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Commitment to Spouse and God: The Relationship Among Measures of Marital commitment and Spiritual Maturity

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Commitment to Spouse and God: The Relationship Among
Measures of Marital Commitment and Spiritual Maturity

by

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Approval

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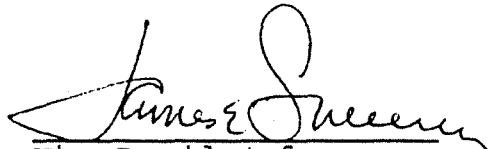
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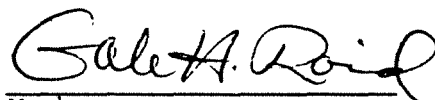
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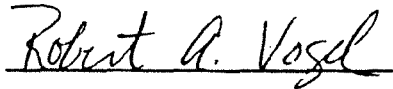
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Abstract

Marital commitment is increasingly becoming a research focus of many social science researchers. However, to date the research is plagued by the isolation in which definitions and measures were developed/used, the use of divergent theoretical and operational definitions of commitment, and the paucity of psychometrically sophisticated research instruments. In addition, the relationship between religious belief and marital functioning, once well substantiated, has more recently been neglected. The present research addresses these problems.

First, the relationship of the social sciences and theology is discussed. Second, the significance of marital commitment is reviewed. Third, a transdisciplinary definition of commitment is developed. Fourth, the 16 empirical measures located on the basis of an exhaustive literature search are summarized, and evaluated in terms of this definition and their psychometric sophistication. Fifth, the concept of commitment to God and its measurement is discussed followed by a review of the literature suggesting a relationship between it and marital commitment. Finally, hypotheses and research questions regarding the relationship between the various measures and demographic data are specified.

The sample was composed of 149 married persons that identified with 5 churches in the Lebanon, PA, area which were varied in terms of theological conservatism. The three best measures of marital commitment, the Broderick (1980) Commitment Inventory, the Dimensions of Commitment Scales (Wyatt, 1984), the Commitment Inventory (Stanley, 1986) and their subscales were hypothesized to statistically converge and diverge in accordance with their theoretical similarities and differences.

Generally the marital commitment scales were more divergent than expected; however, some support was found for their convergent and divergent validity. The marital commitment measures also were found to be related to a one-item measure of the importance of the participant's religion and the Spiritual Maturity Index (SMI, Ellison & Rashid, 1984), the best available measure of commitment to God. Limited evidence for the hypothesized divergence of the religiosity measure and the SMI was found. Several of the commitment subscales correlated with age and length of marriage, but number of children failed to be correlated with commitment as found in earlier studies. Remaining special problems, directions for future research and applications are suggested.

Acknowledgements

There are several persons I would like to acknowledge who have contributed to this study in special ways. First, I lift my hands in praise to my Savior and Lord, Jesus Christ, who has manifest to me God's love and has remained "faithful even when I am faithless" (I Timothy 2:13). I yet have much to learn from His example of commitment and intend to become more like Him through following the example of His Son, Jesus Christ. Second, I wish to acknowledge my deepest heartfelt thanks to the one who continues to teach me so much about what marital commitment is, my wife, Pebble Lyn Pramann. She also deserves credit for innumerable hours of editing, word processing and tabulating data. Likewise, Delphia Goetsch contributed significantly by way of her prompt and flexible attention to "processing" the earliest versions of this document.

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Chapter I

Introduction

Despite the current high rate of divorce, marriage continues to be pursued, even among those who have divorced (four out of five divorcees remarry) (Norton & Glick, 1976). Thus it is not surprising that adjustment in marriage and closely related concepts continue to be the most researched concepts in the marriage and family literature in the last decade (Spanier & Lewis, 1980). Nevertheless, certain important components of the marital relationship have been virtually ignored (Broderick, 1981). Among these is marital commitment (Broderick, 1981; Dean & Spanier, 1974; McDonald, 1981; Rosenblatt, 1977). In addition, religiosity, one of the most clearly supported predictors of marital adjustment (Stephens, 1968) has been neglected by recent marriage and family researchers (Filsenger & Wilson, 1984; Larzelere, 1980; Lewis & Spanier, 1979).

Thus the purposes of this dissertation are (a) to develop a comprehensive definition of commitment, (b) to examine three different operationalized measures of relational/marital commitment that evidence psychometric sophistication in their construction, (c) to thereby contribute to the validation of each, (d) to more closely examine the construct of religiosity

and spiritual maturity and their relationship in particular, (e) to examine the relationship between the measures of marital commitment and spiritual maturity, the latter conceptualized as a measure of one's commitment to God, and (f) thereby contribute to the integration of theology and the social sciences.

The outline of the rest of this chapter is as follows. First, the concept of integrating theology and the social sciences will be examined. Second, the relevance, significance, and legitimacy of marital commitment as a topic of investigation will be reviewed. Third, a comprehensive definition of marital commitment will be developed and the various measures of marital commitment will be surveyed and evaluated. Fourth, the concept of commitment to God will be elaborated and the literature suggesting that such a measure would be related to marital commitment is reviewed. Finally, these sections are summarized and the experimental hypotheses are stated along with several research questions.

The Concept of Integrating Theology and the Social Sciences

As Palmer (1985) has ably noted, "many parallels exist between theological and psychological concepts. Guilt, suffering, meditation, family life, joy and punishment are just a small sample of the topics addressed by the biblical authors as

well as by psychologists" (p. 2). This statement can be extended to include all the social sciences and social scientists. In this dissertation marital commitment will be examined from the point of view of both the social sciences and theology. The referent "social sciences" was chosen since the commitment literature crosses disciplinary boundaries and includes contributions from the fields of anthropology, home economics, marriage and family, philosophy, and sociology as well as psychology. Since this researcher's primary background is in psychology, the referent of the following comments is psychology, but the basic conceptualizations are applicable to all the social sciences.

Interest in integrative topics, in which America was said to hold primary during the early part of this century, was replaced by antipathy during the 30's, 40's and 50's (Beit-Hallahmi, 1977). During the 60's American interest was rekindled and by the 70's it was in full swing (Carter & Narramore, 1979). By the late 70's sufficient work had been done that several persons had suggested categorizations with which to understand the integrative task (Carter & Narramore, 1979; Crabb, 1977; Larzelere, 1980; McLemore, 1976). Ideas from several of these will be reviewed to provide perspective on the approach taken to integration in this dissertation.

Carter and Narramore (1979) suggest all approaches to the task of integrating the facts and theories of psychology and theology fit one of four models. The first is the "against" model which suggests "there are inherent conflicts between psychology and religion on the one hand and between Christianity and psychology on the other" (p. 73). Persons who take such a view see the two as incompatible at best and as mortal enemies at worst. In the second, the "of" model, "there is the attempt to find 'good' psychology in religion or to find the psychology of religion" (p. 81). In the process the integrity of one discipline or the other is compromised.

In the third, the "parallels" model, "psychology and the Scriptures (or theology) are separate and there is little or no significant overlap . . . There is little interaction because the methods and concepts of each discipline are different" (pp. 91-92). Both disciplines are affirmed, the integrity of each is maintained, but each is isolated from the other. In the fourth or "integrates" model the integrity of each discipline is affirmed, and both are acknowledged to share a large domain of inquiry in common. The separate disciplines are viewed as allies.

A central tenant of most of those who fall into the latter category is the unity of truth assumption. Truth is seen as non-contradictory. One truth cannot ultimately contradict another

truth. Thus in the case of a seeming contradiction one or both truths are not true or the contradiction is only apparent such that ultimately both truths will be found compatible. On this assumption Christian researchers have held that truth, be it found in the natural world or the Bible, will be free from contradiction. This dissertation is based on this belief, which has been summarized as follows:

1. The world exists and can be known.
2. Natural events are orderly and predictable or "lawful."
3. The scientific method is an effective method for knowing the world.
4. The Bible, in its original autographs, is the Word of God in propositional form. The currently existing manuscripts of the Bible constitute valid data for scientific investigation in the work of integration (Palmer, 1985, p. 4).

Clarifying more precisely the nature of the integrative task Larzelere (1980) has outlined six levels of integration with distinct integrative tasks for each level: (a) World View level--clarify and contrast world views; (b) General Proposition level--clarify assumptions, develop alternative general propositions, integrate existing knowledge, reinterpret the importance of psychological propositions; (c) Linkage level--make and test generalizations; (d) Specific Propositions--reinterpret labels,

findings, methodological short-comings; (e) Hypothesis level--predict new findings; and (f) Data level--look for sample biases, familiarity with both the biblical and psychological data.

In terms of Larzelere's (1980) model the unity of truth assumption refers specifically to the data level. Conflicts, therefore, between psychological and traditional Christian positions must be resolved by reference to this level through the re-examination of the scriptural and empirical basis on which the traditional Christian and psychological positions are built (Larzelere, 1982). This dissertation will pursue this task in the area of marital commitment.

The Relevance, Significance and Legitimacy of
Marital Commitment as a Topic of Investigation

Commitment in marriage is an area that has been relatively neglected by researchers, but one which many Americans feel is important (Broderick, 1981; Hillsdale, 1962; Quinn, 1982) and a value for which there appears to be growing respect in contemporary American society (Leo, 1984). Levinger (1977) writes:

In some quarters today, there is a yearning for ways to escape traditional forms of interpersonal commitment such as marriage. Yet it is hard to conceive of a relationship that has both depth and continuity without some form of

commitment. A major issue in the study of interpersonal relationships pertains to the viability and risks of varying shapes of interpersonal commitment (p. 10).

Levinger is not alone in calling for research in this area. Several researchers have identified marital commitment as a variable needing further attention and have mapped out numerous research projects (Johnson, 1982; Kelley, 1983; McDonald, 1981; Rosenblatt, 1977). The existing literature, and research in particular, has shown that commitment in marriage is indeed an important variable.

Numerous studies have shown marital commitment is related to marital adjustment (Beach and Broderick, 1983; Broderick, 1980; Dean & Lucas, 1974; Dean & Spanier, 1974; Jayroe, 1979; Murstein & McDonald, 1983). Spanier (Dean & Spanier, 1974; Spanier, 1971, 1976) in constructing his Dyadic Adjustment Scale, now one of the more frequently used measures of marital adjustment, found empirical support for incorporating into it his one item measure of marital commitment. Originally, he hypothesized that commitment was related to the dyadic cohesion component of marital adjustment (Spanier & Cole, 1976) but in the process of test construction, particularly factor analysis, concluded it was related to the dyadic satisfaction component (Spanier, 1976). More recently, on the basis of a confirmatory analysis of his

scale he has concluded that commitment is a global indicator of marital adjustment (Spanier & Thompson, 1982).

However, commitment and adjustment/satisfaction are not equivalent. The inclusion of a commitment item in a scale of marital (dyadic) adjustment, though it underscores the relationship of commitment to marital adjustment, is inappropriate. Several researchers (Norton, 1983; Sharpley & Cross, 1982) have criticized Spanier for what appears to be an over-reliance on the internal consistency approach to test construction. Inclusion of a heterogeneity of items and item domains and lack of a more narrow evaluative focus discourages research in those related domains that may be sampled in part by items of the scale (Norton, 1983). In fact, several of the evaluative items in the scale do predict marital adjustment almost as well as the 32 item scale (Sharpley & Cross, 1982). Finally, one researcher (Rusbult, 1980a, 1980b, 1983) has shown that commitment and satisfaction in various types of interpersonal relations are both theoretically and empirically distinct. Another (Wyatt, 1984) not only failed to find a relationship between marital commitment and marital satisfaction, but found them to be related to the demographic variable of number of children in opposite ways.

Not only is commitment related yet distinct from marital adjustment, it is related and distinct from (romantic) love.

Kelley (1983) has argued theoretically for this point of view. Lund (1985) developed a Commitment Scale that was a better predictor of whether the heterosexual relationships of college students would continue after graduation than her Investment Scale, Rubin's (1970) Romantic Love Scale and a modified form of Walster, Walster and Berscheid's (1978) Reward Scale. Marital commitment as an independent factor deserves further investigation.

Studies of types of marriages have identified commitment as an important distinguishing characteristic. Ammons and Stinnet (1980), investigating what Cuber and Haroff (1965) defined as the "vital marital dyad", have found such relationships are characterized by high levels of commitment.

Marital commitment has also been identified as an important variable in marital therapy. Proper treatment selection and planning designed to best meet a couple's specific therapeutic needs is dependent on assessment of commitment factors (Rosenbluth & Cameron, 1981). Rosenblatt (1977) hypothesizes that couples in high commitment relationships should have a greater capacity for alteration and experimentation in their relationships as compared to those who are low in commitment.

It is not surprising then that several counseling inventories include measures of "commitment." Stuart (1983) in his Couples Pre-Counseling Inventory includes a commitment scale

which purports to measure each partner's sense of investment in maintaining the relationship and his/her perception of the other partner's sense of investment. Snyder (1981) notes that low scores on the Global Distress Scale of his Marital Satisfaction Inventory is positively associated with commitment to the present relationship.

This intuitive hypothesis that commitment predicts the future of a relationship has found empirical support. Lund (1985) found a measure of commitment to be the best indicator of type or seriousness of a relationship and best predictor of which student relationships would withstand the stress of graduation. Beach and Broderick (1983) found that for women pre-therapy commitment level accounted for unique variance in marital satisfaction at intake and for unique variance in changes in it occurring as a result of therapy beyond that which was explained by the variable of communication. However, commitment, consistent with previous findings (Broderick, 1980), had a significantly lower level of concurrent validity for husbands than for wives.

Relational commitment has also been hypothesized to be one of the factors that make family groups different from other sorts of groups (Walters, 1982). In partial confirmation of this hypothesis, Leland (1978) and also Stinnett (1979) found members of a strong family unit to be characterized by their high degree

of commitment toward their spouse and the high degree to which they promoted their spouse's welfare and happiness. In fact, Stinnett and DeFrain (1985), summarizing their Family Strengths Research Project at the University of Nebraska, which has included over 3,000 families in numerous national and international studies, identify commitment as the one most important foundational characteristic of strong families.

Another impetus for research on marital commitment comes from those who define commitment in terms of stable relationship membership. Johnson (1978) notes that the investigation "of nonpersonal factors which might commit one to a line of action" have been neglected because of the common sense meaning of the term and the "general 'free-will' orientation in much of American social science" (p. 1). Johnson (1982) suggests satisfaction has been over-emphasized as a reason relationships continue, and that "it is illusory that quality [satisfaction] explains more variance than constraint" (p. 53). Lewis and Spanier (1979) point out that though it is known "marriages with high stability cannot be assumed to have high quality and vice versa, investigations of the phenomena are conspicuously absent from the literature on marital stability" (p. 272). Kelley (1983) similarly seeks to promote investigation of commitment, defined as the duration property of the relationship.

A final reason for examining marital commitment stems from the nature of the unity of truth assumption and the nature of the integrative task. Larzelere (1980) suggests "that an apparent conflict between a psychological conclusion and a traditional Christian position could often be an excellent starting point for specialized integration" (p. 10). This approach has generated productive research on topics such as trust (Larzelere, 1984) and the utility of spanking children (Larzelere, 1982). As will become clear in a later part of this dissertation, an apparent conflict exists between current conclusions of the social sciences and the traditional Christian position concerning the nature of marital commitment, particularly as it exists among evangelical Christians.

Though research on marital commitment has been neglected in the past, both laymen and social scientists have identified it as a topic worthy of consideration and research. Studies suggest it is distinct from other variables that already have been examined and that it is characteristic of "vital marital dyads". Research indicates that even when the effect of other factors are removed, commitment is predictive of success in marital therapy. Finally, the conflict between psychological and traditional Christian positions in regards to marital commitment needs clarification. Marital commitment therefore is the object of study in this research project.

Definition and Measures of

Marital Commitment

Though research on commitment in marriage has yielded impressive results thus far, it has been plagued by a number of problems. Since it is a topic of relatively recent interest (Dean & Spanier, 1974; Stevenson, Stinnett, DeFrain, & Lee, 1982), much of the research on it is relatively inaccessible (unpublished articles, convention presentations, dissertations, edited books, minor references), a problem common to even established areas of research such as marital quality (Spanier & Lewis, 1980). This problem is complicated by the interdisciplinary nature of the topic itself (Wyatt, 1984). As a result, much of the research on commitment has been done in ignorance of what other contemporary researchers have done and are doing (e.g., Murstein & MacDonald, 1983). In addition, standard definitions, models and measures are lacking and widely disputed (Clodfelter, 1978; Johnson & Shuman, 1983; Kelley, 1983; Lund, 1985; Stanley, 1986; Wyatt, 1984). Finally, few of the commitment instruments evidence psychometric sophistication in their design (Stanley, 1986) and the relationship among various measures remains virtually unexplored.

In the first part of this section a comprehensive definition of marital commitment will be developed. In the second, the particular ways specific researchers have defined and

operationalized marital commitment will be reviewed and compared to this comprehensive definition. In addition, the various commitment measures will be evaluated in terms of their psychometric properties, and the major results of the various research efforts will be summarized.

Comprehensive Definition

Commitment within the context of marriage is defined by this researcher as a three dimensional concept that includes (a) an initiating speech act (promise or pledge) and the entailments of such an act, (b) a state of intentionality (dedication or devotion), and (c) an emotional relationship to another person (attachment, bond or tie). Important qualities of commitment which pertain to all three dimensions but particularly to the attachment dimension include permanence, enduringness and exclusivity. Though not every "committed" marriage-like relationship is marked by all of these dimensions and qualities, commitment is maximal when it is marked by all three. Since this definition is essentially the one derived by Quinn (1982), her unique approach will be briefly described.

Quinn interviewed separately husbands and wives from eleven marriages who were native born Americans, but diverse in terms of geographic origin, ethnicity and race, occupation, education, and neighborhood and social network. Each was interviewed extensively (15-16 hour long interviews) using a conversational style. Her analysis described here is based on what had been

transcribed to date--the first eight hours. After gathering her data she chose to analyze commitment because of the frequency of its use (283 times in 90 interviews) and the seeming paradoxical manner in which it was used:

On the basis of syntax, metaphorical usages, formulaic language, and the senses of utterance . . . [she concludes] that American interviewees use the key word "commitment" in the context of marriage both in a general superordinate sense and three subordinate polysemous senses of PROMISE [or pledge], DEDICATION [or devotion], and ATTACHMENT [or bond or tie]. These three polysemous senses [multiple meanings] are related in a culturally shared scenario for American marriage--the story of the speech act that initiates it, and the entailments of this act: a state of intentionality, and an emotional relationship to another person (p. 775).

She found her subjects used commitment in terms of one of the three subordinate senses or in the general superordinate sense.

"The superordinate sense encompasses all of the subordinate senses rather than differentiating among them" (p. 777).

She notes that though there are other possible ways commitment can and is used in other contexts, these senses were absent when commitment was used in terms of marriage (only 2 cases out of 241). Also, the three subordinate uses were not superimposed on one another. This, she suggests, indicates that

the three subordinate senses mark out the culturally recognized components of the experience. She notes that though her subjects used commitment in paradoxical manner (three divergent subordinate meanings), each meaning is subsumed under the umbrella of commitment because of the scenario marital commitment describes.

The first of the three conceptual dimensions of marital commitment is the (an) initiating speech act (promise or pledge). Several lines of evidence suggested this dimension to Quinn (1982). First she found that her interviewees used commitment in terms of the same grammatical construction as promise. "X makes a commitment/it is a commitment to Y to do a/that X will do a" (p. 780). Second, she notes that just as a promise is metaphorically understood as an object, as something one makes, so her interviewees used commitment as something "made," "given," "kept," "lived by" and "forgotten." Thirdly, she notes similar formulaic language, "I cannot make any promises (a commitment), but . . ." Fourth, the sense of utterance of numerous of the interviewees was that of a speech act; commitment was described as verbal, written, vows, and a public statement.

Other theoreticians and researchers have recognized this aspects of commitment as clarified by Quinn (1982). The importance of the speech act aspect of commitment has been emphasized by Clodfelter (1978), Hinde (1979), Kelley (1983),

Levinger (1980), Lund (1985), and Rosenblatt (1977). The pledge or promise may be public or private, a single vow or ongoing process. Hinde (1979) distinguishes between the private pledge and the public pledge. He suggests the importance of the former may be understood in terms of (a) the process of symbolic interactionism, through which the couple negotiates the meaning of their relationship, and (b) the group process, formation of a social identity, which effects a person's behavior toward outsiders and the partner. The public pledge, essentially any act that involves others such as rituals and ceremonies, brings powerful social forces into play. It also decreases the attractiveness of alternative partners and indicates one will try to enhance the other's outcomes (Levinger, 1980).

Hinde (1979) suggests the initial public and private pledge may provide the necessary glue during the early part of marriage, particularly "in those cultures where husband and wife are unacquainted with each other at the time of their marriage, and thus have no personal ties to bind them together" (p. 137). Rosenblatt (1977), on the basis of cognitive consistency theory, suggests that "marital commitment and stability, at least in the early weeks of marriage, are positively associated with ceremonial effort and publicity" (p.77). However, Quinn (1982), writing in terms of the American cultural understanding of marriage, notes "the content of the promise, the specific long-

range goals a couple sets and tries to meet in their marriage, are widely variable" (p. 794). The public pledge may not be as "sticky" in America as compared to other cultures. Nevertheless, the promise or pledge has been found to have important functions, even in American marriages (Purcell, 1976).

The second dimension of commitment is the (a) state of intentionality (devotion or dedication). Quinn (1982) found multiple indications of this usage also. First, her interviewees frequently used commitment in a grammatical construction, suggesting dedication or devotion. "X is committed/it is a commitment to a/to doing a" (p. 780). Also suggesting this sense, she found commitment often took on the metaphor of an internal psychological state. It is "felt," "deep," "strong," or "deeply felt." It shares this metaphorical usage with the third or attachment dimension, but the context of the usage suggests one or the other. In addition, she found commitment characterized as requiring continuous effort or needing to be "maintained," another metaphorical usage suggesting devotion. Finally, Quinn found her interviewees used commitment in the sense of a directed, motivated, intentional state and in terms of effortful goals.

The state of intentionality aspect of commitment has also been identified as important by other theoreticians and researchers (Beach & Broderick, 1983; Dean & Spanier, 1974;

Johnson, 1973, 1978, 1982; Johnson & Shuman, 1983; Levinger, 1980; Lund, 1985; Rogers, 1972). In particular, commitment defined in terms of dedication has been found to be related to outcome in marital therapy (Beach & Broderick, 1983).

The third dimension of commitment is the special kind of emotional relationship to another that the word signifies (attachment, bond, or tie). Quinn (1982) found the balance of her interviewees' usages of commitment suggested this meaning. The grammatical constructions suggesting this sense were "X has a commitment/is committed/commits self to Y" (p. 780). Further, she noted metaphorical usages suggesting a physical connection between people; it is something that is "there." In addition it was described as "threatened," "given up," "developed," "intensified," "continued," "solidified," "utilized," and "built on." It was understood as varying in strength, primacy, duration and type. It took on physical properties as do other feelings in American English; it was said to grow, strengthen or break down. Concerning its nature, Quinn notes, "attachment is not intellectual, as commitment to an idea can be, or contractual, as commitment to an obligation, its overriding sense is rather that of emotional attachment."

Attachment likewise has been identified as an important aspect of commitment by theoreticians and researchers (Clodfelter, 1978; Johnson, 1973, 1978, 1982; Johnson & Shuman,

1983; Murstein & MacDonald, 1983; Rusbult, 1980a, 1980b, 1983; Stevenson, et al., 1982; Walters, 1982; Wyatt, 1981). Because of the emotional nature of attachment the mutuality of the attachment is important (Swenson, 1973,). This sense of attachment likely colors how one perceives the relationship and the partner. Early in a relationship as commitment is developing, or late in a relationship as commitment is deteriorating, there is concern about the fairness of the exchange. However, at its height there is little (less) concern about the fairness of the exchange, and instead primacy and durability become paramount (Leik & Leik, 1977; Levinger, 1980; Murstein, 1978; Murstein, Cerreto & MacDonald, 1977; Wyatt, 1984).

Attachment appears to grow out of the partners meeting of each others' needs. Several theoreticians and researchers have identified the meeting of a partner's emotional needs as critical. Levinger (1976) suggests mutual need satisfaction helps cement a relationship together. Stevenson et al. (1982) found commitment to be strongly linked to marital need satisfaction. Wyatt (1984) suggests commitment can be explained in terms of four commitment "paradigms," each related to the fulfillment of one of Maslow's (1962) psychosocial needs. In addition, on the basis of results obtained on both her Dimensions

of Commitment Scale and Relationship Satisfaction Checklist, she suggests:

People associate the experience of becoming more committed over time with the unitary, statistically independent dimension involving sexual, sensual and emotional pleasure. It is important to emphasize that this dimension involves the quality of multisensory and emotional experiences as well as sexual interactions. (p. 107)

Wyatt's (1984) conclusion clarifies the interrelation of mutuality and emotionality as they relate to attachment. Having noted that the Latin etymology of commitment's compound meanings is "to join together for the safe keeping of something valuable . . . [she] concludes that the 'something valuable' which is entrusted to the safe-keeping of another, despite the paradoxical risk, is the person's sense of well-being" (p.119). The meeting of emotional needs ties or attaches the partners in a bond of commitment.

The other qualities of commitment--permanence, durability, and exclusivity--appear to be tertiary, yet important aspects of the three subordinate meanings or dimensions of commitment. Wyatt's (1984) factor analysis of commitment found "primacy and durability" to be the primary components of commitment among married and cohabitating persons. Quinn (1982) saw these meanings as most closely related to the attachment aspect of

commitment but noted a number of her interviewees coupled "these features of ATTACHMENT to the senses of commitment as PROMISE or DEDICATION" (p. 793).

Hillsdale (1962) in his somewhat dated research found permanence almost unequivocally associated with the pledge aspect of commitment (94% of his Catholic subjects, 80% of noncatholics). Other theoreticians and researchers acknowledge permanence as an important goal of marriage (Johnson, 1978; Johnson & Shuman, 1983; Lund, 1985; Rogers, 1972). Many assume it is part of what commitment means (Hinde, 1979; McDonald, 1981; Murstein & MacDonald, 1983; Rosenblatt, 1977).

Quinn (1982) identified enduringness as a quality of the attachment dimension of commitment referred to by persons who were reluctant to understand commitment as permanent, but who could agree it was "long-term". Several other researchers moving in a slightly different direction have emphasized enduringness or stability as the crucial meaning of commitment (Johnson, 1973, 1978; Johnson & Shuman, 1983; Kelley, 1983). Seeking to understand why unhappy marriages endure, they are careful to point out that the consequence of an act often "commits" a person to a course of action he may not otherwise choose. Marital commitment as defined by these persons is simplistically operationalized as continuing in a relationship.

However, there are several reasons for avoiding such a definition of marital commitment. First, Quinn (1982) points out that though commitment is commonly used by lay persons in other contexts to convey agreement or understanding, or to convey a kind of obligation, such usages in terms of marital commitment were striking by their absence. Secondly, among marriage and family researchers marital stability is not commonly identified as commitment (Lewis & Spanier, 1979) and it is commonly believed marital quality is the primary predictor of marital stability (not commitments made inadvertently) (Spanier & Lewis, 1980). Nevertheless enduringness is an important connotation of commitment. In addition, researchers do need to carefully clarify what they mean by "commitment." Finally, research on why conflicted marriages endure is needed though it is probably not best for the reasons stated above to characterize such marriages as "committed."

Exclusivity is also closely associated with the attachment aspect of the definition of commitment. Many have commented on the significance of this component of commitment. Carl Rogers (1972), reviewing the results of various types of marital and sexual unions, writes:

But all of this experimentation is not without loss. The senses of loss, of hurt, of jealousy, of self-pity, of anger, of desire for retaliation are experienced time and

time again by those involved in the experimentation. No matter how "modern" the person's point of view, or his or her intellectual commitment, someone is hurt in one way or another . . . every time partnerships shift. And jealousy does not relate simply to sexual behavior, but to such things as loss of closeness. (pp. 142-143)

Concerning the effect of third parties, Levinger (1976) notes "an extreme commitment to such a relationship can do more to weaken rather than strengthen marital attractions" (p. 27). Leik and Leik (1977) in their mathematical model of commitment as an "absorbing state" suggest that alternate relationships are essential for the deterioration of commitment. Stevenson et al. (1982) likewise identify alternate relationships as detrimental.

Quinn (1982) found "some interviewees talked about the exclusivity of commitment in terms of monogamy or faithfulness . . . [and therefore suggests] that sexual exclusivity may be at the core of the matter" (p. 91). Lund (1985) found that exclusivity is one of the primary ways college students differentiate committed and uncommitted relationships. Because of the intimate and emotional aspects of attachment, exclusivity appears to be an important aspect of commitment. Only a minority of the theoreticians and researchers suggest the importance of exclusivity depends on how important it is to the persons involved (Rosenblatt, 1977).

Some go as far as to suggest that perhaps there is biological basis to this exclusivity. Rogers (1972) suggests: Jealousy is often an underestimated problem which can undermine a group [marriage]. Indeed I wonder whether jealousy is something simply conditioned by the culture or actually has a basic biological foundation, like territoriality? Related to this is, I believe, a similar underestimation of the need of each person for a reasonably secure, continuing, one-to-one relationship. This need seems to run very deep and may be considered too lightly. (p. 158)

Exclusivity along with permanence and enduringness is an implied yet important characteristic of commitment.

Despite the fact that marital commitment can clearly be defined in terms of the dimensions of the initiating speech act (promise or pledge), the ensuing state of intentionality (devotion or dedication) and a relationship to another person (attachment, bond or tie), these are all bound together in the superordinate meaning of commitment.

Quinn (1982) clarifies how it is that the subordinate meanings of commitment are related:

The relationship between PROMISE and DEDICATION is perhaps most transparent. In the context of marriage, a "commitment" is not just any promise, but, as reflected in interviewee's statement of goals, a promise to do something

effortful and ongoing--something very difficult over the long run. It is in this sense that interviewees speak of making "such a commitment" and "that kind of commitment." To carry out such a promise engenders a particular state of intentionality, a dedication to the trying. It is as if, for those who elect to use it, the notion of "commitment" frames the kind of goals that are appropriate to American marriages--goals of staying together, having a family and raising children, working out a relationship with one another, and making one another happy. (p. 93)

Quinn (1982) goes on to show how attachment fits into the picture:

It is the nature of these goals that they involve its makers not only in a long-term effort to keep a promise, but also in a joint effort to do so, and hence in a long-term relationship with one another. Making such a commitment to someone is at the same time attaching [emphasis added] oneself to that person for the duration of time--whether this be conceived of as "forever" or only "as long as possible"--required for pursuits of the goals to which commitment has been made. The attachment is not intellectual, as commitment to an idea can be, or contractual, as commitment to an obligation; its overriding

sense is rather that of emotional attachment [emphasis added] (p. 793).

Though the different subordinate meanings of marital commitment coalesce in the superordinate concept of commitment, the various aspects of the larger meaning are separable in experience. Many of those living together as married have made no promise to the other, neither privately nor publicly, but have developed a strong attachment (Budd, 1977). On the other hand, many persons who are married have made a promise but fail to follow it up by acts of dedication and devotion (Rosenblatt, 1977).

One other question that may be raised is whether marital commitment is different from other kinds of commitment, particularly other kinds of interpersonal commitment. Spanier and Lewis (1980) in their review of the marital quality literature of the seventies note theoreticians and researchers are beginning to think in terms of broader concepts such as dyadic adjustment as opposed to marital adjustment. Indeed several of the measures reviewed in the next sections are generic commitment or relationship scales.

Despite this trend research suggests commitment in marriage is different than commitment in other types of relationships. Quinn (1982) notes that though commitment has both different and more general meanings, her interviewees did not use these in

regards to marriage. Wyatt's (1984) research also supports this view. In her initial factor analysis based on persons in relationships of all types, she found trust and fairness to be the prepotent factor accounting for one-third of the variance. However, in her secondary analysis based on only married and cohabitating persons primacy and durability were prepotent to a similar degree and the factor of trust and fairness was relegated to fourth place in terms of factor loading. Levinger (1980), Leik and Leik (1977), Murstein (1978), and Murstein et al. (1977) have identified a similar process. The literature suggests that the primacy, permanence and exclusivity of marital commitment mark it out as unique.

For different approaches to commitment and a broad overview of the literature the reader is directed to several supplemental sources (Clodfelter, 1978; Kelley, 1983; Stanley, 1986; Wyatt, 1984). However, this researcher could not locate one comprehensive overview of the work on commitment and is aware gaps remain even when the reviews listed above are summarized. The existence and etymology of several of the measures discussed in the next section have not been discussed in any of the supplemental sources. There is currently a proliferation of paradigms in this area with none showing clear ascendancy. A comprehensive overview of this literature particularly its

historical roots (which are multiple and diverse) was beyond the scope of this dissertation.

Evaluation of Commitment Measures

Having arrived at a comprehension definition of marital commitment and its characteristics--promise, dedication, attachment (permanence, enduringness and exclusivity)--the existing measures of interpersonal/marital commitment will be evaluated in terms of what aspects of marital commitment they tap. Both the definition (theoretical definition) and measure (operational definition) will be so evaluated. Each measure will also be evaluated in terms of its psychometric sophistication.

Methods for investigating a test's validity and reliability "are numerous and have been described by various names" (Anastasi, 1982, p. 131). In this document, these procedures are labeled in accordance with the description of Anastasi (1982). In regard to validity Anastasi (1982) lists the same procedure under more than one label. In that case the more precise or descriptive label was used. Ultimately all the other types of validity can be included under the general label of construct validity (Anastasi, 1982).

Strauss and Brown (1978), in the second edition of their comprehensive review of family measurement techniques, note that in their random sample of 100 instruments 58% were without evidence of reliability and 65% lacked any mention of validation.

The following review reveals a somewhat brighter picture for marital commitment measures, but emphasizes what continues to be a troublesome problem, the lack of a consistent definition of marital commitment itself and at times a divergence between a researcher's definition of commitment and what his instrument actually measures. The following section will clarify these problems, reviewing lines of research and commitment measures chronologically in order of their first mention in the literature.

Spanier's measure. Spanier (1971) appears to be the first to develop a measure of marital commitment. Spanier (Dean & Lucas, 1974; Dean & Spanier, 1974; Spanier, 1971, 1976) defined commitment as "the strength of an individual's desire and determination to continue a given particular marital relationship" (Dean & Spanier, 1974, pp. 113-114). From this definition a one item Bogardus type scale was constructed to indicate varying degrees of commitment to the respondent's marriage (see Appendix A). Spanier's theoretical and operational definitions clearly correspond to the dedication or intentionality dimension of commitment and imply the quality of enduringness.

In a sample of 218 university students, married an average of 2.5 years, this measure was found to correlate .32 with the Locke-Wallace Marital Adjustment Scale (MAS) (Locke & Wallace,

1959) and yield a husband wife correlation of .35 (Dean & Spanier, 1974). In a sample of 44 couples living in a village 12 miles from Iowa State University it was found to correlate .42 with the MAS with social desirability partialled out (Dean & Lucas, 1974).

Apart from its association with marital adjustment, which could be deemed convergent validity, the measure's validity was never addressed until it was compared to the Broderick (Beach & Broderick, 1983) Commitment Scale. Though it correlated .78 with Broderick's measure it failed to differentiate marital therapy clinic spouses from community spouses. Spanier's one item measure has also been used in other scales (e.g., Spanier's 1976 Dyadic Adjustment Scale), sometimes without awareness of the item's origin (e.g., Norton, 1983).

Johnson's measures. Johnson (1973) set out to operationalize or give "conceptual specification or empirical grounding" to the concept of commitment. He defined commitment in terms of, first, personal commitment, a strong personal dedication to a decision to carry out a given line of action; and second, behavioral commitment, one of constraint, where the individual because he has committed one act must continue a given line of action. The latter he subdivides into social commitment and cost commitment, roughly equivalent to the social and economic consequences of ending the relationship.

Johnson (1973) measured personal commitment by two items, "How long would you like to stay with (NAME OF PARTNER) . . . [and] how strongly do you feel about that" (p. 401). Social commitment was measured in terms of how many significant others knew about the relationship and would disapprove of its termination. Cost commitment was assessed in terms of responses on a five point continuum ranging from extremely happy to extremely unhappy to the following question: "If you were to decide you no longer wanted to live with (NAME OF PARTNER), what changes would you have to make in your present plans and living conditions?" (p. 402). It was later augmented (because it failed to discriminate) by adding a point if the partners had a joint checking or savings account, or had made major purchases together (potential cost commitment). Johnson found his measures of personal, behavioral and potential cost commitment differentiated 19 married and 28 cohabitating couples selected and matched, using the "reputational method" (persons known to be living together).

Johnson (1977, 1978, 1982; Johnson & Shuman, 1983) has continued to refine his categorizations and measures (though few researchers are aware of them because they are inaccessible). He has retained the two major categories of personal commitment and structural commitment (new label in place of "behavioral" chosen because it emphasizes the externality of restraints). Within the

first domain Johnson (personal communication; November 9, 1984) has now identified four components: "attitude toward the partner," "attitude toward the relationship," "definition of self in terms of the relationship," and "moral obligation to continue the relationship." In the second he also has identified four components: "irretrievable investments," "social pressure to continue the relationship," "difficulty of termination procedures," and "dissatisfaction with available alternatives."

In his most recent study, Johnson (1977, 1978; Johnson & Shuman, 1983) examined the commitment of 448 undergraduate students ranging in relationship type or status from occasional dating through marriage (occasional dating, regular dating, exclusive dating, pinned, engaged, married, living together). Personal commitment was measured by two items very similar to those in Johnson's (1973) earlier study. Irretrievable investments were measured by having subjects indicate on a seven point scale how much investment--time, money, effort, etc.--they had made in the relationship. The social pressure measure was that of Johnson's (1973) earlier study. Difficulty of termination procedures was measured by having subjects indicate on a five point scale how difficult it would be to take 12 actions that might be necessary to end a relationship. Dissatisfaction with available alternatives was assessed by having respondents indicate on a five point scale how happy they

would be with a list of 17 possible changes which may follow the dissolution of their relationship.

Analysis of variance by courtship stage found significant differences at $p < .001$ on all measures. "Living together" was not used in the analysis, but in general was found to rank in terms of the different measures of commitment at about the same level of serious dating. Johnson and Shuman (1983) prefer to see this study as a case study, yet one that shows relationships can be meaningfully differentiated in terms of their levels of structural and personal commitment.

Budd (1977) reports additional results using Johnson's (1973) items. In her largely descriptive study of nonmarried cohabitators, married cohabitators, and persons who just dated before marriage, she found those who had only dated before marriage were higher than the other groups in terms of specific cost commitment, personal commitment, social commitment, and permanence. Those who were married and had cohabitated, along with those who had dated, were higher in specific cost and personal commitment than nonmarried cohabitators. The latter could not be differentiated from the other groups in terms of general cost commitment.

