THE EFFECTS OF RELIGIOUSNESS ON MARITAL SATISFACTION AND
THE MEDIATOR ROLE OF PERCEIVED MARITAL PROBLEM SOLVING
ABILITIES BETWEEN RELIGIOUSNESS AND MARITAL SATISFACTION
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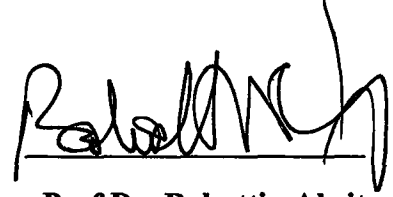MIDDLE EAST TECHNICAL UNIVERSITY

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I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

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This is to certify that we have read to this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.
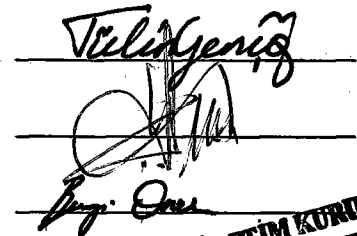
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ABSTRACT

THE EFFECTS OF RELIGIOUSNESS ON MARITAL SATISFACTION AND THE MEDIATOR ROLE OF PERCEIVED MARITAL PROBLEM SOLVING ABILITIES BETWEEN RELIGIOUSNESS AND MARITAL SATISFACTION RELATIONSHIP

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This study aimed at revealing the mediational role of perceived marital problem solving between religiousness and marital satisfaction relationship in a Turkish sample. The participants were 92 married couples, who were the parents of Middle East Technical University students. Hierarchical Regression Analyses were performed in order to test the mediational role of marital problem solving between religiousness and marital satisfaction relationship. Moreover, some additional Hierarchical Regression Analyses were performed with the variables related to religiousness, namely hopelessness and submissive acts. In the first hypothesis it was expected that marital problem solving will play a mediational role between

religiousness and marital satisfaction. In the second hypothesis, it was suggested that marital problem solving will play a mediator role between hopelessness and marital satisfaction. Similarly, in the third hypothesis, it was expected that marital problem solving will play a mediator role between submissive acts and marital satisfaction. According to the results of these analyses, it was found that religiousness had a main effect on marital satisfaction, but mediational role of problem solving did not emerged, thus first hypothesis was only partially confirmed. Second and the third hypotheses were supported. Results were discussed by referring the relevant literature.

Keywords: Religiousness, Marital Satisfaction, Perceived Marital Problem Solving, Hopelessness, Submissive Acts.

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ÖZ

DİNDARLIĞIN EVLİLİK DOYUMU ÜZERİNDEKİ ETKİLERİ VE ALGILANAN EVLİLİK SORUNLARI ÇÖZÜMÜ BECERİLERİNİN, DİNDARLIK VE EVLİLİK DOYUMU İLİŞKİSİ ÜZERİNDEKİ ARABULUCU ROLÜ

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Bu çalışma, evli Türkiyeli çiftler örnekleminde, dindarlığın evlilik doyumu üzerindeki etkileri ve algılanan evlilik sorunları çözümü becerilerinin bu ilişki üzerindeki arabulucu rolünü araştırmayı amaçlamaktadır. Katılımcılar, Orta Doğu Teknik Üniversitesi öğrencilerinin anne ve babalarından oluşan 92 çifttir. Hiyerarşik Regresyon Analizi kullanılarak algılanan evlilik sorunları çözümü becerilerinin, dindarlık ve evlilik doyumu ilişkisindeki arabulucu rolü test edilmiştir. Ayrıca, dindarlıkla ilişkili olan umutsuzluk ve boyun eğici davranışlar içinde ayrı Hiyerarşik Regresyon Analizleri yapılmıştır. İlk hipotezde, algılanan evlilik sorunları çözme becerisinin, dindarlık ve evlilik doyumu ilişkisi üzerinde arabulucu rolü oynaması beklenmektedir. İkinci hipotezde, algılanan evlilik sorunları çözme becerilerinin

umutsuzluk ve evlilik doyumu üzerinde arabulucu rolü oynaması beklenmektedir. Benzer olarak, üçüncü hipotezde de algılanan evlilik sorunları çözme becerilerinin boyun eğici davranışlar ve evlilik doyumu ilişkisinde arabulucu rolü oynaması beklenmektedir. Analiz sonuçlarına gore, dindarlığın evlilik doyumu üzerinde temel etkiye sahip olduğu bulunurken, sorun çözme becerilerinin arabulucu rolü gözlenmemiştir. Bu durumda, ilk hipotezin bir bölümü doğrulanabilmiştir. Umutsuzluk ve boyun eğici davranışları ele alan ikinci ve üçüncü hipotezler desteklenmiştir. Sonuçlar literatür bilgisi ışığında tartışılacaktır.

