Personality and Religiosity: The Influence of Normative Personality on Black Sunni Muslims' Religious Attitudes and Practices

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PERSONALITY AND RELIGIOSITY: THE INFLUENCE OF NORMATIVE PERSONALITY ON BLACK SUNNI MUSLIMS’ RELIGIOUS ATTITUDES AND PRACTICES

by

Halim Khidher Naeem

A Dissertation submitted to the Faculty of the Graduate College in partial fulfillment of the requirements for the Degree of Doctor of Philosophy
Department of Counselor Education and Counseling Psychology
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Western Michigan University
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PERSONALITY AND RELIGIOSITY: THE INFLUENCE OF NORMATIVE PERSONALITY ON BLACK SUNNI MUSLIMS’ RELIGIOUS ATTITUDES AND PRACTICES

Halim Khidher Naeem, Ph.D.

Western Michigan University, 2012

There is a dearth of literature on Black Sunni Muslims in the field of psychology. More so, there is no literature specifically analyzing the influences upon Black religiosity. The literature has established that personality has significant influence upon religiosity. The literature also says that females are more religious than their male counterparts. The present study analyzed the influence of personality, gender and social class upon religiosity for Black Sunni Muslims. The following hypothesis was investigated: Personality, gender, and social class will affect religious attitudes and practices.

A canonical regression analysis using SPSS revealed that personality, gender and social class had significant influence upon religiosity for Black Sunni Muslims. Approximately 30.2% of the variance in religiosity is explained by personality, gender and social class. Limitations and implications for theory, practice, training and research are discussed.
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“So surely, with every hardship, there is relief. Verily, with every hardship, there is relief” - Quran, Chapter 94 Verses 5 and 6

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CHAPTER I

INTRODUCTION

The Need to Assess Black Religiosity

Throughout recorded history, Black people across the world have expressed religious beliefs and behaviors (Taylor et. al., 1999; Sherkat, 2002). The role of religion in the lives of Blacks has been well documented (Molock et. al, 2006; Taylor et al, 1999; Evans, 2007). Taylor et. al (1999) found that 80% of Blacks considered themselves to be either fairly or very religious. Religious beliefs have been found to be a protective factor for many Blacks in American Society (Christian & Barbarin, 2001). However, there is a dearth of research for Blacks who are Muslim. There are over six million Muslims in America with the majority of the American Muslim population consisting of Black people (Jackson, 2005; McCloud, 1995). Since most of the people served by the field of psychology (many of whom are Blacks) will possess religious beliefs (such as Islam) intimately integrated into their psyche, it would behoove the field of psychology to understand the meanings and constructs of these behaviors thoroughly. Some of these constructs can elucidate better practices in counseling, assessment, and other mental health related services. This study seeks to explore the influence of personality, gender and social class upon the beliefs and practice of Islam among Black Sunni Muslims in the United States. Following to a short introduction about the population of the study and an introduction to Islam, each variable (personality, gender, and socioeconomic status) will be discussed in respective order.
Definition of Terms

Allah: The Arabic word for God used by Arabic speaking people of all faiths throughout the world

Black: A social construct denoting a person of West African descent whose ancestors migrated voluntarily or involuntarily to this country. The term Black will be used in this manuscript instead of African American.

C.E.: Common Era. This is still referring to the Gregorian calendar based on the approximated death of Jesus Christ (peace be with him.) C.E. is used instead of A.D. (the Medieval Latin term meaning “in the year of our lord.”) Since Muslims do not believe Jesus Christ (peace be with him) to be a deity, they do not address him as such.

Islam: The religion taught by Prophet Muhammad (peace be upon him) to his followers and the surrounding community. Islam is based on five pillars: Bearing witness there is only one God and Muhammad is the last messenger, pray five times daily, fast in Ramadan, give yearly alms, and go on pilgrimage at least once in a lifetime.

Prophet Muhammad: An Arab man from modern day Makah, Saudi Arabia born in 570 C.E. who Muslim believed received the Quran directly from Allah via an angel named Gabriel. Muslims believe Muhammad was deemed the final prophet for all humanity at age 40. He taught that the religion of Allah (God) was the same religion as Jesus, Moses, Abraham and Noah (peace be upon them all). This religion was called Islam and those who followed Islam were called Muslims. He died approximately at the age of 63.

Quran: The holy book for Muslims believed to have been revealed directly from Allah to Prophet Muhammad (peace be upon him)

Sunni Muslim: 85% of world Muslim population. It is a Muslim who believes that the succession of political (and sometimes spiritual) leadership started outside of Prophet Muhammad’s blood lineage & can be popularly voted on by Islamic Scholars

Black Sunni Muslim Population Demographics in the United States

The participants in this study will fall within the Sunni Muslim population. There are two major sect of Islam in the United States: Sunni and Shiite Muslims. The Sunni Muslim population is the largest demographic of Black Muslims in America at
approximately 90% of the adherents (Jackson, 2005). To highlight a few of the Sunni groups in this study, participants will come from the *W.D. Muhammad (son of Elijah Muhammad) community, the Salafi’s (reformist Sunni sect), and Sufi’s (the mystical Sunni sect)*. Collectively these sects contribute 2.5 to 3 million Black Muslims in the United States (McCloud, 1995). All of these Muslims have core beliefs which play significant roles into how the practice of Islam is manifested.

**Islam**

There are two main aspects of Islam. There is a religiosity aspect and a spirituality aspect which is the connection to God through certain beliefs (Zanyu, 2000). There are five pillars of Islam and six pillars of Iman (spiritual beliefs in things relating to the divine). The five pillars of Islam are the religiosity aspect of Islam (Hassan, 2007). That is, these pillars are actions that have to be done in different rates of frequency (from once in a life to once a year to five times a day) for a person to be a Muslim. Dwairy (2006) cited the five pillars of Islam in the following order: First the Shahadah (Declaration of faith that there is only one god and that Muhammad (peace be upon him) (b. 571 Common Era, or 1437 years ago) is the last messenger of God. It is a requirement to say the declaration of faith before one becomes a Muslim. This must be done at least once in a person’s life to be Muslim. Secondly, prayer (five times daily) is done in the morning before sunrise, shortly after the sun hits its zenith, in the afternoon when the sun gets a hint of red, sunset (when the sky has the red horizon from the sun) and at night (when the stars become visible. Third fasting in Ramadan (the ninth month of the Muslim lunar calendar) is done every year. Fasting is executed from before sunrise until sunset ever
day that month. Fasting is the exclusion of but not limited to food, drinking, smoking, sex, abuse, etc. Fourth, Zakat is a monetary or food compensation that is given every year to people who qualify as eligible to receive it according to the Quran or the sayings of the Prophet Muhammad (peace be upon him). Lastly, Hajj is the pilgrimage to Mecca that takes approximately two weeks. This must be done once in a person’s life if they are physically, financially, and mentally able to do so.

The next aspect of Islam is the spirituality portion which is Iman (faith or belief). There are six pillars of Iman (Zanyu, 2000). That is, that a person must believe in their heart these six things for them to be a Muslim. Notice that none of these are actions like the pillars above. These are simply beliefs. These six things can all be summarized (in order) into a single cohesive sentence: “God sent Angels down with books to prophets to prepare humanity for the Day of Judgment where we will behold our destiny.”

1. God: to be Muslim, you have to believe that there is one god. It is a monotheistic religion and everything in Islam is based on that. 2. God’s Angels: a Muslim must believe that angels exist and do God’s bidding (such as sending down God’s message). 3. God’s books: One must believe that God has sent down books (namely, the Torah, gospel, psalms, the Quran, etc.). One must believe that these books are actually the words of God directly. 4. God’s Prophets: A Muslim must believe that there were men sent down by God and guided directly by God to guide the people away from harm and into goodness. 5. Day of Judgment: to be Muslim, one must believe that we all as a people are going to be judged for what they did in this life. God will be the judge on that day. 6. Destiny: As a Muslim, one must believe that God has power over (in some way shape or form) the affairs of the creation and in how things occur. Though these beliefs are canonical across the Muslim
world, the variations of how beliefs and the pillars of Islam are interpreted and executed vary within and between populations on a nearly infinite continuum. While these core beliefs can be executed on an infinite spectrum of variations, personality has an important role in how Black Sunni Muslims practice their religion.

Black Personality Developments

There are different assumptions that Black personality approaches adhere to. First, assumption is that Blacks live in a racist White society where Blacks are viewed and treated as sub-human (which manifests itself in disproportionate poverty, lower education levels, crime rates, suicide, etc.) which leads to negative internalization on both an individual and a group (Ramseur, 2004; Azibo et. al 2011; Stanton et. al 2010). Research on Blacks as a group is pathological and deficit oriented in nature specifically when it involves self-esteem and coping mechanisms (Azibo, 1989). If trait theory is used with white norms and research, then the Blacks would possess traits that are inherently inferior about them. One would misconstrue from research that there would be certain characteristics that are innate in Blacks which make them more prone to pathology both on internal manifestations and externally. The importance of theories to establish a Black oriented, strength based focus on Black personality is paramount.

Over the past six decades there were numerous approaches and models for Black people. Perhaps the most influential of these is the Mark of Oppression (Kardiner & Ovesey, 1951) which found that Black people possessed a different “basic personality” than their White counterparts. They found from their research that this basic personality was more damaged and was oriented towards mobilizing through discrimination. Racist
behavior towards Blacks which causes negative internalization produces low self-esteem and aggression, which breeds self-hatred and a sensationalizing of the White counterpart. Since the aggression is repressed, on top of low self-esteem, depression and a passive nature also develop. Grier and Cobbs (1969) develop on this idea of basic personality in what they call Blacks Norm. Blacks Norm is a group of personality traits that Blacks share. These traits were adaptive mechanisms to navigate through a racist environment. Among Blacks Norm traits are: cultural paranoia, cultural depression and masochism, and cultural anti-socialism.

Afterwards Kambon’s (1997) model of psychological health in Blacks was introduced. This was under the category of “Afrocentric” models of Black personality. Kambon’s model was quite representative of this category of Black personality theory. His theory purports two components of Black personality. The first is the African Self-Extension Orientation (ASEO) and the African Self-Consciousness (ASC). The ASEO is biogenetically determined in conscious and operationally defined by spirituality. This is similar to a trait in that it is innate and stable. However, it can be modified by other variables. The ASC is the conscious level of the ASEO which is determined biogenetically and environmentally. It is the guide and direction of the ASEO (the personality system) but is open to negative distortions and socializations by an “anti-African” Eurocentric worldview. Pathology comes when Blacks indoctrinates Eurocentric orientation which is in conflict with the natural African cultural reality. He calls for cultural renewal which consists of healing Black people through adopting African names, religions, rituals, languages, and holding memorials about the tragedy of slavery. This is why some Blacks chose Islam to be their religion. This could in a way
recapture the African cultural, spiritual, and moral orientation that was lost in a racist Eurocentric American society.

Another predominant model is that of positive mental health for Blacks. The most developed of these is the model asserted by Shade (1990) where she posed four factors to maintain the survival and mental health of Blacks; 1. Possessing a history of Black community 2. Having a strong base in Black cultural norms and values 3. The development and use of a culturally specific cognitive style which strengthens and focuses on social recognition and intelligence 4. A positive strong view of self which reinforces the belief that they can control their life. This notion of competent personality is a fundamental desirable outcome within the previous models set forth. The three main components of competent personality are positive self-esteem, positive view of Black people and recognition of race relations, and a stable family background.

There is not a complete model to date to completely capture the experience of Black personality. However there are some key issues that were identified. To summarize the previous developments there are six issues that emerge: 1. maintaining a positive view of self 2. Maintaining a positive view of Black people 3. Maintaining a precise view of the environment and its racism 4. Adapting Black and White culture to cope with both effectively 5. Developing and maintaining emotional intimacy with others 6. Maintaining a sense of competency and an ability to work efficiently. While these developments in personality significantly coincide with religious practice as a Black Sunni Muslim, gender has a major role in contextualizing personality for a Black Sunni Muslim.
Gender and Religiosity

Gender is a significant factor in religiosity (Jang, S.J. & Johnson, B.R. 2005; Ahrold, T.K & Meston, C.M 2010; Collett, J.L & Lizardo, O. 2009). Gender is especially a factor in the Black population (Mattis, J. 2000). Black women are more religious than their male counterpart across all ages even when controlling for education, marital status, employment status, region, urbanicity, and health satisfaction (Levin & Taylor, 1993). Female religiosity is higher than male religiosity on every level in western societies as well (Walter & Davie, 1998). There are some theories that can explain this phenomenon. The first of these is socialization; women are socialized to have characteristics that are closer to major concepts that religion emphasizes such as being submissive, nurturing, communal, and family oriented (De Vaus & McAllister, 1987).

Francis and Wilcox (1995) contend that the explanation of higher female religiosity cannot be explained solely through socialization, but more about feminine versus masculine orientation regardless of being male or female. They found that males who showed more of a feminine orientation (via the Bem Sex Role Inventory) scored higher on religiosity than men who were more masculine oriented. This uncovered the uniform level of masculinity that was imposed onto the male and female category. When the intragroup differences were elucidated, correlations between femininity and higher religiosity became more salient.

There were then attempts to assess what inherent characteristics in masculinity could make males less religious than females. A popular theory is that of Risk Preference. This was the idea that lacking religiosity can be seen as risky behavior (Miller & Hoffman, 1995). This theory was informed by other studies about criminal activity,
health risk, and risk management where males were shown to exhibit riskier behavior than women. The last theory is the Structural Location Theory. The structural location theory asserts that three factors accentuate female religiosity due to women’s position in society: first, the child rearing (give greater potential for religious commitment), second, the lower rates of females in the work force (which gives them time to be more religious), and third, the attitudes that women have towards work and how it relates to family life (De Vaus & McAllister, 1987). This notion of structural location connects with socioeconomic status as that is a noteworthy construct to frame religion, personality, and gender.

Socioeconomic Status and Religiosity

Socioeconomic status is a significant factor in relation to religiosity (Thompson M.S. et. al 2012; Sherkat, D. E., & Ellison, C. G. 1999; Albrecht & Heaton, 1984). An example of socioeconomic influence upon religiosity is reflected through Reference theory. Reference theory purports that people’s attitudes or behaviors are significantly shaped by the groups to which they belong to or relate. For example, communities of higher education are accompanied with norms, values, and beliefs in relation to religiosity (Clarke & Cochran, 1990).

