THE RELATIONSHIP BETWEEN THE COMPONENTS OF BLACK FEMINISM
AND PSYCHOLOGICAL HEALTH IN AFRICAN AMERICAN WOMEN

DISSERTATION

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By

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* * * * *

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To the CREATOR
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CHAPTER I
INTRODUCTION

African American women have been the staple of the African American family throughout its evolution as an institution in American society. From the days of the African diaspora, the Black woman has borne the burden of an entire people. She, along with her natural counterpart, was thrust into the bowels of many a slaveship and, from her berth of chains, regurgitated on the shores of a strange land.

From her reign as Empress and Ruler, to the days of her captivity, and to her present-day re-ascension, the African American woman has maintained a remarkable perseverance. Her strength and resilience have been chronicled in the oratory of Sojourner Truth and the writings of contemporary Black feminists (e.g., Hill, 1986; 1991; Dill, 1979; Greene, 1990; 1992; Lerner, 1972; Robinson, 1983). The exactness of her character has been the subject of many theoretical compositions, all of which imply that there are certain qualities that she possesses. Some of these qualities to which allusions have been made include community activism
(Dodson & Gilkes, 1987; Hill, 1991), religiosity (Dodson & Gilkes, 1987; Greene, 1990), and spirituality (Myers, 1987; Richards, 1990).

The precise attributes of the Black woman’s character, which are the essence of her feminism, have not been addressed in much of the empirical literature. In fact, feminism in general has received less attention in empirical research than many other topic areas. Of the existing feminist studies reported in psychological publications, much of the research uses a "traditional" definition of feminism, fails to use race as a variable (or fails to report it in the analyses), and focuses purely on psychotherapeutic issues. Additionally, even fewer of such studies actually seeks to address the efficacy of feminist beliefs and their relation to psychological health. With this in mind, the question arises as to whether or not a feminist perspective in women is, in fact, a predictor of psychological health. Hence, the impetus for this study.

It is critical to point out that this study is important for the following reasons: 1) to operationalize the definition of Black feminism, since
the empirical literature is almost devoid of any support for the formal definition of Black feminism; 2) to uncover and understand some of the variables that influence African American women’s feminist attitudes and to offer suggestions of how these attitudes impact their psychological health; 3) to contribute to that part of the feminist theoretical literature that is specific to African American women; and, 4) to suggest psychotherapeutic interventions based on a feminist perspective that may be useful in improving the psychological health of women, in general, and African American women in particular. It should be noted that this study intends to concentrate principally on African American women using Black feminism as the operative term. White American women, however, will be used in the study to test for group differences.

The purpose of this study is to determine if the components of Black feminism (i.e., spirituality, religiosity, and sense of community) are predictors of psychological health (i.e., self-esteem, subjective well-being, and sense of coherence) in Black women. This will be accomplished by examining the relationship between spirituality, religiosity, and sense of
community with Black women’s attitudes toward feminism. Furthermore, the relationship between attitudes toward feminism and psychological health will be explored. The hypotheses of the present study, stated more specifically, are listed below.

**Hypotheses**

1. Black and White women will differ in their attitudes toward feminism, with Black women espousing more feminist attitudes than White women.

2. It is predicted that a relationship will exist between Black women’s attitudes toward feminism and: a) spirituality, b) religiosity, and c) sense of community.
   
   2a. A significant, positive relationship will exist between Black women’s feminist attitudes and spiritual orientation.
   
   2b. A significant, positive relationship will exist between Black women’s feminist attitudes and religiosity.
   
   2c. A significant, positive relationship will exist between Black women’s feminist attitudes and sense of community.

3. It is predicted that a relationship will exist
between Black women’s attitudes toward feminism and: a) self-esteem, b) well-being, and c) sense of coherence/psychological health.

3a. A significant, positive relationship will exist between Black women’s feminist attitudes and self-esteem.

3b. A significant, positive relationship will exist between Black women’s feminist attitudes and sense of coherence.

3c. A significant, positive relationship will exist between Black women’s feminist attitudes and subjective well-being.

4. A relationship will exist between the components of Black feminism and the integrated concepts of mental health/psychological health, such that high Black feminism scores will be positively correlated with and predictive of mental/psychological health.

What is presented herein is a brief contextual background for this study. Information relevant to this project is presented in the following chapters beginning with a review of the literature in Chapter II, the methodology and results in Chapters III and IV, respectively, and the discussion and implications
sections in Chapter V.
CHAPTER II

REVIEW OF THE LITERATURE

The African American woman has maintained a central role in the persistence of African American people. Despite her fortitude, she has been historically blamed by anthropology, psychology, and sociology for castrating and emasculating the African American male, and being a dominating matriarch in the African American family (Bond and Peery, 1971; Moynihan, 1971; Staples, 1971). Many of these derogatory labels have been attached to her for the purpose of easing the conscience of a dehumanizing and pathological society. Upon the shoulders of the African American woman has rested the burden of slavery, racism, sexism, and classism (Dill, 1979; Greene, 1990; Lorde, 1984; Wilkinson, 1984). As expressed by Dill (1979), "The Black woman had to be released from the chains of the myth of femininity....[She] shared the deformed equality of equal oppression with the Black man" (p. 550). And yet, "the Black woman embodies the essence of
psychological androgyny, though she has not been so described by others. The so-called ‘masculine’ traits of self-reliance, independence, assertiveness and strength are inherent characteristics of Black women” (Robinson, 1983, p. 137). And, wrought from these inherent characteristics is the African American woman’s being, which intermingles both gender and race.

A Definition of Feminism

As Robinson (1983) and others attest, the Black woman is the epitome of liberalized womanhood; in effect, she defines what "traditional" feminism aspires to be. To understand what is meant by this, it is necessary to, first define Black Feminism, and to closely inspect those components that contribute to the African American woman’s feminist orientation. First, feminism, as defined in conventional terms, means economic, political, and social equality for both sexes, with an organized political activism for women’s rights (Gilbert, 1980; Greene, 1992; Merriam-Webster, 1985). Downing & Roush (1986) even offer a feminist identity model that emphasizes the developing self as related to gender. The five stages of positive feminist identity as suggested by Downing and Roush,
though meant for application to all women, are based on many of the same premises as Cross’s theory of Nigrence. Stated briefly, the stages are as follows: 1) Passive Acceptance, where men are considered dominant and to which traditional sex roles are adhered; 2) Revelation, where crises force a questioning of previously held values; 3) Embeddedness-Emanation, where affirmation and connectedness come from select women and where interactions with men are cautiously guarded; 4) Synthesis, where sex role flexibility and a positive and authentic feminist identity is established; and 5) Active Commitment, where involvement and action are taken to perpetuate the ideology (Downing & Roush, 1985). Though this model is grounded in Cross’s (1971) model of racial identity development and may have implications for African American women, it is contoured to a white, middle class woman’s perspective.

The definition of feminism, as presented in the preceding statements, is problematic because it does not adequately reflect the sentiments and experiences of African American women (Boyd, 1990; Greene, 1992; Hooks, 1981). While this traditional definition
captures some of the struggles which African American women have faced— in terms of the domination of white males, and social, economic, and political disenfranchisement— it fails to recognize certain idiosyncracies of the Black experience. For African American women, not only were white men oppressive, but white women were also. In fact, Hooks (1981; 1984; 1991) asserts that racism and sexism are inextricably woven, and that African American women’s struggle for empowerment is compounded, often not recognized, or even made more difficult by the omission of their issues by so-called feminist white women. Hooks (1984) goes further and explains:

"black women observed white women feminist focus on male tyranny and women’s oppression as if it were a ‘new’ revelation and felt such a focus had little impact on their lives. To them is was just another indication of the privileged living conditions of middle and upper class white women that they would need a theory to inform them that they were ‘oppressed.’ The implication being that people who are truly oppressed know it even though they may not be engaged in organized resistance or unable to articulate in written form the nature of their oppression. These black women saw nothing liberatory in party line analyses of women’s oppression. Neither the fact that black women have not organized collectively in huge numbers around the issue of ‘feminism’ (many of us do not use the term) not the fact that we have not had access to the machinery of power that would allow us to share our analyses or theories about gender with the American public negate its
presence in our lives or place use in position of dependency in relationship to those white and on- 
white feminists who address a larger audience" (p. 10-11).

For a more apropos meaning of feminism, Hooks 
American, early women’s movement activist, addressing 
the 1895 National Conference of Colored Women as 
saying, "‘our woman’s movement is a woman’s movement 
that is led and directed by women for the good of women 
and men, for the benefit of all humanity...’" (p. 164). 
Hill (1991) echoes this historic pronouncement in what 
she calls a definition of Black feminism. In this 
definition, Hill asserts that, "Black feminism is a 
process of self-conscious struggle that empowers women 
and men to actualize a humanist vision of community" 
(Hill, 1991, p. 39). It is important to recognize in 
Hill’s and Hooks’ definitions of Black feminism that 
the authors do not merely attack male imperialism on a 
social, economic or political plane, or suggest an 
identification with or activism in the Women’s 
Movement, but suggests that it is essential that both 
women and men unite in assisting each other in personal 
self-actualization and community prosperity. In
addition to what Hill (1986; 1991) renders, various other authors (e.g., Dill, 1979; Dodson & Gilkes, 1987; Greene, 1990; 1992; Lerner, 1972) have identified and delineated other variables such as religiosity, spirituality, and a communal orientation/affiliation as critical components of the African American woman’s identity and feminist orientation.

**Feminist Antecedents**

Independently, religiosity, spirituality, and sense of community have breadth in the theoretical literature, yet, as they are related to feminism, not much by way of empirical data has been generated. In fact, the author has identified only two published articles in the psychological literature that have attempted to address the issue of race, gender, and feminism. And, of these articles, neither one delineates feminism in terms that tap into the African American experience. For example, in the article by Pyant & Yanico (1991), it was found that, of the 143 African American females sampled, racial identity attitudes predicted mental health, but gender-role attitudes were not predictive of mental health. Like the FEM scale in this study, gender-role attitudes (as
assessed by the Attitudes Toward Women Scale, ATWS) were examined using an instrument that had been standardized on a vastly white sample. And, no attempts were made to explicate attitudes toward women in terms that were meaningful to African American women. So, at best, those factors of gender-role attitudes that are relevant to African American women, were not uncovered.

In the second study by Martin & Hall (1992), the focus was not on mental health or well-being of African American women, but again on racial identity attitudes. Martin & Hall found a significant relationship between the Immersion-emersion stage of racial identity and attitudes toward feminism (as measured by the FEM scale), however, the exact aspects of feminist attitudes that lead to the relationship were not explored.

As for religiosity, Martin & Hall (1992) reported that feminist attitudes were predicted by religiosity (which was measured using Gorsuch & McPherson’s (1989) intrinsic-extrinsic religious scale) when entered into a simultaneous regression equation with age and racial identity attitude scores. However, the proportion of
variance accounted for by religiosity was not reported.

