A CRITICAL EXAMINATION AND ANALYSIS OF DIFFERENCES IN PERCEIVED LEVELS OF MARITAL SATISFACTION AMONG NIGERIAN COUPLES IN THE DALLAS-FORT WORTH AREA

DISSERTATION

Presented to the Graduate Council of the University of North Texas in Partial Fulfillment of the Requirements For the Degree of

DOCTOR OF EDUCATION

By

Denton, Texas
August, 1992
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The purpose of this investigation was to critically examine differences in the perceived levels of marital satisfaction among Nigerians living in the Dallas-Fort Worth area. A realistic appraisal of this group’s perceived levels of marital satisfaction provided the basis for this pragmatic and academically useful study which is especially valuable to professionals involved in cross-cultural counseling.

Subjects consisted of 92 volunteer couples who responded independently to the Index of Marital Satisfaction and Primary Communication Inventory in a group setting. The subjects’ basic overall perceived level of marital satisfaction was established by the couples’ mean scores on the Index of Marital Satisfaction at .05 level of significance. The level of differences of marital satisfaction between husbands and wives was tested using a paired sample *t*-test. The Pearson product-moment correlation was used to identify the similarities or differences in couples’ scores as measured by the two
instruments. Multiple regression analysis determined if a significant relationship existed between marital satisfaction and the linear combination of variables: length of marriage, divorce before current relationship, marriage by proxy, presence of children, level of education, and income level.

Results of this study indicate that, as a group, the couples were not satisfied with their relationships. However, the husbands appeared to be more content and satisfied than did the wives. None of the tested demographic variables showed a significant relationship to the marital satisfaction of the subjects. Only 24% of the variability of marital satisfaction was accounted for by both education and income levels. The results also indicate the couples' overall low level of communication in their marital relationship. Although the Nigerian couples were not satisfied, perhaps unfulfilled in their dyadic relationship, 87% of subjects preferred to remain with their spouses rather than to separate or divorce.
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CHAPTER 1

INTRODUCTION

Marital satisfaction, as perceived by Nigerian couples living in the United States, is the focus of this study. The investigator's clinical experience among Nigerian couples indicates a need for serious examination of the level of marital satisfaction among this minority immigrant population. Random observations of the relationships of a dozen or so couples have revealed evidence of anger, hostility, battering, abuse, and an inability to communicate and resolve conflict effectively. These observations seem indicative of a lack of marital satisfaction among the couples, and lead one to question whether the couples themselves are aware and willing to admit the extent and likely implications of such dysfunctionality within their relationships.

Dysfunctionality is a descriptive phenomenon of a relationship that is not effectively working and does not necessarily imply a negative, judgmental reflection of the persons involved. As observed by Hansen and L’Abate (1982), a dysfunctional family may be quite creative or may, in its nonconformity to acceptable, normative standards of lifestyles, produce a genius or a very productive
individual. On the other hand, a functional marital relationship may have its own idiosyncracies, for "functionality does not by any means imply perfection" (p. 27). The issue is the perception of the individual as well as the couple. How do the couples observed, and other Nigerian couples in the Dallas/Fort Worth area perceive their relationships? Are they really satisfied with their marital relationships? If not, what could have precipitated such unsatisfactory conditions? Perhaps more importantly, what can be done to remedy the situation should the couples themselves admit such findings? What criteria can be established which will contribute to satisfying relationships for prospective Nigerian couples? These and other relevant issues and questions, analyses, and implications of marital relationships among Nigerian couples in the Dallas/Fort Worth area are the subject of this investigation.

Rationale for the Study

A great deal of research work among various cultures has been undertaken in the United States in the area of marital satisfaction (Adams, 1989; Concreas, 1989; Ho, 1987; Hooley & Hahlweg, 1989; Kohn, 1987; McCann & Biaggio, 1989; Rainey, 1989; Schultz & Schultz, 1989; Williams, 1989), but not with Nigerians as the primary subjects of investigation. Although 345 citations on the subject of marital satisfaction appeared in the ERIC Database between 1983 and
1990, and 288 appeared in the Psychological Information Database between 1967 and October 1990, none were indicated as Nigerian- or African-related. Yet, Africans are becoming a recognized minority in the large cities of the United States (Oniya, 1990).

Nigeria has produced many intellectuals in the pure and applied sciences, the arts and humanities, engineering, religion, and other academic disciplines in the past several decades. However, instrument-based, empirical research in counselor education, marriage and family, and the dynamics of effective human relations is a relatively new area of intellectual inquiry. Acho (1989) noted that the pioneering stage began only about 10 to 15 years ago among Nigerians who had previously depended upon old tradition and culture (using elders, chiefs, priests, and village rulers) as a primary means of dealing with human and marital interaction difficulties.

Kato (1977), Brandon (1991), and Usman (1991) indicated that political, social, economic, religious, and technological upheavals are changing the traditional life of Africans. "These upheavals," Kato observed, "have brought the average man to a crossroad . . . asking 'Who am I?'" (Kato, 1977, p. 6). In view of the impact of the ongoing industrialization, urbanization, international travels, and religious experience, marriage by proxy and parental arrangement is on a downward trend. In addition, less
emphasis and societal pressure are placed on marrying from one's own enclave. According to Awe (1986), whatever constraints customs and traditions might impose, there is today a great element of freedom as to the choice of a partner. Love, intimacy, common interests, and other personal elements now appear to be the primary motivating factors in couples' relationships. However, while attitudes toward the choice of a marital partner are changing and becoming more personal, the experiencing of personal, meaningful satisfaction and happiness in the ensuing marital relationship is a different issue.

The Anatomy of the Nigerian Marriage

Because this study is restricted to a Nigerian population, it seems necessary to clarify the typical Nigerian thought and belief system regarding marriage. Like most Africans, Nigerians generally have similar fundamental beliefs and attitudes regarding marriage. However, the impact of religion, education, and economic factors have effected a shift in attitude and belief system in some individuals and groups (Iwe, 1980).

Marriage appears to be an axiom, an automatic entrance into adulthood for every man and woman of marriageable age (20 years and above), except for those with psychiatric and physical disorders. Single life is often frowned upon with the suspicion of some serious, shameful disease or sexual incapability in the person. "Unmarried men or women are
unthinkable in traditional African society" (Gehman, 1989, p. 53). For the African, and thus Nigerians, marriage is the means by which a man and woman come together to form a union for the purpose of procreation (Ayisi, 1972). Children are very significant in the definition of marriage and family, and a high value is placed on motherhood (Queen, Habenstein, Quadagno, 1985). The culture dictates that a wife is expected to be pregnant within a few months after marriage. Therefore, a childless marriage from this definition ceases to be meaningful. According to Gehman (1989) an African marriage that does not produce children is considered a failure. Ayisi (1972) indicated that a man may lose his wife if it is believed that he is sterile or impotent. By the same token, it is understood and generally acceptable that a man have children by another woman if his wife is unable to bear children. Awe (1986) succinctly put marital expectations this way:

Indeed, the accountability imposed on a man and a woman who have agreed to build a home together particularly within the Nigerian society is a serious one. For besides providing companionship, marriage in most Nigerian communities is a means of uniting two families and of rearing children. (Awe, 1986, p. 218)

The extended family system is another important feature that has an impact on marital unions and relationships. In this extended family system, the marriage of a man and woman implies marriage into both families of origin. Social cooperations and responsibilities between the two families are a direct outcome of the system which
Ayisi (1972) referred to as a social security for all members of the group. African, and thus Nigerian, couples are not only responsible for their nuclear, primary families, but are also obligated to their in-laws, uncles and aunts, nephews and nieces, and cousins. Although a couple may live far away from their extended family, they are still expected to fulfill their responsibilities. It is not uncommon for Nigerian couples living in the United States to send money and goods to their families in Nigeria.

The fact that Nigeria is a culture of religious diversities has an impact on the marital attitude and consciousness of its people. Recent statistics (Annual, 1989) assess the religious affiliations of Nigerians as follows: Muslim, 45.0%; Christian, 39.4%; and African Traditional Religion, 16.2%. Islam promotes the concept of polygyny whereby the authoritative Koran permits a faithful male Moslem to marry four wives. Brinkerhoff and White (1985) described polygyny as a marital situation that allows a man to have more than one wife at a time. The Christian faith requires a monogamous state of one-man one woman in a life-long relationship as its ideal standard. Some adherents of the Christian faith, however, also tend to practice polygyny, citing the examples of Old Testament personalities such as King David and Solomon who had several wives and concubines, and yet seemed to have God’s approval, as justification for their conduct in the twentieth century.
Ayandele (1966) conveyed the controversial idea that polygamy (meaning polygyny) should neither be confused with marriage nor associated with religious or "heathenish" tincture. According to Ayandele, it is not even a moral issue. He considers polygyny a product of the economic, social, and political circumstances of an indigenous society.

While one may agree that polygyny has economic, social, and political underpinnings, it is unconscionable, illogical, and without popular acceptance among Nigerians to imply that such a relationship should not be considered marriage or to believe that it does not have moral implications. To dissociate such a relationship between a man and a woman (or women) from religious tincture would be tantamount to a lack of adequate understanding of the basic tenets of most religious persuasions practiced in Nigeria. Religion tends to view a human being holistically rather than in separate, unrelated compartmentalizations.

One unique phenomenon of the African Traditional Religion is the association of marriage with ancestral worship and a spiritual world view. Imasogie (1985) observed that, among some ethnic groups, a bride is expected, within the first week of marriage, to take an oath of fidelity at the ancestral shrine of the husband. This is to insure that the wife upholds the highest standard of morality in the relationship. It is interesting that a
similar requirement is not made of the bridegroom. He is presumed to be faithful, whether or not this may be the case.

