Survey Research and African Americans
Outline

- Selected History of Survey Research
- National Survey of Black Americans (NSBA)
- National Survey of American Life (NSAL)
- Interviewer Experiences
- Consumption of Religious Media
Institute for Social Research

- Started in 1946
- Rensis Likert, First Director

Rensis Likert, pictured here in the 1926 University of Michigan yearbook, the Michiganensian, graduated in sociology the same year.
1948

- George Gallup
- Elmo Roper
- Both faced potential ruin because of this mistake
1948

- ISR study of Foreign Affairs
  - 2 questions on Political Behavior
  - Only Study to accurately predict Truman winning
  - Only study based on a national probability sample.
1957

- Americans View their Mental Health
- First Major National Study of Mental Health
- Gerald Gurin
- Joseph Veroff
- Sheila Feld
1976

- New American’s View Their Mental Health Study
- Joe Veroff, Libby Douvan, Dick Kulka

- Ron Kessler is a junior Professor and attends weekly seminar (after data is collected early 80’s).
1948-1978

- 100’s national probability samples on the general population
- 0 on minority groups
- Too few African Americans to conduct sub-group analysis.
- N of 1,500 --- 100 African Americans
Why no major studies

1. Interest – Pre-Civil Rights Movement
   there were only a handful of African American social scientists

2. Costs – Screening costs for rare element samples is prohibitive
1975-1977

- Pat Gurin and Jerry Gurin
- Both thought that it was time for national studies of minority groups
1979-1980

- National Survey of Black Americans
- James Jackson PI (Assistant Professor)
- Belinda Tucker
- Phillip Bowman
- Gerald Gurin
NSBA

- Graduate Students
  - Ronald Brown
  - Cleo Caldwell
  - Linda Chatters
  - Wayne McCullough
  - Harold Neighbors
  - Robert Joseph Taylor

- Other
  - Letha Chadiha
  - Rose Gibson
National Survey of Black Americans

• Conducted in 1979 and 1980.

• The face-to-face interviews were conducted by an all black professional interviewing staff.

• Interviewers trained and supervised by the PRBA & Survey Research Center, Institute for Social Research.

• Sample size of 2,107 permitted for the first time systematic investigation of differences within the adult black population.

• “We are not all alike” Over 300 studies based on this data
NSBA—Mental Health

- Proposed as a Mental Health Study
- Group Identity and Mental Health
1991

• 1991 Kessler starts the National Co-Morbidity Study
• Measured the prevalence rates of Psychiatric Disorders among the US Population
Mid 90’s

• Both Kessler and our research team write proposals for new national surveys.
• Both are funded.
• Both are linked together by NIMH

• Survey of Hispanics and Asians is also part of this Collaborative Mental Health/Illness Study
NSAL Principal Investigators

- James S. Jackson
- Cleopatra Caldwell
- Harold W. Neighbors
- Randolph Nesse
- Robert Joseph Taylor
- David R. Williams
- Linda Chatters
Sample Design

- 6,082 Adult face-to-face interviews
  - 3,570 African Americans
  - 1,623 Black-Caribbeans
  - 891 Non-Hispanic Whites
- 1000 African American and Black-Caribbean Adolescent face-to-face interviews
- Parents/Guardians self-administered interviews
- Clinical SCID Reappraisals – 679 Adults
- English Speaking only
Interviewer Experiences

- I had to interview one elderly lady and had to buy her a can of pineapple juice before she would do the interview. When I asked the question about her teeth and gums, she said, “Well my gums are excellent but I don’t have any teeth!” We had a great rapport at that time and we both rolled in laughing.
Interviewer Experiences

• I went to screen a house and I saw a dog on the porch. It turns out it was a goat and the goat tried to get in my car. The owner said that it was good that I did not get out of the car because the goat would have attacked me.
Interviewer Experiences

- I did about ¼ of the interview in the front seat of the car and the respondent in the back seat. He started shaking. I bailed out of the car and suspended the interview. I looked for him for four days and was informed that he had been in a Psychiatric Ward. I completed the interview with him in the back seat and me in the front seat.
Interviewer Experiences

- There was the illiterate woman for whom I had to read the respondent booklet who has a public assistance income of $500 per month. Her roommate told me that the respondent had gotten up early to prepare for the interview and spent two hours dressing and cleaning the room we used.
NSAL Sampling Area
Black Caribbeans

• Black Caribbeans are routinely subsumed under the category of black race.