Theoretically, religiosity can be measured on intrinsic and extrinsic dimensions. According to Allport & Ross (1967), those who are intrinsically religious espouse religion for its inherent value. These individuals ascribe to the principles dictated by their specific religious doctrine and attempt to live and behave in ways that are consistent with that doctrine. Extrinsically religious individuals, however, use religious prescriptions heuristically. Religion is used to satisfy motivations that are selfish in nature.

Where religiosity and Black feminism interface, Lerner (1972) points out that African American women have historically used religion (used synonymously with faith in God) as a means to cope with racism and sexism. In their plight for social change, many African American women relied faithfully on their religion. Interestingly, this is, in part, substantiated by the findings of Walls (1992) which suggest that African Americans’ church and family networks are important predictors of well-being.

Reliance on religion can be seen throughout the
African American culture in that the Black church is the foundation of the Black community. The Civil Rights Movement, one of the greatest social revolutions in America, was also predicated on the forces of the Black church. Lerner (1972), Williams (1972), and others remind us that it was the prayers of Black mothers that bellowed out in protest of injustices forced upon their mothers and fathers, daughters and sons, and husbands and lovers. Today, religion has been and continues to be a driving force among African Americans, particularly among women.

Another, similarly related concept is spirituality. Adopting Myers' (1986) conception of spirituality, spirituality differs from religiosity in that there is no specific adherence to religious dogma. As Richards (1990) writes, spirituality is a way of being that recognizes the meaning and order in the universe that extends beyond physical reality. For African Americans, spirituality, or the acceptance and acknowledgement of a transcendent existence, has been a major tool of survival. Amidst the chaos and senselessness of the African Holocaust and the overt cruelty of prejudice and social discrimination, escape
into the spiritual realm has been imperative. In
effect, it was this ability to transcend the immediate
situation and to "be" in another realm of time and
space that has contributed to the resilience of African
American people.

Not unlike African American men, African American
women have employed this mechanism of transcending
harsh reality. While having her person violated or
being subtly or not-so-subtly humiliated because
her appearance did not reflect the standard of beauty,
or while being scorned or spat upon by her white
counterpart, the African American woman learned to
escape, to discover inner peace and sanctity, and to
rely upon the spiritual as means of resistance
(Robinson & Ward, 1991; Smith, 1991). Whether this
resistance was for survival or liberation, it was and
is still critical to her development (Smith, 1991).

Religiosity and spirituality are not the only
elements that attest to the notion of Black feminism.
Hill (1991) writes that, although outward political
activism or participation in the Women’s Movement is
seen as the hallmark of feminist ideology, much of what
African American women have done and continue to do has
happened, not on the front lines of marches to Washington, D.C., but in small, unknown communities to which these women belong. Here again, it is evident that a traditional definition of feminism fails to capture the efforts of Black women.

Based on these conceptions, it is postulated that Black feminism entails a sense of community not otherwise recognized by Euroamerican models of feminism. What, then, is a sense of community? According to McMillan & Chavis (1986), a sense of community is comprised of four crucial constituents: 1) a membership, 2) influence, 3) integration and fulfillment of needs, and 4) shared emotional connection.

Membership is characterized by a feeling of belongingness to and acceptance in a community, and is affected by "emotional safety, sense of belonging and identification, personal investment, and a common symbol system [i.e., uniquenesses that identify an individual as a member of a certain community]" (McMillan & Chavis, 1986, p. 11). Underlying this is a belief that others share one's beliefs and attitudes. Influence refers to the bidirectional value that the
individual and the community place on each other, and integration and fulfillment of needs refers to the belief that one’s needs will and can be met through membership in a particular community. Finally, shared emotional connection means that members of a community or group have a consensual point of historical origin, a collective consciousness.

From this definition of sense of community, it is apparent that if the dominant society devalues or disaffirms her existence, that the African American woman’s active participation in its rituals will be limited. Thus, the logical course of action for her would be to seek refuge and solace among those who affirm her, namely the African American community. And, it is through this vehicle that the African American woman has made her most significant contributions (Hill, 1991; Greene, 1990; Lerner, 1972).

Psychological Health

Psychological health is defined in this study by positive subjective well-being, high self-esteem, and a strong sense of coherence. As previously stated, little empirical data exists that investigates the relationship between feminist attitudes and
psychological health in African American women. Gilbert (1980), in her review of the research literature, reports that theoretical connections between feminist attitudes and the psychological health of women have been made. Using a womanist identity scale, much like Cross’ (1971) and Helms’ (1984) racial identity paradigms, Ossana & Helms (1992) report that women who have internalized womanist attitudes report higher self-esteem. Likewise, Pyant & Yanico (1991) report that research shows feminist women to have higher self-esteem. With these few exceptions, nothing in the existing literature adequately addresses the relationship between variables of psychological health (i.e., well-being, self-esteem, and sense of coherence) and feminist attitudes (or components of those attitudes such as religiosity, spirituality, and sense of community) specifically for African American women.

Returning to the Pyant & Yanico (1991) study, it was found that gender-role attitudes (measured by the ATWS) did not predict mental health, which was measured by the well-being subscale of the California Psychological Inventory (CPI), the Beck Depression Inventory (BDI), and the Rosenberg Self-Esteem Scale
Taking cues from Pyant & Yanico, this study will also use the RSE as a component measure of psychological health. However, psychological well-being will not only be assessed based on self-esteem ratings but also on positive, negative, and balanced affect, as well as general well-being. The other element of psychological health, sense of coherence, will also be measured.

The use of self-esteem as a measure of psychological health in African American women is a difficult task merely because the self-esteem/self-concept of these women is multifaceted. For instance, Brown-Collins and Sussewell (1986) provided a delineation of three self-referents that categorize the African American woman’s total self-concept. First, the authors note that in order to understand the African American woman, her position and struggles throughout history must be recognized. Her oppression-class, racial, and sexual—all have influenced her developing self-concept as well as her historical evaluation (or devaluation) as a woman and her role as teacher, worker, and community proponent. The following is an explication of the three self-referents
as proposed by Brown-Collins & Sussewell.

The psychophysiological referent pertains to how an African American woman knows herself in relation to others, and her importance in reproduction. Her self-concept, then, is evaluated through statements regarding her children and family (Brown-Collins & Sussewell, 1986). The African American referent refers to the ways in which the African American woman defines herself in terms of her biculturality (Bell, 1990). Biculturality here refers to two realities, Black (Afro) and White (Euro), which African Americans experience. The former is a positive, validating, affirming referent which fosters positive self-concept, while the latter represents the hostile environment of a dominant white society (Brown-Collins & Sussewell, 1986).

The Myself referent pertains to how the African American woman knows herself as a unique individual and through her own personal history. This self-referent, more than the other two, is central to the idea of the simultaneous development of self-concept as a function of gender and race in African American females.

Unfortunately, Brown-Collins' attempts to produce
a measure of these self-referents are incomplete (Brown-Collins, 1992). Equally as unfortunate is the fact that there are no current measures of self-esteem that consider the development of the self as an African American and/or woman in the terms described by Brown-Collins & Sussewell (1986). This being the case, research is relegated to use instruments such as the RSE that do not measure all relevant aspects of the construct.

Another salient ingredient in determining psychological health is subjective well-being. Diener (1984) purports that, while the precise constructs that combine to form well-being, or happiness, need to be clearly explicated, well-being, generally, is the result of fulfillment of needs. And, in the absence of fulfillment of these needs, unhappiness ensues.

Diener (1984) suggests that a holistic definition of subjective well-being— which when measured is, obviously, subjective, includes positive measures (Bradburn, 1969), and a global assessment of one’s life— is founded upon three precepts: 1) external criteria that have relevance to the individual; 2) personally relevant criteria by which the individual
assesses her/his life; and, 3) pleasant emotional experiences (Bradburn, 1969). According to Diener (1984), many factors influence one’s sense of happiness; however, the way in which these principles are manifested is influenced further by other mediating variables.

Of particular relevance to this study are the demographic variables such as age, gender, race and religiosity. In a review of the literature Diener (1984) surmises that age is somewhat related to feelings of well-being, with younger people reporting more happiness than older individuals. Age alone, however, does not fully account for happiness, but rather indicates a global feeling of well-being (Diener, 1984). Gender seems to explain some of the differences seen between men and women. "Although women report more negative affect, they also seem to experience greater joys....[Generally], younger women are happier than younger men..." (Diener, 1984, pp. 554-555). Race also seems to account for feelings of subjective well-being. Recognizing potentially confounding variables, Diener reports that, although "Blacks have usually been found to be lower on SWB...
[subjective well-being] than whites,... predictors of SWB may differ for Blacks and whites" (p. 555). And, a final variable, religion (defined in terms of religious participation and church attendance), shows a positive relationship with subjective well-being. It should be noted that, religion like race, has confounds that may influence its relationship to well-being.

Realizing the difficulty in controlling all variables, the temporal nature of happiness, the lack of theoretical clarity and comprehensiveness regarding well-being, Diener (1984) suggests that global assessment of well-being, affective balance and intensity, and life satisfaction be among the measures used to assess subjective well-being. At face validity, it would seem that any such measure would yield culture- and gender-free information. Yet, the way in which this construct is applied (and subsequently evaluated) to African American women is yet to be determined.

With its own unique tenets, a similar concept to well-being is sense of coherence (Antonovsky, 1987). Sense of coherence basically refers to an individual's "way of seeing the world which facilitate[s] successful
coping with the innumerable, complex stressors confronting [her/him] in the course of living" (Antonovsky, 1993, p. 725). Furthermore, sense of coherence refers to a person's position and mobility on a continuum of health ease and dis-ease. Essentially, sense of coherence advocates a salutogenic, as opposed to a pathogenic, attitude toward health. Antonovsky (1987) goes further to say that one's sense of coherence is mediated by three factors: 1) comprehensibility, "[belief that] the stimuli deriving from one's internal and external environments in the course of living are structured, predictable, and explicable"; 2) manageability, "[awareness that]...resources are available to one to meet the demands posed by these stimuli"; and, 3) meaningfulness, "[understanding that] these demands are challenges, worthy of investment and engagement" (pp. 16-19). While successful coping relies on the integration of these concepts, meaningfulness is the most crucial feature in generating a strong sense of coherence.

The sense of coherence theory has direct implications for the African American woman in that it
has been integral in her day-to-day life that she seek out those indispensable tools for her survival and the survival of her community. Finding purposefulness in her actions and her interaction with others is fundamental to her to the African American woman.