Indications of this double standard are evident in other areas of the Nigerian marital system. A classical example is the clear-cut role expectations of the husband and the wife. Traditionally, the responsibility of providing for the basic needs of the family is allocated on the basis of sex (Awe, 1986). The husband goes out to work to make money. The wife does the housekeeping tasks and takes care of the children. In spite of the increasing educational level of Nigerian women, and their economic needs to work outside the home, Nigerian women continue to maintain the traditional roles in their households. Many men see household chores as demeaning to their status. They generally see themselves as a superior whose wishes must be obeyed by their wives rather than as an equal partner. Some husbands literally demand their working wives' pay checks and dispense their earnings at will. Although many men call their wives by their first names, wives, as a sign of respect, are not expected to refer to their husbands by their first names.

Perhaps one of the most significant aspects of the anatomy of Nigerian marriages, that can be revealed through instrumentally-based investigation, is the general attitude of the culture regarding communication between couples.
Couples are expected to know each other’s psychological needs without verbal communication. This dependence on nonverbal communication rather than verbal, often leads to distorted and inhibited understanding between marriage partners.

According to Omoni (1984) the prevalent attitude toward children is that they are to be seen and not heard. Adults, particularly males, value their own opinions and have the final say on important issues. Even if the children think and feel differently, or are dissatisfied, it is considered a sign of respect not to argue with or disobey adults. A similar attitude is evident in the traditional marital dyad, whereby the husband is expected to make vital decisions concerning the relationship, especially in the aspects of finances, sex, children, discipline, and work. Communication or dialogue with the wife concerning these issues is considered unnecessary. In extreme cases husbands sometimes use a forceful, dictatorial approach which includes battering in order to force their wives to conform. Disagreements on points of view are often taken personally and negatively.

Today, however, an increasing number of Nigerian husbands see the need to maintain open, cooperative, respectful dialogues with their spouses. Marital relationships among Nigerians are becoming more enhanced and satisfying as increasingly open, clear, direct, and honest
communication becomes more acceptable among couples. Group counseling approaches are particularly beneficial in encouraging the sharing of feelings and the development of effective communication strategies among Nigerian couples.

A final point relates to the general attitude toward divorce in Nigeria. Divorce, as a quick-fix option for taking care of serious marital conflict and dissatisfaction, is considered shameful. Divorce is considered taboo in most established religions in Africa except in cases of infidelity, especially by the woman. Nigerian wives often remain in abusive relationships, in an effort to protect their children from economic deprivation and because of their own fear of becoming single parents. Although divorce does exist in Africa, it is not as commonly practiced as in the Western world (Kayode, 1986).

Statement of the Problem

The problem of this study concerned the examination and analysis of differences in perceived levels of marital satisfaction among Nigerian couples.

Purpose of the Study

The purpose of this study was to measure differences in perceived levels of marital satisfaction among Nigerian couples in the Dallas-Fort Worth area and the way such differences appeared to be contingent on certain dynamically operating variables (such as couple communication, years
of marriage, education, and income) in the dyadic relationship.

Confronted with a different culture and its necessary demands for adjustment, a realistic appraisal of Nigerians' marital status in terms of perceived satisfaction seemed a logical and beneficial inquiry not only for the Nigerian subjects, but also for those in the counseling profession. It was expected that the participating volunteers would gain some measure of insight about themselves and their marital relationships in view of the relative newness of this type of study among the Nigerian population.

The results of this study should help to advance and clarify the meaning, ramifications, and implications of the concept of marriage among the Nigerians beyond the realm of sentimentalism and rigid, parochial culturalism, and traditionalism. With the absence of the African traditional form of counseling, whereby the traditional chiefs and elders advise and instruct young couples, this study was intended to encourage Nigerians to take advantage of the professional counseling opportunities in their new-found domicile. This work also provides a better understanding of the Nigerian population and can serve as a useful basis for further research, especially for cross-cultural counseling and human relations development.
Hypotheses

Taking into consideration the general philosophy, belief system, and attitudes of Nigerians toward marriage, the following hypotheses were developed for the population studied:

1. The overall or global level of perceived marital satisfaction among Nigerian married men and women, as reflected by their mean scores, will be significantly higher than the mean score of 30 (±5), as measured by Hudson's (1982) Index of Marital Satisfaction.

2. The overall measurement of perceived marital satisfaction reported by Nigerian husbands will be significantly higher than that reported by Nigerian wives, as measured by the Index of Marital Satisfaction.

3. There will be a significant correlation between couples' scores as measured by the IMS and by the Primary Communication Inventory.

4. There will be a significant relationship between the level of marital satisfaction reported by couples' combined scores and some linear combination of the following variables: (a) Length of marriage, (b) Divorce before current relationship, (c) Marriage by proxy, (d) Presence of children, (e) Level of education, (f) Income level.

5. Couples with a minimum level of college education and a minimum income level of $25,000 will have significantly higher levels of marital satisfaction and
higher levels of communication effectiveness than will couples with less education and lower income levels.

Definition of Terms

The following terms were operationally used in the present study:

Marital satisfaction is an overall feeling, attitude, and perception of happiness or unhappiness, contentment, or discontent, based on an evaluation of the functioning of a relationship between a married man and woman as measured by Index of Marital Satisfaction. For this study, the measure of a person’s marital satisfaction was determined by scores on the 25-item Index of Marital Satisfaction. The Index of Marital Satisfaction is scored first by reverse order. With a cutting score of 30 (±5), scores above 30 indicate the respondent has a clinically significant problem and scores below 30 indicate no such problem.

Nigerian couples refers to Nigerian men and women whose relationships were consummated legally by the judiciary, religiously by the tenets of the Church, Islam or African Traditional Religion, or traditionally by the family-oriented method. Also included are Nigerian couples living together with the approval and blessing of their parents and families of origin.

Good communication does not necessarily mean agreement but a clear, uninhibited understanding of what is being communicated. According to Navran (1967), verbal
communication is a much stronger factor associated with good marital adjustment than is nonverbal communication. Happy couples with good communication who appear to have satisfactory relationships tend to (a) talk more to each other, (b) convey the feeling that they understand what is being said to them, (c) have a wider range of objects available to them, (d) preserve communication channels and keep them open, (e) show more sensitivity to each other's feelings, (f) personalize their language symbols, and (g) make more use of supplementary nonverbal techniques of communication.

An operational definition of good communication between happily married couples in this study is based on the Locke, et al (1967) Primary Communication Inventory mean score of 100 or higher.

Marriage by proxy describes couple relationships whereby the parents or some other trusted relatives or friends identified, matched, and married a man and a woman with little or no prior knowledge, active involvement or participation of the two with each other. This term can also be defined as an arranged marriage in which distance is not a particular barrier.

Limitations

This study was limited to Nigerian couples living in the Dallas-Fort Worth area of the United States of America, and excluded couples currently in the traditional setting of
Nigerian culture. The target population may have been influenced somewhat by the new culture in which they were living.

Another limitation of this study was the inclusion of only couples who were both Nigerians and who were currently living together in the United States. Nigerian males or females married to non-Nigerians by birth or Nigerian couples who were currently separated or divorced were excluded from the investigation.

The non-availability of Nigerian-based research-oriented instruments was a limitation of the study. The instruments used in this study were designed for a different culture. However, neither the language nor the content of these instruments was considered to be a serious impediment in the investigation of the level of marital satisfaction among the Nigerian couples living in the United States.

It should also be recognized that the findings of this study are not broadly generalizable because of the possible bias of the volunteer sample. Rosenthal and Rosnow (1975) indicated that volunteer subjects are likely to be a biased sample of the general population because volunteers have been found, in many studies, to differ from non-volunteers.

Review of Related Literature

Snyder (1979), Fincham and Bradbury (1987), and Spanier and Lewis (1980) used the term satisfaction as a global evaluation of the overall marital relationship. Hawkins
(1968) described marital satisfaction as an overall feeling of happiness and contentment based on an evaluation of the relationship. Based on the specific usage of the term in a marital setting as appraised in psychological and counseling research, the concepts of quality, adjustment, and happiness seem to be related constructs (Spanier & Cole, 1976). Well-adjusted couples who have consideration and respect for their partners as authentic, valuable, worthwhile human beings, and for the welfare and growth of each other and the union tend to maintain quality, happy, satisfying marital relationships. Marital satisfaction is a phenomenon that is not limited to individuals' perceptions about the sexual component of marriage. However, the sexual component of marriage may, in fact, be indicative and symptomatic of some other serious concerns, especially in females (McCann & Biaggio, 1989). Rather, marital satisfaction encompasses the whole range of the elements and variables that are operative in intra- and inter-personal relationships, including the affective, cognitive, and spiritual dimensions. Terman, Buttenwiesser, Ferguson, Johnson, and Wilson (1938) found no relationship between the frequency of sexual intercourse and marital happiness.

Lenthall (1977) described satisfaction in a relationship as a comparison between what one expects and what actually exists. Also Stuart, Broderick, and Gorman (1980) concluded that when marital experience matches
expectations, couples are generally satisfied; but when hope conflicts with reality regarding the roles that couples play, this inconsistency can generate conflict and dissatisfaction. Kelly (1989), who examined the role that relational expectations play in determining marital satisfaction, found that the discrepancy between one’s expectations for one’s spouse’s relational behavior and one’s perception of one’s spouse’s actual behavior significantly predicted marital satisfaction. Wright (1981) found that unfulfilled expectations are often at the heart of marital disruptions, even though most expectations are desires and not necessities. Realistic need fulfillment is crucial for the satisfaction and development of individuals and couples in a relationship.