Anahtar Sözcükler: Dindarlık, Evlilik Doyumu, Algılanan Evlilik Problemleri Çözümü, Umutsuzluk, Boyun Eğici Davranışlar.

To my mother and father ...

ACKNOWLEDGEMENTS

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CHAPTER 1

INTRODUCTION

"All happy families resemble one another, but every unhappy family is unhappy in its

own way."

(Leo Tolstoy, Anna Karenina)

1.1. Marital Satisfaction

Marriage could be one of the most important experiences an individual can live. Likewise, the quality of this experience absolutely affects the life of the individual. In Connell, Mitten and Bumberry's (1999) words, "marriage can be heaven or hell and is usually both". The term predicting "heaven or hell" circumstances might be marital satisfaction. Marital satisfaction, in general, is the most widely studied variable in the area of family psychology in recent decades. Greeff (2000) argued that beside some other variables, such as satisfaction with the quality of life and sexual relationship, conflict management and communication, marital satisfaction is one of the most important determinants of well functioning families.

1.1.1. What is Marital Satisfaction?

Although the term could not be defined easily, various determinants of marital satisfaction were studied. Lewis and Spanier (1979) proposed a theoretical

model for both marital satisfaction and stability. According to their model, spouses' available personal and social resources, their satisfaction with their lifestyles, and rewards from marital interaction were accepted as determinants of marital satisfaction. Aida and Falbo (1991) found that couples, who saw themselves as equal partners, reported more marital satisfaction than traditional partners did. However, Lye and Biblarz (1993) argued that couples, who have non-traditional attitudes toward family life, are less satisfied with marriages, just as men and women whose attitudes diverge from their spouses' attitudes are less satisfied. After the examination of interaction effect, they found that when wives are less traditional than their husbands, disagreements increased, but when husbands are less traditional, disagreements decreased. Beside traditional and non-traditional attitudes, Amato and Rogers (1997) found that jealousy, infidelity, alcohol and drug abuse, and spending money were correlated with marital problem and divorce.

Lavee and Olson (1993) identified seven types of marriage: Devitalized (40%), Financially focused (11%), Conflicted (14%), Traditional (10%), Balanced (8%), Harmonious (8%), and Vitalized (9%) couples. They explained vitalized couples as those who experienced satisfaction with all features of marriage. Harmonies couples were described to have satisfying intimate relations, but less satisfying external features of marital life. Balanced couples showed equal satisfaction with both external and internal parts of their marriage. On the other hand, devitalised couples experienced an overall dissatisfaction with all aspects of their marriage. Financially focused couples expressed dissatisfaction with their marriage and the only area of satisfaction was money management. Although conflicted couples experienced an overall dissatisfaction with their marital life, they were

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positive with external activities. Additionally, for traditional couples, relationship issues produce distress, especially if their religious life and communication with the extended family supply marital resources for them. The above mentioned percentages imply that only 1 in 4 couples experienced satisfied relationships in their marriage, but at the same time 40% of the couples reported overall dissatisfaction.

Blum and Mehrabian (1999) found that the pleasantness of temperament is one of the key elements of marital satisfaction. Better-adjusted people and individuals with better-adjusted mates experience more satisfaction in their marriages. Additionally unpleasant and submissive wives are highly disadvantageous for marital satisfaction. They argued that, even though similar inter-mate temperament on pleasantness and dominance is related with marital satisfaction, similarity is weak and ambiguous predictor of marital satisfaction.

Roizblatt, Kaslow, Rivera, Fuchs, Conejero, and Zacharias (1999), found positive correlation between marital satisfaction and happiness during childhood in Chilean population. They argued that trust, love, and loyalty emerge to be the main element of satisfaction for both satisfied and unsatisfied couples.

As stated by Meeks, Hendrick, and Hendrick (1998) integrative and distributive conflict tactics positively related to marital satisfaction but avoidant conflict tactics negatively correlated. Meeks and colleague also declared that positive love styles (Eros, Agape, Storge) positively predictive on marital satisfaction even tough Ludus (game playing love) negatively.

Burleson and Denton (1997) observed that relationship between communication skills and marital satisfaction was not as simple as expected. Which skill was examined, whose skill and marital satisfaction were evaluated, and the

gender of the respondent could affect magnitude and direction of the association. Specifically, they found positive association for communication skill and marital satisfaction among non-distressed couples but for distressed couples this association was negative.