Summary

Heretofore what has been presented is a delineation of those factors considered essential to the feminist development and orientation of African American women. Namely, these factors include religiosity, spirituality, and sense of community. These concepts, though mostly absent in the psychological literature, have strong roots in sociological and anthropological literatures. This study is based on the lack of, but much needed culmination and exploration of theories of African American womanhood. Being that there is a paucity of literature that accurately describes the interrelatedness of self-esteem, subjective well-being, and sense of coherence (also known as psychological health factors) of African American women, and a fair proportion of material that describes these concepts distinctly, the necessity and implications of this
study are paramount. Previously, only inferences drawn from studies of white women have been used to address simultaneous development of the African American and the woman. This study seeks to address that by-product of the African American women’s identity that culminates from religious, spiritual, communal, and feminist orientations. It is hoped that, in doing so, psychology will begin to articulate the essence of African American womanhood.
CHAPTER III
METHODOLOGY

Participants

The total number of participants were 213 women college students. The sample was taken from a pool of undergraduate students at a large midwestern university. Participants were enrolled either in a general Psychology course or a course in Black Studies. Psychology students had the option of signing up to participate in the project for experiment credit. The principal experimenter made appearances at several Black Studies classes to solicit African American participants. Students from the Black Studies classes participated on a voluntary, non-compensational basis.

During test administration, participants were instructed to read all directions along with the experimenter or proctor. Participants were then instructed to read all instructions carefully and attempt to answer all questions. If at any time they felt uncomfortable or unable to complete the questionnaire, they were assured that no reprisal would
be taken against them and encouraged to discontinue participation in the study. After participants had completed the questionnaires, they were informed that the principal experimenter or proctors would be available to discuss the study. In addition, the principal experimenter held two separate meetings in which she presented information regarding the study. Since there was no manipulation or deception of subjects, the study was granted approval through the Department of Psychology and at the discretion of the principal investigator’s major adviser. Furthermore, no formal debriefing of subjects needed to be provided.

**Instruments**

Nine instruments and a short demographic questionnaire were used in this study. The FEM Scale (a measure of attitudes toward feminism), Spiritual Orientation Inventory (SOI), Sense of Community Index (SOCI), and Religious Orientation Inventory (ROI) were used as measures of the predictor variables. The dependent variables, or psychological health, were measured using the Affect Balance Scale (ABS), Rosenberg Self-Esteem Scale (RSE), General Well-Being
Schedule (GW), and Sense of Coherence Questionnaire (SOCQ). The Social Desirability Rating Scale (SDRS) was also used to measure acquiescence to social ideals, and a demographic sheet was used to collect general information about each participant. To rule out effects due to the ordering of the instruments, questionnaire packets were randomly assembled using a random numbers table (Yaremko, Harari, Harrison, & Lynn (1986).

**Demographic Questionnaire.** This questionnaire asked participants to provide information regarding age, race/ethnicity, year in college. Mother’s and father’s occupation and years of school completed were also among the information ascertained on the demographic sheet. This information was used to determine social position based on the Hollingshead two-factor index (Handbook of Research Design and Social Measurement, 1985). It is reported that the correlation between occupation and education and social class is .906. A copy of this questionnaire is included in Appendix A.

**FEM Scale.** The FEM scale is a twenty-seven item questionnaire designed to assess attitudes toward
feminism (Smith, Ferree, & Miller, 1975). In this study, the short, twenty-item version of the scale was used. Smith, Ferree, & Miller (1975) reported the reliability between the two versions to be .973. Participants were given a Likert-type response set that ranged from "strongly agree" to "strongly disagree". High scores on the scale reflected more acceptance of feminist ideals. Smith, Ferree, & Miller (1975) reported construct validity to be in the range of .59 to .73 and the reliability of the short version of the scale to be .91, with one factor "feminism" accounting for 37.7% of the variance. A copy of the FEM may be found in Appendix B.

**Spiritual Orientation Inventory (SOI).** This 85 item survey attempts to measure spirituality in terms of one’s "way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life and whatever one considers to be the Ultimate" (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988). Spirituality is measured on the following nine dimensions: 1) a Transcendental Dimension, which is designed to assess
one’s belief in, and contact with the spiritual, non-material world; 2) Meaning and Purpose in life, which measures one’s quest and belief that life is rich in meaning and purpose; 3) Mission in Life, which assesses the spiritual person’s sense of responsibility to fulfill her/his mission in life; 4) Sacredness of Life, which attempts to measure one’s belief that all life is sacred; 5) Material Values, a measure of the individual’s value of material goods; 6) Altruism, which measures a person’s belief ascription to "social justice" and "altruistic love and action"; 7) Idealism, a subscale that assesses one’s commitment to improving the world; 8) Awareness of the Tragic, which attempts to measure the individual’s admiration and appraisal of life; and, 9) Fruits of Spirituality, which attempts to assess the spiritual person’s cognizance of her/his effect upon the lives of others and nature (Elkins et al., 1988).

Respondents are asked to reply to a "strongly disagree" to "strongly agree" Likert-type format. Elkins et al. (1988) report an alpha reliability for the nine subscales of this instrument to range from .75 to .95. Because the scale is relatively new,
substantial validity studies have not been performed. High scores reflect a higher sense of spirituality. See Appendix C for a copy of this measure.

Sense of Community Index (SOCI). The SOCI is a twelve-item, 5-point, Likert-format instrument that assesses respondents’ sense of community on four levels: 1) Membership, feelings of group inclusion or exclusion; 2) Influence, an individual’s sense of power and the reciprocal relationship between members of a community; 3) Integration and Fulfillment of Needs, a consensual fulfillment of the needs of oneself and one’s community; and, 4) Shared Emotional Connection, the affective or spiritual bond among members of a community (Chavis, Florin, Rich, & Wandersman, 1987). Unger, Wandersman, & Hallman (1992) report an alpha reliability of .81 and a criterion validity of .83 in their study. A copy of this instrument may be found in Appendix D.

Religious Orientation Inventory (ROI). This 20-item, Likert format questionnaire is designed to assess religious orientation on a continuum of intrinsic (i.e., subscribing to and fully internalizing a religious creed in a selfless manner) and extrinsic
(i.e., endorsing religion or religious doctrine based on ulterior, self-serving motives) motivation (Allport & Ross, 1967). Using the fourfold typology, the responses on the scale can be broken into four groupings: 1) indiscriminately proreligious, for those who respond affirmatively to both intrinsic and extrinsic subscales; 2) intrinsic (as described above); 3) extrinsic (as described above); and, 4) indiscriminately anti-religious, for those who respond negatively to items on both subscales (Donahue, 1985). The reliability estimates for the intrinsic subscale are .73 and .70 for the extrinsic subscale (Hilty, 1986). Construct validity was reported to range from .34 to .71. A copy of the ROI is included in Appendix E.

**Affect Balance Scale (ABS).** The ABS is a ten-item, three-subscale, series of yes-no questions designed to assess positive and negative emotions as well as affective balance (Bradburn, 1969; Robinson, Shaver, & Wrightsman, 1991). (Affective Balance is computed as the difference between positive and negative affect plus a constant of five). Robinson et al. (1991) report overall internal consistency between
the positive and negative subscale items to be less than .10 and test-retest reliability at a three-day interval to be .76 for the ABS. Convergent validity was estimated at .45 and .51 for scores correlated with the ABS and general questions about happiness (Robinson et al. 1991). See Appendix F for a copy of this scale.

Rosenberg Self-Esteem Scale (RSE). The RSE is designed to measure a person’s global self-esteem, or feelings of worthiness. This four-point, Likert-type, 10-item scale was originally formulated to assess self-esteem in youngsters. Its use has been broadened to include the global assessment of self-esteem in adults. Wylie (1989) reports a series of alpha coefficients from various studies ranging from .72 to .83 and construct validity to range from .58 to 95. With regards to convergent validity, Robinson, Shaver, & Wrightsman (1991) report that the RSE yields a correlation of .72 with the Lerner Self-Esteem Scale. A copy of this scale may be found in Appendix G.

General Well-Being Schedule (GWB). Developed by Fazio (1977), the GWB scale is a measurement instrument used to assess subjective well-being. The scale contains a total of 33 items, four with 0 to 10 rating
options, 14 with six response choices, and 15 with self-rated behavioral components. Fazio (1977) and Robinson, Shaver, & Wrightsman (1991) report internal consistency for total scale correlations to range from .48 to .78 and subscale correlations to range from .56 to .88 based on a sample of 198 college students. For this same sample, convergent validity for the GBW was reported at .69 with the MMPI, and at .47 when correlated with an interviewer’s assessment of depression. See Appendix H for a copy of this instrument.

**Sense of Coherence Questionnaire (SOCQ).** The 29 items of the SOCQ attempt to measure an individual’s orientation to life. Specifically, the instrument measures one’s existential belief that one has adequate resources to address events in one’s life (i.e., manageability), and that one has a firm grasp on the circumstances and that these events are not insurmountable (i.e., comprehensibility), but have meaning and purpose (i.e., meaningfulness) (Antonovsky, 1987). Internal consistency was reported as ranging from .84 to .93 for each of the five Hebrew versions and each of the six English versions of the
questionnaire in the normative studies (Zlotogorski, 1991). When correlated with Rumblatt’s (1983) sense of coherence scale, an instrument designed to measure the same concept as the SOCQ, construct validity was found to be .691 (Antonovsky, 1993; Zlotogorski, 1991). A copy of the SOCQ may be found in Appendix I.

**Socially Desirable Response Set (SDRS).** This is a five-item, short version measure of respondents’ attempts to present themselves in a socially acceptable manner. Self-presentation is often affects social desirability in that self-reports are often invalid due to respondents’ propensity to respond in socially desirable as opposed to socially undesirable ways (Hays, Hayashi, & Stewart, 1989). The SDRS is designed in a way that only the most extreme response choice is suggestive of socially desirable responding. Hays et al. (1989) report that alpha reliability estimates to be .66 and .68 for 614 outpatients of medical providers and 3053 outpatients of medical and mental health providers. On a sample of 75 adults, test-retest reliability was estimated to be .75 after one month. **Procedure**

The data were collected by an African American
experimenter and two undergraduate research assistants, one African American and one White American. Questionnaires were administered to small groups of subjects ranging in size from five to fifteen at various time periods. All student participants were scheduled at set times to complete questionnaire packets; after which, they were given a short debriefing in which they were told that the study was looking at the relationship between feminism and health in women. Psychology students were given signed experiment cards for experiment credit. Again, the instruments were presented in a randomized order to control for effects of scale presentation.

Prior to beginning, participants were told that the study explores those factors associated with the development of identity in women, the role of women in society, and the impact that these factors have on psychological attributes of women.