Johnson (1973, 1978, 1982; Johnson & Shuman, 1983) defines personal commitment in terms of dedication; but his measure, desired length of relationship, corresponds to the attachment

dimension of commitment developed earlier. Beach and Broderick (1983) note the failure of his measure to adequately capture the willingness to expend effort component of commitment which is similar to the intentionality, devotion, or dedication dimensions developed by this author. What it does measure in particular is the desire for enduringness or permanence. The other aspect of commitment, structural or constraint commitment, the need to continue a line of action because of an earlier act, can also in part be understood in terms of the dimension of "attachment" and the quality of enduringness with perhaps permanence implied. Attachment includes the idea of mutual emotional investment. His theoretical and operational measures of structural commitment appear to be consistent.

However, though external constraint is a definition of commitment as used in other contexts, it is not one lay people commonly recognize in terms of marriage. Its assessment comes from the outsider's view of marriage (Kelley, 1983). It is significant that Johnson (1973, 1978; Johnson & Shuman, 1983) found it necessary to ask persons about specific investments, social pressures, termination procedures, and alternatives to measure it. It appears the emotional nature of the attachment otherwise obscures these factors unless they are specifically brought into question, whether through a questionnaire or a pending break-up of the relationship. In terms of the model

developed here these are better understood as correlates of commitment. It also should be acknowledged that Johnson's line of thought is consistent with that of earlier researchers, who probed the concept of commitment more generally and in terms of other contexts (Johnson, 1973).

Johnson's (1973, 1978; Johnson & Shuman, 1983) measures show some evidence of concurrent validity. They are able to differentiate married from cohabitating partners and to differentiate couples along the series of culturally defined stages which represent gradations of increased commitment to the long-term maintenance of the relationship. No measure of reliability is reported for his measures.

Ward's measure. Ward (1977) developed a path model to summarize the interplay of forces contributing to marital commitment. He defined commitment as "the intention of an individual to continue an existing relationship for an extended period of time in the future" (p. 106). He used the work of Johnson (1973), Reiss (1973) and Levinger (1965) to develop his commitment measure. His measure was a five item summated scale consisting of the following: (a) which number best "describes your degree of determination to remain with your partner in the future," ((b) "do you value the relationship as the most important aspect of your life," (c) "do you ever think seriously about ending this relationship," (d) "if you could end this

relationship with no complications, would you," (e) "which of the below most realistically describes your expectations concerning the future of your relationship with your partner" (p. 156).

Ward's theoretical and operational definitions tap the dedication or attachment dimensions of commitment and the qualities of enduringness and permanency. No reliability or validity data is given. His results suggest convergent validity. Ward (1977) found dyadic commitment to be directly and positively related to affectional involvement, social supports and a favorable reward-tension balance and negatively related to alternatives among his sample of 190 dating, married and cohabitating students. The relationship to affectional involvement is consistent with the conceptualization of "attachment" as being emotional in nature. Ward does not provide any other evidence of validity or reliability for his commitment measure.

Leland's Degree of Family Commitment Scale. Leland (1978) studied the personality patterns of 55 strong families (selected by the extension home economist on the basis of certain criteria) and the relationship of personality patterns to background and relational factors. In his study he examined commitment defined as "the process where individuals give their energy and loyalty to a common theme" (Leland, 1978, p. 14). Commitment was determined by responses to two sets of four items on his Degree

of Family Commitment Scale. "How would you rate the degree of commitment of: your spouse to you," "you to your spouse," "your child to you," and "you to your child." "Rate the degree to which your spouse stands by you when you are in trouble," "you stand by your spouse when he/she is in trouble," "your spouse is concerned with promoting your welfare and happiness," "you are concerned with promoting your spouse's welfare and happiness" (pp. 86-87). Each item was scored along a five point likert scale.

Leland's (1978) theoretical and operational definition of commitment clearly taps the dedication (intentionality) dimension. Though he does not present any reliability data, his results are suggestive of concurrent validity and internal consistency. He found each item differentiates subjects scoring in the upper quartile from those scoring in the lower quartile (based on total scale score) at the .001 level. In addition, he found that strong families scored "very high" in terms of commitment and that commitment was related to expressed affection.

Clodfelter's measure. Clodfelter (1978) sought to develop a measure capable of distinguishing contrasting groups in terms of their marital commitment. Clodfelter (1978) defines commitment as:

The voluntary binding together of two people in a marriage relationship. It is both a legal and an emotional bond.

The emotional bond is based upon the caring each person has for the other and the pleasure each derives from the relationship. Thus marital commitment is both a discrete act, the original pledge or vow, and the product of an ongoing process of interaction between two married people (p. 6).

After reviewing the literature, he developed a measure of marital commitment which included nine factors, each anchored in his literature review: Emotional Vulnerability, Effort, Mutual Concern, Negotiation, Sexual Pleasure, Choice, Equality, Public Declaration, and Importance of the Marital Relationship. Each factor and each of the 96 items were then reviewed by 10 expert raters who judged the importance and relevance of the factors to marital commitment and who matched items to factors. On the basis of interrater agreement the nine factors were reduced to seven component factors (Choice and Public Declaration were eliminated) and a "general" category was established for items not assigned to the other seven. Similarly, the 96 items were reduced to 65. Finally subjects high in commitment (subjects involved in an ongoing marriage enrichment experience) and those low in commitment (having filed for dissolution or divorce) differed significantly in terms of 55 of the final 65 scale items.

In terms of the comprehensive definition developed earlier, Clodfelter defines commitment primarily in terms of attachment and promise, and, to a lesser degree, dedication. His scale items reflect attachment primarily yet only in a very general sense. He adequately measures aspects of dedication but fails to probe the promise aspect at all. In the area of attachment Clodfelter goes beyond this researcher's categorization to suggest more specific factors. However, none of these correspond to the qualities of commitment defined earlier. Perhaps factor analysis could further refine Clodfelter's categories.

Clodfelter (1978) appears to have established content validity by developing his items in terms of definitions of commitment taken from the literature and through his use of expert raters, and concurrent validity through his use of contrasting groups. However, questions emerge regarding the nature of Clodfelter's "contrasting groups." Powell and Wampler (1982), surveying the literature, note that marriage enrichment participants consistently fall between happily married couples and those seeking therapy in terms of scores on a variety of measures including marital satisfaction, adjustment, communication, and various relational factors. This suggests Clodfelter may have used an inappropriate criterion group. Perhaps all 65 items would differentiate more extreme groups. Admittedly, specification of contrasting groups is more difficult

in marital test construction than personality test construction in general (Snyder, 1981).

Clodfelter also notes weaknesses in his study. It failed to randomly sample subjects and to control for sex, age, race, religion, length of marriage, and number of children, the demographic data he collected. Response rates differed between his two groups (19% in contrast to 89%). He also raises questions about his expert raters. He was surprised they eliminated the choice category in light of the support he found for it in his literature review. He also points out that there is an uneven number of items on the resulting subtests, ranging from 3 (Effort, Mutual Concern) to 9 (Emotional Vulnerability, Sexual Pleasure) with 21 items on the "general" scale. Finally he notes that the reliability of the scale has not been examined.

Jayroe's Differential Commitment Scale. Jayroe (1979) sought to address the question, "Will a marriage in which partners are seeking a healthy attachment based on growth and equality experience normal adjustment in marriage?" She claims to use Spanier and Cole's (1974) definition of marital adjustment "the strength of an individual's desire and determination to continue a particular relationship" (p. 23), but adds, "based on the mutual enhancement of its members" (p. 33). However, her measure, the Differential Commitment Scale, is Johnson's (1977) scale which consisted of four items from Rubin's (1970) Romantic

Love Scale plus seven items Johnson apparently designed himself. To these she added five more items from Rubin's Romantic Love Scale. No mention is made of the rationale for adding these items, but her use of 5 expert judges to determine the relevance of the items to the measurement of commitment is indicated.

In contrast to Spanier and Cole's (1974) definition and measure of commitment which emphasizes dedication or intentionality, Jayroe's definition and measure place extreme emphasis on attachment and emphasize dedication (intentionality) to a much lesser extent. The quality of enduringness is also apparent in both. Measurement of the promise or speech act dimension was lacking in both. Limited evidence of the scale's validity and no evidence of its reliability is presented. Her use of expert judges builds in some degree of content validity and its correlations with the other measures is an evidence of convergent validity.

Jayroe (1979) found a positive relationship between her measures of marital adjustment, marital commitment and self-actualization; however numerous additional problems are apparent. First her measure of commitment appears to be more a measure of romantic love, 9 of her 16 items are also items on Rubin's (1970) Romantic Love Scale, the items that most highly intercorrelated with that scale. This is especially significant since romantic

love and commitment have been differentiated both on theoretical (Kelley, 1983) and empirical grounds (Lund, 1985).

Second, her use of the other scales is problematic. Spanier's (1976) Dyadic Adjustment Scale contains a commitment item and this is not taken into account in her analysis. In addition, her measure of self-actualization, the Self-Actualizing Value Scale of the Personal Orientation Inventory (Shostrom, 1966) has low reliabilities (Wise, 1977) and is not a preferred measure of self-actualization (Damm, 1969, 1972).

Third, her sample, consisting of extreme groups, would likely give an inflated estimate of the relationships between the variables under study (two church groups, two psychiatric hospitals, two marriage counseling clinics).

Fourth, Jayroe's interpretation of her data is misleading. She claims that the relationship between self-actualization and commitment was greater for husbands than for wives, because the former was significant and the latter was not. However, when she directly compared the two correlation coefficients she failed to find them significantly different.

Nevertheless, Jayroe's attempt to relate marital commitment to self-actualization is laudable. Various researchers have suggested a relationship between commitment (bonding) and the psychological health of the persons involved in it (Ammons & Stinnett, 1980; Geddes, 1985; Rogers, 1972; Swenson & Moore,

1980; Wyatt, 1984). She is the first to attempt to validate this relationship empirically.

Swenson and Moore's measure. Swenson and Moore (1980) are others who have been interested in commitment. They define commitment as "getting married and staying married because of the personal characteristics of the other person. In such marriages there is a tendency to transcend problems when there is that bond that is basic to resolving them" (Swenson & Moore, 1980, p. 270). They define high commitment as present when the "relationship was formed and maintained because of the spouse as a person" and low commitment as occurring when "the reasons for making and maintaining the special connection were largely nonpersonal factors. --children, religion, habit, or pattern of living" (p. 256).

To assess these dimensions, Swenson and Moore (1980), using an interview format, asked the following questions: "What were the reasons for your decision to marry him/her rather than remain single or marry someone else?" and "Why do you think your marriage has lasted as long as it has?" (p. 257). Responses were rated on a five point scale according to specific criteria in terms of their reliance on personal and nonpersonal reasons.

Swenson and Moore's theoretical definition emphasizes the attachment dimension inherent in marital commitment and suggests the dedication or intentionality dimension. Their operational

definition seems only to include the former. It is interesting that what they label low commitment and contrast with high commitment is what Johnson (1973, 1978, 1982; Johnson & Shuman, 1983) identifies as structural (constraint) commitment. Swenson and Moore (1980) do not report validity or reliability data for their measure. Convergent validity is suggested by their finding that elderly couples higher in marital commitment had fewer marital problems and were more able to agree on the ones they did have. Swenson and Moore suggest ego development and cognitive complexity are related to marital commitment.

Rusbult's measure. Rusbult (1980a, 1980b, 1983) distinguishes satisfaction from marital commitment. The "two important characteristics of relationships [are defined as]: satisfaction--positivity of affect or attraction to one's relationship--and commitment--the tendency to maintain a relationship and to feel psychologically 'attached' to it" (Rusbult, 1983, p. 102). She has developed and empirically tested an investment model of these concepts that is based on social exchange and interdependence theory. In her model satisfaction is equivalent to rewards minus the costs of a relationship minus the comparison level. Commitment is equivalent to satisfaction minus available alternatives plus investments in the relationship (i.e. ones not easily recovered such as shared memories, time, etc.).

In terms of the comprehensive definition developed earlier, Rusbult conceptualizes commitment in terms of its dedication (intentionality) and attachment dimensions, emphasizing the latter particularly in terms of the quality of enduringness. Her operational definition taps the attachment dimension and the qualities of permanence and enduringness, particularly the latter. Though Rusbult uses rather abstract definitions of her relationship "variables" in her research instruments, she (1980a) has demonstrated that they correspond to more specific measures. She (1983) has also shown her measures are related in the intuitive direction to what one would expect would be characteristic of those who chose to stay in, leave, or were abandoned in a particular relationship. These results suggest her measures have some degree of convergent and concurrent validity. The reliability of her measures has not been addressed.

Broderick's Broderick Commitment Scale (BCS). Broderick (Beach & Broderick, 1983; Broderick, 1980) proposes to modify Johnson's (1973) definition of commitment by more clearly emphasizing the sense of willingness to expend effort as Rosenblatt (1977) suggests and to take into account the effect of investment as Rusbult (1980a) has emphasized. Broderick's (Beach & Broderick, 1983; Broderick, 1981) one item measure is the subjects' self-rating (1 to 100) of how committed they are to their relationship in terms of a short definition of commitment

(see Appendix B). Broderick approaches commitment so as to emphasize the intentionality or dedication dimension and the quality of durability.

Her effort is laudable in that she presents some concurrent, convergent and predictive validity information. The Broderick (1980) Commitment Scale is able to differentiate clinic from nonclinic groups while correlating .78 ($p < .01$) with Spanier's (Dean & Lucas, 1974; Dean & Spanier, 1974; Spanier, 1971, 1976) commitment scale. She notes Spanier's commitment scale failed to discriminate clinic from nonclinic groups, in part due to the majority of respondents (71%) selecting only two of the six choices. This response frequency is similar to that originally found by Spanier (1971). In addition, she demonstrated the heuristic value of the measure: it is related to marital therapy outcome.

Kimmons' measure. Kimmons (1981) defines marital commitment in terms of normative marital commitment, "one in which there is a decision to build and maintain a marriage per se and acting in accordance to that decision over a period of time" (p. 30) and interpersonal marital commitment, "one in which there is a decision to build and maintain a marriage relationship with a particular person and acting in accordance with that decision over a period of time" (p. 32). She reasoned that if there are two types of families, companionship/institutional (Burgess &

Locke, 1945) and two types of marriages, intrinsic/utilitarian (Cuber & Harroff, 1965), there must be two corresponding kinds of commitment. She hypothesized each as varying independent of the other. Her distinction between normative and interpersonal commitment is similar to the structural and personal distinction of Johnson (1973, 1978, 1982; Johnson & Shuman, 1983). Her definition clearly taps the commitment dimension of dedication (intentionality) and suggests an aspect of promise (decision) and the quality of enduringness.

Kimmons then sets out to develop an instrument for measuring these dimensions. Taking Clodfelter's (1978) original items, she added seven of her own and took them to ten expert raters for evaluation in terms of interpersonal and normative marital commitment. From these results she developed two 11-item scales. These in turn were administered to 134 couples in the married student housing. These results were then factor analyzed and three questions on each scale were found to represent the primary factors. Examination of the scale items indicates low normative and high interpersonal commitment corresponds to commitment defined in terms of attachment. The items do not appear to measure the commitment dimensions of dedication or promise nor the qualities of permanence, exclusivity or enduringness.

When the data from the original sample was re-analyzed, using the two three-item scales to identify relationships with

gender, race (black/white), socio-economic status (father's income), presence/absence of children, and religiosity (frequency of church attendance), Kimmons found few significant results. Wives scored higher than husbands in terms of interpersonal, but not normative marital commitment. Both of Kimmons' hypotheses concerning religiosity yielded statistically significant (but not practically significant) results. High religiosity was related ($r = .187$) to normative commitment and, contrary to her hypotheses, it was also negatively correlated with interpersonal marital commitment ($r = -.173$).

The main weakness of Kimmons' study is the process by which she attempted to develop her normative and interpersonal commitment scales. There is a lack of correspondence between her definitions and her measures. The items she used were developed to measure other aspects of marital commitment. In addition, her rough measure of religiosity may obscure significant distinctions (Allport & Ross, 1967). She does show her measures possess some degree of content validity (through her use of expert raters) and factor analytic validity.

Stevenson, Stinnett, DeFrain and Lee's Family Commitment Scale. Stevenson et al. (1982), drawing on the definition of Kanter (1972) defines commitment as "the attachment of self to the requirements of social relations that are seen as self-expressive" (p. 157). Stevenson et al. (1982) further delineate

commitment in terms of the:

three ways in which a person becomes oriented to a social system. He orients himself with respect to the rewards and costs that are involved in participating in the system (instrumental orientation), with respect to the emotional attachment to the people in the system (affective orientation), and with respect to the moral compellingness of the norms and beliefs of the system (moral orientation).
(p. 157-158)

Thus they speak of instrumental commitment, affective commitment, and moral commitment. Total commitment, that which makes the group most successful, encompasses all three. Stevenson et al. (1982) set out to apply this framework to the family.

In developing the Family Commitment Scale, Stevenson et al. developed 18 Likert-type items, each with five responses ranging from "strongly agree" to "strongly disagree" which measure the three types of commitment. Four expert judges rated the items to determine whether they were clear, sufficiently specific and related to the concept under investigation and also to determine whether it would be necessary to include additional items to adequately measure the concept.

Stevenson et al. (1982) report "a high level of agreement among the judges that the items met the four criteria" (p. 159) and also note suggestions of "the judges were incorporated into

the final versions of the scales" (p. 159). They also report that each of the items was found to differentiate persons scoring in the upper quartile from those scoring in the lower quartile based on their total scale score. The scale was found to have a split-half reliability of .89.

Stevenson et al. (1982) define commitment in terms of the dimension of attachment. This is true also of their items, which in addition tap the qualities of permanence, exclusivity and enduringness. Stevenson et al. (1982) have shown that their measure has some degree of validity (content, internal consistency and convergent) and reliability (split-half). In addition they found commitment as defined and measured by this instrument is related to age, number of years married, number of children, socioeconomic status, type and degree of religious orientation, wife's employment status, and marital need satisfaction. This latter finding is suggestive of the convergent validity indicated above.

Murstein and MacDonald's measures. Murstein and MacDonald (1983) define commitment as "a tendency to place the relationship with a spouse beyond the effect of any given negative act and to feel a sense of permanency about the relationship" (p. 299). Their actual measure was derived by factor analysis which was performed as part of a master's thesis (Goyette, 1975). The 44 items analyzed clustered in six orthogonal factors, two of which

were labeled commitment and permanency. The five items loading highest on each of these factors were selected and nine new items were developed to make a total of nineteen items (see Appendix E). Since "labeling" is a subjective process there may be some question as to what the identified items really have in common. The authors report a split-half reliability coefficient of .69. Inspection of the items suggest this scale does indeed measure both the dedication (intentionality) and attachment dimensions and the quality of permanence as the author's definition suggests. One of the items of their scale suggests exclusivity. In terms of reliability and validity, what can be said of this scale is that it possesses some degree of internal consistency in measuring what it measures. Murstein and MacDonald (1983) did find their measure of commitment was predictive of marital adjustment.

Stuart's measure. Stuart (1983) suggests his measure of general commitment to the relationship measures each partner's "sense of investment in maintaining the relationship" (p. 21). This theoretical definition suggests the dedication (intentionality) and attachment dimensions of commitment. Inspection of the scale's ten items suggests that it measures dedication, attachment and general commitment. His theoretical and operational definitions do not tap permanence, exclusivity or enduringness qualities. Stuart (1983) reports his scale correlates .67 with subjects' self-reported level of satisfaction

and that the item measuring perception of their partner's level of commitment correlates .59 with their perception of their partner's level of marital satisfaction. He also reports an alpha of .81 after the items are corrected for valence. His scale then evidences convergent validity and is internally consistent.

Wyatt's Dimensions of Commitment Scales (DOCS). Wyatt (1984) developed a definition, identified the components of, and through a five step process of test construction, developed an instrument for measuring marital commitment. Initially she defines:

... relationship commitment ... [as] an attitude which increases an individual's self-identification with the partner, and which increases the predictability of that individual's future behavior with regards to the partner and their relationship. As a construct it is an attitude with cognitive, affective, behavioral and existential components (pp. 74-75).

On the basis of the outcome of her study, Wyatt defines relationship commitment as:

... an attitude having four components (behavioral, affective, cognitive, and existential) which is based on a risk involving two general dimensions (choice about trust and fairness, and promise about primacy and durability), which is based on the fulfillment of four psychosocial needs

(security or aid, belonging or affect, esteem or affirmation, and self-actualization or authenticity) and which tend to increase an individual's self-identification with a partner and their relationship (p. 121).

Wyatt (1984) developed her Dimensions of Commitment Scales (DOCS) as follows. On the basis of the breadth of usages of commitment and related concepts she developed 250 items. Next, expert raters evaluated each item and provided unstructured feedback on her other scales. Following this, each item was evaluated in terms of its ability to differentiate responses given in regards to a high commitment relationship from those given in a low commitment relationship. Next the remaining 100 items were given to 315 subjects who were in a variety of heterosexual relationships. The results were factor analyzed into 6 factors and the 10 items most heavily weighted on each factor formed the final scales. This yielded a 54 item instrument since only 6 items loaded on the last factor and two items were heavily loaded on two factors (see Appendix C). An additional factor analysis was completed on the subset of 272 married or cohabitating cases on 90 items of the DOCS (10 "redundant" items were excluded).

The factor analysis of the DOCS, using the full set of subjects yielded six factors which Wyatt (1984) labeled as follows: I. trust and fairness, II. primacy and durability, III. belonging, IV. actualization, V. esteem, and VI. security.

The married and cohabitating subset yielded the following six: i. primacy and durability, ii. actualization, iii. belonging, iv. fairness, v. esteem, and vi. security. The principal differences in the analyses concerns factor I and factor iv. She suggested factor I includes additional items involving trust. However, close inspection suggests some of the difference is a result of the elimination of the ten redundant items; four of these were in the top ten items in terms of weight on factor I, trust and fairness. This is particularly significant since Wyatt's (1984) final scale is composed of the 10 items most heavily weighted on each factor in the "primacy" factor analysis (see Appendix D). The construction of the DOCS is discussed in more detail in Chapter II.

In terms of the comprehensive definition developed earlier, Wyatt's (1984) initial definition taps the attachment dimension of commitment and suggests dedication or intentionality. Her concluding definition emphasizes both the promise and attachment dimensions and the quality of enduringness and suggests the qualities of exclusivity and permanence. In terms of the items used in her scale, the DOCS places strong emphasis on measuring attachment but in addition measures the intentionality (dedication) dimension and the qualities of enduringness and exclusivity. Wyatt (1984) provides evidence of validity in terms of content and internal consistency (contrasting groups) and

factor analysis. Reliability is also indicated (coefficient alphas between .77 and .91).

Wyatt (1984) found no significant correlations between the DOCS and her Relationship-Satisfaction Checklist, Shared Identity Checklist, Willingness-To-Stay Checklist, attitude-ranking sets, exchange variables and all but one cluster of demographic variables. It was negatively correlated with number of person's children, number of partner's children, and number of children the partners have together. Curiously enough, the Relationship-Satisfaction Checklist factor scores were positively associated with these and similarly unrelated to all other variables.

Before evaluating the results of Wyatt's (1984) study, another aspect of it needs explication. One of Wyatt's stated purposes was to develop a model of commitment. Thus she suggests commitment is paradigmatic in the sense that Kuhn (1970) develops in terms of commitment to scientific paradigms. "Each commitment paradigm generates its own faith and evaluation criteria, so that communication across paradigms is difficult" (Wyatt, 1984). This appears to be what she tries to quantify in her forced choice four attitude ranking sets. One choice in each of the sets corresponds to one of Maslow's (1962) needs. Likewise, the last four scales of the DOCS are identified with Maslow's needs (the first two are identified as general commitment factors). It

appears she expected a correlation between these two measures but this is speculation as Wyatt never recorded any hypotheses.

Several weaknesses are apparent in Wyatt's (1984) study. First her conceptual alignment of numerous four component typologies is difficult to follow and confusing. Second, no hypotheses are stated. Therefore, it is difficult to know what her results mean. Third, the commitment construct in terms of which her items were chosen is vague. Therefore it is impossible to determine whether all aspects of it are adequately measured.

Her use of Maslow's needs, actualization, esteem, belonging and security to identify four of the DOCS factor scales is hard to follow. The difficulty of understanding what her scales do measure is compounded as a result of her reliance on the internal consistency approach to test construction. It also opens her scale to the same criticisms that have been made of Spanier's (1976) Dyadic Adjustment Scale (see p. 8). Many of the items do not appear to be commitment items, but rather belong to other similar but not identical concepts (e.g., satisfaction).

Fourth, commitment is probably better factored by scales developed on the basis of the responses of married and cohabitating couples only instead of persons in all relationship conditions. For the marital and cohabitating subsample ($n = 272$), the DOCS factor of primacy and durability was prepotent, accounting for more than one-third of the total variance and the

fairness factor was fourth in terms of variance accounting. For those in all types of relationships (n = 315) the trust and fairness factor was prepotent, accounting for more than one-third of the total variance, and primacy and durability was second in terms of variance accounting.

The literature suggests the former factor structure would exist in more committed relationships. From a social exchange perspective, Levinger (1979) hypothesizes that during the formative stage and the declining stage:

. . . partners are very concerned with the rewards and costs ["fairness"] obtainable in their relationship. . . . [However, in the middle stage they] have accumulated a large surplus of rewards . . . there is little need for cost accounting Mutual concerns enable the partners to engage in actions that enhance mutual pleasure at low personal cost, thus promoting a continuing high positive exchange balance (p. 536).

Murstein (1978) and Murstein et al. (1977) describe a similar phenomena. Leik and Leik (1977) account for this phenomena in their analysis of commitment as a stochastic process, a continuum extending in terms of level of involvement from none to strict exchange to confidence and to commitment. Both none and commitment are "absorbing states" where there is no exchange. In the none state there is no relationship with the partner, in the

commitment state there is no involvement with a rival. All of these suggest fairness is not a prominent issue or consideration in a committed relationship.

Fifth, the use of new scales to validate a new scale is problematic. What is the significance of Wyatt's finding the negative relationship between commitment and number of children, the positive relationship between satisfaction and children, and the lack of relationship between commitment and satisfaction when commonly used measures of marital satisfaction consistently have been found to be negatively related to number of children?

Sixth, the results obtained from the attitude-ranking set appear to be misinterpreted. Because the total score on her attitude-ranking set is ipsative, the use of usual correlation procedure to compare that score with other variables is questionable (Anastasi, 1982). In addition, one can anticipate that the mean intercorrelations of such an instrument will be negative (Hicks, 1970). Due to these problems it is difficult to know how to evaluate Wyatt's (1984) conclusion: "The results of this study provide support for a two or four component of relationship commitment paradigms" (p. 113). Nevertheless, Wyatt's dissertation is a big step in improving the psychometric sophistication of commitment measures.

Lund's measure. Lund (1985) empirically developed a measure of commitment to determine whether a "barrier" or "positive pull"

model best accounts for relationship continuity. Arguing for the former, she sees the beliefs and feelings involved in commitment as conceptually distinct from those closely related to romantic love. She defines commitment "as (1) judgments about a relationship's likely permanence; (2) expectations for avoiding involvement in other relationships; and (3) anticipation of losses if a relationship ends" (Lund, 1985, p. 5).

Lund (1985) developed her scale by, first of all, asking 30 male and 30 female students what commitment in a relationship meant and what the difference is between committed and uncommitted relationships. Permanence and exclusivity were the most prominent answers though some indicated a feeling of obligation to continue a relationship. From these responses 18 items were generated thus building in content validity.

Next, this scale was administered to 111 subjects along with a similarly devised Investments Scale, a modified version of the Reward Scale (Walster et. al., 1978) and a shortened version of the Romantic Love Scale (Rubin, 1970). First, an item analysis was performed in which commitment items that were highly correlated (r 's > 0.70) with romantic love were eliminated thus building in discriminant validity. Next, factor analysis was performed on the items from all the scales to further establish the scales' discriminant ability. The four factors were affirmed. Internal reliabilities, as measured by Cronbach's

alpha, for each of the scales were found to be adequate: Commitment ($r = 0.82$), Love ($r = 0.88$), Investments ($r = 0.93$), and Rewards ($r = 0.88$). Concurrent validity was established by the scales' association with participants' reports about whether they were in a casual dating, seriously involved, exclusively involved, engaged or married relationship. Scores on each measure showed that groups differed significantly ($p = .00001$) on all but Rewards. Length of time in relationship correlated most highly with commitment.

A follow-up study established the scales' predictive ability. In February 129 graduating seniors were administered a fourteen page questionnaire that included the four scales. A follow-up scale was administered just after graduation along with questions about decisions or changes in their relationship. Factor analysis of the winter report data again showed love and commitment scales to be distinct. Commitment was found to be the best predictor of how long the relationship lasted and type of relationship. Neither of these connections were due to its overlap with love; love's predictive power was due to its overlap with commitment. The best function for predicting continuing and ended relationship consisted of commitment and investment.

Lund's (1985) definition of commitment emphasizes the dimension of attachment, the qualities of permanence, and exclusivity. The eight items of her measure suggest an emphasis

on the dimension of attachment and the quality of permanence. Exclusivity and enduringness (external constraint) receive minor emphasis. She appears not to tap the promise (speech act) and dedication dimensions of commitment. It is a very good scale psychometrically having content, concurrent, predictive and discriminant validity and also evidencing reliability (coefficient alpha). Unfortunately it was not discovered until after the empirical research in the following chapters was carried out.

Stanley's Commitment Inventory (CI). Stanley (1986) developed a measure of commitment, the Commitment Inventory¹ (CI) (See Appendix F) for his doctoral dissertation. Stanley (S. M. Stanley, personal communication, January 27, 1985) defines commitment as the "glue" that holds relationships together and thus is interested in both personal commitment and what has come

1. Stanley changed the name of his commitment scale from Relationship Scale (RS, Stanley & Markman, 1984) to Commitment Inventory (CI, Stanley, 1986) with the completion of his dissertation. This renaming involved no changes at the item level though some of the subscale names were also slightly modified. The more recent names are used throughout except for the reference to the RS in Appendix J as this was the name of the instrument at the time the data was gathered.

to be known as constraint commitment. He has most particularly been influenced by Johnson (1973, 1982) and Levinger (1965, 1980). Similar to Johnson, Stanley (1986) defines commitment and develops his scales in terms of two constructs:

(1) Personal Dedication refers to the desire of the individual to maintain or improve the quality of his or her relationship. It is evidenced by an intrinsic desire not only to continue the relationship but also to work on it, to improve it, to sacrifice for it, to invest in it, to link personal goals to it, and to seek the partner's welfare, not simply one's own.

(2) Constraint Commitment refers to forces that constrain individuals to maintain relationships regardless of their personal dedication to them. Constraints favor relationship stability, not necessarily relationship quality.

Constraints make termination of a relationship more economically, socially, personally, or psychologically costly. (Unpaginated introduction)

Johnson has recognized the resulting scales as "the best available measures of commitment to marriage" (M. P. Johnson, personal communication, November 9, 1984).

Stanley's (1986) CI subscales are divided between those measuring Personal Dedication Commitment and those measuring Constraint Commitment. Personal Dedication Commitment Scales

include Relationship Agenda, Primacy of Relationship, Couple Identity, Alternative Monitoring, Satisfaction with Sacrifice, Disclosure Investment, and Meta-Commitment. Constraint Commitment Scales include Social Pressure, Availability of Partners, Morality of Divorce, and Structural Investments.

Each subscale of the CI was constructed on the basis of carefully defined constructs and a large pool of items using the domain sampling model of Nunnally (1978) (see Chapter II for further details). In its final form, each of the 11 subscales contains 6 items, 3 positively stated and 3 negatively stated for a total of 66 items. Each item is scored on a seven-point likert continuum. Thus the Commitment Inventory yields 11 subscale scores and one Total Commitment score. S. M. Stanley (personal communication, May 29, 1985) also has suggested several ways of computing Personal Dedication and Constraint Commitment scores.

The Commitment Inventory has been validated in several different ways (Stanley, 1986). First, each scale was designed on the basis of carefully defined constructs, most of which had been used by earlier marital/relationship commitment researchers. Second, each scale has been found to correlate with one item measures of satisfaction and commitment. All but two scales correlated more highly with a one item measure of commitment than a one item measure of satisfaction (S.M. Stanley, personal communication, May 29, 1985). Third, each scale is positively

correlated with progression along the culturally identified series of relationship stages (regular dating, serious dating, engagement, marriage).

Fourth, only three of its subscales correlate with the Marlowe-Crowne measure of social desirability (Crowne & Marlowe, 1960). S.M. Stanley (May 29, 1985) expected these three would be related to social desirability for theoretical reasons.

Fifth, the items of each scale were more highly correlated with their own item-corrected total than any other subscale with few exceptions (internal consistency). Sixth, a criterion level of .70 was set for correlation alphas, only one subscale fell short in the two analyses conducted (Structural Investments, .65). Seventh, the factor analytic structure of the scales provides moderate support for the two general dimensions of Personal Dedication and Constraint Commitment. Eighth, Stanley (1986) found several of his subscales to be correlated with commitment constructs developed by other researchers including Johnson; Udry, Rusbult, and Broderick thus arguing for the convergent and discriminant validity of his scales.

Stanley's definition of commitment as metaphorical "glue" addresses the attachment dimension of commitment and the quality of enduringness. Several of his CI subscales and their items reflect the attachment dimension of commitment and several of its key qualities. These include: Relationship Agenda (permanence),

Primacy of Relationship (exclusivity), Couple Identity, Alternative Monitoring (exclusivity), Satisfaction with Sacrifice, Structural Investments, and Disclosure Investment. Meta-Commitment appears to measure something related to the promise or speech act dimension of commitment. The other scales reflect enduringness and stability, but tend to do so from an outsiders point of view: Social Pressure, Availability of Partners, Morality of Divorce and Structural Investments. From an insider's perspective, these are seen as correlates of commitment.

The CI is one of the best scales psychometrically having established content, concurrent, factor analytic, internal consistency, convergent, and discriminant validity and reliability in terms of coefficient alpha. However, the CI has only one scale that is somewhat relevant to the speech act (promise) dimension of commitment and is weak as Johnson's measures are in measuring the state of intentionality (dedication) dimension of commitment (Beach & Broderick, 1983).

In sum, 16 different measures of marital or relationship commitment were located. Of these, 13 were accompanied by some evidence of validity (other than convergent validity in a vague sense) and 6 by some evidence of reliability. (See Table 1). Three of these in particular appear to merit further attention: Broderick's (Beach & Broderick, 1983) Commitment Scale, Wyatt's

Table 1

Psychometric Sophistication of Commitment Measures

Author	Validity						Reliability			
	Content	Concurrent	Predictive	Factor Analytic	Internal Consistency	Convergent	Discriminant	Coefficient Alpha	Split Half	Test-Retest
Spanier (1971)	-	-	-	-	-	+	-	-	-	-
Johnson (1973, 1978, 1982, 1984)	-	+	-	-	-	-	-	-	-	-
Ward (1977)	-	-	-	-	-	+	-	-	-	-
Leland (1978)	-	+	-	-	+	-	-	-	-	-
Clodfelter (1978)	+	+	-	-	-	-	-	-	-	-
Jayroe (1979)	+	-	-	-	-	+	-	-	-	-
Swenson & Moore (1980)	-	-	-	-	-	+	-	-	-	-
Rusbult (1980a, 1980b, 1983)	-	+	-	-	-	+	-	-	-	-
Broderick (1980, Beach &	-	+	+	-	-	+	-	-	-	-

Table 1 Continued

Author	Validity						Reliability			
	Content	Concurrent	Predictive	Factor Analytic	Internal Consistency	Convergent	Discriminant	Coefficient Alpha	Split Half	Test-Retest
Broderick 1983)										
Kimmons (1981)	+	-	-	+	-	-	-	-	-	-
Stevenson et al. (1982)	+	-	-	-	+	+	-	-	+	-
Murstein & McDonald (1983)	-	-	-	+	-	-	-	-	+	-
Stuart (1983)	-	-	-	-	-	+	-	+	-	-
Wyatt (1984)	+	-	-	+	+	-	-	+	-	-
Lund (1985)	+	+	+	-	-	-	+	+	-	-
Stanley (1986)	+	+	-	+	+	+	+	+	-	-

Note. Validity/reliability categorizations are adapted from Anastasi, 1982. Scales are listed chronologically in terms of their first reference. "+" = present; "-" = absent.

(1984) Dimensions of Commitment Scale, and Stanley's (1986) Commitment Inventory. Since these all operationalize similar conceptualizations of commitment, it is expected they are statistically interrelated.

In summary, the comprehensive definition borrowed from Quinn (1982) served as a basis for comparing the various definitions of commitment scale constructors have used (see Table 2). Even among those who have attempted to operationalize marital or relational commitment, there is not a consensus, and perhaps confusion, about what commitment is. In addition, frequently there is a gap between how the concept is formalized in a definition and how it is operationalized. Most test constructors emphasize the relationship (attachment), a few emphasize intentionality (devotion or dedication), and even fewer emphasize the speech act (promise) and permanence aspects of commitment. No one gives clear emphasis to all three major dimensions and all three qualities, particularly in their operationalization or measures (see Table 3).

Commitment to God and Spouse

In this section the concept of commitment to God will be discussed as will the social science (Text resumes on page 78.)

Table 2

Comprehensive Definition and Definitions of Commitment for Measures
of Marital, Family, and Relationship Commitment

Comprehensive Definition:

"The speech act (promise [or pledge]) that initiated it, and the entailments of this act: a state of intentionality (dedication [or devotion]) and a relationship to another person (attachment [bond or tie])" (Quinn, 1982, p. 78).

Attachment in particular includes the qualities of permanence, enduringness and exclusivity (Quinn, 1982).