As Albrecht and Heaton (1984) found, these attitudes reflected in higher educational settings bring about a skepticism regarding religion, thus producing lower religiosity in more educated populations.

This phenomenon connects with Structural Location theory (DeVaus & McAllister, 1987) which purports that the very setting and arrangement people work in
affects religiosity. Thus working in a secular academic institution will not leave time on Friday to attend weekly services for Muslims as there are classes throughout the day on Friday. The opportunities to attend religious services and connect with religious communities may have significant influence upon religiosity.

In white populations, socioeconomic status has a positive correlation with church attendance (Beeghley et al, 1981). Beeghley also found that in the Black population, among the Baptist population, which constitutes 60% of the Black Christian population, there was no correlation between socioeconomic status and church attendance. In other denominations (specifically, Methodist and Catholic) socioeconomic status did play a role in church attendance. Since the majority of Black converts to Islam came out of Christianity specifically the Baptist denomination (Jackson, 2005), this finding has implications on religiosity (Masjid attendance) of Black Muslims. One very popular theory (which has little empirical support) about this phenomenon is Deprivation Theory (Roof & Hoge, 1980). Deprivation theory purports that people who are deprived (not necessarily economically) lean on religion for some type of compensation, which leads to higher commitment to the religious institutions. Socialization and Social Learning Theory in the socioeconomic classes assert that religiosity (i.e. religious institution attendance) is a learned behavior. People in similar living situations in proximal areas with similar values learn from each other to attend religious institutions with frequency (Roof & Hoge, 1980).
Summary and Hypotheses

The majority of people served by the field of psychology have a religious background. This has significant implications in the field of Counseling Psychology especially when families are involved. In terms of religiosity, dissimilarity in religious practices and beliefs can induce stress and tension within families, reduce intergenerational closure, and increase the chance that children will externalize this conflict in delinquent ways (Pearce & Hayne, 2004). It would behoove the field of psychology to assess how religiosity functions in the everyday life of their clientele.

The field of psychology does not have a sufficient grasp of the relationship between personality and religiosity. There are some studies that observe correlations between the two constructs (Wink et al, 2007; St. Aubin, 1996; Hills et al, 2006). Yet, what is not clear is the mechanism by which this relationship operates (Salsman et al, 2005). Determining how religiosity is related to human personality has been an important starting point for improving the relations between personality psychology and the scientific study of religion (McCullough et al, 2003). This has significant implications as religiosity at some level is a coping mechanism for a significant amount of those served by the mental health profession. Nonetheless, the attempt to investigate the relation between religion and personality

The research question: Does normative personality, gender and socioeconomic status have a significant influence over religious attitudes and religiosity? Black Sunni Muslims may have the same beliefs and execute those beliefs differently; they can also have the same set of practices and attitudes about how practice in Islam should be
executed, and yet have different spiritual beliefs. The underlying factor (personality) is being assessed to determine how the dogma that is being internalized functions into different religious practices. In this study, the attitudes and practices of the extrinsic aspect of religiosity will be assessed through the lens of personality. We will observe the level of influence normal personality has on the external aspect of religiosity.
CHAPTER II

LITERATURE REVIEW

Introduction to the Literature Review

There is little to no literature on religiosity within Islam and specifically, Black Muslim religiosity within the field of psychology. Furthermore there is little known about what generates or influences a Black Muslim towards specific attitudes and practices within Islam. Much of what is written about religiosity in this population is from the Black Christian perspective (Mattis, 2000). Furthermore, Black Muslims are the largest population of Muslims in America (Jackson, 2005). Thus, there is a growing need for the field of Psychology to be more competent when dealing, discussing and serving this population.

There is a clear scarcity of understanding about Islam within the field of Psychology (Ali et al, 2004). As Islam has a worldwide following of 1.6 billion people, it is a major world religion and we in the field of psychology should move towards an understanding of what generates and influences religiosity in the largest population of American Muslims. After the attacks of September 11th 2001, Islam in the media and in much of the research literature has received a negative and dehumanizing image which has equated this major world religion with something that is very anti American and exotic to American Culture (Shadid & Koningsveld, 2002; Esposito J.L., 1999; Halliday, F., 1995). It is critical that the field initiate the ongoing of study what contributes to the religious attitudes and practices for this Black Sunni Muslim population.
The literature review to follow will be in two parts. The first part is Factors and context of Black Sunni Muslim Religiosity. Within this first part, we will begin with the sections in the following chronological order: religion, Black Religion, Islam, Black Islam, and then a summary of the first part will follow. The second part of the literature review is Factors influencing Black Muslim religiosity. Within the second part, we will begin with the sections in the following order: personality, Black personality, Socioeconomic Status, Gender as it relates to religion and religious practice. There will then be a summary of the second part of the literature review. The hypothesis will be proposed for the study based upon the findings in the literature review.

Factors and Context of Black Sunni Muslim Religiosity

Religion and Parenting

Religions are maintained through cultural transmission in that they are being passed down through generations (Ryan et al, 1993). The beliefs are passed down in the context of the culture yet they must be internalized with an ownership of the faith for this cycle to continue. How these beliefs are passed down is crucial to the development and the direction that religion takes in a society. The passing down of religious practice fundamentally happens within the family unit. Granqvist et al (2007) found that parents who were loving to children were linked to socially based religiosity, a loving God image, and a gradual religious change beginning early and through situations that show the significance of relationships with other religious people. Furthermore, people who were raised under insensitive parents were more prone to new-age religious beliefs and activities along with sudden changes in religious beliefs.
Mahoney et al (2008) did a meta-analytic study about marital and parental functioning where 94 studies were used. This was based on earlier findings (Mahoney, 2000) where they reported that 95 percent of married couples in the United States reported having a religious affiliation. A summary of the findings is that greater religiousness seemed to decrease divorce and increase marital functioning. Christian conservatives were associated with using corporal punishment more on preadolescents. Some studies found that higher parental religiosity correlated with positive parenting and better child adjustment.

Religion and Cultural Transmission

It is important to note that these different manifestations in religious trends can encompass individuals with quite similar spiritual beliefs. Concurrently within each respective camp, there can be theological disparities that are seen as diversity rather than grounds for exclusion from the group. It is important to know that the Muslims who fall into these categories above do not overtly identify with a particular group. This categorization was to identify different contemporary trends to capture the leanings of modern day Muslims. The significance of the study is to assess the mechanism (or mechanisms) in how Muslims can use commonly held beliefs to function into religious practices across a broad spectrum. For the purposes of this study, personality is highlighted as a significant variable of interest due to personality’s impact on human behavior.
Religiosity and Spirituality

The terms spirituality and religiosity (religiousness will be used as a synonym of religiosity) have been used interchangeably in much of social science research (Zinnbauer et. al 1997; Hill P.C. & Pargament K.I., 2003; Seeman, T.E. et. al 2003). The tendency to use these two terms as synonyms suggest that spirituality and religiosity name the set of beliefs, values, and experience, empirical evidence suggests that lay people make important distinctions between these two constructs (Mattis, 2000). Religiosity and spirituality can be conceptualized as two mutually exclusive constructs (Ho & Ho, 2007). One can be religious without being spiritual and vice versa. That is one can contour one’s own lifespan within a set of dogma which we know as religion while concurrently lacking any significant attachment to a higher being. The “religious” behavior can also be absent of any existential meaning or divine attachment. However, spirituality is the effort to construct a personal meaning within the context of events superseding the lifespan (Piedmont, 2001). This initiative to connect to something broader does not have to be defined by a set of rules within a certain body of knowledge about a higher power.

Religiosity can be defined as the act of being religious (Gunnoe & Moore, 2002). They are the actions that are associated to an internal belief that is linked in some way to a religious construct. McDaniel and Burnett (1990) defined religiosity as a belief in God accompanied by a commitment to follow principles (in belief and practice) believed to be set by God. There is meaning that is attached between motivation and the religious behavior which fall within the concept of religiosity. These practices are based off a definition of religion being a systemized body of knowledge concerning a higher power.
and the nature of things (Taylor et al, 1999). Social learning theory views religious behavior as a learned behavior arising out of a particular life context. As an adult, a person’s own set of attitudes, beliefs, and values and those of his or her adult friends will influence that person’s religious and church involvement. Social learning theory would suggest that religious learning will vary from one denomination or religious group to another depending on the kind of religious modeling and practices that are most prevalent in each group (O’Connor et al, 2002).

Despite the overabundance of conceptualizations regarding the multidimensionality of religiosity, the majority of researchers say that there two distinct factors to being religious (Thompson & Remmes, 2002). There is a cognitive and behavioral belonging dimension of religiosity which presumes that religiosity is a social activity within which, group norms can influence one’s actions as much as personal belief. The other dimension is a cognitive and emotive believing dimension which presumes being religious is an individual, subjective, experiential, phenomenon within which beliefs can affect individual action.

**Orientations in Religiosity**

Within religious behavior, there are two orientations. Allport (1950) defined of religiosity in two categories: intrinsic and extrinsic orientations. The intrinsic orientation was a more mature orientation in that the struggle was towards the meaning and value within the actions (in the context of religiosity). An extrinsic orientation is characteristic of those whose religious faith is primarily consensual and instrumental, in that it provides security, solace, and a sense of belonging and a source of self-justification. The intrinsic
orientation characterizes those for whom faith provides a master motive that subsumes all other personal needs, which are brought into harmonious religious beliefs and prescriptions (Hills et al, 2006).

However, he saw an extrinsic orientation as less mature in that the struggle is to protect self, find peace, and gain social standing. He described this orientation as a utilitarian approach in that the value of the religious practice is in the usefulness of the behavior rather than the spiritual meaning behind it. Donahue (1985) pointed out that intrinsic religiousness correlated more highly than extrinsic religiousness to religious commitment. It is also a stronger predictor (than extrinsic religiosity) of better life satisfaction emotionally, physically and mentally. Furthermore, the extrinsic construct does not measure religiousness, but it is a measure of one’s attitude toward religion as a source of comfort and social support. Different styles of internalization are quite conspicuous especially in the context of religiosity (Ryan et al, 1993). The internal dynamics which formulate a plethora of religiosities needs to be assessed.

Personality Development and Religiosity

Trait theory is concerned with identifying habitual stable patterns of thought, emotion, and behavior (Kassin, 2003). Some people acknowledge that any stable pattern in human behavior and experience as being a trait. However traits must be differentiated from goals, values, needs, motives, etc. (Roccas et al, 2002). This will be critical when discussing the influences of personality development and religiosity.

There are a plethora of values, goals, and motives that religious constructs give to humanity. It is important to discriminate the acceptance of these goals and the integration
of such motives into ones behavior, and the influence of personality traits. There are an astronomical amount of catalysts that could influence human behavior without necessarily being part of a person’s normal personality (Harris & Lee, 2004; Dellas & Jernigan, 1990). Among these catalysts are social class, racial identity, moral identity (Reynolds & Ceramic, 2007), level of education, etc. In order to filter out the catalysts in the most efficient way possible, we look towards one of the popular taxonomies of trait theory.

The Five Factor Model of Personality

The five factor model is the dominant model for approaching human trait personality today (Funder, 2001). Through factor analysis five broad traits were use to describe personality which has grown to be the predominante paradigm of describing human personality in the literature (Funder 2001). It was derived from empirical inference based on studies and reports rather than from theory (Roccas, 2002). The five factor theory early on suggested that traits do not change in adulthood, however Costa and McCrae (2002) conceded that modest trait change after childhood may occur and that the changes are more dramatic in early adulthood than in later adulthood. Five Factor Theory also states that the traits are buffered from the effects of the environment (Scollon & Diener, 2006). The importance in the model is the descriptive characteristics of personality traits. It was drawn from studies which looked at trait specific adjectives taken from semantics (DeYoung et al, 2007). The model has shown to be valid in other cross cultural samples (Marusic & Bratko, 1998).
Motivations, goals and values are not being highlighted since the intention is to focus on the mechanisms (assumed to be personality) by which those motivations are developed. Thus physical attraction between people could produce behavior that could give an impression to one’s personality (open, extraverted, agreeable), but the motivations (physical pleasure) are separate from a stable and latent trait residing within the person. This is the focus of trait theory: the identification of stable characteristics that govern thought, emotion, and behavior. Studies have shown that agreeableness and conscientiousness were linked to increased religious involvement and an intrinsic orientation to religion (McCullough et al, 2003).

Within the theoretical literature, two very different kinds of arguments have been rehearsed. On one hand, it is believed that religious beliefs foster individual wellbeing by enabling the believer to cope with life’s crises and to withstand suffering and pain through an association with a sustaining force that also promises an eventual final and favorable outcome to life (Hills et al, 2006). In contrast it is also argued that religious beliefs threaten wellbeing by creating anxiousness from teachings of sin and wrath that would be subsequent for such behavior. The way in which these two constructs function through personality is critical to the psychological field (Hills et al, 2006). This is complicated by the variation evident in Americans’ religious habits (Wink et al, 2007).

Religiosity and Attachment

Another view of religiosity is the type of connection to God through attachment theory. A central focus of attachment-theoretical approach to religion concerns perceived
attachments to God. Furthermore, there is a significant notion that God may function psychologically as an attachment figure (Rowatt, 2002). People have been characterized as having either secure, anxious or ambivalent, or avoidant attachment to God. Securely attached individuals display more consistency in development of religious belief. They also are more likely to stay within acceptable bounds in terms of the respective religious community. They are also more congruent with their caretaker’s religious orientation and values. In a secure attachment, God is perceived as caring and responsive while having the person’s best interest and being there for support. As adult attachment anxiety increases then prayer increases. The more insecure attachment to adult figures, the more religious a person becomes so as to compensate for that disconnect. The more insecure attachments a person has, the more ambivalent the pattern will be towards God and religious practice. A conspicuous aspect of this phenomenon is the emotionally based exhibition of religiosity. On the other hand, avoidant attachment to God is the acknowledgement that God exists, yet the assumption that there is little care or warmth with a probable chance of ill will from God. There is also the notion that God does not play an integral role in a person’s life because there is little interest in the person on the part of God. Rowatt and Kirkpatrick (2002) found that after statistically controlling for social desirability, intrinsic religiousness, doctrinal orthodoxy, and loving God image, anxious attachment to God remained a significant predictor of neuroticism, negative affect and (inversely) positive affect; avoidant attachment to God remained a significant inverse predictor of religious symbolic immorality and agreeableness.
Religiousness and Academic Scientists

Religiousness has been assessed on various populations. Among the populations that were assessed, Ecklund and Scheitle (2007) did a study on academic scientists to assess the adherence to religion. This study was part of a broader study researching religion, spirituality and ethics among academics in seven natural and social sciences within 21 upscale universities in the United States. The elite universities were selected based on a Florida Report issue ranking the universities. Letters were sent out to 2,198 faculty members in these universities. In each of these letters there were 15 dollar pre incentives. This resulted in a very high response rate (75%, 1646 respondents). They sent a unique ID with each letter and followed up with the faculty by both phone and email to fill out the survey online or by phone. Using these combined methods led to a high response rate. The survey asked questions about religious identity, belief, practice, religion, God, church attendance. They found that over half (52%) did not have a religious affiliation compared to 14 percent of the general US population.