Data Analyses

Means and standard deviations for all groups on all variables were computed. Correlation analyses were performed to detect relationships between all variables under study. To test for differences between African
American and White American women on attitudes toward feminism, a one-way analysis of variance conducted. To test the hypothesis that there is a relationship between spirituality, religiosity, and sense of community, and attitudes toward feminism, hierarchical regression analyses were performed. Hierarchical regression analyses were also performed to test the relationship between feminist attitudes and psychological health as well as to determine the distribution of the variance accounted for by each of the variables. Additionally, a canonical correlation analysis was performed to determine the relationship between all dependent and independent variables. All analyses were performed using the Statistical Analysis System (SAS).
CHAPTER IV

RESULTS

Descriptive Statistics

The total sample (N=213) used in this study was comprised of 93 (43.7%) African American women, 110 (51.6%) White American women, and 10 (4.69%) women of varying ethnicity (Multi-Ethnic) including Far East Asians, Asian Indians, and Europeans. The age range of all women was 18-49 years, 18-49 years for the African American subsample, 18-34 for the White American subsample, and 18-27 years for the Multi-Ethnic subsample. Means and standard deviations of each group’s age, social class, and responses to the questionnaires are presented in Table 1.

Correlational Analyses

Prior to executing the regression analyses to test the hypotheses that relationships exist between the independent or predictor variables and the dependent variables, correlation analyses to test the relationship among all the variables under study were performed. These results are contained in Tables 2, 3, 4, and 5. Table 2 presents the data when all groups of
women were included in the analysis. Of the predictor variables, there was a moderately strong, positive relationship between the spiritual orientation and intrinsic religious orientation, $r = .46$, $p < .0001$. A significant, weak, positive relationship existed between extrinsic religious orientation and sense of community ($r = .15$, $p < .05$) and a weak, negative relationship existed between attitudes toward feminism and intrinsic religious orientation ($r = -.20$, $p < .005$). These correlations suggest that there was multicollinearity between the predictor variables spirituality and intrinsic religious orientation, and possibly between extrinsic religiosity and sense of community.

Of the dependent variables, strong, positive relationships existed between general well-being, affect balance, sense of coherence, and self-esteem. Between predictor and dependent variables, it was determined that significant, weak, positive relationships existed between spirituality, general-well-being, affect balance, self-esteem, and sense of coherence. Furthermore, weak positive correlations existed between intrinsic religious orientation,
general well-being, and affect balance, and between extrinsic religious orientation, sense of community, and self-esteem. Extrinsic religious orientation also showed weak, but significant, negative correlations with general well-being ($r = -0.18, p < 0.05$), affect balance ($r = -0.15, p < 0.05$), and sense of coherence ($r = -0.19, p < 0.05$).

Table 3 shows correlations among all variables for African American women only. The same general pattern of correlations emerged for African American women as in the total sample; there was a strong, negative correlation between attitudes toward feminism and intrinsic religious orientation ($r = -0.32, p < 0.005$) and a strong, positive correlation between spiritual orientation and intrinsic religiosity ($r = 0.57, p < 0.0001$). General well-being, affect balance, self-esteem, and sense of coherence were also strongly correlated. In this subsample, however, intrinsic religious orientation showed a weak, significant, positive correlation with sense of community ($r = 0.22, p < 0.05$), but not with affect balance; extrinsic religious orientation was not correlated significantly with any variables.
Correlations among all variables for the White American subsample are shown in Table 4. Like the total and African American samples, strong, positive correlations existed between the dependent variables. Unlike the African American subsample, however, attitudes toward feminism showed a weak, negative correlation with general well-being ($r = -.19$, $p < .05$) for this subsample.

Correlations among variables for the Multi-Ethnic group of women showed patterns distinct from those of either of the other subsamples or the total sample. The results for this group are presented in Table 5. Significant, strong correlations for the Multi-Ethnic group were between spirituality and intrinsic religiosity ($r = .76$, $p < .05$), attitudes toward feminism and general well-being ($r = .65$, $p < .05$), and general well-being and both affect balance ($r = .82$, $p < .05$) and sense of coherence ($r = .76$, $p < .05$); affect balance and sense of coherence ($r = .81$, $p < .05$) were also strongly correlated. All other correlations were not statistically significant. Since there were so few subjects in this group, any interpretation of these results should be done with caution.
Interestingly, scores on the social desirability scale did not significantly correlate with any of the other variables for the total sample or either of the individual racial groups.

Analyses of Variance

To test for differences between the racial groups on the dependent variables, univariate analyses of variance (ANOVAs) were performed. The results, presented in Table 6, show that there were no significant differences between African Americans, White Americans, or the Multi-Ethnic group on the general well-being, self-esteem, affect balance, or sense of coherence measures. When Tukey’s Studentized Range tests were performed, no pairwise comparisons were significant.

Univariate analyses of variance (ANOVAs) were performed by race on each of the variables that constitutes the components of Black Feminism (i.e., feminism, spirituality, religiosity, and sense of community). It was found that there were no significant differences among each of the racial groups on measures of feminism or extrinsic religiosity (See Table 7). There were significant group differences
with respect to spirituality, \( t(210) = 9.19, p < .0001, \) intrinsic religiosity, \( t(210) = 10.72, p < .0001, \) and sense of community, \( t(210) = 12.48, p < .0001. \) Post hoc analyses Using Tukey’s Studentized Range test revealed that, at the \( p < .05 \) level, there was a significant difference between African American and White American women with respect to spirituality, intrinsic religiosity, and sense of community. While African American women were more spiritual and intrinsically religious than White American women, they did not express a greater sense of community than the group of White American women. When African Americans were compared to the combined White American and Multi-Ethnic groups of women, African American women showed significant differences on measures of spirituality, \( F = 5.39, p < .05, \) sense of community, \( F = 6.92, p < .01, \) and intrinsic religiosity, \( F = 11.35, p < .001. \) These analyses were performed to test the hypothesis that African American and White American women differ with respect to their attitudes toward feminism, as well as to detect differences among the race with respect to the other independent variables.

Using the fourfold typology as cited in Donahue
(1985), interesting patterns emerged among African and White Americans on measures of intrinsic and extrinsic religious orientation. Donahue (1985) suggests using a median split whereby those individuals scoring high on both the intrinsic and extrinsic subscales of the ROI are classified as indiscriminately pro-religious, those scoring low on both subscales are classified as indiscriminately anti-religious, and those scoring high on either subscale are categorized according to that scale. When the frequencies, expected values, and chi squares of religious orientation were computed, it was found that far fewer African Americans embraced an extrinsic religious orientation than expected, yielding a cell $X^2 = 4.12$, while far more White Americans expressed extrinsic orientations than were expected, cell $X^2 = 2.49$ (See Table 8).

Hierarchical Regression Analyses

To test whether the relationship between independent and dependent variables were consistent across race, hierarchical regression analyses were performed. For each dependent variable, an independent variable was first included in the regression equation followed by race, followed by the interaction of race
with that independent variable. At each step, the significance of the change in $R^2$ was assessed. The results of the hierarchical regression analyses (Table 9) indicated that for the dependent variable self-esteem, spirituality and intrinsic religious orientation were significant predictors, $R^2 = .048$, $p < .01$, and $R^2 = .028$, $p < .05$, respectively. The addition of race to either of the independent variables did not have a significant effect. Also, none of the other independent variables or their interactions were significant predictors of self-esteem.

With general well-being as the dependent variable, neither spirituality, feminism, nor sense of community predicted general well-being. However, both intrinsic and extrinsic religious orientations were significant predictors, $R^2 = .019$ and $R^2 = .010$, respectively, at the $p < .05$ level (Table 10). There were also significant effects of race when spirituality, $R_{\text{chg}}^2 = .035$, $p < .05$, and intrinsic religiosity, $R_{\text{chg}}^2 = .039$, $p < .05$, were controlled. Regression equations revealed that, given the same level of spirituality and intrinsic religious orientation, White American women showed higher levels of general well-being than both the African American
and Multi-Ethnic groups of women at the p < .05 level. Though attitudes toward feminism showed no overall effect, when race was observed independently, racial groups showed differences in predicting general well-being. With $R^2_{chg} = .031$ and p < .05, as scores on feminism increased for African Americans, there was only a slight decrease in general well-being. For the Multi-Ethnic group, slight increases in feminism produced slight increases in general well-being. However, White American women showed a greater decrease in general well-being as feminism scores increased.

Hierarchical regression analyses revealed further that spirituality and extrinsic religious orientation both predicted the dependent variables sense of coherence and affect balance (Tables 11 & 12). Spirituality, $R^2 = .043$, and extrinsic religiosity, $R^2 = .036$, both at the p < .01 level, significantly predicted sense of coherence. Likewise, spirituality, $R^2 = .026$, p < .05, and extrinsic religious orientation, $R^2 = .023$, p < .05, predicted affect balance. In addition, intrinsic religious orientation is a significant predictor, $R^2 = .028$, p < .05, of affect balance. Neither sense of community, feminism, and
race, nor their interactions were not significantly predictive of either sense of coherence or affect balance.

In testing the hypothesis that there were differences among the races with respect to how feminism was predicted by spirituality, religiosity, and sense of community (the independent variables), a hierarchical regression using feminism as the dependent variable (in this case) was computed. The results of this analysis can be found in Table 13. The findings showed that race and the interaction of race and each of the independent variables had no significant effect on feminism. Intrinsic religious orientation, however, significantly predicted feminism, $R^2=.040$, $p < .005$. When all the independent variables were combined in the regression equation, the results were similar. Spirituality, intrinsic and extrinsic religious orientation, and sense of community all failed to significantly predict feminism. Race alone did not predict feminism, and there were no significant interaction effects for race and spirituality, extrinsic religious orientation, or sense of community. The interaction of race and intrinsic religious
orientation was once more the only significant predictor of feminism.

In order to determine the collective predictive quality of all of the independent variables, a hierarchical regression analysis was performed with each dependent variable on spirituality, feminism, intrinsic and extrinsic religious orientation, sense of community, along with race. The interaction of race and the independent variables on all regressions were not significant; also, race alone did not significantly predict any of the dependent variables (Table 14). Yet, when all of the independent variables were combined in the equation, collectively they significantly predicted self-esteem, $R^2 = .065$, $p < .05$, general well-being, $R^2 = .069$, $p < .05$, sense of coherence, $R^2 = .112$, $p < .001$, and affect balance, $R^2 = .066$, $p < .05$.

**Canonical Correlation Analysis**

To test the presence of a single construct that might account for the relationship between the dependent and the independent variables, a canonical correlation analysis was performed. The results are presented in Table 15. Only the first canonical
correlation (R=.33) was significant (F=1.631, df=20/607.892, p < .05) by the Wilks’ Lambda Criterion. Examination of the standardized canonical coefficients reveals that the dependent variable most influenced by the independent variables is sense of coherence. The aspect of the independent variables that is most influenced by the dependent variables is related to sense of community and spirituality. The proportion of shared variance among the dependent and independent variables that is accounted for by the first canonical correlation is .69. Canonical correlations were not performed for each of the race groups as Stevens (1986) suggests that a subjects to variables ratio of at least 20/1 is needed for accurate interpretability and reliability.
CHAPTER V
DISCUSSION

The purpose of this study was to explore the relationship between components of Black Feminism and psychological health in African American women. Much of the present literature on feminist theory, research, and practice caters to the experiences of White American women with little attention to women of color. Through this study, relationships among factors that are critical to the feminist development of African American women were examined. From this research, further investigative procedures that fully uncover the underlying principles and components of what defines feminism from the perspective of African American women can begin.

