-Groups				
Communication	35.52**	< 0.01	0.04	1.00
Communication * Husband	0.03	0.86	<0.01	0.05
Communication * Wife	0.06	0.80	< 0.01	0.06
Communication * Husband * Wife	0.49	0.49	< 0.01	0.11
Error	(261.81)			
Between-Groups				
Husband	0.84	0.36	< 0.01	0.15
Wife	0.43	0.51	< 0.01	0.10
Husband * Wife	4.56*	0.03	0.01	0.57
Error	(606.97)			

Note. Values in parentheses represent the mean square errors. ** $p < 0.01$ and * $p < 0.05$.

Table A4

Means and Standard Deviations on Communication Scores

	Husband's race	Wife's race	<i>M</i>	<i>SD</i>	<i>n</i>
Husband Communication	Black	Black	46.31	27.06	299
		White	42.35	26.90	150
		Total	44.99	27.04	449
	White	Black	43.29	25.11	68
		White	49.49	27.04	291
		Total	48.31	26.76	359
	Total	Black	45.75	26.70	367
		White	47.06	27.17	441
		Total	46.47	26.95	808
	Wife Communication	Black	Black	39.85	27.24
White			37.70	26.33	150
Total			39.13	26.93	449
White		Black	37.84	26.75	68
		White	43.17	28.40	291
		Total	42.16	28.14	359
Total		Black	39.48	27.12	367
		White	41.31	27.81	441
		Total	40.48	27.50	808

Table A5

*Mixed-Model Factorial ANOVA on Conflict Resolution Scores Within Couples and
Between Wife's race and Husband's race*

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Within-Groups				
Conflict Resolution	1.28	0.26	<0.00	0.21
Conflict Resolution * Husband	0.58	0.45	<0.01	0.12
Conflict Resolution * Wife	0.05	0.83	< 0.01	0.06
Conflict Resolution * Husband * Wife	1.09	0.30	< 0.01	0.18
Error	(352.69)			
Between-Groups				
Husband	4.60*	0.03	< 0.01	0.57
Wife	0.01	0.75	< 0.01	0.06
Husband * Wife	1.42	0.23	< 0.01	0.22
Error	(478.78)			

Note. Values in parentheses represent the mean square errors. * $p < 0.05$.

Table A6

Means and Standard Deviations on Conflict Resolution Scores

	Husband's race	Wife's race	<i>M</i>	<i>SD</i>	<i>n</i>	
Husband Conflict Resolution	Black	Black	46.66	24.84	299	
		White	42.97	25.79	150	
		Total	45.43	25.19	449	
	White	Black	48.09	22.17	68	
		White	51.10	26.13	291	
		Total	50.53	25.43	359	
	Total	Black	46.92	24.35	367	
		White	48.34	26.27	441	
	Wife Conflict Resolution	Black	Total	47.69	25.41	808
			Black	47.84	25.43	299
White			46.00	27.02	150	
White		Total	47.23	25.96	449	
		Black	49.91	26.66	68	
		White	50.11	25.62	291	
Total		Total	50.08	25.79	359	
		Black	48.23	25.64	367	
Total	White	48.71	26.15	441		
	Total	48.49	25.90	808		

Table A7

*Mixed-Model Factorial ANOVA on Friends and Family Scores Within Couples and
Between Wife's race and Husband's race*

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Within-Groups				
Friends & Family	0.47	0.49	<0.00	0.11
Friends & Family * Husband	3.29	0.07	<0.01	0.44
Friends & Family * Wife	0.05	0.82	< 0.01	0.06
Friends & Family * Husband * Wife	0.46	0.50	< 0.01	0.10
Error	(357.79)			
Between-Groups				
Husband	3.53	0.06	< 0.01	0.48
Wife	0.29	0.59	< 0.01	0.08
Husband * Wife	2.11	0.15	< 0.01	0.31
Error	(565.92)			

Note. Values in parentheses represent the mean square errors.

Table A8

Means and Standard Deviations on Friends and Family Scores

	Husband's race	Wife's race	<i>M</i>	<i>SD</i>	<i>n</i>
Husband Friends & Family	Black	Black	58.42	26.33	299
		White	54.96	28.09	150
		Total	57.27	26.95	449
	White	Black	62.07	27.17	68
		White	62.88	27.51	291
		Total	62.73	27.41	359
	Total	Black	59.10	26.49	367
		White	60.19	27.93	441
		Total	59.69	27.28	808
Wife Friends & Family	Black	Black	61.74	26.14	299
		White	57.26	28.81	150
		Total	60.24	27.11	449
	White	Black	59.79	26.75	68
		White	62.63	28.12	291
		Total	62.09	27.85	359
	Total	Black	61.38	26.22	367
		White	60.80	28.44	441
		Total	61.06	27.44	808

Table A9

*Mixed-Model Factorial ANOVA on Financial Management Scores Within Couples and
Between Wife's race and Husband's race*

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Within-Groups				
Financial Management	0.97	0.32	<0.00	0.17
Financial Management * Husband	1.71	0.19	<0.01	0.26
Financial Management * Wife	1.49	0.22	< 0.01	0.23
Financial Management * Husband * Wife	1.30	0.26	< 0.01	0.21
Error	(323.89)			
Between-Groups				
Husband	0.02	0.06	< 0.01	0.05
Wife	0.37	0.59	< 0.01	0.09
Husband * Wife	0.59	0.15	< 0.01	0.12
Error	(565.92)			

Note. Values in parentheses represent the mean square errors.

