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**The Relationships Between Religiosity and Marital Satisfaction:  
Correlations Among the Religious Orientation Scale, The Spiritual  
Well-Being Scale and the Marital Satisfaction Scale**

James B. Quinn

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THE RELATIONSHIPS BETWEEN RELIGIOSITY  
AND MARITAL SATISFACTION: CORRELATIONS  
AMONG THE RELIGIOUS ORIENTATION SCALE,  
THE SPIRITUAL WELL-BEING SCALE AND  
THE MARITAL SATISFACTION SCALE

by

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APPROVAL

THE RELATIONSHIPS BETWEEN RELIGIOSITY  
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GRADUATION ABSTRACT

A positive relationship was found between religiosity and marital satisfaction in a sample of 78 couples. Each person completed a demographic questionnaire, the Religious Orientation Scale, the Spiritual Well-being Scale and the Marital Satisfaction Inventory. Of the ten variables examined, religiosity ranked eighth in predicting marital satisfaction. This implies a dual purpose for church leaders: to motivate their members in commitment to God and teach practical relational skills within the marriage.

## ABSTRACT

The relationship between religiosity and marital satisfaction was studied in a sample of 78 couples (156 people) who volunteered from three separate settings: sixteen couples were teachers at a public high school, sixteen attended a United Methodist Church and forty-five attended an independent church.

Each person completed a demographic questionnaire and three self report inventories: the Religious Orientation Scale (ROS), the Spiritual Well-being Scale (SWB), and the Marital Satisfaction Inventory (MSI). Data analysis was primarily correlational, but two-tailed t-tests and z-tests, Scheffe' test, and multiple regression analysis were also utilized.

The sample was highly religious; 96% professed to be Christian and 86% reported church attendance of at least once a week. Even within this highly religious sample, religiosity as measured by the Spiritual Well-Being scale and the Existential Well-Being scale were positively correlated with marital satisfaction. Both husbands and wives showed greater marital satisfaction than the MSI norm sample (Snyder, 1981). Partners who

agreed on religious beliefs and activities showed higher marital satisfaction scores.

Religiosity ranked eighth out of the ten variables which predicted marital satisfaction. The communication triad of affective communication, time together, and problem-solving communication were the top three variables related to marital satisfaction. Following the communication triad was child-rearing attitudes and practices, the sexual relationship and the financial relationship in their predictiveness of marital satisfaction. Religiosity, role orientation and family history were the last three variables found relating to marital satisfaction.

The implications of this study are directly related to the church and its leaders. For church couples who attend church regularly, and who are committed to God (profess to be born again, high Intrinsic and Religious Well-Being score), and who are experiencing purpose and satisfaction in life (high Existential Well-Being and Spiritual Well-Being score) religiosity is not strongly associated with marital satisfaction.

Therefore, church leaders have a dual role in the enhancement of the marital relationship. They must lead

and motivate their members in areas of commitment and devotion to God (measures of religiosity), and they must discern and teach specific relational skills (Marital Satisfaction Inventory subscales) which will facilitate a maturing, caring relationship.

## DEDICATION

This dissertation is dedicated to: two people and two institutions. To my wife, Cynthia Collins Quinn, for her constant encouragement, support, and love. And for her joy and love for life which has greatly enhanced my own marital satisfaction. To my daughter, Cathryn Elizabeth Quinn, may she grow in the love and nurture of her parents and our Lord.

To Dallas Theological Seminary and Western Conservative Baptist Seminary, two educational institutions dedicated to the maintenance and enhancement of the marital relationship.



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# Religiosity and Marital Satisfaction

## CHAPTER I

### INTRODUCTION

Historically religion has placed a high priority on marriage and family life. Many passages of Scripture speak directly to family life and the marriage relationship. Weekly, thousands and thousands of people are taught from pulpits all across America how they can experience a better and more fulfilling marital life. Seminars on marriage enrichment are taught or sponsored by most denominational churches in the United States. Almost every Christian magazine contains at least one article on achieving a more satisfying or successful marriage. Religion in general and Christianity in particular are speaking to married couples. Should couples listen? Does religion have an effect on married life? Can religion help them experience a more satisfying marital relationship?

This study is an attempt to investigate what relationship exists between religiosity and marital satisfaction. In this chapter the pertinent literature will be reviewed, the rationale and purpose of the study will be explained, terms will be defined, and the hypotheses and questions to be tested will be put forth.

### Review of the Literature

The literature will be reviewed in two areas: marital satisfaction and religiosity. Because historically each has been a distinct area of research they will be considered separately, with a final review of studies which have attempted to combine both areas of marital satisfaction and religiosity.

#### Marital Satisfaction

An early extensive review of marital satisfaction literature by Bowerman (1964) concludes that historically one of the chief areas of discussion centered around whether a researcher used a single criterion or multiple criteria for predicting marital satisfaction. Early studies (Hamilton, 1929; Bernard, 1933; Terman, 1938; Ferguson, 1938; Burgess, 1939, 1944; Kelly, 1941; Locke, 1947, 1951) relied primarily upon a single criterion. Emphasis was on a broad range of sociodemographic and psychological correlates of marital satisfaction. Generally couples were scored in a dichotomous fashion, such as: satisfied-dissatisfied, success-failure. While these studies were helpful in determining global satisfaction, they accomplished very little in measuring the various dimensions within the marital relationship. A perfect example is Burgess and

Cotrell's (1939) Marital Adjustment Index which included five scales: agreement or settlement of disagreements; common interests and activities; demonstrations of affection and confiding; satisfaction with marriage; absence of feelings of unhappiness and loneliness. The scores from the five scales were then combined to form a total score. The weakness of a total score such as this is that the total score for the two partners may be identical, but their individual scores on the five subscales may be very different.

Engagement and marriage, a book by Burgess and Wallin (1953) represents the turning point in marital satisfaction research. In their study Burgess and Wallin used multiple criteria in measuring marital success. Their test included nine scales: permanence, self-happiness, satisfaction with marriage, specific satisfaction and dissatisfaction with the marriage and spouse, consensus, love for mate and perception of reciprocity, sexual satisfaction, companionship, and compatibility of personality and temperament. They concluded that each of these scales measured important dimensions within the marital relationship. While an overall satisfaction score could be calculated, the

multiple criteria technique also allowed the researchers to examine individual dimensions.

Since the Burgess and Wallin study, research on marital satisfaction has gone almost exclusively to looking at the marriage as multi-dimensional. Numerous studies have been conducted focusing on specific dimensions as they relate to overall satisfaction. Various dimensions which have been examined include: communication (Navran, 1967; Bienvenu, 1970; Kahn, 1970; Kieren & Tallman, 1972; Murphy & Mendelson, 1973); sex-role orientations and perceptions (Thorp, 1963; Stuckert, 1963; Osmond & Martin, 1975; Araj, 1977); daily behavioral exchanges (Willis, 1974); patterns of leisure activity (Orthner, 1975); effects of number and spacing of children (Ryder, 1973; Miller, 1975); family life cycle (Blood & Wolfe, 1960; Pineo, 1961; Rollins & Feldman, 1970; Rollins & Cannon, 1974); personality and attitudinal predispositions as determinants of attraction and compatibility (Murstein & Glauvin, 1966; Murstein, 1967; 1972; Cattell & Nesselroade, 1967); patterns of marital decision-making (Blood & Wolfe, 1960; Centers, Raven & Rodrigues, 1971); families of origin (Heiss, 1972) and self-disclosure (Hendrick, 1981).

A second major area of literature pertains to the actual assessment instruments. In Strauss and Brown's (1978) review of marital and family assessment techniques, there are 813 instruments listed. Because of the enormous number, the author will attempt to group a sample of these instruments which focus primarily on the marital couples' satisfaction or adjustment. The instruments fall primarily into four groups: (1) those which look at the properties of the individuals within the relationship; here the marital relationship is the sum of the two individual partners, and may be considered the individualistic approach; (2) those which have developed from a particular theory, an example being social exchange theory, and can be referred to as the theoretical approach; (3) those which attempt to use behaviors as the primary criterion, which is referred to as the behavioralistic approach; (4) those which make use of projective tests.

The oldest and most widely used marital assessment instruments are within the individualistic approach. An extensive listing gathered from secondary sources (Spanier, 1976; Gottman, 1979; Stuart, 1980) and original sources follows: Marital Adjustment Test (Hamilton, 1929), Success in Marriage Instrument

(Bernard, 1933), Marital Happiness Index (Terman, 1938), Burgess-Cottrell Marital Adjustment Form (Burgess & Cottrell, 1939), Marital Adjustment Test (Locke, 1951), Short Marital Adjustment Test (Locke & Wallace, 1959), Edward's Personal Preference Schedule (Edwards, 1959), Taylor-Johnson Temperament Analysis (Johnson & Taylor, 1967), Dyadic Adjustment Scale (Spanier, 1976), Marital Satisfaction Inventory (Snyder, 1979).

A second group contains marital assessment instruments which evolved from particular interactional theories, the test and primary theory are recorded: Inventory of Marital Conflicts (Olson & Ryder, 1970), communications theory; Couples Interaction Scoring System (Gottman, 1979), communication and behavior-exchange theory; Social Exchange Typology of Marital Quality and Marital Stability (Lewis & Spanier, 1979), social-exchange theory; Relationship World Index (Stephen & Markman, 1983), symbolic interaction theory; Personal Assessment of Intimacy in Relationships Inventory (Schaefer & Olson, 1981), self-disclosure theory.

The following instruments are from a behavioralistic approach: Marital Interaction Coding System (Weiss, Hops, & Patterson, 1973), Spouse

Observation Checklist (Vincent, Weiss & Birchler, 1975), Marital Activities Inventory (Weiss, 1973), Marital Satisfaction Time Lines (Orthner, 1975), Areas of Change Questionnaire (Weiss & Birchler, 1975).

A final grouping includes various scoring methods which make use of projective tests: Rorschach (Lidz, Cornelison, Fleck, & Terry, 1957; Willi, 1969), Thematic Apperception Test (Singer & Wynne, 1963), Family Interaction Apperception Technique; similar to T.A.T. (Minuchin, Montalvo, Guerney, Rosman, & Schumer, 1967).

There has never been a lack of criticism concerning marital assessment instruments. Each new study criticized previous instruments and then tried to show how their newly devised instrument was superior. There do seem to be some common and justifiable criticisms which merit discussion.

Hill (Waller & Hill, 1953) offers several criticisms: (1) the factors asserted to be most highly associated with success in marriage are unconfirmed for the most part by more than two or three studies and are held in question by other studies; (2) findings are limited in application to the white, urban, middle class from which samples were drawn; (3) roughly 75% of the variance for marital success is left unaccounted for.

Snyder (1979) states a major criticism as that of conflicting data; an even more subtle and pervasive problem involves incomparability of results. Researchers have used many different measures of variables with the same names, and more importantly with different criteria for marital satisfaction. Furthermore, most studies have examined only one or two dimensions at a given time, making an analysis of the comparative importance of different areas of marital interaction in predicting overall marital satisfaction nearly impossible. Cromwell, Olson and Fournier (1976), voices the criticism that empirical development and standardization of marital assessment techniques have been extremely rare.

Another commonly cited criticism involves social desirability. Edmonds (1967) developed a measure of what he terms "marital conventionalization," which he states is comparable to the Crowne-Marlowe Social Desirability scale. In this study Edmonds found a correlation of .63 between the Locke-Wallace Marital Adjustment Test (the most widely used instrument for marital assessment) and his measure of marital conventionalization. Consequently he concluded that



marital satisfaction tests are greatly contaminated by a social desirability bias.

In response to many of the criticisms of marital assessment measures, Snyder (1979) developed a multidimensional assessment instrument of marital satisfaction. The Marital Satisfaction Inventory (MSI) combines many of the most studied variables in marital research, along with a global scale of satisfaction and a conventionalization scale. More than 1,000 individuals from the general population and various clinical populations have completed the MSI. Initial studies provide support for the utility of the MSI in both research and clinical applications. Many variables taken in consideration make this instrument a viable tool for research. The MSI has high internal consistency and test-retest reliability, internal and external validity seem to be substantiated, it includes a conventionalization scale, it is easily administered and scored, and is currently being used in marital studies and further validation studies.

### Religiosity

Cline and Richards (1965) noted that "significant empirical studies of the psychology of religion are a real rarity, and this has certainly not been a popular

area of study for psychologists." During the 1950's, 130 articles reporting empirical studies in the psychology and sociology of religion were published in the United States (Klausner, 1964). Only 2% of these studies reported the manipulation of an independent variable (Warren, 1977). In the following decade, between 150 and 175 empirical studies in the psychology and sociology of religion were published, but only three used an experimental design (Warren, 1977).

Several possible reasons exist for explaining the lack of experimental design in the study of the psychology of religion. First, these are few valid measures of religiosity. Second, it is extremely difficult to exercise experimental control in religious research. These two are directly related to the third explanation.

A third possible explanation for a lack of experimental design in the study of the psychology of religion might pertain to the problem of definition. Is religiosity a function of what we do, or what we think or believe? Is religiosity the sum of our behaviors or is it an intricate part of our personality? Is religiosity objective, or are there aspects which are subjective? Does religiosity stem from an internal

locus of control, or are there externals which also affect it? There are no easy answers and many different definitions (Durkheim, 1965; Scharf, 1970; Greeley, 1972; Berger, 1974; Parson, 1971).

Perhaps defining religiosity is too restricting, since many researchers now believe religion is multidimensional in nature rather than unidimensional. Through the use of factor analysis many researchers have studied this question. Broen (1957) found two factors, Cline and Richards' (1965) study of Mormons found more than one dimension, Ashbrook (1966) studied six denominations and derived eight dimensions, Crockett (1972) sampled a liberal to conservative continuum (Unitarian, Presbyterian, Baptist) and found six factors accounting for 86% of the variance. Other studies which found various dimensions within religiosity, but did not use factor analysis include: Fukuyama (1961), Lenski (1963), and Glock (1973).

The Intrinsic-Extrinsic Religious Orientation Scale is one of the most used measures of religiosity (Feagin, 1964; Allport & Ross, 1967). Initially it was thought to measure religiosity on a continuum. It is now believed to have at least two dimensions and possibly as many as four (Hunt & King, 1971).

Using the research on dimensions, Paloutzian and Ellison (1979b) set out to devise, test, and validate an instrument for measuring religiosity. Their objective was to measure one's vertical dimension (connoting one's perception of relationship to God) and one's horizontal dimension (connoting one's perception of life meaning or purpose, or satisfaction with one's existence). The end result was the Spiritual Well-Being Scale which yields three scores, a total score which is called spiritual well-being, a religious well-being score composed of a single factor which measures the vertical relationship, and an existential well-being score composed of two factors, life direction and life satisfaction, which measure the horizontal relationship.

Although the psychology of religion still needs studies with true experimental designs, great strides have been made in defining or factoring out various dimensions of religiosity, and newer and better assessment instruments are being utilized. Perhaps only patience and lots of hard work will bring the subject of religiosity, which is in many ways emotional, subjective, and all-encompassing, to a point where manipulation of particular variables is a real possibility.

Marital Satisfaction and Religiosity

Since the 1930's there have been a number of studies which test some relationship between marital satisfaction and religiosity. These studies are summarized in Appendix A. Most of these studies indicate a positive relationship. Landis and Landis (1973) accurately summarizes the previous research: "Research generally shows that in the first half of the twentieth century in our culture, the presence of a religious faith has been associated with more favorable chances for marital success."

Couples who attend church frequently are more likely to report marital satisfaction than those who attend infrequently or never. Gurin, Veroff, and Feld (1960) reports: "The more frequent church attenders, both Catholic and Protestant, report happier marriages than less frequent attenders." Other research seems to support this finding (Locke, 1951; Chesser, 1956; Burchinal, 1957; Landis & Landis, 1973).

Burchinal (1957) examined the hypothesis that regular church attendance by both spouses was correlated with higher marital satisfaction. He found a positive association, but not at the .05 level of significance for either husbands or wives. Blood and Wolfe (1960)

found higher levels of satisfaction among couples who attend the same church versus couples who attend different churches. Also, within the couples with homogeneous religiosity the highest levels of satisfaction were among couples who attend with equal regularity as opposed to couples in which one spouse attends more or less frequently. Chesser (1956) found that agreement on religious "feelings and beliefs" was positively associated with marital happiness. These studies seem to give some indication that marital satisfaction is greater among couples of like faith and where both spouses attend equally.

Greene (1955) found marital success to be significantly associated with the couples' overall religiosity and church participation and the husbands' score on these dimensions. It was not significantly correlated with the wives' belief scores or participation. Burchinal (1957) supports this in his finding that husbands who were church members have significantly higher marital satisfaction than nonchurch member husbands. For wives in this study the same trend existed, but not at a significant level. Peterson (1964) reports that church women have higher marital

satisfaction scores than church men, but for nonchurch couples the pattern was reversed.

Terman (1938) states: "The highest happiness mean is for subjects who have had a medium amount of religious training." Peterson's (1964) study may support this; he found the highest levels of marital satisfaction among liberal Protestants rather than among those with more of an authoritarian orientation to religion.

Nimkoff and Griggs (1958) maintain that among their sample of married nurses, religion was the dominant value of the Allport-Vernon-Linzey categories. But in their study religious values were not significantly associated with marital adjustment. Bowerman (1957) found that couples who had the highest adjustment scores in religion also had the lowest correlation for husbands and wives in other areas of adjustment. The factor with the highest degree of association with religious adjustment was similarity of educational background, regardless of the level of education.

Wallin (1957) found that when sexual gratification was held constant in his sample the relationship between church attendance and marital satisfaction did not hold for husbands or wives. Wallin and Clark (1964)

concluded that wives who were high church attenders (1-4 times a month) in some cases compensated for their lack of sexual enjoyment by their religiosity.