Snyder and Smith (1986) conducted a research with both clinic and non-clinic couples and identified five typologies. For example, although members of Type I and Type II groups reported general marital satisfaction, but willingness to evaluate marital relation is differing markedly. Couples of Type II cluster unable or reluctant to address disagreements honestly, and tend to use indirect, non-verbal and passive-aggressive expressions. Both type IV and Type V clusters experienced extensive marital distressed, but they differ in dissatisfaction with childrearing. Type III clusters reflected moderate levels of distress, but their areas of disagreement differ. Besides identifying different clusters of marital typologies, Snyder and Smith argued that, there was no reliable difference between clinic and non-clinic sample group in terms of marital distress. Although non-clinic group reports less global marital distress, and displays average or high distress in particular areas of marital interaction, couples under marital therapy exhibit general satisfaction and low or average level of distress in particular areas of spousal and parental implementation.

In the literature, several studies tried to identify the factors that affect marital satisfaction in both directions. Goodman (1999) displayed that the relation between intimacy and marital satisfaction was positive; and the relation between marital satisfaction and hostile control was negative. Moreover, he found that men were rated superior in providing autonomy than were women and older respondents in comparison to middle-aged respondents rated their partners higher in intimacy. As a

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result, they found that for long term married couples, intimacy and avoidance of hostile control were more important than autonomy.

Maintenance behaviours could be important actions to preserve continuation of relationship. Weigel and Ballardreisch (1999) stated, their findings of study about maintenance behaviours and marital quality was reflecting the gendered use of maintenance behaviours. That is, for wives there were links between spouses' perception of marital satisfaction, love and commitment with wife's use of maintenance behaviours. However, this is not acceptable for husbands. They explained this gender difference with factors, like social desirability, other than perception of marital quality. For that reason, they argued that meaning of behaviours for maintaining marriage might change from wives to husbands.

Domestic violence might be one of the most important predictors of marital displeasure. Ellison, Bartkowski, and Anderson (1999) found in their study that regular religious service attendance inversely associated with self-reported use of domestic violence for both spouses. However, religious dissimilarity might aggravate the possibility of abuse, in more concrete words, especially husbands, who are more conservative in their beliefs than their wives, are likely to commit domestic violence (Ellison et al., 1999). Roberts (2000) noticed that, husbands' hostile responses linked with wives' marital distressed, but wives' hostility did not decrease husbands' marital satisfaction. On the other hand, wives' withdrawal responses increase husbands' marital distress, husbands' withdrawal did not affect wives' satisfaction.

Cultural differences could be playing a critical role in terms of differentiating the factors contributing to marital satisfaction. Kamo (1993) found that husband's earning is important for Japanese spouses but not for American

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spouses. In addition, age has negative correlation with marital satisfaction in American couples, although there is no significant effect for the Japanese. However, for both sample groups rewards from marital interactions are equally important for marital satisfaction.

Thomsen and Gilbert (1998) found that the combination of personality, behavioural and physiological measures are predictive for marital satisfaction and conflict stases. Neuroticism/negative affect was inversely linked to marital satisfaction. The physiological arousal factor has an U-shaped association with marital satisfaction that is, optimal level of arousal is best for marital satisfaction. Results showed that satisfied couples showed synchrony in the electro dermal and heart rate activity, whereas dissatisfied subjects more generally showed asynchrony in their measures.

Personality factors alone also have a predictive role for both spouse selection and marital satisfaction. It was found that socially desirable personality traits were generally preferred by women. In addition, although individuals differed in the characteristics they desired, they preferred mates who were similar to themselves. In terms of marital satisfaction, the personality characteristics of the partner -especially when found to be lower than the expected level of agreeableness, emotional stability, intellect-openness- is the predictor of the marital and sexual dissatisfaction (Botwin, Buss, & Shackelford, 1997).

Sweatmen (1999), in their research with missionaries, found that there is a significant relationship between marital satisfaction and depression, but this is not true for anxiety. He argued that marital satisfaction works as a moderator of the high levels of stress concerned in a cross-cultural adjustment. Moreover, the missionaries

who have higher level of marital satisfaction reports significantly lower levels of depression, and vice versa.

Beside depression, another factor influencing marital satisfaction could be hopelessness. Shek (1999) noticed that individual well being factors like life satisfaction, esteem, psychological health and hopelessness, and dyadic relationship factors like marital adjustment and marital satisfaction, parent-child relationship and conflict, concurrently and longitudinally related to both parents' and children's sight of family functioning in Chinese context. In another research Blum and Ehriman (1999) signified that well-adjusted people have more satisfied marriages, but person who are maladjusted (unpleasant) and submissive, that is depressed, have lower scores on marital satisfaction scales.