Table A10

Means and Standard Deviations on Financial Management Scores

	Husband's race	Wife's race	<i>M</i>	<i>SD</i>	<i>n</i>
Financial Management	Black	Black	58.42	26.33	299
		White	54.96	28.09	150
		Total	57.27	26.95	449
	White	Black	62.07	27.17	68
		White	62.88	27.51	291
		Total	62.73	27.41	359
	Total	Black	59.10	26.49	367
		White	60.19	27.93	441
		Total	59.69	27.28	808
	Financial Management	Black	Black	61.74	26.14
White			57.26	28.81	150
Total			60.24	27.11	449
White		Black	59.79	26.75	68
		White	62.63	28.12	291
		Total	62.09	27.85	359
Total		Black	61.38	26.22	367
		White	60.80	28.44	441
		Total	61.06	27.44	808

Table A11

*Mixed-Model Factorial ANOVA on Leisure Activities Scores Within Couples and
Between Wife's race and Husband's race*

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Within-Groups				
Leisure Activities	6.18	0.01	0.03	0.70
Leisure Activities * Husband	0.85	0.36	0.01	0.15
Leisure Activities * Wife	0.56	0.45	< 0.01	0.12
Leisure Activities * Husband * Wife	0.39	0.53	< 0.01	0.10
Error	(340.35)			
Between-Groups				
Husband	0.92	0.34	< 0.01	0.16
Wife	0.43	0.51	< 0.01	0.10
Husband * Wife	5.05*	0.03	< 0.01	0.61
Error	(455.42)			

Note. Values in parentheses represent the mean square errors. * $p < 0.05$.

Table A12

Means and Standard Deviations on Leisure Activities Scores

	Husband's race	Wife's race	<i>M</i>	<i>SD</i>	<i>n</i>
Leisure Activities	Husband	Black	34.65	24.16	299
		White	31.93	23.11	150
		Total	33.74	23.82	449
	Wife	Black	30.65	22.33	68
		White	37.35	25.61	291
		Total	36.08	25.13	359
	Total	Black	33.91	23.85	367
		White	35.51	24.89	441
		Total	34.78	24.42	808
	Leisure Activities	Husband	Black	36.49	25.03
White			33.51	25.51	150
Total			35.50	25.20	449
Wife		Black	35.88	25.20	68
		White	39.58	26.43	291
		Total	38.88	26.21	359
Total		Black	36.38	25.03	367
	White	37.51	26.25	441	
	Total	37.00	25.69	808	

Table A13

*Mixed-Model Factorial ANOVA on Personality Issues Scores Within Couples and
Between Wife's race and Husband's race*

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Within-Groups				
Personality Issues	0.72	0.40	<0.00	0.14
Personality Issues * Husband	1.05	0.31	<0.01	0.18
Personality Issues * Wife	0.08	0.78	< 0.01	0.06
Personality Issues * Husband * Wife	0.71	0.40	< 0.01	0.13
Error	(295.79)			
Between-Groups				
Husband	0.87	0.35	< 0.01	0.15
Wife	0.07	0.79	< 0.01	0.06
Husband * Wife	6.89	< 0.01	< 0.01	0.75
Error	(480.96)			

Note. Values in parentheses represent the mean square errors.

Table A14

Means and Standard Deviations on Personality Issues Scores

	Husband's race	Wife's race	<i>M</i>	<i>SD</i>	<i>n</i>	
Personality Issues	Husband	Black	45.18	24.24	299	
		White	40.25	24.04	150	
		Total	43.53	24.26	449	
	Wife	Black	42.25	23.35	68	
		White	48.70	25.20	291	
		Total	47.48	24.96	359	
	Total	Black	Black	44.64	24.08	367
			White	45.83	25.11	441
			Total	45.29	24.64	808
		White	Black	44.78	25.59	299
			White	41.01	26.50	150
			Total	43.52	25.93	449
Total	Black	Black	41.49	23.56	68	
		White	45.66	25.74	291	
		Total	44.87	25.37	359	
	White	Black	44.17	25.23	367	
		White	44.08	26.07	441	
		Total	44.12	25.67	808	