Although many of these studies have methodological problems, collectively they do imply that religiosity has a positive relationship with marital satisfaction. Two major criticisms of these studies seem warranted. First is their measure of religiosity; in many of the studies the measured variable pertains to externals such as church membership, church participation or church attendance. We have seen from the discussion of religiosity literature that this is only one dimension of a more complex variable. Second, in no study was conventionalization or social desirability controlled. The accuracy of these studies would have to be held in question until social desirability is also examined (Edmonds, 1967).

#### Rationale for the Study

There are scriptural, logical and historical reasons to expect a close, positive association between religion and marital satisfaction. First, although the Bible was not written to be a manual on "How to Achieve the Perfect Marriage," it does speak in numerous



passages (Gen. 1, 2; Song of Solomon; 1 Cor. 7; Eph. 5; 1 Pet. 3), on the roles and responsibilities of each spouse. Scripture also emphasizes characteristics of love, forgiveness, commitment, and acceptance, qualities which, if understood and followed, should enhance marital satisfaction.

Second, the church provides a social network for the marital couple. The church is a group of individuals with similar beliefs, values, and goals and offers a couple numerous opportunities for interaction, such as friendships, teaching, encouragement, caring and involvement with responsibilities. The church and its members are dedicated to marriage and family and is committed in its attempts to enhance marital satisfaction.

Third, most marriages in the United States are still conducted under the auspices of a religious group (church or synagogue). Fourth, a national survey indicated that families encountering difficulties utilized clergy as a confidant and counselor more than any other professional (Gurin, 1960).

#### Purpose of the Study

The purpose of this study is to determine whether there is a significant ( $P \leq .05$ ) relationship between

one's religiosity and his/her marital satisfaction. This study will seek to improve understanding of this relationship over previous studies by using more advanced assessment instruments in both areas of religiosity and marital satisfaction. A further improvement will be an examination of how conventionalization effects this relationship. To measure marital satisfaction the Marital Satisfaction Inventory (MSI) developed by Snyder (1979) will be utilized. Religiosity will be measured using two instruments, Intrinsic-Extrinsic Religious Orientation Scale (ROS) developed by Feagin (1964) and Allport and Ross (1967), and the Spiritual Well-Being Scale (SWB) developed by Paloutzian and Ellison (1979a, 1979b). Conventionalization will be controlled by using the CNV scale of the MSI. The CNV scale was developed by Snyder using an abbreviated version of a conventionalization scale originally developed by Edmonds (1967).

#### Definitions of Terms

1. Conventionalization--refers to the extent to which the appraisal of a phenomenon is distorted in the direction of social desirability. This distortion is probably unconscious and unintended, and exists

as a result of deceiving oneself rather than an explicit attempt to deceive others (Edmonds, 1967). Conventionalization will be measured by the CNV subscale of the MSI.

2. Marital Satisfaction--an attitude of greater or lesser favorability toward one's own marital relationship. The GDS subscale of the MSI will be used to measure marital satisfaction.
3. Extrinsic Religiosity--an attitude that tends to view God or religion as a means to meet one's own needs. Persons with this orientation may find religion useful in a variety of ways--to provide security, sociability, status or self-justification. The attitude toward religion is lightly held or else selectively shaped to fit more primary needs (Allport & Ross, 1967). Extrinsic Religiosity will be measured by the E subscale of the ROS.
4. Intrinsic Religiosity--an attitude which places God or religion as the primary motivation. Other needs, strong as they may be, are regarded as of less significance, and they are, so far as possible, brought into harmony with the religious beliefs and prescriptions (Allport & Ross, 1967).

For purposes of this study Intrinsic Religiosity will be measured by the I subscale of the ROS.

5. Existential Well-Being--an attitude involving a sense of meaning and purpose in life apart from any specifically explicit religious reference.

Existential Well-Being is measured on the EWB subscale of the Spiritual Well-Being Scale.

6. Religious Well-Being--an attitude which believes in God and His active influence upon one's life. In this study Religious Well-Being is measured by the RWB subscale of the Spiritual Well-Being Scale.

7. Spiritual Well-Being--an attitude of purpose and satisfaction in life with a recognition of God's active influence upon one's life. Spiritual Well-Being is found by combining the scores of the subscales EWB and SWB.

#### Hypotheses and Questions

The following hypotheses will be tested in this study:

1. Intrinsic Religiosity has a significant positive relationship to marital satisfaction.
2. Spiritual well-being has a significant positive relationship to marital satisfaction.

3. Religious well-being has a significant positive relationship to marital satisfaction.
4. Existential well-being has a significant positive relationship to marital satisfaction.

In addition to these hypotheses, other questions which will be examined include:

1. Is there a relationship between extrinsic religiosity and marital satisfaction?
2. What affect will conventionalization have on religiosity and marital satisfaction measures?
3. Will there be a significant correlation between the various religiosity scales and subscales?
4. Will there be differences on marital satisfaction and religiosity measures due to various sample populations?
5. Will husbands and wives be significantly different on measures of religiosity and marital satisfaction?
6. Is congruency between husband and wife on religiosity measures and demographic variables associated with marital satisfaction?
7. Which of the MSI subscales correlate most highly with the religiosity measures?

8. Is a particular religiosity measure a better predictor of marital satisfaction than some of the MSI subscales?
9. What is the relationship of the following demographic variables to measures of religiosity and marital satisfaction: Demographic variables include: (1) age, (2) sex, (3) length of present marriage, (4) family income level per year, (5) number of children, (6) employment status of husband and wife, (7) educational level of husband and wife, (8) religious affiliation, (9) extent of steps toward termination of present marriage, (10) present or past involvement in marital counseling, (11) church attendance, (12) do they profess to be Christian; and if so, which best describes their views: (a) I respect and attempt to follow the moral and ethical teachings of Christ, (b) I have received Jesus Christ into my life as my personal Savior and Lord.

# Religiosity and Marital Satisfaction

## CHAPTER II

### METHODOLOGY

In order to examine the relationship of marital satisfaction and religiosity a sample from three populations was given four research instruments, which included: a demographic questionnaire, marital satisfaction assessment instrument, and two measures of religiosity. This data was collected in January and February of 1983.

#### Sample and Procedure

The sample of 78 couples (156 people) volunteered for the study after a written or verbal inquiry was given by the author. Three population groups were included in the sample. Sixteen couples were teachers and their spouses, and were recruited from a local high school. All teachers at the high school were given a short written inquiry concerning the study, stating that the research dealt with the marital relationship and would require about 1-1/2 hours of their time. Sixteen couples came from a local United Methodist church and forty-five couples came from a local independent church. These two church populations were given a verbal inquiry

by the author, stating exactly what the written inquiry stated, that the research dealt with the marital relationship and would require about 1-1/2 hours of their time. All couples from the three populations who agreed to participate were given an envelope containing written instructions and separate tests for both the wife and husband (see Appendix B for the written instructions). After receiving the packet of research material each couple was contacted over the telephone by the author, thanking them for their participation in the study and encouraging them to complete and return the material by the instructions' stated date.

For those who agreed to participate in the study the return rate was high; for the high school teachers 100%, the United Methodist church 88%, and the independent church 85%.

### Instruments

#### Background Inventory

The Background Inventory, a demographic questionnaire designed by the author, collected data pertaining to age, sex, length of present marriage, income level per year, number of children, employment status of husband and wife, hours per week, educational



level, religious affiliation, any steps taken toward termination of marriage, involvement in marital counseling, church attendance, and profession of faith.

#### Marital Satisfaction Inventory

The marital satisfaction instrument is a 280-item Marital Satisfaction Inventory (MSI) developed by Douglas Snyder (1979, 1981). The MSI measures marital satisfaction on the following scales:

1. Conventionalization (CNV)--is comprised of 21 items assessing the tendency to report the marriage in socially desirable terms. Factor analysis of this scale suggests that item content falls along three dimensions (percentage of common variance accounted for by each factor is found in parentheses following the factor):
  - a. Reports of a "perfect marriage," 12 items (40%). Sample items:
    70. There is never a moment I do not feel "head over heels" in love with my mate. (T)
    137. We are as well adjusted as any two persons in this world can be. (T)
    193. My marriage could be happier than it is. (F)

- b. Reports of a "perfect mate," 9 items (30%).

Sample items:

25. Every new thing I have learned about my mate has pleased me. (T)

79. There are some things about my mate that I would change if I could. (F)

- c. Denial of consideration of marital

alternatives, 8 items (30%). Sample items:

88. I have never regretted my marriage, not even for a moment. (T)

205. There are times when I wonder if I made the best of all possible choices. (F)

2. Global Distress (GDS)--contains 43 items assessing overall marital satisfaction. Individuals' responses to these items have been found to align on two dimensions:

- a. General unhappiness with the marriage, 30 items (54%). Sample items:

62. I have important needs in my marriage that are not being met. (T)

80. There are some serious difficulties in our marriage. (T)

174. I have known very little unhappiness in my marriage. (F)

179. My marriage is as successful as any I  
know. (F)

b. Uncertain commitment to the current  
relationship, 22 items (46%). Sample items:

92. The future of our marriage is too  
uncertain to make any serious plans. (T)

152. I am thoroughly committed to remaining in  
my present marriage. (F)

168. I am certain our decision to get married  
was the right one. (F)

209. If it weren't for fear of hurting my  
mate, I might leave him (her). (T)

3. Affective Communication (AFC)--consists of 26 items  
assessing dissatisfaction with the amount of  
affection and understanding provided by a spouse.  
This scale deals with the process, rather than the  
content, of verbal and nonverbal communication.  
Items fall along three factors:

a. Complaints of inadequate affection and caring  
from spouse, 13 items (54%). Sample items:

85. Whenever I'm feeling sad, my spouse makes  
me feel loved and happy again. (F)

238. There is a great deal of love and  
affection expressed in our marriage. (F)

b. Experience of lack of empathy and understanding from spouse, 13 items (39%). Sample items:

10. It is sometimes easier to confide in a friend than in my spouse. (T)

21. Sometimes my spouse just can't understand the way I feel. (T)

c. Failure of spouse to self-disclose, 2 items (7%). Sample item:

51. My spouse feels free to express openly strong feelings of sadness. (F)

4. Problem-Solving Communication (PSC)--is comprised of 38 items measuring general ineffectiveness at resolving differences. This scale assesses overt disharmony rather than underlying feelings. Factor analysis indicates item content to fall along four dimensions:

a. Minor disagreements become major arguments, 19 items (37%). Sample items:

129. Minor disagreements with my spouse often end up in big arguments. (T)

144. When arguing, we manage quite well to restrict our focus to the important issues. (F)

- b. Differences remain unresolved or are not discussed, 13 items (29%). Sample items:
    - 166. My spouse seems committed to settling our differences. (F)
    - 201. During our marriage, my spouse and I have always talked things over. (F)
  - c. Spouse is overly sensitive to criticism, 4 items (19%). Sample items:
    - 54. My spouse has difficulty in accepting criticism. (F)
    - 175. I sometimes am reluctant to discuss certain things with my spouse because I'm afraid I might hurt his (her) feelings. (T)
  - d. Spouse is overly critical or punitive, 5 items (15%). Sample items:
    - 47. When upset, my spouse sometimes does a lot of little things just to annoy me. (T)
    - 151. My spouse sometimes seems intent upon changing some aspect of my personality. (T)
5. Time Together (TTO)--contains 20 items reflecting feelings about the quality and quantity of leisure

time spent together. Item content falls along four factors:

- a. Insufficient time together, 9 items (32%).

Samples items:

41. I am quite satisfied with the amount of  
time my spouse and I spend in leisure.  
(F)

202. About the only time I'm with my spouse is  
at meals and bedtime. (T)

- b. Lack of common interest, 4 items (29%). Sample  
items:

9. My spouse and I don't have much in common  
to talk about. (T)

212. My spouse and I sometimes enjoy just  
sitting down and doing things together.  
(F)

- c. Desire for spouse to participate more in  
respondent's own interests, 4 items (20%).

Sample items:

111. My spouse doesn't take enough time to do  
some of the things I'd like to do. (T)

126. I wish my spouse shared a few more of my  
interests. (T)

- d. Feelings that spouse does not enjoy time together, 4 items (19%). Sample items:
  - 192. My spouse sometimes seems to spend more time with his (her) friends than with me. (T)
  - 236. My spouse seems to enjoy just being with me. (F)
- 6. Disagreement About Finances (FIN)--consists of 22 items assessing disagreement about the handling of family finances. Item content falls along four dimensions:
  - a. Poor management of finances by spouse, 8 items (44%). Sample items:
    - 19. My spouse has no common sense when it comes to money. (T)
    - 61. I trust my spouse with our money completely. (F)
  - b. Financial insecurity as a major source of marital distress, 6 items (24%). Sample items:
    - 3. Our marriage has never been in difficulty because of financial concerns. (F)
    - 213. We could have many fewer marital difficulties if our family income were larger. (T)

- c. Inability to discuss finances calmly, 6 items (20%). Sample items:

72. My spouse and I rarely argue about money.  
(F)

107. It is often hard for my spouse and me to discuss our finances without getting upset with each other. (T)

- d. View of spouse as extravagant, 2 items (12%).  
Sample item:

200. My spouse buys too many things without consulting with me first. (T)

- 7. Sexual Dissatisfaction (SX)--is comprised of 29 items assessing dissatisfaction with sexual activity. Item content falls along five factors:

- a. General dissatisfaction with the sexual relationship, 11 items (32%). Sample items:

99. I would like to improve the quality of our sexual relationship. (T)

115. I would prefer to have intercourse more frequently than we do now. (T)

- b. Spouse lacks interest in sex, 8 items (32%).

Sample items:

106. My spouse seems to enjoy sex as much as I do. (F)



197. My spouse sometimes shows too little  
enthusiasm for sex. (T)

c. Own lack of enjoyment from intercourse, 3 items  
(13%). Sample items:

90. I nearly always gain complete sexual  
satisfaction from intercourse with my  
spouse. (F)

167. I enjoy sexual intercourse with my  
spouse. (F)

d. Sexual differences are left unresolved, 5 items  
(13%). Sample items:

23. The one thing my spouse and I don't  
really fully discuss is sex. (T)

55. Our marriage has never been in trouble  
because of the sexual relationship. (F)

e. Interest or involvement in extramarital  
affairs, 4 items (11%). Sample items:

48. I have never been sexually unfaithful to  
my spouse. (F)

180. I often wonder what it would be like to  
have intercourse with someone other than  
my spouse. (T)

8. Role Orientation (ROR)--contains 25 items  
reflecting marital and parental sex roles. Items

are scored in the direction of nonconventionality and align on four factors:

- a. Rejection of traditional marital roles, 12 items (38%). Sample items:
  4. The husband should be the head of the family. (F)
  95. The most important thing for a woman is to be a good wife and mother. (F)
  171. Earning the family income is primarily the responsibility of the husband. (F)
- b. Rejection of the "homemaker" role for women, 7 items (27%). Sample items:
  30. Most women are better off in their own home than in a job or profession. (F)
  134. A woman's place is in the home. (F)
- c. Belief in shared home responsibilities, 6 items (18%). Sample items:
  58. A husband should take equal responsibility for feeding and clothing the children. (T)
  158. A husband and wife should share responsibilities for housework if both work outside the home. (T)

- d. Advocacy of career opportunities for women, 4 items (16%). Sample items:
  - 13. A preschool child is likely to suffer if the mother works. (F)
  - 210. There should be more daycare centers and nursery schools so that more mothers of young children could work. (T)
- 9. Family History of Distress (FAM)--consists of 15 items assessing the childhoods of the respondents and the quality of marriages of their parents and extended family. Factor analysis indicates that item content may be organized along five dimensions:
  - a. Parents' marriage dominated by discord, 5 items (27%). Sample items:
    - 122. My parents had very few quarrels. (F)
    - 194. I often wondered whether my parents' marriage would end in divorce. (T)
  - b. Reports of an unhappy childhood, 4 items (26%). Sample items:
    - 5. I had a very happy home life. (F)
    - 143. My parents never really understood me. (T)

- c. Eagerness to leave home prior to marriage, 2 items (17%). Sample item:  
183. I was very anxious as a young person to get away from my family. (T)
- d. Lack of closeness among family members, 4 items (16%). Sample items:  
17. The members of my family were always very close to each other. (F)  
165. My parents didn't communicate with each other as well as they should have. (T)
- e. Marital disruption among extended family, 2 items (14%). Sample item:  
204. I certainly hope our marriage turns out better than the marriages of my relatives. (T)

10. Dissatisfaction With Children (DSC)--contains 22 items dealing with children. Unlike previous scales or the following scale, DSC does not directly address the relationship of the couple, but instead assesses for each spouse separately the overall satisfaction with the parent-child relationship. Item content falls along four factors:

- a. Children are inconsiderate or disrespectful, 5 items (31%). Sample items:
  - 259. My children rarely seem to care how I feel about things. (T)
  - 273. Our children do not show adequate respect for their parents. (T)
- b. Lack of common interests or activities with children, 5 items (26%). Sample items:
  - 247. My children and I don't have very much in common to talk about. (T)
  - 271. I frequently get together with one or more of the children for fun or recreation at home. (F)
- c. Disappointment with children, 5 items (24%). Sample items:
  - 257. Our marriage might have been happier if we had not had children. (T)
  - 279. My children consider me an important part of their lives. (F)
- d. Dissatisfaction with demands of childrearing, 6 items (19%). Sample items:
  - 262. Having children has interfered with pursuit of my own career. (T)

277. Before having children, I didn't realize how much of a burden raising a family could be. (T)

11. Conflict Over Childrearing (CCR)--is comprised of 19 items assessing perception of conflict over childrearing practices. Items are aligned along the following four factors:

a. Childrearing conflicts are a major source of marital discord, 5 items (27%). Sample items:

258. My spouse and I rarely argue about the children. (F)

276. My spouse and I seem to argue more frequently since having children. (T)

b. Disagreement about discipline, 7 items (26%). Sample items:

252. My children have learned that if they can't get something from me, they can often get it from my spouse. (T)

280. My spouse and I rarely disagree on when or how to punish the children. (F)

c. Unfair sharing of childrearing responsibilities, 7 items (24%). Sample items:

254. My spouse doesn't spend enough time with the children. (T)

263. My spouse and I assume equal  
responsibility for rearing the children.

(F)

d. Spouse is uninterested in children, 4 items  
(23%). Sample items:

266. My spouse shows a great deal of  
enthusiasm in our children's interests  
and accomplishments. (F)

274. My spouse doesn't display enough  
affection toward the children. (T)

Analyses have been conducted that confirm both the internal consistency and the stability across time (test-retest reliability) of individual scales of the MSI. Cronbach's alpha coefficients of internal consistency for individual scales range from .80 (DSC) to .97 (GDS) with a mean coefficient of .88. These coefficients were derived from combined samples of 650 persons from the general population and 100 persons in marital therapy (see Table 1). Test-retest reliability coefficients for individual scales range from .84 (AFC) to .97 (FAM) with a mean correlation of .89. Thirty-seven couples from the general population completed the MSI on two separate occasions; the interval between testings averaged six weeks (Snyder, 1981; see Table 2).