Ryhne (1981), in a survey of 2,190 married Canadians, assessed gender differences in marital satisfaction. She looked at variance due to individual assessment of interpersonal relationships rather than at those due to personal characteristics. Family life cycle stages were used as a means of grouping the subjects. Rhyne specifically investigated male-female variations in overall marital quality and satisfaction with love, interests, friendships, sexual gratification, and time spent at home and with children. Overall, she found that men were more satisfied with their marriages than women. However, the marital quality of men and women differed only in degree
rather than in kind. The women were more sexually fulfilled, while men were more satisfied with their spouses' help, time with children and friendship.

An important study in the investigation of couples' marital satisfaction was conducted by Glenn and Weaver (1978). Earlier researchers (Blood & Wolfe, 1960; Terman, et al. 1938) found that an individual's level of formal education was directly related to marital happiness or satisfaction, both for husbands and wives. A study by Chadwick, et al. (1976) revealed that the husband's social status, the life cycle, length of marriage, presence of children, and similarities in social background characteristics such as education, intelligence, age, religious application, and involvement, were antecedents of marital satisfaction. Glenn and Weaver used multiple regression analysis to examine the relationship of marital happiness to the following independent variables: wife's working outside the home, presence or absence of children, duration of marriage, effects of family income, husband's occupational level, age at marriage, and frequency of church attendance. Contrary to predictions based on theory and previous evidence, Glenn and Weaver's study of white American males and females between the ages of eighteen and fifty-nine revealed that the expected relationships were weak.
In a more recent study, Almejadi (1988) examined the relationship of educational level, socioeconomic status, and number of children in marital satisfaction among 200 Kuwaiti couples with children ranging in age from 2 to 16 years. Although, results of the study indicated that level of education and number of children were related to marital satisfaction, socioeconomic status did not have the same degree of influence upon the marital satisfaction of the Kuwaiti couples. Almejadi also found that mothers of young children were dissatisfied with their marital relationships. Almejadi’s study corroborated Cubberly’s (1990) conclusion that childbearing years are clearly depicted in the literature as the most problem-filled in the marital life cycle. While the arrival of children may fulfill a significant purpose of marriage, Schram’s (1979) overall observation showed that couples’ level of satisfaction deteriorated during the childbearing cycle. The reported speed and intensity of the decline during this cycle varies from one study to another.

Several researchers (Ammons & Stinnett, 1980; Cubberly, 1990; Cuber & Harroff, 1966; Monnier, 1990; and Schultz & Schultz, 1989) have conducted cross-cultural studies of marital satisfaction. Monnier (1990) investigated marital satisfaction and its relationship to perceptions of self, spouse, and ideal spouse in the interracial marriages of 78 couples using the Interpersonal Check List (O’Leary, 1987)
and the Dyadic Adjustment Scale (Spanier, 1976). Monnier's results indicated that for black husbands 73% of the variance in marital satisfaction was accounted for by five variables: length of marriage, number of children, personal income, wives' submissiveness, and differential power. Black husbands were less satisfied as the length of their marriages increased and as their wives became more dominant. Greater satisfaction was reported by black husbands who had more children, larger incomes, and a greater proportion of power in their marriages.

Monnier's study revealed that, for the white wives, 31% of the variance was accounted for by four variables: number of children, previous marriage, husband's submissiveness, and differential power. Smaller families and previous marriage were also predictive of greater satisfaction for the white wives. Perceptions of less submissiveness in their husbands and of greater personal power by wives were also predictive of greater satisfaction among white wives.

How much love and intimacy does the couple need to sustain a satisfying relationship? While the ingredients of love and intimacy are necessary and vital to perpetuate a marital relationship, the trend in the literature is to warn against obsession of love and intimacy. Beck (1988) claimed that love by itself is never enough to sustain a relationship. Haywood (1990) maintained that many of the myths surrounding the concept of intimacy are misleading and
unhealthy for individuals in a relationship. An example is to assume that intimacy means being identical, or that two different individuals can become one psychologically. The need for couples to control the individuation-mutuality balance prompted Ammons and Stinnett’s (1980) warning that mutuality can be lost as individuation is increased, and individual autonomy can be swallowed up by the corporate mutuality of a relationship. Either extreme is emotionally unhealthy and will have an impact on the level of satisfaction experienced.

Cuber and Harroff (1966) expressed a similar opinion in their distinction between intrinsic and utilitarian marriage. An intrinsic marriage is described as a high quality marriage in which the relationship of a man and woman has top priority among the several considerations which make up a total life. The danger in this high quality marriage is the tendency for individuals involved to be so consumed in the relationship that they lose their emotional and psychological self and individuality in the process. Halpern (1982) described such chronic attachment as an addiction to a person. In such a relationship, almost everything is centered around we or us. Individuals in an intrinsic marriage may have difficulty making a decision without their partners. Haywood (1990) cautioned that, although marriage unites two individuals in an intimate
relationship, it does not mean that the two individuals cease to exist.

On the other hand, a utilitarian marital relationship is established or maintained for purposes other than to express an intimate, highly important personal relationship. In a utilitarian relationship the couple tends to use each other for selfish, egocentric goals without loving consideration for the other. An example is the consuming desire of a man to have many children regardless of the health of his wife.

Interest in the impact of religiosity as a variable in marital satisfaction has been heightened by the holy wars going on between hardcore fundamentalists and conservatives on one hand, and moderates and liberals on the other, in several denominational factions worldwide, especially across America. Dudley's (1989) examination of selected dimensions and orientations of religiosity that are related to marital satisfaction was prompted by the statistically significant number of married persons in contemporary American culture who exhibit difficulty with marriage relationships. Dudley's study, which was limited to 228 married Seventh-Day Adventists, concerned a basic question: "Does religiosity, defined as commitment to biblically-based religious beliefs and practices, contribute to marital satisfaction?" A 63-item research instrument was constructed for the measurement of religiosity and marital satisfaction. Multiple
regression was the major statistical method employed to analyze data. The .05 level was set as the significance criterion for the research.

The conclusion of Dudley's (1989) study confirmed the assumption that religiosity is measurable, multidimensional, and multifaceted. Dudley found that the strongest predictors for marital satisfaction were family worship, congruence with spouse on religiosity and church attendance. Another factor that appeared to add to marital satisfaction was possession of an intrinsic religious orientation which enabled persons to see beyond their own needs and be aware of the needs of their marriage partners and others.

Although Dudley's (1989) study fulfilled its primary objective, it did not touch on a basic issue that shapes attitudes, and tends to divide religious men and women and influence marital satisfaction. This basic issue concerns the use of religiosity as a tool for propagating male dominance or superiority and female subservience or inferiority, which was used in the past to justify slavery. Okorie (1989) provided typical biblical interpretation in the review of his doctoral dissertation on "Marriage in the Pastoral Epistles":

The author of the Pastorals was not a misogynist. He tended to be not so much a misogynist as such, but rather a traditionalist who accepted the subordinate status of women. The rationale was to curb the heresy within his pastoral community and to protect his church's reputation. He maintained the traditional role expectations. (p. 1854)
For a Christian husband who meticulously believes and practices such a religious point of view, marriage to a Christian wife who believes in a nontraditional viewpoint due to the changing status of women and life circumstances, will result in marital conflict based on personal principles as well as failure of the couple to experience significant marital satisfaction. The most fundamental biblical truth and principle that promotes an ideal satisfying marital relationship is that which affirms the dignity, equality, and worth of males and females in their personhood, even though different in physiological and psychological components (Ford, 1974).

Effective communication is one of the most important variables in predicting marital satisfaction. Curran (1983) found that communicating and listening were considered to be the most important traits found in healthy families from a survey of 551 respondents. Satir (1967) defined communication as a process of giving and getting information. Communication may be verbal or nonverbal, and discrepancies and incongruence between the two can be misleading and unhealthy to a relationship. Wright (1974) observed that many couples today lack the kind of communication skills that produce the understanding necessary for a marriage to grow strong, or even exist. Often the inability of a couple to talk, listen, respond, acknowledge, and understand each other is a common symptom
or major cause of marital difficulty and the dysfunctions which have a direct impact on marital satisfaction. When difficulties occur in a marriage, communication is usually involved to some degree (Ford, 1974; Wright, 1981). Gottman (1979) found that distressed couples exhibited negative non-verbal behaviors when expressing their feelings about a problem. The study Hooley and Hahlweg (1989) conducted with German and English couples revealed that certain patterns of dysfunctional communication transcend languages, cultures, and diagnostic groups.

Research studies with married couples by Bussod and Jacobson (1983), Jacobson (1977), and Rainey (1989) indicated that one of the most important components in the treatment or prevention of marital distress is training in effective communication. Wright (1974) underscored the importance of marital communication thus:

Marriage is an intimate relationship built on mutual understanding, but in order to truly understand another person you must be able to communicate with him. A husband and wife can know a great deal about each other without really knowing one another. Communication is the process that allows people to know each other, to relate to one another, to understand the true meaning of the other person’s life. (p. 63)

One’s philosophical belief about marital conflict and the ability to resolve differences is also an important variable in predicting marital satisfaction. As noted by Omoni (1984), conflict alone is amoral, neither good nor bad; conflict appears to be a universal, inevitable reality in human interactions. It is how differences of opinion are
handled that promotes or jeopardizes dyadic relationships. While there are times when conflict should be avoided, making avoidance of conflict a pattern can be unhealthy and dangerous to marital satisfaction. Allen and Reynolds (1983) emphasized that conflict can be constructive, leading to growth and interaction, or destructive, leading to chaos and disintegration. Bach and Wyden (1968) concurred that avoiding conflict is detrimental to a relationship and that constructive fighting enhances a relationship. As Stiles (1981) noted, conflict is often a sign of life, for people do not get upset unless they feel strongly about something. Beattie (1989) suggested that to ignore, deny, avoid, give in, give up, force, coerce, arbitrate, or walk away are all approaches that do not usually eliminate conflict, rather they increase conflict and establish a shaky foundation for a relationship's future.