Gender was a predictor of religiosity with women being more religious than men in the general population. Interestingly, they found that gender did not make a difference among academic scientists’ religiosity and religious affiliation. Within scientists, the younger the scientists the more religious they were in that particular sample. A strong predictor of religiosity within academic scientists is having a family, especially in regard to church attendance. The strongest predictor of religiosity within academic scientists is being raised within a religious household. This can imply that being raised in a household produces resilience of religiosity over time. This could imply a trend in the future
towards religiosity in the future among academic scientists. This can be a shift towards reflecting the religious affiliation and tendencies of the general population.

Perceptions to Share Religious Topics in Counseling

The general population seems to have its own opinion on how appropriate it is to share religious and spiritual issues in counseling with psychologists. Rose et al (2008) surveyed 74 clients from different counseling sites about the level of appropriateness clients felt in discussing spiritual and religious issues with their counselors and if that was preferred. They found that 60 percent of the clientele in that sample had a religious affiliation compared to 90 percent of the American population. They found that clients did find it appropriate to discuss religious issues in counseling (via the Counseling Appropriateness Checklist- Religious instrument). The mean was 2.11 out of the 5 point Likert scale where 1 is most appropriate and 5 is definitely inappropriate. They deemed that a mean under three meant that clients wanted to discuss religious issues in counseling. As for spirituality the Counseling Attitudes Toward spirituality in therapy was used to assess the clients’ perception of appropriateness of discussing spirituality in therapy. They deemed a mean above 3 out of the 5 point Likert scale (1= not at all important, 5= extremely important) to mean that clients saw spirituality as important in therapy. The mean was 3.39 which showed an overall leaning towards the significance of spirituality in therapy.

They found that people want to discuss religious and spiritual issues in counseling but it depended on various factors such as the characteristics of the counselor, the nature
of the issues, and how central they felt religiosity was for the presenting issue. About 8% of clients did distinguish religiosity and spirituality and they preferred speaking of spirituality over religiosity. The one issue with this study is that 87% of the participants were women, which is even a higher proportion of gender distribution that attend counseling. As women have been attributed with more religiosity, this may have impact on the data. It will be important in our study to make sure the gender distribution is more even.

Religiousness as a Resource for Youth Development

King and Furrow (2008) did a study that had had less skewed gender distribution assessing how religion is a resource for positive youth development. The sample was 913 teens from a Los Angeles public high school between the ages of 13-19 (mean= 15.89) from various faiths and denominations. The gender was much more even with females consisting of 53% of the sample and males at 47%. There was very good diversity in the sample with Blacks and Latinos consisting of 39% of the sample each, 10% mixed, 7% a mosaic of other races, and 6% White. They hypothesized a three level structural equation model using Social Capital Theory.

Social Capital is essentially the about of relationships one has direct or potential access to. They used this in the study to assess how Social Capital mediated between shared values, trust, and vision of the teens social relationships (with family and non-related adults) and how that translated into moral outcome (altruism and empathy). The findings were that among youth who had religious social capital that the social capital
from being in a religious community facilitated more of a moral outcome. The researchers attribute this to being in a religious community gives more opportunity to talk and interact with non-related adults. Furthermore there is more of an opportunity to have a trusting relationship with the adults. To add to that, they found the youth who were in a religious community were more likely to experience intergenerational community and a broader community definition than those who were not brought up in a religious community. The key is that the youth were in a community and not necessarily the religious aspects of the faith themselves as the researchers did not assess denominations or faiths. The importance was the model of the community, and they found that there is something that is inherent in a religious community that perpetuates morals and a value of intergenerational community much more so than the absence of having a religious community model.

The definition of moral behavior being altruism and empathy is specific. There can be other characteristics that contribute to moral behavior (such as certain principles, values and characteristics that people could identify as being ‘moral’). Gunnoe and Moore (2002) did a longitudinal study assessing the predictors of religiosity. They used the National Survey of Children for youth aged 7-11 in 1976, and did another wave in 1981, then a third wave in 1987. They cumulatively surveyed (interviewed) 1046 youth. They found that the strongest predictor of religiosity in youth (in decreasing order) was being Black and peers’ church attendance at the age of 16.

Other important predictors were being female, which was equally as significant as religious schooling. What was interesting in this study was that parental religiosity (they chose specifically the mother as the measure they had would only suffice for maternal
religiosity) was not as strong a predictor as the religiosity of friends and peer religiosity and church attendance. What the researchers found was over fifteen years of development. Some may argue however that the age of 22 is still young in development. So suffice it to say that research should be analyzed on religiosity near the end of the lifespan and compare and contrast the findings from that study with predictors of the previous two studies.

Religiousness and Senior Black Adults

Taylor et al (2007) compared the religiosity of older Black adults (Black older along with Caribbean elderly) with older White adults. They used the data from the National Survey of American Life. Older adults were defined as being 55 and over. They took that sample which yielded 837 Black older adults, 304 Caribbean older adults and 298 White older adults to yield a total of 1,439 older adults. They used items on the survey to look at 5 different aspects of religiosity to compare each demographic: organizational participation (three items), non organizational participation (five items), subjective religiosity (four items), spirituality (two items) and religious coping (two items). They used the weighted means (due to discrepancies in sample size) to assess the differences between the races. They then did regression equations for 16 demographical categories (i.e. gender, widowed, denomination, etc.) Findings showed that both Black and Caribbean older adults had significantly higher religiosity than the White counterpart.

Religiosity and spirituality were similar among Blacks and Caribbean older adults all save church membership which was higher for Black older adults. Females were
significantly higher in religiosity and spirituality than their male counterparts across all three demographics. High religiosity among the Caribbean population was attributed to the church being the focal point of community life for a relatively small US population (approximately two million) which can connect with the social capital argument. Another finding was that church attendance increased with age and decreased with socio-economic status (among the Black population).

The majority of the population of Blacks in the sample was from the south (525 out of the 827) which has a significant impact on religiosity and social capital and religious upbringing. While the two item measures for the spirituality and religious coping may not have been strong enough to give a firm interpretation, the other measures had enough items and conjoined with each other gave enough solid data to show the significantly higher religiosity of Blacks and Caribbeans compared to the White population. With that, deeper assessment should go into the religiosity of the Black population and analyze the nuances within the community that contribute to its tradition of being the most religious population in America.

Black Religion

As a preface, Black Religion is defined as an orientation within Black religious traditions (be it Islam, Christianity, Judaism, etc.) (Jackson, 2005). That orientation is using religion (whichever religion it may be) to free Black people out of the oppression experienced since the time of slavery. This could come in many forms. Most frequently as you will see, religion is used as a resource for empowerment, coping, uplifting spirits and many times as a moral basis to take a stance against oppression of Black people.
Allen and Bagozzi (2001) did a study on cohort differences within the Black community about Black belief systems. They were looking at the beliefs and attitudes about Blacks in this country and assessed how that linked to religiosity and self-esteem. They also analyzed different means between the cohorts with regard to attitudes, income, education, etc. The three cohorts were obtained from the National Survey of Black Americans (NSBA). They were divided into three cohorts, given by age (cohort one, 17-34, N=516; cohort two, 35-54, N=402; cohort three, 55-90, N=344). Among the analyses, they did a factor analysis, a structural equation model, and a goodness of fit model to assess the results. They then compared the means of the results from the three different cohorts.

Findings show that Blacks have a shared belief system (unique experience of being a marginalized population in this society) across all three cohorts. They also found that across the cohorts, Blacks have a positive view of the racial group and themselves individually. They also found that certain social structural variables (gender, education, income, religiosity, etc.) had influences on different constructs, but not in a uniform manner. The strongest of all the findings was the finding that religiosity positively influenced the endorsement of the Black belief system. This connects very well to the idea of Black Religion as stated before that religion is used as a mechanism to assert the agenda of Black people as an oppressed group in this society. This finding was found across all three cohorts which can indicate and imply a latent cultural orientation to being religious, but using the religious roots within Black culture to uplift Black people out of oppression.
Black Subjective Religiosity

Taylor et al (1999) assessed subjective religiosity from five national samples. One of the surveys (the General Social Survey) was analyzed from 1972-1990 to gather cumulative data. All together the five surveys yielded 9,802 Blacks from around the US. The three constructs they used to evaluate subjective religiosity were religious importance, closeness to God, and religious comfort. They first did a regression analyses to compare Blacks and Whites. Subsequently, they did regression analyses for the Black population only. What they found was that Blacks overwhelmingly affirmed those three constructs much more than the White population in particular, the older Black adult population which was found in the previous study. The researchers found that the findings connect well with previous research on the significant role religious institutions play in Black community which again connects well to the idea of social capital theory. Married people reported higher religiosity than divorced population in the sample. They also found that females attend church more frequently than their male counterparts within the Black community.

The researchers attribute the gender disparity to socialization characteristics in that the values that females are socialized with (as Black women) synchronize more fully with the characteristics of a religious member of the community. Males, in the researchers’ argument, are not socialized with values connecting as closely to religion as females. There should be more research that looks at what makes males more religious and how religiosity manifests itself within Black males.
Black Religion and Communalism

Mattis et al (2002) did a study on Black male communal attitudes and how that related to psychosocial stress. 171 Black males were recruited from five locations in the eastern United States between the ages of 17 and 79 (mean= 30.57). Eight measures were given to assess early religious involvement, subjective religiosity, organizational religious involvement, relational stress, financial stress and racial stress. The dependent variable was communalism (which was measured by the Communalism Scale). Communalism was defined as an intrinsic orientation in which people are concerned about the community and its well-being. ANOVA’s were used to assess demographics (such as income and education); and the age groups (due to skews) were divided into four groups. Multiple regression analysis was used to evaluate the effects of the six measures on communalism.

They found that all the stresses and demographics had no effect on communalism except subjective religiosity and early religious involvement. They did find that income and education had somewhat of a negative relationship with communalism. The researchers attribute this finding to communalism being a cultural value within the Black community. It is a cultural value that is resilient to the stresses of oppression. This again connects well with the idea that the strongest predictor of religiosity is early religious involvement within the household, not necessarily how many times one attends their religious institution. This could be the case because communalism was defined for this population of Black males as in intrinsic construct. The behavior of organizational religious attendance is an extrinsic construct which can theoretically put them on different planes of religiosity. Intrinsic behavior is shown to stand the test of time much

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more than extrinsic behavior which is manifested in the results of the last few studies mentioned. An implication is that perhaps Black men in reality may be as intrinsically religious as women, but the measures of extrinsic religiosity (which women score significantly higher on) contributes significantly to show an overall higher level of religiousness than men.

Black Female Definition of Spirituality and Religiosity

Mattis (2000) did a qualitative study (divided into two studies) on Black women (from a large Midwestern university, average age= 31.9 years SD=12.9) and their definition of spirituality and religiosity. She initially started posed the question “what does spirituality mean for you” to 128 Black women about their definitions of spirituality. She then took a subsample of 128 (N=21) women and gave them an in depth interview. The question asked to all participants was “How, if at all, do individuals differentiate religion and spirituality?” She classified the responses in themes. In the first study, religion was associated with organized worship and spirituality was associated with internalizing positive values and maintaining morality. In the second study, religion was defined as a path or a way to achieve spirituality; spirituality was defined (by the majority of responses) as achieving a relational status or having a relationship with the divine. This can speak towards how a higher level of religiosity given towards females. Perhaps the relational approach to the divine builds a more intrinsic orientation than more of a practice or utilitarian orientation towards religion which females within this sample of
this study were found to see this orientation as just a means towards a relationship with the divine.

Islamic Religiosity

Hassan (2007) did a study on Muslim religiosity and proposed to use Stark and Glock’s (1968) model of five core dimensions of Islamic religiosity. Hassan coordinated structured surveys in seven different countries in Asia and the Middle East (Indonesia, Pakistan, Malaysia, Egypt, Iran, Kazakhstan, and Turkey). There were a total of 6,300 respondents from all seven countries. The five core dimensions found were ideological, devotional, experiential, intellectual, and consequential. The first dimension is the Ideological Dimension. That is the religious beliefs that one ought to have and follow. The second is the Ritualistic Dimension which is formal religious acts that are collective, public, and communal. These acts would fall under an extrinsic orientation though they can have spiritual meanings for Muslims. These are acts which are seen to bond communities together as they give reason for members to join one another consistently. The third dimension is the Devotional Dimension. This is different from the Ritualistic Dimension in that it is more intrinsic in nature (private prayer, private acts of devotion) without the direct effects of social desirability. This dimension refers to behaviors that are more spontaneous in nature since there is not as much structure related to the timing or location of the devotional behavior (this leaves opportunities open for a person to perform devotions at one’s own convenience). The fourth dimension is the Experiential Dimension which is the feelings, emotions, knowledge, and other reactions through some
interaction, communication, or connection to Allah (God in Arabic) or divine beings (angels). The fifth dimension is the Consequential Dimension in which there is a belief that subscription (or lack thereof) to the tenets of Islam will have some consequences, both in this life and after death. Some of the criticisms that Hassan had against a universal model that aims to capture Islam and its religiosity was that since the model were made out of a Christian framework. The criticism is that the model may not capture the essence of Islam. Though, after some thought Hassan did say that since Islam is an Abrahamic faith and has many similarities to Judaism and Christianity and it could be a place to start.

Ali et al (2004) outlined some important foundational knowledge for the field to account for in offering counseling and mental health services. Among some of the major issues outlined was that the Quran is a major component of Muslim behavior and to differing degrees and levels, Muslims lean on the Quran to inform, influence, and legitimize their actions. Prayers (five daily prayers at fixed times throughout the day) are important for many Muslims as it is canonical in Islam and one of the more significant meanings and indicators of attachment to God. Another issue Ali stated was refugee status and the amount of trauma that may be manifested in behavior due to disastrous situations and encounters in the home country (for Muslims born in other countries). Post 9-11 anxiety and the legislative culture that has ensued subsequent to the attacks has a portion of the Muslim population in a state of nervousness and concern. There are also very collectivistic and communal orientations for Muslims that are backed by many verses in the Quran reinforcing the attitude of mutual enjoining towards good. How this juxtaposes with a secular and individualistic therapist needs to be deeply assessed. Some
solutions were given which were to firstly establish rapport. Secondly, the researchers drew on an empowerment model from McWhirter (1997) which had five components: collaboration, context, critical consciousness, competence and community.