Table 1

MSI Coefficients of Internal Consistency

MSI Scale	Alpha
CNV	.91
GDS	.97
AFC	.88
PSC	.93
TTO	.89
FIN	.86
SX	.90
ROR	.89
FAM	.85
DSC	.80
CCR	.84

Note. N = 493 for DSC and CCR; N = 750 for remaining scales.



Table 2

MSI Coefficients of Test--Retest Reliability

MSI Scale	Mean T-Scores		r
	1st Test	2nd Test	
CNV	49.2	50.7	.89
GDS	48.2	47.8	.92
AFC	48.2	47.2	.84
PSC	46.4	45.5	.91
TTO	49.4	48.7	.86
FIN	46.6	46.3	.87
SX	50.5	49.6	.86
ROR	52.8	52.7	.89
FAM	49.5	49.3	.94
DSC	48.7	48.0	.90
CCR	46.6	45.8	.87

Note. N = 74

Internal validity can be seen among the MSI profile scales by directly viewing the intercorrelations among scales, as shown in Table 3. In general, results indicate a high degree of interrelatedness among scales, particularly those assessing more global or affective components of the marital relationship. These intercorrelations are made more apparent by results of factor analysis shown in Table 4. Results indicate a strong affective component running throughout the inventory and accounting for most of the common variance among scales. The first factor is defined primarily by GDS and the scales comprising the affective triad (AFC, PSC, and TTO); smaller but still significant factor loadings are obtained for measures of specific areas of marital contention (CNV, SX, FIN, and CCR). The second factor reflects the covariance between the two child-related scales (DSC and CCR), with the factor largely defined by conflict between spouses over childrearing. The third factor reflects unsatisfactory relationships between parents and their offspring, both within the current family and the family of origin. Finally, the fourth factor is defined almost entirely by ROR, with some additional loading of the CNV scale (Snyder, 1981).

Table 3

Intercorrelations Among MSI Subscales

MSI	CNV	GDS	AFC	PSC	TTO	FIN	SEX	ROR	FAM	DSC	CCR
Scale											
CNV	---										
GDS	-.68	---									
AFC	-.65	.81	---								
PSC	-.65	.78	.79	---							
TTO	-.57	.76	.77	.69	---						
FIN	-.34	.52	.50	.54	.48	---					
SX	-.47	.54	.54	.49	.49	.39	---				
ROR	-.21	.10	.06	-.01	-.02	-.07	.03	---			
FAM	-.25	.27	.23	.22	.22	.15	.21	.15	---		
DSC	-.28	.31	.34	.32	.26	.24	.23	.09	.30	---	
CCR	-.40	.52	.51	.52	.43	.43	.27	.06	.19	.51	---

Note. N = 544 for DSC and CCR; N = 810 for remaining scales.

Table 4

Rotated Factor Structure of the MSI

MSI Scale	Factors			
	I	II	III	IV
CNV	-.69			-.28
GDS	.86			
AFC	.87			
PSC	.85			
TTO	.80			
FIN	.53			
SX	.60			
ROR				.62
FAM			.50	
DSC		.47	.46	
CCR	.35	.83		
Percentage of				
Common Variance	76.4	11.1	8.9	3.6

Note. N = 544 (430 subjects from the standardization sample and 114 subjects from the marital therapy sample).

External validity for the MSI seems substantiated by the high correlations found between the MSI and the Marital Adjustment Test (MAT) (Locke & Wallace, 1959), as well as the MSI's ability to discriminate particular groups from the general population (see Tables 5 and 6). Several studies provide external validation of the MSI. Snyder and Regts (1982) and Snyder, Willis and Keiser (1981) used the MSI to discriminate between couples in marital therapy and nondistressed couples from the general population. Snyder and Worbel (1981) used the MSI to compare couples preparing to terminate their marriage to couples in the general population. Berg and Snyder (1980) used the MSI to distinguish sexually distressed couples.

Table 5

Correlations of MSI Subscales and the MAT

MSI Scales	GDS	MAT
CNV	-.68*	-.71*
GDS	---	.90*
AFC	.76*	.77*
PSC	.77*	.78*
TTO	.73*	.73*
FIN	.42*	.46*
SX	.53*	.59*
ROR	.10	.08
FAM	.25*	.26*
DSC	.33*	.37*
CCR	.52*	.57*

Note. N = 194 for DSC and CCR; N = 282 for remaining scales.

\* $p \leq .01$ .

Table 6

MSI Mean Scale Scores For Couples in Therapy and  
Matched Control Couples not in Therapy

MSI Scale	Therapy Couples	Control Couples	t
CNV	2.20	10.02	9.73**
GDS	26.55	4.02	16.16**
AFC	14.43	5.38	10.81**
PSC	22.83	9.30	10.83**
TTO	11.15	4.42	8.61**
FIN	6.10	2.72	5.11**
SX	14.08	6.65	6.85**
ROR	18.00	15.67	2.10*
FAM	7.57	5.78	2.45*
DSC	5.68	2.62	4.33**
CCR	6.09	2.27	4.57**

Note. N = 60 (30 couples) for each group. df = 66 for DSC and CCR; df = 118 for remaining scales.

\* $p \leq .05$ .    \*\* $p \leq .001$

Effects of the family life cycle on various aspects of married life have been widely reported by Burr (1970); Rollins and Feldman (1970) and Rollins and Cannon (1974). In general, these investigators have observed a decline in marital satisfaction across a number of areas following the birth of the first child with a gradual return to previous levels of marital happiness as the youngest child completes adolescence. Similar results are also obtained with the MSI. Several studies have also found a positive association between marital satisfaction and both education and occupational status (Glick & Norton, 1971; Bumpass & Sweet, 1972). These findings also held true for studies using the MSI.

#### Religious Orientation Scale

The intrinsic-extrinsic religiosity scale used in this study will be the Intrinsic-Extrinsic Religious Orientation Scale (ROS) developed by Feagin (1964). This scale is a twenty-one item self-report questionnaire. Items are scored from 1 to 5, with 4 or 5 indicating an extrinsic orientation, 1 and 2 indicating an intrinsic orientation, and 3 being assigned to any items omitted by a respondent. Total Score is simply the sum of the 21 items scored.



Although one can obtain a single total score, it is customary to score the intrinsic and extrinsic subscales separately because for many respondents they appear to be independent. Studies done with a revised 20 item scale (one item dropped) indicate that it probably distinguishes among four types of religious orientation (Allport & Ross, 1967). These include intrinsic and extrinsic, which were previously defined, and indiscriminately proreligious and indiscriminately antireligious. The indiscriminately proreligious and antireligious appear to contradict themselves by expressing blanket support or condemnation for all religious statements (Robinson & Shaver, 1973).

Internal consistency of this scale has been assessed in several studies; Feagin (1964) reported that item-to-scale correlations ranged from .22 to .54 when the whole scale was given at once. Items to intrinsic subscale correlations were .54 to .71 and items to extrinsic subscale correlations were .48 to .68. For Allport and Ross (1967), item to subscale correlations ranged from .18 to .58. Validity has also been demonstrated by the research studies of Feagin (1964), and Allport and Ross (1967). Robinson and Shaver state,

"the Intrinsic-Extrinsic Scale appears consistently to demonstrate its construct validity."

External validity has been demonstrated in numerous studies. The ROS has been used to distinguish prejudice (Feagin, 1968; Allport & Ross, 1967). Strickland and Shaffer (1971) used this scale to establish religiosity and internal versus external control of reinforcement. Spilka (1977) found "Where faith has become a guide to living and is flexible and open (Intrinsic-Committed), the superficiality of materialistic concerns with money, prestige, and power seems to be well understood. When a person's religion remains external, opportunistic, and generally self-serving (Extrinsic-consensual), it appears to be part of a general approach to the world which is similarly self-aggrandizing and short-sighted." Hood (1973) found intrinsically-oriented people benefit specifically by the experience of transcendence, whereas extrinsics do not. Sturgeon and Hamley (1979) found intrinsics to exhibit significantly less existential anxiety and less trait anxiety, and had a greater internal locus of control than did extrinsics. The two groups did not differ in state anxiety. Bolt (1975) concludes from his study that a significantly higher sense of purpose or meaning is experienced by those

individuals demonstrating an intrinsic religious orientation than by those possessing an extrinsic orientation. McClain (1978) in his study on personality and religious orientation found intrinsically religious persons scored significantly higher on self-control, personal and social adequacy and stereotyped femininity; nonreligious persons scored higher on egocentric sexuality and restlessness.

Paloutzian, Jackson and Crandall (1978) indicate significant positive associations between intrinsicalness and purpose in life, social interest and dogmatism; however, the association between intrinsicalness and dogmatism is contrary to previous findings (Raschke, 1973). Soderstrom and Wright (1977) found intrinsically motivated individuals to have a significantly higher degree of purpose in life than extrinsically motivated people. Paloutzian and Ellison (1979a) found intrinsics to score higher in spiritual well-being.

According to Allport and Ross' (1967) definition of intrinsic religiosity, a person who is intrinsically motivated is more likely to live his religion than use it; the previous studies confirm this. An intrinsic person is less prejudiced, has a greater sense of

purpose in life, an internal locus of control, is less concerned with money, power and prestige, exhibits lesser degrees of anxiety, a higher degree of social interest or adequacy and exhibits more self-control.

### Spiritual Well-Being Scale

The second religious measure was the Spiritual Well-Being Scale developed by Paloutzian and Ellison (1979b). The SWB scale is a 20 item self report questionnaire. Items are scored from 1 to 6, with a higher number representing more well-being. To minimize response set half of the items are negatively worded; reverse scoring is used on negatively worded items. Odd numbered items assess religious well-being. All of the religious well-being (RWB) items contain a reference to God; the existential well-being (EWB) items contain no such reference. The SWB scale yields three scores: (1) a total SWB score, (2) a summed score for religious well-being items, (3) a summed score for existential well-being items. Coefficient alpha, reflecting internal consistency, were .89 (SWB), .87 (RWB), and .78 (EWB). Test-retest reliability coefficients were .93 (SWB), .96 (RWB), and .86 (EWB). The magnitude of these coefficients suggest that the SWB scale and subscales have high reliability and internal consistency.

Face validity of the SWB scale is suggested by examination of the item content. Factor analysis of the SWB also clearly indicates a religious factor, with the existential scale split into two sub-factors, a life satisfaction factor and a life purpose factor. The SWB has also correlated in predicted ways in the following studies. Campise, Ellison and Kinsman (1979) found significant positive relationships between SWB and self-esteem, perceived quality of parent-child relationships, family togetherness and social skills. Significant negative correlations were found between SWB and individualism, success orientation and importance of personal freedom.

Paloutzian and Ellison (1979b) indicate that SWB, RWB, and EWB all correlated positively with the Purpose in Life Test (Crumbaugh & Maholick, 1969), intrinsic religious orientation (Allport & Ross, 1967), self-esteem and social skills. The SWB, RWB, and EWB also correlated negatively with the UCLA Loneliness Scale (Russell, Peplau, & Ferguson, 1978). EWB also correlated negatively with a sense of rejection. SWB and extrinsic religious orientation (Allport & Ross, 1967) were correlated negatively.

Ellison and Economos (1981) found SWB and its subscales RWB and EWB to be significantly related to a number of variables: self-esteem, doctrinal beliefs which affirm the valuing of the individual, worship orientations and devotional practices which promote a sense of personal acceptance and communion with God, doctrinal emphasis of individual gifts, the unconditional love of God, and being valued as a person by God, one's own positive self-evaluation in God's acceptance, the average number of Sunday services attended each month, and the average amount of time spent per daily devotional period. They conclude by reporting that born again Christians had higher levels of spiritual, religious and existential well-being than ethical Christians.

The results of these studies make intuitive sense. One would expect people who are higher in sense of well-being to be less lonely, more intrinsic, more socially skilled, and higher in self-esteem and life purpose. One would also expect a person who is high in religious well-being to experience a higher degree of affirmation with God and church-related values.

Appendix C contains all of the research instruments used in this study.

### CHAPTER III

#### RESULTS

This chapter presents the statistical methods used to test the hypotheses and questions of this research study and the results obtained. The results of this study were analyzed by the Pearson Product Moment Correlation Coefficient. Intercorrelations were computed for 30 variables. A two-tailed statistical test of significance was utilized and the critical value for  $r$  was established at the  $p \leq .05$  significance level. In addition, two-tailed  $t$ -tests or  $z$ -tests were employed to find if significant differences existed between group means or correlations for selected variables relating to the hypotheses or questions. For these analyses the critical value was set at  $p \leq .05$ . Had a statistical package containing canonical correlation analysis been available, it would have been utilized in the testing of group differences. For several analyses multiple regression was utilized, with a two-tailed  $F$ -test of significance; again the critical value was set at the  $p \leq .05$  level.

## Descriptive Statistics of Sample

The sample consisted of 78 married couples, 156 people; their mean age was 34.05 years and their mean length of the present marriage was 10.37 years. The family income per year was 3.8% below \$9,999., 30.1% from \$10,000. to \$19,999., 28.8% from \$20,000. to \$29,000., 22.4% from \$30,000. to \$39,999., 8.3% from \$40,000. to \$49,999., and 6.4% above \$50,000. Therefore, 81.3% of the sample made between \$10,000. and \$39,999. Sixteen percent had no children, 21.1% had one child, 35.2% had two children, 24.3% had three and 2.4% had four or five children. Education level of the sample broke down into the following groups: .6% did not complete high school, 11.5% were high school graduates, 26.9% attended college but did not graduate, 32.6% were college graduates, 5.7% attended graduate school, and 22.4% held some post-graduate degree. Only one couple reported ever having taken steps toward termination of their marriage, and only five couples reported having gone for marital counseling.

The sample appears to be quite religious, as the following statistics indicate: church affiliation: 51.9% independent, 19.2% Methodist, 6.4% Baptist, 1.9% Catholic, 4.4% Presbyterian, 1.9% Lutheran, 10.2% other;



only 3.8% indicated no church affiliation. In this sample 96.8% professed to be Christian and of those stating they were Christian, 85.3% described their Christian views with this statement, "I have received Jesus Christ into my life as my personal Savior and Lord." The remaining 11.5% described their Christian views with this statement: "I respect and attempt to follow the moral and ethical teachings of Christ." Church attendance was also high in this sample, 86.5% reported that they attend church at least once a week (37.8% more than once a week, 48.7% weekly), 4.8% attended once or twice a month, 3.8% once or twice a year, and 5.1% never attend church.

### Hypotheses

The hypotheses of this study stated that there will be a significant positive relationship between Intrinsic Religiosity, Spiritual Well-being, Religious Well-being, Existential Well-being and Marital Satisfaction. Table 7 indicates that when a Pearson Product Moment Correlation Coefficient is utilized only H<sub>2</sub> and H<sub>4</sub> were supported.

Table 7

Intercorrelations Between Religiosity Measures and GDS  
(Marital Satisfaction)

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	<u>Religiosity Measures</u>			
	I(H <sub>1</sub> )	SWB(H <sub>2</sub> )	RWB(H <sub>3</sub> )	EWB(H <sub>3</sub> )
GDS	.138	.224*	.148	.26*

---

Note. Reverse signs have been used for SWB, RWB, and EWB because GDS is scored in the direction of dissatisfaction.

\* $p \leq .05$ ;  $n = 156$ .

To further test these hypotheses, multiple regression analysis was used holding conventionalization (CNV) constant. Table 8 shows that when conventionalization is controlled a significant positive relationship still exists between SWB and marital satisfaction.

Table 8

Multiple Regression Analysis Summary Table for GDS  
(Marital Satisfaction) with CNV Partialled Out.

Variable	Proportion of Variance	F	Probabilty
I	.01	3.13	.075
SWB	.01	3.93	.046*
RWB	.01	2.45	.116
EWB	.01	3.73	.052

Note. This table summarizes four separate sequential multiple regression analysis tables where GDS was the dependent variable and I, SWB, RWB or EWB was the independent variable.

\* $p \leq .05$ ;  $n = 156$ .

### Questions

#### Extrinsic Religiosity

Q1 which asks, "Is there a relationship between extrinsic religiosity and marital satisfaction?", was tested using the Pearson Product Moment Correlation Coefficient. The relationship proved significant  $r = .197$ ;  $df. = 155$  ( $/r/ = .157$  for significance at  $p \leq$

.05). Using multiple regression analysis and holding CNV constant, E was found to account for 3% of the variance with a  $F = 9.58$  and significance at  $p \leq .003$ . The correlation is positive which indicates that when extrinsic religiosity increases so does marital dissatisfaction.

#### Conventionalization

Q2 is concerned with the effects of conventionalization on religiosity measures and marital satisfaction. Tables 9, 10, and 11 correspond to three methods of controlling conventionalization suggested in the literature (Edmonds, 1967; Schumm, Hess, Bollman, & Jurich, 1981).