(Marital Commitment)

Spanier (1971): "The strength of an individual's desire and determination to continue a particular marital relationship"

(Dean & Spanier, 1974, pp. 113-114). (Marital Commitment)

Johnson (1973): Personal dedication, "a strong personal dedication to a decision to carry out a line of action" and constraint "the individual has acted in such a way that he 'must' continue the line of action whether he is personally committed to it or not" (p. 395). (Relationship Commitment)

Ward (1977): "The intention of an individual to continue an existing relationship for an extended period of time in the future" (p. 106). (Relationship Commitment)

Table 2 Continued

Leland (1978): "The process where individuals give their energy and loyalty to a common theme" (p. 14). (Family Commitment)

Clodfelter (1978): "Both a discrete act, the original pledge or vow, and the ongoing process of interaction between two married people" (p. 6). (Marital Commitment)

Jayroe (1979): "the strength of an individual's desire and determination to continue a particular relationship based on the mutual enhancement of its members" (p. 33).
(Relationship commitment)

Swenson and Moore (1980): "Getting married and staying married because of personal characteristics of the other person [instead of for other reasons]" (p. 270). (Marital Commitment)

Rusbult (1980): "The tendency to maintain a relationship and to feel psychologically 'attached' to it" (Rusbult, 1983, p. 102). (Relationship Commitment)

Broderick (1980): "the degree to which an individual is willing to stand by another even though it means putting aside one's own needs and desires for the sake of the other; it can mean accepting the other person in spite of his/her faults or problems which make one's own life more difficult; it can mean thinking less about the immediate advantages and

Table 2 Continued

disadvantages of the relationship and working to make the relationship last in the long run" (p. 143). (Relationship Commitment)

Kimmons (1981): "normative marital commitment is defined as a decision to build and maintain a marriage per se and acting in accordance with that decision over a period of time" (p.30), and "interpersonal marital commitment is defined as a decision to build and maintain a marriage relationship with a particular person and acting in accordance with that decision over a period of time" (p. 32). (Marital Commitment)

Stevenson, Stinnet, Defrain & Lee (1982): "the three ways in which a person becomes oriented to a social system. He orients himself with respect to the rewards and costs that are involved in participating in the system (instrumental orientation) with respect to the emotional attachment to people in the system (affective orientation) and with respect to the moral compellingness of the norms and beliefs of the system (moral orientation)" (p. 157-158). (Family Commitment)

Table 2 Continued

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- Murstein & MacDonald (1983): "A tendency to place the relationship with a spouse beyond the effect of any given negative act and to feel a sense of permanence about the relationship" (p. 299). (Relationship Commitment)
- Stuart (1983): "a sense of investment in maintaining the relationship" (p. 21). (Relationship Commitment)
- Wyatt (1984): "An attitude which increases an individual's self-identification with the partner, and which increases the predictability of that individual's future behavior with regard to the partner and their relationship. As a construct it is an attitude with cognitive, affective, behavioral, and existential components" (pp. 74-75). (Relationship Commitment)
- Lund (1985): "(1) judgments about a relationship's likely permanence; (2) expectations for avoiding involvements in other relationships and (3) anticipation of losses if a relationship ends" (p. 5). (Relationship Commitment)
- Stanley (1986): "(1) Personal Dedication refers to the desire of the individual to maintain or improve the quality of his or her relationship. It is evidenced by an intrinsic desire not only to continue the relationship but also to work on
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Table 2 Continued

it, to improve it, to sacrifice for it, to invest in it, to link personal goals to it, and to seek the partner's welfare, not simply one's own.

(2) Constraint Commitment refers to forces that constrain individuals to maintain relationships regardless of their personal dedication to them. Constraints favor relationship stability, not necessarily relationship quality.

Constraints make termination of a relationship more economically, socially, personally, or psychologically costly. (Unpaginated introduction) (Relationship commitment)

Note. Scales are listed chronologically in terms of their first reference.

Table 3

Analysis of Theoretical and Operational Definitions of Commitment

Author		Dimensions ^a				Qualities		
		Promise	Dedication	Attachment	General	Permanence	Exclusivity	Enduringness
Spanier (1971)	Theor.	-	++	-		-	-	+
	Oper.	-	++	-		-	-	+
Johnson (1973, 1978, 1982, 1984)	Theor.	-	++	+		+	-	++
	Oper.	-	-	++		+	-	++
Ward (1977)	Theor.	-	++	-		+	-	++
	Oper.	-	++	-		+	-	++
Leland (1978)	Theor.	-	++	-		-	-	-
	Oper.	-	++	-	+	-	-	-
Clodfelter (1978)	Theor.	++	+	++		-	-	-
	Oper.	-	++	+		-	-	-
Jayroe (1979)	Theor.	-	++	-		-	-	+
	Oper.	-	+	++		-	-	+
Swenson & Moore (1980)	Theor.	-	+	++		-	-	-
	Oper.	-	-	++		-	-	-

Table 3 Continued

Author		Dimensions				Qualities		
		Promise	Dedication	Attachment	General	Permanence	Exclusivity	Enduringness
Rusbult (1980a, 1980b, 1983)	Theor.	-	+	++		-	-	+
	Oper.	-	-	++		+	-	++
Broderick (1980, Beach & Broderick, 1983)	Theor.	-	++	-		-	-	+
	Oper.	-	++	-		-	-	+
Kimmons (1981)	Theor.	+	++	-		-	-	+
	Oper.	-	-	-	+	-	-	-
Stevenson, et al. (1982)	Theor.	-	-	++		-	-	-
	Oper.	-	-	++	-	+	+	+
Murstein & McDonald (1983)	Theor.	-	+	+		+	-	-
	Oper.	-	+	++		+	+	+
Stuart (1983)	Theor.	-	+	+		-	-	-
	Oper.	-	+	+		-	-	-
Wyatt (1984)	#1 Theor.	-	+	++		-	-	-
	#2 Theor.	++	-	++		+	+	++
	Oper.	-	+	++		+	+	++

Table 3 Continued

Author		Dimensions				Qualities		
		Promise	Dedication	Attachment	General	Permanence	Exclusivity	Enduringness
Lund (1985)	Theor.	-	-	++		++	++	-
	Oper.	-	-	++		++	+	+
Stanley (1986)	Theor.	-	-	++		-	-	++
	Oper.	+	-	++		+	++	++

Note. Theor. = Theoretical Definition; Oper. = Operational Definition (actual scale). Scales are listed chronologically in terms of their first reference. "+" = present; "++" = emphasized; "-" = absent.

^aGeneral = emphasis on commitment is vague, global or nonspecific.

research bearing on the relationship of religiosity to marital quality and stability and the theological material focusing on similar issues.

Commitment to God

Payne and Elifson (1976) point out that the use of the term commitment within the literature pertaining to the scientific study of religion does not correspond to that used by sociologists, and by exchange theorists in particular. These use commitment in terms of an act which has consequences that serve to constrain an individual to a given course of action (e.g., Johnson, 1973, in terms of marital commitment). He suggests "that the problem is not universal to religion but tends to be confined to discussions concerning the multidimensionality of religion" (p. 212).

However, it appears that Payne and Elifson (1976) underestimate the extent of their protest. Gorsuch (1984) suggests that a common paradigm has generally been accepted by those interested in the psychological study of religion. He notes the absence of rival schools, established lines of research, a common technical language, and concerns about particular problems. He identifies the uni- or multidimensionality of religious phenomena as a major problem within the current paradigm. The usage of commitment Payne and Elifson (1976) find problematic, therefore, is central.

Nevertheless, though the religious literature focuses on religious commitment, it ignores commitment to God defined in terms of interpersonal commitment. In such a more focused view personal commitment to God is central, the associated aspects of religiosity are peripheral. The intrinsic dimension of the Religious Orientation Scale (Allport & Ross, 1967) approaches the dimension sought here, religiosity in which religion is the ultimate end, not a means, a living of religion, not a mere using of religion. However, the personal dimension is lacking in this construct and it is personal commitment to God that is the desired focus of this research.

Spiritual maturity comes even closer to the desired construct. It goes beyond measuring the finding of one's master motive in religion to measuring spiritual health (Ellison & Rashid, 1984). It is conceptualized to include a close relationship with God that influences one's attitudes and behaviors, and that has primacy over other activities and relationships (C. W. Ellison, personal communication, August 10, 1984; see Appendix G). However, there are aspects of spiritual maturity that would not necessarily be part of commitment to God. These include such things as having firm beliefs without being dogmatic, accepting the negatives of life without bitterness, and perceiving movement toward spiritual maturity.

The ideal conceptualization would be one of interpersonal commitment similar to that suggested for marriage. Both God's relationship to His people and their relationship to Him is described in terms of interpersonal commitment in the Bible. As will be discussed in the next section this relationship is frequently described in terms of marital imagery. For this reason God's commitment to persons and persons' commitment to God will be discussed here in terms of the comprehensive definition of marital commitment: an initiating speech act (promise or pledge), a state of intentionality (dedication of devotion), and an emotional relationship to another person (attachment, bond or tie) and the qualities of permanence, enduringness and exclusivity.

God's commitment to persons fits the comprehensive definition of marital commitment. God in both His historical/generic and temporal/individual relationships with people has consistently related in terms of an initiating speech act or promise. One of the more obvious evidences of this are the covenants God has made historically in order to establish the outworking of His plan and to build personalities. Ellisen (1975) describes these as "personal handshake[s] . . . [which] cements relationships between individuals" (pp. 27-28).

The first was made after the initial disaster of sin. God promised to provide a descendant to the woman that would destroy

Satan and bring redemption (Genesis 3:15) and sealed it with the shedding of blood (Genesis 3:21; Hebrews 9:18). The second was made after the Noahic flood. In it God promised to never again destroy the world by a flood and human beings were given the responsibility of governing it (Genesis 9). The third was made with Abraham after he was called out from a wicked nation. In it Abraham and his descendants were promised great personal wealth, that they would possess the land of Palestine, that they would become a great nation and that they could bring a spiritual blessing to all the earth (Genesis 12-15). This promise was ratified by a special ceremony (Genesis 15:17).

The fourth, given at Mt. Sinai, provided Israel, God's covenant people, detailed spiritual instruction on their relationship with Jehovah and revealed the character of God to all peoples (Exodus 19-24). The fifth was given to Israel through Moses just before the people entered the promised land. It unconditionally promised the eventual occupation of the land by Israel but each generation was subject to losing the land if they did not obey the laws that had been given (Deuteronomy 30). The sixth was given to King David and his descendants (II Samuel 7:10-16). They were promised a permanent throne and kingdom. The seventh and last covenant guarantees the future relationship of God and Israel (Jeremiah 31:31-40).

God continues to offer His promise to people to which they may respond: "if you will confess with your mouth . . . you shall be saved " (Romans 10:9). God's commitment to humans includes initiating speech acts.

God's commitment to human beings also includes a state of intentionality (dedication or devotion): "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance" (II Peter 3:9). Not only does He continue to promise but He continues to follow through on His promise: "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus" (Philippians 1:6).

God's commitment can be characterized as an emotional attachment. Thus the apostle Paul prays:

. . . that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, may be able to comprehend with all the saints, what is the breadth, and length and height and depth, and know the love of Christ which surpasses knowledge, that you may be filled up to the fulness of God. (Ephesians 3:17-19)

This attachment has the quality of permanence for God " . . . Himself has said `I will never desert you, nor will I ever forsake you' . . ." (Hebrews 13:5). It is enduring: "... Love

is from God . . . God is love" (I John 4:7-8). Love "bears all things, believes all things, hopes all things, endures all things. Love never fails . . ." (I Corinthians 13:7-8). In addition to these qualities God's commitment to people is exclusive: "He who believes in the Son has eternal life; but he who does not believe the Son shall not see life, but the wrath of God abides on him" (John 3:36). God's commitment to human beings fits the marital commitment paradigm.

A person's relationship to God also fits the marital commitment paradigm. Though an internal attitude is implied, it is normally connected with an external initiating speech act:

. . . for if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. (Romans 10:9-10)

As is true of marital commitment there is usually an ongoing series of speech acts that result in a deepening of a person's commitment to God. Abraham's relationship to God, developed elsewhere (Pramann, 1979), is an excellent example. From the time of Abraham's initial encounter with God (Genesis 11) to the time he is called on for the ultimate sacrifice (Genesis 22) he has numerous meetings with God in which he comes to more clearly

understand God's promises to him. Promise is central to a person's faith relationship with God.

A person's relationship with God is characterized by a state of intentionality. Thus the apostle Paul writes:

Not that I . . . have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ. Brethren I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press for the prize of the upward call of God in Christ Jesus. (Philippians 3:12-14)

This dedication or devotion is normative. James, rhetorically inquiring about what a person's relationship with God consists of asks, "What use is it, my brethren, if a man says he has faith, but has no works? Can that faith save him?" (James 2:14) only to conclude "For just as the body without the spirit is dead, so also faith without works is dead" (James 2:26). Dedication or devotion is an important part of a person's relationship to God.

A personal relationship with God also includes the attachment dimension of commitment. Thus Paul appeals not to credentials engraved in stone but written "with the Spirit of the living God . . . on tablets of human hearts" (II Corinthians 3:3). He sees himself as controlled by "the love of Christ" (II Corinthians 5:14). The apostle John identified love for God and

others as one distinguishing mark of those who are in relationship with God (I John 4:7-21). This attachment is permanent (Luke 9:62), enduring (Philippians 2:12-13), and exclusive (Matthew 6:19-24).

God's commitment to persons and a person's commitment to God involves an explicit or implicit speech act, a promise or pledge which results in a state of intentionality, one of dedication and devotion, and a relationship, an attachment, bond or tie. Such a relationship has primacy, it is both permanent, enduring and exclusive.

Religiosity and Marital Quality and Stability

The relationship between marital commitment and commitment to God as conceptualized here does not appear to have been examined by previous research. Of the sixteen empirical studies in the literature only three directly addressed religious variables. Kimmons (1981) found a small but significant correlation between her rough measure of frequency of church attendance and normative ($r = .187$) and interpersonal marital commitment ($r = -.173$). Stevenson et al. (1982) found a strong relationship between family commitment and type of religious orientation (e.g. conservative, liberal, etc.; $p < .0001$) and degree of religious involvement (e.g. very religious, a little religious, etc.; $p < .001$). Stanley (1986), in research undertaken at the same time as this present study, found

religious devotion (general and intrinsic religiosity) to be associated with personal commitment. In addition, he found his conservatively religious subjects reported greater levels of constraint commitment than his less conservatively religious subjects. However, the latter finding was largely due to the strong relationship between conservatism and morality of divorce.

Religiosity has been linked to marital happiness and success by numerous studies in the past but the interrelationship of the two and even acknowledgement of such a link has been subject to neglect by more recent researchers (Larzelere, 1980; Lewis & Spanier, 1979). Nevertheless, one researcher, Stephens, in 1968 identified religiosity as one of the six most clearly supported predictors of marital adjustment on the basis of the studies done in the previous forty years.

Perhaps one reason for this neglect has been the proposed marital conventionalization argument, that religious spouses describe their marital relationship in socially desirable but impossibly perfect terms (Edmonds, 1967; Edmonds, Withers & Dibatista, 1972). In one instance, Glenn and Weaver (1978), using a national sample, found marital adjustment more closely related to church attendance than any other variable in their study, but did not include this finding in their abstract. Instead, a passing comment in their study reads, "Church attendance is a useful control variable for this study, but

confident inferences of its effect on the quality of marriages must be left to researchers able to deal more adequately with the "social desirability set" (Glenn & Weaver, 1979, p. 279).

However, recent research suggests this problem has been overstated (Filsinger & Wilson, 1984; Spanier & Cole, 1976). The relationship between religiosity and marital quality and stability deserves current attention (Filsinger & Wilson, 1984; Larzelere, 1980; Lewis & Spanier, 1979).

Past studies have found greater marital happiness and success among couples who participate in religious activities and have religious interests (Benson, 1955; Burgess & Cottrell, 1939; Locke, 1951). Benson (1960) argues this happiness is not a result of religious association per se, but rather the sentiments underlying this behavior. He cites Moberg (1953) who found a relationship between happiness and religious activity but not between happiness and religious associations among the elderly.

In contrast in the more recent literature religiosity generally has been conceptualized to have its effect in the sphere of marriage through conformity or outside pressure (Levinger, 1965; Lewis & Spanier, 1979). However, Filsinger and Wilson (1984) suggest several possible ways in which religiosity may be positively related to marital adjustment and not merely a barrier to dissolution. First, religion may compensate for lack of satisfaction in other areas and thus enable an individual to

bring his expectations back into line with reality. Second, religion may make life easier by offering norms by which to live. One empirical question this disagreement suggests is whether the relationship between religiosity and marital commitment is more strongly related to social pressure and other external constraints or to personal commitment.

Theology of Marriage

Traditional Christian theology and the biblical data suggest a relationship between one's commitment to God and to one's spouse. (a) Numerous Scripture passages describe the relationship of God and His people in terms of marital commitment and marital imagery, (e.g., Isaiah 54:4-6; Jeremiah 3:1-25; Ezekiel 16, 23; Hosea 1-3; Matthew 9:15; 25:1-10; Mark 2:18-20; Luke 5:33-35; John 3:28-29; Romans 7:4; 2 Corinthians 11:2; Ephesians 5:22-33; James 4:4; Revelation 19:6-8; 21:9). (b) Commitment to God is not conceived to compete with commitment to marriage, but rather "gives to it both the possibility and reality that it cannot otherwise have" (Bromiley, 1980, p. 38). (c) Commitment to God is understood as entailing commitment to one's spouse (Ephesians 5:22, 25; Colossians 3:18-23; 1 Peter 3:1-7). (d) Commitment in terms of making and keeping promises is understood to be an important aspect of spiritual maturity. The contemporary theologian, Lewis Smedes (1983), writes:

When we make and keep promises we are most of all like the God whose name is "I am he who will be there with you."

Among all the dimensions of the mature person in Christ, none comes closer to the character of our Lord than daring to make a promise and the courage to keep the promises we make. (p. 19)

Summary and Hypotheses

Marital commitment has been identified as an important dimension of marriage by both the general public and psychological researchers and theological scholars. It has been shown to be independent of marital adjustment and romantic love and predictive of the level of involvement in a relationship and whether a relationship continues in the future. It also predicts the course and outcome of marital therapy. It has been poorly understood, in part because it is a new and interdisciplinary area of research. An adequate definition based on both its commonly understood meaning and the professional literature was developed and used to evaluate current definitions and measures. Several measures of marital commitment that have merit psychometrically were identified: most instruments are weak in terms of appropriate validation; few have addressed the issue of reliability, particularly reliability over time. Finally, commitment to God was defined and the rationale for its

relationship to marital commitment was elaborated upon. Based on this foundation, the following hypotheses will be tested and research questions answered in this study.

Hypotheses

1. The three measures of marital commitment used in this study, the Broderick Commitment Scale (BCS), the Dimensions of Commitment Scale (DOCS), and the Commitment Inventory (CI) are positively intercorrelated.
 - 1.1 The coefficient produced by the correlation of subjects' self-reported level of commitment based on their own definition and the BCS is larger than that produced by subjects' self-reported level of commitment based on their own definition and the other marital commitment measures used in this study.
 - 1.2 The coefficient produced by the correlation of subject's self-reported level of commitment based on their own definition and the Total Dedication Scale of the CI is larger than that produced by subject's self-reported level of commitment based on their own definition and the Total Constraint Scale of the CI.
 - 1.3 The coefficient produced by the correlation of the BCS and the Total Dedication Scale of the CI will be larger than that produced by the BCS and the Total Constraint Scale of the CI.

- 1.4 The coefficient produced by the correlation of the Primacy and Durability Scale of the DOCS and the Primacy of Relationship Scale of the CI will be larger than that produced by the Primacy and Durability Scale of the DOCS and any other scale in the CI and also larger than that produced by the Primacy of Relationship Scale of the CI and any other scale of the DOCS.
2. Marital commitment is positively related to commitment to God.
 - 2.1 Marital commitment as measured by the BCS is positively related to commitment to God as measured by the Spiritual Maturity Index (SMI).
 - 2.2 Marital commitment as measured by the CI is positively related to commitment to God as measured by the SMI.
 - 2.3 Marital commitment as measured by the DOCS is positively related to commitment to God as measured by the SMI.
 - 2.4 The coefficient produced by the correlation of the SMI and the BCS will be larger than that yielded by the SMI and any of the other marital commitment measures used in this study.
 - 2.5 The coefficient produced by the correlation of the SMI and the Total Dedication Scale of the CI will be larger than that produced by the SMI and the Total Constraint Scale of the CI.

3. The one item measure of the importance of one's religion is positively correlated with the marital commitment measures used in this study.

Research Questions

1. Is a one item measure of the importance of one's religion correlated with the SMI in a religious population?
2. Do the coefficients produced by the correlation of the one item measure of the importance of one's religion and the marital commitment scales differ significantly from the respective coefficients produced by the SMI and the marital commitment scales used in this study?
3. Do the multiple item measures of marital commitment and religiosity account for variance that their single item counterparts do not? More specifically, using regression analysis, what is the effect of holding constant the variance accounted for by the single item measures when the multiple item measures are correlated with the other variables in this study?
4. Is marital commitment as measured by the marital commitment scales used in this study related to age?
5. Is marital commitment as measured by the marital commitment scales used in this study related to length of marriage?
6. Is marital commitment as measured by the marital commitment scales used in this study related to number of children?

Chapter II

Method

Subjects

Subjects consisted of married persons from several churches in the Lebanon, PA area. An attempt was made to obtain a sample of churchgoers that varied across the spectrum in terms of theological conservatism, socioeconomic status and ethnic background. In sum, 149 persons participated, representing 6 churches.

Churches were selected in consultation with the Director of Pastoral Services at Philhaven Hospital in order to meet the above priorities. Protestant churches judged to be at the ends of the conservative-liberal continuum or in the middle and as diverse as possible in terms of the other criteria were listed and contacted one from each grouping at a time. If the first church declined or at least 33 usable questionnaires were not obtained, then the next church was contacted. A large urban Catholic church thought to be diverse in terms of all these variables was also sampled. A moderately long letter requesting assistance and introducing the researcher and the general purpose

of the study (see Appendix H) was sent and followed within a week by a phone inquiry.

A total of eight churches were contacted; one liberal and one conservative group declined to participate. The other six included two conservative churches, two churches representing the middle, one liberal and one Catholic church. Key demographic statistics of the total sample and each subsample are listed below. Since the denomination of the church the subject attended and the avowed religious affiliation was highly intercorrelated and a number of subjects gave responses other than denomination to the latter, this data is not reported separately.

The 149 subjects included 66 males, 82 females; one omitted this datum. One hundred and four persons also had a spouse that participated (52 complete couples). The average age of the participants was 45.67 ($SD=14.54$). All were married; 12 were in their second marriage, 1 in his third. The average length of marriage was 22.34 years ($SD=14.32$). These persons averaged 2.37 children ($SD=1.5$). All claimed to be Christians and on average claimed to have been so for 32.19 years ($SD=18$). They averaged 13.82 years of education ($SD=2.92$), and annual incomes of \$31,100. An attempt was made to obtain diversity in terms of ethnic backgrounds. However, in the one church with the most ethnic diversity (St. Mary's), none from the minority group responded. Thus the sample is generally ethnically homogeneous

but in that respect is representative of persons living in this region. The return rate across all subsamples was 45%. A more extensive summary of the demographic characteristics for the whole sample is listed in Table 4 and for the subsamples in Appendix I.

Gospel Center, Lebanon, PA (Conservative)

In this sample, seven subjects responded, three males and four females. Their average age was 57.57 years (SD=16.71). They averaged 26.77 years of marriage (SD=16.92). One person had been married twice. They averaged 1.86 children (SD=1.86). They averaged 36.83 years as Christians (SD=17.33), 12.43 years of education (SD=3.55) and annual incomes of \$17,500. The return rate of this sample was 46%.

Table 4

Demographic Statistics

Variables	Mean	Standard Deviation
Age	45.67	14.54
Years of Education	13.82	2.92
Annual Income	31,100	11,150
Years Christian	32.19	18.05

Jonestown Bible Church, Jonestown, PA (Conservative)

In this sample, 36 persons responded, 18 male and 18 female. Their average age was 40.28 years ($SD=14.85$). They averaged 18.41 years of marriage. Four persons had been married twice. They averaged 2.92 children ($SD=2.06$). They averaged 23.53 years as Christians ($SD=17.76$), 12.61 years of education ($SD=2.89$), and annual incomes of \$21,950. The rate of return on this sample was 43%.

Salem Lutheran Church, Lebanon, PA (Middle)

In this sample, 15 individuals responded, 4 males and 11 females. Their average age was 52.07 years ($SD=9.95$). They averaged 27.92 years of marriage ($SD=13.5$). All had been married just once. They averaged 2 children ($SD=1.51$). They averaged 40.36 years as Christians ($SD=10.88$), 14.8 years of education ($SD=3.17$) and annual incomes of \$32,500. Their return rate was 71%.

Holy Trinity Lutheran, Lebanon, PA (Middle)

In this sample 30 people responded, 13 males, 17 females. Their average age was 39.37 years ($SD=9.06$). They averaged 18.17 years of marriage ($SD=9.63$). One person had been married twice. They averaged 2.13 children ($SD=.63$). They averaged 27.28 years as Christians ($SD=11.10$), 14.47 years of education ($SD=2.71$), and annual incomes of \$30,850. Their return rate was 61%.

Trinity United Methodist, Lebanon, PA (Liberal)

In this sample 35 persons responded, 17 males and 18 females. Their average age was 49.63 years ($SD=15.44$). They averaged 26.29 years of marriage ($SD=15.72$). One person had been married twice. They averaged 2.57 children ($SD=1.12$). They averaged 35.49 years as Christians ($SD=16.74$), 14.91 years of education ($SD=2.65$), and annual incomes of \$28,150. Their return rate was 64%.

St. Mary's Church, Lebanon, PA (Catholic)

In this sample, 26 persons responded, 11 males and 14 females and one person who omitted this item. Their average age was 43.38 years ($SD=14.78$). They averaged 22.9 years of marriage ($SD=15.11$). Five had been married twice, one had been married three times. They averaged 1.96 children ($SD=1.54$). They averaged 40.08 years as Christians ($SD=23.69$), 13.08 years of education ($SD=2.46$), and annual incomes of \$24,400. Twenty questionnaires were given to persons attending a Spanish language service but unfortunately none of these were returned. The overall return rate for this subsample was 23%.

Instrumentation

In both the fields of religion and marriage and the family, there have been cries to halt the construction of new measures and instead to validate those already in existence (Gorsuch,

1984; Strauss & Brown, 1978). Though none of the measures proposed for use in this study exactly corresponded to the ideal desired by this researcher, all were carefully chosen. Of the 16 marital commitment measures surveyed, the 3 chosen were among the most carefully constructed; one has already demonstrated predictive validity. Of the two religious measures, the Spiritual Maturity Index came the closest of any instruments known to this researcher to measuring commitment to God. The other has been shown to be a good broad index of religiosity. Pertinent demographic characteristics were also surveyed in the final questionnaire (see Appendix J). Each of the scales are considered separately here.

Marital Commitment Measures

Broderick Commitment Scale (BCS). The BCS was developed by Broderick and later found to predict marital therapy outcome for women even after factoring out the effects of communication which was also of predictive value (Beach & Broderick, 1983; Broderick, 1980). This instrument is a one item measure in which the subjects are asked to rate their level of commitment on a scale of 0 to 100 on the basis of Broderick's (Beach & Broderick, 1983; Broderick, 1981) definition of commitment (see Appendix B). The resulting scale has been found to correlate .78 with Spanier's (Dean & Lucas, 1974; Dean & Spanier, 1974; Spanier, 1971, 1976) commitment scale and differentiate clinical from nonclinical-

groups (Broderick, 1980). It emphasizes commitment defined in terms of a state of intentionality (dedication or devotion) which has been a weakness of other instruments (Beach & Broderick, 1983).

Dimensions of Commitment Scales (DOCS). The DOCS was developed by Wyatt (1984) as the focal point of her dissertation project. Wyatt (1984) defines:

... relationship commitment ... [as] an attitude which increases an individual's self-identification with the partner, and which increases the predictability of that individual's future behavior with regards to the partner and their relationship. As an attitude, it is a psychological construct with cognitive, affective, behavioral, and existential components (Wyatt, 1984, pp. 74-75).

Wyatt's (1984) measure of commitment was developed from 250 items based on her definition, extensive review of the literatures of psychology, education and sociology, and her professional judgment, chosen so as "to achieve maximum conceptual range and minimum redundancy" (Wyatt, 1984, p. 75). In the next two stages of construction the item pool was narrowed to 90 items and 10 "criterion" items. First, how well each item fits the construct of marital commitment was determined by 12 expert raters who rated the items on a 5 point scale and provided unstructured feedback. Items with a mean rating of 3.8 or better

were retained. Second, 14 married couples, chosen for "their high degree of relationship commitment, quality and duration" (Wyatt, 1984, p. 76) responded in terms of their high commitment relationship and then some other relationship in which their commitment was low or non-existent. Items differentiating relationship conditions were retained.

Next the items were subjected to factor analyses to develop and confirm subscales. The first, or "primary factor analysis" was based on 315 subjects in all relationship conditions and all 100 items. The second, or "secondary factor analysis" was based on the 272 subjects who were in a married or cohabitating relationship and 90 items. Ten items deemed as "duplicates" based on the primary factor analyses were deleted.

Wyatt (1984) outlines a scale based on her primary analysis composed of the 10 items with the highest weight on each factor. Since this analysis yielded only 6 items for the last factor, and 2 other items weighted on two scales, the product was a 54 item instrument (see Appendix C). On this shortened form Wyatt reports coefficient alphas exceeding .88 for the first five scales, and .77 for the sixth. Since these coefficients appear to be based on the same sample as the factor analysis, subsequent analyses would likely yield smaller coefficients.

Both factor analyses yielded similar factors: Trust and Fairness, Primacy and Durability, Belonging, Actualization,

Esteem and Security. However, in the secondary factor analysis the ordering of factors was different and Wyatt suggests that the content of the Trust and Fairness cluster changed to represent only fairness. Inspection suggests this change is moderate and is partly attributable to the removal of the 10 "duplicate" items. Four of these items were among the 10 items that were most heavily weighted in this factor.

However, the change in the relative ordering of the factors does appear significant. In the primary analysis 53% of the total variance was explained; Trust and Fairness accounted for 38% of the total variance. In the secondary analysis, 53% of the total variance was again explained, but this time Primacy and Durability accounted for 38% of the total variance, and Fairness loaded fourth in order of magnitude. This shift seems important for theoretical reasons. Several researchers have suggested that there is a shifting from fairness to primacy in more committed relationships (Leik & Leik, 1977; Levinger, 1980; Murstein, 1978; Murstein et al., 1977). Since there was some change in the content of this item cluster and hence the resulting scale, particularly if only the first ten items are considered, the second analysis was deemed preferable for designing a commitment instrument for the purposes of this research in contrast to Wyatt's (1984) choice.

Following Wyatt's (1984) suggestions, a 58 item measure was developed on the basis of her "secondary analysis" (see Appendix D). Again, 2 items overlapped scales, but more than 10 items were present to represent the sixth factor. Items were entered so as to retain the same relative order (random) present on Wyatt's (1984) 100 item scale. A seven point as opposed to a five point likert format was utilized to increase the sensitivity of the instrument and to make it more comparable to the other measures. Each 10 item factor-derived scale is discussed below in order of its magnitude in the secondary analysis. As indicated in the previous chapter, the correspondence of the four scales to Maslow's needs appears tenuous. Also, items within each scale appear somewhat diverse due to Wyatt's (1984) approach to scale construction.

The first scale in the secondary analysis, Primacy and Durability, positively loads on items indicating the relationship is of primary importance and entails exclusivity, permanence and stability. Wyatt (1984) considers it to be a general commitment factor. In terms of the comprehensive definition developed by this researcher, it appears to measure some aspect of the attachment dimension of commitment, and the qualities of permanence, exclusivity, and enduringness.

The second scale in the secondary analysis, Actualization (authenticity), positively loads on items indicating openness,

acceptance, mutuality, planning, problem-solving and friendship. It measures the sense of mutuality inherent in an attachment.

The third scale, Belonging (affect), loads on items connoting sensual, sexual, and emotional pleasure. Visual, tactual, and olfactory/gustatory pleasure items load on this factor. This scale measures the joy or positive emotions associated with a deep attachment.

The fourth scale, Fairness, loads on items suggesting fairness in terms of responsibilities, freedoms, and benefits. Wyatt (1984) suggests fairness is a general commitment factor. This scale measures the sense of fairness that underlies an attachment relationship.

The fifth scale, Esteem (affirmation), positively loads on items connoting respect and liking. The auditory pleasure item also loads on this factor. This scale measures a quality inherent in an attachment, respect.

The sixth scale, Security (aid), could more aptly be called devotion, particularly in light of the items in the secondary analysis that load on this factor. Items indicate a willingness to subordinate one's own desires for and to invest resources in the relationship and partner. This scale comes close to measuring the intentionality dimension of commitment.

Wyatt (1984) found no significant relationships between the DOCS and any of the other measures she had devised: The

Relationship Satisfaction Checklist, the Shared Identity Checklist, the Willingness-To-Stay Checklist, and four commitment paradigms. Her measure has not been compared to any established measures.

Commitment Inventory (CI). The CI was developed by Stanley (1986) as part of his dissertation project. Stanley defines commitment as "the glue that holds a couple together" (S. M. Stanley, personal communication, May 29, 1985). He subdivides commitment into two components, personal dedication commitment and constraint commitment similar to Johnson's (1973, 1982) personal and structural (behavioral) components.

S. M. Stanley (personal communication, May 29, 1985) describes the construction of his scale as follows. First, eleven theoretical dimensions relevant to commitment were derived from the literature and discussions with associates. Stanley and his colleagues then developed 176 items, 16 for each scale, 8 worded positively and 8 worded negatively. Next, 141 persons scored the items in terms of a current heterosexual relationship. The range of ages represented was wide as was the relationship status (serious dating to married many years). Finally, an internal consistency program (SPSS-X) was used to choose the 66 items for the final instrument, 6 items for each subscale, 3 worded positively, 3 negatively. Each subscale was evaluated as if it were a separate scale. Items were randomly distributed in

the final scale. Because of this approach to scale construction, items within the subscales are very similar.

On the basis of his initial sample, the subscales were found to have the following properties. Each item is more highly correlated with its own corrected subscale total than with any other subscale. Coefficient alphas based on this initial data averaged .87 and ranged from .79 to .94. Only those scales that should theoretically correlate with Marlowe-Crowne's (Crowne & Marlowe, 1960) social desirability measure did so correlate (Meta-Commitment--.33, Morality of Divorce--.23, Satisfaction with Sacrifice--.18; see Nunnally, 1978, pp. 557-558, 661-665, for a discussion of this issue). Each subscale adds unique variance to the overall measure. Each subscale is positively correlated at a significant level with relationship status (regular dating, serious dating, engagement, marriage). All but two scales correlate more highly with a one item measure of commitment than a one item measure of satisfaction. Disclosure Investment correlates equally with both, while Satisfaction with Sacrifice is clearly more related to satisfaction.

On the basis of his second sample, some of the statistical characteristics Stanley attempted to build into his scale were attenuated. Three scales, Couple Identity, Meta-Commitment, and Disclosure Investment, each had one item that correlated more highly with one or more of the other subscales than with its own

corrected item-total. In addition, Primacy of Relationship had three items that yielded higher correlations with Couple Identity or Relationship Agenda than its own corrected item-total. Coefficient alphas averaged .80 ranging from .65 to .89. The coefficient for Structural Investments fell below Stanley's (1986) minimum criterion of .70. However, Stanley (1986) labels these departures from the ideal slight and allowable given the exploratory intent of his research. In addition he did find moderate support for his personal dedication and constraint dimensions in a principal components analysis of his subscales using a varimax rotation.

On both a theoretical and empirical basis the subscales divide into two groups, those more closely related to personal dedication commitment and those more closely related to constraint commitment. The Personal Dedication Commitment scales include: Relationship Agenda, Primacy of Relationship, Couple Identity, Alternative Monitoring, Satisfaction with Sacrifice, Meta-Commitment, and Disclosure Investment. The Constraint Commitment scales include: Social Pressure, Availability of Partners, Morality of Divorce, and Structural Investments. Each of the subscales are described below.

The Relationship Agenda subscale includes items measuring the degree to which the relationship is conceived to be long term in nature. A sample item from this scale is, "I want this

relationship to stay strong no matter what rough times we encounter." This commitment dimension was developed independently by S. M. Stanley (personal communication, May 13, 1985) and his study group, but is similar to the conceptualizations of Rosenblatt (1977) and Wyatt (1984). Stanley (1986) cites Dean and Spanier (1974), Levinger (1980), McDonald (1981), and Levinger (1981) as others developing a similar construct.

The Primacy of Relationship subscale includes items indicating the relationship has priority over other friends, interests, and career. A sample item from this scale is, "My career (or job, studies, homemaking, childrearing, etc.) is more important to me than my relationship with my partner." This commitment dimension was developed independently by S. M. Stanley (personal communication, May 13, 1985) and colleagues, but again is similar to one of Wyatt's (1984) dimensions.

Couple Identity includes items indicating the tendency to think of things in terms of how they will affect the couple, "us," rather than "me." A sample item is, "I am willing to have or develop a strong sense of an identity as a couple with my partner." Again S. M. Stanley (personal communication, May 13, 1985) developed this dimension independently but was preceded by others (Levinger, 1979; Johnson, 1978, 1982; Storm, 1973).

The Alternative Monitoring subscale includes items indicating a tendency to wonder about or imagine oneself in other relationships. A sample item is, "I think a lot about what it would be like to be married (or dating) someone other than my partner." These items are counterintuitively scored such that a tendency to monitor gets a low score. Thus high scores indicate less monitoring. Stanley acknowledges reliance on Leik and Leik (1977) for this concept, but others also develop similar ideas (Johnson, 1978, 1982; Rosenblatt, 1977).

The Satisfaction with Sacrifice subscale consists of items indicating satisfaction with "giving up" or sacrificing for one's partner. A sample item is, "It makes me feel good to sacrifice for my partner." S. M. Stanley (personal communication, May 13, 1985) conceived of this dimension independently, but Johnson (1978, 1982) conceptualized a similar dimension.

The Meta-Commitment subscale contains items measuring a general tendency to make and keep commitments. A sample item is "I do not feel compelled to keep all the commitments I make." S. M. Stanley (personal communication, May 29, 1985) suspects this scale may measure something closer to constraint. Here again, he (S. M. Stanley, personal communication, May 13, 1985) developed this idea independently but was predated by others (Johnson, 1978, 1982).

The Disclosure Investment subscale includes items indicating both the process (openness, confiding) and content (knowledge, time, energy) of interpersonal investments. A sample item is, "I cannot open up to my partner." S. M. Stanley (personal communication, May 13, 1985) acknowledges reliance on Rusbult (1980a, 1980b, 1983) for this conceptualization, but Johnson (1978, 1982) also develops a similar concept.

The first Constraint Commitment subscale, Social Pressure, includes items indicating the degree to which family and friends would disapprove of dissolving the relationship. A sample item is, "My friends want to see my relationship with my partner continue." S. M. Stanley acknowledges Johnson's (1973, 1978, 1982) influence in regards to this construct. A survey of the literature reveals others have developed a similar concept (Levinger, 1976).

The Availability of Partners subscale items indicate how easy it would be to replace the partner. A sample item is, "If for any reason my relationship ended, I could find another partner." Like Alternative Monitoring, this scale is counterintuitively scored. A high score signifies prospective alternates are unavailable. S. M. Stanley (personal communication, May 13, 1985) cites Udry (1983) as the source of this concept, but it is common with others also (Johnson, 1978, 1982; Leik & Leik, 1977; Levinger, 1976).

The Morality of Divorce subscale measures the degree to which the respondent approves of divorce. A sample item is, "A marriage is a sacred bond between two people which should not be broken." S. M. Stanley (personal communication, May 13, 1985) acknowledges his dependence on Johnson (1978, 1982) for this concept.

The last subscale, Structural Investments, includes items registering the respondent's belief he stands to lose physical and tangible resources such as money and possessions if the relationship was discontinued. A sample item is, "I have put very little money into this relationship." S. M. Stanley (personal communication, May 13, 1985) acknowledges reliance on many persons for this concept (Johnson, 1973, 1978, 1982; Rosenblatt, 1977; Rusbult, 1980a, 1980b, 1983).

Stanley (1986) has explored the relationship of his measure to the Locke-Wallace (1959) Marital Adjustment Test, a marital problems inventory, the Broderick Commitment scale and some of Johnson's and Rusbult's measures.