While many of these issues do apply to American Muslims and specifically Black Muslims, the issues and the orientation of this article positioned Islam as something exotic, which is incorrect and misleading. This was an article written primarily about immigrant Muslims, perhaps that is mostly who the researchers had exposure to. For example, refugee status and 9-11 anxiety is not a tremendous issue for Black Muslims. It most certainly does not bring about the anxiety and stress that it does to the immigrant Muslim population. If a person who is non-Muslim was reading the article, they would not see Islam as an indigenous religion. Indigenous religion to the USA means that it is a home grown religion with people who were born and raised here that is ingrained in the mainstream culture and can be synonymous with being American. Ali et al (2007) said it in their article that according to the statistics, by 2010, Islam will be the second largest religious population in America. By virtue of statistics Islam is the next most synonymous religion to being American after Christianity.

Islam and Religious Identity

Peek (2005) did a qualitative study of religious identity development with second generation Muslims growing up in America. The participants were university students from New York and Colorado. Between focus groups and individual interviews, the researcher obtained 127 interviews from both states (males= 45). The demographics of the sample were as follows: 65 were south or southeast Asian, 41 identified as Arab or
Arab American, 10 were White, 6 Latino, and 5 Black. The researcher coded and transcribed all the interviews. She found that the responses to the interviews fell within three categories: religion as an ascribed identity, religion as a chosen identity, and religion as a declared identity. She purports that salience of Islam in this society evolves from being and ascribed identity to chosen, then finally to a declared identity. She also states that the model is not universal to all Muslims, can be a way to conceptualize what she has found with this sample. I think the model is a good indicator of what many Muslims are going through in trying to establish their identities as a legitimate mainstream subculture within US soil. There are people within different spectrums in the model and the model has the flexibility to encompass the dynamic nature of identity formation within the context of being Muslim in the United States.

Black Islam and Social Developments

There is a dearth of literature on Black Islam, and research on the population or its development from a psychological standpoint. The following articles give some foundation to the experience of Black Islam in this country which will add on to the information mentioned in the above sections on Black religious orientation.

Mamiya (1982) did a study of the Black Muslim movement primarily from the Nation of Islam into Sunni Islam. He did a Weberian approach in terms of how the social classes influenced the split in the beliefs in 1975. In 1975 when Elijah Muhammad died, there was a split with Elijah Muhammad’s son W.D. Muhammad taking leadership over 95% (approximately two million Muslims) of the movement and Louis Farrakhan taking
the remaining five percent of the movement. W. D. Muhammad converted his portion to Sunni Islam as it is known in the west to be mainstream Islam (i.e. Sunni Muslims) with the five pillars of Islam and the pillars of faith (Iman) mentioned above. Farrakhan kept the original beliefs of the Nation of Islam. In keeping those original beliefs, the author used the Weberian approach to say that the orientation of Farrakhan’s side of the movement was more focused on the lower class Blacks and their issues than a more intellectually middle class oriented W.D. Muhammad movement. W.D. Muhammad took the movement in a different direction that enforced reading and learning Arabic and studying the Quran as the scripture. This orientation, via the researcher’s lens with the Weberian approach attracted more middle class and educated class to the movement which began to manifest a class split.

Black Sunni Muslims worldview in Comparison to Immigrant Muslims

Karim (2005) analyzed the relationship between the Sunni Black Muslims and immigrant Muslims. She purported that a characteristic of the W.D. Muhammad movement was that it was only large scale national Muslim movement that identified with American values and customs and committed to investing their lives and livelihood in enriching America with Islam. They did not see America and Islam as antithetical or mutually exclusive concepts. They blended the two with high salience and quite naturally. The dynamic of immigrants declaring implicitly and explicitly religious superiority over Black Muslims gave way to a struggle, tension, and anxiety over ownership of Islam in America. The researcher argues that the natural resistance that the
Black Muslims have and have drawn from a very resilient culture is what made Islam survive for the Black population. Otherwise, many millions of Blacks would be turned off by the middle east or Southeast Asian ubiquity that supposedly equates being close to Allah (God). The researcher attributed the success of the Nation of Islam movement that has evolved into the movement under W.D. Muhammad is due to the maintenance of an American identity that naturally flows together with Islam and gives the ownership and autonomy to communities who are invested with their families, Black people as a top priority in Islam, their culture and the welfare of America while also maintaining enormous compassion for the Muslims around the world.

Summary

The factors and context that contribute to Black Sunni Muslim religiosity are many. Research has shown that religion is very important in community life and some of the strongest indicators are growing up in a religious household and gender. There have also been distinctions made between religiosity and spirituality and while the former is seen as performing action the latter is seen as a relationship to the divine. While these definitions were given by women, men were shown to have communal attitudes towards their Black communities especially if they were raised up to do so in a religious household, more so than attending a religious institution. Religiosity also translated into a more cohesive identity with Black people and translated into group connectedness which fits well with the notion of Black Religion being an orientation where race and uplifting Blacks is central within the different religious traditions within Black people. Within
Black religious traditions, Islam has had its indigenous history in that the movement started within this society and adopts the culture and norms of mainstream society while appropriating the culture and norms to blend with the beliefs and lifestyle of a Muslim. Black Muslims have been resilient to criticism and negative feedback both domestically and from immigrant Muslims. Through the adoption of American culture and all the values and norms that have led to the survival of the Black community, Black Sunni Muslims have a rich context built within the borders of this country and are still thriving currently.

Factors Influencing Black Muslim Religiosity: Overview of Personality Theories

Funder (2001) did a review of all the major personality theories in contemporary Psychology. Psychoanalytic personality theory is based upon the interactions between the Id, Ego and Superego and how the moderate the release of libidal and aggressive energies. The behaviorist model purports that human behavior and its consequences from the external environment create patterns of future behavior and thus shaping personality. The Humanistic model holds the experience of the person as central to shaping their personality. The person has free will to self-actualize (reach their own potential); and through that self-actualization personality is shaped for that person. Social Cognitive theory grew as a development from the behaviorist approach. In Social Cognitive Theory, personality places cognitions, expectations, and emotions as central to shaping personality and behavior. The biological approach places anatomy, physiology, and genetics as central to shaping personality. Evolutionary Psychology is an offshoot of the
biological approach, yet it is in the evolutionary context. Evolutionary personality theory looks at the commonalities of all human behavior through the lens of human evolutionary history. The Mark of Oppression Theory (Kardiner & Ovesey, 1951) is the Mark where Black people had traits different from White people due to oppression. Grier and Cobbs (1959) named those traits “Black Norms” which are healthy adaptive mechanisms to mobilize through a racist environment. Kambon (1997) has a model where the African Self Extension, a biogenetic trait for Black people that is guided spiritually by the African Self Conscious, the interaction shapes personality. The theory that will be utilized is Trait Theory which posits that traits are stable characteristics and patterns of behavior. Each person has certain traits that they are born with. Those traits collectively shape personality.

Trait Theory

Funder noted that trait theory was the leading and most popular way of looking at personality today. Trait theory as explained above is the idea that traits are stable patterns of thoughts, emotions, temperaments, and behaviors that are inherent within a person that change very little if at all over the course of the lifespan. The NEO personality test is based on such a theory purporting the five factor model of personality which is the leading model of personality used today (Funder, 2001). His article was one of the better reviews of what has been covered thus far in terms of personality and gave enough depth and breadth in each theory so that when done reading his article, one can become versed above average in personality theories. It gave enough justice in depth to the established
personality theories (Trait, Psychoanalytic, Humanistic, and Behavioral) while exploring some of the emerging theories (Social Cognitive, Biological, and Evolutionary). Funder purports that the challenge for personality psychology is to elucidate the links between personality and behavior.

Trait Theory and Personal Values

Roccas et al (2002) assessed the Big Five personality traits and personal values with 246 students in Israel (65% women, mean age= 22). They used a values inventory by Schwartz (1992), a positive affect inventory from Bradburn (1969) and they used the NEO-PI for the personality instrument. Both instruments were translated into Hebrew already. They performed correlations with the responses given between the factors on each of the instruments. They found that their hypotheses were true in that Agreeableness correlated most positively with benevolence and tradition values, Openness correlated with self-direction and universalism values, Extraversion with achievement and stimulation values, Conscientiousness with achievement and conformity values. They also found that the influence of values on behavior depends more on cognitive control rather than trait influences. That is a person can mentally choose to let his or her values affect behavior given a situation rather than the innate trait characteristics within. While the researchers did say that the results could not be generalized to other populations it was intriguing to note that personality does link to certain types of values which is related to the hypothesis in this study that personality will link to certain attitudes and values about religion.
Personality and Relationships

Fischer (2007) studied the mediation of the Five Factor model of personality between parental relationship quality and masculine role strain. She used a structural equation model from the findings received from her sample. There were 307 male students obtained from undergraduate psychology classes from two Midwestern universities. The age limit was 22 and the mean age was 19.22 (SD= 1.2). 89.9% were White, 5.2% Black, 2.3% Asian/ Pacific Islander, 1% Latino and 1.3% other identities. The instruments used were the Parental Attachment Questionnaire, the Masculine Gender Role Stress and the Gender Role Conflict. The NEO-FFI was used for assessing personality. Fischer found that there were associations between parental relationships and masculine role strain variables; meanwhile, there were indirect effects for neuroticism, agreeableness, and conscientiousness. She suggested that a fully mediated model (Five Factor model within the structural equation) accounted for a large proportion of the variance for masculine role strain which equated to 41%. This implication can indicate that personality (within the Five Factor trait model) has a lot to do with how males handle relationships with parents and perhaps others to whom they are very close. It would be interesting to see if there are some personality characteristics that are unique to being a man rather than a woman, or is most of what contributes to masculinity socialized.
Personality and Gender Differences

Marusic and Bratko (1998) did a study on relations between masculinity and femininity and the Five Factor model. 464 high school graduates (50% each gender) in Croatia were given the Bem Sex Role Inventory and the NEO-PI-R. The age range of the sample was 17-19 with the average age being 18. The researchers used multiple regression to analyze the results. The researchers found that masculinity was positively associated with extraversion and conscientiousness, and was negatively associated with neuroticism and agreeableness. They found that femininity was strongly associated with agreeableness and had some positive weak relationships with the other four dimensions (Neuroticism, Openness, Conscientiousness and Extraversion). It seems that within men and women in the late teens, extraversion and conscientiousness (for males) along with agreeableness (for females) were significant links to gender and sex roles. Perhaps this is indicative of being socialized, there could be something innate passed down or there could possibly be some latent characteristics within each gender that would produce such a finding. The demographics in the past two studies were restricted to very few Blacks. Thus it would be of interest to see how Black personality is conceptualized and how Blacks are perceived within the Big Five structure.

Trait Theory and the Racial Identity

Lecci and Johnson (2008) did a study on racial identity and the Big Five. They did a couple of studies on correlates between the five factor model an in-group directed bias and the same for out-group directed bias. The first study consisted of 111 Black
participants from the southeast United States (56 females). The average age was 54 (SD=10.4). The average educational level was 'some college'. The second study had 121 participants (82 females) and the mean age was 44 (SD=11.2). The results from the two studies were that in-group bias was associated with lower agreeableness and higher neuroticism, while out-group directed bias was associated with lower agreeableness and conscientiousness, while being higher to openness to experience. With the reality of racism and racial discrimination, the findings of having higher levels of neuroticism when dealing with such stressful situations are psychologically healthy to exhibit. If there is not a lot of trust in the system and those who uphold the values of the majority counterpart, then there should not be a lot of agreeableness expected out of this group of Black people. The findings in this context suggest a normal and psychologically healthy group of people (which is what the researchers were purporting).

Black Personality Overview

Azibo (1991) posited the prerequisites of an African personality theory. The first is taking Blacks perspective. This means that the components of African social reality must be used as the conceptual base for dealing with the psychological concerns of African people. The second prerequisite is positing that personality has a biogenetic basis which is the spirit. That is, we are one people as a spiritual essence that is shared and perpetuated biogenetically (through reproduction and birth). The essence of who we are is passed down and through the generations and manifests itself in physical nature in that people look similar to each other or have some characteristics or may possess some
awareness or understandings that are shared with certain types of people. The third prerequisite is that there is a natural cosmological order of things that is based on the spiritual and metaphysical principles that were mentioned above. He said that for an African personality theory to be advanced, the theory must possess all three of these characteristics and they must flow from these constructs and not pay lip service to each concept.

Without this, the researcher argues that the personality theory does not capture the experience and the reality of African people. I believe that these characteristics are manifest within Black people, but have passed down through the ages to look like something very different. We have a very different ontological reality and worldview than Whites. A personality theory with these three characteristics would be highly applicable to grasping the nature and the essence of what Black people are. Many of the realities that are the base of such an African theory are socially construed and thus social class and social norms play a role into how Black personality can be conceptualized and especially Black religion. It will be interesting to see the dynamics that social class and socioeconomic status play into religiosity and spirituality.

Socioeconomic Status

Alston and McIntosh (1979) did a study on a 1974 national sample of protestant and catholic Christians. The total number was 1,327 (147 Blacks who were all protestant). The researchers were approaching it from three different paradigms. The first one was the privilege deprivation, the second one was sociodemographic, and the third
one was religiosity. These constructs were measured within the General Social Survey and looked at church attendance. The researchers found for that sample that region and gender (being female) considerably affect church attendance more than education, income, and occupation. Socioeconomic status does not contribute much towards church attendance. The most significant indicator of church attendance was religiosity and confidence in the clergy. One would assume that religiosity and church attendance would go together. However one question is, does church attendance generate religiosity or just maintain religious behavior?