Table 9 shows correlations of GDS to MSI subscales and religiosity measures for the entire sample and for those persons scoring within one standard deviation of the mean on CNV. Only one MSI subscale (ROR) is effected by this method of conventionalization control. Three of the religiosity measures (EWB, SWB, E) become insignificant when using this method.

Table 9

Correlation of GDS to MSI Subscales and ReligiosityMeasures for the Entire Sample and for Those PersonsScoring Within 1 Standard Deviation of the Mean on CNV.

Measures	Entire Sample n = 156	1 S.D. from Mean on CNV n = 104
RWB	.148	.024
EWB	.260*	.134
SWB	.224*	.080
I	.128	-.005
E	.197*	.145
CNV	-.646*	-.532*
AFC	.804*	.718*
PSC	.705*	.584*
TTO	.728*	.522*
FIN	.441*	.308*
SX	.512*	.298*
ROR	.173*	.016
FAM	.142	-.070
DSC	.260*	.275*
CCR	.542*	.518*

Note. Entire Sample; \* $p \leq .05$ ;  $n = 156$ . 1 S.D. from Mean on CNV; \* $p \leq .05$ ;  $n = 104$ . Reverse signs are used for RWB, EWB, and SWB.

Table 10 indicates that many significant relationships exist between CNV and GDS and the other measures. All but one (ROR) of the MSI subscales have a significant negative relationship to CNV, indicating that higher scores on CNV are associated with lower scores on the MSI subscales. Two religiosity variables (EWB and SWB) also correlated significantly with CNV. This indicates that as CNV scores increase EWB and SWB scores also increase.

All of the MSI subscales except (FAM) have a significant positive relationship to GDS, indicating that higher scores on GDS are associated with higher scores on the MSI subscales. GDS also correlated significantly with three religiosity variables (EWB, SWB and E).

Table 10 also shows the strength of the relationship between GDS and the other scales when CNV is held constant. Six of the nine MSI subscales remain significant, but only one (E) religiosity measure is significant when CNV is partialled out.

Table 10

Intercorrelations of MSI and Religiosity  
Scales with CNV and GDS and Intercorrelations  
with GDS when CNV is Held Constant.

MSI and Religiosity		GDS with CNV Held Constant	
Scales	CNV	GDS	
RWB	.082	.148	.100
EWB	.225*	.260*	.100
SWB	.163*	.224*	.100
I	-.046	.138	.100
E	-.018	.197*	.173*
CNV	---	-.646*	---
GDS	-.646*	---	---
AFC	-.691*	.804*	.489*
PSC	-.630*	.705*	.387*
TTO	-.670*	.728*	.400*
FIN	-.409*	.441*	.200*
SX	-.509*	.512*	.223*
ROR	-.108	.173*	.100
FAM	-.180*	.142	---
DSC	-.282*	.260*	.100
CCR	-.398*	.542*	.316*

Note. Reverse signs are used for RWB, EWB, and SWB on GDS correlations.

\* $p \leq .05$ ;  $n = 156$ .

Table 11, using multiple regression analysis, indicates further analysis of the affects of CNV on GDS, MSI subscales and religiosity variables. CNV accounts for 42% of the total variance. Six of the nine MSI subscales contribute 4% or more of the variance and are significant at  $p \leq .005$ . The religious variables range in proportion of variance from 1-3% of the variance; only two (SWB and E) are significant at  $p \leq .05$ .



Table 11

Multiple Regression Analysis Summary Table  
for GDS with CNV Partialled Out.

Variable	Proportion of Variance	F	Significance Level (P)
RWB	.01	2.45	.116
EWB	.01	3.73	.052
SWB	.01	3.93	.046*
I	.01	3.13	.075
E	.03	9.58	.005*
AFC	.24	110.56	.005*
PSC	.15	51.63	.005*
TTO	.16	56.94	.005*
FIN	.04	10.64	.005*
SX	.05	12.96	.005*
ROR	.01	2.88	.088
FAM	.01	.18	.673
DSC	.01	1.72	.188
CCR	.10	30.31	.005*

Note. CNV accounted for .42 of the variance,  $F = 236.54$  and was significant at  $p \leq .005$ . This table summarizes fourteen separate sequential multiple regression analysis tables where GDS was the dependent variable and CNV was the first independent variable followed by one of the MSI subscales or religiosity measures as the second independent variable.

\* $p \leq .05$ ;  $n = 156$ .

Correlations of Religiosity Measures

Table 12 clearly answers Q3; strong significant relationships exist between the measures of religiosity. These correlations are similar to those found by Paloutzian and Ellison (1979) and add validity to both scales of religiosity measurement.

Table 12

Intercorrelations Between Religiosity Measures

	RWB	EWB	SWB	I	E	ROS
RWB	---					
EWB	.539*	---				
SWB	.911*	.833*	---			
I	.805*	.373*	.711*	---		
E	-.525*	-.346*	-.517*	.573*	---	
ROS	-.734*	-.403*	-.681*	.862*	.909*	---

Note. I and E are scored in opposite directions. Low I indicates high intrinsicness, high E indicates high extrinsicness.

\* $p \leq .05$ ;  $n = 156$ .

Differences Due to Sample Populations

A multiple regression was used to determine relationships between group membership and scores on each measure. When significant differences were found a Scheffé test was utilized to test for significant differences between the three sample populations (see (Tables 13, 14 and 15). Although the three sample populations were similar on many of the variables, there were several significant differences found.

The most differences were found between the independent church sample and the other two samples. In a comparison of the independent church sample and the Methodist church sample (Table 13), the independent church scored significantly higher on EWB, SWB, and FAM, and significantly lower on I, E, ROR, and CCR. When comparing the independent church sample and the high school sample (Table 14), the independent church scored significantly higher on RWB, EWB, and SWB, and significantly lower on I, E, and ROR.

Finally in the comparison of the Methodist church sample and the high school sample (Table 15) the results indicate that the Methodist church scored significantly higher on RWB and significantly lower on I.

Table 13

Comparison of Means using Scheffé Test of  
Independent Church and Methodist Church

Variables	Independent	Methodist	Scheffé
	Church	Church	Critical
	Mean	Mean	Value
RWB	56.516	52.413	4.265
EWB	53.648	49.620	3.165*
SWB	110.297	102.034	6.468*
I	12.657	16.875	3.530*
E	19.789	28.272	4.075*
CNV	9.428	9.324	2.847
GDS	4.934	8.482	4.561
AFC	6.252	7.758	2.788
PSC	9.417	11.096	4.116
TTO	5.340	6.855	2.325
FIN	3.846	4.179	1.874
SX	7.340	8.772	3.172
ROR	7.626	12.765	2.817*
FAM	7.131	4.365	2.119*
DSC	3.088	4.159	1.896
CCR	1.847	3.415	1.537*

Note. Independent Church; n = 91. Methodist Church;  
n = 29.

\*p ≤ .05.

Table 14

Comparison of Means using Scheffé Test  
of Independent Church and High School

	Independent	High	Scheffé
	Church	School	Critical
Variables	Mean	Mean	Value
RWB	56.516	46.468	4.110*
EWB	53.648	50.187	3.050*
SWB	110.297	96.781	6.234*
I	12.657	22.031	3.402*
E	19.789	28.406	3.927*
CNV	9.428	10.000	2.744
GDS	4.934	6.968	4.396
AFC	6.252	6.750	2.687
PSC	9.417	10.500	3.967
TTO	5.340	4.843	2.241
FIN	3.846	3.437	1.806
SX	7.340	7.687	3.058
ROR	7.626	15.343	2.715*
FAM	7.131	6.718	2.043
DSC	3.088	3.563	1.828
CCR	1.847	2.065	1.481

Note. Independent Church; n = 91. High School; n = 32.

\* $p \leq .05$ .

Table 15

Comparisons of Means using Scheffé Test  
of Methodist Church and High School

Variables	Methodist Church Mean	High School Mean	Scheffé Critical Value
RWB	52.413	46.468	5.127*
EWB	49.620	50.187	3.805
SWB	102.034	96.781	7.777
I	16.875	22.031	4.244*
E	28.272	28.406	4.899
CNV	9.324	10.000	3.423
GDS	8.482	6.968	5.484
AFC	7.758	6.750	3.352
PSC	11.096	10.500	4.948
TTO	6.855	4.843	2.796
FIN	4.179	3.437	2.254
SX	8.772	7.687	3.814
ROR	12.765	15.343	3.387
FAM	4.365	6.718	2.548
DSC	4.159	3.563	2.280
CCR	3.415	2.065	1.848

Note. Methodist Church; n = 32. High School; n = 29.

\*p ≤ .05.

To further determine whether differences exist between the three sample populations, a two-tailed z-test was computed on correlations between GDS and MSI subscales and religiosity measure scores (see Table 16). Very few proved significant, again indicating substantial homogeneity among the three sample populations. The Methodist church sample and the high school sample did not differ significantly on any variables. The independent church sample correlation for AFC and DSC differed significantly from both the Methodist church sample and the high school sample, indicating that for the independent church sample there was less of a relationship between AFC and GDS and more of a relationship between DSC and GDS than for the other two samples. The independent church sample correlation for EWB was significantly different from the Methodist church sample, again showing a stronger relationship between EWB and GDS for the independent church sample.

Table 16

Comparison of GDS Correlations Between the Three Sample Populations

Intercorrelations of GDS and	Ind. Church	Meth. Church	Z-test	Ind. Church	High School	Z-test	Meth. Church	High School	Z-test
RWB	-.228	.021	1.128	-.228	-.121	.032	.021	-.121	.529
EWB	-.416	.065	2.262*	-.416	-.259	.831	.065	-.259	1.221
SWB	-.364	.050	1.729	-.364	-.203	.821	.050	-.203	.781
I	.061	-.150	.340	.061	.244	-.878	-.150	.244	1.481
E	.296	-.075	1.702	.296	.201	.471	-.075	.201	1.033
CNV	-.597	-.759	1.366	-.597	-.723	-1.046	-.759	-.723	.292
AFC	.692	.901	2.799*	.692	.858	2.022*	.901	.858	.722
PSC	.599	.791	1.715	.599	.791	-1.788	.791	.791	0
TTO	.583	.770	1.581	.583	.849	2.732*	.770	.849	.862
FIN	.521	.410	.631	.521	.480	.256	.410	.480	.321
SX	.405	.651	1.554	.405	.569	-1.008	.651	.569	.485
ROR	.085	.202	.537	.085	.180	-.453	.202	.180	.085
FAM	.124	.016	.488	.124	.390	-1.340	.016	.390	1.466
DSC	.512	.079	2.181*	.512	.076	2.288*	.079	.076	.011
CCR	.469	.692	1.536	.469	.512	-.270	.692	.512	1.062

Note. Independent Church;  $n = 91$ ,  $p \leq .05$ . Methodist Church;  $n = 29$ ,

$p \leq .05$ . High School;  $n = 32$ ,  $p \leq .05$ .

\* $p \leq .05$ , two-tailed z-test.



Comparison of Husbands and Wives

Q5 is concerned with whether husbands and wives differ significantly on measures of religiosity and marital satisfaction. Table 17 indicates six variables which differ significantly when a t-test is utilized on the group means.

In this sample wives appear to be more religious than husbands. Wives scored significantly higher on SWB and significantly lower on I, E, and ROS. The MSI subscales show wives scored significantly higher on CCR and significantly lower on SX indicating the wives are less satisfied with issues of childrearing and more satisfied with the sexual relationship than the husbands in this sample.

Table 17

Comparison of Means and Standard Deviations  
of Husbands and Wives

Variable	<u>Wives</u>		<u>Husbands</u>		<u>t-test</u>
	Mean	S.D.	Mean	S.D.	
RWB	54.855	7.727	52.236	8.980	1.935
EWB	53.013	5.326	51.197	6.826	1.836
SWB	108.013	10.452	103.487	14.330	2.235*
I	14.155	6.173	16.700	7.420	-2.307*
E	21.974	7.472	24.811	8.987	-2.125*
ROS	36.129	12.201	41.511	14.392	-2.496*
CNV	9.194	5.301	9.900	5.405	.816
GDS	6.454	8.872	5.513	8.552	.667
AFC	7.350	5.810	5.868	4.608	1.747
PSC	10.051	7.985	9.944	7.563	.085
TTO	5.688	4.641	5.339	4.165	.488
FIN	4.077	3.920	3.515	3.083	.985
SX	6.441	5.150	9.228	6.459	-2.952*
ROR	10.090	6.461	10.660	5.234	- .599
FAM	6.714	4.377	6.271	3.927	.659
DSC	3.338	3.386	3.495	3.807	.269
CCR	2.767	3.440	1.594	2.223	2.506*

Note. Wives; n = 77, Husbands; n = 76.

\*p  $\leq$  .05

Snyder (1979, 1981) used separate norms for husbands and wives. Tables 18 and 19 show the differences between the norm sample and the sample used in this study. Both husbands and wives of this research sample scored significantly lower on PSC, ROR, DSC and CCR than the norm sample, indicating more satisfaction in these areas for this sample than the norm sample. Wives in this sample also scored significantly lower on GDS and SX than the wives in the norm sample, again indicating a greater degree of satisfaction in the global relationship and the sexual relationship for this sample than the norm sample. It should also be noted that there is no significant difference between this research sample and the norm sample for either wives or husbands on the CNV variable, indicating no difference on conventionalization.

Table 18

Comparison of Means and Standard Deviations of Wives  
in Norm Sample and Wives in this Sample

Variable	Wives in <u>Norm Sample</u>		Wives in <u>this Sample</u>		<u>t</u> -test
	Mean	S.D.	Mean	S.D.	
CNV	7.9	5.7	9.2	5.3	1.783
GDS	9.3	10.5	6.4	8.9	2.196*
AFC	8.5	5.8	7.3	5.8	1.591
PSC	12.7	9.0	10.1	8.0	2.276*
TTO	5.8	4.7	5.7	4.6	.164
FIN	4.2	4.4	4.1	3.9	.179
SX	7.9	6.0	6.4	5.1	1.986*
ROR	15.5	5.8	10.1	6.5	6.949*
FAM	6.8	4.2	6.7	4.4	.181
DSC	4.4	3.6	3.3	3.4	2.380*
CCR	4.1	3.8	2.8	3.4	2.697*

Note. Wives in Norm Sample; n = 253. Wives in this Sample; n = 78.

\* $p \leq .05$ .

Table 19

Comparison of Means and Standard Deviations of Husbands  
in Norm Sample and Husbands in this Sample

Variable	Husbands in <u>Norm Sample</u>		Husbands in <u>this Sample</u>		t-test
	Mean	S.D.	Mean	S.D.	
CNV	8.9	5.8	9.9	5.4	-1.335
GDS	7.5	8.9	5.5	8.6	1.727
AFC	7.0	5.0	5.9	4.6	1.708
PSC	12.6	8.7	9.9	7.6	2.434*
TTO	5.5	4.2	5.3	4.2	.362
FIN	4.6	4.4	3.5	3.1	1.660
SX	9.7	7.0	9.2	6.5	.664
ROR	13.9	6.1	10.7	5.2	4.134*
FAM	6.8	4.2	6.7	4.4	.179
DSC	4.6	3.8	3.5	3.8	2.208*
CCR	3.0	3.1	1.6	2.2	3.664*

Note. Husbands in Norm Sample; n = 246. Husbands in  
 this Sample; n = 76.

\*p ≤ .05.

Husband and Wife Congruency

Q6 is concerned with congruency of husband and wife on religious variables and its affect on marital satisfaction. To test this question three variables were examined: RWB (Table 20), reported frequency of church attendance (Table 21), and profession of faith from the demographic questionnaire (Table 22). Table 20 shows differences between couples who differed by less than ten points on their RWB score as compared to those who differed by ten or more. A two-tail t-test reveals that the couples who scored less than ten points different scored significantly lower on seven of the nine subscales of the MSI than those who differed by ten or more. The less than ten group also scored significantly lower on the GDS scale and significantly higher on the CNV subscale.

Those differing by less than ten points different also proved to be more religious scoring significantly higher on RWB, EWB, and SWB and significantly lower on I and E.

Table 20

Comparison of Means and Standard Deviations  
on all Measures for Couples Differing by  $< 10$   
and  $\geq 10$  points on RWB Scores

Variable	$< 10$		$\geq 10$		t-test
	Mean	S.D.	Mean	S.D.	
RWB	55.739	5.611	46.200	11.037	6.902*
EWB	53.109	5.324	48.857	7.586	3.746*
SWB	108.983	9.653	95.057	15.616	6.432*
I	13.631	4.982	21.514	8.836	-6.766*
E	21.745	7.461	28.828	8.917	-4.718*
CNV	10.352	5.209	6.840	4.906	3.554*
GDS	4.941	7.640	9.400	10.946	-2.732*
AFC	5.890	4.907	9.085	5.747	-3.256*
PSC	9.142	7.145	12.680	9.113	-2.411*
TTO	4.941	3.968	7.394	5.211	-2.984*
FIN	3.722	3.590	4.091	3.303	- .544
SX	6.907	5.729	10.725	6.028	-3.427*
ROR	9.344	5.386	13.891	6.089	-4.261*
FAM	6.428	4.207	6.588	4.028	- .205
DSC	3.043	3.355	4.589	4.115	-2.273*
CCR	1.917	2.816	3.058	3.214	-2.041*

Note.  $< 10$ ; n = 119, and  $\leq 10$ ; n = 35.

\*p  $\leq .05$ .

Table 21 reveals differences between couples who attend church with equal frequency and couples whose frequency differs on church attendance. A two-tailed t-test indicates six significant differences between groups. Those with equal frequency report greater satisfaction on GDS, AFC, TTO, and SX and they also score higher on the CNV scale. On the religious variables only EWB was significantly higher for the equal frequency group.