Table A15

*Mixed-Model Factorial ANOVA on Role Relationship Scores Within Couples and
Between Wife's race and Husband's race*

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Within-Groups				
Role Relationship	77.85**	< 0.01	0.09	1.00
Role Relationship * Husband	0.03	0.86	<0.01	0.05
Role Relationship * Wife	1.23	0.27	< 0.01	0.20
Role Relationship * Husband * Wife	0.01	0.93	< 0.01	0.05
Error	(337.00)			
Between-Groups				
Husband	0.15	0.70	< 0.01	0.07
Wife	5.88*	0.02	< 0.01	0.68
Husband * Wife	0.92	0.34	< 0.01	0.16
Error	(468.84)			

Note. Values in parentheses represent the mean square errors. ** $p < 0.01$ and * $p < 0.05$.

Table A16

Means and Standard Deviations on Role Relationship Scores

	Husband's race	Wife's race	<i>M</i>	<i>SD</i>	<i>n</i>	
Husband Role Relationship	Black	Black	51.68	24.33	299	
		White	55.64	24.73	150	
		Total	53.00	24.51	449	
	White	Black	49.12	22.21	68	
		White	56.37	25.02	291	
		Total	55.00	24.65	359	
	Total	Black	51.20	23.95	367	
		White	56.12	24.89	441	
		Total	53.89	24.58	808	
	Wife Role Relationship	Black	Black	43.17	24.67	299
			White	44.53	26.40	150
			Total	43.62	25.24	449
White		Black	40.82	27.94	68	
		White	45.85	26.60	291	
		Total	44.90	26.89	359	
Total		Black	42.73	25.29	367	
		White	45.40	26.51	441	
		Total	44.19	25.98	808	

Table A17

*Mixed-Model Factorial ANOVA on Sexual Relationship Scores Within Couples and
Between Wife's race and Husband's race*

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Within-Groups				
Sexual Relationship	1.16	0.28	<0.00	0.19
Sexual Relationship * Husband	0.31	0.58	<0.01	0.09
Sexual Relationship * Wife	0.39	0.53	< 0.01	0.10
Sexual Relationship * Husband * Wife	0.13	0.72	< 0.01	0.07
Error	(391.62)			
Between-Groups				
Husband	2.15	0.14	< 0.01	0.31
Wife	2.65	0.10	< 0.01	0.37
Husband * Wife	2.91	0.09	< 0.01	0.40
Error	(749.50)			

Note. Values in parentheses represent the mean square errors. * $p < 0.05$.

Table A18

Means and Standard Deviations on Sexual Relationship Scores

	Husband's race	Wife's race	<i>M</i>	<i>SD</i>	<i>n</i>
Husband Sexual Relationship	Black	Black	44.60	31.33	299
		White	44.11	30.17	150
		Total	44.43	30.91	449
	White	Black	37.07	30.85	68
		White	43.58	30.52	291
		Total	42.35	30.65	359
	Total	Black	43.20	31.33	367
		White	43.76	30.37	441
		Total	43.51	30.79	808
	Wife Sexual Relationship	Black	Black	42.36	31.26
White			42.49	31.34	150
Total			42.41	31.25	449
White		Black	35.31	28.82	68
		White	44.12	30.23	291
		Total	42.45	30.12	359
Total		Black	41.06	30.90	367
		White	43.57	30.58	441
		Total	42.43	30.74	808

Table A19

*Mixed-Model Factorial ANOVA on Spiritual Beliefs Scores Within Couples and
Between Wife's race and Husband's race*

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Within-Groups				
Spiritual Beliefs	2.08	0.15	<0.00	0.30
Spiritual Beliefs * Husband	4.59*	0.03	<0.01	0.57
Spiritual Beliefs * Wife	1.09	0.30	< 0.01	0.18
Spiritual Beliefs * Husband * Wife	0.12	0.73	< 0.01	0.06
Error	(256.16)			
Between-Groups				
Husband	0.25	0.62	< 0.01	0.08
Wife	0.02	0.88	< 0.01	0.05
Husband * Wife	4.16*	0.04	< 0.01	0.53
Error	(637.82)			

Note. Values in parentheses represent the mean square errors. * $p < 0.05$.