Northouse, Mood, Templin, Mellon, and George (2000) found that in case of colon cancer, the patient's role adjustment problem is significantly related to hopelessness and spouse's role adjustment. On the other hand, spouse's role adjustment problem is associated with his or her baseline role problems and level of marital adjustment. Nathawat, Mahtur, and Asha (1993) conduct a research with highly educated Indian housekeepers and working women, and found that working women reported higher marital satisfaction, beside higher life satisfaction, general health, self esteem and lower scores on hopelessness. Conversely, housekeepers reported opposites. Due to these researches hopelessness appeared as a factor that is inversely related to marital satisfaction.

Hopelessness is a concept, which was related with depression and poor adjustment. Cannon, Mulroy, Otto, Rosenbaum, Fava, and Nierenberg, (1999) found that the severity of depression, poor problem solving abilities, dysfunctional

cognitions were related with hopelessness for outpatient depressive sample group. Velting (1999) conducted a research to reveal the relationship between personality variables and hopelessness, and found that neuroticism, depression and vulnerability positively; extraversion and conscientiousness negatively predict hopelessness. Submissiveness is also an important factor for psychological malfunctioning. Allan and Gilbert (1997) stressed that, factors of submissiveness especially passive/withdrawal and inhibition are associated with a broad scope of psychological problems, particularly with depressive symptomatology. These findings show us that submissiveness and hopelessness have negative effects on marital functioning via direct and secondary ways.

Another dimension, which affects the marital quality, could be value and belief systems themselves, and their similarity and differences within the couple subsystem. If we accepted the marriage as a blending of two different cultures, every cultural element might differentiate the marital dynamics of the couple. These cultural elements could be race and ethnicity, socialisation processes, backgrounds and beliefs of couples. Furthermore, religion is one of the most important cultural elements for humankind.

1.2. What is Religion?

The definition and meaning of religion might vary according to social scientists, theologists, or common people. Even in the same discipline, persons might suggest different explanations for what religion is. For example, Emmons (1999) argued "religions, as authoritative faith traditions, are systems of information that provide individuals with knowledge and resources for living a life of purpose and

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direction" (pp.879). According to Johnson and Sandage (1999) religion should be defined functionally besides being defined in terms of certain human activities like ritualistic behaviour. They characterise natural religions are like Judeo-Christian religions and supernatural religions are like Taoism, Confucianism and Zen Buddhism.

In the literature, it could sometimes be seen that while some authors used the terms spirituality and religion to refer to different notions, other group of authors used these terms to imply the same concept. According to Mahoney and Graci (1999), religion and spirituality are different terms. Their study with experts in death and spirituality studies showed that participants could describe themselves "as spiritual but not religious". In addition, although meaning of spirituality is immediately changing, common themes associated with spirituality are charity, compassion, forgiveness, hope, connectedness, meaning, and morality. Moore, Kloos, and Rasmussen (2001) discussed that religion refers to "the human need for ultimate meaning in universal life experiences, such as birth, life death, consciousness, body, freedom, nature, work, joy, grief, to name a few" (pp.490). Religion includes both idea of personal faith and experience; and social, cultural and historical institutions, policies and customs, which provide specific background to opinion and embrace personal belief and experience. On the other hand, Moore and colleagues accepted the spirituality as relatively modern in Western terminology. According to authors, the idea of spirituality refers to "the unique possibility of human beings to cultivate awareness or consciousness of, and live in relation with, a spiritual transcendent, or ultimate reality" (pp.491). They argued that in

contemporary popular usage spirituality was referred without considering institutional or historical religious links and identities.

In the current study, due to this lack of clear distinction between spirituality and religion, moreover due to lack of clear definitions of these two concepts, I prefer to use them interchangeably.

According to Emmons (2000), in his interesting work of exploring spirituality as a form of intelligence, there are five components of spiritual intelligence. As a brief summary, spiritual intelligence gives us an ability to deal with the problems of daily life by utilizing spiritual resources and a capacity to engage in virtuous behaviours, like forgiveness, gratefulness, being honest and showing compassion.

Pargament (1999) argued that, most of the time there is no clear definition for religion, and that this is specifically true in the area of psychology. Although extending definitions are generated in the literature, he is focused on beliefs, feelings or practices and functional definitions only focused on purposes of religion serves, but the content of religion remains undefined. He claimed that important point is remembering historically religion has been defined as extensive concept, which could be cover both opposites individual and institutional, functional and substantive, as well as good and bad.