Table 21

Comparison of Means and Standard Deviations  
on all Measures as a Function of Similarity  
in Frequency of Couples on Church Attendance

Variable	<u>Equal Frequency</u>		<u>Different Frequency</u>		<u>t-test</u>
	Mean	S.D.	Mean	S.D.	
RWB	54.161	7.757	52.413	9.319	1.197
EWB	53.066	5.538	50.608	6.901	2.325*
SWB	107.286	11.641	103.239	14.418	1.824
I	15.059	6.296	16.347	8.164	-1.054
E	23.376	6.669	23.152	7.720	.180
CNV	10.387	5.083	8.058	5.496	2.528*
GDS	4.757	7.205	8.054	10.690	-2.217*
AFC	5.814	4.662	8.271	6.211	-2.685*
PSC	9.332	7.259	10.976	8.726	-1.202
TTO	4.946	3.851	6.486	5.267	-2.018*
FIN	3.720	3.498	3.752	3.521	- .051
SX	6.987	5.750	9.341	6.219	-2.259*
ROR	10.520	5.899	10.078	5.483	.432
FAM	6.469	4.151	6.658	4.258	- .255
DSC	3.203	3.417	3.724	3.947	- .823
CCR	1.849	2.443	2.784	3.704	-1.836

Note. Equal frequency, n = 105; different frequency,  
n = 46.

\*p  $\leq$  .05.

The third variable tested was profession of faith which was reported on the demographic questionnaire. Subjects were asked to respond if they professed to be Christian and if they responded positively to describe their views with one of the following statements: (a) I respect and attempt to follow the moral and ethical teachings of Christ (Ethical Christian); (b) I have received Jesus Christ into my life as my personal Savior and Lord (Born Again Christian). Talbe 22 indicates the comparison between couples where both stated they were born again and couples where only one stated they were born again, the other indicating either they were an ethical Christian or they did not profess to be a Christian. The major significant differences were found on the religious measures. Four of the five religious scales indicate significant differences between groups in the expected direction. Only two MSI subscales indicate significant differences between groups. Couples who both reported they were born again scored significantly lower on GDS and ROR than did the couples where only one spouse reported being born again.

Table 22

Comparison of Means and Standard Deviations  
on all Measures for Couples as a Function of  
Similarity in Profession of Faith

	Both Indicate		Only One Indicates		
	<u>Born Again</u>		<u>Born Again</u>		
Variable	Mean	S.D.	Mean	S.D.	<u>t</u> -test
RWB	54.251	7.845	46.846	9.630	3.191*
EWB	52.518	6.018	49.384	6.447	1.782
SWB	106.885	12.030	96.230	15.176	2.984*
I	14.821	6.510	21.692	8.184	-3.558*
E	22.645	8.251	29.923	6.684	-3.085*
CNV	9.664	5.234	9.230	6.350	.280
GDS	5.158	7.413	12.153	14.769	-2.925*
AFC	6.424	5.019	8.230	7.422	-1.185
PSC	9.646	7.453	11.769	10.184	- .949
TTO	5.379	4.148	5.846	6.298	- .369
FIN	3.735	3.450	3.769	3.944	- .033
SX	7.391	5.707	10.692	7.809	-1.928
ROR	9.706	5.367	17.307	5.340	-4.888*
FAM	6.630	4.208	5.153	3.612	1.223
DSC	3.458	3.657	2.308	2.429	1.110
CCR	2.066	2.885	2.693	3.146	-.883

Note. Both Born Again, n = 139; One Born Again, n = 13.

\*p  $\leq$  .05.

Intercorrelations of Religiosity

Measures and MSI Subscales

To test Q7 a correlational matrix was calculated (see Table 23). EWB correlated significantly with the most MSI subscales, seven of nine. PSC and ROR correlated significantly with all six of the religiosity measures, with ROR having the highest intercorrelations. The MSI subscales FIN and FAM did not significantly correlate with any of the six religiosity measures.

Table 23

Intercorrelations of Religiosity Measures  
and MSI Subscales

Variables	RWB	EWB	SWB	I	E	ROR
AFC	-.125	-.197*	-.184*	.070	.121	.110
PSC	-.158*	-.225*	-.218*	.157*	.183*	.193*
TTO	-.178*	-.312*	-.265*	.097	.137	.134
FIN	-.019	-.075	-.047	-.039	.086	.034
SX	-.156	-.276*	-.244*	.174*	.136	.173*
ROR	-.401*	-.178*	-.350*	.484*	.460*	.530*
FAM	.097	-.045	.037	-.045	-.067	-.064
DSC	-.152	-.289*	-.236*	.173*	.224*	.226*
CCR	.008	-.161*	-.075	.030	.125	.092

Note. \* $p \leq .05$ ;  $n = 156$ .

Religious Measures as Predictors  
of Marital Satisfaction

Q8 is concerned with whether religious measures might be better predictors of marital satisfaction than some of the subscales of the MSI. To test this question

we examined the strength of the intercorrelation of GDS and religiosity measures and the intercorrelation of GDS and MSI subscales. Using the Pearson Product Moment Correlation Coefficient there are four religious measures which are significantly correlated ( $r = .157$ ;  $p \leq .05$ ), (see Table 10), EWB ( $r = .26$ ), SWB ( $r = .224$ ), E ( $r = .197$ ), and ROS ( $r = .192$ ). All four of these religiosity measures have more significant intercorrelations than ROR ( $r = .173$ ) and FAM ( $r = .142$ ). It should be noted that because of the highly religious sample these results may not generalize to other populations.

#### Demographic Variables

To test the relationship of demographic variables to religiosity measures and measures of marital satisfaction, we examined the significance of the Pearson Product Moment Correlation Coefficient found in the intercorrelational matrix ( $r = .157$ ;  $p \leq .05$ ).

#### Family Variables

Length of present marriage was significantly related to two MSI subscales, PSC ( $r = .157$ ) and FIN ( $r = .223$ ). Family income per year correlated

significantly with all six religious measures, RWB ( $r = -.271$ ), EWB ( $r = -.188$ ), SWB ( $r = -.276$ ), I ( $r = .369$ ), E ( $r = .274$ ) and ROS ( $r = .356$ ). Income related significantly to only one MSI subscale, ROR ( $r = .327$ ). Number of children was significantly related to two MSI subscales, DSC ( $r = .381$ ) and CCR ( $r = .309$ ). Hours of employment per week significantly correlated with four religious measures, RWB ( $r = -.157$ ), I ( $r = .294$ ), E ( $r = .215$ ) and ROS ( $r = .282$ ), and one MSI subscale ROR ( $r = .244$ ). Education did not significantly correlate with any religiosity measures but did with four MSI subscales, AFC ( $r = -.168$ ), PSC ( $r = -.168$ ), ROR ( $r = .289$ ) and FAM ( $r = -.171$ ).

#### Church Attendance

As expected, frequency of church attendance was significantly correlated with all six religiosity measures, RWB ( $r = .671$ ), EWB ( $r = .362$ ), SWB ( $r = .618$ ), I ( $r = .729$ ), E ( $r = .55$ ) and ROS ( $r = .71$ ). It also significantly correlated with the following MSI subscales: GDS ( $r = .200$ ), AFC ( $r = .176$ ), PSC ( $r = .200$ ), and ROR (.498).

## CHAPTER IV

### DISCUSSION

The previous chapter presented the statistical methods used to test the hypotheses and questions of this research study and the results obtained. The following summarizes those results. The sample was distinctly religious in character. SWB and EWB were significantly related to marital satisfaction. The religious measures (RWB, EWB, SWB, E, I) were found to be highly correlated. The concept of conventionalization (CNV subscale of the MSI) was thoroughly tested. The CNV subscale did not prove to be a reliable measure of social desirability, but rather a measure of global marital satisfaction. Both husbands and wives in this sample showed greater marital satisfaction than the MSI norm sample (Snyder, 1981). Partners who agreed on religious beliefs and activities showed higher marital satisfaction scores. Religious measures were not particularly high predictors of marital satisfaction for this sample.

The empirical results which were presented in chapter three are discussed in this chapter. The discussion includes the following eight sections: the



sample, conventionalization, differences between groups, husband and wife congruency, summary of religiosity and marital satisfaction, implications, suggestions for further research, and conclusion.

### The Sample

In correlational studies such as this, it is not uncommon to find the use of volunteer subjects. Nonrandom samples do not invalidate results of a study, but particular attention should be given to the generalization of those results. All subjects were contacted by the researcher previous to the study and were told the research instruments would take about 1-1/2 hours to complete and that the research dealt with the marital relationship. Consideration must be given to why 78 couples (156 people) would freely give 1-1/2 hours of their time to marital research. Four possible motivations are suggested.

First, subjects may have a genuine interest in education and research in general. This seems possible because of the high education level of the sample, 87% attended at least some college, 60% graduated from college, and 22% held some post-graduate degree. Second, subjects may have a genuine interest in the

marital relationship. Because many (124) of the subjects were contacted in a church setting where there is a high priority on marriage and family life, there may have been a greater willingness to participate.

A third possible motivation for participation may have been the subject's knowledge of, or interest in, the researcher. Most of the high school sample and many of the subjects in the independent church sample were at least acquainted with the researcher. These subjects may have felt a need or desire to help the researcher, to further his academic goals and requirements. Fourth, a motivation for some at least may have been personal; an attempt to focus on the couples' individual marriage. This research project may have been viewed as a tool to redirect the couples' attention toward the marital relationship; perhaps to show to themselves that their marriage is satisfying and growing, or to show that there are definite problems that need consideration.

Of those subjects who agreed to participate, a high percentage completed the research (high school, 100%; United Methodist church, 88%; and independent church, 85%); therefore, it is obvious that a high degree of motivation was present in some form.

In addition to being a highly motivated volunteer sample, the subjects also exhibited a high degree of religiosity as seen in church affiliation, church attendance, and profession of faith. This is understandable since two of the sample populations were taken from churches, but even for the high school sample there was a high degree of religiosity. Only 3.8% of the sample indicated no church affiliation. The sample showed 86.5% attend church at least once a week, and 96.8% stated they were Christians.

The nature of this sample dictates that the results of this study be generalized only to like populations. The intent of using three different sample populations was to examine different degrees of religiousity along a continuum. If the three groups differed along such a continuum, generalization of this study's results could have been made to a wider population. Because of this lack of diversity on religiosity we must limit the results to populations which attend church frequently and profess to be Christian.

To test whether the high degree of religiosity of this sample makes it unique, a comparison was conducted between this sample and Snyder's (1979, 1981) norm sample (see Tables 18 and 19). Table 18 indicates that

the wives in this sample scored significantly lower on six of the MSI subscales (indicating a higher degree of satisfaction in these areas) than did the norm sample. Table 19 indicates the husbands in this sample scored significantly lower on four of the MSI subscales (indicating a higher degree of satisfaction in these areas) than did the norm sample.

If a comparison of just mean scores is utilized, the wives and the husbands in this sample scored lower than the norm sample on every subscale except the CNV subscale.

From these results it appears that this sample differs from the norm sample, and is enjoying a higher degree of marital satisfaction. Before conclusions are drawn concerning why this occurs we must first consider what the CNV subscale measures.

#### Conventionalization

The CNV subscale is comprised of 21 items assessing the tendency to report the marriage in socially desirable terms. This validity scale represents an abbreviated version of the 34-item conventionalization scale originally developed by Edmonds (1967). In development of the MSI, 13 items were eliminated from

the Edmonds scale because they failed to increase predictive variance.

Conventionalization defined by Edmonds (1967) refers to the extent to which the appraisal of a phenomenon is distorted in the direction of social desirability. Edmonds (1967) states, "there would appear to be no question but that marital adjustment tests are contaminated by conventionalization. The only open question would appear to be the extent of contamination." To substantiate this statement Edmonds developed the Marital Conventionalization Scale (MCS).

To test the MCS, Edmonds (1967) randomly selected 100 married students at Florida State University. This sample was given the MCS and the Locke-Wallace short scale of marital adjustment. Edmonds (1967) found a .63 correlation between these two scales; from this he concluded, "that future studies of marital adjustment must deal with the conventionalization variable when basing their conclusions upon self-appraisal data." A further study reported by Edmonds, Withers and Dibatista, (1972) found a .53 correlation between the MCS and the Locke-Wallace short scale of marital adjustment for 152 randomly selected married people and a .70 correlation for 40 randomly selected married

females with children in grade school. From this data Edmonds concludes, "there is a strong and prevailing tendency for persons to distort the appraisal of their marriages in the direction of social desirability."

Since the initiation of the MCS it has been widely used (Edmonds, 1967, 1972; Miller, 1975; Lee, 1977; Glenn & Weaver, 1978; Chesser, Parkhurst, & Shaffer, 1979; Snyder, 1979; Jorgensen & Gandy, 1980; Schumm, Bollman, & Jurich, 1981; Schumm, Hess, Bollman & Jurich, 1981; Schumm, Race, Morris, Anderson, Griffin, McCutchen, & Benigas, 1981; Schumm, Bollman, & Jurich, 1982). The literature on the MCS and social desirability in general is currently in a state of confusion. Most studies recognize that social desirability exists, but there is little agreement on its meaning or importance to marital adjustment.

Primary empirical support for the validity of the MCS has come from the previously mentioned studies by Edmonds (1967) and Edmonds, Withers, and Dibatista (1972). Other studies seem to question its validity. Edmonds (1967) himself reports a correlation of only .39 between his conventionalization scale and the Lie scale of the MMPI. Hanson (1981) found a correlation of only .306 between the MCS and the Marlowe-Crowne Social

Desirability Scale (Crowne & Marlowe, 1964). These two correlations are the only empirical evidence found where the MCS was used with another instrument measuring social desirability. Clayton (1975), Spanier (1976) and Hunt (1978) raise objections to the validity of the MCS, but do not provide any empirical support.

Apart from Edmond's conclusions based on studies with the MCS, most studies conclude that social desirability has little effect on measures of marital adjustment. Hawkins (1966) correlated a general Social Desirability Scale developed by Crowne and Marlowe (1964) with the Locke-Wallace Scale of Marital Adjustment. He obtained a correlation coefficient of .31 for husbands, and .37 for wives, and concluded that social desirability was either a small contaminant, contributing to measurement error, or a small contributor to genuinely higher levels of marital adjustment. Dean and Lucas (1975) also found inconsequential contamination of marital adjustment measures by social desirability when it is measured using the Marlowe-Crowne Social Desirability Scale (Crowne & Marlowe, 1964).

Murstein and Beck (1972), found that the MCS and marital adjustment were significantly correlated (.56

for men and .59 for women), but partialing out the MCS score did not appreciably lower most of the significant correlations between marital adjustment and the other variables. They conclude that this finding suggests that happily married people tend to exaggerate their spouses' qualities. Snyder (1979, 1981) found similar results using the CNV scale. The CNV subscale of the MSI was significantly correlated with marital satisfaction (GDS subscale)  $-.68$ , but when CNV was partialled out most of the significant correlations remained unchanged. Snyder fails to draw any conclusions from this data. Hansen (1981) also found no appreciable differences in significant correlations when MCS was held constant.

This study utilized three methods of controlling conventionalization. Edmonds (1967) suggests two ways in which the MCS or Snyder's (1979) revision of the MCS (the CNV) could be used to determine conventionalization in marital research. First, to identify conventionalizing spouses (by using MCS or CNV) and remove them from analysis. Second, to partial out MCS or CNV from relationships between marital satisfaction and other variables. Schumm, Hess, Bollman, and Jurich (1981) suggest a third method of controlling conventionalization by using MCS or CNV as one of



several independent variables in multiple regression analysis.

In chapter three all three methods of examining CNV were utilized with only a slight revision of Edmonds' first method. Table 9 corresponds to Edmonds' first method except that not only were the most conventionalizing (measured by CNV) removed from the sample, but also the least conventionalizing (measured by CNV). All subjects who deviated more than one standard deviation from the CNV mean were eliminated. Table 10 corresponds to Edmonds' second method. Correlations show the relationship between CNV and GDS with MSI subscales and religiosity measures with CNV partialled out. Table 11 corresponds to Schumm's method, where CNV was one of several independent variables in a multiple regression analysis.

Results from these three tables indicate that CNV has very little meaningful effect on the MSI subscales. Table 9 shows a moderate drop in the strength of the correlations, with only two, ROR and DSC, no longer being significant. Table 10 indicates that six of the nine MSI subscales remain significant at  $p \leq .005$ . And Table 11 indicates that only ROR loses significance when CNV is controlled.

Results are somewhat more confusing when we examine CNV and religiosity measures. Table 9 shows no significant correlations when CNV is controlled. Table 10 reveals that only E is significant when CNV is controlled and Table 11 indicates that SWB and E remain significant.

The question of CNV and religiosity measures is not easily explained. Perhaps by looking at the ROR subscale of the MSI some connections can be drawn. The ROR subscale reflects traditional marital and parental sex roles. It is significantly related to all of the religiosity measures, which means in some ways they are measuring similar dimensions. The ROR is significantly related to marital satisfaction (GDS) but not when CNV is controlled for. The same is true for most of the religiosity measures. Because of the relationship between ROR and the religiosity measures, it seems reasonable to expect if CNV affects ROR to the point of making it nonsignificant, it will affect the religiosity measures accordingly.

Most of the evidence concerning the validity of the MCS as a measure of social desirability is questionable at best. It does not correlate highly with the Lie Scale of the MMPI (.39), or the Marlowe-Crowne Social

Desirability Scale (.306). These correlations seem to indicate that two different but perhaps related factors are being measured. The evidence for social desirability in general as being a major contaminant of marital adjustment measures is not convincing either. Hawkins (1966), and Dean and Lucas (1975) found social desirability as measured by the Marlowe-Crowne Social Desirability Scale to have inconsequential contamination of marital adjustment measures. Murstein and Beck (1972), Snyder (1979, 1981), Hansen (1981), and this study (Tables 9, 10, 11) found controlling MCS or CNV had no appreciable effect on measures of marital adjustment or satisfaction.