Summary of Results

Based on the correlation analyses, it was found that attitudes toward feminism had only a significant relationship with one of the other variables considered a component of Black Feminism, namely intrinsic religiosity. This relationship suggested that, for
African American women, as feminist ideals as appraised by the FEM scale increased, intrinsic religiosity-- or a participation in religious rites as a way of life--decreased. Though feminism failed to correlate with other Black Feminism variables, interesting patterns of relationships emerged among spirituality, religious orientation, and sense of community. African American women showed a significant positive relationship between their belief that there is an interconnectedness between the spiritual and material worlds (i.e., spirituality) and the internalization of a particular religious doctrine (i.e., intrinsic religious orientation), and a significant positive relationship between intrinsic religious orientation and the feeling that they belong to and share a sameness with others in their community (i.e., sense of community). This pattern of relationships was not present in the total sample (or the White American or Multi-Ethnic samples).

With regards to the dependent variables, African American women (as well as White American women and the total sample of women) showed significant positive correlations between general well-being, affect
balance, self-esteem, and sense of coherence, all of which are measures of psychological health.
Essentially, when all women felt a sense of emotional stability or healthy with respect to their physiological and psychological conditions, they felt good about themselves and competent and equipped to manage problematic circumstances. The relationships among these variables were anticipated, as the variables were all measures of the single construct psychological/mental health.

Other significant, positive relationships surfaced among spirituality, general well-being, self-esteem, and sense of coherence. For African American women, as their sense of a oneness with nature and others increased, so did their overall report of physical and psychological health. In addition, African American women felt more resourceful, had a better understanding of their problems, and more capable of addressing their problems when they felt a sense of self-worth and that there is an interdependence among themselves and the other elements of the universe.

The hypothesis that Black and White women would differ in their attitudes toward feminism, with Black
women espousing more feminist attitudes was not supported. In fact, what the data showed was that there were no differences among African American or White American women, or the group of Multi-Ethnic women with respect to feminist attitudes. There were significant differences, however, among the racial groups on measures of spirituality, intrinsic religious orientation, and sense of community.

African American women were found to be more spiritual than White American women, suggesting that African American women feel more that they are a part of a system that not only includes self, but also others and nature. African American women see themselves as existing in conjunction with others in harmony and homeostasis. African American women also reflected a greater propensity toward using religion as a guidepost to life than did White American women. This is consistent with African Americans’ general reliance on religion as a method of transcending the vulgarities of a hostile society. White American women, on the other hand, have a greater sense of being a part of their communities and of having consensual support and influence on those in their communities. This is not
surprising considering African Americans’ historical segregation and disenfranchisement from the greater societal community. In particular, African Americans who come from or live in impoverished neighborhoods, or neighborhoods that present other environmental stressors (e.g., crime, overt racial prejudice) feel helpless and hopeless (Unger, Wandersman & Hallman, 1992). Because this sample of African American women were all attending a large, predominately white, midwestern university, it is also conceivable that they felt environmental bias particularly being African American and women (Ossana et al., 1992).

The hypotheses that African American women’s attitudes toward feminism would have a predictive and positive, significant relationship with the other independent variables was supported in part. From the correlation analyses on African American women, it was determined that feminism did not correlate positively with the other independent variables. In fact, it correlated negatively with intrinsic religious orientation. Regression analyses revealed that, for the total sample of women, as feminism scores on feminism increased, intrinsic religious orientation
decreased. Intrinsic religiosity accounted for only four percent of the variance in feminism. This effect could possibly be due to the gender-role ascriptions inherent in many religious dictates. Most religious doctrines and practices imply that women should be subordinate to men (Hendricks, 1985). Often this relegates women to non-leadership, non decision-making, non-egalitarian roles. This patriarchal perspective contradicts much of what feminism perpetuates: equality between men and women. It is possible that feminism was not predicted by sense of community or spirituality because the principles of feminism have a "me (or woman) first" rather than a communal orientation. It is likely that, for women and African American women specifically, a reliance on the collective (which includes men and women) is more an expression of feminist attributes (Asante, 1989; Greene, 1992). An inspection of the items reveals that the FEM scale was not designed based on a communal orientation.

There was a relationship between African American women’s attitudes toward feminism and psychological health as hypothesized. The results of regression analyses showed that as African American women’s
feminism increased, their general well-being showed a slight decrease. Feminism did not predict other indicators of psychological well-being for African American women as hypothesized. Indices of Black Feminism, however, predicted psychological health among African American women. Most notably, spirituality and intrinsic religious orientation both accounted for approximately five percent of the variance in predicting general well-being, suggesting once again that religious credence and the belief in the decentrality of self and the inclusion of others and nature in one’s being are important influences on African American women’s subjective well-being. Of significance also is that, in the sample of all women, spirituality and intrinsic religious orientation predicted self-esteem; intrinsic and extrinsic religious orientations predicted general well-being and affect balance; spirituality and intrinsic and extrinsic religiosity predicted sense of coherence. The predominance of spirituality and religious orientation in these predictions implies that these factors, though largely overlooked, are essential to positive mental health in women. It is also important
to recognize that when all of the components of Black Feminism were included in a simultaneous regression analysis on each of the psychological health concepts, the group of variables significantly predicted well-being, self-esteem, affect balance, and sense of coherence. While none of the components of Black Feminism alone accounted for more than twelve percent of the variance of the dependent variable, it is evident that together they are important in the healthy psychological make-up of American women.

The final hypothesis that a significant, positive relationship exists between the components of Black Feminism and the integrated concepts of psychological health was fully supported. A canonical correlation analysis revealed that there is a moderately strong relationship between women's subjective well-being, feelings of personal competence, and self-worth and their attitudes toward feminism, spirituality, religion, and community. According to this analysis, sense of coherence as a dependent variable and sense of community, intrinsic religious orientation, and spirituality as independent variables account for the majority of the relationship in the canonical variates.
What this means is that the concept being measured by the three previously mentioned independent variables is mostly related to how these women understand their problems, feel that they can adequately manage whatever complexities may arise from those problems, and have ample coping strategies to successfully resolve them. It is not surprising then that, if one views her existence as having meaning and purpose, life as being cherishable, religion as being a blueprint for life, and a connectedness and mutual influence on others, nature and both the spiritual and material worlds, she should know that she is fully equipped to conquer life’s challenges.

Limitations of the Study

The current study has several limitations. First, the subjects in this study were mostly homogenous in terms of age. As Martin & Hall (1992) point out in their study, FEM scores and age correlate negatively. The mean score on attitudes toward feminism for all women in this study indicated that they agreed highly with pro-feminist ideals. What is unknown is whether or not the diversification of women by age would have produced different results. In other words, had there
been more of a stratification of subjects by age, differences in the effects of feminism upon certain other variables may have been observed. A related concern is the generalizability of the results. It is with caution that the results be generalized to all women, particularly to all African American women since the samples used were comprised largely of undergraduate college students. Of course college samples, though highly relied upon for research studies, are hardly representative of the population at large.

A final limitation of this study is the use of the instruments, namely the FEM scale. If it is purported that there are contrasting, fundamental tenets of traditional feminism and Black Feminism, then it would logically hold that a measure of attitudes toward feminism based on the principles of the former, and one that fails to tap those tenets salient to the notion of the latter (certainly one that was designed and tested on whites) would not be an appropriate measure of the construct of Black Feminism. Unfortunately, since there is very little empirical research in the area of psychology and feminism-- Black Feminism
notwithstanding—research is relegated to the use of such instruments. This, above all, may have greatly impacted the findings in this study.

Implications for Counseling and Future Research

Some of the relationships as hypothesized were confirmed, while many others were not. Difficulties with this study might best be described in terms of implications for future research. First, the concept of Black Feminism is one that, at least in theory, is distinct from the accepted definition of feminism. Because of this, those constructs that underlie the concept of Black Feminism need further delineation both theoretically and empirically. Being that this is the only known study where attempts were made to operationalize the elements of the Black Feminism concept, it was exploratory. And, as is often the case, traversing unchartered territory lends itself to trial and error.

From the results of the study what is evident is that religion and spirituality impact the psychological health not only of African American women, but of women in general. Unlike Hendricks’ (1985) assertion that religion is oppressive for women, African American
women seem to be more psychologically sound with internalized religion and a spiritual framework from which to conduct their lives. This has important therapeutic implications. First, it may not be necessary for a therapist who embraces a feminist orientation to assist her client from "passive-acceptance to active commitment" as suggested by Downing & Roush (1986). But rather, a feminist therapist who is working with an African American woman might better facilitate her client's progress by increasing her awareness of the spiritual dimension of life as well as by helping her client to find conflict resolution according to the client's religious beliefs. Another implication for counseling lies in the definition of feminism. A therapist working with an African American client who identifies herself as feminist need not make assumptions about what 'feminist' means. Instead, the therapist should consult the client for a working definition of the term, then proceed to operate based on that definition.

The latter implication brings up another crucial consideration, and that is that the word "feminism" might be a misnomer in the lexicon of African American
women. The term "womanist" has been used to describe the development of self as a woman, or development into womanhood; it may be a more suitable alternative to the word feminist (Brown, 1989; Ossana et al., 1992). Yet, womanist does not fully embody the idea of women striving for social, political, and economic equality with men and at the same time endeavoring to improve the condition of men, women, and the community. Being that this is not an exercise in semantics, Black Feminism will suffice for the present time. Future attempts should be made to satisfactorily define this phenomenon.

Paramount to continuing the efforts inaugurated in this study is the development of scales that more accurately reflect the constructs of Black Feminism and psychological health. While most of the concepts of psychological health seemed appropriate for use with African Americans, it is questionable whether the instrument for the measure of self-esteem was suitable. Brown-Collins & Sussewell (1986) remind us that the African American woman’s make-up is complex in that it integrates her being in relation to herself, Euro-Americans, and her personal and cultural history.
Surely the Rosenberg self-concept measure falls short of assessing self-esteem as it relates to race and gender.

Like the Rosenberg self-esteem measure, the FEM scale has its own unique shortcomings. As it has been pointed out, not only does the term feminism not reflect precisely the efforts of African American women, but also the FEM scale fails horribly at delimiting those factors that are crucial to the development of African American womanhood. Perhaps revisiting scale construction for a more up-to-date conceptualization of the construct feminism would better draw upon the underlying aspects of the expression. This, of course, would be beneficial to all women.
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Demographic Questionnaire

Please complete this page before proceeding to the questionnaire. It should be noted that all information is optional. However, all demographic information is needed. After you have completed this page, please wait for further instructions from the experimenter.