Religiosity Measures

Spiritual Maturity Index (SMI). The SMI was developed by Ellison (Ellison & Rashid, 1984). It consists of 30 likert type items devised using a rational process to measure the concept of spiritual maturity (see Appendix G). Ellison and Rashid (1984) suggest this index measures spiritual health similar to the

Spiritual Maturity Scale, but in addition taps attitudinal and behavioral criteria, the latter does not.

Ellison and Rashid (1984) describe spiritually mature persons as autonomous, ones who though adhering to conventionally sanctioned beliefs do so on the basis of their own experience and self-reflection. Such persons are able to transcend themselves, able to break an unrealistic self-image for a more accurate one, able to lay aside emotional ties and relationships for the sake of spiritual growth, able to suffer for ultimate ends, and able to cope with suffering.

Such persons are self-principled. They find their own identity in relationship to God. Religious beliefs and practices are an integral part of their daily activity, and thus they are not dependent on institutional structures for religious expression. Definite spiritual goals guide the lives of spiritually mature persons. Such persons are more likely to have a regular devotional time with God, to employ their spiritual gifts, to evidence the fruit of the Spirit, to serve God without reservation, and to sacrifice themselves for others.

As suggested earlier, this conceptualization appears to go beyond measuring general religiosity and, in particular, provides a measure of commitment to God. As in marital commitment, such a relationship implies a speech act (promise, pledge) that initiates it, a state of intentionality (devotion, dedication)

and a relationship (attachment, bond or tie). Such a commitment has primacy over other concerns and is marked by a sense of permanence, enduringness and exclusivity. Spiritual maturity taps the relationship aspect (attachment) of such a commitment, indicates devotion or dedication (intentionality), and indirectly implies the presence of a promise or pledge (speech act).

Validation of this measure is underway. Recent research has shown that the SMI has a variety of weaknesses and strengths psychometrically. Though both a 20 and 30 item version of the scale are available, Clarke, Clifton, Cooper, Mueller, et al., 1985 have shown that the 10 extra items highly correlate with the 20 item version and load on the same factors. This suggests that the psychometric research on one version is applicable to the other version also. Neither version is correlated with nor is its relationship with other religious variables influenced by social desirability (Clarke, Clifton, Cooper, Mishler, et al, 1985; Clarke, Clifton, Cooper, Mueller, et al., 1985).

Bressem (1986), using a principle components factor analysis, found the 30 item scale to be composed of 10 factors. Using a forced factor oblique rotation, four independent factor scales became apparent but visual inspection failed to identify their commonality. Bressem (1986) cautions against strongly asserting what the scale measures. However, he also noted that

the scale is relatively reliable and internally consistent. He obtained a split-half reliability coefficient of .78 and a coefficient alpha of .82.

A number of different studies have contributed to the construct validity of the SMI. The SMI has been shown to be related to a number of attitudinal and behavioral measures. In terms of attitudinal measures, spiritual maturity, as measured by the SMI has been shown to be related to spiritual well-being (correlations range from .51 to .71), the quality of a person's spiritual health, and the two subscales that make it up; religious well-being (correlations range from .62 to .82), which makes specific reference to God, and existential well-being (correlations range from .40 to .63), which relates to one's existential well-being without reference to God (Bufford, 1984; Bressem, 1986; Clarke, Clifton, Cooper, Mishler et al., 1985; Ellison & Rashid, 1984; Jang, Paddon & Palmer, 1985). Spiritual maturity has been shown to be related to self-esteem ($r = .32$), feelings of being valued by God ($r = .43$), God given purpose in life ($r = .43$), and perception of the church as a caring community ($r = .40$) (Ellison & Rashid, 1984). Bufford (1984) found it to be related to one's rating of the importance of religion to one's self ($r = .821$) and the Extrinsic ($r = .428$) and Intrinsic ($r = .798$) scales of the Religious Orientation Scale. Jang et al. (1985) found it related to internal locus of

control ($r = .35$). No relationship could be found between the SMI and different Minnesota Multiphasic Personality Inventory Code Types (E. E. Mueller, personal communication, May 21, 1986).

The SMI has been shown to be related to a number of behavioral self-report measures. It is related to devotional frequency (correlations range from .36 to .667), devotional duration (correlations range from .27 to .552; Bressem, 1986; Bufford, 1984; Jang et al., 1986), and frequency of family devotions ($r = .290$) (Bufford, 1984). Ellison and Rashid (1984) found it related to devotional practices ($r = .56$), a problem oriented devotional approach ($r = .43$) and a praise oriented devotional approach ($r = .32$). It is also related to frequency of church attendance (correlations range from .10 to .58) (Bressem, 1986; Bufford, 1984; Jang et al., 1985), a self-rating of one's religious knowledge ($r = .484$) (Bufford, 1984), involvement in a Christian ministry ($r = .18$) and involvement in a non-Christian ministry ($r = .17$) (Bressem, 1986). It was found in one study to be related to age ($r = .25$) (Bressem, 1986) but otherwise has been unrelated to age, education, income, years of professed Christianity, and Christian leadership (Bressem, 1986). It is unrelated to religious education (R. O. Cooper, personal communication, May 21, 1986; Bressem, 1986) and years of pastoral experience (R. O. Cooper, personal communication, May 21, 1986).

Though much of the early simple correlation research affirmed the validity of the scale, the difficulty of differentiating it from spiritual well-being and other measures of religiosity, and its psychometric problems identified more recently will likely lead to the development of better measures of spiritual maturity. Nevertheless, the SMI seems to be the measure that conceptually most closely approximates commitment to God.

Importance of Religion Scale (IRS). This one item scale was used as a good one item measure of religiosity. Gorsuch (1984) notes a well chosen one item scale can be as effective as a longer questionnaire. This item has proven to be highly correlated with other religious measures in a heterogeneous sample (Bufford, 1984).

Biographical/Demographic Measures

Standard demographic data on each participant was collected, including age, gender, years of education, income, months married, and number of times married. In addition, data relevant to the marital commitment or religious measures was also collected.

Several measures that could be related to marital commitment were added. On the basis of other researchers' hypotheses, measures of wedding size, amount of effort invested in wedding arrangements and amount of choice in the decision to marry one's

partner were added. Rosenblatt (1977) has suggested that commitment is greater when it is acquired publicly, effortfully, and voluntarily, and that commitment during the early weeks of marriage is likely related to ceremonial effort and publicity. Relationships among these measures and commitment were not hypothesized as no attempt was made to collect subjects who were recently married, though it is conceivable that these variables could be related among those who are not newlyweds. Measures of how long one knew one's partner before marriage and number of times married were included to see what pattern of relationships would emerge between them and commitment. Estimated likelihood of seeking counseling was included as willingness to seek counseling could conceivably be related to commitment, particularly in terms of dedication or intentionality. This variable was broken down into seeking pastoral and seeking other professional help since persons of a religious background would likely distinguish between the two. Measures of participation in marital therapy and number of sessions were included as these likewise might be related to commitment.

Finally, a question was included to clarify the participants' understanding of Christianity. Response possibilities included whether the person respects and attempts to follow the moral and ethical teachings of Christ, has received Jesus Christ as Savior and Lord, or affirms both. It has been

suggested (R. K. Bufford, personal communication, June 16, 1986) that this continuum of responses might correlate with commitment to God. The order of the three responses was considered to be ordinal. Since acknowledging Christ as Savior and Lord is essential to being in relationship with God, just attempting to follow His example is of no avail. However, to have HIM as Savior and Lord would result in following His example.

Also, the number of years one was a professing Christian was added. It is intuitively reasonable that such a measure would be related to spiritual maturity. In addition, a measure of frequency of church attendance was added as it is a simple and often used index of religious involvement.

Procedure

Subjects were solicited at regular church meetings after a short description of the study was given and a request was made for participation (see Appendix K). In some instances a personal introduction was not permitted by the church leaders and one of them distributed the research questionnaires after receiving careful instruction in how this should be done. The study was described as one exploring the relationships between certain religious and marital qualities, and which would likely be helpful to pastors and other church leaders and social scientists as well as to lay persons. It was estimated that the

questionnaire would take 30 to 60 minutes to complete. All married persons who were able to complete the questionnaire were encouraged to participate. A general discussion of the measures was set for a subsequent session and all married subjects were encouraged to prepare for that session by completing the questionnaire by that time. It was made clear that only questionnaires completed before that date could be accepted.

Those married subjects willing to participate were given a large envelope containing the instructions and questionnaire (see Appendix J). An additional set of materials was provided for spouses not present. It was made clear that participation of both spouses, though desirable, was not essential. Participants were instructed that the forms should be filled out during the following week while each was alone. Participants' attention was directed to the first page of the packet for additional instructions. It was made clear in both the solicitation and in the written instructions that participation was voluntary and could be revoked at any time. At the subsequent session (ideally) a week later the packets were collected and the exact nature of the study was described and discussed.

At several churches the pastor or priest handed out and collected the packets (Salem Lutheran and St. Mary's) and at one (Jonestown Bible Church) the church office collected the questionnaires since a follow up session could not be arranged.

At the conclusion of the study a summary of results was sent to each church.

In summary, then, my data collection procedure and general strategy were as follows. Churches at the three points on the liberal-conservative theological continuum were contacted by mail with a request that the researcher be allowed to solicit subjects, a description of the nature of the study, and notice of the researcher's intent to call in one week for a response (see Appendix H). When phone contact was made and permission was received to solicit subjects at a regular church meeting, a date and time was scheduled. At that meeting a short general description of myself and the nature of the study was given and subjects were solicited following a pre-written script (see Appendix K). Those willing to participate were given a questionnaire to complete in the subsequent week, both in order that it might be used in the research and also in order that they would be prepared for the discussion the following week. Following the conclusion of the study a short summary of the results was mailed to the various churches with the suggestion of the researcher's availability to discuss the results in greater depth if that was desired (see Appendix L).

Chapter III

Results

This chapter presents the statistical findings concerning the hypotheses and questions posed in Chapter I. Other observed relationships are recorded for the heuristic value they may have. Since the demographic characteristics are given in Chapter II, they will not be repeated here. An extensive summary of descriptive statistics for this sample is listed in Table 5 and for the subsamples in Appendix I. The tabulated raw data is included in Appendix M.

Pearson product moment correlation coefficients were used to assess the relationships among the various scales and between the scales and demographic characteristics. Gorsuch (1983) reasons such a procedure is appropriate for even dichotomous variables. The test for difference between dependent correlations was used to compare correlation coefficients (Bruning & Kintz, 1968). In addition, regression analysis was used to ascertain the effectiveness of one item compared to multiple item measures of commitment and religiosity. Regression analyses were completed with the different one item measures held constant for the respective groups (BCS against other commitment measures, one item measure of the importance of (Text resumes on page 124)).

Table 5

Descriptive Statistics

Variables	Mean	Standard Deviation
Frequency of Church Attendance	6.26	0.66
Importance of Religion	6.09	1.19
Religious View	2.73	0.67
Spiritual Maturity Index	134.19	18.43
Months Acquainted Before Marriage	41.42	30.90
Effort	62.43	24.76
Choice	92.01	15.72
Wedding Size	132.03	104.48
Months Married	268.10	171.89
Number of Children	2.37	1.50
Number of Therapy Sessions	1.64	8.21
Likelihood/Pastoral Counseling	5.16	1.93
Likelihood/Other Counseling	4.22	1.95

Table 5 Continued

Variables	Mean	Standard Deviation
Own Commitment	95.83	9.36
Broderick Commitment Scale	94.02	10.66
Social Pressure (CI)	37.77	4.95
Morality of Divorce (CI)	38.68	7.62
Structural Investments (CI)	26.11	6.42
Availability of Partners (CI)	27.32	7.54
Total Constraint (CI)	123.52	15.33
Meta-Commitment (CI)	36.32	4.84
Disclosure Investment (CI)	37.22	4.72
Alternative Monitoring (CI)	37.29	5.72
Relationship Agenda (CI)	39.38	4.46
Couple Identity (CI)	37.59	5.25
Primacy of Relationship (CI)	37.56	5.24
Satisfaction with Sacrifice (CI)	35.43	5.72
Total Dedication (CI)	260.77	26.93
Total Commitment (CI)	384.19	36.43

Table 5 Continued

Variables	Mean	Standard Deviation
Primacy and Durability (DOCS)	66.76	5.37
Actualization (DOCS)	60.36	10.02
Belongingness (DOCS)	62.85	7.89
Fairness (DOCS)	61.78	9.20
Esteem (DOCS)	65.16	7.39
Security (DOCS)	62.00	7.41
Total Commitment (DOCS)	378.69	43.26

one's religion against the SMI). Relationships exceeding a .05 level of significance were deemed statistically significant. The hypotheses were analyzed in terms of a one-tailed test and research questions were analyzed in terms of a two-tailed test.

Hypothesized Relationships

The results as they relate to each hypothesis are summarized here. At relevant places in the text, the reader will be referred to the appendix where a more detailed tabular presentation of the relevant results appear.

Hypothesis 1

The results support the hypothesis that the marital commitment measures would be intercorrelated. The largest correlation between scales occurred between the Dimensions of Commitment Scales (DOCS) Total Commitment and the Commitment Inventory (CI) Total Commitment ($r = .676$), the next largest between the CI Total Commitment and the Broderick Commitment Scale (BCS) ($r = .475$), followed by that one between the DOCS Total Commitment and the BCS ($r = .413$). Of the 276 possible unique correlations of commitment scales and subscales, all but 29 (11%) were significantly correlated. Of these, 17 were between the scale and/or subscales on the same instrument; the remaining 12 occurred between scales or subscales of different instruments (see Table 6). (Text resumes on page 130).

Table 6

Intercorrelations of Marital Commitment Measures

Scales	Own	BCS	SP	AP	MD	SI
Own	1.000					
BCS	.729*	1.000				
SP	.311*	.182*	1.000			
AP	-.019	.119	.200*	1.000		
MD	.391*	.276*	.346*	.101	1.000	
SI	.103	.026	.004	-.024	.008	1.000
T CNSTR	.327*	.254*	.589*	.584*	.667*	.405*
RA	.577*	.477*	.372*	.159*	.400*	-.012
PR	.586*	.494*	.266*	.092	.390*	.133
CI	.507*	.394*	.454*	.196*	.439*	.126
AM	.422*	.306*	.348*	.319*	.406*	-.067
SS	.557*	.516*	.271*	.199*	.392*	.055
DI	.270*	.174*	.303*	.017	.184*	-.008

Table 6 Continued

Scales	Own	BCS	SP	AP	MD	SI
MC	.181*	.187*	.183*	.025	.343*	-.184*
TD	.597*	.497*	.422*	.195*	.460*	.022
T CI	.578*	.475*	.559*	.391*	.620*	.187*
PD	.597*	.451*	.363*	.094*	.356*	.138*
A	.452*	.324*	.340*	.139*	.162*	.061
B	.588*	.429*	.314*	.071	.264*	.113
F	.416*	.336*	.345*	.147*	.122	.100
E	.515*	.386*	.311*	.132	.164*	.153*
S	.483*	.388*	.323*	.180*	.207*	.152*
T DOCS	.544*	.413*	.361*	.141*	.215*	.128
Scales	T CNSTR	RA	PR	CI	AM	SS
T CNSTR	1.000					
RA	.394*	1.000				
PR	.318*	.609*	1.000			

Table 6 Continued

Scales	T CNSTR	RA	PR	CI	AM	SS
CI	.508*	.639*	.666*	1.000		
AM	.434*	.660*	.463*	.541*	1.000	
SS	.401*	.513*	.696*	.627*	.465*	1.000
DI	.183*	.359*	.410*	.513*	.321*	.441*
MC	.160*	.263*	.383*	.298*	.295*	.336*
TD	.450*	.777*	.804*	.819*	.728*	.780*
T CI	.754*	.738*	.753*	.817*	.719*	.743*
PD	.400*	.735*	.643*	.738*	.606*	.577*
A	.282*	.526*	.521*	.628*	.400*	.481*
B	.307*	.582*	.652*	.637*	.491*	.580*
F	.290*	.536*	.477*	.590*	.429*	.485*
E	.312*	.592*	.593*	.622*	.479*	.531*
S	.361*	.598*	.656*	.723*	.481*	.585*
T DOCS	.545*	.634*	.633*	.709*	.511*	.581*

Table 6 Continued

Scales	DI	MC	TD	T CI	PD	A
DI	1.000					
MC	.242*	1.000				
TD	.612*	.508*	1.000			
T CI	.529*	.441*	.926*	1.000		
PD	.509*	.157*	.754*	.725*	1.000	
A	.665*	.123	.627*	.580*	.727*	1.000
B	.507*	.156*	.685*	.634*	.774*	.778*
F	.494*	.053	.575*	.545*	.759*	.874*
E	.548*	.109	.659*	.617*	.791*	.855*
S	.587*	.199*	.726*	.687*	.803*	.817*
T DOCS	.608*	.137	.721*	.676*	.868*	.936*
Scales	B	F	E	S	T DOCS	
B	1.000					
F	.756*	1.000				
E	.804*	.861*	1.000			

Table 6 Continued

Scales	B	F	E	S	T DOCS
S	.792*	.764*	.769*	1.000	
T DOCS	.895*	.927*	.928*	.900*	1.000

Note. Own = Own Definition SS = Satisfaction/Sacrifice
 ECS = Broderick Commitment Scale DI = Disclosure Investment
 SP = Social Pressure MC = Meta-Commitment
 AP = Availability of Partners TD = Total Dedication
 MD = Morality of Divorce T CI = Total Commitment (CI)
 SI = Structural Investments A = Actualization
 T CNSTR = Total Constraint B = Belongingness
 RA = Relationship Agenda F = Fairness
 PR = Primacy of Relationship E = Esteem
 CI = Couple Identity S = Security
 PD = Primacy and Durability T DOCS = Total Commitment
 AM = Alternative Monitoring (DOCS)

* $p < .05$, one-tailed.

Hypothesis 1.1

This hypothesis was confirmed. The coefficient produced by the correlation of subjects' self-reported level of commitment based on their own definition and the BCS ($r = .729$) was larger than that produced by the subjects' self-reported level of commitment based on their own definition and the other formal commitment measures used in this study (see Appendix N). The next highest correlation occurred with the Primacy and Durability Scale of the DOCS ($r = .597$; $t(144) = 2.456$, $p < .010$).

Hypothesis 1.2

This hypothesis was confirmed. The coefficient produced by the correlation of subjects' self-reported level of commitment based on their own definition and the Total Dedication Scale of the CI ($r = .597$) was larger than that produced by the subjects' self-reported level of commitment based on their own definition and the Total Constraint Scale of the CI ($r = .327$; $t(142) = 3.855$, $p < .0005$, see Appendix O).

Hypothesis 1.3

This hypothesis was confirmed. The coefficient produced by the correlation of the BCS and the Total Dedication Scale of the CI ($r = .497$) was larger than that produced by the BCS and the Total Constraint Scale of the CI ($r = .254$; $t(142) = 3.184$, $p < .005$, see Appendix O).

Hypothesis 1.4

This hypothesis was partially confirmed. The coefficient produced by the correlation of the Primacy and Durability (PD) Scale of the DOCS and the Primacy of Relationship (PR) Scale of the CI was not larger than those produced by the PD and the other scales of the CI or larger than those produced by the PR and the other scales of the DOCS. However, the correlation between PR and PD was larger than those produced by PD and 7 of the 13 other scales of the CI, and than those produced by PR and 2 of the 7 other scales of the DOCS (see Appendix P).

PD was more highly correlated with the Total Dedication, Total Commitment, Couple Identity, and Relationship Agenda scales of the CI than with the PR scale. Its correlation with PR was not statistically different than its correlation with the Alternative Monitoring and Satisfaction with Sacrifice subscales of the CI. The correlation between PR and PD was not statistically different than the one occurring between the PR and the Security, Belonging and Esteem subscales and the Total Commitment scales of the DOCS. See Table 6 and Appendix P for specific values.

Hypothesis 2

Marital commitment was generally found to be related to commitment to God. On 18 of the 23 commitment scales and subscales a significant correlation with the Spiritual Maturity

Index (SMI) was found (See Table 7). No negative correlations were found.

Hypothesis 2.1

Marital commitment as measured by the BCS was related to commitment as measured by the Spiritual Maturity Index (SMI) ($r = .256$, $p < .005$, see Table 7).

Hypothesis 2.2

This hypothesis was partially confirmed. Marital commitment as measured by the CI was generally related to commitment to God as measured by the SMI. The Morality of Divorce, Total Constraint, Total Commitment, Meta-Commitment, Satisfaction with Sacrifice, Total Dedication, Primacy of Relationship, Alternative Monitoring, Couple Identity, Disclosure Investment, Availability of Partners and Relationship Agenda scales of the CI were related to commitment to God as measured by the SMI. The Structural Investments and Social Pressure scales were not correlated with the SMI. The strongest correlation was between the Morality of Divorce subscale and the SMI ($r = .454$, $p < .0005$, see Table 7).

Hypothesis 2.3

This hypothesis was partially confirmed. Marital commitment as measured by the DOCS was in part related to commitment to God as measured by the SMI. The Primacy and Durability, Belonging, and Security subscales and the Total Commitment scale of the DOCS were related to commitment to God as measured by the SMI.

Table 7

The Relationship Between Marital Commitment and ReligiousMeasures and the Intercorrelations of the Religious Measures

Scales	SMI	Rel. View	Imp/ Rel.	Freq/ Attend.
Own Definition	.173**	.013	.197**	-.019
Broderick Commitment Scale	.256**	.025	.148*	-.023
Social Pressure	.126	.067	.274**	.068
Availability/Partners	.151*	-.086	.051	.074
Morality of Divorce	.454**	.331**	.301**	.510**
Structural Investments	.117	.062	.032	.036
Total Constraint (CI)	.396**	.161	.269**	.334**
Relationship Agenda	.145*	.065	.225**	.137
Primacy/Relationship	.311**	.228**	.242**	.098
Couple Identity	.219**	.223**	.169**	.138*
Alternative Monitoring	.234**	.075	.215**	.230**
Satisfaction/Sacrifice	.319**	.060	.185**	.177**
Disclosure Investment	.169**	.106	.065	.047
Meta-Commitment	.364**	.151	.249**	.241**
Total Dedication (CI)	.313**	.172**	.246**	.174**

Table 7 Continued

Scales	SMI	Rel. View	Imp/ Rel.	Freq/ Attend.
Total Commitment (CI)	.396**	.194**	.292**	.269**
Primacy/Durability	.237**	.137	.188**	.148**
Actualization	.113	.041	.095	-.005
Belongingness	.219**	.085	.245**	.032
Fairness	.094	-.006	.074	-.015
Esteem	.113	.009	.102	-.002
Security	.225**	.076	.176**	.060
Total Commitment (DOCS)	.173**	.058	.152*	.027
Spiritual Maturity Index	1.000			
Religious View	.433**	1.000		
Importance of Religion	.496**	.266**	1.000	
Frequency of Attendance	.523**	.298**	.397**	1.000

Note. SMI = Spiritual Maturity Index; Rel. View = Religious View; Imp/Rel = Importance of Religion; Freq/Attend = Frequency of Attendance.

* $p < .05$, one-tailed. ** $p < .05$, two-tailed; $p < .025$, one-tailed.

The Actualization, Fairness and Esteem scales were not correlated with the SMI. The strongest relationship was between the Primacy and Durability Scale and the SMI ($r = .237$, $p < .005$, See Table 7).

Hypothesis 2.4

This hypothesis received no clear support. Marital commitment as measured by the BCS was not more closely related to commitment to God as measured by the SMI than marital commitment as measured by the other commitment measures was related to commitment to God. The coefficient produced by the correlation of the SMI and the BCS was not statistically larger than any of those yielded by the SMI and the other formal commitment measures used in this study. In fact, the relationship between the SMI and Morality of Divorce subscale of the CI ($r = .454$) was statistically larger than that occurring between the SMI and the BCS ($r = .256$; $t(142) = -1.827$, $p < .05$; see Appendix Q).

Hypothesis 2.5

This hypothesis received no direct support. The coefficient produced by the correlation of the SMI and the Total Dedication Scale of the CI ($r = .313$) was not larger than that produced by the SMI and the Total Constraint Scale of the CI ($r = .396$; $t(142) = -0.799$, $p > .05$). However, on a subscale level all of the Dedication subscales (except Relationship Agenda) were larger

than all the Constraint subscales except Morality of Divorce (see Table 7 and Appendix O).

Hypothesis 3

Marital commitment was generally found to be related to a one item measure of the importance of one's religion. It was significantly correlated with 17 of 23 commitment measures. No negative correlations were found (see Table 7).

Research Questions

The results as they relate to each research question are summarized here. At relevant places in the text, the reader will be referred to the appropriate appendix where a more detailed tabular presentation of the relevant results appear.

Research Question 1

The first research question asked if there is a relationship between a one item measure of the importance of one's religion and the Spiritual Maturity Index in a religious population. A significant positive relationship was found ($r = .496$, $p < .001$, see Table 7).

Research Question 2

The second research question asked whether the coefficients produced by the one item measure of the importance of one's religion and the formal commitment scales differ significantly from the respective coefficients produced by the SMI and the

formal commitment scales. No significant differences were found (see Table 8).

Research Question 3

The third research question asked whether the multiple item measures of religiosity accounted for variance that their single item counterparts did not and whether the multiple item measure of commitment accounted for variance their single item counterparts did not. Specifically this called for the use of regression analysis and holding constant the variance accounted for by the single item measure when the multiple item measures are correlated with the other variables in this study.

The variance due to the single item religious measure, the Importance of Religion Scale (IRS) was held constant as the multiple item religious measure, the SMI, was correlated with several other variables, namely the BCS, the DOCS and the CI. This process diminished the amount of relationship between the multiple item measures of religiosity and the other measures by one third. One of the three sets of relationships was no longer significant, the one between the SMI and the DOCS (see Table 9).

The variance due to the single item measure of marital commitment, the BCS, was held constant as the two other multiple item measures of commitment, the DOCS and SMI, were correlated with a third measure and with each other. The relationship between the DOCS and the CI was very significantly attenuated

Table 8

Contrast of the Correlations Between the Importance of Religion Scale (IRS) and the Commitment Scales with the Correlations Between the SMI and the Commitment Scales

Commitment Scales	IRS	SMI	IRS		
	W/	W/	W/	N	t
	Scale	Scale	SMI		
Commitment/Own Definition	.097	.173	.496	143	-0.77
Broderick Commitment Scale	.148	.256	.496	143	-1.32
Social Pressure	.274	.126	.496	140	1.47
Morality of Divorce	.301	.454	.496	139	-1.45
Structural Investments	.032	.117	.496	139	-0.86
Availability/Partners	.051	.151	.496	139	-0.99
Total Constraint	.269	.396	.496	139	-1.22
Meta-Commitment	.249	.364	.496	139	-1.44
Disclosure Investment	.065	.169	.496	140	-1.05
Alternative Monitoring	.215	.234	.496	139	-0.23
Relationship Agenda	.225	.145	.496	139	0.96

Table 8 Continued

Commitment Scales	IRS	SMI	IRS	N	t
	W/	W/	W/		
	Scale	Scale	SMI		
Couple Identity	.169	.219	.496	139	-0.50
Primacy of Relationship	.242	.311	.496	140	-0.85
Satisfaction/Sacrifice	.185	.319	.496	139	-1.31
Total Dedication	.246	.313	.496	139	-0.65
Total Commitment (CI)	.292	.396	.496	139	-1.33
Primacy and Durability	.188	.237	.496	141	-0.49
Actualization	.095	.113	.496	141	-0.18
Belongingness	.245	.219	.496	141	0.32
Fairness	.074	.094	.496	141	-0.24
Esteem	.102	.113	.496	141	-0.13
Security	.176	.225	.496	141	-0.59
Total Commitment (DOCS)	.152	.173	.496	141	-0.25

Note. * $p < .05$, one-tailed.

Table 9

The Effect of Holding Constant the Variance of Single Item
Religious and Marital Commitment Measures on Their Multiple Item
Counterparts

SMI Correlated With	Unpartialled Correlation	\underline{r}^2	IRS Partialled	\underline{r}^2
BCS	.256*	.067	.212*	.045
DOCS Total	.173*	.030	.114	.013
CI Total	.396*	.157	.320*	.102

Commitment Correlations	Unpartialled Correlations	\underline{r}^2	BCS Partialled	\underline{r}^2
DOCS/SMI	.173*	.030	.077	.006
CI/SMI	.396*	.157	.323*	.104
CI/DOCS	.676*	.457	.599*	.359

Note. * $p < .05$, two-tailed.

though it was small to begin with. The relationship between the CI and the SMI, and the CI and the DOCS were attenuated by about one third (see Table 9).

Research Question 4

The fourth research question asked whether marital commitment as measured by the formal commitment scales used in this study is related to age. Some relationship was found. The following commitment scales of the CI were related to age: Structural Investments ($r = .231$), Availability of Partners ($r = .215$), Total Constraint ($r = .202$), and Couple Identity ($r = .177$). The only other commitment scale related to age was the DOCS scale Primacy and Durability ($r = .169$, see Table 10).

Research Question 5

The fifth research question asked whether marital commitment as measured by the formal commitment scales used in this study is related to length of marriage. Some relationship was found. The following commitment scales of the CI were related to length of marriage Availability of Partners ($r = .230$), Couple Identity ($r = .188$), Constraint Commitment ($r = .179$), Structural Investments ($r = .178$). One other commitment scale, Primacy and Durability of the DOCS was related to length of marriage ($r = .190$, see Table 10).

Table 10

The Relationship of Marital Commitment to Age, Length of
Marriage, and Number of Children

Scales	Age	Length of Marriage	Number of Children
Commitment/Own Definition	-.108	-.087	-.069
Broderick Commitment Scale	.026	.026	-.078
Social Pressure	.023	.007	-.010
Morality of Divorce	-.005	-.008	.088
Structural Investments	.231*	.179*	-.060
Availability/Partners	.215*	.230*	-.071
Total Constraint	.202*	.178*	-.033
Meta-Commitment	-.153	-.163	-.028
Disclosure Investment	-.062	-.064	-.066
Alternative Monitoring	.049	.073	.023
Relationship Agenda	.037	.058	-.058

Table 10 Continued

Scales	Age	Length of Marriage	Number of Children
Couple Identity	.177*	.188*	.009
Primacy of Relationship	.051	.089	-.002
Satisfaction/Sacrifice	.046	.036	-.065
Total Dedication	.025	.036	-.061
Total Commitment (CI)	.104	.103	-.058
Primacy and Durability	.169*	.190*	-.018
Actualization	.046	.054	-.143
Belongingness	-.004	.025	-.036
Fairness	.164	.153	-.104
Esteem	.092	.105	-.126
Security	.096	.134	-.048
Total Commitment (DOCS)	.097	.114	-.098

Note. * $p < .05$, two-tailed.

Research Question 6

The last research question asked whether marital commitment as measured by the commitment scales used in this study was related to number of children. It was not. The largest relationship occurred between the Actualization Scale of the DOCS and number of children ($\underline{r} = .142$, $\underline{p} = .10$, n.s., see Table 10).

Other Observed Relationships

Since the commitment scales have been used only once or twice and research on commitment is relatively recent, there is need to generate and look for unprecedented relationships. Therefore, unhypothesized relationships (correlations) observed among the scales and between the scales and the other data observed in this study have been recorded.

Commitment

Gender was related to commitment. In terms of their own definition women reported a higher level of commitment ($\underline{r} = .212$) than did men. They also scored higher on the BCS ($\underline{r} = .184$). However, men scored higher on the Structural Investments Scale of the CI ($\underline{r} = .237$).

Years of education was inversely related to various of the commitment measures including Constraint Commitment ($\underline{r} = -.284$), Availability of Partners ($\underline{r} = -.279$), Morality of Divorce ($\underline{r} = -.244$), Alternative Monitoring ($\underline{r} = -.217$), Couple Identity

($r = -.168$), and Total Commitment scale ($r = -.233$) of the CI and the Primacy and Durability scale of the DOCS ($r = -.187$).

Income was inversely related to several commitment measures including Total Constraint ($r = -.212$), Couple Identity ($r = -.205$) and Morality of Divorce ($r = -.190$) scales of the CI.

Generally there was no relationship between the theological conservatism of one's church and the marital commitment measures (see Appendix N). In addition, Catholics fell between the liberal and conservative protestants on most of the commitment measures (except the BCS on which they as a group scored lower) including morality of divorce.

The number of times a person was married was unrelated to any commitment measure. The number of months a person knew their spouse before marrying was related to several of the DOCS scales including Esteem ($r = .186$), Fairness ($r = .170$), and Total Commitment ($r = .166$). Several of the CI subscales were inversely related to wedding size including Structural Investments ($r = -.194$) and Constraint Commitment ($r = -.166$). Amount of effort contributed to wedding arrangements was related to Disclosure Investment ($r = .183$) and inversely related to Structural Investments ($r = -.235$) of the CI. The other commitment measures were not related to these variables.

Perceived choice in marrying partner was related to various of the commitment measures. It was related to the person's level

of commitment based on their own definition ($r = .303$) and the BCS ($r = .252$). It was related to the Primacy of Relationship ($r = .183$) and Satisfaction of Sacrifice ($r = .168$) scales of the CI. Finally it was related to the Fairness ($r = .215$), Esteem ($r = .208$), Actualization ($r = .195$) and Total Commitment ($r = .177$) scales of the DOCS.

Estimated likelihood of seeking pastoral counseling was positively related to commitment on 16 of 23 measures. The strongest relationship between the likelihood measure and commitment occurred in relationship to the Total Commitment Scale of the CI ($r = .257$), followed by the Morality of Divorce subscale of the CI ($r = .248$), and the BCS ($r = .230$). Commitment measures not correlating with likelihood of seeking pastoral counseling included the Structural Investments, Relationship Agenda, Availability of Partners, Social Pressure, Couple Identity, and Meta-Commitment subscales of the CI and the Fairness subscale of the DOCS. No relationships were found between estimated likelihood of seeking other professional help and any of the commitment measures.

Having participated in marital therapy was inversely related to several of the DOCS scales of commitment but not to any of the other commitment measures. It was related to Fairness ($r = -.320$), Esteem ($r = -.305$), Actualization ($r = -.216$), Belonging ($r = -.183$) and Total Commitment scales of the DOCS

($r = -.166$). Number of therapy sessions was also inversely related to several of the subscales of the DOCS but none of the other commitment measures. These include Fairness ($\underline{r} = -.368$), Esteem ($\underline{r} = -.295$), Actualization ($\underline{r} = -.255$), Belonging ($\underline{r} = -.194$), Primacy and Durability ($\underline{r} = -.190$), and Total Commitment scale of the DOCS ($\underline{r} = -.268$).

Religious Variables

Correlations with the religious view item were included as part of the focus of this study for theoretical reasons but after the data had been analyzed (see Table 7). It was thought to measure commitment to God and thus expected to be correlated with marital commitment, spiritual maturity, and the other religious measures. It was significantly related to Morality of Divorce ($\underline{r} = .332$), Primacy of Relationship ($\underline{r} = .228$), Couple Identity ($\underline{r} = .223$), Total Commitment CI ($\underline{r} = .194$) and Total Dedication ($\underline{r} = .172$). It was unrelated to any of the DOCS commitment scales. Though the religious view item proved to have some relationship to marital commitment, the magnitude of this relationship tended to be smaller than that between spiritual maturity and commitment (see Table 11).

Frequency of attendance was related to 7 of the 14 CI scales including Morality of Divorce ($r = .510$), Constraint Commitment ($\underline{r} = .334$), Total Commitment ($\underline{r} = .269$), Meta-Commitment ($\underline{r} = .241$), Alternative Monitoring ($\underline{r} = .230$), Satisfaction with

Table 11

Contrast of the Correlations Between the Religious View Item and
Selected Commitment Scales with the Correlations Between the SMI
and Selected Commitment Scales

Scales	View W/ Scale	SMI W/ Scale	View W/ SMI	N	t
BCS	.025	.256	.433	148	-2.72*
T CONST	.161	.396	.433	145	-1.35
T DED	.172	.313	.433	145	-1.66
TC (CI)	.194	.396	.433	145	-2.46*
TC (DOCS)	.058	.173	.433	147	-1.32

Note. BCS = Broderick Commitment Scale

T CONST = Total Constraint

TC CI = Total Commitment (CI)

T DED = Total Dedication

TC DOCS = Total Commitment (DOCS)

* $p < .05$, two-tailed.

sacrifice ($r = .177$), and Total Dedication ($r = .174$) scales of the CI. It was not related to commitment as measured by the BCS or any of the seven DOCS scales.

Spiritual maturity as measured by the SMI was related to religious view ($r = .433$), participants' rating of the importance of religion to themselves ($r = .496$) and frequency of church attendance ($r = .523$). Religious view was related to importance of religion ($r = .265$) and frequency of attendance ($r = .298$). Importance of religion was related to church attendance ($r = .397$, see Table 7). Spiritual maturity, religious view, importance of religion, and frequency of attendance appeared to be related to the theological conservatism of the church one attends (see Appendix I).

Frequency of attendance was inversely related to years of education ($r = -.176$) and income ($r = -.218$) despite the fact that this was not the case for the one item importance of one's religion measure or the SMI. Religious view, however, was inversely related to income ($r = .273$). None of the religious variables were related to gender.

Spiritual maturity as measured by the SMI was related to estimated likelihood of seeking pastoral counseling ($r = .333$) as was frequency of attendance ($r = .239$) and the importance of one's religion ($r = .308$); but, religious view was not ($r = .128$, n.s.).

Importance of religion was the only religious variable correlating with number of children ($r = .200$).

Other Variables

Number of months married was inversely related to effort invested in wedding arrangements ($r = -.181$) and amount of choice in the decision to marry ($r = -.211$). Wedding size was related to both effort ($r = .457$) and choice ($r = .172$). Effort was also related to choice ($r = .207$).

Estimated likelihood of seeking pastoral counseling was inversely related to education ($r = -.175$). Estimated likelihood of seeking other professional help for marital problems was related to income ($r = .173$), past participation in marital therapy ($r = .239$) and number of marital therapy sessions ($r = .252$).

Summary

In conclusion, the marital commitment measures were interrelated. Participants' level of commitment based on their own definition was most closely related to commitment as measured by the BCS. In addition, it was more closely related to Total Dedication than Total Constraint as measured by the CI. Likewise the BCS was more closely related to Total Dedication. The Primacy of Relationship Scale of the CI and the Primacy and Durability Scale of the DOCS did not appear to be more closely

related to each other than to the other subscales of the DOCS and CI respectively.

In general, marital commitment was related to commitment to God as measured by the SMI and to the one item importance of religion measure. Commitment to God as measured by the SMI was no more correlated with Total Dedication than with Total Constraint as measured by the CI, nor more correlated with the BCS measure of commitment than to the other marital commitment measures. No difference could be found between the coefficients produced between the SMI and the various commitment measures and the one item importance of one's religion measure and the same commitment measures.