Table A20

Means and Standard Deviations on Spiritual Beliefs Scores

		Husband's race	Wife's race	<i>M</i>	<i>SD</i>	<i>n</i>
Husband Spiritual Beliefs	Black	Black		61.34	25.96	299
		White		56.03	29.14	150
		Total		59.57	27.15	449
	White	Black		57.68	28.48	68
		White		61.67	27.23	291
		Total		60.91	27.48	359
	Total	Black		60.66	26.44	367
		White		59.75	27.99	441
		Total		60.16	27.29	808
	Wife Spiritual Beliefs	Black	Black		60.69	27.23
White				58.01	28.88	150
Total				59.79	27.79	449
White		Black		53.62	28.20	68
		White		58.92	28.55	291
		Total		57.91	28.52	359
Total		Black		59.38	27.51	367
		White		58.61	28.63	441
		Total		58.96	28.11	808

Table 21

MANOVA on Ten PCA Scores by Wife Ethnicity and Husband Ethnicity

Source	<i>F</i>	Sig.	Partial η^2	<i>P</i>
Husband	1.66	0.09	0.02	0.81
Wife	1.36	0.20	0.02	0.70
Husband * Wife	1.53	0.12	0.02	0.77

APPENDIX B
ENRICH INVENTORY

ENRICH is for married couples with or without children.

ENRICH was designed to help you learn more about *yourself*, *your partner*, and *your relationship*.

ENRICH can identify some of the *strengths* in your relationship and *problematic issues* for you to discuss with your partner. **ENRICH** results are *not intended to predict* your chances for marital success.

ENRICH is *not* a test and there are no “right” or “wrong” answers. Please respond to all of the statements according to your point of view. The usefulness of ENRICH depends upon your willingness to respond fully and honestly.

The results of ENRICH are *confidential* and will be seen only by you, your partner and your clergy/counselor. A couple identification number will be assigned and will be used in place of your names.

While you are taking ENRICH, we request that you *not* discuss these items with your partner. After you have completed ENRICH, we encourage you and your partner to discuss the items as well as feelings you experienced while taking the ENRICH inventory.

To couples without children...

There are 11 items on ENRICH that ask questions relating to Children and Marriage. Since these items are not relevant to you, fill in a “3-Undecided”.

These 11 items are: 12, 27, 42, 57, 72, 87, 101, 105, 115, 128 and 142

PREPARE/ENRICH Program Version 2000

Developed by:

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Instructions

Please read the following instructions before answering the questions.

1. Do NOT write in this booklet. Use the answer sheet provided to record your answers.
2. Use only a No. 2 pencil.
3. Make sure the answers you record on the answer sheet correspond to the number in this booklet.
4. Read each item carefully, marking your answer according to the response choices.
5. Do not spend too much time answering each question.
6. Try not to use the “Undecided” (response 3) in answering the questions. However, if the question is not relevant, answer with a 3.
7. Check to see that you have an answer to each question. (Choose only one answer per question)
9. After you have finished answering all the items, return the question booklet to your counselor.

Use the front of your answer sheet to answer questions 1-30 from the following background section.

Background Information

1. Gender

M = Male

F = Female

2. Age

1. 20 or less

2. 21-25

3. 26-30

4. 31-35

5. 36-40

6. 41 or older

3. How many years married?

1. 0-5

2. 6-10

3. 11-15

4. 16 or more

4. How many years did you know your partner before marriage?

1. Less than one

2. 1-2

3. 3-4

4. 5 or more

5. Education Completed

1. graduate/Professional

2. Four-year College

3. Some College/Technical

4. Finished High School

5. Some High School

6. Employment (paid)

1. Full-time
2. Part-time
3. Full-time and Part-time
4. Unemployed

7. Occupation

1. Clerical, Sales, Technician
2. executive, Doctor, Lawyer
3. Factory Worker, Laborer, Waiter/Waitress
4. Homemaker
5. Manager, Teacher, Nurse
6. Self-employed
7. Skilled and Building Trades, Farmer
8. Student
9. Unemployed
10. Other

8. Individual Yearly Income

1. \$0 - \$9,999
2. \$10,000 - \$19,999
3. \$20,000 - \$29,999
4. \$30,000 - \$39,999
5. \$40,000 - \$49,999
6. \$50,000 - \$74,999
7. \$75,000 - \$99,999
8. \$100,000 or more

9. Religious Affiliation

1. Catholic
2. Jewish
3. Protestant
4. Other

10. Ethnic Background

1. African American
2. Asian American
3. Caucasian
4. Hispanic/Latino
5. Mixed
6. Other

11. Current Living Arrangement

1. With partner
2. Alone
3. With others
4. With parents

12. Where do you live?

1. Rural Area
2. Town
3. Small city
4. Large city

13. Marital Status

1. Married
2. Separated
3. Single

14. Parents' Marital Status

1. Married/living together
2. Separated
3. Divorced, both single
4. Divorced, both remarried
5. Divorced, 1 Single/ 1 remarried
6. Single (Partner deceased_
7. Remarried (partner deceased)
8. Both parents deceased