Hansen (1981) suggests that the MCS may in actuality be measuring marital adjustment or satisfaction rather than social desirability. He found only a .306 correlation between the MCS and the Marlowe-Crowne Social Desirability scale, suggesting that they are really measuring two different things. Hansen proposes that conventionalization is functional for and contributes to marital satisfaction. This interpretation is in agreement with the possible explanations given by Hawkins (1966) and Murstein and Beck (1972). Happily married couples tend to idealize

their mates and marital life. Attributing positive qualities to one's spouse may indicate a functional, satisfying relationship. A lack of positive attribution may indicate the reverse: a deteriorating, dissatisfying relationship. Hansen found that significant relationships between marital adjustment and other variables were still significant when MCS was held constant, but that significant relationships between MCS and other variables became nonsignificant when marital adjustment was held constant. Therefore, Hansen concludes that the MCS may not be a valid measure of social desirability; rather, it appears to be a global measure of marital adjustment or marital satisfaction.

If the MCS measures marital satisfaction, this could explain why Edmonds (1967) and Edmonds, Withers, and Dibatista (1972) found correlations of .63, .53, and .70 between the MCS and the Locke-Wallace short scale of marital adjustment.

In viewing the CNV subscale of the MSI as a measure of marital satisfaction several of Snyder's (1981) findings can also be explained: (a) the significant negative correlation between CNV and GDS ( $-.68$ ), suggesting high scores on CNV are related to higher marital satisfaction (see Table 3); (b) the loading of

CNV on Factor I (see Table 4), indicating CNV is grouped with the other primary subscales associated with high marital satisfaction; (c) the significant negative correlation ( $-.71$ ) between CNV and the Marital Adjustment Test (MAT) (Locke & Wallace, 1959) (see Table 5), suggesting a relationship between high CNV scores and better marital adjustment; and (d) the control couples score higher than the therapy couples on CNV (see Table 6), indicating that high CNV scores are associated with higher marital satisfaction.

This study also supports CNV as a measure of marital satisfaction. A significant negative correlation ( $-.646$ ) exists between CNV and GDS, implying high scores on CNV are related to higher marital satisfaction (see Table 10). All of the MSI subscales except ROR have significant negative correlations with CNV, suggesting that CNV consistently predicts marital satisfaction as indexed by these scales (see Table 10). A significant positive relationship exists between both CNV and existential well-being (EWB) and spiritual well-being (SWB), both of which are measures of psychological health. Couples who differed less than ten points on RWB scored higher on CNV and also indicated higher marital satisfaction on GDS and all but two of the other

MSI subscales (see Table 20). These couples also showed higher degrees of spiritual and existential well-being. Finally, couples who attend church with equal frequency score higher on CNV and indicate higher marital satisfaction, higher existential well-being and score higher on three of the MSI subscales.

In summation, the literature surrounding the CNV is inconclusive, but most of the evidence leans toward the conclusion that the CNV is a global measure of marital satisfaction rather than a measure of social desirability. Therefore, while social desirability is a worthwhile topic of study, one on which more research needs to be done, the scores on the CNV subscale of the MSI appear to make no contribution to examining the relationship of the MSI to social desirability.

#### Differences Between Groups

To better understand the relationship between religiosity and marital satisfaction comparisons were made among the three groups which comprised the sample. This section will examine the differences among these groups as reported in chapter three and differences related to gender and religiosity.

First the sample was divided according to sample populations; independent church, Methodist church and high school. The intent of using three different sample populations was to obtain diversity in terms of religiosity measures; hopefully a continuum of liberal to conservative religiosity would exist. No distinct continuum developed but some significant differences did surface (see Tables 13, 14, and 15).

The three groups were all very similar on CNV and GDS. There were no significant differences on these two variables indicating approximately the same level of marital conventionalization and marital satisfaction for all three sample populations.

Among the three groups the two church groups showed the greatest number of significant differences; however, the major differences were on religiosity measures, not on MSI subscales (Table 13). The independent church group scored higher on EWB, SWB, and lower on I and E, which suggests a greater level of existential and spiritual well-being, greater intrinsic religiosity and less extrinsic religiosity than the Methodist church sample. The three MSI subscales which differ are: ROR which is highly correlated with religiosity measures, so it is understandable why it differs; FAM indicating that

the Methodist church sample has fonder memories and thoughts of their childhood and of the quality of their parents' marriage and extended family; CCR which reveals a higher satisfaction with childrearing practices for the independent church. These three MSI subscales are the three least important in terms of overall satisfaction.

The independent church group differs from the high school sample significantly on six variables: RWB, EWB, SWB, I, E and ROR (Table 14). The independent church was significantly higher on RWB, EWB and SWB and significantly lower on I, E and ROR, which indicates higher religious, existential, and spiritual well-being, and higher intrinsic religiosity, lower extrinsic religiosity and more satisfaction with traditional parental and marital roles for the independent church group than the high school sample. The difference on ROR can again be explained by the high correlation between the religious variables and ROR.

The Methodist church sample and the high school sample (Table 15) did not differ significantly on any of the MSI subscales. On religiosity measures the Methodist church scored significantly higher on RWB and



significantly lower on I, indicating a slightly greater degree of religiosity for the Methodist church sample.

Finally, if an examination of just the mean scores is utilized, the independent church sample scored in the direction of greater religiosity and greater marital satisfaction than either of the other groups on almost every scale (exceptions: FAM for the Methodist church sample, Table 13, and TIO, FIN, FAM for the high school sample, Table 14). Apparently the independent church sample's type of religiosity is associated with slightly greater marital satisfaction.

A second division of the sample was made on couples who differed on the following variables: RWB scores, frequency of church attendance, and profession of faith (see Tables 20, 21, and 22).

Table 20 reveals a number of significant differences between groups of couples who scored less than 10 points differently on the RWB scale and couples who differed 10 points or more on the RWB scale. All five religiosity scales indicate a greater degree of religiosity for the less than 10 group. Seven of the nine MSI subscales also reveal a greater degree of marital satisfaction in these areas for the less than 10 group. The less than 10 group also indicated a

significantly greater amount of global marital satisfaction (GDS) and was also significantly higher on the CNV scale. Chesser (1956) found that agreement of spouses on religious "feelings and beliefs" was positively associated with marital happiness. The RWB scale is probably a good indicator of religious "feelings and beliefs," so perhaps there is a link between agreement on RWB and greater marital satisfaction.

Burchinal (1957) examined the hypothesis regarding whether regular church attendance by both spouses was correlated with higher marital satisfaction. He found a positive association but not at the .05 level of significance for either husbands or wives. Table 21 strengthens Burchinal's findings, four MSI subscales (GDS, AFC, TTO, and SX) are significantly lower at the .05 level for the group who attends church with equal frequency.

Table 22 compares couples who are both born again with couples where only one is born again, four out of five of the religious measures and the ROR subscale are significantly different, indicating a higher degree of religiosity and greater satisfaction with traditional sex roles for the both-born-again group. This appears

quite reasonable since at least one spouse in the only-one-born-again group indicated he was not born again. The both-born-again group also scored significantly lower on GDS indicating a greater satisfaction within the global marital relationship. Also note that the only-one-born-again group contained only thirteen subjects; perhaps no conclusions should be drawn from such a small number.

Once again, if an examination is made of only the means of these three groups, the previous pattern exists: on almost all measures couples ( $< 10$  on RWB scores, equal frequency in church attendance, both-born-again) showing similarity in religious beliefs and practices have higher scores on religious measures than couples differing in religious beliefs and practices. These same couples also experience a higher degree of marital satisfaction according to the MSI subscales (exceptions: ROR for the Different Frequency Group, Table 21, and FAM, DSC for the Only-One-Born-Again Group, Table 22).

#### Husband and Wife Congruency

A number of researchers (Greene, 1955; Chesser, 1956; Burchinal, 1957; Blood & Wolfe, 1960; Landis &

Landis, 1973) have all found an association between agreement between partners on religious beliefs and activities and higher marital satisfaction, adjustment or happiness. This study suggests the same general conclusion.

A review of the previous section on Differences Between Groups indicates that when marriage partners are congruent on the RWB scale, frequency of church attendance and profession of faith (Tables 20, 21, 22), there seems to be a tendency toward higher marital satisfaction. The most promising evidence was presented in Table 20 when RWB scores were compared. The less than 10 point group scored significantly higher on all the religious measures and seven out of nine of the MSI subscales, as well as the global satisfaction scale (GDS).

#### Summary of Religiosity and Marital Satisfaction

In summarizing the discussion of the relationship of religiosity and marital satisfaction, we find almost all of the results support the conclusion that there is a positive association between religion and marital satisfaction. The sample, which was extremely religious, showed higher degrees of marital satisfaction

for both husbands and wives than did the norm sample originated by Snyder (1979, 1981). When the sample was broken down into various groups, such as sample populations or by differences on religious variables (RWB scores, church attendance, profession of faith), the group with higher scores on the religiosity measures also showed greater marital satisfaction on the MSI subscales. The examination of husband and wife congruency indicated that agreement of partners on religious beliefs and activities also correlated with higher marital satisfaction scores. All signs seem to point to a positive association, so why do only two of the four hypotheses of this study hold true?

Perhaps by re-examining two factors of this study there is a reasonable explanation as to why Intrinsic Religiosity and Religious Well-being did not show a significant positive relationship to marital satisfaction. The two factors which are to be considered are: the definitions of the religious measures and the religious characteristic of our sample.

In viewing the definitions of our religious measures we see that Intrinsic Religiosity measured by the I scale and Religious Well-being measured by the RWB scale are concerned primarily with one's direct

relationship with God, whereas Existential Well-being measured by the EWB scale and Spiritual Well-being measured by the SWB scale take into consideration aspects of horizontal relationships, which involve meaning, purpose and satisfaction in life. Now, if we also consider that the sample taken as a whole describes itself as extremely religious, it seems quite reasonable that EWB and SWB are related to marital satisfaction and I and RWB are less related. In a sample which did not exhibit such homogeneity in terms of religiosity probably all four religious measures would show a significant positive relationship.

#### Implications

The results of this study indicate that there is a positive association between religiosity and marital satisfaction, but how strong is that relationship, and what does it mean in terms of total marital satisfaction? Because of the extreme religious character of the sample this section concerning implications should be limited in generalizations to a like population, such as a strongly religious church population. For a population without such extreme and homogeneous religious tendencies, religiosity may be

either more or less related to total marital satisfaction.

According to the results of this study, religiosity ranked approximately eighth out of the ten variables tested which were considered in contributing to marital satisfaction. The communication triad of AFC, TTO, and PSC were found to be the most important aspects of marital satisfaction. The AFC subscale was the most related and is concerned with affective communication; the process rather than the content seems most important. Spouses want to be shown care and affection, they want understanding and empathy, they desire a spouse who is willing to self-disclose. The TTO subscale reflects the couples' feelings about the quality and quantity of leisure time spent together. Couples want to be together, to spend time and do things together, and to be involved in the same activities and interests. The PSC subscale measures the couples' effectiveness at resolving differences. For couples to experience a high degree of marital satisfaction they must become aware of, understand, and resolve disagreements or differences which surface in the marital relationship.

While the communication triad proved to be the most significant indicators of marital satisfaction, the following four variables were also deemed highly important, CCR, SX, FIN, and DSC. The CCR subscale measured the couples' tensions involved in childrearing. Couples with high marital satisfaction were found to share childrearing responsibilities, to be in agreement concerning discipline, and to be those in which both spouses showed a genuine interest in the children.

The sexual relationship was measured by the SX subscale and ranked fifth. Greater marital satisfaction was found in couples where both spouses were generally satisfied with the sexual relationship, interested in sex, and had resolved their sexual differences.

The handling of family finances was measured on the FIN subscale. Poor management of finances by one spouse, financial insecurity, an inability to discuss finances, and an extravagant spouse all added to a greater degree of marital dissatisfaction.

The DSC subscale differs from the CCR subscale in that it assesses for each spouse separately the overall satisfaction with the parent-child relationship. Greater marital satisfaction was seen in couples who generally felt positive toward their children and their



role as parents. These parents were proud of their children, enjoyed common interests and activities, and enjoyed the parental role and responsibilities.

The last three variables considered, Religiosity, ROR, and FAM were found less important than the previous seven variables, but were still positively associated with marital satisfaction. Religiosity, which was measured on five scales, indicated that couples who exhibited an attitude of recognition and placement of God primary in their life, and a sense of purpose and satisfaction with life were found to have increased marital satisfaction.

The ROR subscale measured traditional marital and parental roles, such as, the "homemaker" role for the wife, and the "wage earner" role for the husband experienced somewhat higher degrees of marital satisfaction. The variable with the least effect on marital satisfaction was the FAM subscale which assessed the childhoods of the spouses as to the quality of marriages of their parents and extended family.

The implications of this study seem especially important for the church for two reasons. First, because the sample was primarily a church population (predominantly religious). Second, because religiosity

ranks relatively low in comparison to other variables in predicting marital satisfaction within this population. This means that for couples who attend church regularly, and who are committed to God (profess to be born again, score high on I and RWB), and who experience purpose and satisfaction in life (score high on EWB and SWB) religiosity is not strongly associated with marital satisfaction. Therefore, church leaders should recognize their dual role in the area of the marital relationship. They must be able to lead and motivate their members in areas of commitment and devotion to God (measures of religiosity), and they must be able to discern and teach specific relational skills (MSI subscales) which will facilitate a growing, caring marital relationship. An emphasis which focuses on encouraging the development of a couple's relationship and commitment to God as it relates to the areas of communication, childrearing, and the sexual and financial relationship.

A further implication may mean a reexamination of the training given to church leaders. Bible schools and seminaries may need to include specific courses which encourage the practical implementation of the Biblical teachings on the marital relationship. Seminaries may

want to broaden their curriculum to include several courses in the theory and practice of marital counseling. Since communication seems to be the most valued ingredient of marital satisfaction, perhaps courses could be included which emphasize Biblical truths concerning communication and the marital relationship.

#### Suggestions for Further Research

Two factors which greatly limited the conclusions of this study pertain to the sample and the effects of social desirability on the MSI. Any further research done in the area of religiosity and marital satisfaction should seek a more representative sampling. Although this approach would no doubt be more costly and more time consuming, probably a wider distribution of scores on the religious variables would be obtained. With greater diversity on the religious measures one could better assess the relationship between religiosity and marital satisfaction.

Edmonds' (1967) Marital Conventionalization Scale (MCS) and the MSI's CNV subscale are not useful measures of social desirability. The data surrounding them is confusing and often conflicting and their validity is

questionable. If the MSI or the MCS is used in further research, inclusion of either the Marlowe-Crowne Social Desirability Scale (Crowne & Marlowe, 1964) or the Edwards Social Desirability Scale (Edwards, 1957; 1959) is recommended. If we knew for sure whether social desirability affects measures of religiosity and marital satisfaction, and if we knew the degree of the relationship, it would greatly clarify the relationship between religiosity and marital satisfaction.

### Conclusion

The purpose of this study was to determine whether there is a significant ( $p \leq .05$ ) relationship between one's religiosity and his/her marital satisfaction. Results indicate that even within a very religious sample, religiosity, as measured by the SWB scale and the EWB scale, does have a significant positive relationship to marital satisfaction.

This study sought to improve our understanding of the religiosity and marital satisfaction relationship by using better measures and more advanced assessment instruments than previous studies. Instead of using religious affiliation and church attendance as measures of religiosity, four highly reliable and valid religious

measures were utilized in measuring religiosity. In the measurement of marital satisfaction, not only was a global score (GDS) obtained, but also ten subscales were used to examine specific areas within the marital relationship. The MSI has also been shown to be a very reliable and valid instrument, with a norm sample which also proved helpful.

A further intent of this study was to better comprehend the effect of social desirability on both measures of religiosity and measures of marital satisfaction. This proved problematic due to the confusion surrounding the validity of the CNV subscale of the MSI.