Simpson (1991) examined relationships among conflict behavior, social network properties, and marital happiness with data from 266 black and 296 white respondents. A systems theory was used as a framework for exploring marital discord and the establishment or maintenance of network ties. The results of Simpson's study indicated that attacking behaviors were negatively related to marital happiness for both men and women, that passive avoidance was negatively related to happiness for men, and that social network characteristics played a greater role in the
happiness of men than of women. Feeling very close to in-laws, having a greater number of relatives to rely on for advice and help, frequent family of origin contact, satisfaction with the number of friends one has, and sharing networks with one’s spouse were positively related to marital happiness for men. Closeness to in-laws and sharing networks were also positively related to marital happiness for women. The extent to which network members knew each other was positively associated with happiness for women but not for men.

In conclusion, and as a summary of the literature on marital satisfaction, it seems appropriate to identify general distinctions between healthy and troubled couples or families, functional and dysfunctional marital relationships, and satisfactory, happy relationships and relationships fraught with crippling distress and depression (Beach, et. al., 1990; Blackman & Blackman, 1986; Curran, 1983; Hansen & L’Abate, 1982; Safran, 1985; Thorman, 1982).

The common indicators, characteristics, variables, or ingredients of marital relationships which tend to foster marital satisfaction include: clear, expressive, and effective methods of communication; autonomy; a feeling of closeness and intimacy that also allows a sense of non-threatening separateness and individuality; the ability to resolve differences and conflicts quickly and effectively; and the ability to perform tasks efficiently. Also included
are the ability to laugh and have fun together and the sharing of quality and quantity time together at all levels of the relationship (emotional, physical or sexual, spiritual).

In an essentially troubled and dysfunctional marital relationship, which tends to signal dissatisfaction in the dyadic relationship, there are not only power struggles, unrealistic expectations, and loss of self-identity, but also constricted or distorted methods of communication and difficulty in negotiating differences and resolving internal conflicts. Writing from the systems perspective, Wynne (1961) described denial of conflicts in dysfunctional families as a phenomenon of pseudo-mutuality. Such denial forestalls any serious attempt at resolving conflict openly. Although stressful distress is another manifestation of a troubled relationship (Selye, 1975), a certain amount of stress can be challengingly productive for everyone.
CHAPTER 2

METHODS

Population

Subjects for this investigation were married Nigerian couples currently living in the Dallas-Fort Worth area who, presumably, had little or no opportunity or had made little or no serious effort to examine the level of their marital satisfaction. The subjects lived their early and adolescent lives in the traditional, native culture of Nigeria where, by and large, they developed their value system and lifestyle. Most of the subjects initially came to the United States to attend college and to develop their professional careers.

The subjects, who were volunteer couples from the Nigerian population, were primarily located through the pastors of African churches and the presidents of socio-cultural organizations. The initial letter of request to the pastors and presidents for assistance is included in Appendix A.

Criteria for volunteers were based on the following requirements:
1. Both husband and wife, who are Nigerians, were willing to participate in the study.

2. The participating couples met the legal, religious, or traditional definition of a couple used for this study.

3. Volunteer couples were willing to participate together in a group setting. This requirement was to insure independent responses from each husband and wife.

A total of 226 subjects (i.e., 113 couples) initially indicated interest in the investigation. However, 42 subjects (i.e., 21 couples) did not meet the criteria of the study or were eliminated for some other reason. Seven of these couples were eliminated because the husbands, who originally volunteered their participation in the study, refused to follow through after reading some of the items on the questionnaire. They claimed that many questionnaire items were too personal for them to share. Even after they were assured of the confidentiality and anonymity to be maintained in the study, they did not feel comfortable participating in the study.

The unfortunate consequence of the withdrawal of the husbands was that their wives also had to be denied further participation. The seven couples' questionnaires were shredded before they left the room. The final total sample
was for 92 couples. There was a total of 16 group meetings within a period of 3 months at the respective club house or church facility.

Demographic Data

As shown in Table 1, the husbands were generally older than the wives. Seventy-one (88.1%) of the husbands ranged between 31 and 50 years of age, and 83 (90.2%) of the wives ranged between 21 and 40 years of age.

Table 1
Age Range of the Subjects

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Husbands</th>
<th>Wives</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percent</td>
</tr>
<tr>
<td>Less than 20 years</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>21-30 years</td>
<td>8</td>
<td>8.7</td>
</tr>
<tr>
<td>31-40 years</td>
<td>64</td>
<td>69.6</td>
</tr>
<tr>
<td>41-50 years</td>
<td>17</td>
<td>18.5</td>
</tr>
<tr>
<td>51-60 years</td>
<td>2</td>
<td>2.2</td>
</tr>
<tr>
<td>More than 61 years</td>
<td>1</td>
<td>1.1</td>
</tr>
</tbody>
</table>

Data in Table 2 reveal that 71.6% of the couples had been married 10 years or less and 91.2% had been married 15 years or less. Only two couples, 2.2%, had been married for more than 20 years.
Seven of the Nigerian husbands and 4 of the wives had been married and divorced prior to their current relationships. Twelve of the 92 couples reported that their current marital relationships were instituted by proxy. Ten of the 12 couples who married by proxy were college educated, professional individuals with an average household income of $25,000 or more per year.

Table 2

Length of Marriage of the Couples

<table>
<thead>
<tr>
<th>Range</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-5</td>
<td>30</td>
<td>32.5</td>
</tr>
<tr>
<td>5-10</td>
<td>36</td>
<td>39.1</td>
</tr>
<tr>
<td>10-15</td>
<td>18</td>
<td>19.6</td>
</tr>
<tr>
<td>15-20</td>
<td>6</td>
<td>6.6</td>
</tr>
<tr>
<td>20-25</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>25-30</td>
<td>1</td>
<td>1.1</td>
</tr>
<tr>
<td>30-35</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>35-40</td>
<td>1</td>
<td>1.1</td>
</tr>
</tbody>
</table>

In contrast to Clinebell's (1975) findings that 75% of the adult Americans surveyed felt it was alright for married couples to decide not to have children, the primary
motivation for marriage among the Nigerian couples surveyed appeared to be to have children. Fifteen of the couples had their first child before their first wedding anniversary. Forty-two had their first child between their first and second wedding anniversary, and 12 between their second and third anniversary. As reflected by these numbers, 75% of the Nigerian couples had at least one child in the first three years of marriage.

Overall the Nigerian couples were highly educated. Forty-eight, 52.2%, of the wives and 33, 35.9%, of the husbands reported college degrees as their highest education level. Nineteen, 19.6% of the wives and 53, 57.6%, of the husbands reported having master's or doctorate degrees. Thus, 71.8% of the wives and 93.5% of the husbands had college and graduate degrees. Both the husbands and the wives reported well-established, professional careers in business, medicine, social work, engineering, and teaching.

In spite of the generally high level of education and professionalism among the Nigerian subjects, their family income appeared to be relatively low as a group. Only 29.3% of the subjects had annual household incomes of $35,000 or more. About 50% of the college educated Nigerians actually worked in jobs that paid relatively low incomes. Data related to the education and income levels of the subjects are provided in Tables 3 and 4.
Table 3

**Subjects’ Highest Level of Education Completed**

<table>
<thead>
<tr>
<th></th>
<th>Husbands</th>
<th></th>
<th>Wives</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percent</td>
<td>Number</td>
<td>Percent</td>
</tr>
<tr>
<td>Elementary</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>1.1</td>
</tr>
<tr>
<td>High school</td>
<td>6</td>
<td>6.5</td>
<td>24</td>
<td>26.1</td>
</tr>
<tr>
<td>Bachelor’s Degree</td>
<td>33</td>
<td>35.9</td>
<td>48</td>
<td>52.2</td>
</tr>
<tr>
<td>Master’s Degree</td>
<td>41</td>
<td>44.6</td>
<td>18</td>
<td>19.5</td>
</tr>
<tr>
<td>Doctoral Degree</td>
<td>12</td>
<td>13.0</td>
<td>1</td>
<td>1.1</td>
</tr>
<tr>
<td>Total</td>
<td>92</td>
<td></td>
<td>92</td>
<td></td>
</tr>
</tbody>
</table>

The above table shows a high concentration of the Nigerian subjects with college and graduate education. Only 6.5% of the husbands and 26.1% of the wives have high school diplomas as the highest level of education.

Table 4

**Family Income Range for Couples**

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than $15,000</td>
<td>4</td>
<td>4.3</td>
</tr>
<tr>
<td>$15,000-$25,000</td>
<td>17</td>
<td>18.6</td>
</tr>
</tbody>
</table>
Table 4 (Con’t.)

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>$25,000-$35,000</td>
<td>44</td>
<td>47.8</td>
</tr>
<tr>
<td>More than $35,000</td>
<td>27</td>
<td>29.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>92</td>
<td></td>
</tr>
</tbody>
</table>

Table 4 above shows that 61 (66.4%) of the couples earn between $15,000 and $35,000 per year. While 4.3% earn less than $15,000, 29.3% make above $35,000 as joint income per year.

**Instrumentation**

All of these subjects completed the Index of Marital Satisfaction (IMS) and the Primary Communication Inventory (PCI) in a controlled group setting. Couples were instructed not to discuss the tests with their spouses during test administration in order to insure independent responses.