Socioeconomic Status and Race

Beeghley et al (1981) did a study to assess the correlates of religiosity among Black and White Americans. The data used was from the General Social Surveys from year 1972-1978. The surveys yielded 9,341 Whites and 1,243 Blacks. They used questions within the survey to identify SES and church attendance. The researchers found that SES is positively associated with church attendance. They also found that the best non-religious predictors of church attendance were SES and age. However among Blacks, the relationship between SES and church attendance varies by denomination. For example among the Methodist and Catholic Blacks SES is positively associated with church attendance. The best single predictor of church attendance is being female according to the researchers. The researchers purport that Blacks have a communal attitude that cuts across intra racial barriers of churches and denominations as they see themselves as a religious community and apart of Black identity is having a religious
tradition that one holds on to (Beeghley et al, 1981). This could imply that there is a cultural notion latent in the Black community of religiosity and perhaps the church or the denomination perpetuates and reinforces that orientation.

Social Class, Religiosity and Alcohol Use

Clarke et al (1990) did a study with social class, religiosity, and alcohol use. They asserted that reference group theory could explain these relationships. They used the General Social Survey from 1977-1986 which yielded them 7,326 (58% female). The dependent variable was one item “Do you ever on occasion use any alcoholic beverages such as liquor, wine, or beer, or are you a total abstainer?” There were also other items about SES and church attendance and strength of belief. They found that reference group theory (the idea that people choose to identify with certain groups for certain reasons) explain well for alcohol consumption even in the midst of being religious and attending church. The researchers were pointing out that people choose the groups of people that they will most closely align with due to certain characteristics, benefits, values and other features possessed by the group. People may choose to align with others who feel it is okay be Christian and drink rather than those who do not because of a shared value and a benefit and desires that are being fulfilled. It will be interesting to see how this idea connects with prayer or ideas of religious acts.
Prayer and Quality of Life

Banthia et al (2007) did a study to assess to what extent religiosity, prayer and physical symptoms were related to quality of life. The researchers asked 155 caregivers (all female) to fill measures of religiosity (Religious Belief Salience), prayer (index of prayer), physical symptoms (physical health status) and quality of life (Q-LES Q). To be included in the study, the caregivers had to be taking care of a chronically ill child for at least six months and were recruited from San Francisco, New York and Oakland, CA. They found that Black women scored highest on all four religiosity scales. Latina women scored highest on the quality of life scales. They found that lower education and income were correlated with religiosity and prayer. Prayer was associated with fewer health symptoms and better quality of life among less educated caregivers. This shows more support about lower SES and its link to religiosity among minority demographics. In this sample of women over 84% were religious and prayer was significant in life. A question to pose is, are women just more religious than men?

Gender and Religiosity

Stark (2002) did a study and assess international differences in religiosity between the genders. He looked at the World Values Survey put out in 1995-1996 which asked the question (translated into each nations local language an administered by polling organizations locally) “would you say you are religious?” In every single country women not only had higher mean scores but they were statistically significant (except Brazil). Stark put out several explanations to try and explain this phenomenon (such as men being
more risky, men out to work and women being home practicing religion more, socialization, etc.). The fact is, that in the Christian, Islamic, and non-Abrahamic faith countries, females adhere to religion significantly more than males do. One of the things implied by Stark is that it could simply just be more “feminine” to be religious.

Thompson (1991) did a study on 358 undergraduate students to assess gender variations in religiousness. 93% of the sample was White and 201 were men. The average age was 20.3. Thompson purported that perhaps the underpinning of being religious has more to do with being feminine than with being godly. There were four measures of religiosity (religious feeling, devotion, belief and behavior) given and the short form of the Bem Sex Role Inventory to assess masculinity and femininity perceptions. Thompson found that women were not more religious than men when controlled for “feminine outlook” rather than between male and female using a multivariate analysis. He also found that the feminine outlook was more significant in explaining religion than gender. When gender is defined as a demographic characteristic then women do show to be more religious. This finding can have significant implications on how we think about the religiosity discrepancy between the genders are conceptualized.

Black Gender Differences in Religiosity

Levin and Taylor (1993) did a study on comparing Black adult males and females an ages. They took their sample from the National Survey of Black Americans (from year 1979 and 1980) which yielded them 2,107 Black adults (62.2% were female). The ages were broken down into less than 24 years, then from age 25 through 75 were nine year increments (25-34,35-44,45-54, 55-64,75 and up). The average age was 42.9 years, 41%
were married, 54% lived in the south, 79% lived in urban areas and 58% of them were employed. The study examined 12 indicators of religiosity on the survey. The findings show that both genders exhibited religiosity from moderate to high levels but that women significantly exceeded Black men in levels of religiosity at all ages when controlling for all demographic variables. Perhaps it may be a more feminine outlook on religiosity and the definitions of spirituality that Mattis (2000) gathered from Black women which contribute to the skewed nature of gender and religiosity.

Summary

Personality, Black Personality, socioeconomic status, and gender have significant influences on Black Sunni Muslim religiosity. While many of these studies have not been assessed on a thorough level, the population that the researcher is interested in analyzing (Black Sunni Muslims) will have many of the implications can inform an play a significant role in building on explanations of the phenomena manifested through religious populations. Personality in the previous studies were shown to influence behavior, stress, coping with relationships among other variables. Black Personality was explored as a holistic and more complete tool to capture the ontological makeup of the Black and the African spiritual orientation. Socioeconomic status was shown in different populations to affect religious attendance to institutions and other forms of religiosity as well. The findings supported the notion that for the minority population, the lower the SES, the more that people used religion to support themselves through everyday life.

Findings show that gender has huge implications on religiosity. Furthermore, across the board and across the world and within different religions, females show higher
levels of religiosity than their male counterparts. There have been many different explanations about that phenomenon, one of the most intriguing is that it could be that a feminine perspective (more so than being female) equates higher religiosity. The factors in the first part of this literature review and the influences in the second part will contribute greatly to informing the researcher about potential results that could manifest from this study with Black Sunni Muslims. There were many topics covered that were each significant in capturing the components that contribute to the manifestation of religiosity in the Black Sunni Muslim. Each of these components will perhaps be conceptualized differently as the population of study has unique meanings, values, and norms that can make the attributions to the source and exhibition of religiosity more complete.
CHAPTER III

METHODOLOGY

Participants

Participants consisted of 263 Black Muslims from various Masajid (Mosques) in America. The participants were 72% female and 28% being male. The ages ranged from 18 years to 70 years and above (as participants filled in predetermined age ranges and did not put in their specific age). The participants reside within the United States with the highest percentage of them residing in the inner city of Detroit (17%); primarily residing on the eastern and western sides of Detroit. Another 8% of the participants reside within the state of Michigan which makes approximately 25% of the participants residing within the state of Michigan. Participants from New York and Philadelphia consisted of 8% each, while participants from Atlanta, Chicago and Ohio consisted of 4% each of the survey responses.

The participants came from an Islamic history that is quite indigenous with Islam. This was especially the case in the area of Detroit. The Black Muslim history which impacted a large percentage of Blacks began in Detroit via Elijah Muhammad and the Nation of Islam. The beliefs that were held by the majority of the Nation of Islam were not considered to be within the realm of Islam proper due to the two theological beliefs in that God came down in the form of Wallace Fard to teach Elijah things about Islam and that Elijah Muhammad was a legislative prophet from God (his commands are binding). These two beliefs are contradictory to the theological tenants of Islam in that God did not
come as a form of a man (according to popular Islamic tradition) and that there is no prophet or messenger past Muhammad of 1423 years ago. Many of the converted Muslims that participated may have come from the nation of Islam or converted during the Nation’s prime.

Measures

The instruments used in this study included a personality inventory, the NEO FFI, (Costa & McRae, 1992), an Islamic religiosity and beliefs scale, The Religiosity of Islam Scale (Jana-Masri & Priester, 2007), a religious rigidity scale, The Religious Orthodoxy Scale (Purcell, 1984), an Islamic beliefs scale, The Muslim Attitude Towards Religion Scale, and a socioeconomic status scale (Wilde & Joseph 1997), The Barrett Simplified Measure of Social Status (Barrett, 2006)

The NEO FFI was used to measure normal personality. The NEO FFI is a 60 item self report inventory with a Likert scale (from one to five) from strongly disagree to strongly agree respectively. There are five domains (Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism) with an internal consistency reported by Costa and McCrae (1992) of .80, .83, .79, .75, .79 respectively. There are six facets under each of the five domains. The raw scores on the NEO FFI are converted into T-scores with 50 being the mean and a standard deviation of 10.

The intent was to see individual and conjoined contributions of the five factors of personality. The NEO FFI was used because part of the normative sample had adequate representation of Blacks and was normed on normal personality. These are the
predominate characteristics of the demographic being assessed. The test was useful in assessing normal and descriptive personality characteristics.

The Religiosity of Islam Scale (RoIS) (Jana-Masri & Priester, 2007) was used to assess Islamic religiosity. The RoIS uses the concept of religiosity derived from the Quran which comprises both beliefs and behaviors (Jana-Masri & Priester, 2007). There are two subscales: the Islamic Beliefs subscale and the Islamic Behavioral Practices subscale. This is a 19 item test. Ten items comprise the Islamic Behavioral Practices subscale. The Islamic Religious Practices subscale was reliable having an overall reliability of .81. The test was normed on 71 Sunni Muslims in the United States. Each item is on a Likert scale. The Islamic Behavioral Practices subscale has a 5 point Likert scale. This is currently one of the few measures in the literature that assess American Sunni Muslim Religious practice. The sect of Black Muslims being tested is a part of the Sunni Muslim sect which comprises 90% of the world’s Muslim population.

The Religious Orthodoxy Scale (Purcell, 1984) was used to measure attitudes and perceptions of religious people about their faith. It is a 56 item scale that was normed on Protestant, Jewish, and Catholic populations. Some of the wording was modified to fit the Muslim faith (i.e. Mosque or Masjid instead of Church; Imam instead of Rabbi or Priest). It has two subscales which are Religious Rigidity (33 items) and Religious Close-mindedness (23 items). The religious rigidity subscale was used to measure rigid attitudes towards religion (Judeo-Christian religion). Religious close-mindedness was designed to measure close-minded attitudes towards religion. The reliability coefficient alpha for Religious Rigidity was .96 and for Religious Close-mindedness it was .94. The Religious Orthodoxy Scale was shown to be a valid measure of rigid attitudes towards Judeo-
Christian beliefs. Through modification of words and terms from the original scale, this measure can adequately capture rigidity and close-mindedness in a Black Muslim audience. Furthermore, Islam, Christianity, and Judaism have a plethora of basic beliefs in common (which are manifested in the scale), thus they are known as the Abrahamic Faiths.

*The Muslim Attitude Towards Religion Scale (Measuring Islamic Beliefs) (Wilde & Joseph, 1997)* contains 14 items that were on a five point Likert scale (1 to 5) from strongly disagree to strongly agree respectively. The scores have a total between 14 and 70. It was developed using Muslims in Britain at the University of Essex and was later used on Iranian Shiites. It is a valid measure of core Islamic beliefs and practices. The higher scores would indicate a more positive attitude towards Islam. The internal reliability of the test was .93.

*The Barrett Simplified Measure of Social Status (Measuring SES) (Barrett, 2006)* is a measure built on the work of Hollingshead (1957, 1975) who made a measure for social status. Barrett differentiated social status and social class in that social status can change and be obtained over time (i.e. one can go to college and become a professor). However, a person’s social class (being Black, Latino, or White) stays with the person for the remainder of their lives. There are two facets for the total score. The first is education that is obtained from the participant, the participant’s spouse (if s (he) possesses a spouse) and the amount of education obtained from parents which ranges from 3 points (i.e. less than 7th grade) to 21 points (i.e. graduate degree). The points are for each person that is included from the participant. The second facet is the occupational facet which the participant categorizes themselves into a cluster of jobs which has a point value ranging
from 5 (i.e. garbage collector) to 45 (i.e. professor). There is then a total score which is summed up between the educational score and the occupational score. Barrett (2006) purports that the scale is not an absolute measure of SES, but the scores are more ordinal in purpose.

Procedure

Participants were selected from local Masajid (mosques) via email lists, posting flyers, and speaking to local Black Muslim leaders for their endorsement. The Masajid contained predominately Black Muslim members. Participants were recruited through e-mails that briefly described the study and the requirements for participation. Recruitment e-mails were sent to Black Muslims that are 18 years of age or older and U.S. citizens. The e-mails included in the e-mails will be a link that will route participants to the online study.

Participants read and electronically signed an informed consent form (and were encouraged to print a copy for their records). Next, participants were routed to the survey and complete the on-line survey which will included: (a) the Barrett Simplified Measure of Social Status, (b) the NEO FFI (c) The Religious Orthodoxy Scale (d) The Religiosity of Islam Scale (e) the Muslim Attitudes Towards Religion Scale. The instruments should collectively took an hour to complete.

Hypothesis and Analysis

Hypothesis 1: Personality, gender, and social class will affect religious attitudes and practices.
Analysis: A canonical analysis was done with personality, gender, and social status as participant variables and religious attitudes, practices, and Islamic beliefs as dependent variables. The researcher observed the strength of relationships between the two sets of variables and determined which of the hypotheses are supported. Canonical analysis was used to analyze two sets of variables which are the participant variables (personality, social class, and gender) and their influence upon the dependent variables (Islamic religiosity and Islamic attitudes). With this analysis, the strength of each relationship between each respective set (participant and dependent) was identified. Thus the certain subjects within the participant variable were assessed to see which subject (or combination of subjects) is the strongest predictor of religiosity.
CHAPTER IV

RESULTS

Hypothesis

Personality, Gender and Social Class were hypothesized to influence religious attitudes and practices with Black Sunni Muslims. This dissertation was interested in the relationship between personality, social class, gender and religiosity, with both constructs measured through a variety of scales. The five components of personality – Neuroticism, Extraversion, Openness, Agreeableness, and Conscientiousness – were measured using the NEO FFI. Religiosity was measured using the MARS, Religiosity of Islam Practice, and Religious Orthodoxy scales. In addition, SES was measured using the BSMSS scale.