**Race/Ethnicity:**
- [ ] African American
- [ ] Asian American
- [ ] Hispanic American
- [ ] American Indian/Native American
- [ ] Pacific Islander
- [ ] White American
- Other (please specify) ____________________________

**Age:** ______

**Mother's years of school completed.**
- [ ] Professional (MA, MS, MEd, MD, PhD, JD)
- [ ] Four years of college/graduate (BA, BS, BM)
- [ ] 1-3 years of college (also business school)
- [ ] High School graduate
- [ ] 10-11 years of school
- [ ] 7-9 years of school
- [ ] under 7 years of school

**Mother's Occupation** ____________________________

**Father's years of school completed.**
- [ ] Professional (MA, MS, MEd, MD, PhD, JD)
- [ ] Four years of college/graduate (BA, BS, BM)
- [ ] 1-3 years of college (also business school)
- [ ] High School graduate
- [ ] 10-11 years of school
- [ ] 7-9 years of school
- [ ] under 7 years of school

**Father's Occupation** ____________________________
APPENDIX B
FEM Scale
FEM Scale

Please read the following items and respond to each item by circling either 1=Strongly Agree, 2=Agree, 3=Neutral, 4=Disagree, or 5=Strongly Disagree.

1. Women have the right to compete with men in every sphere of activity.

2. As head of the household, the father should have final authority over his children.

3. The unmarried mother is morally a greater failure than the unmarried father.

4. A woman who refuses to give up her job to move with her husband would be to blame if the marriage broke up.

5. A woman who refuses to bear children has failed in her duty to her husband.

6. Women should not be permitted to hold political offices that involve great responsibility.

7. A woman should be expected to change her name when she marries.

8. Whether or not they realized it, most women are exploited by men.

9. Women who join the Women's Movement are typically frustrated and unattractive people who feel they lose out by the current rules of society.

10. A working woman who send her six month old baby to a day care center is a bad mother.

11. A woman to be truly womanly should gracefully accept chivalrous attentions from men.
12. It is absurd to regard obedience as a wifely virtue.

13. The "clinging vine" wife is justified provided she clings sweetly enough to please her husband.

14. Realistically speaking, most progress so far has been made by men and we can expect it to continue that way.

15. One should never trust a woman's account of another woman.

16. It is desirable that women be appointed to police forces with the same duties as men.

17. Women are basically more unpredictable than men.

18. It is all right for women to work but men will always be the basic breadwinners.

19. A woman should not expect to go to the same places or have the same freedom of action as a man.

20. Profanity sounds worse generally coming from a woman.
APPENDIX C
Spiritual Orientation Inventory
Spiritual Orientation Inventory

This questionnaire contains statements related to spirituality. Read each statement and decide how INTENSELY you agree or disagree with the statement. Then use the bubble sheet to select ONLY ONE number on the seven-point answer scale to indicate how intensely you agree or disagree with the statement. Use a Number 2 pencil. Answer as honestly as possible and give only YOUR OWN opinion in regard to each statement. Try to give an answer to EVERY ITEM.

<table>
<thead>
<tr>
<th>Intensely Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Intensely Agree</th>
</tr>
</thead>
</table>

1. There is a transcendent, spiritual dimension to life.

2. Whether or not it is always clear to use, the universe is unfolding in a meaningful, purposeful manner.

3. When I am old and look back at my life, I want to feel that the world is a little better place because I lived.

4. Even such activities as eating, work, and sex have a sacred dimension to them.

5. My primary goal in life is to become financially secure.

6. I feel a strong identification with all humanity.

7. When I see "what is," I have visions of "what can be."

8. While one should not overdo it or become morbid, I think it is good for use to be aware of pain, suffering and death.

9. Our highest good lies in harmoniously adjusting ourselves to the transcendent, spiritual dimension.

10. I know how to constant the transcendent, spiritual dimension.
11. The universe is not yet done but is unfolding in a meaningful way.

12. It is important to search for one's purpose or mission in life.

13. I do not divide life into sacred and secular; I believe all of life is infused with sacredness.

14. It is much more important to pursue spiritual goals than to pursue money and possessions.

15. I seldom show my love for humanity through action.

16. In spite of all, I continue to have a deep, positive belief in humanity.

17. I have grown spiritually as a result of pain and suffering.

18. Contact with the transcendent, spiritual dimension has given me a sense of personal power and confidence.

19. I have had experiences in which I felt very close to the transcendent, spiritual dimension.

20. The search for meaning and purpose is a worthy quest.

21. I believe life presents one with a mission to fulfill.

22. I have experienced a sense of awe that live between family members can be so deep an special.

23. While money and possessions are important to men, I gain my deepest satisfaction from spiritual factors.

24. I do not feel any sense of responsibility to humanity.

25. I believe the human spirit is powerful and will win in the end.

26. I am a better person today because of life experiences
which at the time were very painful.

27. I believe that alcoholics, drug addicts and others whose lives are out of control can be helped through contact with the transcendent, spiritual dimension.

28. I have had transcendent, spiritual experiences in which I felt almost unbearable delight and joy.

29. Answers can be found when one truly searches for the meaning and purpose of one's life.

30. It is more important to me that I be true to my mission than that I succeed in the eyes of the world.

31. I often experience a sense of awe about the specialness of human beings.

32. Ultimately, the sole pursuit of money and possessions will leave one empty and unfulfilled.

33. I feel a deep love for all humanity.

34. I truly believe that one person can make a difference.

35. While we all must die, I believe it is better not to think much about his fact.

36. Contact with the transcendent, spiritual dimension has helped reduce my personal stress level.

37. I have had transcendent, spiritual experiences which seem almost impossible to put into words.

38. If one has a reason or purpose for which to live, one can bear almost any circumstances.

39. I have a sense of personal mission in life; I feel I have a calling to fulfill.

40. I have never felt a sense of sacredness.
41. I have a spiritual hunger which money and possessions do not satisfy.

42. I am often overcome with feelings of compassion for human beings.

43. Idealists are usually just romantic neurotics.

44. It seems pain and suffering are often necessary to make us examine and reorient our lives.

45. Contact with the transcendent, spiritual dimension has enhanced my physical health.

46. I have had transcendent, spiritual experiences in which I felt deeply and intimately loved by something greater than myself.

47. My belief that there is a transcendent, spiritual dimension gives meaning to my life.

48. I am personally devoted to what I consider to be a meaningful cause.

49. Nature often inspires in me a solemn sense of awe and reverence.

50. If I had to choose between being rich or being spiritual, I would choose to be rich.

51. People who know me would say I am very loving and reach out to help others.

52. While there is much evil in the world, I believe goodness, integrity and love also abound.

53. Contact with the transcendent, spiritual dimension has enhanced my emotional health.

54. I have had transcendent, spiritual experiences in which I "let go" and surrendered my life to something higher.
55. The fact that we ultimately have to die shows that life is meaningless.

56. Humans are sometimes "called" to fulfill a certain spiritual destiny.

57. I believe it is a mistake to attach sacredness only to religious places, objects and activities.

58. Generally, I value love and cooperation more than competitiveness.

59. I believe humans have great potential for goodness and love.

60. Contact with the transcendent, spiritual dimension has deepened my relationships with others.

61. I have had transcendent, spiritual experiences in which I felt an unusual oneness with, and acceptance of, the universe.

62. Even though I may not always understand it, I believe life is deeply meaningful.

63. I have either found or am searching for my mission in life.

64. To be honest, I almost never experience a sense of sacredness about anything.

65. There is no hope for the human race.

66. Contact with the transcendent, spiritual dimension has helped me to feel closer to my "Higher Power."

67. I have had transcendent, spiritual experiences in which deeper aspects of truth seem to have been revealed.

68. I believe people should just enjoy themselves and not worry about such philosophical issues as the meaning of life.
69. All I really want from a job is an excellent income so that I can live well and enjoy what money can buy.

70. In our modern, scientific world we should stop believing in such unscientific ideas as "sacredness."

71. I am very cynical about the human race.

72. Contact with the transcendent, spiritual dimension has helped me to sort out what is really valuable in life from what is not.

73. I have had transcendent, spiritual experiences in which I felt transformed and "reborn" into new life.

74. One can find meaning even in suffering, pain, and death.

75. Nonreligious people who think of themselves as being spiritual are deceiving themselves.

76. It is good to dream of what can be and to "build new castles in the air."

77. Contact with the transcendent, spiritual dimension gives me optimism and energy to live life wholeheartedly.

78. I have had transcendent, spiritual experiences in which I was overcome with a sense of awe, wonder and reverence.

79. Religious people are more spiritual than nonreligious people.

80. I have never had a transcendent, spiritual experience.

81. Spirituality means being a part of a church or temple and actively participating in religious activities.

82. Emotionally healthy people do not have transcendent, spiritual experiences.

83. I often experience feelings of awe, reverence and
gratitude even in nonreligious settings.

84. I often experience feelings of awe and gratitude in regard to my close friendships.

85. Persons who talk of life being "sacred" seem a little strange to me; I simply do not experience life in that way.
APPENDIX D
Sense of Community Index
Sense of Community Index (SOCI)

For each of the following I'd like you to tell me how you feel about your home or community.

1. I think my community is a good place for me to live.
   1 2 3 4 5
   Strongly Agree  Don't Agree  Disagree  Strongly Disagree

2. People in my community share the same values.

3. My neighbors and I want the same things from this community.

4. I can recognize most of the people who live in my community.

5. I feel at home in this community.

6. Very few of my neighbors know me.

7. I care about what my neighbors think of my actions.

8. I have influence over what this community is like.

9. If there is a problem in this community people who live here can get involved.

10. It is very important to me to live in this particular community.

11. People in this community get along with each other.

12. I expect to live in this community for a long time.

*Reverse Scored
APPENDIX E
Religious Orientation Scale
RELIGIOUS ORIENTATION SCALE

The following is a series of questions that asks about your religious beliefs. Please answer each question by circling the appropriate answer. Notice that some questions ask you if you "Definitely Agree/Disagree" and some ask if your response is "Definitely So or Not So". Is you have any questions, please feel free to ask the experimenter for clarification.

1. I read literature about my faith.
   1  2  3  4
   Definitely Probably Probably so Definitely so
   not so not so not so

*2. The church is most important as a place to formulate good social relationships.
   1  2  3  4
   I definitely I tend to I tend to I definitely
   Disagree Disagree Agree Agree

3. It doesn’t matter so much what I believe so long as I lead a moral life.

4. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.

5. It is important to me to spend periods of time in private religious thought and meditation.

6. If not prevented by unavoidable circumstances, I attend church.

7. Quite often I have been keenly aware of the presence of God or the Divine Being.

*8. The primary purpose of prayer is to gain relief and protection.
9. I try hard to carry my religion over into all my other dealings in life.