Hudson’s (1982) Index of Marital Satisfaction (Appendix E) was used, not only because of its suitability to the preliminary and exploratory nature of this investigation but also because many minority and ethnic groups in the United States were used in its development. As noted by Acho (1989), no instruments of this nature have been specifically
designed for Nigerians. The information requested and the simplicity of the grammatical structure of the IMS made it understandable for the Nigerian subjects in this study. The IMS is a 25-item instrument designed to measure the degree, severity, or magnitude of a problem of a spouse in the marital relationship. The IMS does not measure marital adjustment because couples can arrive at a good adjustment despite having a high degree of discord or dissatisfaction.

The IMS allows respondents to select a position on a continuum ranging from one to five. The scale has a range of 0 to 100, with higher scores giving more evidence of the presence of marital dissatisfaction. This is so because the IMS is scored by first reverse-scoring the items listed at the bottom of the scale (13 of the 25), totaling these and the other item scores, and subtracting 25. The IMS has a cutting score of 30 (+5); scores above 30 indicate the respondent has a clinically significant problem and scores below 30 indicate no such problem.

In reliability, the IMS has a mean alpha of .96, indicating excellent internal consistency, and an excellent (low) Standard Error of Measurement of 4.00. The IMS also has excellent stability, with a 2-hour test-retest correlation of .96. The instrument has excellent concurrent validity, correlating significantly with the Locke-Wallace Marital Adjustment Test (1959), a widely used scale.
The importance of an overall evaluation of marital relationships cannot be overemphasized. Fincham and Bradbury (1987) examined a fundamental problem in research, that of using self-report measures of marital quality. They noted that attempts have been made to measure and explain variance in marital quality without adequate understanding and specifications of the construct of marital quality. A specific consequence of this shortcoming is that marital quality is not readily distinguishable from other relevant constructs (e.g., communication). In order to guard against a spouse’s sentiment toward the marriage, Fincham and Bradbury suggested that it would be more appropriate to use items assessing global evaluations of marriage.

The Primary Communication Inventory (PCI) was used in order to more specifically assess couples’ communication which is so vital to determining marital satisfaction. The Primary Communication Inventory of Locke, Sabaght, and Thomas (1967) is a 25-item instrument designed to assess marital communication. The overall score on the PCI indicates the soundness of communication between the couple. The PCI contains items dealing with respondents’ communication patterns with their spouses.

Several studies of the PCI have been conducted with distressed and nondistressed couples. In an early study, 24 unhappily married couples were compared with 24 happily
married couples. All the couples were from the same socioeconomic class and their mean age was in the mid-thirties. Mean scores for the happily married husbands and wives were virtually identical, 105.1 and 105.4 respectively. Means for the unhappily married husbands and wives were also similar, with mean scores of 81.6 and 81.1. Higher scores indicate better, or more positively viewed, communication.

According to Locke, et al (1967), the PCI has excellent concurrent validity, correlating strongly and significantly with the Locke-Wallace Marriage Relationship Inventory. The PCI also has excellent known-group validity, and has been found to be sensitive to changes due to therapeutic intervention.

Analysis of Data

Hypothesis 1 was tested by computing the mean scores of the husbands and wives in relation to the IMS mean score of 30 as the cutting point. A t-test was used to determine the level of significance. Hypothesis 2 was tested using a t-test for two related samples. Hypothesis 3 was tested using the Pearson product-moment correlation coefficient. Multiple Regression was the method for testing hypothesis 4, and one-way analysis of variance for hypothesis 5.
Hypothesis 1

Hypothesis 1 stated that the overall or global level of perceived marital satisfaction among the Nigerian husbands and wives, as reflected by their mean scores would be significantly higher than the mean score of 30 as measured by Hudson’s (1982) Index of Marital Satisfaction (IMS). Table 5 shows the mean scores of the Nigerian husbands and wives and the difference from the IMS score of 30.

Table 5

Mean Scores of the Nigerian Married Husbands and Wives on the Index of Marital Satisfaction Scale

<table>
<thead>
<tr>
<th></th>
<th>Number of Valid Observations</th>
<th>Mean</th>
<th>Difference from IMS Mean Score of 30</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husbands</td>
<td>89</td>
<td>47.80</td>
<td>17.80</td>
</tr>
<tr>
<td>Wives</td>
<td>90</td>
<td>52.72</td>
<td>22.72</td>
</tr>
</tbody>
</table>

The numbers of valid observations for the Nigerian husbands and wives as reflected above were different from the 92 cases of each group written into the compressed computer active file. The reason was due to missing data values in some of the cases.
Table 6 shows the mean scores of the Nigerian husbands and wives were significantly higher than the population mean; therefore, Hypothesis 1 was supported.

Table 6
Sample t-test of Nigerian Husbands and Wives’ Mean Scores
Reflecting Level of Significance

<table>
<thead>
<tr>
<th></th>
<th>Number of Cases</th>
<th>Difference from IMS Mean of 30</th>
<th>Calculated t-value</th>
<th>Critical t-value at .05</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husbands</td>
<td>89</td>
<td>17.80</td>
<td>9.46*</td>
<td>1.99</td>
</tr>
<tr>
<td>Wives</td>
<td>90</td>
<td>22.72</td>
<td>9.50*</td>
<td>1.99</td>
</tr>
</tbody>
</table>

* Significant at .05 Level of Confidence

Hypothesis 2

Hypothesis 2 states that the overall measurement of the perceived marital satisfaction reported by the Nigerian husbands would be significantly higher than that reported by the Nigerian wives, as measured by the IMS. Table 7 shows the computation of t-test for two related samples of marital satisfaction for the Nigerian husbands and wives. The level of significance was less than .01 and the t-value is -3.90. Therefore, the hypothesis is supported.
Table 7

**Paired Sample t-test of Marital Satisfaction of Nigerian Husbands and Wives**

<table>
<thead>
<tr>
<th></th>
<th>Number of Cases</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Standard Error</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husbands</td>
<td>87</td>
<td>48.1839</td>
<td>17.960</td>
<td>1.926</td>
</tr>
<tr>
<td>Wives</td>
<td>87</td>
<td>53.3218</td>
<td>19.683</td>
<td>2.110</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(Difference)</th>
<th>Standard Mean</th>
<th>Standard Deviation</th>
<th>Standard Error</th>
<th>Correlation</th>
<th>t-value</th>
<th>Degree of Freedom</th>
</tr>
</thead>
<tbody>
<tr>
<td>-5.1379</td>
<td>12.283</td>
<td>1.317</td>
<td>.791</td>
<td>-3.90*</td>
<td>86</td>
<td></td>
</tr>
</tbody>
</table>

* Level of significance p < .01

**Hypothesis 3**

Hypothesis 3 stated a significant correlation would exist between the couples' scores as measured by the Index of Marital Satisfaction (IMS) and by the Primary Communication Inventory (PCI) of Locke, et al (1967). Table 8 indicates mean scores of the Nigerian husbands and wives on the IMS and PCI. As shown in Table 9, a significant correlation was found between the level of the couples' marital satisfaction and their level of communication at a significance level of less than .01, as indicated by the asterisks. Hypothesis 3 was supported.
Table 8

Mean Scores of the Nigerian Husbands and Wives on the Index of Marital Satisfaction and the Primary Communication Inventory Scales

<table>
<thead>
<tr>
<th></th>
<th>IMS</th>
<th>PCI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husbands</td>
<td>48.18</td>
<td>87.68</td>
</tr>
<tr>
<td>Wives</td>
<td>53.32</td>
<td>86.57</td>
</tr>
</tbody>
</table>

The population mean for the IMS was 30 for both husbands and wives. Population mean scores on the PCI for happily married husbands and wives were 105.1 and 105.4 respectively. Population mean scores for the unhappily married husbands and wives were 81.6 and 81.1.

Table 9

Pearson Product-moment Correlation Coefficient of the Couples’ Index of Marital Satisfaction and the Primary Communication Inventory

<table>
<thead>
<tr>
<th></th>
<th>Index of Marital Satisfaction</th>
<th>Primary Communication Inventory</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husbands’</td>
<td>Wives’</td>
</tr>
<tr>
<td>Index of Marital Satisfaction</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Husbands</td>
<td>1.0000</td>
<td>.7761*</td>
</tr>
<tr>
<td>Wives</td>
<td>.7761*</td>
<td>1.0000</td>
</tr>
</tbody>
</table>
Table 9 (Con’t.)

<table>
<thead>
<tr>
<th>Index of Marital Satisfaction</th>
<th>Primary Communication Inventory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husbands’</td>
<td>Wives’</td>
</tr>
<tr>
<td>Husbands’ PCI</td>
<td>-.7573</td>
</tr>
<tr>
<td>Wives’ PCI</td>
<td>-.6541</td>
</tr>
<tr>
<td></td>
<td>1.0000</td>
</tr>
<tr>
<td></td>
<td>.8198*</td>
</tr>
</tbody>
</table>

Level of significance p < .01

Hypothesis 4

Hypothesis 4 stated that there would be a significant relationship between the level of marital satisfaction reported by couples’ combined scores and some linear combination of the variables, length of marriage, divorce before current relationship, marriage by proxy, presence of children, level of education and income level. Data in Table 10 indicates that at level of significance of .05, the overall model is not significant in the determination of the marital satisfaction. Therefore, the hypothesis is not supported. Only variables income total and education level accounted for 24% ($R^2 = .24478$) in the amount of variability of the marital satisfaction. In effect, 76% of the variability may be
caused by some other variables not tested or included in this study.