15. Is the woman pregnant?

N = No
Y = Yes

16. What is your birth position in your family?

1. First
2. Second
3. Third
4. Fourth
5. Fifth or more

17. Number of children in the family in which you were raised?

1. One
2. Two
3. Three
4. Four
5. Five or more

18. How many children do you have?

0. None
1. One
2. Two
3. Three
4. Four
5. Five or more

19. How many more children do you want?

0. None
1. One
2. Two
3. Three
4. Four
5. Five or more

20. How satisfied are you with your relationship?

1. Very Dissatisfied
2. Dissatisfied
3. Neutral
4. Satisfied
5. Very Satisfied

21. How satisfied to your think your partner is with your relationship?

1. Very Dissatisfied
2. Dissatisfied
3. Neutral
4. Satisfied
5. Very Satisfied

22. Have you every considered divorce?

- N = No
Y = Yes

Background Information

Please use the scale below for items 23 – 30 of the background information

1	2	3	4	5
Never	Seldom	Sometimes	Often	Very Often

23. How often did your parents have problems with alcohol or drug use?
24. How often did you have problems with alcohol or drug use?
25. How often has your partner had problems with alcohol or drug use?
26. How often did you observe abuse (verbal, emotional, or physical) between your parents?
27. Were you ever abused (verbally, emotionally, physically, or sexually) by your parents?
28. Have you ever been abused (verbally, emotionally, physically, or sexually) by anyone?
30. How often do you currently feel happy and enjoy life?

Turn your answer sheet over to answer questions 1 - 165

ENRICH Response Choices

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

1. My partner and I understand each other completely.
2. We really like to do things with each other.
3. I can express my true feelings to my partner.
4. We compromise when problems arise.
5. To end an argument, I tend to give in too quickly.
6. Sometimes I wish my partner were more careful about spending money.
7. There are times when I feel jealous because of y partner's behavior.

8. I sometimes feel pressured to participate in activities my partner enjoys.
9. I am completely satisfied with the amount of affection my partner gives me.
10. We ask each other for help.
11. I have a number of good qualities.
12. In our family, the father spends enough time with our children.
13. Our parents expect too much attention and/or assistance from us.
14. We expect to divide household chores based on our interests and skills rather than on traditional roles.
15. My partner and I disagree about our spiritual beliefs.
16. I am very happy with how we handle our responsibilities in our family/household.
17. Sometimes I am concerned about my partner's temper.
18. When we are having a problem, my partner often refuses to talk about it.
19. We are creative in how we handle our differences.
20. I am unhappy with some of my partner's personality characteristics or personal habits.
21. My partner tries to control the money we have.
22. My partner and I have different ideas about the best way to solve our disagreements.
23. I wish my partner had more time and energy for recreation with me.
24. We try to find ways to keep our sexual relationship interesting and enjoyable.
25. We spend too much time with our friends or relatives.
26. I have a positive attitude about myself.
27. I am satisfied with how we share the responsibilities of raising our children.
28. My partner accepts me completely and respects the decisions I make.
29. If both of us are working, the husband should do the same amount of household chores as the wife.
30. We share very similar spiritual beliefs.
31. I am unhappy with our communication and feel my partner does not understand me.
32. I am sometimes concerned that my partner appears to be unhappy and withdrawn.
33. My partner sometimes makes comments that put me down.
34. In our relationship, we share leadership equally.

35. When we discuss problems, my partner understands my opinions and ideas.
36. We have difficulty deciding how to handle our finances.
37. We share hobbies and interests.
38. I am concerned that my partner has too many activities or hobbies.
39. I am concerned that my partner may not be interested in me sexually.
40. My partner completely understands and sympathizes with my every mood.
41. I tend to feel I am a failure.
42. We agree on how to discipline our children.
43. My partner is too involved with or influenced by his/her family.
44. I am concerned that I do more than my share of the household tasks.
45. Sharing spiritual values helps our relationship remain strong.
46. I am very happy with how we make decisions and resolve conflicts.
47. My partner has some personal habits that bother me.
48. I wish my partner were more willing to share his/her feelings with me.
49. Both of us are able to adjust to change when it's necessary.
50. Even during disagreements, I can share my feelings and ideas with my partner.
51. I am satisfied with our decisions about how much money we should save.
52. My spiritual beliefs are an important part of the commitment I have to my partner.
53. It upsets me when I have to spend an evening by myself.
54. I am comfortable talking with my partner about sexual issues.
55. Jealousy is an issue in our relationship.
56. I do not have much to be proud of in my life.
57. My partner seems to give more attention to the children than to our couple relationship.
58. I really enjoy spending time with my partner's family.
59. In our marriage, the husband is as willing to adjust as the wife.
60. Every new thing I have learned about my partner has pleased me.
61. I am unhappy about our financial position and the way we make financial decisions.
62. I wish my partner were more reliable and followed through on more things.