10. What religion offers me most is comfort when sorrows and misfortune strike.

11. Religion is important to me because it answers many questions about the meaning in life.

12. If I were to join a church group I would prefer to join a Bible Study rather than a social fellowship.

13. The purpose of prayer is to secure a happy and peaceful life.

14. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.

15. One reason for being a church member is that such membership helps to establish a person in the community.

16. My religious beliefs are what really lie behind my whole approach to life.

17. A primary reason for my interest in religion is that my church is a congenial social activity.

18. I pray chiefly because I have been taught to pray.

19. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during service.

20. Although I believe in my religion, I feel there are many more important things in my life.

*Extrinsic religious subscale.
APPENDIX F
Affect Balance Scale
Affect Balance Scale

Now let's talk about something else. We are interested in the way people are feeling these days.

During the past few weeks, did you ever feel...

1. Particularly excited or interested in something?  YES/NO
2. Did you ever feel so restless that you couldn't sit long in a chair?  YES/NO
3. Proud because someone complimented you on something you had done?  YES/NO
4. Very lonely or remote from other people?  YES/NO
5. Pleased about having accomplished something?  YES/NO
6. Bored?  YES/NO
7. On top of the world?  YES/NO
8. Depressed or very unhappy?  YES/NO
9. That things were going your way?  YES/NO
10. Upset because someone criticized you?  YES/NO
APPENDIX G
Rosenberg Self-Esteem Scale
ROSENBERG SELF-ESTEEM SCALE (RSE)

Now you are going to be asked to respond to a series of questions that asks you how you feel about yourself. Please be sure to answer as honestly as possible. Remember, your responses are anonymous and your scores are confidential.

1. I feel that I'm a person of worth, at least on an equal plane with others.

   1 2 3 4
   Strongly Agree Disagree Strongly
   Agree          Disagree

2. I feel that I have a number of good qualities.

3. All in all, I am inclined to feel that I am a failure.

4. I am able to do things as well as most other people.

5. I feel I do not much to be proud of.

6. I take a positive attitude toward myself.

7. On the whole, I am satisfied with myself.

8. I wish I could have more respect for myself.

9. I certainly feel useless at times.

10. At times I think I am no good at all.
APPENDIX H
General Well-Being Schedule
General Well-Being Schedule

The following is a series of questions that ask about how you feel. Please take a moment to correctly reflect on your general feeling within the time frame indicated after each question. If you are unsure or cannot remember, use your best judgment. Please be sure to answer every question.

1. How have you been feeling in general? (DURING THE PAST MONTH)
   
<table>
<thead>
<tr>
<th>EXCELLENT</th>
<th>VERY GOOD</th>
<th>GOOD SPIRITS</th>
<th>UP AND DOWN</th>
<th>LOW SPIRITS</th>
<th>VERY LOW</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>

2. Have you been bothered by nervousness or your "nerves"? (DURING THE PAST MONTH)
   
<table>
<thead>
<tr>
<th>EXTREMELY</th>
<th>VERY MUCH SO</th>
<th>QUITE A BIT</th>
<th>SOME</th>
<th>A LITTLE</th>
<th>NOT AT ALL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>

3. Have you been in firm control of your behavior, thoughts, emotions OR feelings? (DURING THE PAST MONTH)
   
<table>
<thead>
<tr>
<th>DEFINITELY</th>
<th>YES, FOR THE MOST PART</th>
<th>GENERALLY</th>
<th>NOT TOO WELL</th>
<th>NO, SOMEWHAT DISTURBED</th>
<th>VERY DISTURBED</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>

4. Have you felt so sad, discouraged, hopeless, or had so many problems that you wondered if anything was worthwhile? (DURING THE PAST MONTH)
   
<table>
<thead>
<tr>
<th>EXTREMELY</th>
<th>VERY MUCH SO</th>
<th>QUITE A BIT</th>
<th>SOME</th>
<th>A LITTLE</th>
<th>NOT AT ALL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
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<td>5</td>
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</tbody>
</table>

5. Have you been under or felt you were under any strain, stress, or pressure? (DURING THE PAST MONTH)
   
<table>
<thead>
<tr>
<th>YES, QUITE</th>
<th>YES, SOME</th>
<th>YES, ABOUT</th>
<th>YES A LITTLE</th>
<th>NOT AT ALL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

6. How happy, satisfied, or pleased have you been with your personal life? (DURING THE PAST MONTH)
   
<table>
<thead>
<tr>
<th>VERY HAPPY</th>
<th>FAIRLY SATISFIED</th>
<th>SOMEWHAT DISSATISFIED</th>
<th>VERY DISSATISFIED</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
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</table>

7. Have you had reason to wonder if you were losing your mind, or losing control over the way you act, talk, think, feel, or of your memory? (DURING THE PAST MONTH)
   
<table>
<thead>
<tr>
<th>NOT AT ALL</th>
<th>ONLY A LITTLE</th>
<th>SOME, NOT CONCERNED</th>
<th>SOME, CONCERNED</th>
<th>SOME, QUITE CONCERNED</th>
<th>YES, VERY CONCERNED</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
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</table>
8. Have you been anxious, worried, or upset? (DURING THE PAST MONTH)

<table>
<thead>
<tr>
<th>EXTREMELY</th>
<th>VERY MUCH SO</th>
<th>QUITE A BIT</th>
<th>SOME</th>
<th>A LITTLE</th>
<th>NOT AT ALL</th>
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</table>

9. Have you been waking up fresh and rested? (DURING THE PAST MONTH)

<table>
<thead>
<tr>
<th>EVERY DAY</th>
<th>MOST EVERY DAY</th>
<th>FAIRLY OFTEN</th>
<th>LESS OFTEN</th>
<th>RARELY</th>
<th>NONE OF THE TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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10. Have you been bothered by any illness, bodily disorder, pains, or fears about your health? (DURING THE PAST MONTH)

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</table>

11. Has your daily life been full of things that were interesting to you? (DURING THE PAST MONTH)

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</thead>
<tbody>
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<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
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</table>

12. Have you felt down-hearted and blue? (DURING THE PAST MONTH)

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</thead>
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<td>1</td>
<td>2</td>
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<td>5</td>
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</table>

13. Have you been feeling emotionally stable and sure of yourself? (DURING THE PAST MONTH)

<table>
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</thead>
<tbody>
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<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

14. Have you felt tired, worn out, used up, or exhausted? (DURING THE PAST MONTH)

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<th></th>
</tr>
</thead>
<tbody>
<tr>
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<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

15. How concerned or worried about your health have you been? (DURING THE PAST MONTH)

<table>
<thead>
<tr>
<th>NOT CONCERNED</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>VERY CONCERNED</th>
</tr>
</thead>
</table>

16. How RELAXED or TENSE have you been? (DURING THE PAST MONTH)

<table>
<thead>
<tr>
<th>RELAXED</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>TENSE</th>
</tr>
</thead>
</table>
17. How much ENERGY, PEP, VITALITY have you felt? (DURING THE PAST MONTH)
LISTLESS 1 2 3 4 5 6 7 8 9 10 VERY ENERGETIC

18. How DEPRESSED or CHEERFUL have you been? (DURING THE PAST MONTH)
NOT 1 2 3 4 5 6 7 8 9 10 VERY CHEERFUL

19. Have you had severe enough personal, emotional, behavioral, or mental problems that you felt you needed help? (DURING THE PAST MONTH)
YES 1 2 3 4 5 6 7 8 9 10 NO
SUGHT 1 2 3 4 5 6 7 8 9 10
NOT SEEK HELP 1 2 3
PROBLEMS 1 2 3 4 5 6 7 8 9 10
PERSONAL PROBLEMS 1 2 3 4 5 6 7 8 9 10
PERSONAL PROBLEMS 1 2 3 4 5 6 7 8 9 10

20. Have you ever felt that you were going to have, or were close to having, a nervous breakdown?
YES, DURING PAST YEAR 1 2 3
YES, MORE THAN YEAR AGO 1 2 3

21. Have you ever had a nervous breakdown?
YES, DURING PAST YEAR 1 2 3
YES, MORE THAN YEAR AGO 1 2 3

22. Have you ever been a patient (or outpatient) at a mental hospital, a mental health ward or a hospital, or a mental health clinic, for any personal, emotional, behavior, or mental problems?
YES, DURING PAST YEAR 1 2 3
YES, MORE THAN YEAR AGO 1 2 3

23. Have you ever seen a psychiatrist, psychologist, or psychoanalyst about any personal, emotional, behavior, or mental problem concerning yourself?
YES, DURING PAST YEAR 1 2 3
YES, MORE THAN YEAR AGO 1 2 3

24. Have you talked with or had any connection with any of the following about some personal, emotional, behavior, or mental problem, worries, out "nerves" concerning yourself? (DURING THE PAST YEAR)
25. Do you discuss your problems with any members of your family or friends?

<table>
<thead>
<tr>
<th>YES, HELPS A LOT</th>
<th>YES, HELPS</th>
<th>YES, DOESN'T HELP AT ALL</th>
<th>NO, NO ONE TO TALK WITH</th>
<th>NO ONE WANTS TO TALK</th>
<th>NO, DON'T WANT TO TALK</th>
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<td>1</td>
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NO PROBLEMS?
APPENDIX I
Sense of Coherence Questionnaire
SENSE OF COHERENCE QUESTIONNAIRE

Here is a series of questions to various aspects of our lives. Each question has seven answers. Please mark the number which expresses your answer, with numbers 1 and 7 being the extreme answers. If the words under 1 are right for you circle 1; if the words under 7 are right for you, circle 7. If you feel differently, circle the number which best expresses your feeling. Please give only one answer to each question.

1. When you talk to people, do you have the feeling that they don't understand you?

1 2 3 4 5 6 7
never have this feeling
always have this feeling

2. In the past, when you had to do something which depended upon cooperation with others, did you have the feeling that it:

1 2 3 4 5 6 7
surely wouldn't get done
surely would get done

3. Think of the people with whom you come into contact daily, aside from the ones to whom you feel closest. How well do you know most of them?

1 2 3 4 5 6 7
you feel that they're strangers
you know them very well

4. Do you have the feeling that you don't really care about what goes on around you?

1 2 3 4 5 6 7
very seldom or never
very often

5. Has it happened in the past that you were surprised by the behavior of people whom you thought you knew well?

1 2 3 4 5 6 7
never happened
always happened
6. Has it happened that people whom you counted on disappointed you?