Table 10

Multiple Regression Analysis of the Relationship Between Couples' Marital Satisfaction and the Listed Variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>B</th>
<th>SEB</th>
<th>Beta</th>
<th>t-value</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income</td>
<td>.886583</td>
<td>.320839</td>
<td>.266471</td>
<td>2.763</td>
<td>.0071</td>
</tr>
<tr>
<td>Education</td>
<td>.940423</td>
<td>.231569</td>
<td>.391615</td>
<td>4.061</td>
<td>.0001</td>
</tr>
<tr>
<td>Divorce</td>
<td>-.072843</td>
<td>-.081650</td>
<td>.948869</td>
<td>-.737</td>
<td>.4631</td>
</tr>
<tr>
<td>Proxy</td>
<td>-.045991</td>
<td>-.051926</td>
<td>.959527</td>
<td>-.468</td>
<td>.6411</td>
</tr>
<tr>
<td>Children</td>
<td>.007891</td>
<td>.008775</td>
<td>.933957</td>
<td>.079</td>
<td>.9372</td>
</tr>
<tr>
<td>Marriage</td>
<td>-.00521</td>
<td>-.038284</td>
<td>.975817</td>
<td>-.345</td>
<td>.7311</td>
</tr>
</tbody>
</table>

R² was determined to be .24478.

Adjusted R² was .22636.

Level of significance of p at .05.

Hypothesis 5

Hypothesis 5 stated that couples with a minimum level of college education and minimum income level of $25,000 would have a significantly higher level of marital satisfaction and higher levels of marital communication effectiveness than would couples with less education and income level.
Table 11 shows the findings for couples with a minimum level of college education in relation to levels of marital satisfaction. The level of significance is .0998.

Table 12 shows the findings for couples with a minimum income level of $25,000 in relation to the levels of marital satisfaction. The level of significance is .0793.

Table 13 shows the findings for couples with a minimum level of college education in relation to levels of communication effectiveness. The level of significance is .8886.

Table 14 shows the findings for couples with a minimum income level of $25,000 in relation to the levels of communication effectiveness. The level of significance is .0714. The level of significance in all the tables is above .05; therefore, the hypothesis is not supported.

Table 11

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<th>Mean Squares</th>
<th>F-ratio</th>
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</table>

Level of Significance: .0998
Table 12

One-Way Analysis of Variance of Couples with Minimum Income Level of $25,000 in Relation to Levels of Marital Satisfaction

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<td>Within Groups</td>
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<td>109141.7471</td>
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</tbody>
</table>

Level of Significance: .0793

Table 13

One-Way Analysis of Variance of Couples with Minimum Level of College Education in Relation to Levels of Communication Effectiveness

<table>
<thead>
<tr>
<th>Source</th>
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<th>Sum of Squares</th>
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<tr>
<td>Within Groups</td>
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<td>42964.7869</td>
<td>517.6480</td>
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</tbody>
</table>

Level of Significance: .8886
### Table 14

**One-Way Analysis of Variance of Couples with Minimum Income Level of $25,000 in Relation to Levels of Communication Effectiveness**

<table>
<thead>
<tr>
<th>Source</th>
<th>DF</th>
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<th>Mean Squares</th>
<th>F-ratio</th>
</tr>
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<td>Between Groups</td>
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<td>1660.2853</td>
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<td>Within Groups</td>
<td>83</td>
<td>41314.7265</td>
<td>497.7678</td>
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</table>

| Column Total | 84 | 42975.0118     |

Level of Significance: .0714
CHAPTER 3

RESULTS

Discussion

Differences in the perceived level of marital satisfaction among Nigerian minority immigrants residing in the Dallas-Fort Worth area were examined for this study. Research on this subject among Nigerian ethnics is considered important in order to establish a basic premise and criterion on which further in-depth study can be based. Little, if any previous studies of this nature has been conducted among the thousands of Nigerians who now reside in the metropolitan areas of the United States. An understanding of how members of this cultural group perceive their levels of marital satisfaction not only provides a needed evaluative process, but also provides cross-cultural counselors, therapists, and other helping professionals better insight into the marital life of this group of individuals.

Hypothesis 1 examined the global level of perceived marital satisfaction of Nigerian husbands and wives in relation to a mean score of 30 on the IMS scale. It was hypothesized that, as a group, the mean scores of the Nigerian husbands and wives would be higher than the cutting
point mean score of 30, thus indicating a clinically significant problem. The results of the study indicated that the mean score for Nigerian husbands was 47.80 and that the mean score for wives was 52.72.

Using Hawkins' (1968) definition of marital satisfaction as an overall feeling of happiness and contentment based on an evaluation of the relationship, it appears that the Nigerian couples in this study were generally dissatisfied with their current marital condition. It should be noted, however, that these findings represent a group and are not necessarily a reflection of every individual couple's condition. Some of the Nigerian couples may be highly satisfied and fulfilled in their dyadic relationships; however, the results of this study clearly indicate that, as a group, the couples were not satisfied with their marriages. It is important, however, to consider a possible flaw inherent in this type of research. As pointed out by Hicks and Platt (1970), a measurement taken at only one point in time does not take into consideration the changing nature of marriage relationships. For this reason, the use of only one measurement may not truly and fully reflect the actual level of marital satisfaction of the individuals, the couples, or the group.

Hypothesis 2 predicted that the overall level of perceived marital satisfaction reported by the Nigerian husbands would be significantly higher than that reported by
the Nigerian wives, as measured by the IMS. The results of
the study indicated a mean differential of 5.13 between the
husbands’ score of 48.18 and the wives’ score of 53.32. The
level of significance fell within .01. By interpretation of
the IMS scale, the Nigerian husbands appeared to be more
satisfied than did the Nigerian wives. This finding is
similar to the findings of Rhyne’s (1981) in a study among
Canadian couples. Rhyne’s findings supported the conclusion
that husbands were, overall, more satisfied with their
marriages than were wives. Possible explanations for the
Nigerian wives’ lower levels of satisfaction could be
related to the pressures and tensions involved in engaging
in outside jobs in order to adequately help to support their
families and to their responsibilities for school and other
traditional family and personal matters and expectations.

Hypotheses 3 stated that a significant correlation
would exist between the couples’ scores as measured by the
Index of Marital Satisfaction and by the Primary
Communication Inventory. In other words, the level of the
couples’ marital satisfaction would tend to covary with the
level of the couples’ communication. Just as the couples’
overall scores on the IMS scale reflected a clinically
significant problem, so the overall Nigerian couples’ mean
scores on the PCI indicated marginal communication
effectiveness. The Nigerian husbands reported a mean score
of 87.68, only slightly above the Nigerian wives’ mean score
of 86.57 on the PCI scale. These scores were slightly above the scores of 81.6 and 81.1 reported by Locke, et al (1967) for unhappily married husbands and wives respectively. In the study reported by Locke, Sabaght, and Thomas (1967), happily married husbands and wives had mean scores of 105.1 and 105.4 respectively, which indicates better or more positively-viewed communication.

One of the basic limitations and problems reported by Bessac (1986) for a questionnaire survey was a tendency for subjects to give socially desirable responses to some of the questions asked. It appears that the subjects in this study were an exception to that suggestion, based on the significant correlation between the couples' IMS and PCI scores. It appears that most of the Nigerian subjects gave honest responses to the questionnaire items as they related to their current marital relationships. It seems evident that a high percentage of the Nigerian couples engaged more in the nonverbal, indirect communication than direct, open, verbal dialogue. Counting from the raw data computer print-out, it was found that between 65% and 75% of the Nigerian husbands and wives rated high on items that reflected avoidance and mind-reading on the PCI (See Appendix F, items 7, 8, 9, 11, 15, 17, and 19).

In addition, the Nigerian couples also tend to talk more about unpleasant things than pleasant and important decisions that encourage better communication. While the
use of body language and a nonverbal approach may be a viable means of communication, some experts in counseling and communication literature (Bienvenu, 1970; Bussod & Jacobson, 1983; Schinder, Hahlweg, & Revenstorf, 1983; and Wells and Figure1, 1979) tend to agree that direct, open verbal communication is best for enhancing and improving the degree of effectiveness in relationships between marital couples.

Hypothesis 4 predicted that a significant relationship would exist between the level of marital satisfaction reported by couples' combined scores and some linear combination of the variables length of marriage, divorce experience prior to current relationship, couples married by proxy, presence of children, level of education, and income level. The result of the multiple linear regression indicated a significance level of .0071 for income, .4631 for divorce, .6411 for proxy, .9372 for children, .7311 for length of marriage, and .0001 for education. Relationships were considered significant at the .05 level. In effect, the overall model with the exception of income and education variables was not significantly related to marital satisfaction for the Nigerian subjects in this study. It appears, therefore, that the external variables tested in this hypothesis were of little or no importance in the determination of marital satisfaction for this Nigerian group. Perhaps, what is more important in the determination
of marital satisfaction may be variables related to the interpersonal, intrinsic value in a relationship. Rhyne (1981) suggested that an evaluation of personal and interpersonal characteristics is a viable and plausible approach for the determination of the level of couples' marital satisfaction. Nevertheless, research by Chadwick, Albrecht, and Kunz (1976) indicated that a list of antecedents of marital satisfaction included the social status of the husband, length of marriage, presence of children, education, adequacy of marital roles, and age.

Hypothesis 5 predicted that couples with a minimum level of college education and a minimum income level of $25,000 would have significantly higher level of marital satisfaction and higher level of marital communication effectiveness than couples with less education and income levels. This hypothesis was based on the assumption that: (a) education produces change in individuals which may enhance positive and better understanding in human relationships; and (b) couples who were above the poverty income bracket would be comfortable enough to experience a good measure of communication effectiveness and hence a significant high level of marital satisfaction. The United States Bureau of the Census (1990) defines the current poverty level for a family of four at $14,004. Based on the findings of this investigation, Hypothesis 5 is not supported. Particularly for these Nigerian couples, it was
concluded that higher education and more money were not necessarily important ingredients for marital satisfaction or for improving their level of communication in the dyadic relationships. These findings seem to corroborate Glenn and Weaver’s findings (1978) among white American males and females, that the direct effects of family income and occupational level on marital satisfaction, are weak or nil.