63. At times it is hard for me to ask my partner for what I want.
64. We try new ways of dealing with problems.
65. Sometimes we have serious disputes over unimportant issues.
66. We are both aware of our major debts, and they are not a problem for us.
67. I go out of my way to avoid conflict with my partner.
68. My partner and I enjoy the same social and recreational activities.
69. I worry that my partner may have thought about having a sexual relationship outside of our marriage (an affair).
70. My partner and I really enjoy spending our free time together.
71. I can do just about anything I decide to do.
72. We are happy with the number of children we have or plan to have.
73. My partner gets along well with most of my friends.
74. If the wife works outside the home, she should still be responsible for running the household.
75. Spiritual differences cause some tension in our relationship.
76. I am very happy with how we manage our leisure activities and the time we spend together.
77. I am sometimes upset or embarrassed by my partner's behavior.
78. Sometimes I have trouble believing everything my partner tells me.
79. We make most decisions jointly.
80. I have never regretted my relationship with my partner.
81. We have trouble saving money.
83. We have resolved the differences in our spiritual beliefs.
84. My idea of a good time differs somewhat from my partner's.
85. We feel very close to each other.
86. I have little control over the things that happen to me.
87. Children seem to create problems in our relationship.
88. Sometimes my partner's friends and family interfere with our relationship.
89. A career can be equally important to a man or a woman.
90. I believe our marriage must include active participation in a place of worship.

91. I am very pleased with how we express affection and relate sexually.
92. Sometimes my partner is too stubborn.
93. My partner often doesn't understand how I feel.
94. We seldom seem to get organized.
95. At times I feel some of our differences never get resolved.
96. Use of credit cards and charge accounts has been a problem for us.
97. My partner's activities (television, computer, sports, etc.) interfere with our time together.
98. I am reluctant to be affectionate with my partner because he/she often interprets it as a sexual advance.
99. Sometimes I feel I am being pushed around in life.
100. My partner has all the qualities I've always wanted in a mate.
101. Having children has brought us closer together as a couple.
102. I am worried that accepting financial assistance or advice from our families will cause problems for us.
103. We both work hard to maintain an equal relationship.
104. We are satisfied with how we express our spiritual values and beliefs.
105. I am very happy with the way we each handle our responsibilities as parents.
106. I wish my partner were less critical or negative about some topics.
107. I am very satisfied with how my partner and I talk to each other.
108. We share household responsibilities equally.
109. To avoid hurting my partner's feelings during an argument, I tend to say nothing.
110. We sometimes have problems deciding what is most important to spend money on.
111. I am happy with the amount of time and leisure activities my partner and I share.
112. It bothers me that my partner uses or refuses sex unfairly.
113. We find it easy to think of things to do together.
114. I often feel helpless in dealing with life's problems.
115. My partner and I have similar views on our children's religious education.
116. One or both of our families cause trouble in our marriage.
117. If a couple has young children, the wife should not work outside the home.

118. I am happy with our relationship with my parents, in-laws, and my partner's friends.
119. Sometimes I have difficulty dealing with my partner's moodiness.
120. We are as happy as any couple could possible be.
121. It is difficult for me to share negative feelings with my partner.
122. At times my partner does not take our disagreements seriously.
123. We usually agree on how to spend our money.
124. My partner is more outgoing and enjoys social activities more than I do.
125. I am satisfied with the openness in discussing sexual topics.
126. We consult each other on all important decisions.
127. We have difficulty completing tasks or projects.
128. Since our children were born, I feel more satisfied in my marriage.
129. I really enjoy being with most of my partner's friends.
130. My partner would not make an important decision without consulting me.
131. We rely on our spiritual beliefs during difficult times.
132. I feel very good about how we each practice our religious beliefs and values.
133. Sometimes my partner seems to be too controlling.
134. My partner is a very good listener.
135. When we argue, I usually end up feeling responsible for the problem.
136. I am concerned about how my partner handles money.
137. My partner and I have a good balance of leisure time spent together and separately.
138. I am concerned that my partner's interest in sex might be different than mine.
139. Our togetherness is a top priority for us.
140. My partner always gives me the love and affection I need.
141. We are flexible in our lifestyle.
142. We agree on how much we should provide financially for our children.
143. I have concerns when y partner spends time with friends or co-workers of the other sex.
144. In our relationship, the wife is encouraged to work outside the home.
145. My partner and I feel closer because of our spiritual beliefs.

Family Life Experiences

Please describe the family living situations you (A.) every experienced and (B.) experienced as a teenager. Answer Yes or No to each situation (A. & B.)

	A.		B.	
	Ever Experienced in Your Life		Experienced as a Teenager	
2 Parents (both birth parents)	Y	N	Y	N
2 Parents (one birth parent)	Y	N	Y	N
2 Parents (adopted)	Y	N	Y	N
1 parent	Y	N	Y	N
Household with siblings (biological)	Y	N	Y	N
Household with siblings (step or adopted)	Y	N	Y	N

Questions 146-165 concern your Family-of-Origin. Answer them based on what your family was like when you were a teenager.