1   2   3   4   5   6   7
never happened always happened

7. Life is:

1   2   3   4   5   6   7
full of interest completely routine

8. Until now your life has had:

1   2   3   4   5   6   7
no clear goals or purpose at all very goals and purpose

9. Do you have the feeling that you're being treated unfairly?

1   2   3   4   5   6   7
very often or never very seldom

10. In the past ten years your life has been:

1   2   3   4   5   6   7
full of changes without your knowing what will happen next completely consistent and clear

11. Most of the things you do in the future will probably be:

1   2   3   4   5   6   7
completely fascinating deadly boring

12. Do you have the feeling that you are in an unfamiliar situation and don't know what to do?

1   2   3   4   5   6   7
very often or never seldom

13. What best describe how you see life:

1   2   3   4   5   6   7
one can always find a solution to painful things in life there is no solution to painful things
14. When you think about your life, you very often:

1 2 3 4 5 6 7
feel how good it is to be alive

15. When you face a difficult problem, the choice of a solution is:

1 2 3 4 5 6 7
always confusing and hard to find
always complete clear

16. Doing the things you do every day is:

1 2 3 4 5 6 7
a source of deep pleasure and satisfaction
a source of pain and boredom

17. Your life in the future will probably be:

1 2 3 4 5 6 7
without your knowing what will happen next
likely consistent and clear

18. When something unpleasant happened in the past your tendency was:

1 2 3 4 5 6 7
'to eat yourself up' about it
to say 'ok that's that, I have to live with it,' and go on

19. Do you have very mixed-up feelings and ideas?

1 2 3 4 5 6 7
very often seldom or never

20. When you do something that gives you a good feeling:

1 2 3 4 5 6 7
it's certain that you'll go on feeling good it's certain
21. Does it happen that you have feelings inside you would rather not feel?

1. very often
2. 3. 4. 5. 6. 7. seldom or never

22. You anticipate that your personal life in the future will be:

1. totally without meaning or purpose
2. 3. 4. 5. 6. 7. full of meaning or purpose

23. Do you think that there will always be people whom you'll be able to count on in the future?

1. you're certain there will be
2. 3. 4. 5. 6. 7. you doubt there will be

24. Does it happen that you have feeling that you don't know exactly what's about to happen?

1. very often
2. 3. 4. 5. 6. 7. seldom or never

25. Many people—even those with a strong character—sometimes feel like sad sacks (losers) in certain situations. How often have you felt this way in the past?

1. very often
2. 3. 4. 5. 6. 7. seldom or never

26. When something happened, have you generally found that:

1. you overestimated or underestimated its importance
2. 3. 4. 5. 6. 7. you saw things in the right proportion

27. When you think of difficulties you are likely to face in
important aspects of your life, do you have the feeling that:

1  you always succeed in overcoming the difficulties
2  3  4  5  6  7  you won't succeed in overcoming the difficulties

28. How often do you have the feeling that there's little meaning in the things you do in your daily life?

1 very often  2  3  4  5  6  7 seldom or never

29. How often do you have feelings that you're not sure you can keep under control?

1 very often  2  3  4  5  6  7 seldom or never
APPENDIX J
Social Desirability Rating Scale
Social Desirability Rating Scale

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is true or false as it pertains to you personally.

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<thead>
<tr>
<th>Definitely True</th>
<th>Mostly True</th>
<th>Don't Know</th>
<th>Mostly False</th>
<th>Definitely False</th>
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<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. I am always courteous even to people who are disagreeable.

2. There have been occasions when I took advantage of someone.

3. I sometimes try to get even rather than forgive and forget.

4. I sometimes feel resentful when I don't get my way.

5. No matter who I am talking to, I am always a good listener.
Appendix K
Tables
<table>
<thead>
<tr>
<th>Variables</th>
<th>All Groups (N=213)</th>
<th>African American (N=93)</th>
<th>White American (N=110)</th>
<th>Multi-Ethnic (N=10)</th>
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<td>4.04 (.43)</td>
<td>4.05 (.45)</td>
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Note. SDRS=Social Desirability; FEM=Attitudes Toward Feminism; SOI=Spiritual Orientation Inventory; ROI=Religious Orientation Inventory; SOCI=Sense of Community Inventory; GWB=General Well-Being Schedule; ABS=Affect Balance Scale; RSE=Rosenberg Self-Esteem; SOCQ=Sense of Coherence Questionnaire.
Table 2
Intercorrelations Among Variables for All Groups (Total Sample, N=213)

<table>
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<td>.03 - .05</td>
<td>.03 - .07</td>
<td>.01 - .04</td>
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</table>

Note. SDRS=Social Desirability; FEM=Attitudes Toward Feminism; SOI=Spiritual Orientation Inventory; ROI/I=Religious Orientation Inventory/Intrinsic; ROI/E=Religious Orientation Inventory/Extrinsic; SOCI=Sense of Community Inventory; GWB=General Well-Being Schedule; ABS=Affect Balance Scale; RSE=Rosenberg Self-Esteem; SOCQ=Sense of Coherence Questionnaire. *p < .05. **p < .005. ***p < .0001
Table 3
Intercorrelations Among All Variables for African American Women (N=93)

<table>
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<th>Variables</th>
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<tr>
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</table>

Note. SDRS=Social Desirability; FEM=Attitudes Toward Feminism; SOI=Spiritual Orientation Inventory; ROI/I=Religious Orientation Inventory/Intrinsic; ROI/E=Religious Orientation Inventory/Extrinsic; SOCI=Sense of Community Inventory; GWB=General Well-Being Schedule; ABS=Affect Balance Scale; RSE=Rosenberg Self-Esteem; SOCQ=Sense of Coherence Questionnaire.

*p < .05. **p < .005. ***p < .0001.
## Table 4
Intercorrelations Among All Variables for White American Women (N=110)

<table>
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</table>

Note. SDRS=Social Desirability; FEM=Attitudes Toward Feminism; SOI= Spiritual Orientation Inventory; ROI/I=Religious Orientation Inventory/Intrinsic; ROI/E= Religious Orientation Inventory/Extrinsic; SOCI=Sense of Community Inventory; GWB= General Well-Being Schedule; ABS=Affect Balance Scale; RSE=Rosenberg Self-Esteem; SOCQ=Sense of Coherence Questionnaire. *p < .05. **p < .005. *** p < .0001.
Table 5
Intercorrelations Among All Variables for Multi-Ethnic Women (N=10)

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Note. SDRS=Social Desirability; FEM=Attitudes Toward Feminism; SOI= Spiritual Orientation Inventory; ROI/I=Religious Orientation Inventory/Intrinsic; ROI/E= Religious Orientation Inventory/Extrinsic; SOCI=Sense of Community Inventory; GWB= General Well-Being Schedule; ABS=Affect Balance Scale; RSE=Rosenberg Self-Esteem; SOCQ=Sense of Coherence Questionnaire. *p < .05.  **p < .005.  ***p < .0001.
Table 6
Summary of One-Way Analyses of Variance on Dependent Variables by Race

<table>
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Note. GWB=General Well-Being; RSE=Rosenberg Self-Esteem; ABS=Affect Balance; SOCQ=Sense of Coherence. NS=Not Significant.
### Table 7
Summary of One-Way Analyses of Variance on Independent Variables by Race

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<td>9.19&lt;sup&gt;***&lt;/sup&gt;</td>
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Note. FEM=Attitudes Toward Feminism; SOI= Spiritual Orientation; ROI/I=Religious Orientation/Intrinsic; ROI/E=Religious Orientation/Extrinsic; SOCI=Sense of Community.

<sup>*** p < .0001. NS=Not Significant.</sup>
Table 8
Frequencies, Expected Values, and Cell Chi Squares of Religious Orientation by Race Using the Fourfold Typology

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<th>Extrinsic</th>
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Note. Overall $X^2 = 11.40$, $p = .98$. 
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<td>.1808</td>
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Note. SOI- Spiritual Orientation; FEM-Attitudes Toward Feminism; ROI/I-Religious Orientation/Intrinsic; ROI/E-Religious Orientation/Extrinsic; SOCI-Sense of Community. * Analyses for each independent variable done separately.
Table 10
Results of Hierarchicial Regression of General Well-Being on Independent Variables', Race, and Interaction of Each Independent Variable with Race

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Note. SOI- Spiritual Orientation; FEM-Attitudes Toward Feminism; ROI/I-Religious Orientation/Intrinsic; ROI/E-Religious Orientation/Extrinsic; SOCI-Sense of Community.
* Analyses for each independent variable done separately.
Table 11
Results of Hierarchical Regression of Sense of Coherence on Independent Variables, Race, and Interaction of Each Independent Variable with Race

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Note. SOI- Spiritual Orientation; FEM-Attitudes Toward Feminism; ROI/I-Religious Orientation/Intrinsic; ROI/E-Religious Orientation/Extrinsic; SOCI-Sense of Community.
* Analyses for each independent variable done separately.
Table 12
Results of Hierarchical Regression of Affect Balance on Independent Variables', Race, and Interaction of Each Independent Variable with Race

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Note. SOI- Spiritual Orientation; FEM-Attitudes Toward Feminism; ROI/I-Religious Orientation/Intrinsic; ROI/E-Religious Orientation/Extrinsic; SOCI-Sense of Community. * Analyses for each independent variable done separately.
Table 14
Results of Hierarchical Regression of Each Dependent Variable on All Independent Variables (combined), Race, and Interaction of All Independent Variables with Race

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<td>.0132</td>
<td>.0228</td>
<td>.0974</td>
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<tr>
<td>IVs X Race</td>
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Note. DVs= GWB-General Well-Being; RSE-Rosenberg Self-Esteem; ABS- Affect Balance; SOCQ-Sense of Coherence; IVs= SOI- Spiritual Orientation; FEM-Attitudes Toward Feminism; ROI/I-Religious Orientation/Intrinsic; ROI/E-Religious Orientation/Extrinsic; SOCI-Sense of Community.
Table 15
Significant Canonical Variates from Canonical Correlation Analysis of All Dependent Variables on All Independent Variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>Coefficients Raw</th>
<th>Coefficients Standardized</th>
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<td>Dependent</td>
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<td>ROI/I</td>
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<td>.2095</td>
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<td>-.6606</td>
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<tr>
<td>SOCI</td>
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<td>.5365</td>
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</table>

Note. DVs= GWB-General Well-Being; RSE-Rosenberg Self-Esteem; ABS- Affect Balance; SOCQ-Sense of Coherence; IVs= SOI- Spiritual Orientation; FEM-Attitudes Toward Feminism; ROI/I-Religious Orientation/Intrinsic; ROI/E-Religious Orientation/Extrinsic; SOCI-Sense of Community.
N=213. First canonical correlation = .33. p < .05.
<table>
<thead>
<tr>
<th>Variable</th>
<th>R²</th>
<th>P-value</th>
<th>R² change</th>
<th>P-value change</th>
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Note. SOI- Spiritual Orientation; ROI/I-Religious Orientation/Intrinsic; ROI/E-Religious Orientation/Extrinsic; SOCI-Sense of Community.
* Analyses for each independent variable done separately.