Table 1 below reports reliabilities for each scale (or subscale, in the case of the NEO FFI). The results show, for the most part, moderate to high Cronbach’s alphas. The lowest alpha is the openness subscale, with an alpha of .462, followed by extraversion, with an alpha of .571. The remaining scales have reliabilities of at least .6. The alpha for agreeableness is .634; it is .669 for BSMSS, it is .693 for the practice of Islam scale; it is .780 for the conscientiousness scale; it is .801 for the neuroticism scale; it is .892 for the religious orthodoxy scale; and it is .900 for the MARS scale.
<table>
<thead>
<tr>
<th>SCALE</th>
<th>CRONBACH’S ALPHA</th>
</tr>
</thead>
<tbody>
<tr>
<td>BSMSS</td>
<td>0.669</td>
</tr>
<tr>
<td>Neuroticism</td>
<td>0.801</td>
</tr>
<tr>
<td>Extraversion</td>
<td>0.571</td>
</tr>
<tr>
<td>Openness</td>
<td>0.462</td>
</tr>
<tr>
<td>Agreeableness</td>
<td>0.634</td>
</tr>
<tr>
<td>Conscientiousness</td>
<td>0.780</td>
</tr>
<tr>
<td>MARS</td>
<td>0.900</td>
</tr>
<tr>
<td>Practice of Islam</td>
<td>0.6993</td>
</tr>
<tr>
<td>Religious Orthodoxy</td>
<td>0.892</td>
</tr>
</tbody>
</table>

The scales were formed by summing across the individual items, and Table 2 below presents descriptive statistics. BSMSS scores ranges from 1 to 64 with an average of 38.917 and a standard deviation of 11.172. Neuroticism ranges from 21 to 45 with a mean of 30.075 and a standard deviation of 4.332. Extraversion ranges from 29 to 48 with a mean of 38.059 and a standard deviation of 3.997. Openness ranges from 29 to 46 with an average of 37.839 and a standard deviation of 2.841. Agreeableness ranges from 27 to 51 with a mean of 36.004 and a standard deviation of 4.259. Conscientiousness ranges from 30 to 50 with a mean of 42.008 and a standard deviation of 3.389. MARS ranges from 26 to 70 with an average of 61.828 and a standard deviation of 4.706. The practice of Islam scale ranges from 19 to 38 with a mean of 30.283 and a standard
deviation of 4.061. Finally, religious orthodoxy ranges from 54 to 253 with a mean of 95.537 and a standard deviation of 15.81.

Table 2
Descriptive Statistics

<table>
<thead>
<tr>
<th>VARIABLE</th>
<th>MEAN</th>
<th>STD. DEV.</th>
<th>MIN.</th>
<th>MAX.</th>
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<tbody>
<tr>
<td>BSMSS</td>
<td>38.917</td>
<td>11.172</td>
<td>1</td>
<td>64</td>
</tr>
<tr>
<td>Neuroticism</td>
<td>30.075</td>
<td>4.332</td>
<td>21</td>
<td>45</td>
</tr>
<tr>
<td>Extraversion</td>
<td>38.059</td>
<td>3.997</td>
<td>29</td>
<td>48</td>
</tr>
<tr>
<td>Openness</td>
<td>37.839</td>
<td>2.841</td>
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<tr>
<td>Agreeableness</td>
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<tr>
<td>Conscientiousness</td>
<td>42.008</td>
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<td>MARS</td>
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<td>4.706</td>
<td>26</td>
<td>70</td>
</tr>
<tr>
<td>Practice of Islam</td>
<td>30.283</td>
<td>4.061</td>
<td>19</td>
<td>38</td>
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<tr>
<td>Religious Orthodoxy</td>
<td>95.357</td>
<td>15.81</td>
<td>54</td>
<td>253</td>
</tr>
</tbody>
</table>

Figure 1 below represents the box plots that provide a visual representation of the distribution of each scale (note that religious orthodoxy was rescaled to fit on the same graph). In a box plot, the boxes represent the interquartile range, with the line in the box representing the median. Dots beyond the whiskers are considered outliers. Here the spreads of the scales look, in every instance, more or less normal. The median falls in the
Because there are several independent and dependent variables, the chosen methodology is a canonical correlation analysis. In a canonical correlation, the intent is...
to find linear combinations of one set of variables that are most highly correlated with linear combinations of the other variables. These linear combinations are called canonical variates. As stated before, the Hypothesis is that Personality, Gender and Socioeconomic Status will affect religious attitudes and practices.

Table 3 summarizes the results for a dimensional analysis that results from a canonical analysis conducted on 1) the three religiosity scales and 2) the five personality categories, BSMSS, and gender. The null hypothesis is that all of the correlations between the sets of canonical variates will be zero. The results clearly reject this null hypothesis. When considering all three dimensions, the Wilks’ lambda statistic is .702, which significantly rejects the null hypothesis that all of the correlations are zero, $F(21, 503.06) = 3.140, p < .001$. It is not possible to reject the null that only one of the dimensions is significant, Wilks lambda = .892, $F(12, 352) = 1.729, p = .059$, unless one uses the more generous cut-off of .10 for the p-value. The final dimension is clearly not significant, Wilks lambda = .979, $F(5, 177) = .759, p = .580$. In other words, it appears that it takes one to two dimensions to explain the relationship between religiosity and the other variables.

Table 3

<table>
<thead>
<tr>
<th>ROOT NO.</th>
<th>WILKS L.</th>
<th>F</th>
<th>NUM DF.</th>
<th>DEN DF</th>
<th>P-VALUE</th>
</tr>
</thead>
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<tr>
<td>1 to 3</td>
<td>0.702</td>
<td>3.140</td>
<td>21</td>
<td>503.06</td>
<td>&lt;.001</td>
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<tr>
<td>2 to 3</td>
<td>0.892</td>
<td>1.729</td>
<td>12</td>
<td>352</td>
<td>.059</td>
</tr>
<tr>
<td>3</td>
<td>0.0979</td>
<td>.759</td>
<td>5</td>
<td>177</td>
<td>.580</td>
</tr>
</tbody>
</table>
Criteria for Canonical Loadings

Table 4 below provides standardized canonical coefficients. Because the third dimension was clearly non-significant, only two are presented. They are interpreted such that a one standard deviation change in each variable would lead to a $\lambda$ standard deviation change in the canonical variate.

In order for a variable to be used in the naming of a canonical variate, a canonical variable loading (CVL) or standardized coefficient of .45 was used as a minimum cutoff. The use of higher loading values for interpretation eliminates those variables which are of minimum importance when compared to the other loadings, which helps maintain parsimony between the data and theory (Duncan, 1996).

There is not a clear pattern to the standardized coefficients among the personality, SES, and gender variables. The largest coefficients for dimension 1 relate to the personality variables, so it may be plausible to think of this dimension as related to personality. The coefficient for neuroticism is -.294; it is -.141 for extraversion; it is -.495 for openness; it is .571 for agreeableness; and it is -.492 for conscientiousness. The openness and agreeableness also have larger coefficients on the second dimension (-.547 and -.488, respectively), as does gender (.471). Overall, it seems that both dimensions represent a combination of personality and demographic variables.

In terms of the religiosity variables, the first dimension represents a combination of each scale. The coefficient for the MARS scale is -.352; it is -.293 for the practice scale; and it is -.597 for the orthodoxy scale. The second dimension seems to distinguish orthodoxy (-.933) from the MARS (.474) and practice (.601) scales.
Table 4
Standardized Canonical Coefficients

<table>
<thead>
<tr>
<th>PERSONALITY, GENDER, &amp; SES</th>
<th>DIMENSION 1</th>
<th>DIMENSION 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neuroticism</td>
<td>-0.294</td>
<td>-0.321</td>
</tr>
<tr>
<td>Extraversion</td>
<td>-0.141</td>
<td>0.273</td>
</tr>
<tr>
<td>Openness</td>
<td>-0.495</td>
<td>-0.547</td>
</tr>
<tr>
<td>Agreeableness</td>
<td>0.571</td>
<td>-0.488</td>
</tr>
<tr>
<td>Conscientiousness</td>
<td>-0.492</td>
<td>0.058</td>
</tr>
<tr>
<td>BSMSS</td>
<td>0.129</td>
<td>0.444</td>
</tr>
<tr>
<td>Gender</td>
<td>-0.466</td>
<td>0.471</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>RELIGIOSITY</th>
<th>DIMENSION 1</th>
<th>DIMENSION 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>MARS</td>
<td>-0.352</td>
<td>0.474</td>
</tr>
<tr>
<td>Practice</td>
<td>-0.293</td>
<td>0.601</td>
</tr>
<tr>
<td>Orthodoxy</td>
<td>-0.597</td>
<td>-0.933</td>
</tr>
</tbody>
</table>

Table 5 below shows the canonical correlations for each dimension. The canonical correlation for the first dimension is .461, meaning that the linear combination of personality, SES, and gender explain about 21.3% of the variance in the linear combination of the religiosity variables. The next line represents the correlation between the linear combinations of the second dimension, which is .298. Thus, of the variability remaining after creating the first set of canonical variates, the linear combination of personality, SES, and gender explain 8.9% of the canonical variate created from the linear combination of the religiosity variables. For the last dimension, which was not
found to play a significant role in the model, the correlation is .145. The variance explained is only 2.1%.

Table 5
Canonical Correlations

<table>
<thead>
<tr>
<th>ROOT</th>
<th>CANONICAL CORR.</th>
<th>SQ. CORR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.461</td>
<td>0.213</td>
</tr>
<tr>
<td>2</td>
<td>0.298</td>
<td>0.089</td>
</tr>
<tr>
<td>3</td>
<td>0.145</td>
<td>0.021</td>
</tr>
</tbody>
</table>
Hypothesis: Influence of Personality, Gender, and Social Class on Religious Attitudes and Practices

The present study examined the influence of personality, gender and social class upon religious attitudes and practices. This was done in the interest of identifying what can possibly be attributed to influence religious attitudes and practice. In the current times a lot of behavior is being done in the name of a higher power. The researcher is interested in what other factors generate religious behavior. It was predicted that: Personality, Gender and Social Class will affect religious attitudes and practices. The overall results support the hypothesis. Thus the hypothesis is confirmed.

Given that the Wilks Lambda for the first dimension was .702, the null hypothesis (personality, social class, and gender having no influence on religious attitudes and practices) is rejected. Given that the Wilks Lambda is .892 for the second dimension, unless there is a .10 cut off for the p-value, the null hypothesis is rejected for two dimensions. Thus, it would seem that two dimensions would be significant in explaining the influence of personality, social class, and gender upon religious attitudes and practices for Black Sunni Muslims. This would be plausible in that personality would be needed to explain a context of religiosity for the individual and one of the other dimensions (social class or gender) would provide a societal construct for how these practices are executed in society and in Muslim communities.
What is also intriguing is that the dimension analysis showed that those Black Sunni Muslims who endorsed higher orthodoxy scores tended to purport lower scores on practices and beliefs, while also endorsing lower socioeconomic status. Conversely, those who tended to endorse higher socioeconomic status, practices and beliefs seemed to endorse lower orthodoxy. The statistically significant (.45 or greater) difference in personality endorsements pertained to Agreeableness, Openness and Conscientiousness. Those who purported higher socioeconomic status tended to be less Open and Agreeable while being more Conscientious.

One way to grasp this phenomenon is that those with higher socioeconomic status tend to approach religious practice in a different way in that they may not be as influenced by the general trends in the Muslim community as someone who is more agreeable and less educated. They seem to internalize beliefs in such a manner that it shows in practice, but their attitudes may not be the general trend in the Muslim community.

Black Muslim Religiosity in Context

Black Muslims’ religiosity functions on two planes. The first is that of being Black and having a marginalized social experience in this society. The second is as a Muslim which aims for all people to be complete Human Beings in from of Allah (God) (Hassan, 2007). There is a gap to reconcile. There is a gap between feeling less than a complete Human and on the other side, there is Islam pulling the Human being towards perfection in God. The ways that Islam, its values, the spirit of the message and rituals are performed and interpreted must come from a context of a marginalized people
There are implications to this such as utilizing Islam as a social justice platform, a reaction to other entities, a tool to reconnect with a lost identity in the diaspora, etc. This unique group of people in America had never been studied before in the field of Psychology. Furthermore, the patterns of religiosity were never analyzed by the psychology field.

This study showed that there are influences that come from the individual (personality, gender, and social class) which effect religiosity in the Black Muslim community. Approximately 30.2% of the variance in religiosity was explained by the above variables. This shows that when Black Muslims are practicing Islam, they are not only manifesting a religion through religiosity, but they are manifesting their own personal selves along the issues and strengths within.

There are many movements and sects of Islam within the Black Muslim Community (McCloud, 1995). Each sect has characteristics about their perception of Islam which gravitate certain types of people towards them. For example, those who are warm and loving will attach themselves to sects and others who are warm and loving. They will do acts of worship which reinforce and generate more love and warmth. Those who do not have love as a predominate characteristic in their personality will not gravitate to such sects and people.

Identity is a very significant issue in terms of Black Muslims. People come into Islam at different places on the spectrum of their own racial identity. When someone has a healthy racial identity, they function well as Muslims in community and society and people usually see those people as becoming more refined in their character and morals.
(which is the goal of being Muslim). However, there are those who enter Islam and have critical gaps in their identity as a Black person and as a Human Being.

This is where community and society start to see an emulation of another culture sometimes. This is outside of recommended displays of religiosity. For example a Black person born in the USA will start to develop an accent from the Middle East or south Asia in order to ‘sound’ more like a Muslim. Islamic doctrine states absolutely nothing about having an accent or sounding a certain way to get closer to God. It does however say to speak modestly, positively, and with clean language. Behaviors like these are due to a lack of identity and thus many Blacks try to take on someone else’s identity to fill in the gap.

An interesting dynamic is that participants who tend to endorse higher socioeconomic status have stronger beliefs and practices but tend to endorse lower orthodoxy. This can be due to a number of factors. One phenomenon may be that participants may internalize religious beliefs and attitudes while coming to different conclusions that fall outside of what may be deemed as orthodox. Conversely, lower socioeconomic status combined with lower conscientiousness and higher agreeableness in personality tends to translate to endorsing higher orthodoxy and lower beliefs and practices. A phenomenon that could explain this is that a person imitates the rituals and repeats dogma without as much internalization. Thus higher orthodoxy tends to be endorsed, and lower practices and beliefs are endorsed.

A noteworthy phenomenon is that it seems that participants who were male and tended to endorse higher socioeconomic status while being less open, less agreeable and more conscientious than their female counterparts endorsed higher beliefs and practices
but lower orthodoxy. One way to contextualize this is that the general culture of Black Sunni Muslims offers males more opportunities to learn and practice Islam in public than the female counterpart. There are also some responsibilities and practices that males must fulfill constantly that females do not have to. For example, in Islam adult females are not required to go to the weekly service whereas adult males are required to do so. Furthermore, during the menstrual cycle, Sunni Muslim females are prohibited from performing the five daily prayers (Salah); whereas males are required to do so regardless of their condition. This can have implications on how practices are endorsed. In contrast females tend to endorse views that are more in line with what would be considered orthodox whereas males tend to endorse possessing less orthodox views.