In summary, the overall results of this study tend to suggest that many of the Nigerian couples were not satisfied with their relationships. While both the Nigerian husbands and the Nigerian wives in this study showed evidence of clinically significant problems, the husbands, as a group appeared to be more content and satisfied than did the wives. Whether or not the couples had experienced divorce before their current relationship or were married by proxy did not appear to have any significant impact on their levels of marital satisfaction. Contrary to general myths, expectations, predictions, and theories, college or graduate education and high income only had some direct effect on the level of marital satisfaction for most couples. However, a significant correlation was found between the couples' level of marital satisfaction and their level of communication. Couples that scored low on the communication questionnaire also had low levels of marital satisfaction. The length of marriage and the presence or absence of children in the couples' lives had little or no bearing on their perception
of their marital satisfaction. Even though, as a group, the Nigerian couples were not satisfied and happy, perhaps unfulfilled in their dyadic relationship, most of the subjects preferred to remain with their present partner. About 87% of the subjects indicated that they rarely, a little or some of the time agreed with the IMS questionnaire items 4 and 18, which indicated that they would not choose the same partner if they had to do it over, and that they regretted marrying their partner.

Implications

The overall findings of this study showed evidence of a clinically significant problem across the spectrum of the Nigerian population investigated, irrespective of differences in gender, level of education or income, formerly divorced or married by proxy, length of marriage, or size of family. These findings indicate that the couples could benefit from taking a critical and honest appraisal of their relationships, in order to improve their marital satisfaction. It may imply that living in the United States was taking its toll among this group of Nigerians who grew up in a different culture. While Nigerian couples may need to preserve their cultural identity and heritage, it seems very important that they also make a realistic and conscious effort to achieve marital happiness and satisfaction in their new domicile. In order to achieve greater marital satisfaction, it may be necessary for the subjects to
examine their prejudices and mechanisms for relaxation and coping in their new environment. By virtue of the personal choice to live in a different culture, an individual no longer remains the same. Schultz (1981), quoting Alfred Adler, pointed out that a human being is free to be happy. Nigerian couples living in the United States are free to be happy, satisfied, and fulfilled; however, they must make a conscious choice if they are to experience marital satisfaction.

Subjects who exhibited some degree of dysfunctionality or adjustment problems in their relationships should consider taking advantage of the many professional counseling opportunities in their area. The absence of the traditional form of African counseling, need not cause these couples to be traumatized in ignorance and isolation. Assistance for individual, marital, and family counseling, therapy, and referrals can be obtained from schools, colleges, churches, and various other agencies. It should be noted that counseling, as broadly defined in modern times, is not limited to the treatment of serious dysfunctionality in relationships. Counseling can also be useful for personal development, even when no clinically significant problem seems evident in a relationship. Good marriages can become better, more satisfying and fulfilling through the use of formal counseling or marriage enrichment seminars.
There are also implications from this study for counselors and therapists who work effectively with clients from ethnic minorities, such as the Nigerians. Not every professional counselor is equipped to work with Nigerian couples and their families due to their unique cultural and attitudinal phenomena. Sue and Sue (1990) expressed the view that the minority population, in addition to the common stresses experienced by everyone else, is likely to encounter problems such as immigration status, poverty, cultural racism, prejudice, and discrimination. Thus, Sue and Sue suggested that mental health professionals have a personal and professional responsibility to

(a) confront, become aware of, and take actions in dealing with our biases, stereotypes, values, and assumptions about human behavior, (b) become aware of the culturally different clients' world view, values, biases, and assumptions about human behavior, and (c) develop appropriate help-giving practices, intervention strategies, and structures that take into account the historical, cultural, and environmental experiences/influences of the culturally different client. (p. 6)

Cross-cultural counselors who have undergone the kind of transformation as described by Sue and Sue are best suited for effectively counseling Nigerians living in the United States. Courtland (1988) corroborated Sue and Sue's views with the observation that a counselor's adaptation must begin with a refinement of sensitivities to fundamental cultural barriers that can prevent effective communication between counselor and client.
One of the most effective and helpful self-help endeavors is the support group system. The support group system is a voluntary arrangement which allows individuals who have identical problems or circumstances and are comfortable with each other come together on a regular basis to share their feelings and ideas. Support groups provide a non-judgmental, therapeutic setting that helps participants to share their stresses and frustrations of the mind and to learn and grow together. Nigerians generally enjoy associating together for various social, cultural, and religious activities. It is important that these Nigerian couples living in the United States learn to open up to each other about serious matters in their life. Couples may find it very helpful to work creatively on their marital relationships in groups of six to eight. The addition of a well-qualified counselor as a facilitator in such groups may also be useful.

The results of this study also have implications for single Nigerians and Nigerian children in the United States who may have misconceptions about marriage and the ingredients for marital satisfaction. Marriage is more than a cultural practice that one enters without serious consideration. Marriage is not an automatic passage into adult life. In fact, marriage may not be for every adult. Mere exposure to religious traditions, wealth, or formal academic education in itself cannot guarantee marital
success and satisfaction. Marriage is a choice for which one is personally responsible. Single Nigerians should adequately prepare themselves for the demands of marriage. Parents of young children have a responsibility to improve their own marital relationships and to educate and prepare their children to have a healthy self-esteem, which is perhaps the greatest single factor in human relations and personal fulfillment. Guest (1984) described self-esteem as a personal judgment of worthiness that is expressed in the attitudes an individual holds toward himself or herself.

Recommendations

Nigerian couples who are currently living in the United States are encouraged to honestly examine and admit the necessary changes that the new culture and environment may bring on their marital life and value systems. They must also realize that the traditional and cultural lifestyle experienced in Nigeria may not effectively insure their personal fulfillment and marital satisfaction in America. The couples should make a conscious effort to adapt to some aspects of the American lifestyle without compromising or losing their identity and cultural heritage. Their attitudes regarding professional counseling is a prime example. Participation in small support groups for couples can also rejuvenate relationships and improve their levels of marital satisfaction.
Like all couples, the Nigerian couples need quality time together when they can and communicate clearly about issues and concerns in their relationships. Marital happiness, success, and satisfaction do not just happen. Couples need time to work on appropriate strategies. The Nigerians in this study seemed to be preoccupied with pursuing academic degrees and working long hours in two or three jobs to support their families. Cutting down time on other activities to preserve and enhance marital harmony may be a smart thing to do. This study has shown that the variables of education and high income—which often goes toward the purchase of luxury items such as furniture, electronics, and cars—are not significant to marital satisfaction.

Churches and social, cultural organizations with which many Nigerian families are associated are encouraged to see the family as a top priority of concern in their programming. The family is generally considered the basic social unit that influences the rest of a society. Programs need to be designed to assist members and their families in marital and family development on a continuous basis. It is not just at crisis points that couples need assistance. Churches and social, cultural organizations are well suited to organize and sponsor various enrichment seminars and developmental programs. Such groups can also encourage their members to form small support groups for couples.
In terms of research, it is recommended that further studies of Nigerian couples' marital satisfaction be conducted in order to provide additional awareness, understanding, and improvement. Areas recommended for future study include:

1. An in-depth study of Nigerian couples' marital satisfaction in such specific issues as intimacy and fidelity,

2. A longitudinal study of Nigerian couples' marital satisfaction as they progress and grow in length of marriage in the United States,

3. A comparison of marital satisfaction of Nigerian couples in the Dallas-Fort Worth area and other metropolitan United States cities to determine if geographical location has any influence on marital satisfaction,

4. A study of Nigerian husbands and wives who are married to black or white Americans to determine if there is a significant difference in marital satisfaction compared with the Nigerian couples in this study,

5. A study of Nigerian couples who live in Nigeria to compare their lives of marital satisfaction with those of Nigerian couples living in the United States, and

6. The implementation of a marital enrichment program for Nigerian couples to compare changes in marital satisfaction over a period of time with a control group.
APPENDIX A

INITIAL LETTER OF REQUEST TO PASTORS
AND PRESIDENTS FOR ASSISTANCE
Dear Organization President or Church Pastor:

I am currently a doctoral candidate in the Counselor Education Department at the University of North Texas. In order to complete the requirements for my degree, I am conducting a study on the perception of the level of marital satisfaction among the Nigerian couples. I believe that the knowledge gained from this study will benefit married couples, prospective married individuals, and aspiring Nigerian counselors and educators through better understanding and appreciation of marriage as an institution.

I need volunteer married couples for this study and your facility to conduct the meeting with the participants to collect the data. I am therefore requesting your kind permission for these privileges. I need for you to announce the request for volunteer participants and ask that they sign up with you. I will use the list to personally get in contact with interested volunteers for further necessary details.

Participants will be asked to volunteer approximately 45 to 55 minutes of their time to fill out the Informed Consent Form, Demographic Data Form, the Index of Marital Satisfaction and Primary Communication Inventory. Confidentiality of the information received is assured.

I will contact you by phone within the next 2 weeks to clarify any questions you may have. Thank you very much for your cooperation.

Sincerely,

Johnson Omoni
Doctoral Candidate
APPENDIX B

EXPLANATION OF THE INVESTIGATION
Dear Fellow Nigerian Couples:

I am a Nigerian presently completing my doctoral degree in counselor education at the University of North Texas. Realizing how important marriage is to us Nigerians, I am currently investigating how the Nigerian married individuals and couples perceive the level/degree of their marital satisfaction. The analysis of the collected data will not be on a personal but group basis so that confidentiality and anonymity will be preserved.