• Colin Powell, Louis Farrakhan, Nicki Minaj, Rihanna, Stokely Carmichael, Shirley Chisholm, Harry Belafonte, Sidney Poitier, Marcus Garvey, Heavy D., Z. Alexander Looby
Black Caribbeans In US

From: The Schomberg Center for Research on Black Culture
The general concept underlying “Metropolitan Areas” (MAs) is that of a core area containing a large population nucleus together with adjacent communities having a high degree of economic and social integration with that core. Some areas are defined around two, three, or more central cities and most or all of their suburbs.

The major purpose of defining MAs is to enable all federal statistical agencies to use the same geographic definitions in tabulating and publishing data for metropolitan areas.

An area qualifies for recognition as a “Metropolitan Statistical Area” (MSAs) in one of two ways: (1) if it includes a city of at least 50,000 people, or (2) if it includes a Census Bureau–defined urbanized area (of at least 50,000 people) with a total metropolitan population of at least 100,000 (75,000 in New England).

A “Primary Metropolitan Statistical Area” (PMSA) is a subdivision of a large Metropolitan Statistical Area.
Countries Most Represented

<table>
<thead>
<tr>
<th>Country</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jamaica</td>
<td>505</td>
<td>31.4%</td>
</tr>
<tr>
<td>Haiti</td>
<td>298</td>
<td>18.5%</td>
</tr>
<tr>
<td>Trinidad &amp; Tobago</td>
<td>169</td>
<td>10.5%</td>
</tr>
<tr>
<td>Guyana</td>
<td>90</td>
<td>5.6%</td>
</tr>
<tr>
<td>Barbados</td>
<td>74</td>
<td>4.6%</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>62</td>
<td>3.9%</td>
</tr>
</tbody>
</table>

6 Countries Represent 74.5% of Caribbean sample (unweighted)
Caribbean Sample Challenges

- Lack of trust, fear, immigration issues, etc.
  
  Addressed by matching Caribbean respondents with Caribbean interviewers when possible.

- Heavily concentrated in Northeast, which is more distrustful, more expensive
Religious Participation and Media Consumption

Robert Joseph Taylor and Linda M. Chatters
Topics Covered

- Diversity of Churches
- Religious Television
- Religious Radio
- Televangelists
- Findings
- Conclusion
Gainesville, Florida
Hartford Memorial Baptist Church
Detroit
Bethel AME
West Angeles Church of God in Christ
West Angeles Church of God in Christ
Religious Media Consumption

- Very little research in this area, particularly among minority groups
- Had to rely mostly on data on general media consumption from Nielsen and Arbitron.
Religious Media
Consumption--Television

- Almost all Americans have at least one television
- The average American household has almost 3 televisions
- Americans averaged more than 31 hours of television viewing per week in 2009. (Nielsen, 2009)
Religious Media
Consumption--Television

- Black Americans watch 30-40% more television

- Viewing patterns of Black Americans and Whites are extremely different
Viewing patterns

- Top ten prime time shows for Black and Whites do not have much overlap except for Monday Night Football.

- High rated shows for Blacks -- "Steve Harvey Show" and "Girlfriends" have very small white audiences.

- Shows like "Friends" have small Black audiences.
Religious Radio

- In 2007, there were 304 black gospel radio stations
- Audience of 2.9 million African Americans per week
- Listening to Gospel stations was higher during the weekends.
Religious Radio

- Black Americans also listened to Religious stations that had a mostly white Religious format (Contemporary Christian, Southern Baptist)
- (particularly in areas where there were no Gospel stations)
Patterns of radio listening differ by race

Black-targeted radio formats attract 61% of all Black listeners,

but only about 3 percent of White listeners.
Religious Radio

• Radio is particularly important to Black Caribbeans.

• Numerous stations cater to local populations

• Many are low power FM stations that cater to ethnic enclaves (required to broadcast 8 hours per day).
Televangelists

Creflo Dollar

Bishop T. D. Jakes
Radio: Martha Jean “The Queen”
# Bivariate Analysis of Race/Ethnicity on the Frequency of Watching Religious TV