146. Family members asked each other for help.
147. Family members compromised when problems arose.
148. Family members approved of my friends.
149. Our family was flexible in how we handled discipline.
150. Our family liked to do things with only members of the immediate family.
151. Family members really enjoyed being together.
152. When there were problems, our family became disorganized.
153. Our family liked to spend free time together.
154. Things never seemed to get done in our family.
155. Our family was able to adjust to change when necessary.
156. Family members felt very close to one another.
157. Parents(s) and child(ren) made decisions together in our family.
158. Our family had a hard time finding good ways to solve our problems.
159. When our family got together for activities, everybody was present.
160. Our family shifted household responsibilities from person to person.
161. It was easy for our family to think of things to do together as a family.
162. Family members consulted one another on decisions.
163. We never seemed to get organized in our family.
164. Family togetherness was very important in our family.
165. Our family had a rule for every situation.

APPENDIX C
ENRICH ITEMS BY CATEGORY

Role Relationship

- (±) 14. We expect to divide household chores based on our interests and skills rather than on traditional roles.
- (+) 29. If both of us are working, the husband should do the same amount of household chores as the wife.
- (-) 44. I am concerned that I do more than my share of the household tasks.
- (+) 59. In our marriage, the husband is as willing to adjust as the wife.
- (-) 74. If the wife works outside the home, she should still be responsible for running the household.
- (+) 89. A career can be equally important to a man or a woman.
- (+) 103. We both work hard to maintain an equal relationship.
- (-) 117. If a couple has young children, the wife should not work outside the home.
- (+) 130. My partner would not make an important decision without consulting me.
- (+) 144. In our relationship, the wife is encouraged to work outside the home.

Spiritual Beliefs

- (-) 15. My partner and I disagree about our spiritual beliefs.
- (+) 30. We share very similar spiritual beliefs.
- (+) 45. Sharing spiritual values helps our relationship remain strong.
- (+) 52. My spiritual beliefs are an important part of the commitment I have to my partner.
- (-) 75. Spiritual differences cause some tension in our relationship.
- (+) 82. We have resolved the differences in our spiritual beliefs.
- (+) 90. I believe our marriage must include active participation in a place of worship.

- (+) 104. We are satisfied with how we express our spiritual values and beliefs.
- (±) 131. We rely on our spiritual beliefs during difficult times.
- (±) 145. My partner and I feel closer because of our spiritual beliefs.

Sexual Relationship

- (-) 9. I am completely satisfied with the amount of affection my partner gives me.
- (+) 24. We try to find ways to keep our sexual relationship interesting and enjoyable.
- (-) 39. I am concerned that my partner may not be interested in my sexually.
- (+) 54. I am comfortable talking with my partner about sexual issues.
- (-) 69. I worry that my partner may have thought about having a sexual relationship outside of our marriage (an affair).
- (+) 84. Our sexual relationship is satisfying and fulfilling to me.
- (-) 84. Our sexual relationship is satisfying and fulfilling to me.
- (-) 98. I am reluctant to be affectionate with my partner because he/she often interprets it as a sexual advance.
- (-) 112. It bothers me that my partner uses or refuses sex unfairly.
- (-) 125. I am satisfied with the openness in discussing sexual topics.
- (-) 138. I am concerned that my partner's interest in sex might be different than mine.

Children and Parenting

- (+) 12. In our family, the father spends enough time with our children.
- (+) 27. I am satisfied with how we share the responsibilities of raising our children.

- (+) 42. We agree on how to discipline our children.
- (-) 57. My partner seems to give more attention to the children than to our couple relationship.
- (+) 72. We are happy with the number of children we have or plan to have.
- (-) 87. Children seem to create problems in our relationship.
- (+) 101. Having children has brought us closer together as a couple.
- (+) 115. My partner and I have similar views on our children's religious education.
- (+) 128. Since our children were born, I feel more satisfied in my marriage.
- (+) 142. We agree on how much we should provide financially for our children.

Family and Friends

- (-) 13. Our parents expect too much attention and/or assistance from us.
- (+) 28. My partner accepts me completely and respects the decisions I make.
- (-) 43. My partner is too involved with or influenced by his/her family.
- (+) 58. I really enjoy spending time with my partner's family.
- (+) 73. My partner gets along well with most of my friends.
- (-) 88. Sometimes my partner's friends and family interfere with our relationship.
- (-) 102. I am worried that accepting financial assistance or advice for our families will cause problems for us.
- (-) 116. One or both of our families cause trouble in our marriage. (+) 129. I really enjoy being with most of my partner's friends.
- (-) 143. I have concerns when my partner spends time with friends or co-workers of the other sex.