One explanation of this phenomenon is that males may go out and practice the religion extrinsically; however they may hold different beliefs and attitudes intrinsically. Females however, may not endorse practice as much as males do; nonetheless they hold certain views closer to their intrinsic perceptions. Furthermore, the numbers show less of a disparity between orthodoxy and beliefs with practices than their male counterparts. This can perhaps imply more of an embodiment of beliefs held intrinsically than the larger disparity within males regarding orthodoxy and beliefs with practices.

Geographic location is important as well since places have their own culture and history. This can affect suburban and urban Black Muslim religiosity. People use God and religion to explain and respond to the situations going on in their lives (Rowatt, W. C., & Kirkpatrick, L. A., 2002). As situations differ from geographic locations due to phenomena such as laws, social demographics, financial situations, education levels, the way that Islam is executed in the form of Black Muslim religiosity will differ as well.
Implications for Research

Collectively, 30.2% of the variance in the religiosity variables was explained by personality, gender, and socioeconomic status. The nature of personality and socioeconomic status was endorsed more thoroughly for each participant than the nature of gender. We know the gender of each participant, but not necessarily how their gender contributes to their religiosity in relation to the other variables. There are explanations that perhaps due to a lack of a conforming and submissive nature in men and masculinity, this translates to lower religiosity than the female counterpart (Miller, A.S & Stark, R., 2002; Miller, A.S. & Hoffman J.P., 1995). One could purport that males are simply conforming to another paradigm and not abstaining from compliance altogether. Research about understanding masculinity, femininity, and religiosity need more research in the field of psychology.

Another issue that is connected to the gender difference in religiosity is that of spirituality. Ho, D. Y. F., & Ho, R. T. H. (2007) and Donahue, M.J. (1985) start to delve into this issue of the core within religiosity. Areas to research are the relationship between intrinsic and extrinsic manifestations of religiosity. Does intrinsic religiosity equate spirituality as it may be perceived in the field? Another area to explore is the connection between spirituality, religiosity, and experiential connectedness. Perhaps spirituality is connectedness to something greater (Mattis, 2000). The question to explore is do people (i.e. men) have this experiential connection without manifesting this phenomena extrinsically?

As this is one of the early studies in the field of psychology done on Black Muslims, an implication would if this level of influence upon religiosity applies to Blacks
in general. If the difference is significant, the question would be what about Black Muslims is significantly different than Blacks in other faiths? Is there something latent within certain Black Muslims? If the influence is not significantly different, then some more latent variables need to be discovered along with their influences. Perhaps there is something about being Black that generates a certain type of attachment to religious expression and experience. If that is the case, then that would need to be explored as well.

Important implications would also emerge about religious leaders who have influence upon many people. People are willing to conform to the environment and those who have power in that environment (i.e. religious communities and their leaders) (DeVaus, D. & McAllister, I., 1987). An important societal condition to explore is if certain personality types attract to certain genres of religion. For example, does religious conservatism have a personality type that attracts to it along with a socioeconomic status and a type of masculinity and femininity? This could be an important tool for religious communities to choose their leaders depending on the direction they would see fit. It is general knowledge that people gravitate to those they have most in common. Thus similar personalities, gender expressions, socioeconomic classes, principles and ideas will attract and sustain the support of similar people. It would be important for the field of psychology to explore this dynamic in the Black Muslim Community.

Implications for Practice

It would be critical for proper cultural competency before attempting to counsel a Black Muslim. Minorities who do not connect with counselors of different ethnicities may have a hard time connecting with counselors about a deeper spiritual issue. It is
important to understand and grasp two things when counseling Black Muslims: knowledge (of culture) and its meaning. It is important to know what the five pillars of Islam are and their Arabic terminology. A client may casually say a term such as ‘salah’ (prayer) or Dua (doo-wah) (supplication or invocation). These two acts have a deep meaning of being connected to the Black Muslim’s higher power. If someone does these things consistently, then stops, this should be of significant concern to the counselor as this can have a meaning of a major disconnect and considerable depression.

It would also be very helpful to thoroughly hear and analyze the story of how the client has grown into Islam. Some people are born into it and some people consciously choose to convert to Islam in different phases of life. These stories will tell you many things such as social maladjustment, themes in personality, types of attachment to religiosity and so on. One aspect in particular to observe is how racial identity attaches to their identity as a Muslim. It is important to analyze the synergy between the two because that connection within the Black Muslim client will have significant implications in how Islam is perceived and internalized.

It is important to validate the different levels of marginalization a Black Muslim experiences in society. Not only is the status of being Black a trying one, but more so being a Muslim. This can especially become exploited if the client has converted from a predominantly religious Christian family. Jackson (2005) says that not only has the person how becomes Muslim committed religious apostasy, but they have also done cultural apostasy as well. Granted, in the larger Black community, Islam has a long standing, critical, and impactful influence on the development of Black people.
It is also important to explore attitudes about Islam and other religions. This attitude is developed and changes over time. This will give the counselor some insight into the religious meanings of things for the person. For some clients, religion may mean a lot, and for others, not so much. For most Black Muslim clients, it will be critical to understand how they feel God has influence in their lives. This will give some significant insight into desire to chance, psychological resiliency, attachment to others, etc. It will also have a positive impact to use their perception of God (Allah) towards positive change. This will have a deeper effect on many clients who reserve an intimate space for Allah in their lives. This will also build a therapeutic relationship very quickly as the client will feel you are sincerely trying to understand a very sacred side of themselves.

It is very important to know what proper functioning is in terms of being Black and being Muslim. Many times our clients may grow into Islam and there is usually dysfunction on both sides. In short, ideally you want a Black Muslim to have healthy relationships with family and community, positive identity and strong self-esteem as a Black. Furthermore, proper functioning as a Muslim means doing the above plus doing the five pillars of Islam discussed above (Testifying God’s Oneness, Prayer, Fasting, Alms giving, and Pilgrimage) and positive personal development to increase good behavior and a close experiential connectedness to Allah (God). This is a very basic framework for a healthy functioning Black Muslim. There are three components: 1. Positive relationship with self 2. Positive relationship with family, community, and creation (the environment, world and all peoples) 3. Positive relationship with Allah (God). With this framework, a psychologist can use this as a template to create goals and
treatment plans. This will also be much easier for a Black Muslim to stay for the whole course of therapy and feel the therapist is relevant to their experience.

**Implications for Training**

There would be several implications for training a Black Sunni Muslim. One implication would be the prayer times. Prayer is one of the five pillars of Islam and a very part of Islamic religiosity, arguably the most important part of Islamic religiosity (Hassan, 2007). There are windows of time for prayer, but depending on the schedule of classes and the times they begin and end; it may be problematic for someone praying five times a day. A recommendation for a trainer is to approach the Muslim about the prayer times and see if it will be an issue with classes or other obligations and try to make some accommodations. Another issue with the female Muslim is that when they are on their menstrual cycle, they are not permitted to pray. So a trainer should be sensitive about this. For example, if a professor sees a woman praying, then the next week they are not, it would be quite awkward approaching the woman asking about her ceasing to pray. She would have to say she is on her cycle to perhaps a male professor.

Another issue attached to prayer is that of the Friday service. The understanding of most Muslims is that every Friday, Muslim men are obligated to go to a congregation and offer service. This usually consists of a short sermon (30-45 minutes) and congregational prayer (five to ten minutes). Women in many communities are encouraged to go, but they are not obligated to in Islam. In most mid-size to larger cities there are Mosques in the area. Thus, Muslim trainees may want to attend a Mosque in the area every Friday. Typically the window of time allotted is 1pm-3pm. So having classes
and meetings during that time may be problematic for a Muslim who wants to attend services.

Another issue is Ramadan and Eid. Ramadan is the most sacred month in the Islamic Calendar. The Islamic calendar is a lunar calendar so the month of Ramadan is approximately 10-11 days earlier each succeeding year. For example if Ramadan 2011 started July 30th, then Ramadan 2012 would start around July 19th. Muslims fast from food, drink, smoking, chewing gum, and sexual intercourse among other things. This is done from sunrise to sunset every day for 29 or 30 days depending on the moon. A professor should be sensitive about this by acknowledging Ramadan and asking if special accommodations are to be made. Again, with females if they are on their cycle, they cannot fast. So if a professor knows it is Ramadan and sees a female eating, do not ask. There are also other exceptions to fasting as well such as medical conditions necessitating medication, pregnancy, age, etc.

Right after Ramadan is a month named Shawwal (Shah-wall). The first day in Shawwal is the Eid celebration where Muslims all over the world celebrate their completion of fasting together and increasing their worship during the sacred month. There is also a second Eid which is two months and ten days after the first Eid. This second Eid celebrates the sacrifice that all the Muslims made to go to Hajj (The obligatory Pilgrimage where almost six million Muslims attend each year in Makah, Saudi Arabia.) Eid to a Muslim is like Christmas for a Christian. Because of the timing of Eid, some years many times it falls on weekdays during class times and meetings. It is important for a professor to make accommodations to perhaps take an exam early, finish a project early, etc. It is important to give the Muslim that day off to be with his and her
family and community to pray, celebrate, exchange gifts, visit family and friends, and attend community activities for the Eid celebration (like parties for kids, brunches, concerts, etc.)

If Muslim trainees are not afforded the opportunity to celebrate their holiday, that can be quite disheartening, insensitive, and demoralizing to some Muslims. It would be seen as such if someone was not afforded the opportunity to celebrate Christmas Day with their family. It is important for trainers to be sensitive and aware of Muslim trainees’ needs concerning the Eid celebration.

Male and female interaction has a lot of different meaning and stigma in Islam. A trainer should be aware that a trainee of opposite gender may not feel comfortable being alone in a room with the opposite sex. This tendency comes from Islamic doctrine and understandings of religious scholars. This can have implications on meetings in the trainer’s office, counseling a client of the opposite sex in the room alone, supervision, etc. Furthermore, physical contact can be a very sensitive issue to a Muslim trainee. Different Muslims have different perceptions on inter-gender physical contact. A recommendation to trainers is that a trainer should not assume physical contact is ok. Thus trainers may not want to reach out to shake a Muslim trainees hand of the opposite sex. To some Muslim trainees, it may seem insensitive and many times disrespectful to the Muslim trainee as their belief is they are preserving their physical touch for their marital spouse exclusively. It is important for the trainer to maintain respect and sensitivity towards the Muslim trainee. If a trainer does not know something and has a question, the best thing to do is ask directly, then do the utmost to accommodate to the Muslim trainee’s academic experience.
Implications for Theory

The results have significant implications for theory as it pertains to Blacks and African Muslims. The results show that personality and another construct (gender or social class) has an important influence on how religion is practiced and perceived by Black Muslims. The canonical analysis was done to simulate the constant interaction and grouping of variables as it relates to religiosity. Personality, Gender, and Social Class are variables that are dynamic within a person and seem to produce a cumulative effect in terms of attitudes about religious attitude and practice.

One implication towards theory given the research design is that religiosity is executed in Blacks with a multitude of internal variables simultaneously. Thus, assessments and instruments that are designed to capture a more complete picture of religiosity would ideally be multifaceted. Furthermore, the facets have to have a relationship between each other. We see from the results that dimensions were somewhat dependent on each other in terms of significance. It could be that certain levels of variables produce a certain type of religiosity.

What is also significant for theory is the level of innate characteristics and those that were learned or reinforced which influence religiosity. For example, what contributes to Black Muslims acting out their perception of religious scripture? Is perception a mental exercise or are there other latent and learned contributing factors? If so there would be significant interest in the amount of weight these factors have upon a person’s perception of religious doctrine and furthermore, how to best carry out the message they perceive.
Mattis (2000) addressed spirituality in the form of a ‘relational connection’ to a higher power. Allport (1950) correlated the relationship that one has with the self and others will manifest to a similar relationship with God. It would seem that religious behavior and attitudes are a sign of adherence to that relationship to the higher power. A further look at the relationship within the self may begin to show patterns of spiritual relationships and how they are acted out. This is an important implication given these times where many controversial actions are done in the name of ‘God’ or a higher power. Perhaps there is a way to anticipate such behavior given that there are certain patterns within individuals. For example, a person with a more functional, congruent and harmonious relationship within may endorse that they perceive a higher power in all aspects of their life. In contrast, a person less functional (within their cultural context), fragmented and chaotic may not see ‘God’ or a higher power in anything. Furthermore, they may see negativity within most things in life.

Another implication for theory is to re-conceptualize spirituality and religiosity for male and females. Levin and Taylor (1993) showed that Black females were more religious than their male counterparts across several variables in society. Studies show that females are more religious than males in general (DeVaus & McAllister, 1987; Francis & Wilcox, 1996; Lengua & Stormshak, 2000). It could be that the way religiosity is conceptualized fits a more, conforming, extraverted, communal, extrinsic and measurable expression which would cater to a certain type of social orientation. It could be that males are as religious as females; however the meaning of a deep spiritual relationship to ‘God’ is not captured in theories.
For example, in many religiosity assessments such as the ones used for the purpose of this research, church or mosque attendance is a significant characteristic of religiosity. A man that works at a job who is not able to attend would be measured as “not as religious.” It could be that the meaning of this man going to work to support his family and or community is a religious act with deep sincerity towards a higher power. Furthermore, a woman going to church can be for social reasons, and the higher power can have less weight intrinsically. Perhaps religiosity categories need reframing along with the theories that support them. The meaning of religiosity and spirituality between male and female are different, developing and dynamic. The field of psychology needs theories that begin to adequately capture those phenomena.

Limitations

There are limitations in the research which may have an impact on the implications of the study. The first limitation is that the study was drawn completely from the internet. This method filters out many people who do not have access to the online survey. This population that was filtered out could have a different perspective of Islam and this understanding could have manifested through differences in religious attitudes and practices. This would have vicariously impacted the demographics that were reported on the study in that there would be a more even distribution within the age and gender categories.

Another limitation is that significantly more females completed the survey than males. Females’ level of religiosity is different than males (Francis, L. & Wilcox, C., 1996). With a more even distribution of males, this could have an impact on how
religiosity is reported due to differences in personality and gender. Males have a different relationship with religion and obedience to religious dogma (DeVaus, D., & McAllister, I., 1987). This would begin to elucidate what can influence a lack of religiosity more overtly due to a larger percentage of males completing the study.