## Frequency of Watching Religious Programs on Television

<table>
<thead>
<tr>
<th>Frequency of Watching</th>
<th>African Americans</th>
<th>Black Caribbeans</th>
<th>Non-Hispanic Whites</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nearly Everyday</td>
<td><strong>15.15%</strong></td>
<td><strong>12.82%</strong></td>
<td>4.19%</td>
</tr>
<tr>
<td>At least once a week</td>
<td>32.26%</td>
<td>24.45%</td>
<td>13.85%</td>
</tr>
<tr>
<td>A few times a month</td>
<td>14.54%</td>
<td>17.60%</td>
<td>6.77%</td>
</tr>
<tr>
<td>At least once per month</td>
<td>7.19%</td>
<td>5.89%</td>
<td>5.04%</td>
</tr>
<tr>
<td>A few times a year</td>
<td>14.56%</td>
<td>20.07%</td>
<td>25.57%</td>
</tr>
<tr>
<td>Never</td>
<td>16.27%</td>
<td>19.14%</td>
<td><strong>44.56%</strong></td>
</tr>
</tbody>
</table>

| N                     | 3569              | 1616             | 891                 |

Rao-Scott $X^2 = 402.24$  $p<.0001$
Bivariate Analysis of Race/Ethnicity on the Frequency of Listening Religious Radio

<table>
<thead>
<tr>
<th>Frequency of Listening to Religious Programs on the Radio</th>
<th>African Americans</th>
<th>Black Caribbeans</th>
<th>Non-Hispanic Whites</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nearly Everyday</td>
<td>22.39%</td>
<td>18.06%</td>
<td>9.32%</td>
</tr>
<tr>
<td>At least once a week</td>
<td>27.07%</td>
<td>18.62%</td>
<td>6.50%</td>
</tr>
<tr>
<td>A few times a month</td>
<td>9.46%</td>
<td>10.24%</td>
<td>4.79%</td>
</tr>
<tr>
<td>At least once per month</td>
<td>5.38%</td>
<td>7.33%</td>
<td>3.98%</td>
</tr>
<tr>
<td>A few times a year</td>
<td>10.23%</td>
<td>16.05%</td>
<td>13.31%</td>
</tr>
<tr>
<td>Never</td>
<td>25.44%</td>
<td>29.66%</td>
<td>62.07%</td>
</tr>
<tr>
<td>N</td>
<td>3569</td>
<td>1618</td>
<td>891</td>
</tr>
</tbody>
</table>

$\text{Rao-Scott } X^2 = 717.08 \ p<.0001$
Race and ethnic differences in the Use of Religious Media.

<table>
<thead>
<tr>
<th></th>
<th>Frequency of Watching</th>
<th>Frequency of Listening to Religious Programs on the Radio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>S. E.</td>
</tr>
<tr>
<td>Row I: African Americans Excluded Category</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caribbean Blacks</td>
<td>0.08</td>
<td>0.12</td>
</tr>
<tr>
<td>Non-Hispanic Whites</td>
<td>-1.19***</td>
<td>0.08</td>
</tr>
<tr>
<td>Row II: Caribbean Blacks Excluded Category</td>
<td></td>
<td></td>
</tr>
<tr>
<td>African Americans</td>
<td>-0.08</td>
<td>0.12</td>
</tr>
<tr>
<td>Non-Hispanic Whites</td>
<td>-1.28***</td>
<td>0.13</td>
</tr>
</tbody>
</table>

All regressions control for age, gender, income, education, marital status, region, denomination and functional status.
<table>
<thead>
<tr>
<th>Watch Religious Television Programs</th>
<th>Listen to Religious Radio Programs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>African Americans</td>
</tr>
<tr>
<td>Age</td>
<td>B</td>
</tr>
<tr>
<td>Gender</td>
<td>0.02***</td>
</tr>
<tr>
<td>Income</td>
<td>−0.00</td>
</tr>
<tr>
<td>Education</td>
<td>−0.02</td>
</tr>
<tr>
<td>Marital Status</td>
<td></td>
</tr>
<tr>
<td>Partner</td>
<td>−0.08</td>
</tr>
<tr>
<td>Separated</td>
<td>0.11</td>
</tr>
<tr>
<td>Divorced</td>
<td>0.03</td>
</tr>
<tr>
<td>Widowed</td>
<td>−0.18</td>
</tr>
<tr>
<td>Never Married</td>
<td>−0.18*</td>
</tr>
<tr>
<td>Region</td>
<td></td>
</tr>
<tr>
<td>Northeast</td>
<td>−0.57***</td>
</tr>
<tr>
<td>North Central</td>
<td>−0.40***</td>
</tr>
<tr>
<td>West</td>
<td>−0.38**</td>
</tr>
<tr>
<td>Denomination</td>
<td></td>
</tr>
<tr>
<td>Methodist</td>
<td>−0.06</td>
</tr>
<tr>
<td>Pentecostal</td>
<td>0.57***</td>
</tr>
<tr>
<td>Catholic</td>
<td>−0.13</td>
</tr>
<tr>
<td>Episcopalian</td>
<td>--</td>
</tr>
<tr>
<td>Seventh Day Adventist</td>
<td>--</td>
</tr>
<tr>
<td>Other Protestant</td>
<td>−0.21*</td>
</tr>
<tr>
<td>Other Religion</td>
<td>−0.40***</td>
</tr>
<tr>
<td>No Affiliation</td>
<td>−0.79***</td>
</tr>
<tr>
<td>Functional Status</td>
<td>0.09</td>
</tr>
<tr>
<td>Country of Origin</td>
<td></td>
</tr>
<tr>
<td>Spanish</td>
<td>--</td>
</tr>
<tr>
<td>Haiti</td>
<td>--</td>
</tr>
<tr>
<td>Trinidad-Tobago</td>
<td>--</td>
</tr>
<tr>
<td>Other English</td>
<td>--</td>
</tr>
<tr>
<td>Immigration Status</td>
<td></td>
</tr>
<tr>
<td>0 to 5 years</td>
<td>--</td>
</tr>
<tr>
<td>6 to 10 years</td>
<td>--</td>
</tr>
<tr>
<td>11 to 20 years</td>
<td>--</td>
</tr>
<tr>
<td>Over 21 years</td>
<td>--</td>
</tr>
</tbody>
</table>
Many religious leaders fear that the rise of television ministries will lead to less frequent church attendance.