Marital commitment was not found to be related to number of children. Marital commitment showed some relationship to age, length of marriage, and gender. Both age and length of marriage were related to Availability of Partners, Couple Identity, Total Constraint and Structural Investments of the CI and Primacy and Durability of the DOCS. Women reported a higher level of commitment on the basis of their definition of commitment and on the basis of the BCS. Men scored higher in terms of the Structural Investments Scale of the Commitment Inventory.

A number of other unpredicted relationships between the marital commitment measures, the religious measures and the other variables were observed.

Chapter IV

Discussion

In this chapter interpretations and implications of the results are discussed. First, the significance of this study in terms of validating the commitment scales is discussed. Second, the significance of the observed relationships between marital commitment and religious variables in this study is examined. Third, the significance of this study for the validation of the Spiritual Maturity Index is elaborated. Fourth, the significance of the observed relationships of marital commitment and the religious variables to the demographic and other variables in this study is discussed.

Fifth, a number of special problems are identified. Sixth, some suggested directions for future research are made on the basis of both the literature review and the experimental aspect of the research. Seventh, and finally, implications relevant to the process of the integration of psychology and theology are considered.

Validation of the Commitment Scales

To this researcher's knowledge only one other researcher has compared measures of marital or relational commitment (Beach &

Broderick, 1983). The newness of this line of research and focused efforts of other researchers seems to have precluded such efforts.

In order to more intelligently compare measures, a comprehensive definition of marital commitment was developed in Chapter I. It identified three dimensions, a speech act, a state of intentionality and an emotional relationship which are all tied together in the relationship of marriage. Three prominent characteristics of the three dimensions were identified as permanence, enduringness, and exclusivity. Current definitions of commitment, both theoretical and operational, were discussed in light of this definition and were found to vary widely in terms of what aspects of commitment they emphasized and scale construction techniques employed. This was true of the three scales chosen for this study.

For this reason, it was hypothesized that the different commitment scales would be intercorrelated, but some more so than others. Where the theoretical construct "commitment" is defined and operationalized in a similar way, a high correlation was expected. The magnitude of the observed correlation coefficient was expected to decrease as the dissimilarity of the constructs increased. These hypotheses were generally confirmed by the results. Support was found for the construct validity of these scales in that they were intercorrelated as one might expect on

the basis of their theoretical constructs (Anastasi 1982). Through demonstrating anticipated intercorrelations, support was found for the criterion validity of each because all of them have demonstrated some evidence of validity in other studies (Anastasi, 1982).

The correlations among the commitment scales were somewhat smaller than expected though difficult to evaluate since the internal reliability of the multiple item scales has not been adequately addressed. A scale with a low internal reliability at best would show the same low magnitude of relationship with another measure. The strongest relationship ($r = .729$) occurred between the Broderick Commitment Scale (BCS) and a measure of commitment similar to the BCS but based on the subjects' own definition of commitment. This suggests Broderick's definition is similar to that of most persons in the sample.

The next strongest relationship ($r = .676$) occurred between the Dimensions of Commitment Scales (DOCS) Total Commitment and the Commitment Inventory (CI) Total Commitment. The two were found to share 46% common variance. Other marital measures such as the Locke-Wallace Marital Adjustment Scale (1959) and the Spanier Dyadic Adjustment Scale (1976) correlate .86 and .88 and thus share a much larger portion of their variance in common (74% and 77%). In many respects, the studies seem comparable.

The samples used to compare the adjustment scales (Spanier, 1976) were similar to the one used in this study. In addition, the three measures, the DOCS (Wyatt, 1984), the CI (Stanley, 1985) and the Dyadic Adjustment Scale (Spanier, 1976) all have subscale coefficient alphas averaging around .85.

It should be noted that the coefficient alphas Wyatt (1984) derived were for a version of the DOCS that differed slightly from the one used here but are good estimates of the values that likely would have been obtained for it. The two sets of scales are very similar, based on the same items and factor analytic approach to scale development and differ only in that the present scale utilized a more appropriate though slightly smaller group of the same subjects to choose the final items.

However, there are some good reasons Spanier (1976) found a stronger relationship between the adjustment measures than was found here between the commitment measures. First, certain sample characteristics may have attenuated the amount of variance present and thus may have served to lessen the strength of the relationship between the various commitment measures. The sample in the present study consisted of persons attending a church activity and was gathered in a region that is religiously conservative. This study and that of Stanley (1986) found various measures of religiosity related to commitment. Thus a higher correlation between the commitment measures would be

expected in a more religiously heterogeneous sample. The results of this study as compared to those of Stanley (1986) support this contention. This study found the BCS and the CI correlated .475 as compared to Stanley's .67. Also this study found weaker relationships between all but one of the subscales of the CI and the BCS and between the Total Dedication and the Total Constraint scales of the CI than Stanley (1986) found.

Second, Spanier's measure was not developed independently of that of Locke and Wallace and in fact included some of their items. As I have shown in my literature review, researchers have developed definitions and measures of commitment largely independent of the influence of other researchers and thus it is not surprising that the resulting instruments diverge in terms of what they measure. Even subscales with similar names (Primacy and Durability subscale of the DOCS and Primacy of Relationship subscale of the CI) were less correlated with each other than they were with other subscales (thus failing to confirm hypothesis 1.4)².

2. The Primacy and Durability Scale of the DOCS was highly correlated with the Relationship Agenda Scale of the CI to which I can see it is more similar in terms of content in retrospect. It was similarly highly correlated with the CI Couple Identity Scale, but the reason for this relationship is not as apparent.

As hypothesized, a measure of commitment based on the subject's own definition of commitment was more related to what Stanley (1986) terms personal dedication commitment than what he terms constraint commitment (Hypothesis 1.2). The same was true of the BCS and Stanley's (1986) measures (Hypothesis 1.3). Inspection suggests this was true for the other commitment measures used in this study; the researchers who developed the other measures did not define or operationalize commitment so as to include the idea of constraint.

Retrospectively some interesting relationships are apparent. The CI subscale to which the DOCS Total Commitment Scale was most closely related was the Couple Identity Scale ($r = .709$). This seems to correspond with Wyatt's (1984) definition of commitment as "an attitude which increases an individual's self-identification with the partner . . ." (p. 74). On the other hand, the DOCS subscale to which the CI Total Commitment Scale (and Total Dedication and Total Constraint) is most closely related is the Primacy and Durability Scale ($r = .725, .754$, and $.400$ respectively). This is consistent with Stanley's (1985) attempt to emphasize the enduringness dimension of commitment. Both sets of relationships are significant. They provide some evidence of the convergent and divergent validity of each scale. In addition they demonstrate that how one defines, conceptualizes and operationalizes commitment is significant.

Multiple item measures of marital commitment were found to measure variance unaccounted for by their one item counterparts though they share a fair amount of common variance (Research Question 3). The one item measure of commitment, the BCS, accounted for about one third of the variance shared by the CI and SMI and the CI and DOCS, and four fifths of the variance shared by the DOCS and SMI. It would seem that for many research projects, then, a one item measure of commitment would be adequate. However, because of the substantial divergence between measures of commitment the decision of which commitment measure to use should not be taken lightly. What is defined and measured as commitment by one researcher is not necessarily the same thing as that of the next researcher. How commitment is defined and measured remains a major issue.

The Relationship of Marital Commitment
to the Religious Variables

In the past, various measures of religiosity have been found to be closely associated with measures of marital quality, hence marital commitment (identified as marital stability by some) was hypothesized to be positively related to Commitment to God as measured by the SMI (Hypotheses 2--2.3). Despite some discrepancies, these hypotheses were supported. In addition, marital commitment was hypothesized to be positively

associated with a self report of the importance of one's religion (hypothesis three); this likewise was supported. Though not hypothesized, religious view and frequency of attendance showed some association with marital commitment.

Lewis and Spanier (1979), and Levinger (1976) conceive of religiosity as being a barrier force prohibiting divorce. Benson, (1960) suggests religiosity has its effect as a facilitator of good marital relations. Stanley (1986) suggests religious involvement and a conservative religious point of view facilitates the development of a couple identity. As indicated in Chapter I, numerous theological beliefs suggest that commitment to God facilitates marital commitment.

Since commitment to God was conceived to facilitate marital commitment it was hypothesized that the measure of commitment to God, the Spiritual Maturity Index (SMI), would be more highly correlated with the commitment scales used in this study that conceptualize commitment as dedication as opposed to those that conceptualize it as constraint. Thus the BCS, the scale which seemed to most clearly define commitment as dedication, was hypothesized to have a stronger positive association with the SMI than the other commitment measures (Hypothesis 2.4). In addition, the Total Dedication Scale of the CI was hypothesized to have a stronger positive association with the SMI than the

Total Constraint Scale (Hypothesis 2.5). These hypotheses received no clear support.

The BCS was equally or less correlated with the SMI than were other commitment scales and subscales; one subscale (Morality of Divorce) was statistically more strongly related to the SMI than was the BCS. The coefficient produced by the SMI and the Total Dedication Scale of the CI was not significantly different than the one produced by the SMI and the Total Constraint Scale but this was due to the Morality of Divorce Scale. Without it, the Constraint Commitment subscales had weaker associations with the SMI than did six of the seven Personal Dedication subscales. Frequency of attendance was similarly related to Personal Dedication and Constraint Commitment. The Importance of Religion item showed a similar pattern of relationships, but in addition showed a stronger relationship between social pressure and the SMI.

There are a number of ways to understand these results. First, morality of divorce may really be more closely related to personal dedication than constraint commitment. Alternatively dedication and constraint may not be clearly distinguishable. A third possibility is that the spiritual maturity measure is confounded with religious conservatism. Finally it may be that the BCS or that the Personal Dedication scales of the CI are not good measures of personal dedication.

In regards to morality of divorce Stanley (1986) differs from Johnson (1978, 1982, 1984; Johnson & Shuman, 1983) in identifying it more with constraint commitment than personal dedication commitment. He believes morality of divorce connotes more of an external constraint whereas meta-commitment is more clearly related to one's self-concept and is therefore more personal in nature. In regards to distinguishing personal dedication from constraint commitment, Stanley (1986, pp. 132-134) notes that though he tried to choose items so as to find a divergence between measures of these constructs, the factor analytic structure formed by the scales and substantial correlation between dedication and constraint totals is at least somewhat problematic. Even theoretically he concedes their relationship "is far from one of independence" (Stanley, 1986, p. 41).

There are several reasons for suggesting that the SMI may not be an adequate measure of commitment to God. Some data suggests that the SMI is confounded with religious conservatism. In the sample obtained in this study there appeared to be a positive relationship between the degree of conservatism and one's scoring on the SMI. Stanley (1986) found various religious measures to be more closely associated with Personal Dedication Commitment than Constraint Commitment with the one exception being his measure of religious conservatism. This exception was also largely due to the Morality of Divorce Scale.

The BCS and the Personal Dedication scales of the CI are questionable as a good measures of personal dedication. Broderick (Beach & Broderick, 1983) attempted to incorporate commitment both as personal dedication and constraint into her measure. Stanley's (1986) Personal Dedication scales on the other hand did not tap dedication as defined earlier in this study. His scales correspond more closely to personal satisfaction than to a state of intentionality.

The results obtained in terms of morality of divorce are significant for another reason. Hillsdale (1962) found Catholic couples about to be married almost unanimously mirrored the official Catholic position on divorce and therefore were the one group of subjects excluded from his research on commitment. In this research, in terms of their reluctance to view divorce as an option, they scored between the church samples rated conservative and middle on the continuum of theological conservatism. This study suggests that they are not the most conservative religious group in this regard (see Appendix I).

If it is granted that the SMI and the CI are reasonably good measures of commitment to God and commitment to one's spouse, the pattern of relationships makes good sense theoretically. As noted in Chapter I, Smedes (1983) suggests we are most like God when we keep our promises. If it is granted that marriage is the largest promise most persons make to another, then it would stand

to reason that opposition to divorce would be the marital commitment variable most closely related to commitment to God. It would also stand to reason that those with strong commitment to God would be ones who would be concerned with keeping their other commitments as well. It would come as no surprise that they are satisfied with sacrificing for their partner and granting that relationship primacy. In fact, commitment to God as measured by the SMI was most strongly correlated with morality of divorce, meta-commitment, satisfaction with sacrifice and primacy of relationship, in that order.

In Chapter I it was suggested that the nature of one's ultimate commitments are intercorrelated. The frequent biblical comparison of the relationship between God and His people to marriage and vice versa suggests such a relationship. The results indicate this state of affairs is more of an ideal than a reality granted that the measures used in this study adequately capture marital commitment and commitment to God. Nevertheless they do suggest that there is a real measurable relationship between one's commitment to God and one's commitment to spouse.

Validation of the Spiritual Maturity Index

Spiritual maturity as measured by the SMI has thus far been difficult to statistically separate from other measures of religiosity (Bufford, 1984). This, in part, is in keeping with

the original conceptualization of this dimension. Ellison and Rashid (1984) suggest that spiritual maturity is similar to spiritual-well being so a correlation between these two is not surprising, particularly in a religiously heterogeneous sample. Those who differ greatly in spiritual maturity differ greatly in terms of spiritual well-being and likely in terms of how important religion is to them, as well as on other measures of religiosity. Gorsuch (1984) notes religious measures tend to be characterized by a large general factor. In this study it was expected that the religious measures would be correlated but would show some divergence (Research Question 1). If spiritual maturity varies independently from religiosity then the two should not be highly correlated.

The results support this contention. Spiritual maturity correlated .433 with religious view, .496 with the importance of one's religion, and .523 with frequency of church attendance. Using a heterogeneous sample, Bufford (1984) found spiritual maturity correlated .821 with the importance of one's religion and .581 with frequency of church attendance. Spiritual maturity is not highly correlated with other measures of religiosity among religious persons.

Another way to investigate whether religiosity and spiritual maturity are the same conceptually is to examine whether they have similar correlations with other measures (Fiske, 1973) and

their amount of overlap in this regard. Research Question 2 addresses this issue. Both the importance of one's religion and spiritual maturity were found to be related to marital commitment to the same degree. Though religious view and frequency of attendance appeared to show more divergence from spiritual maturity than did the importance of one's religion measure, the magnitude of divergence remained small.

A similar issue was addressed in Research Question 3. Does a one item religious scale, the Importance of Religion Scale (IRS), measure the same thing as a multiple item religious measure, the SMI? The IRS only accounted for about a third of the variance the SMI shares with other measures. Though the one item scale may be significant for some research purposes, these results suggest that there are some advantages to using a multiple item measure. Furthermore, it provides support for the contention that the two measures are divergent to a fair degree. Though the IRS and the SMI correlate to the same magnitude with other measures, this commonality is largely due to unique variance rather than to variance shared by the two religious measures.

Thus it appears that spiritual maturity can be separated from religiosity in a religious population though the two continue to be somewhat related even there. In addition, they continue to be related to other variables in similar ways though

for somewhat different reasons. The reason for this failure to find a larger degree of divergence could be that the SMI is a poor measure of spiritual maturity, or that spiritual maturity is part of a large general religious factor.

The Relationship of Marital Commitment and
Religiosity to Demographic and Other Variables

In the past, gender has been shown to be related to commitment in significant ways. Past research has found that females report higher marital commitment than males (Murstein & MacDonald, 1983; Kimmons, 1981). In this study, women reported a higher level of commitment in terms of their own definition of commitment and in terms of the BCS than men. Consistent with Stanley's (1986) earlier finding, women score lower than men on the Structural Investments Scale. However some earlier findings were not replicated. Stanley (1986) found females scored higher than men on the Alternative Monitoring Scale and lower on the Satisfaction with Sacrifice Scale of the CI. Males and females did not differ on these measures in this study.

Beach and Broderick (1983) hypothesized that commitment measures containing behavioral referents might better predict commitment among men. This hypothesis is based on several earlier studies. Broderick (1980) found men's marital satisfaction is explained much more by behavioral variables than

attitudinal ones. Beach and Broderick (1983) found commitment to be predictive of outcome in marital therapy for females but not males. The finding that men score higher than women in terms of Structural Investments and lower in terms of some of the more attitudinal measures supports Broderick's contention.

The relationship between age and commitment was investigated as a research question (number four) on the basis of earlier studies. In this study age was found to correlate positively with Structural Investments, Availability of Partners, Couple Identity and Total Constraint as measured by the CI and Primacy and Durability as measured by the DOCS. These results are discrepant from earlier findings. Stanley (1986) found the same CI subscales were related to age as were found here; however he also found Social Pressure, Relationship Agenda, Meta-Commitment, Primacy of Relationship, Alternative Monitoring, Total Dedication and Total Commitment to be related to age. All were positively related to age and the relationship between age and social pressure was quite strong ($r = .61$). Wyatt (1984) found no relationships between her measure and age.

Thus age is somewhat inconsistently related to commitment. The discrepancies uncovered here may be the result of true population differences or unintentional bias in the sampling process. Or it could be that the relationship of age and commitment is not linear over the life cycle. Stanley (1986)

found some support for the latter hypothesis. Stanley's (1986) sample was on average 11 years younger than the one used in this study and likely averaged fewer months of marriage. This study confirms that Structural Investments and Availability of Partners are related to commitment. It is understandable that older persons would have invested more in a relationship and would feel they have fewer relationship alternatives.

Years of education was negatively correlated with Total Constraint, Availability of Partners, Morality of Divorce, Alternative Monitoring, Couple Identity and Total Commitment as measured by the CI and Primacy and Durability as measured by the DOCS. These results differ from those found earlier. They differ from those of Stanley (1986) in that he found Social Pressure, Relationship Agenda, Meta-Commitment and Total Constraint to be related to education. All these relationships were positive ones including the one with Total Constraint. Stanley (1986) did not find any relationships among education and Alternative Monitoring, Couple Identity, and Total Commitment. Wyatt (1984) found no relationship between education and commitment.

The above mentioned differences could be due to population differences or sampling biases. The subjects in the present sample averaged a year less of schooling and came from a more rural region than those of Stanley (1986). The two consistent

findings, that years of education is related to morality of divorce and availability of partners makes sense. Education often has a liberalizing effect on beliefs and attitudes and those who go to school are generally more mobile and socially desirable.

Income was found to be negatively related to Total Constraint, Couple Identity and Morality of Divorce as measured by the CI. Stanley (1986) found it to be negatively related to Morality of Divorce, Availability of Partners and Satisfaction with Sacrifice. He did not find it related to Total Constraint or Couple Identity. The reasons for these relationships is unclear.

The number of months one knew one's spouse before marrying was related to the Esteem, Fairness and Total Commitment scales of the DOCS. Apparently those who knew each other longer before marrying have more liking and respect (Esteem) and believe their relationship is fair in terms of responsibilities, freedoms and benefits (Fairness).

The relationship between length of marriage and commitment was addressed as a research question (number five). Since marital commitment frequently implies a permanent, enduring relationship perhaps persons in "older" relationships would report higher levels of commitment. This would particularly be true of what Stanley (1986) identifies as constraint commitment.

Stanley (1986) theorizes "today's personal dedication probably becomes tomorrow's constraint" (p. 42). The following five commitment scales were positively related to length of marriage: Availability of Partners, Couple Identity, Total Constraint and Structural Investments of the CI and Primacy and Durability of the DOCS. These are the same five scales that correlated with age. It will likely be difficult to separate the effects of age and length of marriage: these are the two most highly correlated variables in the entire study ($r = .920$).

No relationship was found between number of times married and commitment. Stanley (1986) found an inverse relationship between having a history of divorce and morality of divorce. It is likely a number of the 13 persons participating in this study who had been married more than once were not divorcees.

The relationship between number of children and commitment was investigated as a research question (number six). One study found children to be positively related to commitment ("constraint commitment"; Stanley, 1986) and another negatively related (Wyatt, 1984). No relationship was found between the two in this study though a significant trend was suggested particularly among the DOCS measures and number of children with Actualization almost reaching significance ($r = .142$, $p < .10$). Since Wyatt's (1984) sample included 1200 subjects a correlation coefficient of this magnitude would have been significant though

of trivial practical significance. It is possible that the age of subjects in this sample attenuated the relationship between age and the constraint commitment measures. Stanley's (1986) sample averaged 11 years younger than this sample and both studies found constraint commitment to increase with age.

Rosenblatt (1977) hypothesized commitment is greater when it is acquired publicly, effortfully and voluntarily and suggests that commitment in the early weeks of marriage is likely positively associated with ceremonial effort and publicity. Thus questions about wedding size, effort in making the wedding arrangements, and the participant's perceived choice in the decision to marry were added to the research instrument.

Several commitment measures were related to wedding size, but inversely. Persons who had larger weddings were likely to report lower levels of Structural Investments and Total Constraint. Effort also showed some relationship to commitment. Reported effort in making wedding arrangements was related to Disclosure Investment and negatively related to Structural Investments. Since none of the research participants has been married less than a year and only four had been married less than two years, the data generated here is not an adequate test of Rosenblatt's (1977) hypothesis.

Nevertheless, perceived choice in marrying one's spouse was related to 8 of the 23 commitment measures including the one item

measure based on the subjects' own definition of commitment, the BCS, the Primacy of Relationship and Satisfaction with Sacrifice scales of the CI and the Fairness, Esteem, Actualization and Total Commitment scales of the DOCS. Thus it appears perceived choice in the decision to marry one's partner is related to commitment throughout one's years of marriage. The amount of choice one perceives he/she had in the decision to marry is related to that one's continuing commitment to the relationship.

Seeking help for marital problems is related to marital commitment in a number of ways. Even though the sample consisted of a church-going population it is surprising that estimated likelihood of seeking pastoral counseling is positively related to 16 of the 23 commitment measures while the likelihood of seeking other professional help for relationship problems was related to none of them. Those most closely related to seeking pastoral counseling included Total Commitment and the Morality of Divorce scales of the CI and the BCS and those least related included Structural Investments, Relationship Agenda, and Availability of Partners scales of the CI. Having participated in marital therapy and number of sessions was inversely related to several DOCS scales including Fairness, Esteem, and Actualization.

By my research participants' estimates, pastoral counselors are likely to be consulted for marital problems more often by

couples who have greater commitment to each other particularly in terms of morality of divorce but who vary in terms of their structural investments, their relationship agenda and the availability of alternate partners. It also suggests other professionals would see couples who vary in terms of their commitment. However, having sought marital therapy was inversely related to perceived fairness, respect and liking (Esteem) and mutuality and problem solving (Actualization). These results suggest pastors see couples who are more likely to benefit from treatment because at least one study (Beach & Broderick, 1983) found commitment related to marital therapy outcome. This is consistent with the differences in expertise and training of pastoral and other professional counselors.

None of the religious variables (spiritual maturity, religious view, self reported importance of religion to oneself, frequency of attendance) were related to gender or age. Only frequency of attendance was related (inversely) to education. Only religious view and frequency of attendance was related (inversely) to income. None of the religious variables were related to the number of months a person had been married or the number of times he/she had been married. Only importance of religion was related (positively) to number of children. The religious variables, particularly spiritual maturity, showed few

relationships to the key demographic characteristics of the participants in this study.

All of the religious variables except religious view were positively related to the estimated likelihood of seeking pastoral counseling. None were related to estimated likelihood of seeking other professional counseling or past involvement in marital therapy. Thus persons professing to be higher on various religious measures also report they are more likely to seek out pastoral counseling while those who have sought or say they would seek marital therapy from other professionals vary in terms of the same religious measures.

Though it appeared that religious view might capture commitment to God and thus be correlated with both the marital commitment measures and spiritual maturity, this was not the case. It generally had smaller relationships with the marital commitment measures than did spiritual maturity, and also had a weaker relationship with spiritual maturity than did the other religious variables. This is likely due to the decision to treat religious view as an ordinal as opposed to nominal variable. As indicated in Chapter I, commitment to God involves both an initial speech act or promise (confession of Christ as Savior and Lord) and a state of intentionality (following the ethical teachings of Christ). It is a mistake to choose one as more important than the other even if it is promise over devotion as was done

implicitly here in the ordering of the responses. As the apostle James wrote, ". . . faith without works is dead" (James 2:26).

Some of the results were consistent with previous research or the hypotheses of previous researchers. Thus general religiosity and perceived choice at the time of marriage were related to commitment. Others made good intuitive sense such as the relationship between likelihood of seeking pastoral counseling and the participants marital commitment and general religiosity. Still others were more difficult to interpret such as the relationship between the commitment measures and age, education and income.

Remaining Special Problems

One remaining special problem concerns the conceptualization of marital commitment. Is marital commitment different from other kinds of commitment? Is commitment the same thing as marital stability? Is external constraint (i.e., Johnson, 1973, 1978, 1982; Johnson & Shuman, 1983; Stanley, 1986; Stanley & Markman, 1984) one aspect of commitment? Is commitment an action, state, or disposition? Does it include the initiating events or the consequent course of events (Kelley, 1983)? What constructs are antecedents or predictors of commitment and which ones are merely consequences of commitment? This researcher has

clearly taken a position in regards to these issues, but they remain central conceptual issues.

Other problems concern scale construction. Again, how broadly should commitment be defined in terms of items used in a scale. Spanier (1976) used a commitment item in his Dyadic Adjustment Scale. Would it be appropriate to use a marital satisfaction item in a scale of commitment?

Another scale construction problem is that of the use of contrasting groups to validate commitment scales. One researcher (Clodfelter, 1978) contrasted couples seeking marital enrichment with couples in marital therapy. The literature (Powell & Wampler, 1982) suggests that persons seeking marital enrichment frequently report and score lower on measures of marital quality than those who do not attend such programs. Does this diminished marital quality mean they "have" less commitment or does the fact they are seeking enrichment mean they are more committed? Perhaps one reason for this confusion relates to the definition of commitment itself. One aspect of commitment is dedication or intentionality (hence seeking marital enrichment) while another is the relationship (characterized by permanence and enduringness).

Snyder (1981), attempting to rely heavily on the empirical approach to scale construction for developing a multiscale -

measure of marital satisfaction, has pointed to the difficulty of finding appropriate contrasting groups for marital measures.

Another problem concerns the reliability of commitment measures, specifically reliability over time. Kelley (1983) suggests "commitment" should be reserved for that aspect of the relationship that is stable over time. Others (Johnson 1973, 1978, 1982; Johnson & Shuman, 1983; Stanley & Markman, 1984; Spanier, 1976) suggest marital commitment, at least in part, is similar to marital satisfaction which would be expected to fluctuate over time. What kind of stability in terms of test-retest reliability should researchers expect from such measures? This question would be answered in part in terms of how a given researcher defines, conceptualizes and operationalizes commitment. Stanley (1986) has tentatively found some support using different measures of commitment for both hypotheses. The absence of test/retest reliability statistics for any of the marital commitment measures is especially significant in light of this concern.

Suggested Directions for Future Research

In the process of this study several research needs have become apparent, both in terms of marital commitment and commitment to God.

Marital Commitment

One need in terms of marital commitment is for a measure that taps the aspects of commitment as identified in the comprehensive definition developed in Chapter I. Though several researchers have identified the speech act (or acts, see Hinde, 1979) that initiates commitment as important to study, no scale has operationalized this dimension. Furthermore, only one scale, the BCS, appears to have operationalized the dedication or intentionality dimension well, though this aspect of commitment is frequently discussed in the literature.

Related to this, it may be that scales measuring different dimensions or aspects of commitment may predict different outcomes. The BCS (Broderick, 1983), emphasizing intentionality, predicted outcome in therapy. It is likely that scales measuring aspects of the initiating speech act or the resulting relationship would not be as effective in this regard. S. M. Stanley (personal communication, May 13, 1985) suggests personal dedication commitment is more closely related to marital quality while constraint commitment is more closely related to not filing for divorce.

Purcell's (1976) study of cohabitating couples suggests that perhaps absence of the speech act may result in specific kinds of relationship problems. This absence likely affects the intentionality dimension for this population. It is most likely

that the goals of many such couples are different from those whose relationship is based on an explicit promise, though it may also be that many have a lower level of intention than those who have formally stated their commitment. In the former relationships it seems intuitively reasonable that the levels of the secondary commitment qualities (permanence, enduringness, and exclusivity) would be at lower levels. However, there is also a need to study commitment in relationships where the formalized promise remains intact but where intentionality and the attachment relationship are waning. The first step in pursuing such research is the development of measures of these different dimensions.

A number of researchers have hypothesized that marital commitment is related to the partner's mental health (Geddes, 1985; Jayroe, 1979; Rogers, 1972; Swenson, 1980; Wyatt, 1984) but such a relationship has yet to be adequately tested. This is another area of investigation needing study.

It would be interesting to see whether Wyatt's (1984) DOCS correlates with a person's progression in terms of the culturally defined continuum of dating to marriage as Stanley's (1986; Stanley & Markman, 1984) CI did and whether Stanley's CI could differentiate contrasting levels of commitment as Wyatt's DOCS did. As researchers develop creative ways of validating one scale, similar procedures could be applied to the other measures.

Finally, examining the test-retest reliability of the different marital commitment measures encompasses more than just a question about the scale's psychometric reliability. Granted that a marital commitment measure is reliable, is marital commitment stable over time? This question is currently being debated theoretically and is just beginning to be addressed empirically (Stanley, 1986).

Commitment to God

First, as it has been made clear in this study, one research need is for a better measure of commitment to God. Such an instrument could be constructed on the basis of the conceptual similarity of that concept to commitment to one's spouse.

Second, extending the hypothesis that all one's primary commitments are intercorrelated, this author would suggest one's commitment to one's self is also related to one's commitment to God. Theologically this hypothesis is suggested by the numerous Biblical assertions that man is "in the image of God" and therefore has inherent value that requires respect. In terms of human personality development a number of researchers have identified relationship with the transcendent as one of the final frontiers of personal growth (Tageson, 1982). Numerous persons have suggested that perhaps similar concepts are positively related (Barshinger, 1979; Evans, 1984; Moon & Fantuzzo, 1983; Oakland, 1974; Ortberg, 1982). One research project has shown

intrinsic religiosity and self-actualization are not empirically antithetical (Watson, Hood & Morris, 1984).

In an earlier version of this study adding a measure of self-actualization was considered. However, the scope of this study and the lack of a good measure of this concept prohibited this. Certainly such an effort deserves consideration.

Implications for the Process of Integration.

This research pursued integration at a number of levels³. At the data level familiarity with both the social scientific and Biblical data suggests commitment to God and commitment to one's spouse would be related though at the time this research was conducted little research effort had been invested in uncovering and clarifying this relationship. Thus pursuing integration at the hypothesis level it was predicted the two would be related. At the specific propositional level some labels were reinterpreted. Instead of investigating religiosity this researcher attempted to focus on commitment to God. This commitment was understood to be interpersonal in nature, not

3. Since the science of Biblical interpretation and that used by social scientists to observe and understand natural phenomena depends on both deduction and induction, the order in which the levels of integration are addressed is arbitrary.

merely commitment to a denomination or church. These propositions were linked to more general propositions and ultimately to a theistic world view. At the general proposition level, the results of this study led to the modified proposition that marital commitment and commitment to God are ideally related but in reality this is true only to a moderate degree.

In some respects, this research is no different than that which does not claim to be integrative in nature. The six levels of integration outlined in the preceding paragraph and in the first chapter of this document were adapted from Clore and Byrne (1974) who used them to compare different social-psychological points of view (Larzelere, 1980). Others such as Kuhn (1970) have focused on the interrelatedness of world views, theoretical propositions and empirical research.

In the process of this research project it became apparent to this researcher that marital commitment and commitment to God could be understood as parallel interpersonal concepts. Perhaps one way to understand commitment to God is to conceptualize it in the same terms as commitment to one's spouse, that is in terms of an initiating speech act, a state of intentionality and the ensuing relationship. As such it would be a novel way of understanding what has been termed "religiosity" and one likely to be of heuristic value. Because the focus of the present -

research was to compare existing conceptualizations such research remains to be done.

In conclusion, this study demonstrates the value of the integrative approach for both psychology and theology as earlier studies have (Larzalere, 1982, 1984) and does so at a number of levels. However, the research conducted here is not definitive of whether or how commitment to God and commitment to one's spouse are related. It is not intended to be a quick and easy way to "prove" or or proof text a point of view but rather to be part of the ongoing dialogue and an investigative enterprise called science. There is room for much more research.

Summary

Marital commitment is becoming increasingly popular among researchers although they are often far from consensus in terms of how it should be defined and measured. An attempt was made to consolidate the research that has been done so that better research can be carried out in the future. A comprehensive definition of marital commitment was developed in order to arrive at a clearer understanding of its nature and process. This definition, in addition, appears to provide the basis for a better measure of that concept as well. Marital commitment was defined as a three dimensional concept that includes (a) an initiating speech act (promise or pledge) and the entailments of

such an act, (b) a state of intentionality (dedication or devotion), and (c) an emotional relationship to another person (attachment, bond or tie). Important qualities of commitment which pertain to all three dimensions but particularly to the attachment dimension include permanence, enduringness and exclusivity.

This definition and the standard psychometric categories were used to examine 16 existing measures of marital, family or relationship commitment. Strengths and weaknesses were identified, including the lack of correspondence between the way commitment was defined and measured. The three best measures were empirically compared and the results were found to be somewhat supportive of the convergent and discriminant validity of the different measures. The results also suggest that a one item measure of marital commitment may suffice for many purposes, though the theoretical definition on which any measure is based is very significant due to the present diversity of definitions and measures.

Commitment to God can be defined in identical terms to commitment to spouse. No measure was available that defined commitment to God in that way. The Spiritual Maturity Index (Ellison, 1984) appeared to come closest but has numerous psychometric problems. It appears, in large part, to measure a general religious factor and, in this study, was found to do so

in even a religious population. It was suggested that a measure that is built on a theoretical definition of commitment, as was developed here in terms of marriage, might escape this problem, but would also provide a way of investigating "religiosity" in a way that it has not in the past, an interpersonal relationship.

Finally, a relationship between marital commitment and commitment to God was demonstrated. Though positive relationships between various measures of religiosity and marital functioning were well documented in the past, more current research has tended to ignore this area of investigation. Commitment to God was most closely related to marital commitment conceptualized in terms of the (im)morality of divorce, meta-commitment (a person's general willingness to keep promises), satisfaction with sacrifice (willingness to sacrifice for one's spouse), and primacy of relationship (willingness to put one's relationship with one's spouse first). The relationship between marital commitment and commitment to God appeared to be more related to "constraint" marital commitment than to "personal dedication". however, this was largely due to the morality of divorce factor which can be understood as an aspect of personal dedication. The significance of an approach integrating psychology is discussed as are the many special problems and areas for future research uncovered in this study.

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Appendix A
Spanier's Measure

Spanier's Measure

Which of the following statements best describes how you feel about the future of your relationship?

- ☐ I want desperately for it to succeed, and would go to almost any length to see that it does.
- ☐ I want very much for my marriage to succeed, and will do all I can to see that it does.
- ☐ I want very much for my marriage to succeed, and will do my fair share to see that it does.
- ☐ It would be nice if my marriage succeeded, but I can't do much more than I am doing now to help it succeed.
- ☐ It would be nice if it succeeded, but I refuse to do any more than I am now doing to keep my marriage going.
- ☐ My marriage can never succeed, and there is no more that I can do to keep it going.

Appendix B

Broderick Commitment Scale (BCS)

Broderick Commitment Scale (BCS)

Please read the following description carefully.

Commitment can be viewed as the degree to which an individual is willing to stand by another even though that may mean putting aside one's own needs and desires for the sake of the other; it can mean a time of accepting the other person in spite of his/her faults or problems which may make one's own life more difficult; it can mean thinking less about the immediate advantages and disadvantages of the relationship and working to make the relationship last in the long run.

Given this description, select a number from the scale below to indicate how "committed" you are to your marriage.

100	Extremely Committed	
75	Very	CHOOSE ANY NUMBER FROM 0 TO 100 AND WRITE IT HERE
50	Moderately	_____
25	Slightly	
0	Not at all Committed	

Appendix C

Dimensions of Commitment Scales

Primary Analysis Version (DOCS-I)

Marital Commitment 208

Dimensions of Commitment Scales--Primary Analysis Version

Please circle the number which corresponds to your degree of agreement or disagreement with each statement as a description of your relationship. Please avoid the NEITHER (3) choice if at all possible.