## Religiosity and Marital Satisfaction

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APPENDIX A

SUMMARY OF STUDIES OF RELIGION AND  
MARITAL SATISFACTION



# I. STUDIES WHICH INDICATE A POSITIVE ASSOCIATION

Author	Date	Sample	Characteristics of Sample	Definition of Religiosity	Relation Between Religiosity and Marital Satisfaction
Burgess and Cottrell	1939	526 Individuals	Couples in Chicago area married 1-6 years	Affiliation, Sunday School and Church Attendance	Sun. School and Church attendance positive associated with marital adjustment
Locke	1951	201 Divorced Couples, 123 divorced indiv. 200 happy couples	Representative sample in Indiana Most were Protestant	Frequency of Sun. School and Church Attendance	Frequent Church Attendance associated positively with marital adjustment and no church attendance with marital maladjustment
Burgess and Wallin	1953	1,000 Engaged couples and 666 married in follow-up	Couples in Chicago area contacted by students	Congruency of denominational affiliation & church attendance	Positive relation with unbroken engagements
Greene	1955	60 couples	20 N. Carolina from each SES level	Beliefs and participation	Positive relation for men and couple religiosity. N.S. for wife's religiosity and participation
Chesser	1956	6,251	Non-random sample of English women	Church attendance and strength of religious background	Both were positively associated with marital happiness
Burchinal	1957	242 husbands 246 wives	Couples from rural areas and small towns in 4 mid-west states	Church membership and attendance frequency	Association in a positive direction but not significant statistically
Gurin et al.	1960	2,400	Representative national sample	Denomination & church attendance	Positive relation between frequent church attendance and marital happiness

<u>Author</u>	<u>Date</u>	<u>Sample</u>	<u>Characteristics of Sample</u>	<u>Definition of Religiosity</u>	<u>Relation Between Religiosity and Marital Satisfaction</u>
Blood and Wolfe	1960	909 wives	Representative sample in Detroit area of city and farm families	Homogamy of denomination	Wives' highest satisfaction with companionship was among homogeneous couples with equal regularity of church attendance
Landis	1960	2,654 students	Middle, upper-middle class	Parents were rated by children: very devout to antagonists	Significant association between parents' marital happiness and religioosity as assessed by
Carey	1967	1,617	Homogamous Catholics	1) Devotion- alism, 2) Ethical Attitude 3) Doctrine 4) Relig. Know ledge	Significant association between general happiness and 1, 2, & 3. Not significant for 4. Assumes that general and marital satisfaction are highly, positiely correlated
Johnson	1973	453	Middle, Upper-mid. class students at the U. of Cal. at Davis	Based on Factor Analysis: (1) Beliefs in God & Religious Com- mitment, (2) In- volvement in church	Religious students perceived their families as being more happy, warm, accepting than nonreligious students

## II. STUDIES WHICH INDICATE AN INCONCLUSIVE OR INSIGNIFICANT ASSOCIATION

<u>Author</u>	<u>Date</u>	<u>Sample</u>	<u>Characteristics of Sample</u>	<u>Definition of Religiosity</u>	<u>Relation Between Religiosity and Marital Satisfaction</u>
Kirkpatrick	1937	100 adjusted couples, 70 poorly adjust. couples	Friends of college students	Denomination	No significant difference between affiliated and non-affiliated
Terman	1938	792 Married couples	Middle & Upper-middle class Californians	Strictness of childhood religious training	Not significant
Wallin	1957	Approx. three-fifths of 1,000	Second follow-up of Burgess and Wallin couples	Church attendance vs. never attending	When sexual gratification was held constant, there was no significant difference in marital satisfaction for husbands or wives
Bowerman	1957	102 couples	Middle-class whites contacted through adult ed. & PTA groups	Adjustment in "religious beliefs and practices"	Religion had the lowest correlation with other areas of marital adjustment
Nimkoff and Griggs	1958	53 married nurses	All whites living in one Florida county	Religion dimension of All prot-Vernon-Lindzey	No significant relation between religion and marital adjustment

## APPENDIX B

WRITTEN INSTRUCTIONS FOR SUBJECTS COMPLETING THE  
RESEARCH INSTRUMENTS

(High School Sample)

INTRODUCTION

Thank you for your time and interest in participating in this research. Your completion and return of these materials is very much appreciated and will add to our understanding of the marital relationship.

Please be assured that all data will be kept confidential. In fact you will note that each questionnaire has a code number, this code number is all the identification information I need for research purposes. Do not include your name on any of the questionnaires. If you desire personal feedback concerning your answers give me your name and code number on a separate sheet. At the completion of this project I will make summary conclusions available to all who participated in this project.

INSTRUCTIONS FOR COMPLETING RESEARCH MATERIAL

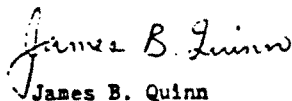
In this packet you will find the following research instruments:

- 1) Background Inventory (2)
- 2) Marital Satisfaction Inventory
  - A) Question Booklet (1)\*\*\* Important Note - Do Not write in the
  - B) Answer Sheet (2) Booklet, use the answer sheet. \*\*\*
- 3) Spiritual Well-Being Scale (2)
- 4) Religious Orientation Scale (2)

Each spouse is to complete the research instruments individually, do not work on these together or discuss it with your spouse until both of you have completed all of the questionnaires. Please answer all questions honestly and as accurately as possible, but do not spend too much time on any one question. You should be able to complete all questionnaires in 1 to 1½ hours. After you and your spouse have completed all the questionnaires place all material back in this envelope, seal it and return it to Cynde Quinn's box in Division II by Wednesday, February 2.

Thanks again for your time, cooperation and speedy responses.

Sincerely,

  
James B. Quinn

(Church Samples)

INTRODUCTION

Thank you for your time and interest in participating in this research. Your completion and return of these materials is very much appreciated and will add to our understanding of the marital relationship.

Please be assured that all data will be kept confidential. In fact you will note that each questionnaire has a code number, this code number is all the identification information I need for research purposes. Do not include your name on any of the questionnaires. If you desire personal feedback concerning your answers give me your name and code number on a separate sheet. At the conclusion of this project I will make summary conclusions available to all who participated in this research.

INSTRUCTIONS FOR COMPLETING RESEARCH MATERIAL

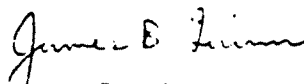
In this packet you will find two (2) of the following research questionnaires, the red is for the husband and the black is for the wife.

- 1) Background Inventory (2)
- 2) Marital Satisfaction Inventory
  - A) Question Booklet (1) \*\*\* Important Note - Do Not write in the
  - B) Answer Sheet (2) Booklet, use the answer sheet. \*\*\*
- 3) Spiritual Well-Being Scale (2)
- 4) Religious Orientation Scale (2)

Each spouse is to complete the research instruments individually, do not work on these together or discuss it with your spouse until both of you have completed all the questionnaires. Please answer all questions honestly and as accurately as possible, but do not spend too much time on any one question. You should be able to complete all questionnaires in 1 to 1½ hours. After you and your spouse have completed all the questionnaires place all material back in this envelope, seal it and return it to your Sunday School teacher or myself by next Sunday. Your teacher will have a list of those participating make sure your name is checked off when you have returned your packet.

Thanks again for your time, cooperation and speedy responses.

Sincerely,

  
James B. Quinn

## APPENDIX C

### RESEARCH INSTRUMENTS

# Religiosity and Marital Satisfaction

144

Code # \_\_\_\_\_

## BACKGROUND INVENTORY

Please check (✓) or fill in the appropriate answer; answer all questions.

- 1) Age: \_\_\_\_\_ years
- 2) Sex: \_\_\_\_\_ female \_\_\_\_\_ male
- 3) Length of present marriage: \_\_\_\_\_ years
- 4) Family income level per year:
 

_____ below 9,999	_____ 30,000 to 39,999
_____ 10,000 to 19,999	_____ 40,000 to 49,999
_____ 20,000 to 29,999	_____ above 50,000
- 5) Number of children: \_\_\_\_\_ Ages: \_\_\_\_\_
- 6) Employment status (outside of home):
 

Husband employed: _____ yes _____ no	_____ hours per week
Wife employed: _____ yes _____ no	_____ hours per week
- 7) Education level (check only the highest level completed):
 

_____ did not complete high school	_____ high school graduate
_____ attended college	_____ college graduate
_____ attended graduate school	_____ post-graduate degree
- 8) Religious Affiliation: \_\_\_\_\_ Independent
 

_____ Methodist	_____ Presbyterian	_____ Mormon
_____ Baptist	_____ Lutheran	_____ Other
_____ Catholic	_____ Jewish	_____ None
- 9) Have you ever taken steps toward termination of present marriage?
 

_____ yes _____ no
If yes, when _____ and which of the following steps were taken?
_____ sought counseling _____ period of separation
_____ filed for divorce _____ other
- 10) Have you and your spouse ever gone for marital counseling?
 

_____ yes _____ no	If yes, when _____
--------------------	--------------------
- 11) How often do you attend church?
 

_____ Never
_____ Once or twice a year _____ Weekly
_____ Once or twice a month _____ More than once a week
- 12) Do you profess to be a Christian? \_\_\_\_\_ yes \_\_\_\_\_ no If yes, which of the following best describes your views:
 

_____ I respect and attempt to follow the moral and ethical teachings of Christ.
_____ I have received Jesus Christ into my life as my personal Savior and Lord.

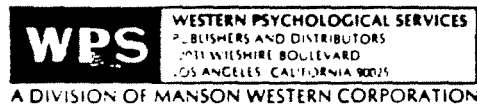


## Marital Satisfaction Inventory

### Administration Booklet

By Douglas K. Snyder, Ph.D.

*Published by*



This inventory consists of numbered statements. Read each statement and decide whether it is TRUE as applied to you or FALSE as applied to you.

You are to mark your answers on the SPECIAL ANSWER SHEET provided. Look at the example of the answer sheet shown at the right. If a statement is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column marked T. (See A at right.) If a statement is FALSE or NOT USUALLY TRUE as applied to you, blacken between the lines in the column marked F. (See B at right). Answer EACH ITEM to the best of your ability.

Example:	
	T F
A	<input checked="" type="checkbox"/> <input type="checkbox"/>
B	<input type="checkbox"/> <input checked="" type="checkbox"/>

In marking your answers on the answer sheet, be sure that the number of the statement agrees with the number on the answer sheet. Make your marks heavy and black. Erase completely any answer you wish to change. Do not make any marks in this booklet when answering any of these True and False statements.

Please remember to answer EVERY ITEM to the best of your ability.

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**DO NOT MAKE ANY MARKS ON THIS BOOKLET**

1. I believe our marriage is reasonably happy.
2. My spouse almost always responds with understanding to my mood at a given moment.
3. Our marriage has never been in difficulty because of financial concerns.
4. The husband should be the head of the family.
5. I had a very happy home life.
6. There are some things my spouse and I just can't talk about.
7. Our sex life is entirely satisfactory.
8. I have never thought of my spouse or me as needing marital counseling.
9. My spouse and I don't have much in common to talk about.
10. It is sometimes easier to confide in a friend than in my spouse.
11. Our income is sufficient to meet necessary expenses.
12. My spouse and I often remain silent for long periods when we are angry with one another.
13. A preschool child is likely to suffer if the mother works.
14. I am quite happily married.
15. My spouse has never been sexually unfaithful.
16. My spouse and I enjoy doing things together.
17. The members of my family were always very close to each other.
18. My spouse and I need to improve the way we settle our differences.
19. My spouse has no common sense when it comes to money.
20. I have never felt better in my marriage than I do now.
21. Sometimes my spouse just can't understand the way I feel.
22. A husband should take equal responsibility for feeding and clothing the children.
23. The one thing my spouse and I don't really fully discuss is sex.
24. My spouse does not take criticism as a personal attack.
25. Every new thing I have learned about my mate has pleased me.
26. All the marriages on my side of the family appear to be quite successful.
27. My mate rarely does things which make me angry.
28. My spouse is forever checking up on how I spend our money.
29. Our arguments often end with an exchange of insults.
30. Most women are better off in their own home than in a job or profession.
31. My spouse occasionally is unable to become sufficiently aroused for us to have satisfactory intercourse.
32. I wish my spouse would confide in me more.
33. There are some important issues in our marriage which need to be resolved.
34. My spouse and I spend a good deal of time together in many different kinds of play and recreation.
35. There are times when my mate does things that make me unhappy.
36. My spouse frequently misinterprets the way I really feel when we are arguing.
37. Serious financial concerns are not likely to destroy our marriage.
38. Some things are too upsetting to discuss even with my spouse.
39. Two married persons should be able to get along better than my mate and I.
40. My spouse sometimes likes to engage in sexual practices to which I object.
41. I am quite satisfied with the amount of time my spouse and I spend in leisure.
42. During an argument with my spouse, each of us airs our feelings completely.
43. There are some things about my mate that I do not like.
44. A woman should take her husband's last name after marriage.
45. My spouse and I seem to have little in common when we are not busy with social activities.
46. I've gotten more out of marriage than I expected.
47. When upset, my spouse sometimes does a lot of little things just to annoy me.

48. I have never been sexually unfaithful to my spouse.
49. I feel as though we outlive our financial means.
50. Some equality in marriage is a good thing, but by and large, the husband ought to have the main say-so in family matters.
51. My spouse feels free to express openly strong feelings of sadness.
52. At times I have very much wanted to leave my spouse.
53. My childhood was probably happier than most.
54. My spouse has no difficulty accepting criticism.
55. Our marriage has never been in trouble because of our sexual relationship.
56. My mate and I seldom have major disagreements.
57. My spouse and I frequently sit down and talk about pleasant things that have happened during the day.
58. If a child gets sick and the wife works, the husband should be just as willing as she to stay home from work and take care of the child.
59. My mate completely understands and sympathizes with my every mood.
60. Frequently when we argue, my spouse and I seem to go over and over the same old things.
61. I trust my spouse with our money completely.
62. I have important needs in my marriage that are not being met.
63. My parents' marriage would be a good example to follow for any married couple.
64. My spouse can usually tell what kind of day I've had without even asking.
65. My spouse and I rarely have sexual intercourse.
66. When my spouse and I disagree, my spouse helps us to find alternatives acceptable to both of us.
67. I am fairly satisfied with the way my spouse and I spend our available free time.
68. I have wondered, on several occasions, whether my marriage would end in divorce.
69. If a mother of young children works, it should be only while the family needs the money.
70. There is never a moment that I do not feel "head over heels" in love with my mate.
71. My spouse has never taken pleasure in hurting me personally.
72. My spouse and I rarely argue about money.
73. There are some sexual behaviors I would like but which my spouse doesn't seem to enjoy.
74. My spouse is so touchy on some subjects that I can't even mention them.
75. My marriage has been disappointing in several ways.
76. My spouse and I rarely go for walks together.
77. Basically, most men still desire nurturant and "traditional" women.
78. It is unusual for my spouse to openly express strong feelings of tenderness.
79. There are some things about my mate that I would change if I could.
80. There are some serious difficulties in our marriage.
81. My spouse often fails to understand my point of view on things.
82. My spouse is sometimes overly modest or prudish in his (her) attitude toward sex.
83. Our financial future seems quite secure.
84. Women who want to remove the word "obey" from the marriage service don't understand what it means to be a wife.
85. Whenever I'm feeling sad, my spouse makes me feel loved and happy again.
86. My marriage could be much happier than it is.
87. My spouse and I seem to get carried away in an argument and say things we don't really mean.
88. I have never regretted my marriage, not even for a moment.
89. My parents' marriage was happier than most.
90. I nearly always gain complete sexual satisfaction from intercourse with my spouse.
91. My spouse keeps most of his (her) feelings inside.
92. The future of our marriage is too uncertain to make any serious plans.
93. Our daily life is full of interesting things to do together.
94. When my spouse and I have differences of opinion, we sit down and discuss them.
95. The most important thing for a woman is to be a good wife and mother.
96. I confide in my mate about everything.

GO ON TO THE NEXT PAGE

11

97. I had a very unhappy childhood.
98. My marriage is less happy than the very successful ones.
99. I would like to improve the quality of our sexual relationship.
100. My spouse is pretty good when it comes to saving money.
101. A lot of arguments with my spouse seem to be about trivia.
102. There are some things about my marriage that do not entirely please me.
103. My spouse can always be trusted with everything I tell him (her).
104. Even when I am with my spouse I feel lonely much of the time.
105. My spouse readily admits an error when he (she) has been wrong.
106. My spouse seems to enjoy sex as much as I do.
107. It is often hard for my spouse and me to discuss our finances without getting upset with each other.
108. Only in emergencies should the wife contribute to the financial support of the family.
109. The unhappiest moments of my life are often caused by my marriage.
110. My spouse takes quite seriously my feelings and thoughts about an issue.
111. My spouse doesn't take enough time to do some of the things I'd like to do.
112. There are times when I do not feel a great deal of love and affection for my mate.
113. My spouse and I communicate very little simply through the exchange of glances.
114. I have never felt our marital difficulties were piling up so high that we could not overcome them.
115. I would prefer to have intercourse more frequently than we do now.
116. My spouse often insists on getting his (her) own way regardless of what I may want.
117. My spouse is a very good manager of finances.
118. A woman should be able to choose a career outside the home just as her husband does.
119. It seems that we used to have more fun than we do now.
120. There have been moments of great happiness in my marriage.
121. My mate has all of the qualities I've always wanted in a mate.
122. My parents had very few quarrels.
123. I sometimes am reluctant to express disagreement with my spouse for fear that he (she) will get angry.
124. My spouse has too little regard sometimes for my sexual satisfaction.
125. My spouse and I argue nearly all the time.
126. I wish my spouse shared a few more of my interests.
127. My spouse does many different things to show me that he (she) loves me.
128. A major role of the wife should be that of housekeeper.
129. Minor disagreements with my spouse often end up in big arguments.
130. My spouse and I nearly always agree on how frequently to have intercourse.
131. I might be happier if I weren't married.
132. Sometimes I feel as though my spouse doesn't really need me.
133. My spouse doesn't seem to understand the importance of putting money into savings.
134. A woman's place is in the home.
135. I feel sometimes like my spouse is "lecturing" at me.
136. I get pretty discouraged about my marriage sometimes.
137. We are as well adjusted as any two persons in this world can be.
138. Our sexual relationship does not lack at all in variety.
139. My spouse and I seem able to go for days sometimes without settling our differences.
140. The recreational and leisure life of my spouse and myself appears to be meeting both our needs quite well.
141. My spouse does many things to please me.
142. Sometimes I wonder just how much my spouse really does love me.
143. My parents never really understood me.