Personality Issues

- (-) 7. There are times when I feel jealous because of my partner's behavior.
- (-) 17. Sometimes I am concerned about my partner's temper.
- (-) 32. I am sometimes concerned that my partner appears to be unhappy and withdrawn.
- (-) 47. My partner has some personal habits that bother me.
- (-) 62. I wish my partner were ore reliable and followed through on more things.
- (-) 77. I am sometimes upset or embarrassed by my partner's behavior.
- (-) 92. Sometimes my partner is too stubborn.
- (-) 106. I wish my partner were less critical or negative about some topics.
- (-) 119. Sometimes I have difficulty dealing with my partner's moodiness.
- (-) 133. Sometimes my partner seems to be too controlling.

Communication

- (+) 3. I can express my true feelings to my partner.
- (-) 18. When we are having a problem, my partner often refuses to talk about it.
- (-) 33. My partner sometimes makes comments that put me down.
- (-) 48. I wish my partner were ore willing to share hi/her feelings with me.
- (-) 63. At times it is hard for me to ask my partner for what I want.
- (-) 78. Sometimes I have trouble believing everything my partner tells me.
- (-) 93. My partner often doesn't understand how I feel.
- (+) 107. I am very satisfied with how my partner and I talk to each other.

- (-) 121. It is difficult for me to share negative feelings with my partner.
- (+) 134. My partner is a very good listener.

Financial Management

- (-) 6. Sometimes I wish my partner were more careful about spending money.
- (+) 21. My partner tries to control the money we have.
- (-) 36. We have difficulty deciding how to handle our finances.
- (-) 51. I am satisfied with our decisions about how much money we should save.
- (+) 66. We are both aware of our major debts, and they are not a problem for us.
- (+) 81. We have trouble saving money.
- (-) 96. Use of credit cards and charge accounts has been a problem for us.
- (-) 110. We sometimes have problems deciding what is most important to spend our money on. (+) 123. We usually agree on how to spend our money.
- (-) 136. I am concerned about how my partner handles money.

Leisure Activities

- (-) 8. I sometimes feel pressured to participate in activities my partner enjoys.
- (-) 23. I wish my partner had more time and energy for recreation with me.
- (-) 38. I am concerned that my partner has too many activities or hobbies.
- (-) 53. It upsets me when I have to spend an evening by myself.
- (+) 68. My partner and I enjoy the same social and recreational activities.
- (-) 83. My idea of a good time differs somewhat from my partner's.

- (-) 97. My partner's activities (television, computer, sports, etc.) interfere with our time together.
- (+) 111. I am happy with the amount of time and leisure activities my partner and I share together.
- (-) 124. My partner is more outgoing and enjoys social activities more than I do.
- (+) 137. My partner and I have a good balance of leisure time spent together and separately.

Conflict Resolution

- (-) 5. To end an argument, I tend to give in too quickly.
- (-) 22. My partner and I have different ideas about the best way to solve our disagreements.
- (+) 35. When we discuss problems, my partner understands my opinions and ideas.
- (+) 50. Even during disagreements, I can share my feelings and ideas with my partner.
- (-) 65. Sometimes we have serious disputes over unimportant issues.
- (-) 67. I go out of my way to avoid conflict with my partner.
- (-) 95. At times I feel some of our differences never get resolved.
- (-) 109. To avoid hurting my partner's feelings during an argument, I tend to say nothing.
- (-) 122. At times my partner does not take our disagreements seriously.
- (-) 135. When we argue, I usually end up feeling responsible for the problem.

Idealistic Distortion

- (+) 1. My partner and I understand each other completely.
- (+) 40. My partner completely understands and sympathizes with my every mood.
- (+) 60. Every new thing I have learned about my partner has pleased me.
- (+) 80. I have never regretted my relationship with my partner.
- (+) 100. My partner has all the qualities I've always wanted in a mate.
- (+) 120. We are as happy as any couple could possibly be.
- (+) 140. My partner always gives me the love and affection I need

APPENDIX D

PERMISSION TO USE INSTRUMENT

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David H. Olson, Ph.D.

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BIOGRAPHICAL INFORMATION

Gary J. Herr graduated from Andrews University in 1970 with a Bachelor's degree in Behavioral Science. He spent a year with his wife in Japan teaching conversational English, after which he returned to the states to follow a career in education. After eight years, he became a minister of the Gospel, pastoring churches in Arkansas, Louisiana, and Texas. While serving as pastor, he felt the need to pursue a counseling degree. He received a Masters degree in Marriage and Family Counseling from Southwestern Baptist Seminary in Fort Worth in 1987.

While teaching sociology at Hill Junior College and pastoring part-time, he earned a Masters degree in Anthropology in 1993 from the University of Texas at Austin. While there he fostered his interest by working in the Texas Archeological Research Lab. He participated in field work with Texas Tech and University of Texas at Austin. Since 1995, he has been in private practice doing family counseling.

This work culminates his life-long dream of getting a doctorate. His love of books is evident in his home and office. He will forever be a student.