- 5 = STRONGLY AGREE
- 4 = AGREE
- 3 = NEITHER AGREE OR DISAGREE
- 2 = DISAGREE
- 1 = STRONGLY DISAGREE

- | | SA | A | ? | D | SD | |
|-----|----|---|---|---|----|--|
| 1. | 5 | 4 | 3 | 2 | 1 | We share responsibilities, rights, and rewards fairly.
(Trust and Fairness) |
| 2. | 5 | 4 | 3 | 2 | 1 | I enjoy my partner's sense of humor. (Esteem) |
| 3. | 5 | 4 | 3 | 2 | 1 | I often experience a "oneness" or "we-feeling" with my partner. (Actualization) |
| 4. | 5 | 4 | 3 | 2 | 1 | I am committed to this relationship. (Primacy and Durability) |
| 5. | 5 | 4 | 3 | 2 | 1 | We are good companions: we enjoy each other's company.
(Esteem) |
| 6. | 5 | 4 | 3 | 2 | 1 | Even when we have really angry disagreements, we keep working at it until we find a resolution we can both accept.
(Trust and Fairness) |
| 7. | 5 | 4 | 3 | 2 | 1 | I am willing to make sacrifices to make this relationship work. (Primacy and Durability) |
| 8. | 5 | 4 | 3 | 2 | 1 | We make plans and solve problems well together. (Actualization) |
| 9. | 5 | 4 | 3 | 2 | 1 | I have become more committed to this relationship since it began. (Belonging) |
| 10. | 5 | 4 | 3 | 2 | 1 | I admire my partner's intelligence, education, and good judgment. (Esteem) |
| 11. | 5 | 4 | 3 | 2 | 1 | I feel both excited and relaxed when I'm with my partner.
(Actualization, Belonging) |
| 12. | 5 | 4 | 3 | 2 | 1 | We help each other clarify our thoughts, feelings, and intentions. (Actualization) |
| 13. | 5 | 4 | 3 | 2 | 1 | I enjoy eating, bathing, and sleeping with my partner.
(Belonging) |
| 14. | 5 | 4 | 3 | 2 | 1 | Sexuality is an essential part of our relationship.
(Belonging) |

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Marital Commitment 209

- SA A ? D SD .
15. 5 4 3 2 1 We enjoy sharing our fantasies and creativity together.
(Actualization)
 16. 5 4 3 2 1 I like being alone with my partner equally as much as when we
are with other people. (Esteem)
 17. 5 4 3 2 1 Our relationship is both easy and intense. (Actualization)
 18. 5 4 3 2 1 It's important to stick with a relationship through good
years and bad. (Primacy and Durability)
 19. 5 4 3 2 1 We admire each other, and take pride in each other's
accomplishments. (Esteem)
 20. 5 4 3 2 1 I have invested substantial time, energy, and resources in
our bond. (Security)
 21. 5 4 3 2 1 I love my partner. (Primacy and Durability)
 22. 5 4 3 2 1 Our relationship is one that helps me be my best self.
(Trust and Fairness)
 23. 5 4 3 2 1 My partner is a capable and likable person. (Esteem)
 24. 5 4 3 2 1 We enjoy traveling together. (Esteem)
 25. 5 4 3 2 1 I feel pleased when my partner is pleased. (Esteem)
 26. 5 4 3 2 1 Our relationship is a source of both excitement and calm for
me. (Belonging, Actualization)
 27. 5 4 3 2 1 I appreciate my partner's mind and decisions. (Esteem)
 28. 5 4 3 2 1 I feel warm and trusting with my partner. (Trust and Fairness)
 29. 5 4 3 2 1 We support each other in taking the freedom and responsibility
for our own choices. (Trust and Fairness)
 30. 5 4 3 2 1 Having a committed relationship is a high priority in my
life. (Primacy and Durability)
 31. 5 4 3 2 1 I include my partner in all my major decisions. (Primacy
and Durability)
 32. 5 4 3 2 1 I tell my partner when I'm feeling frightened, lonely, or
unloveable. (Actualization)
 33. 5 4 3 2 1 A stable, long-duration relationship is very important to me.
(Primacy and Durability)
 34. 5 4 3 2 1 If our relationship ended, I would feel deeply grieved.
(Primacy and Durability)
 35. 5 4 3 2 1 I like to be nude with my partner. (Belonging)
 36. 5 4 3 2 1 My partner and I frequently discuss our common goals for our
lives. (Actualization)

Marital Commitment 210

SA A ? D SD

37. 5 4 3 2 1 I can safely trust my partner with anything. (Trust and Fairness)
38. 5 4 3 2 1 I want this relationship to continue to exist. (Belonging)
39. 5 4 3 2 1 We create time alone together on a regular basis. (Actualization)
40. 5 4 3 2 1 I try hard to make our relationship good. (Security)
41. 5 4 3 2 1 I enjoy looking at my partner and watching him or her move. (Belonging)
42. 5 4 3 2 1 Our relationship teaches me more about myself and about my partner. (Security)
43. 5 4 3 2 1 It would not be easy for me to end this relationship. even if I wanted to. (Primacy and Durability)
44. 5 4 3 2 1 I enjoy touching and holding my partner. (Belonging)
45. 5 4 3 2 1 We are able to struggle over difficult issues in our relationship, because we know securely the relationship will continue. (Trust and Fairness)
46. 5 4 3 2 1 We take care of each other when one is temporarily ill or needy. (Security)
47. 5 4 3 2 1 I am willing, when necessary, to subordinate my own immediate desires for the welfare of our relationship. (Security)
48. 5 4 3 2 1 We stay together because we want to, not because we must or should. (Belonging)
49. 5 4 3 2 1 Our relationship involves a high degree of permanence and exclusivity. (Primacy and Durability)
50. 5 4 3 2 1 We advise each other, praise good behavior, and criticize bad behavior. (Security)
51. 5 4 3 2 1 I gain a lot through this relationship, much more than it costs me. (Trust and Fairness)
52. 5 4 3 2 1 I enjoy listening to my partner, and hearing him or her laugh. (Esteem)
53. 5 4 3 2 1 My partner cares what I like and want. (Trust and Fairness)
54. 5 4 3 2 1 I do not worry about being abandoned by my partner. (Trust and Fairness)

Marital Commitment 211

All items are positively stated and scored. Scales and items within them are listed here below in order of their factoral weighting as ascertained by Wyatt (1984) in her "primary" analysis--persons in all relationship conditions. Only six items met her selection criteria for the security subscale and items 11 and 26 qualified for inclusion on both the Belonging and Actualization subscales. Thus there are a total of 54 items, five 10 item scales and one 6 item scale. Scale descriptors, listed here after each item, were omitted from the actual research instrument.

Trust and Fairness:	53, 1, 28, 54, 51, 45, 6, 37, 22, 29
Primacy and Durability:	33, 30, 31, 43, 21, 34, 4, 7, 49, 18
Belonging:	14, 13, 41, 44, 35, 26, 9, 11, 38, 48
Actualization:	15, 11, 12, 17, 39, 32, 36, 8, 3, 26
Esteem:	23, 5, 10, 27, 52, 25, 16, 19, 24, 2
Security:	20, 42, 47, 50, 40, 46

Appendix D

Dimensions of Commitment Scales

Secondary Analysis Version (DOCS-II)

Marital Commitment 213

Dimensions of Commitment Scales--Secondary Analysis Version

Please circle the number which corresponds to your degree of agreement or disagreement with each statement as a description of your relationship. Please avoid the NEITHER (3) choice if at all possible.

- 5 = STRONGLY AGREE
4 = AGREE
3 = NEITHER AGREE NOR DISAGREE
2 = DISAGREE
1 = STRONGLY DISAGREE

- | | SA | A | ? | D | SD | |
|-----|----|---|---|---|----|--|
| 1. | 5 | 4 | 3 | 2 | 1 | We share responsibilities, rights, and rewards fairly.
(Fairness) |
| 2. | 5 | 4 | 3 | 2 | 1 | I can tell my partner the truth about my thoughts, feelings, and wants without defensiveness. (Actualization) |
| 3. | 5 | 4 | 3 | 2 | 1 | I want us to be known as a stable couple, who are good members of our family and community. (Primacy and Durability) |
| 4. | 5 | 4 | 3 | 2 | 1 | I am committed to this relationship. (Primacy and Durability) |
| 5. | 5 | 4 | 3 | 2 | 1 | We have arranged our relationship so that one person's advantage or satisfaction increases the other's as well. (Fairness) |
| 6. | 5 | 4 | 3 | 2 | 1 | We are a good team; each of us has important qualities the other needs. (Primacy and Durability) |
| 7. | 5 | 4 | 3 | 2 | 1 | We make plans and solve problems together. (Actualization) |
| 8. | 5 | 4 | 3 | 2 | 1 | I have become more committed to this relationship since it began. (Belonging) |
| 9. | 5 | 4 | 3 | 2 | 1 | I admire my partner's intelligence, education, and good judgment. (Esteem) |
| 10. | 5 | 4 | 3 | 2 | 1 | I feel both excited and relaxed when I'm with my partner. (Belonging) |
| 11. | 5 | 4 | 3 | 2 | 1 | We help each other clarify our thoughts, feelings, and intentions. (Actualization, Security) |
| 12. | 5 | 4 | 3 | 2 | 1 | I enjoy eating, bathing, and sleeping with my partner. (Belonging) |
| 13. | 5 | 4 | 3 | 2 | 1 | Sexuality is an essential part of our relationship. (Belonging) |
| 14. | 5 | 4 | 3 | 2 | 1 | We enjoy sharing our fantasies and creativity together. (Actualization) |
| 15. | 5 | 4 | 3 | 2 | 1 | I like being alone with my partner equally as much as when we are with other people. (Esteem) |

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Marital Commitment 214

- | | SA | A | ? | D | SD | |
|-----|----|---|---|---|----|---|
| 16. | 5 | 4 | 3 | 2 | 1 | I can think out loud with my partner. (Actualization) |
| 17. | 5 | 4 | 3 | 2 | 1 | I often give to my partner just out of love and care, without needing or expecting to get anything back. (Security) |
| 18. | 5 | 4 | 3 | 2 | 1 | We admire each other, and take pride in each other's accomplishments. (Esteem) |
| 19. | 5 | 4 | 3 | 2 | 1 | I have invested substantial time, energy, and resources in our bond. (Security) |
| 20. | 5 | 4 | 3 | 2 | 1 | I love my partner. (Primacy and Durability) |
| 21. | 5 | 4 | 3 | 2 | 1 | My partner supports me in the pursuit of my own happiness. (Fairness) |
| 22. | 5 | 4 | 3 | 2 | 1 | Our relationship is one that helps me be my best self. (Fairness) |
| 23. | 5 | 4 | 3 | 2 | 1 | My partner is a capable and likable person. (Esteem) |
| 24. | 5 | 4 | 3 | 2 | 1 | We enjoy traveling together. (Esteem) |
| 25. | 5 | 4 | 3 | 2 | 1 | I feel pleased when my partner is pleased. (Esteem) |
| 26. | 5 | 4 | 3 | 2 | 1 | We enjoy appreciating art, music, drama, or literature together. (Security) |
| 27. | 5 | 4 | 3 | 2 | 1 | My partner loves me. (Primacy and Durability, Esteem) |
| 28. | 5 | 4 | 3 | 2 | 1 | Our relationship ideal involves a balance and equality of rights and responsibilities. (Fairness) |
| 29. | 5 | 4 | 3 | 2 | 1 | I enjoy the way my partner smells and tastes. (Belonging) |
| 30. | 5 | 4 | 3 | 2 | 1 | Our relationship is a source of both excitement and calm for me. (Belonging) |
| 31. | 5 | 4 | 3 | 2 | 1 | I appreciate my partner's mind and decisions. (Esteem) |
| 32. | 5 | 4 | 3 | 2 | 1 | I feel warm and trusting with my partner. (Fairness) |
| 33. | 5 | 4 | 3 | 2 | 1 | We support each other in taking the freedom and responsibility for our own choices. (Fairness) |
| 34. | 5 | 4 | 3 | 2 | 1 | Sex, love, and commitment fuse into one whole in our relationship. (Belonging) |
| 35. | 5 | 4 | 3 | 2 | 1 | Having a committed relationship is a high priority in my life. (Primacy and Durability) |
| 36. | 5 | 4 | 3 | 2 | 1 | I tell my partner when I'm feeling frightened, lonely, or unlovable. (Actualization) |
| 37. | 5 | 4 | 3 | 2 | 1 | If our relationship ended, I would feel deeply grieved. (Primacy and Durability) |
| 38. | 5 | 4 | 3 | 2 | 1 | I like to be nude with my partner. (Belonging) |

- SA A ? D SD
39. 5 4 3 2 1 I often praise, compliment, and appreciate my partner out loud.
(Security)
 40. 5 4 3 2 1 I experience a sense of stability, security, and safety with my partner. (Fairness)
 41. 5 4 3 2 1 My partner and I frequently discuss our common goals for our lives.
(Actualization)
 42. 5 4 3 2 1 I can safely trust my partner with anything. (Esteem)
 43. 5 4 3 2 1 I want this relationship to continue to exist. (Primacy and Durability)
 44. 5 4 3 2 1 We create time alone together on a regular basis. (Actualization)
 45. 5 4 3 2 1 We are neither dependent on, nor independent of, each other; we are interdependent. (Fairness)
 46. 5 4 3 2 1 I can be vulnerable with my partner; I can risk being defenseless.
(Fairness)
 47. 5 4 3 2 1 I try hard to make our relationship good. (Security)
 48. 5 4 3 2 1 I enjoy looking at my partner, and watching him or her move.
(Belonging)
 49. 5 4 3 2 1 Our relationship teaches me more about myself and about my partner.
(Security)
 50. 5 4 3 2 1 It would not be easy for me to end this relationship, even if I wanted to. (Primacy and Durability)
 51. 5 4 3 2 1 I enjoy touching and holding my partner. (Belonging)
 52. 5 4 3 2 1 My partner is my best friend. (Actualization)
 53. 5 4 3 2 1 We take care of each other when one is temporarily ill or needy.
(Security)
 54. 5 4 3 2 1 I am willing, when necessary, to subordinate my own immediate desires for the welfare of our relationship. (Security)
 55. 5 4 3 2 1 We have opened ourselves to each other and created a strong bond between us. (Actualization)
 56. 5 4 3 2 1 Our relationship involves a high degree of permanence and exclusivity.
(Primacy and Durability)
 57. 5 4 3 2 1 We advise each other, praise good behavior, and criticize bad behavior. (Security)
 58. 5 4 3 2 1 I enjoy listening to my partner, and hearing him or her laugh.
(Esteem)

All items are positively stated and scored. Scales and items within them are listed here below in order of their factorial weight as ascertained by Wyatt (1984) in her "secondary" analysis -- only cohabitating and married relationships included. Item 11 qualified for inclusion on both the Actualization and Security scales, item 27 on both the Primacy/Durability and Esteem scales. Thus there are six 10 item scales for a total of 58 items. Scale descriptors, listed here after each item, were omitted on the actual research instrument.

Primacy and Durability:	35, 50, 37, 20, 43, 56, 3, 4, 27, 6
Actualization:	2, 7, 55, 16, 14, 52, 11, 44, 41, 36
Belonging:	13, 12, 48, 51, 38, 30, 29, 8, 34, 10
Fairness:	1, 28, 33, 21, 22, 5, 32, 45, 40, 46
Esteem:	23, 24, 9, 31, 58, 18, 42, 25, 15, 39
Security:	54, 47, 53, 57, 19, 26, 49, 17, 11, 39

Appendix E

C-Attitude Questionnaire

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C-Attitude Questionnaire

Please read each statement carefully and circle the number which you believe most adequately represents your opinion.

1. Strongly agree (definitely yes)
2. Mildly agree (I believe so)
3. Undecided (not sure)
4. Mildly disagree (probably not)
5. Strongly disagree (definitely not)

1.	I feel obliged to have sex with my spouse if he/she wants to because sometimes he/she will engage in it when I want to and he/she doesn't.	SA	MA	U	MD	SD
		1	2	3	4	5
2.	If you love someone, you tend to ignore his/her faults.	1	2	3	4	5
3.	Marriage contracts should be renewable every three years (reverse score).	1	2	3	4	5
4.	One can forgive a loved one practically anything.	1	2	3	4	5
5.	If I were unhappy with my spouse, I would leave him/her even though he/she would be terribly hurt by this action (reverse score).	1	2	3	4	5
6.	It must be terribly boring to be exclusively committed to one person over an entire lifetime (reverse score).	1	2	3	4	5
7.	My caring for my spouse means even more than my caring for myself.	1	2	3	4	5
8.	I care for my spouse even when he/she does things that upset or annoy me.	1	2	3	4	5
9.	I would give almost anything for my spouse.	1	2	3	4	5
10.	I feel a strong sense of responsibility for my spouse.	1	2	3	4	5
11.	I have a need to give or do things for my spouse.	1	2	3	4	5
12.	I find joy in my spouse's happiness.	1	2	3	4	5
13.	My spouse offers me cooperation, encouragement, and emotional support in my role as wife/husband.	1	2	3	4	5
14.	My spouse tries to lift my spirits when I am depressed or discouraged.	1	2	3	4	5
15.	I care for my spouse enough to let him/her go, or even to give him/her up.	1	2	3	4	5
16.	I help my spouse understand me by saying how I think, feel and believe.	1	2	3	4	5

Note. By B. I. Murstein, personal communication, September 25, 1984. Printed by permission of the author.

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- | | SA | MA | U | MD | SD |
|---|----|----|---|----|----|
| 17. I feel guilty when I am selfish with my spouse. | 1 | 2 | 3 | 4 | 5 |
| 18. My good feelings for my spouse come back easily after quarrels. | 1 | 2 | 3 | 4 | 5 |
| 19. Being rejected by my spouse changes my feelings for him/her
(reverse score). | 1 | 2 | 3 | 4 | 5 |

Appendix F
Commitment Inventory

Commitment Inventory

This questionnaire is designed to tell us about you and your feelings about your relationship with your partner (whether that relationship is with a spouse, someone you are dating, a fiancé, someone you are living with, etc.). Any items about your "relationship" refer to your relationship with your partner. Some items are designed to tell us about your attitudes or beliefs and do not refer to your relationship with your partner.

For each item, you are to respond by indicating how strongly you agree or disagree with the idea expressed. If you strongly agree with the item you should circle "7." If you strongly disagree with the item you should circle "1." If you neither agree nor disagree with the item you should circle "4." You can circle any response from 1 to 7 to indicate various levels of agreement or disagreement with the idea expressed in each item.

We have tried to construct items such that almost everyone in a relationship can answer all items. Please try to circle a response for every item. The following is a sample item and response.

1 2 3 4 5 6 7 - I like pizza.

Note. From Commitment and the Maintenance and Enhancement of Relationships by S. M. Stanley, 1986, Unpublished doctoral dissertation, University of Denver. Copyright 1984 by Scott M. Stanley, reprinted by permission.

1	2	3	4	5	6	7	
1	2	3	4	5	6	7	My friends would not mind it if my partner and I broke up (or divorced). (Social Pressure, reverse score)
1	2	3	4	5	6	7	I know people of the opposite sex whom I desire more than my partner. (Alternate Monitoring, reverse score)
1	2	3	4	5	6	7	I may decide that I want to end this relationship at some point in the future. (Relationship Agenda, reverse score)
1	2	3	4	5	6	7	I want to keep the plans for my life somewhat separate from my partner's plans for life. (Couple Identity, reverse score)
1	2	3	4	5	6	7	Except when a spouse dies, marriage should be a once-in-a-lifetime commitment. (Morality of Divorce)
1	2	3	4	5	6	7	This relationship has cost me very little in terms of physical, tangible resources. (Structural Investments, reverse score)
1	2	3	4	5	6	7	I want this relationship to stay strong no matter what rough times we may encounter. (Relationship Agenda)
1	2	3	4	5	6	7	I don't make commitments unless I believe I will keep them. (Meta-Commitment)
1	2	3	4	5	6	7	My relationship with my partner comes before my relationships with my friends. (Primacy of Relationship)
1	2	3	4	5	6	7	It can be personally fulfilling to give up something for my partner. (Satisfaction with Sacrifice)
1	2	3	4	5	6	7	I am willing to have or develop a strong sense of an identity as a couple with my partner. (Couple Identity)
1	2	3	4	5	6	7	I have disclosed much of my true self to my partner. (Disclosure Investment)
1	2	3	4	5	6	7	My career (or job, studies, homemaking, childrearing, etc.) is more important to me than my relationship with my partner. (Primacy of Relationship, reverse score)
1	2	3	4	5	6	7	My family would not care either way if this relationship ended. (Social Pressure, reverse score)

STRONGLY DISAGREE	1	2	3	4	5	6	7	People should feel free to end a marriage as long as children are not going to be hurt. (Morality of Divorce, reverse score)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	I cannot open up to my partner. (Disclosure Investment, reverse score)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	I do not get much fulfillment out of sacrificing for my partner. (Satisfaction with Sacrifice, reverse score)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	It would be very difficult to find a new partner. (Availability of Partners)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	I want to grow old with my partner. (Relationship Agenda)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	It would be difficult for my friends to accept it if I ended the relationship with my partner. (Social Pressure)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	I tend to think about how things affect "us" as a couple more than how things affect "me" as an individual. (Willingness to Form a Couple Identity)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	I have not spent much money on my partner. (Structural Investments, reverse score)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	My friends want to see my relationship with my partner continue. (Social Pressure)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	When push comes to shove, my relationship with my partner often must take a back seat to other interests of mine. (Primacy of Relationship, reverse score)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	I get satisfaction out of doing things for my partner, even if it means I miss out on something I want for myself. (Satisfaction with Sacrifice)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	I do not feel compelled to keep all of the commitments that I make. (Meta-Commitment, reverse score)
NEITHER AGREE NOR DISAGREE								
STRONGLY AGREE								
STRONGLY DISAGREE	1	2	3	4	5	6	7	I would lose money, or feel like money had been wasted if my partner and I broke up (divorced). (Structural Investments)

STRONGLY DISAGREE

NEITHER AGREE NOR DISAGREE

STRONGLY AGREE

1 2 3 4 5 6 7

I am not seriously attracted to people of the opposite sex other than my partner. (Alternate Monitoring)

1 2 3 4 5 6 7

My family really wants this relationship to work. (Social Pressure)

1 2 3 4 5 6 7

Divorce is wrong. (Morality of Divorce)

1 2 3 4 5 6 7

When the pressure is really on and I must choose, my partner's happiness is not as important to me as are other things in my life. (Primacy of Relationship, reverse score)

1 2 3 4 5 6 7

I would have trouble finding a suitable partner if this relationship ended. (Availability of Partners)

1 2 3 4 5 6 7

I have trouble making commitments because I do not want to close off alternatives. (Meta-Commitment, reverse score)

1 2 3 4 5 6 7

My relationship with my partner is clearly part of my future life plans. (Relationship Agenda)

1 2 3 4 5 6 7

My relationship with my partner is more important to me than almost anything else in my life. (Primacy of Relationship)

1 2 3 4 5 6 7

If a couple works hard at making their marriage work but find themselves incompatible, divorce is the best thing they can do. (Morality of Divorce, reverse score)

1 2 3 4 5 6 7

I am not seriously attracted to anyone other than my partner. (Alternate Monitoring)

1 2 3 4 5 6 7

If for any reason my relationship ended, I could find another partner. (Available Alternative, reverse score)

1 2 3 4 5 6 7

I have put a lot of time and energy into this relationship. (Disclosure Investment)

1 2 3 4 5 6 7

I try hard to follow through on all of my commitments. (Meta-Commitment)

1 2 3 4 5 6 7

I like to think of my partner and me more in terms of "us" and "we" than "me and "him/her." (Couple Identity)

- | | |
|--|--|
| STRONGLY DISAGREE
1 2 3 4 5 6 7
NEITHER AGREE NOR DISAGREE
STRONGLY AGREE | <p>I am not the kind of person that finds satisfaction in putting aside my interests for the sake of my relationship with my partner. (Satisfaction with Sacrifice, reverse score)</p> <p>I would lose valuable possessions if I left my partner. (Structural Investments)</p> <p>Though I would not want to end the relationship with my partner, I would like to have a romantic/sexual relationship with someone other than my partner. (Alternate Monitoring, reverse score)</p> <p>Fairly often I make commitments to people or things that I do not follow through on. (Meta-Commitment, reverse score)</p> <p>I may not want to be with my partner a few years from now. (Relationship Agenda, reverse score)</p> <p>I believe there are many people who would be happy with me as their spouse or partner. (Availability of Partners, reverse score)</p> <p>I do not often find myself thinking about what it would be like in a relationship with someone else. (Alternate Monitoring)</p> <p>My partner does not really know much about the real me. (Disclosure Investment, reverse score)</p> <p>I have put a number of tangible, valuable resources into this relationship. (Structural Investments)</p> <p>Though it might take awhile, I could find another desirable partner if I wanted or needed to. (Availability of Partners, reverse score)</p> <p>I am more comfortable thinking in terms of "my" things than "our" things. (Couple Identity, reverse score)</p> <p>It is all right for a couple to get a divorce if their marriage is not working out. (Morality of Divorce, reverse score)</p> <p>It makes me feel good to sacrifice for my partner. (Satisfaction with Sacrifice)</p> |
|--|--|

STRONGLY DISAGREE							NEITHER AGREE NOR DISAGREE							STRONGLY AGREE						
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
														I have shared little of my real self with my partner. (Disclosure Investment, reverse score)						
														Following through on commitments is an essential part of who I am. (Meta-Commitment)						
														I do not want to have a strong identity as a couple with my partner. (Couple Identity, reverse score)						
														I think a lot about what it would be like to be married to (or dating) someone other than my partner. (Alternate Monitoring, reverse score)						
														When push comes to shove, my relationship with my partner comes first. (Primacy of Relationship)						
														I am not very attractive to the opposite sex. (Availability of Partners)						
														I have put very little money into this relationship. (Structural Investments, reverse score)						
														I can easily confide in my partner. (Disclosure Investment)						
														Giving something up for my partner is frequently not worth the trouble. (Satisfaction with Sacrifice, reverse score)						
														I do not have lifelong plans for this relationship. (Relationship Agenda, reverse score)						
														My family would not care if I ended this relationship. (Social Pressure, reverse score)						
														A marriage is a sacred bond between two people which should not be broken. (Morality of Divorce)						

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Half of the items on each scale are positively scored, half are reverse scored as follows.

	<u>Positively Scored</u>	<u>Reverse Scored</u>
<u>Personal Commitment</u>		
Relationship Agenda (DA)	7, 19, 34	3, 46, 64
Primacy of Relationship (PR)	9, 35, 59	13, 24, 31
Couple Identity (CI)	11, 21, 41	4, 52, 57
Alternative Monitoring (AM)	28, 37, 48	2, 44, 58
Satisfaction with Sacrifice (SS)	10, 25, 54	17, 42, 63
<u>Constraint</u>		
Social Pressure (SP)	20, 23, 29	1, 14, 65
Disclosure Investment (DI)	12, 39, 62	16, 49, 55
Availability of Partners (AP)	18, 32, 60	38, 47, 51
Morality of Divorce (MD)	5, 30, 66	15, 36, 53
Structural Investments (SI)	27, 43, 50	6, 22, 61
Meta-Commitment (MC)	8, 40, 56	26, 33, 45

Appendix G

Spiritual Maturity: Basic Conceptualization, Scale and Key

Spiritual Maturity: Basic Conceptualization

1. Don't need institutional structure to express Christianity.
2. Religious beliefs/practices are a spontaneous part of everyday life.
3. Doesn't need social support (agreement) to maintain faith and practice.
4. Not narrow-minded/dogmatic but do have firm beliefs.
5. Giving rather than self-focused.
6. Had definite purpose for life related to spiritual life.
7. Sacrificial.
8. Close relationship with God/control identity - service of God.
9. Actively using Spiritual Gifts.
10. Lives evidence fruits of spirit, compatible with Scripture.
11. Ultimate goals - spiritually focused.
12. Able to accept "negatives" of life as part of God's plan/not bitter.
13. Forsakes self-gain if the gain violates or detracts from spiritual values/principles.
14. Spends time studying the Scripture in-depth.
15. Has active desire to share personal faith.
16. Tries to love neighbor as self.
17. Has a life, personal prayer life.
18. Perceives movement toward spiritual maturity.

Spiritual Maturity Index

INSTRUCTIONS: Please circle the choice that best indicates the extent of your agreement or disagreement with each of the following statements. Please note that there is no "right" response; your response should honestly describe your personal experience. Do not choose an answer that would make you look "spiritual" if it is not true of yourself.

SA = strongly agree
MA = moderately agree
A = agree

D = disagree
MD = moderately disagree
SD = strongly disagree

- | | |
|--|-----------------|
| 1. My faith doesn't primarily depend on the formal church for its vitality. | SA MA A D MD SD |
| 2. The way I do things from day to day is often affected by my relationship with God. | SA MA A D MD SD |
| 3. I seldom find myself thinking about God and spiritual matters during each day. | SA MA A D MD SD |
| 4. Even if the people around me opposed to my Christian convictions, I would still hold fast to them. | SA MA A D MD SD |
| 5. The encouragement and example of other Christians is essential for me to keep on living for Jesus. | SA MA A D MD SD |
| 6. I feel like I need to be open to consider new insights and truths about my faith. | SA MA A D MD SD |
| 7. I am convinced that the way I believe spiritually is the right way. | SA MA A D MD SD |
| 8. People that don't believe the way that I do about spiritual truths are hard-hearted. | SA MA A D MD SD |
| 9. I feel that a Christian needs to take care of his/her own needs first in order to help others. | SA MA A D MD SD |
| 10. My faith doesn't seem to give me a definite purpose in my daily life. | SA MA A D MD SD |
| 11. I find that following Christ's example of sacrificial love is one of my most important goals. | SA MA A D MD SD |
| 12. My identity (who I am) is determined more by my personal or professional situation than by my relationship with God. | SA MA A D MD SD |
| 13. Walking closely with God is the greatest joy in my life. | SA MA A D MD SD |

Note. By C. E. Ellison, personal communication, 1984. Printed by permission of the author.

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14. I feel that identifying and using my spiritual gifts is not really important. SA MA A D MD SD
15. I don't seem to be able to live in such a way that my life is characterized by the fruits of the Spirit. SA MA A D MD SD
16. When my life is done I feel like only those things that I've done as part of following Christ will matter. SA MA A D MD SD
17. I believe that God has used the most "negative" or difficult times in my life to draw me closer to Him. SA MA A D MD SD
18. I feel like God has let me down in some of the things that have happened to me. SA MA A D MD SD
19. I have chosen to forego various gains when they have detracted from my spiritual witness or violated spiritual principles. SA MA A D MD SD
20. Giving myself to God regardless of what happens to me is my highest calling in life. SA MA A D MD SD
21. I don't regularly study the Bible in depth on my own. SA MA A D MD SD
22. I actively look for opportunities to share my faith with nonchristians. SA MA A D MD SD
23. My relationships with others are guided by my desire to express the love of Christ. SA MA A D MD SD
24. I don't regularly have times of deep communion with God in personal (private) prayer. SA MA A D MD SD
25. More than anything else in life I want to know God intimately and to serve Him. SA MA A D MD SD
26. Worship and fellowship with other believers is a significant part of my Christian life. SA MA A D MD SD
27. It seems like I am experiencing more of God's presence in my daily life than I have previously. SA MA A D MD SD
28. I feel like I am becoming more Christ-like. SA MA A D MD SD
29. I seem to have less consistent victories over temptation than I used to. SA MA A D MD SD
30. On the whole, my relationship with God is alive and growing. SA MA A D MD SD

1. SA = M
2. SA = M
3. SA = I
4. SA = M
5. SA = I
6. SA = M
7. SA = M
8. SA = I
9. SA = I
10. SA = I

11. SA = M
12. SA = I
13. SA = M
14. SA = I
15. SA = I
16. SA = M
17. SA = M
18. SA = I
19. SA = M
20. SA = M

21. SA = I
22. SA = M
23. SA = M
24. SA = I
25. SA = M
26. SA = M
27. SA = M
28. SA = M
29. SA = I
30. SA = M

Appendix H

Letter Soliciting Church Participation

Letter Soliciting Church Participation

Rob Pramann, M.A.
Philhaven Hospital
283 S. Butler Road
P.O. Box 550
Mt. Gretna, PA 17064
DATE

TITLE
CHURCH
ADDRESS1
ADDRESS2

Dear NAME:

I am requesting your assistance on some significant research I am conducting -- the culmination of over a year of doctoral research -- on the relationship of a person's commitment to God to a person's commitment to his/her spouse. I will need ten minutes (preferably the last ten minutes) of a regularly scheduled meeting to hand out my questionnaire and then twenty minutes to one-half hour (or more if you would like) the following week to lead a discussion about what commitment is and how the two types of commitment might be related. Other researchers have found that this approach to gathering data allows those who participate an opportunity to be more involved and increases the number of questionnaires returned. If you are willing to participate but have some concerns regarding my data gathering approach please discuss this with me. Other options besides this, the one I find preferable, might be more acceptable to you.

I realize you do not know me and are likely to have many questions about me and my research. I will try to anticipate these and respond to them in the following paragraphs.

Who I am.

I am currently a candidate for a Ph.D in Clinical/ Counseling Psychology at Western Conservative Baptist Seminary in Portland, Oregon, and am completing my one other remaining degree requirement -- a one year psychology internship -- at Philhaven Hospital. (Chaplain Roger Bucy of Philhaven Hospital suggested that I contact your church regarding my research and gave me your name.) After this I anticipate licensure as a clinical psychologist. I have both a deep concern for others as whole persons and a deep religious commitment. My own religious upbringing was quite diverse and has included church membership

in Methodist, Lutheran, Baptist, and Covenant churches. In addition, I have worked for Catholic Social Services (in Santa Barbara, California) to fulfill an undergraduate degree requirement. In terms of my degree at Western, my course work was split between Bible/theology and psychology, a year and a half of the former and three and one-half years of the latter. Currently, I identify with the moderately conservative branch of protestant Christendom. As a mental health professional and as a Christian believer I respect the personhood and beliefs of others and am not interested in pushing my beliefs on others.

In Portland, Oregon, in addition to class work, I worked one year in private practice as part of a Christian family counseling service. Previous to that I worked one year in an intensive family intervention program for a community social services agency. These represent my most recent professional involvements. If you would like a more comprehensive and detailed account I would gladly send a recent copy of my Vita.

The Research.

The purpose of the study.

Only recently have social science researchers become interested in commitment and realized the very significant role it plays in personal relationships. Previous research has failed to use well-designed instruments to adequately validate these, and examine the relationship between personal commitment and other variables. In addition, though previous studies have established a positive relationship between various aspects of "religiosity" and other aspects of healthy marital functioning, most of these studies are quite dated. Hence I have carried out a comprehensive literature review of interpersonal and marital commitment, identified the best designed measures of commitment and plan to empirically compare these with each other (thus hoping to validate each) and with two measures of religiosity, one of which is the best measure (both in terms of design and previous research) of commitment to God available. Thus the purpose of my study is to validate and examine the relationship between various marital commitment measures, and to look afresh for a relationship between one aspect of religiosity and marital functioning.

Though in many senses this project is "basic research" (designed without the intent of immediate application) researchers have found commitment to be predictive of outcome in marital therapy and I am hopeful that this research will be illuminating in terms of the design (form and content) of commitment instruments for counseling use. A portion of the tabulated data (none of which will be traceable to questionnaire respondents) will be sent to the researchers who developed two of

the commitment instruments for the purpose of their own on-going research. It is also hoped that this research will suggest how commitment to God can be conceptualized and measured.

The Questionnaire.

The questionnaire consists of a demographic questionnaire of 24 items and a total of five questionnaire measures of the variables under study. These together yield a total of 184 items. On the basis of a pilot study, one half hour is the average length of time needed to finish the entire set of questionnaires. Three of the five questionnaires were developed to measure marital and/or relationship commitment. Of the others, one is a one-item measure of religiosity, ie., "how important is religion to you?" The last is a thirty item measure of spiritual maturity that was developed to measure the state or development of a person's spiritual life. Though not a measure of commitment to God it was deemed to be conceptually similar enough in terms of its content to be used as a measure of commitment to God for the purposes of this research.

The Results.

Names will not be recorded on any of the documents and all the data in my final document will be recorded in summary form so that confidentiality for all participants is completely assured. The final document, which will also include my theoretical research and my interpretation of my findings, will become part of my school's library and will likely be microfilmed and made available by University Microfilms through Dissertation Abstracts to interested researchers. As already mentioned the researchers who designed two of the measures I have included will also receive a summarized copy of my data for the on-going research they are doing on their own scales. As a "thank you" to you I would also be willing to send you a summarization of my results although it is likely to be June before this could be ready, provided all data is collected before Christmas.

My Request.

I am requesting permission to hand out and collect my questionnaires, and lead a discussion of commitment during two regularly scheduled church meetings. Unmarried persons would be welcome to participate in the discussion; all but one one-item questionnaire has been used with non-married persons and certainly the concept of commitment is applicable to all relationships. My intent in the discussion would be to discuss interpersonal commitment generally, not just commitment in regards to marriage. I would gladly negotiate coleading the discussion with one of your leaders or allow you to preview how I

plan to structure the discussion etc. if this would relieve any concerns you may have.

I would also request that the exact nature of the religious and marital measures not be identified to those who would likely be filling out the questionnaires or who would pass this information on to these participants as this would likely interfere with the participants ability to honestly describe themselves. I have gone to great lengths in the design of my questionnaire and data collection process to try to enable the respondents to honestly look at themselves.

My preference would be to execute my plan sooner rather than later; within the next two or three months would be soon enough. I will call you in the next week to hear your response to my request and hopefully to consider calendar dates. Thank you for reviewing this lengthy letter. I look forward to working with you.

Sincerely,

Rob Pramann, M.A.

RP/pp

Appendix I

Demographic and Descriptive Statistics of Samples and Subsamples

Demographic and Descriptive Statistics of Samples and Subsamples

Variables	Sample		Gospel Center		Jonestown Bible		Salem Lutheran	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Age	45.67	14.54	57.57	16.71	40.28	14.85	52.07	9.95
Education	13.82	2.92	12.43	3.55	12.61	2.89	14.80	3.17
Income	31,100	11,150	17,500	7,650	21,950	10,350	32,500	13,750
Years								
Christian	32.19	18.05	36.83	17.33	23.53	17.76	40.36	10.88
Attendance	6.26	0.66	7.00	0.00	6.83	0.38	6.20	0.41
Imp./Rel.	6.09	1.19	5.57	2.30	6.66	0.80	6.27	1.03
Rel. View	2.73	0.67	3.00	0.00	2.92	0.28	2.53	0.83
SMI	134.19	18.43	139.86	25.42	143.08	17.52	134.33	15.90
Mos. Before								
Married	41.42	40.90	17.71	12.51	37.81	38.20	49.93	30.50
Effort	62.43	24.76	43.33	26.77	60.75	23.42	77.67	20.08
Choice	92.01	15.72	75.00	25.00	89.94	20.12	95.00	8.86
Wedding								
Size	132.03	104.48	129.14	107.49	132.25	102.05	165.87	58.72
Months								
Married	268.10	171.89	321.29	203.12	220.94	170.66	335.00	162.01
# Children	2.37	1.50	1.86	1.68	2.92	2.06	2.00	1.51
Therapy								
Sessions	1.64	8.21	0.00	0.00	1.14	5.02	6.67	17.59
Pastoral								
Counsel	5.16	1.93	4.33	2.80	5.25	1.92	4.87	2.00
Other								
Counsel	4.22	1.95	2.50	1.38	4.06	2.18	4.92	1.83
Own	95.83	9.36	84.29	18.80	99.00	4.28	92.00	11.77
BCS	94.02	10.66	84.29	18.80	95.53	10.32	94.60	9.31
CI-SP	37.77	4.95	34.17	1.11	39.72	3.52	36.21	5.29
CI-MD	38.68	7.62	36.00	6.54	39.94	4.04	28.79	8.34
CI-SI	26.11	6.42	27.83	6.71	26.00	6.64	27.93	5.28
CI-AP	27.32	7.54	31.00	5.97	26.08	7.08	27.93	7.84
CI-T Const	123.52	15.33	129.00	24.73	131.47	10.59	120.86	16.05
CI-MC	36.32	4.84	35.50	6.47	38.50	3.55	36.43	4.82
CI-DI	37.22	4.72	38.67	4.46	37.17	5.02	38.73	3.41
CI-AM	37.29	5.72	37.83	5.23	39.69	2.48	34.64	8.08
CI-RA	39.38	4.46	39.17	4.45	41.33	1.72	37.29	5.78
CI-CI	37.59	5.25	38.67	3.78	38.75	3.81	36.43	6.33
CI-PR	37.56	5.24	36.33	5.39	39.06	3.93	36.00	6.97
CI-SS	35.43	5.72	35.50	5.32	36.08	4.87	36.21	5.21
CI-TD	260.77	26.93	261.67	28.65	268.42	16.35	255.00	33.75
CI-T Com	384.19	36.43	390.67	51.46	399.78	22.16	375.86	46.90
DOCS-PD	66.76	5.37	67.67	2.73	68.08	2.55	65.60	6.73
DOCS-A	60.36	10.02	63.33	8.24	58.94	10.35	61.67	10.24
DOCS-B	62.85	7.89	59.50	5.54	63.53	6.95	62.07	7.21
DOCS-F	61.78	9.20	64.00	6.03	59.61	9.63	61.27	11.15
DOCS-E	65.16	7.39	66.50	4.72	65.31	6.65	64.73	8.14
DOCS-S	62.00	7.41	62.33	7.06	61.67	5.98	62.20	7.36
DOCS-TC	378.69	43.26	383.33	32.56	376.31	38.12	377.60	47.15

Variables	Holy Trinity L.		Trinity United M.		St. Mary's	
	Mean	SD	Mean	SD	Mean	SD
Age	39.37	9.06	49.63	15.44	48.38	14.78
Education	14.47	2.71	14.91	2.65	13.08	2.46
Income	30,850	9,750	28,150	10,700	24,400	9,400
Years						
Christian	27.28	11.10	35.49	16.74	40.08	23.69
Attendance	5.83	0.46	5.83	0.66	6.35	0.56
Imp./Rel.	5.81	1.30	5.69	0.93	6.20	1.26
Rel. View	2.73	0.69	2.49	0.89	2.84	0.55
SMI	132.27	18.87	124.09	14.74	136.12	17.37
Mos. Before						
Married	45.63	30.48	35.35	17.50	50.96	73.25
Effort	65.34	26.08	59.65	23.48	60.77	25.99
Choice	93.33	12.27	96.86	10.08	89.60	16.00
Wedding						
Size	143.41	99.99	125.09	122.17	108.48	110.24
Months						
Married	218.03	115.51	315.46	188.67	274.76	181.41
# Children	2.13	0.63	2.57	1.12	1.96	1.54
Therapy						
Sessions	2.83	11.72	0.00	0.00	0.60	1.73
Pastoral						
Counsel	4.92	2.12	4.83	1.76	6.12	1.54
Other						
Counsel	4.44	1.53	4.24	1.66	4.29	2.45
Own	95.00	8.41	97.43	6.46	95.58	11.25
BCS	93.60	9.60	96.37	7.31	91.54	12.87
CI-SP	36.60	5.12	38.37	4.19	37.28	4.40
CI-MD	27.37	5.45	29.43	7.20	34.58	4.99
CI-SI	25.23	5.65	26.20	6.89	25.75	7.15
CI-AP	25.07	7.64	29.86	7.09	27.04	8.15
CI-T Const	113.93	15.72	123.29	15.28	124.08	11.59
CI-MC	34.40	3.77	35.69	5.56	36.54	5.36
CI-DI	35.97	5.53	37.37	4.05	37.33	4.90
CI-AM	34.70	7.24	38.40	4.49	36.71	5.70
CI-RA	37.53	4.66	40.03	2.55	39.08	6.79
CI-CI	35.70	5.65	37.97	4.32	38.04	6.97
CI-PR	35.73	5.65	38.23	3.15	37.84	9.79
CI-SS	33.97	6.09	35.63	5.50	35.54	7.19
CI-TD	249.33	28.27	263.94	21.48	262.08	36.38
CI-T Com	362.93	37.77	287.23	27.42	386.17	42.32
DOCS-PD	65.00	6.24	67.17	4.61	66.88	7.28
DOCS-A	57.57	12.22	62.43	6.11	61.36	11.10
DOCS-B	60.30	10.05	64.83	5.43	63.44	9.47
DOCS-F	59.70	10.92	65.20	5.46	62.36	9.06
DOCS-E	63.53	8.69	67.06	4.63	64.20	9.61
DOCS-S	59.80	9.20	63.63	5.77	62.64	8.96
DOCS-TC	365.90	52.87	390.14	29.12	380.96	52.50

Appendix J
Research Instrument

Instructions to Participants

I am very pleased you are willing to help me with my dissertation research. I hope you will indeed take time out of your schedule to fill out the following form.