Your name may not be indicated on the Demographic Data Form, the Index of Marital Satisfaction questionnaire, and Primary Communication Inventory. This is to encourage the most accurate and honest responses to each of the items possible. Also, couples are requested to sit separately to insure independent responses.

We live in a society where marriage counseling is increasingly being appreciated. We know a great deal of information about American marriages from the printed pages but little or nothing is known about Nigerians in the psychological and counseling literature. The results of this study will benefit counselors, educators, and couples. It will also form the basis of further research in marriage counseling, especially among our people.

It is estimated that you will spend 45 to 55 minutes completing this project. The questionnaires are written in simple understandable English. However, I would add that you should not hesitate to ask me to clarify any questions you might have. The results of the research will be available to those who indicate their interest on the Informed Consent Form.

Your assistance in this study is greatly appreciated.

Sincerely,

Johnson Omoni
Doctoral Candidate
APPENDIX C

INFORMED CONSENT FORM
I hereby voluntarily agree to participate in the research project of Johnson Omoni. I am aware that I will be completing the Demographic Data Form, the Index of Marital Satisfaction and Primary Communication Inventory. I have heard a clear explanation of and understand the nature and procedure of the research. I understand that I may withdraw my consent to participate at any time. I further understand that the anonymity and confidentiality of the information received from my questionnaire will be preserved. I give permission for the use of my responses in this study.

Signed: ___________________________ Date: ______________

I would/would not like to receive the results of the research. Indicate your mailing address below if you would like the results.
APPENDIX D

DEMOGRAPHIC DATA FORM
Please complete the following required information as each applies to you. DO NOT SIGN YOUR NAME. Thank you for your cooperation.

1. Your sex: (1) Male _________ (2) Female _________

2. Number of years in current marriage ________________.

3. Did you divorce before the current relationship? (1) Yes _________ (2) No _________

4. Was the current marriage by proxy? (1) Yes _________ (2) No _________

5. Number of children at home ________________.

6. Your age bracket: (1) Less than 20 years _________ (2) 20-30 _________ (3) 31-40 _________ (4) 41-50 _________ (5) 51-60 _________ (6) Over 61 _________

7. Number of years married before the first child in the current relationship ________________.

8. Highest education you completed: (1) Elementary _________ (2) High School _________ (3) College _________ (4) Master’s _________ (5) Doctorate _________

9. Your career ________________

10. Annual average family income: (1) Less than $15,000 _________ (2) $15,000-$25,000 _________ (3) $25,000-$35,000 _________ (4) Above $35,000 _________
APPENDIX E

INDEX OF MARITAL SATISFACTION
This questionnaire is designed to measure the degree of satisfaction you have with your present marriage. It is not a test, so there are no right or wrong answers. Your honest opinion is desired. Answer each item as carefully and as accurately as you can by placing a number beside each one as follows:

<table>
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<th></th>
<th>Rarely or none of the time</th>
<th>A little of the time</th>
<th>Some of the time</th>
<th>Good part of the time</th>
<th>Most or all of the time</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>I feel that my partner is affectionate enough.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I feel that my partner treats me badly.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I feel that my partner really cares for me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I feel that I would not choose the same partner if I had it to do over.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>I feel that I can trust my partner.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>I feel that our relationship is breaking up.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>I feel that my partner doesn’t understand me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>I feel that our relationship is a good one.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>I feel that ours is a very happy relationship.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>I feel that our life together is dull.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>I feel that we have a lot of fun together.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>I feel that my partner doesn’t confide in me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>I feel that ours is a very close relationship.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>I feel that I cannot rely on my partner.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>I feel that we do not have enough interests in common.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>I feel that we manage arguments and disagreements very well.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>I feel that we do a good job of managing our finances.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>I feel that I should never have married my partner.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>I feel that my partner and I get along very well together.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>I feel that our relationship is very stable.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>I feel that my partner is pleased with me as a sex partner.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>I feel that we should do more things together.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>I feel that the future looks bright for our relationship.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>I feel that our relationship is empty.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>I feel that there is no excitement in our relationship.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX F

PRIMARY COMMUNICATION INVENTORY
Below is a list of items on communication between you and your spouse. Using the scale described here, fill in the blank space next to each item with the number which best represents the extent to which you and your spouse behave in the specified way.

1 2 3 4 5
Never Seldom Occasionally Frequently Very Frequently

__ 1. How often do you and your spouse talk over pleasant things that happen during the day?
__ 2. How often do you and your spouse talk over unpleasant things that happen during the day?
__ 3. Do you and your spouse talk over things you disagree about or have difficulties over?
__ 4. Do you and your spouse talk about things in which you are both interested?
__ 5. Does your spouse adjust what he/she says and how he/she says it to the way you seem to feel at the moment?
__ 6. When you start to ask a question, does your spouse know what it is before you ask it?
__ 7. Do you know the feelings of your spouse from his/her facial and bodily gestures?
__ 8. Do you and your spouse avoid certain subjects in conversation?
__ 9. Does your spouse explain or express himself/herself to you through a glance or gesture?
__ 10. Do you and your spouse discuss things together before making an important decision?
__ 11. Can your spouse tell what kind of day you have had without asking?
__ 12. Your spouse wants to visit some close friends or relatives. You don’t particularly enjoy their company. Would you tell him/her this?
__ 13. Does your spouse discuss matters of sex with you?
__ 14. Do you and your spouse use words which have a special meaning not understood by outsiders?
__ 15. How often does your spouse sulk or pout?
__ 16. Can you and your spouse discuss your most sacred beliefs without feelings of restraint or embarrassment?
__ 17. Do you avoid telling your spouse things that put you in a bad light?
18. You and your spouse are visiting friends. Something is said by the friends which causes you to glance at each other. Would you understand each other?

19. How often can you tell as much from the tone of voice of your spouse as from what he/she actually says?

20. How often do you and your spouse talk with each other about personal problems?

21. Do you feel that in most matters your spouse knows what you are trying to say?

22. Would you rather talk about intimate matters with your spouse than with some other person?

23. Do you understand the meaning of your spouse's facial expressions?

24. If you and your spouse are visiting friends or relatives and one of you starts to say something, does the other take over the conversation without the feeling of interrupting?

25. During marriage, have you and your spouse, in general, talked most things over together?
APPENDIX G

LETTER TO REQUEST COPYRIGHT PERMISSION FOR
USE OF HUDSON’S INDEX OF MARITAL SATISFACTION
I am a doctoral candidate at the University of North Texas. I would like to request copyright permission to use Hudson’s (198) Index of Marital Satisfaction (IMS) for my dissertation. Also, please mail to me urgently a copy of The Clinical Measurement Package: A Field Manual. Chicago: Dorsey Press. I will mail the cost, including postage and handling as soon as the invoice gets to me. My telephone number is (817) 924-1739 should you need to call me.

Thank you very much for your cooperation in this matter.

Sincerely,

Johnson Omoni
APPENDIX H

LETTER TO REQUEST COPYRIGHT PERMISSION FOR USE OF THE "PRIMARY COMMUNICATION INVENTORY"
APPENDIX H

LETTER TO REQUEST COPYRIGHT PERMISSION FOR
USE OF THE "PRIMARY COMMUNICATION
INVENTORY"
I am a doctoral candidate at the University of North Texas. I would like to request copyright permission to use the "Primary Communication Inventory" (PCI) for my dissertation. The instrument is published in your book *Measures for Clinical Practice* by K. Corcoran and J. Fischer (1987). My telephone number is (817) 924-1739 should you need to call me.

Thank you very much for your urgent cooperation in this matter.

Sincerely,

Johnson Omoni
APPENDIX I

OUTLINE FOR PRESENTATION TO GROUPS
1. Preface:

Expression of appreciation for voluntarily signing up for participation in this study and for actually taking the time and effort to be in the group today after our initial contact on the telephone.

2. Purpose of Research:

To investigate how we Nigerian couples perceive the level of our marital satisfaction as husbands and wives. The study will not only help us to examine the status of our marriage as we live in the United States but also provide a basis for further research and how the counseling profession can help to meet our marital needs (Appendix B).

3. Criteria for Participation:

A. Both husband and wife are Nigerians and voluntarily agree to participate in this study. Both and not one or the other.

B. The participating couples are married according to an acceptable African understanding of marriage. (Refer to the definition of a Nigerian couple in this study.) Homosexual or gay couples are excluded from this study.
C. Volunteer couples are both here today in this
group setting. The absence of one or the other
does not qualify the couple.
D. Each person will respond independently to the set
of questionnaires in the group setting.
*(Request by show of hands for those who may not fit
into the criteria in order to excuse them.)
4. Explanation of the set of questionnaires/instruments.
*(Give out items [A]-[C], listed below, already
stapled together and coded for each couple 1A & 1B, 2A
& 2B . . . A’s should be given to the husband and B’s
to the respective wife. Also give to each subject
item [D] which is separate and uncoded.)
A. Demographic Data Form
B. Index of Marital Satisfaction
C. Primary Communication Inventory
D. Informed Consent Form
*(Allow each person to read, sign, and turn this form
in before starting on the package, [A]-[C].)
5. Other General Information
A. No name should be indicated on the package for
   confidentiality and anonymity.
B. Time requirement
C. Husband and wife to sit separate and answer each
   item independently
D. Answer all the items in the package as accurately as possible.

E. Each person should return the package to the box on the table as soon as he or she is through.

F. Clarification may be requested from the investigator during the test if necessary.

G. An honest response to each item is greatly appreciated.
BIBLIOGRAPHY