- Lower church membership rates

- Potential revenue losses from less attendance
Regression models for religious media use on church attendance among African Americans, Black Caribbeans and the Total Sample

<table>
<thead>
<tr>
<th></th>
<th>Church Attendance</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>African Americans</td>
<td>Black Caribbeans</td>
<td>Total Sample</td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>S.E.</td>
<td>B</td>
<td>S.E.</td>
</tr>
<tr>
<td>Watch Religious Television Programs</td>
<td>.154***</td>
<td>.020</td>
<td>.176***</td>
<td>.029</td>
</tr>
<tr>
<td>Listen to Religious Radio Programs</td>
<td>.114***</td>
<td>.013</td>
<td>.095**</td>
<td>.027</td>
</tr>
</tbody>
</table>

All regressions control for age, gender, income, education, marital status, region, denomination and functional status. The Black Caribbean analysis also control for Country of Origin and Immigration Status.
Conclusion

- Demographic Differences
  - Consistent with previous research

- Gender -- Women more religious

- Age – Older respondents more religious

- Race – African Americans and Black Caribbeans more religious
  - Part of culture R&B, Gospel Choir, Black Plays
NSBA 1979-1980

- Created New Field Staff – New ISR
- Graduate Students
- Created New Screening Techniques
  - SLASP
  - WASP
NSBA -- Screening

- Wide Area Screening Procedure

- Developed for use in areas with few or no Blacks residents.
- Interviewers ask select residents where Black families lived.
- This significantly reduced costs.
• 20% of WASP clusters were screened intensively to check for undercoverage.
NSBA Questionnaire Development

- Focus Groups
- Back Translation
- Several Pre-tests
- 100-200 interviews
- North-south, Urban-Rural
- MRI
Interviewer Experiences

- Several weeks ago a 74 year old man made a pass at me and told me that he hadn’t had sex in 18 months and he was ready and I was the one.
Interviewer Experiences

• Every time that I go into the field I learn a little something. The most moving thing is just how many people there are who are very lonely and who really need someone to talk to, people for whom my visit makes a world of difference.
Interviewer Experiences

• There was the man who suffered severe depression after the death of his wife. He rushes out to talk to me and tell me how he’s doing every time I am in his neighborhood.
Interviewer Experiences

• There was the man who was waiting with pictures of his cats to show me.
Interviewer Experiences

• The man who told me about the statue in his front yard he put out in memory of his neighbor.
Interviewer Experiences

- I interviewed a lovely older Caribbean man this morning. His daughter worked on the 2nd floor of tower 2 of the world trade center. She was five minutes late for work that morning because she had stopped at a gift shop to buy some ginger candy that her grandmother specifically requested from that particular shop. She was exiting the gift shop as the building was starting to come down. She fell, then someone picked her up and they both ran and their lives were saved. The Respondent was Muslim and he gave me a very good “education” on the real beliefs of Islam. I have been greatly humbled by this man!
Interviewer Experiences

- One of the greatest things about the study, that respondents have said to me is that the interview is the first time anyone has ever asked them how and what they felt and thought. They said that they appreciated me coming into their homes.
- Several respondents tried to give me their incentives back.