Participation in any study involves some degree of risk. Though I would estimate the risk factor in this study to be quite negligible, it is possible that completing the research form could intensify pre-existing problems for persons already at risk. Therefore, you may choose not to participate. You may indicate that choice by not filling in or retaining this research form. If you choose to participate, please follow the steps below.

1. Please fill out your questionnaire, answering all items. Most persons so far have found this takes 30 minutes to an hour.
2. Please do not put your name on your questionnaire. The confidentiality of your responses thus will be completely assured. Your data will be combined with that of many others in the process of analysis. Neither an individual's data nor results will be identifiable. An I.D. number is assigned to keep your responses together and to enable matching data for spouses while retaining confidentiality.
3. Please complete your form on your own. Do not seek the help of your spouse or anyone else. The answers should be yours alone.
4. If both you and your spouse are participating, please remember to record the I.D. number on the front of your spouse's envelope in response to the second question.
5. When you complete the form, seal it in the large envelope provided.
6. Next, return the envelope (with the questionnaire inside) to the person I specified.
7. While I do suggest that you discuss with your spouse the experience of filling out this form and the issues it may raise, please do not show your responses to your spouse. That way I hope to enable you to give your most honest and personal answers to the questions. If you do opt for a discussion, please wait until you both have finished and sealed away your questionnaires.
8. Thank you very much for taking time to help me in my research.

Rob Pramann
Philhaven Hospital
283 S. Butler Road
P.O. Box 550
Mt. Gretna, PA 17064
(717) 273-8871 X 2329

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Personal Data Form

1. For the purposes of data, your ID number is _____.
2. If participating, what is your spouse's ID number? (the one given to them on the front of their questionnaire envelope). Place it here: _____
3. Age: _____
4. Sex: Male Female (circle one)
5. Education: (Circle the number of years that most closely represents your level of education)

(High School)	(College)	(Graduate School)	
9 10 11 12	13 14 15 16	17 18 19 20	Other _____

Highest Degree _____
6. Income: (Check your gross household income from all sources.)

<input type="checkbox"/> Less than 5,000 per year
<input type="checkbox"/> More than 5,000, less than 10,000.
<input type="checkbox"/> More than 10,000, less than 15,000.
<input type="checkbox"/> More than 15,000, less than 20,000.
<input type="checkbox"/> More than 20,000, less than 25,000.
<input type="checkbox"/> More than 25,000, less than 30,000.
<input type="checkbox"/> More than 30,000, less than 35,000.
<input type="checkbox"/> More than 35,000, less than 40,000.
<input type="checkbox"/> More than 40,000, less than 50,000.
<input type="checkbox"/> More than 50,000, less than 60,000.
<input type="checkbox"/> More than 60,000.
7. Do you profess to be a Christian? Yes ___ No ___
8. If yes, which of the following best describes your view?
 - 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.
 - c. Both a and b.
9. Number of years you have been a professing Christian _____.
10. What is your religious affiliation? _____.
11. Frequency of attendance: Church or synagogue

<input type="checkbox"/> Not at all	<input type="checkbox"/> 1-3 times/month
<input type="checkbox"/> Less than once/year	<input type="checkbox"/> Weekly
<input type="checkbox"/> Once or twice/year	<input type="checkbox"/> More than once/week
<input type="checkbox"/> 3-11 times/year	

12. Circle the number which best indicates how important religion is to you:

Not at all/
Have no religion

1 2 3 4 5 6 7

Extremely important/
My center of my entire life

13. How many times have you been married?

14. How long have you been married or living together with your current spouse/partner (in years + months)?

15. Approximately how long did you know your current partner before marrying (years + months):

16. How large was your Wedding (approximately how many attended)?

17. Please indicate the age and sex of the children you and your spouse have (natural + adopted + stepchildren).

1.	<u>Age</u>	<u>Sex</u>	5.	<u>Age</u>	<u>Sex</u>
2.	_____		6.	_____	
3.	_____		7.	_____	
4.	_____		8.	_____	

Have you and your spouse sought therapy for marital relationship problems?

Yes No (Circle one)

18. If yes, what was the approximate number of sessions?

- 19-20. If you were having serious marital relationship problems, how likely would you be to:

- a. Seek pastoral counseling?

1 2 3 4 5 6 7
Very unlikely Very likely

- b. Seek other professional help?

1 2 3 4 5 6 7
Very unlikely Very likely

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21. What amount of effort did you put into your wedding arrangements based on the scale to the right? Select a number between 0 and 100 and record it here: _____

100 Extreme

75 Very Large

22. What amount of choice did you feel you have in the decision to marry your partner based on the scale to the right? Select a number between 0 and 100 and record it here: _____

50 Moderate

25 Slight

0 None

-
23. In terms of your own definition of commitment, how "committed" are you to your marriage, based on the scale to the right?

Select a number from the scale to the right to indicate how committed you are to your marriage.

CHOOSE ANY NUMBER FROM 0 TO 100 AND WRITE IT HERE. _____

100 Extremely Committed

75 Very Committed

50 Moderately
Committed

25 Slightly
Committed

0 Not at all
Committed

BCS*

Please read the following description carefully.

Commitment can be viewed as the degree to which an individual is willing to stand by another even though that may mean putting aside one's own needs and desires for the sake of the other; it can mean a time of accepting the other person in spite of his/her faults or problems which may make one's own life more difficult; it can mean thinking less about the immediate advantages and disadvantages of the relationship and working to make the relationship last in the long run.

Given this description, select a number from the scale below to indicate how "committed" you are to your marriage.

100 Extremely
Committed
+
+
+
75 Very
+
+
+
50 Moderately
+
+
+
25 Slightly
+
+
+
0 Not at all
Committed

CHOOSE ANY NUMBER FROM 0 TO 100
AND WRITE IT HERE: _____

*1980, Joan E. Broderick
Adapted and used by permission.

Marital Commitment 246

R.S.*

This portion of the questionnaire is designed to ask about you and your feelings about your relationship with your spouse. Any items about your "relationship" refer to your marital relationship. Some items are designed to probe your attitudes or beliefs and do not refer to your marriage.

For each item, you are to respond by indicating how strongly you agree or disagree with the idea expressed. If you strongly agree with the item you should circle "7." If you strongly disagree with the item you should circle "1." If you neither agree nor disagree with the item you should circle "4." You can circle any response from 1 to 7 to indicate various levels of agreement or disagreement with the idea expressed in each item.

The test authors have tried to construct items such that almost everyone in a marital relationship can answer all items. Please try to circle a response for every item. The following is a sample item and response.

Sample: I like pizza.

STRONGLY DISAGREE
1 2 3 4 5 6 7
NEITHER AGREE NOR DISAGREE
STRONGLY AGREE

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Marital Commitment 247

	STRONGLY DISAGREE							NEITHER AGREE NOR DISAGREE							STRONGLY AGREE						
	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
1. My friends would not mind it if my partner and I broke up (or divorced).																					
2. I know people of the opposite sex whom I desire more than my partner.																					
3. I may decide that I want to end this relationship at some point in the future.																					
4. I want to keep the plans for my life somewhat separate from my partner's plans for life.																					
5. Except when a spouse dies, marriage should be a once-in-a-lifetime commitment.																					
6. This relationship has cost me very little in terms of physical, tangible resources.																					
7. I want this relationship to stay strong no matter what rough times we may encounter.																					
8. I don't make commitments unless I believe I will keep them.																					
9. My relationship with my partner comes before my relationships with my friends.																					
10. It can be personally fulfilling to give up something for my partner.																					
11. I am willing to have or develop a strong sense of an identity as a couple with my partner.																					
12. I have disclosed much of my true self to my partner.																					
13. My career (or job, studies, homemaking, childrearing, etc.) is more important to me than my relationship with my partner.																					
14. My family would not care either way if this relationship ended.																					
15. People should feel free to end a marriage as long as children are not going to be hurt.																					
16. I cannot open up to my partner.																					
17. I do not get much fulfillment out of sacrificing for my partner.																					
18. It would be very difficult to find a new partner.																					

Marital Commitment 248

	STRONGLY DISAGREE			NEITHER AGREE NOR DISAGREE			STRONGLY AGREE
	1	2	3	4	5	6	7
19. I want to grow old with my partner.	1	2	3	4	5	6	7
20. It would be difficult for my friends to accept it if I ended the relationship with my partner.	1	2	3	4	5	6	7
21. I tend to think about how things affect "us" as a couple more than how things affect "me" as an individual.	1	2	3	4	5	6	7
22. I have not spent much money on my partner.	1	2	3	4	5	6	7
23. My friends want to see my relationship with my partner continue.	1	2	3	4	5	6	7
24. When push comes to shove, my relationship with my partner often must take a back seat to other interests of mine.	1	2	3	4	5	6	7
25. I get satisfaction out of doing things for my partner, even if it means I miss out on something I want for myself.	1	2	3	4	5	6	7
26. I do not feel compelled to keep all of the commitments that I make.	1	2	3	4	5	6	7
27. I would lose money, or feel like money had been wasted if my partner and I broke up (divorced).	1	2	3	4	5	6	7
28. I am not seriously attracted to people of the opposite sex other than my partner.	1	2	3	4	5	6	7
29. My family really wants this relationship to work.	1	2	3	4	5	6	7
30. Divorce is wrong.	1	2	3	4	5	6	7
31. When the pressure is really on and I must choose, my partner's happiness is not as important to me as are other things in my life.	1	2	3	4	5	6	7
32. I would have trouble finding a suitable partner if this relationship ended.	1	2	3	4	5	6	7
33. I have trouble making commitments because I do not want to close off alternatives.	1	2	3	4	5	6	7
34. My relationship with my partner is clearly part of my future life plans.	1	2	3	4	5	6	7
35. My relationship with my partner is more important to me than almost anything else in my life.	1	2	3	4	5	6	7

Marital Commitment 249

	STRONGLY DISAGREE	1	2	3	4	5	6	7	NEITHER AGREE NOR DISAGREE	STRONGLY AGREE
36. If a couple works hard at making their marriage work but find themselves incompatible, divorce is the best thing they can do.		1	2	3	4	5	6	7		
37. I am not seriously attracted to anyone other than my partner.		1	2	3	4	5	6	7		
38. If for any reason my relationship ended, I could find another partner.		1	2	3	4	5	6	7		
39. I have put a lot of time and energy into this relationship.		1	2	3	4	5	6	7		
40. I try hard to follow through on all of my commitments.		1	2	3	4	5	6	7		
41. I like to think of my partner and me more in terms of "us" and "we" than "me and "him/her."		1	2	3	4	5	6	7		
42. I am not the kind of person that finds satisfaction in putting aside my interests for the sake of my relationship with my partner.		1	2	3	4	5	6	7		
43. I would lose valuable possessions if I left my partner.		1	2	3	4	5	6	7		
44. Though I would not want to end the relationship with my partner, I would like to have a romantic/sexual relationship with someone other than my partner.		1	2	3	4	5	6	7		
45. Fairly often I make commitments to people or things that I do not follow through on.		1	2	3	4	5	6	7		
46. I may not want to be with my partner a few years from now.		1	2	3	4	5	6	7		
47. I believe there are many people who would be happy with me as their spouse or partner.		1	2	3	4	5	6	7		
48. I do not often find myself thinking about what it would be like in a relationship with someone else.		1	2	3	4	5	6	7		
49. My partner does not really know much about the real me.		1	2	3	4	5	6	7		
50. I have put a number of tangible, valuable resources into this relationship.		1	2	3	4	5	6	7		
51. Though it might take awhile, I could find another desirable partner if I wanted or needed to.		1	2	3	4	5	6	7		
52. I am more comfortable thinking in terms of "my" things than "our" things.		1	2	3	4	5	6	7		

Marital Commitment 250

- | | STRONGLY DISAGREE | NEITHER AGREE NOR DISAGREE | STRONGLY AGREE |
|---|-------------------|----------------------------|----------------|
| | 1 2 3 4 5 6 7 | 1 2 3 4 5 6 7 | 1 2 3 4 5 6 7 |
| 53. It is all right for a couple to get a divorce if their marriage is not working out. | 1 2 3 4 5 6 7 | | |
| 54. It makes me feel good to sacrifice for my partner. | 1 2 3 4 5 6 7 | | |
| 55. I have shared little of my real self with my partner. | 1 2 3 4 5 6 7 | | |
| 56. Following through on commitments is an essential part of who I am. | 1 2 3 4 5 6 7 | | |
| 57. I do not want to have a strong identity as a couple with my partner. | 1 2 3 4 5 6 7 | | |
| 58. I think a lot about what it would be like to be married to (or dating) someone other than my partner. | 1 2 3 4 5 6 7 | | |
| 59. When push comes to shove, my relationship with my partner comes first. | 1 2 3 4 5 6 7 | | |
| 60. I am not very attractive to the opposite sex. | 1 2 3 4 5 6 7 | | |
| 61. I have put very little money into this relationship. | 1 2 3 4 5 6 7 | | |
| 62. I can easily confide in my partner. | 1 2 3 4 5 6 7 | | |
| 63. Giving something up for my partner is frequently not worth the trouble. | 1 2 3 4 5 6 7 | | |
| 64. I do not have lifelong plans for this relationship. | 1 2 3 4 5 6 7 | | |
| 65. My family would not care if I ended this relationship. | 1 2 3 4 5 6 7 | | |
| 66. A marriage is a sacred bond between two people which should not be broken. | 1 2 3 4 5 6 7 | | |

Marital Commitment 251

DOCS*

	STRONGLY DISAGREE			NEITHER AGREE NOR DISAGREE			STRONGLY AGREE
1. We share responsibilities, rights, and rewards fairly.	1	2	3	4	5	6	7
2. I can tell my partner the truth about my thoughts, feelings, and wants without defensiveness.	1	2	3	4	5	6	7
3. I want us to be known as a stable couple, who are good members of our family and community.	1	2	3	4	5	6	7
4. I am committed to this relationship.	1	2	3	4	5	6	7
5. We have arranged our relationship so that one person's advantage or satisfaction increases the other's as well.	1	2	3	4	5	6	7
6. We are a good team; each of us has important qualities the other needs.	1	2	3	4	5	6	7
7. We make plans and solve problems together.	1	2	3	4	5	6	7
8. I have become more committed to this relationship since it began.	1	2	3	4	5	6	7
9. I admire my partner's intelligence, education, and good judgment.	1	2	3	4	5	6	7
10. I feel both excited and relaxed when I'm with my partner.	1	2	3	4	5	6	7
11. We help each other clarify our thoughts, feelings, and intentions.	1	2	3	4	5	6	7
12. I enjoy eating, bathing, and sleeping with my partner.	1	2	3	4	5	6	7
13. Sexuality is an essential part of our relationship.	1	2	3	4	5	6	7
14. We enjoy sharing our fantasies and creativity together.	1	2	3	4	5	6	7
15. I like being alone with my partner equally as much as when we are with other people.	1	2	3	4	5	6	7
16. I can think out loud with my partner.	1	2	3	4	5	6	7
17. I often give to my partner just out of love and care, without needing or expecting to get anything back.	1	2	3	4	5	6	7

*1984, Pamela K. Wyatt
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Marital Commitment 252

	STRONGLY DISAGREE	NEITHER AGREE NOR DISAGREE	STRONGLY AGREE
	1 2 3 4 5 6 7		
18. We admire each other, and take pride in each other's accomplishments.	1 2 3 4 5 6 7		
19. I have invested substantial time, energy, and resources in our bond.	1 2 3 4 5 6 7		
20. I love my partner.	1 2 3 4 5 6 7		
21. My partner supports me in the pursuit of my own happiness.	1 2 3 4 5 6 7		
22. Our relationship is one that helps me be my best self.	1 2 3 4 5 6 7		
23. My partner is a capable and likable person.	1 2 3 4 5 6 7		
24. We enjoy traveling together.	1 2 3 4 5 6 7		
25. I feel pleased when my partner is pleased.	1 2 3 4 5 6 7		
26. We enjoy appreciating art, music, drama, or literature together.	1 2 3 4 5 6 7		
27. My partner loves me.	1 2 3 4 5 6 7		
28. Our relationship ideal involves a balance and equality of rights and responsibilities.	1 2 3 4 5 6 7		
29. I enjoy the way my partner smells and tastes.	1 2 3 4 5 6 7		
30. Our relationship is a source of both excitement and calm for me.	1 2 3 4 5 6 7		
31. I appreciate my partner's mind and decisions.	1 2 3 4 5 6 7		
32. I feel warm and trusting with my partner.	1 2 3 4 5 6 7		
33. We support each other in taking the freedom and responsibility for our own choices.	1 2 3 4 5 6 7		
34. Sex, love, and commitment fuse into one whole in our relationship.	1 2 3 4 5 6 7		
35. Having a committed relationship is a high priority in my life.	1 2 3 4 5 6 7		
36. I tell my partner when I'm feeling frightened, lonely, or unlovable.	1 2 3 4 5 6 7		
37. If our relationship ended, I would feel deeply grieved.	1 2 3 4 5 6 7		
38. I like to be nude with my partner.	1 2 3 4 5 6 7		

Marital Commitment 253

	STRONGLY DISAGREE			NEITHER AGREE NOR DISAGREE			STRONGLY AGREE
39. I often praise, compliment, and appreciate my partner out loud.	1	2	3	4	5	6	7
40. I experience a sense of stability, security, and safety with my partner.	1	2	3	4	5	6	7
41. My partner and I frequently discuss our common goals for our lives.	1	2	3	4	5	6	7
42. I can safely trust my partner with anything.	1	2	3	4	5	6	7
43. I want this relationship to continue to exist.	1	2	3	4	5	6	7
44. We create time alone together on a regular basis.	1	2	3	4	5	6	7
45. We are neither dependent on, nor independent of, each other; we are interdependent.	1	2	3	4	5	6	7
46. I can be vulnerable with my partner; I can risk being defenseless.	1	2	3	4	5	6	7
47. I try hard to make our relationship good.	1	2	3	4	5	6	7
48. I enjoy looking at my partner, and watching him or her move.	1	2	3	4	5	6	7
49. Our relationship teaches me more about myself and about my partner.	1	2	3	4	5	6	7
50. It would not be easy for me to end this relationship, even if I wanted to.	1	2	3	4	5	6	7
51. I enjoy touching and holding my partner.	1	2	3	4	5	6	7
52. My partner is my best friend.	1	2	3	4	5	6	7
53. We take care of each other when one is temporarily ill or needy.	1	2	3	4	5	6	7
54. I am willing, when necessary, to subordinate my own immediate desires for the welfare of our relationship.	1	2	3	4	5	6	7
55. We have opened ourselves to each other and created a strong bond between us.	1	2	3	4	5	6	7
56. Our relationship involves a high degree of permanence and exclusivity.	1	2	3	4	5	6	7
57. We advise each other, praise good behavior, and criticize bad behavior.	1	2	3	4	5	6	7
58. I enjoy listening to my partner, and hearing him or her laugh.	1	2	3	4	5	6	7

Marital Commitment 254

SMI*

INSTRUCTIONS: Please circle the choice that best indicates the extent of your agreement or disagreement with each of the following statements. Please note that there is no "right" response; your response should honestly describe your personal experience. Do not choose an answer that would make you look "spiritual" if it is not true of yourself.

SA = strongly agree
MA = moderately agree
A = agree

D = disagree
MD = moderately disagree
SD = strongly disagree

- | | |
|--|-----------------|
| 1. My faith doesn't primarily depend on the formal church for its vitality. | SA MA A D MD SD |
| 2. The way I do things from day to day is often affected by my relationship with God. | SA MA A D MD SD |
| 3. I seldom find myself thinking about God and spiritual matters during each day. | SA MA A D MD SD |
| 4. Even if the people around me opposed to my Christian convictions, I would still hold fast to them. | SA MA A D MD SD |
| 5. The encouragement and example of other Christians is essential for me to keep on living for Jesus. | SA MA A D MD SD |
| 6. I feel like I need to be open to consider new insights and truths about my faith. | SA MA A D MD SD |
| 7. I am convinced that the way I believe spiritually is the right way. | SA MA A D MD SD |
| 8. People that don't believe the way that I do about spiritual truths are hard-hearted. | SA MA A D MD SD |
| 9. I feel that a Christian needs to take care of his/her own needs first in order to help others. | SA MA A D MD SD |
| 10. My faith doesn't seem to give me a definite purpose in my daily life. | SA MA A D MD SD |
| 11. I find that following Christ's example of sacrificial love is one of my most important goals. | SA MA A D MD SD |
| 12. My identity (who I am) is determined more by my personal or professional situation than by my relationship with God. | SA MA A D MD SD |
| 13. Walking closely with God is the greatest joy in my life. | SA MA A D MD SD |
| 14. I feel that identifying and using my spiritual gifts is not really important. | SA MA A D MD SD |

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Marital Commitment 255

- | | |
|--|-----------------|
| 15. I don't seem to be able to live in such a way that my life is characterized by the fruits of the Spirit. | SA MA A D MD SD |
| 16. When my life is done I feel like only those things that I've done as part of following Christ will matter. | SA MA A D MD SD |
| 17. I believe that God has used the most "negative" or difficult times in my life to draw me closer to Him. | SA MA A D MD SD |
| 18. I feel like God has let me down in some of the things that have happened to me. | SA MA A D MD SD |
| 19. I have chosen to forego various gains when they have detracted from my spiritual witness or violated spiritual principles. | SA MA A D MD SD |
| 20. Giving myself to God regardless of what happens to me is my highest calling in life. | SA MA A D MD SD |
| 21. I don't regularly study the Bible in depth on my own. | SA MA A D MD SD |
| 22. I actively look for opportunities to share my faith with nonchristians. | SA MA A D MD SD |
| 23. My relationships with others are guided by my desire to express the love of Christ. | SA MA A D MD SD |
| 24. I don't regularly have times of deep communion with God in personal (private) prayer. | SA MA A D MD SD |
| 25. More than anything else in life I want to know God intimately and to serve Him. | SA MA A D MD SD |
| 26. Worship and fellowship with other believers is a significant part of my Christian life. | SA MA A D MD SD |
| 27. It seems like I am experiencing more of God's presence in my daily life than I have previously. | SA MA A D MD SD |
| 28. I feel like I am becoming more Christ-like. | SA MA A D MD SD |
| 29. I seem to have less consistent victories over temptation than I used to. | SA MA A D MD SD |
| 30. On the whole, my relationship with God is alive and growing. | SA MA A D MD SD |

PLEASE MAKE SURE YOU HAVE ANSWERED ALL QUESTIONS ON BOTH SIDES OF THE PAPER.
THANKS AGAIN FOR PARTICIPATING.

Appendix K

Script of Oral Introduction and Request for Participation

Script of Oral Introduction and Request for Participation

Good morning /afternoon /evening. I have a request to make but first will introduce myself and what I am requesting.

My name is Rob Pramann and I am a graduate student in Clinical/Counseling Psychology at Western Seminary in Portland, Oregon. I am presently completing my required internship at Philhaven Hospital. In addition, I am currently working on a dissertation on several aspects of marriage and religious faith. To complete the data gathering part of my study I need 100 married persons to fill out a questionnaire.

I am asking those of you who are married to complete my questionnaire. Your responses will be kept confidential; the forms are to be filled out anonymously (without names attached). Persons in my pilot study needed between 30 minutes to an hour to fill out the form. Participation of both spouses is not a requirement, though I am encouraging it. I would gladly distribute extra copies of the form if you believe your spouse would be willing to complete it. I am not interested in only those who have a certain kind of marriage or certain degree of religious faith -- I hope to survey a variety of persons. Are there any questions?

In addition, I will lead a discussion of the specifics of the study on _____. The focus of the discussion will involve and be applicable to everyone, married or not. I will be interested in your responses to my specific research questions. If you desire to participate, your questionnaire needs to be completed on or before that date. Completing it will prepare you for the discussion. Completed questionnaires can be returned to _____ before that date or to me then. I will not be able to use questionnaires completed after that time.

Appendix L

Church Followup Letter With Results

Church Followup Letter With Results

Rob Pramann, M. A.
Philhaven Hospital
283 S. Butler Road
P. O. Box 550
Mt. Gretna, PA 17064
May 30, 1986

&Title&
&Church&
&Address1&
&Address2&

Dear &Name&:

I am at last completing my research on the relationship between commitment to spouse and commitment to God. It will probably be another several months before the final touches on the dissertation document are complete but the results are clear. Commitment to God and commitment to one's spouse were significantly related (on 18 of 23 commitment scales) though the amount of relationship was small (21% was the largest). Those aspects of marital commitment most closely related to commitment to God were one's belief in the morality of divorce (21%, a negative relationship), one's general willingness to keep one's promises (13%), one's willingness to sacrifice for one's spouse (10%), and one's willingness to put one's relationship with one's spouse first (10%).

I also found that the various measures of commitment I used were less similar than I anticipated. In addition, I had difficulty finding any empirical difference between the measure of commitment to God I used and a more general measure of "religiosity". In the final chapter of my study, I described my conclusion about what is basic to commitment and suggested how better scales to measure marital commitment and commitment to God could be developed.

I also tried to determine if marital commitment is more a function of personal dedication as opposed to external constraints. Actually external constraints seemed to be more important if one's belief in the morality of divorce is considered a constraint. In my research I found there is some evidence suggesting that perhaps such a belief may be an expression of personal dedication. What was clear is that it is difficult to separate external constraint and personal dedication. I would submit that they to a great degree are interrelated.

Commitment as I summarized it includes an initiating speech act or acts (a decision, private or public confession, an ongoing series of promises, or pledges in or agreement about a relationship), a state of intentionality (dedication, devotion - plans to do specific things to maintain and/or improve a relationship, the intent to expend resources, time and energy for a relationship) and the resulting emotional attachment (bond or tie - resistant to separation pressures but rather is durable, permanent and exclusive like hardened glue). Thus communication, effort and emotional togetherness are essential to commitment. Most of the research I reviewed emphasized the togetherness aspect, but ignored the important role communication and effort play in mediating commitment.

Thank you once again for permitting me to meet with your church group and enlist their assistance in my research. As I promised I am available to meet with your group for the purposes of discussion or reviewing my results more in depth. If this is something you would want to do please contact me at my work number. I will be available through the end of August. If you know of a date, have it ready; my calendar is remarkably open at this point.

Thanks again for your assistance.

Sincerely

Rob Pramann, M. A. (Ph. D. almost)
(work phone: 273-8871 ext. 2329)

Appendix M

Tabulated Raw Data

Tabulated Raw Data

1=data entry number
 2=sample number (1=Gospel Center, 2=Holy Trinity Lutheran, 3=Trinity United Methodist, 4=St. Mary's, 5=Jonestown Bible, 6=Salem Lutheran)
 3=identification number
 4=spouse identification number
 5=age
 6=sex (1=male, 2=female)
 7=education
 8=income
 9=christian (1=yes, 2=no)
 10=religious view
 11=years
 12=affiliation (1=Independent Fundamental, 2=Lutheran, 3=Methodist, 4=Catholic, 5=Other Protestant, 6=Other—choir, believer, etc.
 13=frequency of attendance
 14=importance of religion
 15=times married
 16=months married
 17=months knew spouse before married
 18=wedding size
 19=number of children
 20=marital therapy
 21=number of sessions
 22=pastoral counseling
 23=other counseling
 24=effort
 25=choice
 26=own

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
1	1	1	4	65	2	12	3	1	3	46	6	7	7	1	465	18	250	2	2	0	7	3	60	50	100
2	1	2	3	66	1	12	4	1	3	20	1	7	4	1	304	4	100	2	2	0	1	4	25	100	75
3	1	3	2	69	2	9	4	1	3	60	1	7	6	2	303	4	125	2	2	0	1	4	50	75	75
4	1	4	1	69	1	12	3	1	3	50	6	7	1	1	465	18	300	2	2	0	7	1	50	50	90
5	1	6	7	29	2	16	6	1	3	20	5	7	7	1	62	34	63	0	2	0	4	1	x	100	100
6	1	7	6	38	1	18	6	1	3	25	6	7	7	1	62	34	63	0	2	0	6	2	75	100	100
7	1	13	x	67	2	8	2	1	3	x	6	7	7	1	588	12	3	5	1	x	x	x	0	50	50
8	4	16	x	64	1	16	6	1	3	64	4	6	6	1	318	12	4	2	2	0	6	6	50	100	100
9	4	17	x	x	2	12	5	1	x	65	4	6	6	1	579	60	40	1	2	0	6	x	75	100	100
10	4	19	x	54	2	12	5	1	3	54	4	5	7	1	300	120	300	2	2	0	7	x	75	100	100
11	4	35	x	27	2	12	5	1	3	20	4	6	7	1	103	12	200	0	2	0	6	5	75	100	100
12	4	37	x	64	1	14	5	1	3	58	4	7	7	1	459	13	2	0	2	0	7	1	50	100	100
13	4	40	x	34	2	13	8	1	1	34	4	6	7	1	128	29	225	2	2	0	6	4	90	100	100
14	4	43	x	60	2	12	4	1	3	40	x	6	x	1	468	24	2	3	2	0	x	x	25	75	100
15	4	49	49a	73	1	15	5	1	3	73	4	7	7	1	590	143	100	2	2	0	7	1	50	100	100
16	4	49a	49	74	2	12	5	1	3	74	4	7	7	1	589	143	100	2	2	0	7	x	50	50	75
17	4	50	x	40	2	12	4	1	3	33	4	7	7	1	195	18	150	5	2	0	7	x	75	x	50
18	4	65	x	33	2	12	6	1	3	1	4	6	7	1	163	24	5	1	2	0	7	7	25	100	100
19	4	69	69a	45	1	18	7	1	3	9	4	7	7	1	218	6	4	1	1	6	7	6	20	75	100
20	4	69a	69	46	2	11	7	1	3	45	4	7	7	2	216	6	5	1	1	6	7	7	50	75	100
21	4	71	x	35	2	19	7	1	3	x	4	6	5	2	18	12	30	2	1	3	1	5	50	75	85
22	4	73	76	30	2	18	8	1	3	30	4	6	6	1	29	12	150	0	2	0	6	2	100	100	100
23	4	74	x	x	x	12	4	1	3	3	4	7	6	1	444	6	x	3	2	0	7	6	80	85	85
24	4	76	73	32	1	12	9	1	3	5	4	6	6	2	29	14	15	0	2	0	5	1	5	100	100
25	4	77	x	41	2	12	6	1	3	21	4	7	6	1	237	64	250	2	2	0	6	6	75	100	100
26	4	88	x	40	1	16	10	1	3	30	4	6	6	1	256	17	350	3	2	0	6	5	75	85	100
27	4	90	91	64	1	12	4	1	3	64	4	7	7	2	258	36	250	3	2	0	7	7	50	100	100
28	4	91	90	43	2	12	3	1	3	43	4	6	6	1	258	36	250	3	2	0	7	7	75	100	100
29	4	97	x	59	1	12	5	1	3	59	4	7	1	1	111	180	20	0	2	0	7	7	75	70	100
30	4	99	x	44	1	9	4	1	3	44	4	6	6	1	305	316	20	2	2	0	2	1	25	100	100
31	4	101	100	67	1	12	5	1	3	67	4	6	7	1	525	6	50	4	2	0	5	1	60	50	90
32	4	105	x	61	1	13	10	1	1	61	4	6	5	3	x	6	40	1	2	0	7	4	100	100	100

Marital Commitment 263

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
33	4	108	x	31	2	10	6	1	3	5	4	6	6	2	73	10	150	6	x	x	7	1	100	100	100	
34	6	131	x	39	2	16	10	1	1	39	2	6	6	1	221	122	150	3	2	0	6	4	50	100	100	
35	6	132	140	45	2	21	7	1	3	35	2	6	7	1	306	66	150	3	1	50	7	7	95	75	100	
36	6	134	141	37	2	18	6	1	3	30	2	7	7	1	113	36	175	0	2	0	5	3	95	90	75	
37	6	135	x	57	2	12	6	1	3	45	2	6	7	1	437	60	200	2	2	0	7	x	100	100	100	
38	6	136	x	58	2	12	10	1	1	58	2	6	6	1	456	26	100	3	2	0	6	6	75	100	75	
39	6	137	x	65	2	12	9	1	2	53	2	6	7	1	520	72	250	2	2	0	3	3	50	100	100	
40	6	138	142	58	2	12	3	1	3	48	2	6	3	1	450	24	200	1	2	0	7	x	100	100	100	
41	6	139	x	65	2	12	6	1	3	46	2	6	7	1	554	46	50	5	2	0	4	7	50	100	100	
42	6	140	132	48	1	16	7	1	3	35	2	6	6	1	304	60	150	3	1	50	4	7	90	90	100	
43	6	141	134	40	1	16	5	1	3	32	2	6	6	1	114	37	163	0	2	0	2	4	65	95	80	
44	6	142	138	61	1	12	3	1	3	45	2	7	7	1	450	24	250	1	2	0	7	x	100	100	100	
45	6	143	x	52	1	14	9	1	1	37	2	6	6	1	103	12	225	1	2	0	7	4	75	100	100	
46	6	147	x	56	2	17	10	1	3	47	5	6	6	1	384	60	150	2	2	0	2	7	80	100	100	
47	6	148	x	39	2	20	11	1	3	15	2	7	6	1	129	13	200	0	2	0	4	5	90	100	75	
48	6	149	x	61	2	12	3	1	3	x	6	6	7	1	484	91	75	4	2	0	2	2	50	75	75	
49	3	271	272	73	1	16	5	1	1	60	3	6	5	1	593	54	75	2	2	0	4	1	50	100	100	
50	3	272	271	70	2	12	5	1	3	60	3	6	6	1	593	36	50	2	2	0	5	3	55	75	85	
51	3	273	274	62	1	12	4	1	3	50	3	6	5	1	481	42	25	2	2	0	5	5	75	100	100	
52	3	274	273	66	1	12	4	1	3	53	3	6	5	1	480	42	23	2	2	0	1	6	50	100	100	
53	3	275	x	72	2	14	3	1	3	60	3	6	7	1	605	48	2	1	2	0	7	4	50	100	100	
54	3	276	277	63	2	12	4	1	3	50	3	6	7	1	493	52	2	3	2	0	7	x	25	100	100	
55	3	277	276	64	1	12	4	1	3	15	3	6	7	1	493	52	2	3	2	0	7	x	75	100	100	
56	2	278	279	37	1	13	9	1	1	25	2	6	x	1	224	108	200	2	2	0	1	2	95	100	100	
57	2	279	278	37	2	13	9	1	3	20	2	5	6	1	224	36	125	2	2	0	4	3	75	85	80	
58	2	281	282	30	2	13	5	1	3	30	2	6	6	1	98	78	80	2	2	0	7	6	100	100	100	
59	2	282	281	31	1	12	5	1	3	10	2	5	6	1	97	84	70	2	2	0	4	4	10	90	90	
60	2	283	284	28	2	12	5	1	3	28	2	6	6	1	112	48	250	2	2	0	7	4	100	100	100	
61	2	284	283	30	1	12	5	1	3	18	2	6	7	1	112	49	200	2	2	0	7	1	50	100	100	
62	2	287	x	52	2	12	7	1	3	52	2	6	7	1	384	48	250	3	2	0	7	x	x	80	75	
63	2	288	289	41	2	13	10	1	3	12	2	6	7	2	203	8	25	3	2	0	5	6	50	100	100	
64	2	290	291	43	1	17	7	1	3	43	2	6	7	1	188	24	50	1	2	0	4	4	50	100	100	
65	2	291	290	34	2	15	7	1	3	29	2	6	7	1	182	24	100	1	2	0	7	4	65	100	100	
66	2	292	x	60	1	12	6	1	3	45	2	6	x	1	471	7	x	2	2	0	x	x	25	100	75	
67	2	293	294	33	1	20	6	1	1	24	2	5	5	1	153	28	350	3	2	0	6	5	50	100	100	
68	2	294	293	33	2	12	6	1	3	15	2	6	7	1	153	36	350	3	2	0	7	3	100	75	95	
69	2	297	298	60	2	9	6	1	3	40	2	6	x	1	510	60	6	2	2	0	x	x	75	45	100	
70	2	298	297	60	1	12	6	1	3	40	2	7	x	1	510	60	6	2	2	0	x	x	80	100	100	
71	2	299	300	49	1	14	8	1	3	37	2	6	7	1	286	11	250	2	2	0	6	6	50	100	100	
72	2	300	299	47	2	16	8	1	3	34	2	6	7	1	286	11	250	2	2	0	7	4	100	100	100	
73	2	308	309	36	2	18	10	1	3	22	4	6	6	1	153	14	50	4	1	25	6	6	95	100	95	
74	2	310	x	34	2	18	8	1	3	22	2	6	5	1	153	36	120	2	2	0	1	5	75	100	85	
75	2	311	312	39	1	16	8	1	1	10	2	6	5	1	228	60	125	2	2	0	1	7	50	100	100	
76	2	312	311	41	2	16	9	1	3	30	2	6	6	1	228	60	200	2	0	0	4	7	75	100	100	
77	2	313	x	34	2	16	10	1	3	20	2	6	5	1	149	64	125	3	1	60	6	6	90	100	95	
78	2	314	316	41	2	12	5	1	3	x	2	6	6	1	270	12	50	2	2	0	6	4	25	90	100	
79	2	315	x	38	1	16	8	1	3	38	2	6	5	1	165	60	200	2	2	0	3	4	50	90	90	
80	2	316	314	42	1	20	5	1	3	35	2	6	6	1	270	12	25	2	2	0	4	3	20	90	95	
81	2	317	x	32	2	18	6	1	1	28	2	5	4	1	115	33	250	2	2	0	x	x	75	100	75	
82	2	318	x	38	2	12	3	1	3	15	x	5	1	1	159	10	2	1	2	0	1	3	50	75	100	
83	2	319	321	31	1	15	9	1	3	13	2	6	6	1	125	96	150	2	2	0	7	6	75	100	100	
84	2	320	x	39	1	16	11	1	3	25	2	6	5	1	208	96	150	2	2	0	6	4	50	80	100	
85	2	321	319	31	2	14	8	1	3	31	2	5	6	1	125	96	150	2	2	0	4	4	90	100	100	