144. When arguing, we manage quite well to restrict our focus to the important issues.
145. A wife should not have to give up her job when it interferes with her husband's career.
146. I am somewhat dissatisfied with how my spouse and I talk about better ways of pleasing each other sexually.
147. My spouse and I are happier than most couples I know.
148. Trying to work out a family budget makes more trouble with my spouse than it is worth.
149. I feel free to express openly strong feelings of sadness to my spouse.
150. We get angry with each other sometimes.
151. My spouse sometimes seems intent upon changing some aspect of my personality.
152. I am thoroughly committed to remaining in my present marriage.
153. My spouse likes to share his (her) leisure time with me.
154. I wish sometimes my spouse would take more initiative in our sexual relations.
155. Whenever he (she) is feeling down, my spouse comes to me for support.
156. My spouse often complains that I don't understand him (her).
157. I usually feel that my marriage is worthwhile.
158. A husband and wife should share responsibility for housework if both work outside the home.
159. My spouse doesn't always appreciate the importance of keeping good financial records.
160. I have never seriously considered having an affair.
161. In most matters, my spouse understands what I'm trying to say.
162. My spouse and I enjoy the same types of amusement.
163. My mate rarely does things which make me unhappy.
164. I'm not sure my spouse has ever really loved me.
165. My parents didn't communicate with each other as well as they should have.
166. My spouse seems committed to settling our differences.
167. I enjoy sexual intercourse with my spouse.
168. I am certain our decision to get married was the right one.
169. I might have been happier had I married somebody else.
170. When I'm upset, my spouse usually understands why even without my telling him (her).
171. Earning the family income is primarily the responsibility of the husband.
172. My spouse sometimes buys too much on credit.
173. My spouse desires intercourse too frequently.
174. I have known very little unhappiness in my marriage.
175. I sometimes am reluctant to discuss certain things with my spouse because I'm afraid I might hurt his (her) feelings.
176. My mate occasionally makes me feel miserable.
177. The responsibilities of motherhood are a full-time job.
178. I sometimes avoid telling my spouse things which put me in a bad light.
179. My marriage is as successful as any I know.
180. I often wonder what it would be like to have intercourse with someone other than my spouse.
181. My spouse and I decide together the manner in which the family income is to be spent.
182. Even when angry with me, my spouse is able to appreciate my viewpoints.
183. I was very anxious as a young person to get away from my family.
184. I spend at least one hour each day in an activity with my spouse.
185. The good things in my marriage seem to far outweigh the bad.
186. I don't think any couple could live together with greater harmony than my mate and I.
187. A lot of our arguments seem to end in depressing stalemates.
188. I am sometimes unhappy with our sexual relationship.
189. A wife's career is of equal importance to her husband's.
190. My spouse has much difficulty keeping our check-book balanced.

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191. My spouse and I have never come close to separation or divorce.
192. My spouse sometimes seems to spend more time with his (her) friends than with me.
193. My marriage could be happier than it is.
194. I often wondered whether my parents' marriage would end in divorce.
195. Our arguments frequently end up with one of us feeling hurt or crying.
196. We seem to do more arguing than a couple should.
197. My spouse sometimes shows too little enthusiasm for sex.
198. Just when I need it the most, my spouse makes me feel important.
199. A woman should expect her husband to help with the housework.
200. My spouse buys too many things without consulting with me first.
201. During our marriage, my spouse and I have always talked things over.
202. About the only time I'm with my spouse is at meals and bedtime.
203. I believe that our marriage is as pleasant as that of most people I know.
204. I certainly hope our marriage turns out better than the marriages of some of my relatives.
205. There are times when I wonder if I made the best of all possible choices.
206. Talking about sexual performance with my spouse is not difficult.
207. My spouse and I are often unable to disagree with one another without losing our tempers.
208. My spouse is often too concerned with financial matters.
209. If it weren't for fear of hurting my mate, I might leave him (her).
210. There should be more daycare centers and nursery schools so that more mothers of young children could work.
211. My mate and I understand each other completely.
212. My spouse and I sometimes enjoy just sitting down and doing things together.
213. We could have many fewer marital difficulties if our family income were larger.
214. My spouse rarely nags me.
215. I would like my spouse to express a little more tenderness during intercourse.
216. I think my marriage is less happy than most marriages.
217. When disagreements arise they are always settled in a peaceful, fair, and democratic manner.
218. I am apt to hide my feelings in some things, to the extent that my spouse may hurt me without his (her) knowing it.
219. Before marrying, I was quite eager to leave home.
220. My spouse's feelings are too easily hurt.
221. My marriage is an unhappy one.
222. Where a family lives should depend mostly on the husband's job.
223. My spouse invests money wisely.
224. My spouse rarely refuses intercourse when I desire it.
225. We sometimes seem unable to settle calmly even our minor differences.
226. I have often considered asking my spouse to go with me to seek marital counseling.
227. We just don't get the chance to do as much together any more.
228. My marriage is not a perfect success.
229. It's only natural for a man to be bothered if his wife makes more money than he does.
230. My spouse doesn't take me seriously enough sometimes.
231. Frankly, our marriage has not been successful.
232. My spouse and I almost always discuss things together before making an important decision.
233. There is nothing I would like to change about our sex life.
234. My parents loved each other.
235. Such things as laundry, cleaning, and childcare are primarily the wife's responsibility.
236. My spouse seems to enjoy just being with me.
237. There are many things about my marriage which please me.
238. There is a great deal of love and affection expressed in our marriage.
239. My marriage has been very satisfying.

Couples WITHOUT CHILDREN should STOP here.

All couples WITH CHILDREN should continue to answer EACH of the following items.

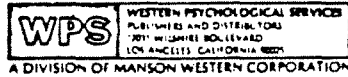
240. Having children has increased the happiness of our marriage.
241. My spouse and I nearly always agree on how to respond to our children's requests for money or privileges.
242. For the most part, our children are well-behaved.
243. Our children often manage to drive a wedge between my spouse and me.
244. Raising children is a nerve-wracking job.
245. Our children seem to fight among themselves more than children in other families.
246. My spouse and I rarely disagree on how much time to spend with the children.
247. My children and I don't have very much in common to talk about.
248. My spouse doesn't assume his (her) fair share of taking care of the children.
249. Having children has not brought all of the satisfactions I had hoped it would.
250. A large portion of arguments I have with my spouse are caused by the children.
251. I wish my children would show a little more concern for me.
252. My children have learned that if they can't get something from me they can often get it from my spouse.
253. Having children has not kept my spouse and me from doing as much together as we used to do.
254. My spouse doesn't spend enough time with the children.
255. Our children don't seem as happy and carefree as other children their age.
256. Most of the work involved in caring for the children falls on my shoulders.
257. Our marriage might have been happier if we had not had children.
258. My spouse and I rarely argue about the children.
259. My children rarely seem to care how I feel about things.
260. Quite frequently my children come and talk with me about routine events in their daily lives.
261. My spouse and I decide together what rules to set for our children.
262. Having children has interfered with pursuit of my own career.
263. My spouse and I assume equal responsibility for rearing the children.
264. Words don't seem to have any impact on kids these days.
265. The children and I often work together in the yard or on projects around the house.
266. My spouse shows a great deal of enthusiasm in our children's interests and accomplishments.
267. I sometimes think my spouse and I should have waited longer before having children.
268. Our marriage has never been in difficulty because of the children.
269. Our children rarely fail to meet their responsibilities at home.
270. Sometimes my spouse really spoils the children.
271. I frequently get together with one or more of the children for fun or recreation at home.
272. My spouse and I always try to support each other when one of us praises or punishes our children.
273. Our children do not show adequate respect for their parents.
274. My spouse doesn't display enough affection towards the children.
275. My children's value systems are very much the same as my own.
276. My spouse and I seem to argue more frequently since having children.
277. Before having children, I didn't realize how much of a burden raising a family could be.
278. My spouse and I nearly always agree on what our children's responsibilities at home should be.
279. My children consider me an important part of their lives.
280. My spouse and I rarely disagree on when or how to punish the children.

END

**Marital Satisfaction Inventory (MSI)****Answer Sheet**

Douglas K. Snyder, Ph.D.

Published by



Code # \_\_\_\_\_

Name: \_\_\_\_\_

First Names and Ages of Children

Age: \_\_\_\_\_ Sex: M F Race: \_\_\_\_\_

Age: \_\_\_\_\_

Number of Previous Marriages: \_\_\_\_\_

Age: \_\_\_\_\_

Length of Current Marriage: \_\_\_\_\_

Age: \_\_\_\_\_

Spouse's Name: \_\_\_\_\_

Age: \_\_\_\_\_

1	41	81	121	161	201	241
2	42	82	122	162	202	242
3	43	83	123	163	203	243
4	44	84	124	164	204	244
5	45	85	125	165	205	245
6	46	86	126	166	206	246
7	47	87	127	167	207	247
8	48	88	128	168	208	248
9	49	89	129	169	209	249
10	50	90	130	170	210	250
11	51	91	131	171	211	251
12	52	92	132	172	212	252
13	53	93	133	173	213	253
14	54	94	134	174	214	254
15	55	95	135	175	215	255
16	56	96	136	176	216	256
17	57	97	137	177	217	257
18	58	98	138	178	218	258
19	59	99	139	179	219	259
20	60	100	140	180	220	260
21	61	101	141	181	221	261
22	62	102	142	182	222	262
23	63	103	143	183	223	263
24	64	104	144	184	224	264
25	65	105	145	185	225	265
26	66	106	146	186	226	266
27	67	107	147	187	227	267
28	68	108	148	188	228	268
29	69	109	149	189	229	269
30	70	110	150	190	230	270
31	71	111	151	191	231	271
32	72	112	152	192	232	272
33	73	113	153	193	233	273
34	74	114	154	194	234	274
35	75	115	155	195	235	275
36	76	116	156	196	236	276
37	77	117	157	197	237	277
38	78	118	158	198	238	278
39	79	119	159	199	239	279
40	80	120	160	200	240	280

CHV: \_\_\_\_\_ GDS: \_\_\_\_\_ AFC: \_\_\_\_\_ PSC: \_\_\_\_\_ TTO: \_\_\_\_\_ FIN: \_\_\_\_\_

SEX: \_\_\_\_\_ ROR: \_\_\_\_\_ FAM: \_\_\_\_\_ DSC: \_\_\_\_\_ CCR: \_\_\_\_\_

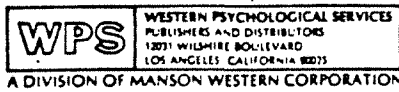


# Marital Satisfaction Inventory (MSI)

## Profile Form

Douglas K. Snyder, Ph.D.

Published by



**WIFE**

Name \_\_\_\_\_

Age \_\_\_\_\_ Education \_\_\_\_\_

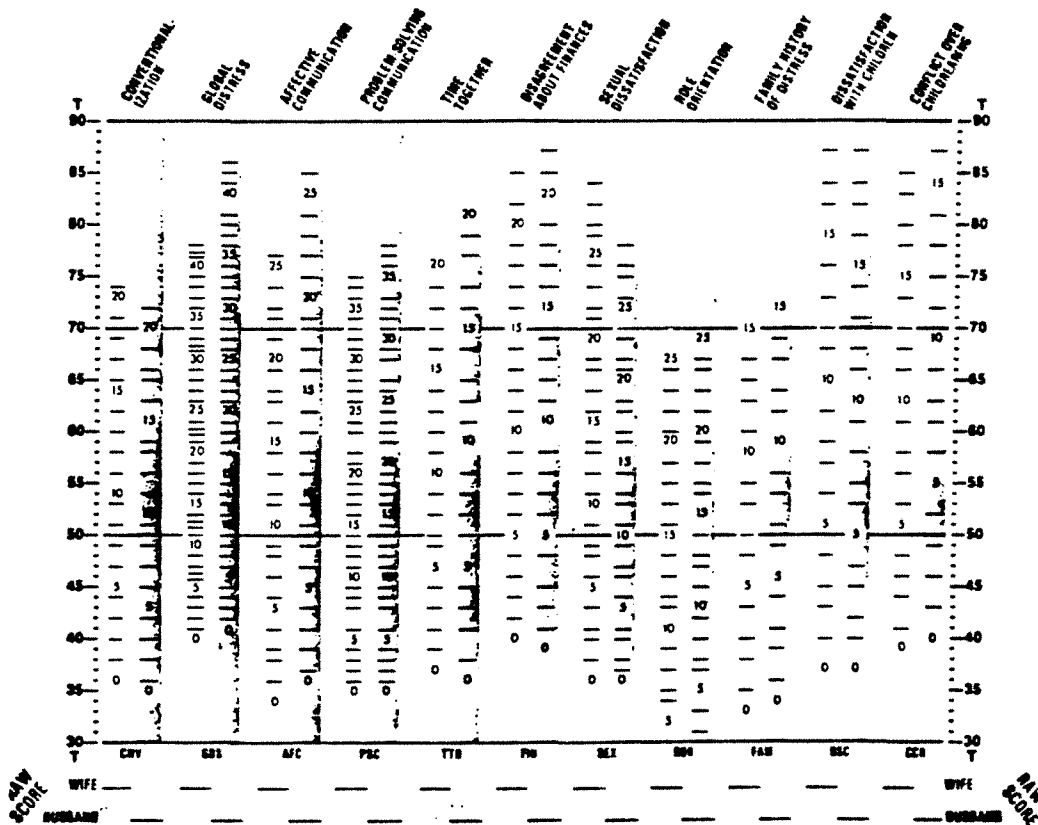
**HUSBAND**

Name \_\_\_\_\_

Age \_\_\_\_\_ Education \_\_\_\_\_

Date of Evaluation \_\_\_\_\_ Length of Current Marriage \_\_\_\_\_

Reason for Referral \_\_\_\_\_



Code # \_\_\_\_\_

RELIGIOUS ORIENTATION SCALE

For each of the following statements circle the letter of the choice which best describes your personal experience.

1. What religion offers most is comfort when sorrow and misfortune strike.
  - a. I definitely disagree
  - b. I tend to disagree
  - c. I tend to agree
  - d. I definitely agree
2. I try hard to carry my religion over into all my other dealings in life.
  - a. I definitely disagree
  - b. I tend to disagree
  - c. I tend to agree
  - d. I definitely agree
3. Religion helps to keep my life balanced and steady in exactly the same way as my citizenship, friendships, and other memberships do.
  - a. I definitely agree
  - b. I tend to agree
  - c. I tend to disagree
  - d. I definitely disagree
4. One reason for my being a church member is that such membership helps to establish a person in the community.
  - a. Definitely not true
  - b. Tends not to be true
  - c. Tends to be true
  - d. Definitely true
5. The purpose of prayer is to secure a happy and peaceful life.
  - a. I definitely disagree
  - b. I tend to disagree
  - c. I tend to agree
  - d. I definitely agree
6. It doesn't matter so much what I believe as long as I lead a moral life.
  - a. I definitely disagree
  - b. I tend to disagree
  - c. I tend to agree
  - d. I definitely agree

ROS page 4

7. Quite often I have been aware of the presence of God or of the Divine Being.
  - a. Definitely not true
  - b. Tends not to be true
  - c. Tends to be true
  - d. Definitely true
8. My religious beliefs are what really lie behind my whole approach to life.
  - a. This is definitely not so
  - b. Probably not so
  - c. Probably so
  - d. Definitely so
9. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.
  - a. Almost never
  - b. Sometimes
  - c. Usually
  - d. Almost always
10. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.
  - a. Definitely not true for me
  - b. Tends not to be true
  - c. Tends to be true
  - d. Clearly true in my case
11. The church is most important as a place to formulate good social relationships.
  - a. I definitely disagree
  - b. I tend to disagree
  - c. I tend to agree
  - d. I definitely agree
12. Although I believe in my religion, I feel there are many more important things in life.
  - a. I definitely disagree
  - b. I tend to disagree
  - c. I tend to agree
  - d. I definitely agree
13. If not prevented by unavoidable circumstances, I attend church:
  - a. more than once a week
  - b. about once a week
  - c. two or three times a month
  - d. less than once a month
14. If I were to join a church group, I would prefer to join (1) a Bible study group, or (2) a social fellowship.

- a. I would prefer to join (1)
- b. I probably would prefer (1)
- c. I probably would prefer (2)
- d. I would prefer to join (2)

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

- a. Definitely true of me
- b. Tends to be true of me
- c. Tends not to be true
- d. Definitely not true of me

16. Religion is especially important to me because it answers many questions about the meaning of life.

- a. Definitely disagree
- b. Tend to disagree
- c. Tend to agree
- d. Definitely agree

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

- a. Definitely not true of me
- b. Tends not to be true
- c. Tends to be true
- d. Definitely true of me

18. I read literature about my faith (or church):

- a. Frequently
- b. Occasionally
- c. Rarely
- d. Never

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

- a. Definitely disagree
- b. Tend to disagree
- c. Tend to agree
- d. Definitely agree

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

- a. Frequently true
- b. Occasionally true
- c. Rarely true
- d. Never true

21. The primary purpose of prayer is to gain relief and protection.

- a. I definitely agree
- b. I tend to agree
- c. I tend to disagree
- d. I definitely disagree

Code # \_\_\_\_\_

SPIRITUAL WELL-BEING SCALE

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = Strongly Agree      D = Disagree  
 MA = Moderately Agree    MD = Moderately Disagree  
 A = Agree                SD = Strongly Disagree

- |  |                 |
|--|-----------------|
| 1. I don't find much satisfaction in private prayer with God.                  | SA MA A D MD SD |
| 2. I don't know who I am, where I came from, or where I am going.              | SA MA A D MD SD |
| 3. I believe that God loves me and cares about me.                             | SA MA A D MD SD |
| 4. I feel that life is a positive experience.                                  | SA MA A D MD SD |
| 5. I believe that God is impersonal and not interested in my daily situations. | SA MA A D MD SD |
| 6. I feel unsettled about my future.   | SA MA A D MD SD |
| 7. I have a personally meaningful relationship with God.                       | SA MA A D MD SD |
| 8. I feel very fulfilled and satisfied with life.                              | SA MA A D MD SD |
| 9. I don't get much personal strength and support from my God.                 | SA MA A D MD SD |
| 10. I feel a sense of well-being about the direction my life is headed in.     | SA MA A D MD SD |
| 11. I believe that God is concerned about my problems.                         | SA MA A D MD SD |
| 12. I don't enjoy much about life.   | SA MA A D MD SD |
| 13. I don't have a personally satisfying relationship with God.                | SA MA A D MD SD |
| 14. I feel good about my future.   | SA MA A D MD SD |
| 15. My relationship with God helps me not to feel lonely.                      | SA MA A D MD SD |
| 16. I feel that life is full of conflict and unhappiness.                      | SA MA A D MD SD |
| 17. I feel most fulfilled when I'm in close communion with God.                | SA MA A D MD SD |
| 18. Life doesn't have much meaning.  | SA MA A D MD SD |
| 19. My relation with God contributes to my sense of well-being.                | SA MA A D MD SD |
| 20. I believe there is some real purpose for my life.                          | SA MA A D MD SD |