The age distribution is also another limitation. The highest percentage of those who completed the study was between ages 26-35. Those participants age 46-55 nor ages 71 and upward were not as well represented. This has important implications in terms of religiosity due to the timeframes that both of these age groups are from. People in their forties were born right into a time when the Nation of Islam was shifting towards a more orthodox practice of Islam which reflected the practices of Islam throughout the world. What is also intriguing about this population is that they are in the middle of their career, becoming grandparents, and are very busy in general. This would have been an interesting perspective to conceptualize the role religiosity plays in this age group’s life.

Those who are 70 and up were born into the early Nation of Islam (‘First Experience’ era) and other early Black Muslim movements (such as the Dar al Islam and Ahmadiyya movements.) Religiosity and spirituality in the senior population may have significant impacts on the influence of personality, gender and social class upon religious attitude and practice had the distribution been more evenly spread amongst the ages.

It must also be noted that geographical disproportionality leaning towards the Midwest and Northeast regions (as defined by the US Census) will have influence on religiosity. It may be that those Muslims in the South or out West have a different relationship between personality, gender, and social class and their influence upon religious attitudes and practice. This can be affected by differences in cultural norms,
histories, values, etc. Social Class can also be a limitation as the distribution leaned more towards college educated individuals. This could have been impacted by geography or other unforeseen factors. Education may impact the perspective about religion which could impact the results displayed in the study.

Another limitation of high interest is about Muslims who were born Muslim or formally converted to Islam. Muslims who are born into Islam may have a different perspective of religious attitudes and practices that those who converted into Islam. For example, though someone may have converted into Islam and only been Muslim for a few years at age 25, they may have more conviction than someone born into Islam and turning 25 who is in a stage of questioning their faith. This can have impact on attitudes and practices in Islam. This may also manifest in the personality assessments as well as higher levels of conviction about something may display results showing a different psychological context for the convert.

Further Research

Further research can go in many directions. One direction to go is to analyze the differences in religiosity between converts to Islam and those who were born Muslim. Another dynamic to assess is the difference between Black male and female Muslims’ religiosity. Another direction of interest is to do a more geographically comprehensive study assessing patterns of religiosity. It would also be of great interest to assess Blacks of different faiths in terms of the influence of personality, gender, and social class onto religious attitudes and practice. An implication coming from taking this direction is
analyzing similarities across faiths which are factors that are unique to Blacks’ religiosity.
Appendix A

Demographic Form
Appendix A

Demographic Form

1. Gender  __ Male  __Female

The terms ‘African American’ and ‘Black’ are used synonymously

2. Ethnicity
   __African American
   __Black (non-Hispanic origin)
   __Black (Hispanic origin)
   __Black (Multi-Racial)
   __Black (Caribbean/Central American origin)
   __Black (African origin)
   __Black (Native American/Anishnabe origin)

3. Relationship Status
   __Single
   __Separated
   __Married
   __Partnered (married to same sex)
   __Serious or Engaged
   __Cohabiting
__Casual

4. Age
   __18-25
   __26-35
   __36-45
   __46-55
   __56-70
   __71 and up

5. City, state you were raised?
Appendix B

Neo Five Factor Inventory
Appendix B

NEO Five Factor Inventory

5-Point Likert Scale

(1 Strongly Disagree, 2 Disagree, 3 Neutral, 4 Agree, 5 Strongly Agree)

1. I am not a worrier
2. I like to have a lot of people around me
3. I don’t like to waste my time daydreaming
4. I try to be courteous to everyone I meet
5. I keep my belongings clean and neat
6. I often feel inferior to others
7. I laugh easily
8. Once I find the right way to do something, I stick to it
9. I often get into arguments with my family and co-workers
10. I’m pretty good about pacing myself so as to get things done on time
11. When I’m under a great deal of stress, sometimes I feel like I’m going to pieces
12. I don’t consider myself especially “lighthearted”
13. I am intrigued by the patterns I find in art and nature
14. Some people think I’m selfish and egotistical
15. I am not a very methodical person
16. I rarely feel lonely or blue
17. I really enjoy talking to people
18. I believe letting students hear controversial speakers can only confuse and mislead them
19. I would rather cooperate with others than compete with them
20. I try to perform all the tasks assigned to me conscientiously
21. I often feel tense and jittery
22. I like to be where the action is
23. Poetry has little or no effect on me
24. I tend to be cynical and skeptical of others’ intentions
25. I have a clear set of goals and work toward them in an orderly fashion
26. Sometimes I feel completely worthless
27. I usually prefer to do things alone
28. I often try new and foreign foods
29. I believe that most people will take advantage of you if you let them
30. I waste a lot of time before settling down to work
31. I rarely feel fearful or anxious
32. I often feel as if I’m bursting with energy
33. I seldom notice the moods or feelings that different environments produce
34. Most people I know like me
35. I work hard to accomplish my goals
36. I often get angry at the way people treat me
37. I am a cheerful, high-spirited person
38. I believe we should look to our religious authorities for decisions on moral issues
39. Some people think of me as cold and calculating
40. When I make a commitment, I can always be counted on to follow through
41. Too often, when things go wrong, I get discouraged and feel like giving up
42. I am not a cheerful optimist
43. Sometimes when I am reading poetry or looking at a work of art, I feel a chill or wave of excitement
44. I am hard-headed and tough-minded in my abilities
45. Sometimes I’m not as dependable or reliable as I should be
46. I am seldom sad or depressed
47. My life is fast-paced
48. I have little interest in speculating on the nature of the universe or the human condition
49. I generally try to be thoughtful and considerate
50. I am a productive person who always gets the job done
51. I often feel helpless and want someone else to solve my problems
52. I am a very active person
53. I have a lot of intellectual curiosity
54. If I don’t like people, I let them know it
55. I never seem to be able to get organized
56. At times I have been so ashamed I just want to hide
57. I would rather go my own way than be a leader of others
58. I often enjoy playing with theories or abstract ideas
59. If necessary, I am willing to manipulate people to get what I want
60. I strive for excellence in everything I do
Appendix C

Barrett Simplified Measure For Social Status
Appendix C

Barrett Simplified Measure for Social Status

Circle the appropriate number for your Mother’s, your Father’s, your Spouse / Partner's, and your level of school completed and occupation. If you grew up in a single parent home, circle only the score from your one parent. If you are neither married nor partnered circle only your score. If you are a full time student circle only the scores for your parents.

**Level of School Completed**

- Less than 7th grade
- Junior high / Middle school (9th grade)
- Partial high school (10th or 11th grade)
- High school graduate
- Partial college (at least one year)
- College education
- Graduate degree

Circle the appropriate number for your Mother’s, your Father’s, your Spouse / Partner's, and your occupation. If you grew up in a single parent home, use only the score from your parent. If you are not married or partnered circle only your score. If you are still a full-time student only circle the scores for your parents. If you are retired use your most recent occupation.

**Occupation**

Day laborer, janitor, house cleaner, farm worker, food counter sales, food preparation worker, and busboy.
Garbage collector, short-order cook, cab driver, shoe sales, assembly line workers, masons, baggage porter.

Painter, skilled construction trade, sales clerk, truck driver, cook, sales counter or general office clerk.

Automobile mechanic, typist, locksmith, farmer, carpenter, receptionist, construction laborer, hairdresser.

Machinist, musician, bookkeeper, secretary, insurance sales, cabinet maker, personnel specialist, welder.

Supervisor, librarian, aircraft mechanic, artist and artisan, electrician, administrator, military enlisted personnel, buyer.

Nurse, skilled technician, medical technician, counselor, manager, police and fire personnel, financial manager, physical, occupational, speech therapist.

Mechanical, nuclear, and electrical engineer, educational administrator, veterinarian, military officer, elementary, high school and special education teacher,
Physician, attorney, professor, chemical and aerospace engineer, judge, CEO, senior manager, public official, psychologist, pharmacist, accountant.
Appendix D

Muslim Attitudes Towards Religion Scale
Appendix D

Muslim Attitudes Towards Religion Scale

5-Point Likert Scale

(1 Strongly Disagree, 2 Disagree, 3 Neutral, 4 Agree, 5 Strongly Agree)

1. I find it inspiring to read the Qu'ran.
2. Allah helps me.
3. Saying my prayers helps me a lot.
4. Islam helps me lead a better life.
5. I like to learn about Allah very much.
6. I believe that Allah helps people.
7. The five prayers help me a lot.
8. The supplication (dua) helps me.
9. I think the Qu'ran is relevant and applicable to modern day.
10. I believe that Allah listens to prayers.
11. Muhammad (peace be upon him) provides a good mode of conduct for me.
12. I pray five times a day.
13. I fast the whole month of Ramadan.
Appendix E

Religiosity of Islam Practice Scale
Appendix E
Religiosity of Islam Practice Scale

5-Point Likert Scale

(1 Never 2 Rarely 3 Sometimes 4 Usually 5 Always)

1. I wear the hijab as a woman (for women). My wife wears the hijab (for men)
2. I go to the mosque on Friday
3. I give Zakah (charity)
4. I pray five times a day
5. I read the Quran more than two times a week
6. I gamble*
7. I drink alcohol*
8. When I go to social gathering, I sit with my own gender separate from the other gender
9. I smoke cigarettes*
10. I perform ablution (wash face, hands, arms, head, and feet with water) before I pray
Appendix F

Religious Rigidity Scale
Appendix F

Religious Rigidity Scale

5 point Likert Scale

(1 Strongly Disagree, 2 Disagree, 3 Neutral, 4 Agree, 5 Strongly Agree)

1. One should not deviate from fixed times for Salah (obligatory prayer)
2. One should make Dua (say a prayer) before eating anything
3. Women should cover their heads during Salah (obligatory prayer)
4. One should spend the same lengthy periods in Salah (obligatory prayer) whenever one prays
5. One should wear modest clothing when attending religious services in the Masjid (Mosque)
6. One should not be late for services at the Mosque
7. One should read primarily religious materials
8. One should deviate from fixed times set for reading the Quran
9. Discussing one’s perspective of Islam in everyday life should be part of most conversations with family and friends
10. One should have special clothes for Jumah (Friday services) which should not be worn for secular purposes
11. One’s spare time should only be spent primarily in the remembrance or Allah (God) or at the Masjid (Mosque)
12. Attention to the financial needs of the Masjid (Mosque) should come before one’s personal needs
13. One should give to one’s Masjid (Mosque) and not question how the money is spent
14. Young Muslims should be allowed to date only if they have marriage in mind
15. All young Muslims should be chaperoned when dating
16. Mature young people should receive permission from their parents or guardians before dating
17. Children should not receive secular sex education
18. The subject of sex should not be discussed until the time of marriage
19. One should lead a strict life free from all secular entertainment
20. Muslims should not wear trending fashions of clothing
21. Muslims should not watch television
22. Secular fictional literature should not be used in the classroom
23. Mature young Muslims should not be exposed to secular sex education books
24. Muslims should not criticize the administrative policies or decisions of the Masjid (Mosque)
25. The traditional aspects of the Masjid (Mosque) should not change over time
26. Muslims should be fully covered (covering arms, legs and neck) when dressed for the Masjid (Mosque)
27. Muslims should not have doubts about their beliefs
28. Muslims should strictly adhere to all of traditions and customary practices of the Masjid (Mosque) without necessarily knowing the reasons for them
29. Muslims should study the Quran with the intention of finding evidence to support one’s current religious beliefs
30. Women should not become Imams (ordained religious leaders of the Muslim community)
31. Women should not be chosen as the president of the administrative boards in Masajid (Mosques)
32. Muslims should have nothing to do with secular politics
33. Muslim women should not give religious sermons or lectures to the Muslim community
Appendix G

Religious Close-Mindedness Scale
Appendix G

Religious Close-mindedness Scale

5 point Likert Scale

(1 Strongly Disagree, 2 Disagree, 3 Neutral, 4 Agree, 5 Strongly Agree)

1. One should attend only the services of one’s religious faith or denomination
2. One should read only the religious materials that discuss the beliefs and teachings of Islam
3. One should not read religious materials that disagree with or are critical of Islam
4. One should not endorse or sanction interfaith projects
5. One should not condone joint religious services of religious faiths or denominations
6. One should watch or listen to religious programs that are in agreement with Islam
7. One should watch or listen only to religious programs that are sponsored by Islamic organizations
8. One should listen only to religious music that is approved by an Islamic organization
9. An Imam (Muslim Leader) should not participate in religious services of other faiths
10. One should not make financial contributions to other faiths
11. Young Muslims should only court (explore marital possibilities) other Muslims
12. One should attend social functions that are sponsored by and Islamic organization
13. Teachers who are not Muslim should not be allowed to teach in Islamic schools.
14. Islamic materials should be the only source of education in Islamic schools
15. Only Islamic beliefs or teachings specific should be discussed in Islamic schools
16. One should not buy religious periodicals or books when the content is in disagreement with Islam
17. Children should only attend the schools that are operated by their Masjid (Mosque) or Islamic institution
18. One should not consult a psychologist, psychiatrist, or counselor who is not a Muslim
19. One should make friends only with people who are Muslim
20. Muslims should not socialize with Non-Muslims
21. Muslims should only listen to Islamic Music (about beliefs and practices of Islam)
22. Only Muslims can attend Islamic schools
23. Muslims should not discuss with non-Muslims about their beliefs
Appendix H

Human Subjects Internal Review Board Approval Letter
Appendix H

Human Subjects Internal Review Board Approval Letter

Date: July 12, 2011

To: Lonnie E. Duncan, Principal Investigator
Halim Neemann, Student Investigator for dissertation

From: Amy Naugle, Ph.D., Chair

Re: HSIRB Project Number 11-06-24

This letter will serve as confirmation that your research project titled “Personality and Religiosity: The Influence of Normative Personality on Black Sunni Muslim Religious Attitudes and Practice” has been approved under the exempt category of review by the Human Subjects Institutional Review Board. The conditions and duration of this approval are specified in the Policies of Western Michigan University. You may now begin to implement the research as described in the application.

Please note that you may only conduct this research exactly in the form it was approved. You must seek specific board approval for any changes in this project. You must also seek reapproval if the project extends beyond the termination date noted below. In addition if there are any unanticipated adverse reactions or unanticipated events associated with the conduct of this research, you should immediately suspend the project and contact the Chair of the HSIRB for consultation.

The Board wishes you success in the pursuit of your research goals.

Approval Termination: July 12, 2012


Costa, P. T., Jr., & McCrae, R. R. (2002). Looking backward: Changes in the mean levels of personality traits from 80 to 12. In D. Cervone, & W. Mischel (Eds.), Advances in personality science (pp. 219-237). New York: Guilford Press.