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86	3	324	325	23	2	14	6	1	1	9	3	6	5	1	28	24	150	0	2	0	5	7	98	100	95
87	3	325	324	23	1	12	7	1	3	7	x	6	6	1	28	24	250	0	2	0	6	2	75	100	100
88	3	326	327	41	2	18	5	1	3	26	3	6	5	1	221	31	167	3	2	0	4	6	100	100	100
89	3	327	326	40	1	18	5	1	3	20	3	6	6	1	223	36	167	3	2	0	5	5	50	100	100
90	3	328	329	54	1	16	10	1	1	39	3	5	5	1	354	18	50	3	2	0	2	2	25	100	100
91	3	329	328	54	2	12	10	1	3	37	3	6	5	1	355	x	200	3	2	0	5	5	75	100	100
92	3	330	331	35	2	16	10	1	1	15	3	6	5	1	126	15	100	2	2	0	6	3	75	100	90
93	3	331	330	38	1	17	10	1	3	33	4	6	5	1	126	12	100	2	3	0	1	6	50	95	95
94	3	332	333	41	1	16	6	1	3	41	2	3	4	1	139	36	150	2	2	0	4	4	50	100	100
95	3	333	332	36	2	16	6	1	1	25	3	5	4	1	128	42	150	2	2	0	3	4	80	100	75
96	3	336	x	81	2	16	6	1	3	70	3	6	6	1	692	48	75	4	2	0	5	3	50	100	100
97	3	341	x	28	2	12	6	1	1	2	x	5	5	1	92	84	200	1	2	0	5	6	80	100	100
98	3	345	351	44	2	12	10	1	3	30	3	6	7	1	290	12	10	2	2	0	7	7	50	100	100
99	3	347	348	42	1	18	8	1	3	35	3	7	7	1	231	49	x	3	2	0	4	4	25	100	100
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101	3	349	350	34	1	17	8	1	3	24	3	5	5	1	141	38	200	3	2	0	3	6	30	95	95
102	3	350	349	33	2	16	8	1	3	33	3	6	6	1	130	39	120	3	2	0	4	7	90	100	100
103	3	351	345	46	1	12	10	1	3	18	3	6	6	1	289	6	20	2	2	0	6	5	50	100	100
104	3	352	353	56	1	13	8	1	1	40	3	6	4	1	418	36	100	3	2	0	7	4	50	100	100
105	3	353	352	54	2	12	8	1	1	40	3	6	5	1	418	36	100	3	2	0	2	2	40	100	100
106	3	356	357	67	1	14	4	1	3	55	3	6	6	1	564	60	10	5	2	0	6	4	5	100	100
107	3	357	356	68	2	12	4	1	3	54	3	6	6	1	564	24	25	5	2	0	4	3	x	50	75
108	3	361	362	56	1	20	5	1	3	44	3	6	7	1	355	49	500	4	2	0	6	3	95	100	100
109	3	362	361	49	2	16	6	1	3	40	3	6	7	1	348	5	500	4	2	0	7	3	100	100	100
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111	3	364	363	29	2	13	6	1	3	19	3	6	7	1	84	11	200	2	2	0	7	4	65	100	100
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114	5	369	441	26	2	14	7	1	3	4	1	7	7	1	61	37	30	2	2	0	5	1	60	100	100
115	5	370	x	39	2	16	3	1	3	28	1	7	7	1	144	12	4	2	2	0	1	1	25	0	100
116	5	373	374	62	2	12	5	1	3	38	5	6	x	1	513	24	2	4	1	3	3	x	75	100	100
117	5	374	373	67	1	0	2	1	3	40	5	7	6	1	513	24	2	4	1	2	7	7	75	100	100
118	5	378	379	47	2	16	5	1	3	35	1	7	7	2	168	183	50	2	2	0	7	3	25	100	100
119	5	379	378	60	1	15	5	1	3	35	1	7	7	2	169	168	100	2	2	0	7	7	50	100	100
120	5	386	387	33	1	12	11	1	3	8	1	7	7	1	153	42	200	3	2	0	7	7	25	100	100
121	5	387	386	31	2	12	11	1	3	9	1	7	7	1	152	43	200	3	2	0	5	4	50	100	100
122	5	388	389	35	2	12	6	1	3	14	1	7	7	1	173	14	200	2	2	0	7	4	90	100	100
123	5	389	388	39	1	12	6	1	2	29	1	7	7	1	173	16	200	2	2	0	7	x	60	100	100
124	5	392	395	33	1	14	6	1	3	25	1	7	7	2	119	3	20	3	2	0	5	1	50	75	100
125	5	395	392	32	2	12	6	1	3	9	1	7	7	2	119	3	20	3	2	0	7	7	25	100	100
126	5	396	397	35	2	12	7	1	3	10	1	7	6	1	189	42	125	3	2	0	x	7	75	75	100
127	5	397	396	34	1	12	7	1	3	10	1	7	7	1	189	42	125	3	2	0	5	5	50	75	100
128	5	398	399	22	2	14	6	1	3	13	1	7	7	1	26	28	350	0	2	0	7	6	98	98	99
129	5	400	401	37	1	17	5	1	3	24	1	7	7	1	183	26	120	4	1	3	3	3	50	100	100
130	5	401	400	34	1	12	4	1	3	13	1	7	7	1	158	26	150	4	1	2	2	6	75	100	100
131	5	404	x	65	2	12	3	1	2	53	1	7	7	1	560	12	12	7	1	30	7	7	25	50	100
132	5	410	409	36	2	14	5	1	3	30	1	7	7	1	197	96	400	2	4	0	6	5	90	100	95
133	5	415	416	71	2	13	3	1	3	60	1	7	7	1	552	12	200	6	2	0	x	x	75	75	100
134	5	416	415	70	1	8	3	1	3	64	5	6	7	1	552	12	200	6	2	0	5	4	50	75	100
135	5	418	419	33	2	9	5	1	3	9	1	7	7	1	220	27	150	4	2	0	7	1	100	100	100
136	5	419	418	36	1	12	5	1	3	9	1	7	7	1	220	27	150	4	2	0	7	1	100	100	100
137	5	421	422	44	2	15	4	1	2	30	1	7	7	1	291	36	150	2	2	0	2	2	99	100	100
138	5	422	421	45	1	15	5	1	3	30	1	7	7	1	291	36	200	2	2	0	6	2	75	100	100

Marital Commitment 265

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
139	5	431	432	38	1	12	7	1	3	26	1	7	7	1	224	48	150	2	2	0	7	5	25	100	100
140	5	432	431	36	2	12	7	1	3	14	5	7	7	1	224	56	125	2	2	0	x	6	50	100	100
141	5	437	438	63	1	16	1	1	3	56	5	7	7	1	527	24	5	8	2	0	6	6	65	95	100
142	5	438	437	65	1	12	4	1	3	60	5	7	7	1	522	24	6	8	2	0	x	x	50	100	100
143	5	441	369	28	1	16	7	1	3	5	1	7	7	1	62	36	35	2	2	0	7	5	60	100	100
144	5	442	443	25	2	12	4	1	3	10	1	6	4	1	89	32	200	2	1	1	5	5	50	75	75
145	5	443	442	26	1	12	4	1	3	12	5	6	4	1	89	30	300	2	2	0	2	2	60	100	100
146	5	445	446	26	1	12	6	1	3	16	1	6	5	1	51	12	90	0	2	0	5	3	40	100	100
147	5	446	445	26	2	12	5	1	3	12	1	6	6	1	51	12	40	0	2	0	4	2	75	75	100
148	5	448	449	24	2	14	7	1	3	3	1	7	6	1	15	48	200	0	2	0	2	4	90	70	95
149	5	449	448	27	1	12	7	1	3	4	1	7	7	1	15	48	250	0	2	0	5	1	50	100	100

1=Subject No.	32=CI-SC	38=CI-MC	44=DOCS-B
27=BCS	33=CI-SP	39=CI-SUM-CCS	45=DOCS-F
28=CI-RA	34=CI-DI	40=CI-SUM-PDCS	46=DOCS-E
29=CI=PR	35=CI-AP	41=CI-SUM-TOTAL	47=DOCS-S
30=CI-CI	36=CI-MD	42=DOCS-PD	48=DOCS-SUM
31=CI-AM	37=CI-SI	43=DOCS-A	49=SMI

1	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
1	100	42	36	37	36	36	42	42	37	41	27	37	147	266	413	69	70	63	62	68	67	399	153
2	75	37	33	35	29	28	22	31	26	32	30	38	110	231	341	63	49	50	53	58	52	325	119
3	75	41	37	42	42	33	39	36	24	25	24	37	112	268	380	68	60	60	65	69	59	381	119
4	90	31	28	34	36	33	18	39	27	36	18	23	99	224	323	66	62	57	66	64	58	373	126
5	100	42	42	42	42	42	42	42	37	40	30	42	149	294	443	70	70	61	68	70	70	409	179
6	100	42	42	42	42	41	42	42	35	42	38	36	157	287	444	70	69	66	70	70	68	413	165
7	50	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	118
8	100	42	42	41	27	41	42	39	10	31	32	42	115	274	389	69	62	60	70	70	66	397	116
9	95	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	124
10	100	42	42	41	41	38	34	40	36	32	24	34	126	278	404	70	66	66	62	67	64	395	125
11	85	42	42	41	42	37	33	39	30	36	25	38	124	281	405	69	63	69	58	69	63	391	141
12	100	42	42	42	42	42	29	41	36	36	33	42	134	293	427	70	61	50	64	70	64	379	148
13	100	42	42	28	35	30	34	38	22	33	21	40	110	255	365	66	67	70	69	70	67	409	127
14	75	42	42	42	39	37	42	36	27	30	33	36	132	274	406	70	64	67	67	67	70	405	138
15	100	42	42	42	42	42	42	32	18	39	38	39	137	281	418	70	60	70	70	70	65	405	155
16	75	42	29	42	34	24	42	33	42	36	31	23	151	227	378	69	66	68	68	70	69	410	134
17	50	11	13	11	24	10	36	24	36	23	13	37	108	130	238	34	12	25	28	32	24	155	146
18	100	42	42	41	42	42	41	42	37	33	11	42	122	293	415	68	67	70	63	67	66	401	133
19	90	36	40	39	33	37	39	38	21	42	30	37	132	260	392	68	58	64	59	55	61	365	159
20	100	30	30	34	26	31	33	28	20	33	32	31	118	210	328	67	57	64	57	59	59	363	136
21	70	40	26	35	42	31	40	37	19	34	16	32	109	243	352	63	54	56	50	40	58	321	112
22	100	42	41	41	37	37	36	41	18	39	23	35	116	274	390	69	65	64	62	69	65	394	121
23	85	x	34	x	x	x	31	x	x	x	x	x	x	x	x	67	61	63	59	63	61	374	168
24	90	42	42	36	41	36	39	33	21	38	31	35	129	265	394	70	62	70	58	70	60	390	122
25	75	35	39	31	33	34	32	33	24	26	24	37	106	242	348	66	64	64	61	64	59	378	142
26	95	36	35	35	32	31	32	33	18	36	28	36	114	238	352	60	55	56	56	57	57	341	122
27	100	42	42	42	42	42	41	42	27	42	27	42	137	294	431	67	70	67	70	64	70	408	174
28	100	42	39	41	39	39	42	42	29	39	17	28	127	270	397	70	67	69	68	70	68	412	109
29	100	42	42	42	39	39	42	42	33	42	27	42	144	288	432	70	67	64	70	70	61	402	156
30	100	42	38	40	31	34	33	39	31	27	26	26	117	250	367	70	66	69	67	69	68	411	127

1	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
31	95	36	36	42	42	36	41	42	39	36	28	40	124	294	418	70	64	68	63	63	64	392	144
32	100	42	42	42	42	42	42	42	27	36	15	42	120	294	414	70	67	64	70	70	67	408	113
33	100	42	42	42	34	41	34	40	28	31	33	41	126	282	408	70	69	69	70	70	70	418	147
34	100	36	36	36	36	33	32	37	24	22	28	35	106	249	355	64	61	61	61	61	60	368	110
35	100	42	42	42	42	42	40	42	30	42	32	42	144	294	438	70	70	70	68	70	70	418	167
36	85	28	26	26	21	28	31	29	25	17	32	30	105	188	293	49	42	47	40	48	51	277	140
37	100	42	42	42	42	42	42	42	42	39	18	42	141	294	435	70	69	70	70	70	68	417	137
38	99	42	42	41	42	42	29	39	40	31	32	34	132	282	414	69	69	65	69	69	65	406	114
39	100	x	x	x	x	x	x	39	x	x	x	x	x	x	x	70	66	61	68	69	62	397	126
40	100	39	41	42	30	32	41	41	19	36	20	42	116	267	383	64	62	57	54	66	62	365	122
41	100	42	42	39	39	39	33	41	21	27	24	36	105	278	383	70	70	70	70	70	70	420	154
42	100	42	40	39	34	35	40	37	25	32	30	38	127	265	392	66	63	62	60	68	64	383	125
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44	100	42	33	36	40	42	42	40	42	31	26	36	141	269	410	70	70	64	70	70	68	412	145
45	100	36	21	28	42	39	42	40	27	24	33	27	126	233	359	70	53	61	63	70	52	369	118
46	100	36	36	36	29	32	30	36	23	27	29	32	109	237	346	70	70	70	70	69	62	411	132
47	80	32	26	23	26	27	29	36	20	17	26	34	92	194	286	57	49	56	54	55	46	317	140
48	75	39	38	42	42	38	40	42	27	39	24	41	130	282	412	70	69	67	67	69	70	412	152
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50	85	42	39	39	33	36	40	42	22	31	16	36	109	267	376	70	66	66	67	68	65	402	116
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57	90	33	37	30	20	32	32	37	25	27	17	36	101	225	326	60	57	56	59	62	59	353	147
58	100	42	38	39	42	33	33	32	24	22	20	40	99	266	365	63	55	66	60	64	60	368	105
59	90	37	32	31	31	25	34	35	22	24	26	35	106	226	332	57	51	51	53	62	50	324	106
60	100	42	42	32	42	31	39	42	24	22	24	30	109	281	390	70	63	69	59	69	61	391	126
61	100	42	42	41	38	41	42	39	23	29	22	36	116	279	395	70	65	64	67	68	64	398	139
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63	75	38	37	37	39	32	42	40	24	32	30	29	128	252	380	70	64	62	70	67	61	394	150
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66	100	42	31	33	42	27	34	26	38	27	20	34	119	235	354	64	24	37	45	45	50	265	153
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68	95	41	35	35	41	37	34	41	24	32	19	31	109	261	370	67	62	62	65	65	62	383	133
69	100	36	42	42	39	42	39	36	39	31	30	30	139	267	406	70	70	64	67	70	70	411	153
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71	100	38	32	39	34	21	42	42	24	31	35	31	132	237	369	70	69	70	69	70	69	417	144
72	100	42	41	42	41	42	42	42	28	30	17	42	117	292	409	69	69	70	68	70	70	416	158
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74	85	30	38	32	30	36	27	41	9	25	30	36	91	243	334	63	57	63	54	68	57	362	130
75	75	42	30	42	39	33	42	36	30	18	24	36	114	258	372	70	70	70	70	70	70	420	104
76	90	42	41	40	42	37	34	41	25	36	24	36	119	279	398	68	63	67	58	69	64	389	124
77	100	26	31	28	28	35	26	31	19	31	23	36	99	215	314	49	32	46	24	43	45	239	136
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79	85	31	29	20	33	28	27	20	24	31	21	37	103	198	301	56	41	50	46	51	43	287	122
80	95	37	35	36	32	36	39	36	27	28	33	30	117	242	359	59	55	56	58	61	56	345	116
81	60	28	16	24	15	17	42	34	12	18	21	29	93	163	256	48	51	29	46	46	32	252	79
82	100	36	30	41	32	35	41	42	34	33	34	29	142	245	387	70	69	62	68	67	65	401	118
83	95	39	42	39	36	42	42	39	33	30	34	38	139	275	414	70	65	69	69	69	67	409	152

	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
84	100	36	38	35	39	34	40	40	17	25	37	36	119	258	377	70	60	65	64	69	64	392	132
85	100	42	40	40	42	34	40	32	31	28	29	33	128	263	391	70	60	68	66	69	68	401	134
86	100	42	37	32	40	42	39	40	29	33	25	32	126	265	391	63	66	67	67	70	68	401	115
87	100	42	36	42	42	42	42	42	39	42	24	42	147	288	435	70	66	67	70	70	67	410	125
88	100	42	42	41	42	38	42	37	26	35	9	40	112	282	394	70	62	68	69	70	65	404	115
89	100	42	37	39	39	34	40	38	29	22	20	36	91	285	376	65	62	65	58	66	61	377	119
90	100	39	33	33	34	38	39	30	32	39	27	36	137	245	382	55	48	51	53	56	46	309	101
91	100	42	42	42	42	41	42	39	39	29	31	39	141	287	428	70	70	68	67	70	70	415	123
92	75	37	37	35	36	36	39	36	36	34	20	35	129	252	381	60	55	57	60	61	57	344	117
93	90	36	36	35	37	28	26	35	24	29	23	31	102	238	340	58	51	59	58	58	53	337	123
94	100	37	38	37	36	29	39	39	15	18	27	35	99	251	350	63	62	66	61	68	53	373	129
95	85	35	31	27	32	25	31	30	55	10	25	39	121	219	340	53	49	53	46	52	54	307	108
96	98	39	40	28	37	28	36	29	34	18	26	27	114	228	342	68	63	52	64	68	62	377	130
97	80	37	36	39	42	29	42	39	30	28	28	42	128	264	392	70	66	69	65	70	69	409	102
98	100	36	42	40	36	41	42	39	31	36	32	31	141	265	406	70	61	70	67	68	63	399	128
99	100	42	41	41	34	38	38	42	21	29	33	38	121	276	397	70	69	70	70	70	69	418	148
100	100	42	41	41	41	34	35	37	29	32	26	38	122	274	396	70	66	66	70	69	69	410	127
101	95	39	39	34	24	36	37	37	21	28	30	27	116	236	352	62	58	62	60	59	60	361	109
102	100	42	42	38	40	39	41	41	27	32	15	41	115	283	398	69	65	64	69	69	64	400	150
103	100	42	40	38	41	38	34	34	32	36	23	31	125	264	389	69	59	70	64	65	66	393	122
104	100	42	35	39	42	40	26	42	25	22	22	42	95	282	377	70	68	64	67	70	66	405	111
105	100	42	41	42	42	38	42	39	33	23	19	37	117	281	398	70	68	65	66	68	67	404	107
106	100	36	39	42	41	41	35	37	28	32	37	42	132	278	410	70	60	68	69	70	68	405	163
107	75	39	30	39	36	24	39	41	23	22	26	36	110	245	355	69	64	59	69	68	67	396	119
108	100	42	40	39	42	40	40	41	30	31	31	37	132	281	413	69	67	70	67	70	68	411	151
109	100	42	40	41	41	41	37	41	24	28	18	38	107	284	391	70	70	70	69	70	70	419	123
110	100	42	42	42	42	42	42	36	24	25	42	127	294	421	70	69	70	70	70	70	419	134	
111	95	42	37	41	42	41	42	42	26	34	23	39	125	284	409	70	69	70	70	70	69	418	142
112	100	42	38	34	42	36	36	31	29	31	36	41	132	264	396	70	63	67	70	68	65	403	143
113	95	38	33	27	27	26	36	29	24	25	26	24	111	204	315	67	63	69	64	70	66	399	105
114	100	42	34	41	41	27	39	41	20	42	23	42	124	268	392	70	63	64	65	65	58	385	143
115	100	42	41	33	42	38	37	22	21	42	19	42	119	260	379	67	34	63	44	54	50	312	150
116	100	42	37	37	31	30	41	25	32	35	32	30	140	232	372	66	47	52	56	57	53	331	112
117	100	39	41	39	39	40	42	26	39	42	29	38	152	262	414	65	49	62	59	61	54	350	152
118	100	42	38	42	42	36	37	34	30	34	21	38	122	272	394	70	65	58	66	70	65	384	130
119	100	42	42	42	39	42	42	41	33	42	35	39	152	287	439	66	66	70	65	70	67	404	145
120	75	42	41	42	42	39	42	42	29	42	29	40	142	292	430	70	68	69	69	69	67	412	120
121	100	42	36	42	39	37	42	41	29	42	19	42	132	279	411	70	58	66	60	70	67	391	163
122	100	42	40	36	42	35	41	36	24	42	26	39	133	270	403	69	60	60	59	65	56	369	144
123	100	42	40	34	40	38	42	39	31	36	24	42	133	275	408	70	64	67	59	70	68	398	161
124	100	41	31	35	38	30	42	38	22	42	25	37	131	250	381	63	60	63	60	64	56	366	149
125	100	42	40	42	40	41	42	37	24	42	26	36	134	278	412	66	56	64	52	67	60	365	142
126	100	42	41	33	39	40	39	39	26	41	25	37	131	271	402	65	59	59	57	63	60	353	138
127	100	41	42	35	40	39	30	39	20	42	38	41	120	277	397	70	61	69	61	70	64	395	163
128	99	42	42	42	42	42	42	42	27	42	24	40	135	292	427	70	70	70	70	69	70	419	147
129	95	42	40	39	41	36	42	40	19	42	25	41	128	279	407	69	60	60	59	59	58	365	145
130	100	42	26	40	40	33	39	32	21	40	11	37	111	250	361	66	54	57	53	58	54	342	122
131	100	42	32	31	42	25	33	32	24	39	30	39	126	243	369	59	22	39	19	36	53	228	153
132	95	42	42	41	41	40	42	32	27	41	25	33	135	271	406	70	58	64	65	67	65	389	148
133	80	42	42	42	36	42	36	38	24	42	36	36	138	278	416	68	41	66	48	63	51	337	135
134	100	42	39	39	36	36	42	41	27	41	25	42	135	275	410	70	57	64	56	67	59	363	143
135	100	42	42	42	42	36	42	42	39	42	9	42	132	288	420	70	69	70	61	70	63	403	173
136	100	42	42	42	42	36	39	42	39	42	23	42	143	246	389	70	69	70	64	70	63	406	174

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1	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
137	100	42	41	42	39	40	42	34	31	42	34	41	149	279	428	70	66	66	70	70	70	412	145
138	90	42	39	41	38	36	41	37	34	42	33	35	150	268	418	68	63	69	66	69	63	398	163
139	100	42	38	33	42	34	42	39	23	42	21	35	128	263	391	70	63	68	67	61	64	393	161
140	100	42	42	41	42	40	36	36	32	40	22	42	130	285	415	69	67	70	68	70	69	413	163
141	90	36	42	42	42	42	42	42	27	42	18	42	129	248	377	70	70	70	70	70	70	420	138
142	100	36	42	42	35	36	42	41	8	39	32	35	121	267	388	70	68	70	70	70	70	418	145
143	95	41	40	39	39	36	39	36	19	42	28	37	128	268	396	68	60	60	56	68	57	369	156
144	50	36	30	29	38	21	30	36	15	21	38	29	104	219	323	64	46	46	48	62	57	323	110
145	75	42	41	36	41	37	33	41	25	39	28	33	125	271	396	67	58	67	58	68	66	384	116
146	100	42	41	42	41	30	42	34	12	39	33	42	126	272	398	70	65	69	69	68	70	411	120
147	100	42	42	42	41	37	42	42	24	36	24	41	126	287	413	68	62	66	57	66	62	381	117
148	95	42	40	35	38	35	42	40	28	35	22	41	127	271	398	69	58	58	61	65	60	371	114
149	100	42	37	40	37	37	42	39	34	42	24	38	142	270	412	69	66	62	59	70	61	387	155

Appendix N

Contrast of the Correlation Between Commitment Based on
Subjects' (Ss) Own Definition and BCS with the Correlations
Between Commitment Based on Subjects' (Ss) Own Definition
and the Other Commitment Measures

Contrast of the Correlation Between Commitment Based on Subjects' (Ss) Own Definition and BCS with the Correlations Between Commitment Based on Subjects' (Ss) Own Definition and the Other Commitment Measures

Other Scales	Ss Def. W/BCS	Ss Def. W/ Other	BCS W/ Other	N	t
Social Pressure	.729	.311	.182	146	5.92*
Morality of Divorce	.729	.391	.276	145	5.11*
Structural Investments	.729	.103	.026	145	7.87*
Availability/Partners	.729	-.019	.119	145	9.86*
Total Constraint	.729	.327	.254	145	5.87*
Meta-Commitment	.729	.181	.187	145	7.50*
Disclosure Investment	.729	.270	.174	146	6.39*
Alternative Monitoring	.729	.422	.306	145	4.76*
Relationship Agenda	.729	.577	.477	145	2.80*
Couple Identity	.729	.507	.394	145	4.09*
Primacy of Relationship	.729	.586	.494	146	2.68*
Satisfaction/Sacrifice	.729	.557	.516	145	3.20*
Total Dedication	.729	.597	.497	145	2.50*
Total Commitment (CI)	.729	.578	.475	145	2.15*
Actualization	.729	.452	.324	147	4.43*
Belonging	.729	.588	.429	147	2.58*
Fairness	.729	.416	.336	147	4.93*
Esteem	.729	.515	.386	147	3.65*
Security	.729	.483	.388	147	4.11*
Total Commitment (DOCS)	.729	.544	.413	147	3.25*

Note. * $p < .05$, one-tailed.

Appendix O

Contrast of the Correlations Between Total Dedication and Commitment Based on the Subjects' Own Definition, the BCS, and the SMI with the Correlations Between Total Constraint and Commitment Based on the Subjects' Own Definition, BCS, and the SMI

Contrast of the Correlations Between Total Dedication and Commitment Based on the Subjects' Own Definition, the BCS, and the SMI with the Correlations Between Total Constraint and Commitment Based on the Subjects' Own Definition, BCS, and the SMI

Scale	TD with Scale	TC with Scale	TD with TC	N	t
Ss' Own Definition	.597	.327	.450	145	3.86*
BCS	.497	.254	.450	145	3.18
SMI	.313	.396	.450	145	-1.04

Note. * $p < .05$, one-tailed.

Appendix P

Contrast of the Correlation Between Primacy and Durability (PD)
and Primacy of Relationship (PR) and the Correlation Between
PD and the Other CI Scales and PR and the Other DOCS Scales

Contrast of the Correlation Between Primacy and Durability (PD)
and Primacy of Relationship (PR) and the Correlation Between PD
and the Other CI Scales and PR and the Other DOCS Scales

Other Scales	PD W/ PR	PD W/ Other CI	Other W/ PR	N	t
Social Pressure	.643	.363	.266	146	3.77*
Morality of Divorce	.643	.356	.390	145	5.56*
Structural Investments	.643	.138	.133	145	6.89*
Availability/Partners	.643	.094	.092	145	6.35*
Total Constraint	.643	.400	.381	145	3.48*
Meta-Commitment	.643	.157	.383	145	6.87*
Disclosure Investment	.643	.509	.410	146	2.06*
Alternative Monitoring	.643	.606	.463	145	0.62
Relationship Agenda	.643	.735	.609	145	-1.96*
Couple Identity	.643	.738	.666	145	-2.16*
Satisfaction/Sacrifice	.643	.577	.696	145	1.36
Total Dedication	.643	.754	.804	145	-3.22*
Total Commitment (CI)	.643	.725	.753	145	-2.07*

Other Scales	PD W/ PR	PR W/ Other DOCS	Other W/ PD	N	t
Actualization	.643	.521	.727	146	2.58*
Belonging	.643	.652	.774	146	-0.22
Fairness	.643	.477	.759	146	1.99*
Esteem	.643	.593	.791	146	1.23
Security	.643	.656	.803	146	-0.34
Total Commitment (DOCS)	.643	.633	.868	146	0.31

Note. *p < .05, one-tailed.

Appendix Q

Contrast of the Correlation Between the SMI and
the BCS with the Correlations Between the SMI
and the Other Marital Commitment Measures

Contrast of the Correlation Between the SMI and the BCS with the
Correlations Between the SMI and the Other Marital Commitment
Measures

Other Scales	SMI W/ BCS	SMI W/ Other	Other W/ BCS	N	t
Own Definition	.256	.173	.729	149	0.78
Social Pressure	.256	.126	.182	146	1.13
Morality of Divorce	.256	.454	.276	145	-1.83*
Structural Investments	.256	.117	.026	145	1.24
Availability/Partners	.256	.151	.119	145	0.98
Total Constraint	.256	.396	.254	145	-1.14
Meta-Commitment	.256	.364	.187	145	-1.11
Disclosure Investment	.256	.169	.174	146	0.84
Alternative Monitoring	.256	.234	.306	145	0.23
Relationship Agenda	.256	.145	.477	145	0.98
Couple Identity	.256	.219	.394	145	0.32
Primacy of Relationship	.256	.311	.494	146	-0.47
Satisfaction/Sacrifice	.256	.319	.516	145	-0.53
Total Dedication	.256	.313	.497	145	-0.57
Total Commitment (CI)	.256	.396	.475	145	-1.37
Primacy and Durability	.256	.237	.451	147	0.19
Actualization	.256	.113	.324	147	1.38
Belonging	.256	.219	.429	147	0.32
Fairness	.256	.094	.336	147	1.58
Esteem	.256	.113	.386	147	1.41
Security	.256	.225	.388	147	0.35
Total Commitment (DOCS)	.256	.173	.413	147	0.95

Note. * $p < .05$, one-tailed.

Appendix R

Vita

Vita

Name: Robert P. Pramann, Jr.

Date: June, 1986

A. Personal History

Business Address: Philhaven Hospital
283 S. Butler Road
P.O. Box 550
Mt. Gretna, PA 17064

Phone: (717) 273-8871 x2329

Home Address: 3430 W. Oak Street
Lebanon, PA 17042

Phone: (717) 274-8922

Birthdate: July 24, 1954

Birthplace: Panama City, Florida

Marital Status: Married, one child

B. Educational History

1. Foothill College, Los Altos Hills, California 94022
Major: Undeclared
Honors: Hewlett Packard Scholarship 1973
2. Westmont College, Santa Barbara, California 93108
Major: Psychology
Degree: B.A. Magna Cum Laude 1977
3. Western Conservative Baptist Seminary, Portland, Oregon 97215
Major: Clinical Psychology
Degree: M.A. 1983
Ph.D. (projected completion date-August) 1986
Dissertation: Commitment to Spouse and God: The Relationship Among Measures of Marital Commitment and Spiritual Maturity
Chairman: Rodger K. Bufford, Ph.D.

C. Professional Positions/Related Experience

1. Clinical Psychology Intern, Philhaven Hospital
Lebanon, PA 9/85-
Full-time position plus on-call duties 8/86
Duties: Provision of inpatient services to adults (first six months) and adolescents (second six months) and outpatient services to children, adolescents and adults with varied presenting problems (personality disorders, thought disorders, affective disorders, conduct disorders, adjustment reactions, etc.). Inpatient duties

included intake evaluations, fullscale psychological evaluations, individual, couple, family, and group therapy, psychodrama, school consultations and treatment planning as part of a multi-disciplinary team. Outpatient duties included intake evaluations, psychological evaluations, individual, couple, family therapy, and school consultations. On-call duties included inpatient/outpatient evaluations, management of psychological emergencies and crisis intervention. Also participated in ongoing supervision and inservice training of various types.

Supervisors: David Rogers, Ph.D., John Bower, Ph.D.,
Curt Nicholson, Ph.D., Roger Fretz, Ph.D.

2. Associate Marriage, Family and Individual Therapist
Montavilla Family Counseling Services, Inc.
Portland, OR
Part-time group private practice
Duties: Marriage, family and individual therapy,
group therapy, psychological evaluations,
in-service training presentations,
community seminars/workshops.
Supervisor: Errol "Steve" Stephens, Jr., Ph.D.,
Licensed Psychologist
5/84-
7/85
3. Graduate Fellow, Western Conservative Baptist Seminary
(WCBS), Portland, OR
Part-time position
Duties: Administrative tasks (developed
comprehensive departmental dissertation
guidelines, reviewed numerous
dissertations), and research.
Supervisor: Rodger K. Bufford, Ph.D., Program Chairman
9/83-
6/85
4. Graduate Fellow, Western Conservative Baptist Seminary
Portland, OR
Part-time summer position
Duties: Conducted pre-practicum students' group
therapy, dyad supervision, didactic
presentations.
Supervisor: Wayne C. Colwell, Ph.D., Director of Training
6/84-
8/84
5. Practicum Student/Volunteer, Intensive Family Intervention
Program, Morrison Center, Portland, OR
Part-time position (volunteer status last six months)
Duties: Family therapy, family and adolescent skills
training groups, intensive training in
Structured Family Therapy.
Supervisors: Tom Wehrley, M.Ed., Brett Asman, M.A., Robert
Thompson, Ph.D., Robert Buckler, M.D., M.P.H.
9/83-
9/84

6. Practicum Student, Vocational Rehabilitation Evaluation Center (VREC), Portland, OR
Part-time position 4/84-6/84
Duties: Psychological screenings to determine program eligibility (retardation, brain damage, learning disabilities), diagnostic interviewing, and report writing.
Supervisors: Mike Arnold, M.A., Director of VREC, Wayne Colwell, Ph.D., Director of Training (WCBS)
7. Practicum Student, Portland Adventist Convalescent Center
Portland, OR 6/83-2/84
Part-time position
Duties: Individual bereavement counseling and psychotherapy.
Supervisors: Sharon Nordloff, M.S.W., Social Services Director, Wayne Colwell, Ph.D., Director of Training (WCBS)
8. Practicum Student, Hospice Program, Visiting Nurses Association, Portland, OR 9/82-7/83
Part-time position
Duties: Patient/family psycho-social care, bereavement follow-up interviews every other month of 1/2 agency's case-load, co-led volunteer communication training.
Supervisors: Sister Clare Murphy, M.Ed. and Marilyn Cady, Directors of Volunteers, Emery Nester, Ed.D., Wayne Colwell, Ph.D., Director of Training.
9. Practicum Student, Western Psychological and Counseling Services Center (WPCSC), Portland, OR 9/81-6/83
Part-time position
Duties: Psychological evaluations of children, remediation of children with specific learning disabilities, school consultations, adolescent group therapy, adult individual therapy, crisis line counseling.
Supervisors: Paul Sundstrom, Ed.D., Director of WPCSC, Cedric Johnson, Ph.D., Emery Nester, Ed.D., Wayne Colwell, Ph.D., Director of Training
10. Practicum Student, Portland Adventist Convalescent Center, Portland, OR 9/81-1/82
Part-time position
Duties: Individual and group reality-orientation therapy.
Supervisors: Sharon Nordloff, M.S.W., Social Services Director, Emery Nester, Ed.D.
11. Psychiatric Nursing Assistant, VA Medical Center, Palo Alto, CA 10/77-6/80
Full-time position

Duties: Observing, reporting, recording significant changes in patients' progress or condition, standard/routine nursing care, participating as a team member in treatment planning, counselor/advocate for three to five patients, managing patients who were disruptive, withdrawn or difficult to motivate (locked unit), co-leading group therapy, leading movement/recreation group.

Special Recognition: Received a monetary Sustained Superior Performance Award.

1979

Supervisor: Wilma Robertson, R.N.

D. Membership in Professional Associations

American Psychological Association (Student Affiliate)
Association for the Development of the Person-Centered Approach
Christian Association for Psychological Studies (Student Member)

E. Professional Activities

Associations and Divisions

Registration Chairperson, Christian Association for Psychological Studies—West Convention, Portland, Oregon, June 1982.

Administrative

Psychology Students' representative to the Faculty of the Clinical Psychology Department, WCBS, March 1983-April 1984.
Library Committee, Graduate Fellow Member, WCBS, 1983-1985.

F. Publications

Pramann, Jr., R. F. Review and biblical evaluation of emotions in the person centered model of Carl R. Rogers. Paper presented at the National meeting of the Christian Association for Psychological Studies, Grand Rapids, Michigan, April, 1985.

G. Statement of Professional Interests and Therapeutic Orientation

Primarily interested in providing individual, couple, family and group psychotherapy/psychodrama and administering diagnostic evaluations with both inpatient and outpatient populations. Special interest in working with adolescents and their families. Ideally would prefer to work as part of a multi-disciplinary team or in a group private practice.

Therapeutic orientation is primarily eclectic and wholistic incorporating systems, psychodynamic, and cognitive-behavioral conceptualizations but with special sensitivity toward a humanistic approach. Major interests are in the study of interpersonal relationships and the development of a therapeutic orientation and approach incorporating and emphasizing the health of a person and his

relationships yet also appreciating the "spiritual", emotional, cognitive and physical aspects of his/her functioning.

H. References

1. John Bower, Ph.D.
Psychologist in private practice
139 Maple Lane
Lebanon, PA 17042
2. David Rogers, Ph.D.
Team Leader
Philhaven Hospital
283 S. Butler Road
P.O. Box 550
Mt. Gretna, PA 17604
3. Fran Sparrow, M.D.
Staff Psychiatrist
Philhaven Hospital
283 S. Butler Road
P.O. Box 550
Mt. Gretna, PA 17604
4. Steve Powers, M.D.
Team Leader
Philhaven Hospital
283 S. Butler Road
P.O. Box 550
Mt. Gretna, PA 17604
5. Wayne Colwell, Ph.D.
Director of Clinical Training
Western Conservative Baptist Seminary
5511 S.E. Hawthorne
Portland, OR 97215
6. Paul Sundstrom, Ed.D.
Agency Director
Western Psychological and Counseling Services Center
6040 S.E. Belmont
Portland, OR 97215

(Further references available upon request)