According to Beit-Hallami and Argyle (1997), religion is an ideology but it is different from all other ideologies. They accepted religion as a particular ideology because of connecting in a unique commitment, absence of rational facts and unique set of connections of relationships.

According to the evaluation of Pals (1996) on the studies of Greertz, an American anthropologist, religion is a cultural system, and it is composed of

viewpoint and philosophy, which are all values, attitudes, conduct, emotions, etc., that merge to reinforce others. Moreover, the combination of ethos and worldview consists of beliefs and ideas about the world and preference to behave in harmony with those ideas.

1.2.1. Religion and Social Sciences

Religion is still an interesting topic for social scientists because of its broad effects on both human's public and private spheres. Several branches of social sciences like sociology, anthropology, political sciences, psychology, etc. deal with these effects on different fields. Halman, Pettersson, and Verwej (1999) argued that religion has still an important impact on attitudes, norms and area of family life, however its impact on public domain, like politics and economy, become less significant. In other words, religion lost own power on public and separated from other social institutions, but there is still connection between religion and family. Thomas and Cornwall (1990) argued that religious institutions and symbols were distinguished; therefore, this type of institutions lost control and influence over economic and political structures as a result of secularisation. For understanding the development of secularisation through Western societies and its effects on both public and private spheres we have to look for some secularisation theories. For example, according to Pals (1996), Durkheim noticed four stages for explaining the progression of secularisation in Western societies: In the first stage, traditional social system was kept together by family and community ties and religious faith. However, in this system, a new order emerged and in this new "contractual" order, private concerns and money related interests became outweigh. In the second stage,

in the ethic and behaviour area, the sacred values were challenged by new ideals. Idea of happiness in this life become more important than hope for heaven and fear for hell. In the third stage, in the political realm nature of social control changed and individuals started to separate from their old moral educators, like family, village and church, and started to depart to political parties, mass movements and state for source of guidance. In the final stage, these changes have great opportunities but have also great risks. The European community take the opportunity of great wealth and self-realisation but there is the danger of loneliness and isolation.

From slightly different point, Giddens (1996) argued that secularisation is a process of societies becoming to have more worldly concern instead of spiritual ones, and losing the power of religious organisations over social life. He identified three dimensions of secularisation: first one is membership of religious organisations and attending to religious services; second one is maintaining influence, wealth and prestige of religious institutions, and the last dimension is concerned with beliefs and values or in another words religiosity. He concluded that although religiosity has declined in several respects, religion is still remaining as dynamic force in the world today.

Although secularisation debate shows us that religion has become less significant in public domain now, it is still important in private domain, for example religion is accepted as one of the major aspects of human diversity, which requires special attention of psychologist while providing the service, according to The American Psychological Association's ethical principles (1992, Standard 1.08). However, Thomas and Cornwall (1990) argued that within secularisation debate, few studies were conducted to examine the relationship between family and religion. Maton's

(2001) commentary on special issue of Journal of Community Psychology showed us that abstract and keyword searches in PsycInfo search engine were found to be totally 46 articles, including spirituality and religion from 1974 to 1999. On the other hand, this journal provided two-volume special issue for religion and spirituality in 2001. This situation could be accepted as an evidence for growing interest about the subject matter recently. Moreover, Maton (2001) discussed that, from 1990s interest about effects of spirituality and religion have increased considerably on different areas of psychology, namely applied, clinical, counselling, personal and social well-being research, coping research, and community psychology. In contrast to the argument in relation to the decreasing role of institutional religions on public domain, Allport (1950) discussed that trend toward doubt and secularism had not signify that religion was expiring or religion was a thing of the past times, but he argued that this century has been witnessed the revitalisation of fundamentalist sects, as well as the increment of doctrine of unity of churches (i.e. ecumenicism) and institutional religions. At least, in the literature, nowadays growing interest about several dimensions of spirituality might show us that personal religiosity is an important part of the individual meaning system and it is difficult to ignore under current conditions of the humanity.

1.2.2. Religion, Approaches of Major Psychological Theorists and Current Findings

Psychologists searched for the different impacts of religion on different branches of psychology, like forensic, personality, and psychopathology. In addition, some theorists adapted religious motives or goals in part of their model. Although

some theoreticians like Freud and Ellis accepted religious experiences as irrational, delusional, and opposing to mental health, Jung and Maslow accepted it as a vital element of mental health (all cited in Sanderson, Vandenberg, Paese, 1999). Jung (1963) defined religion as one of the most important and universal construction of the human and he accepted religion as a sociological and historical phenomenon in addition to as a personal concern. According to the evaluations of Pals (1999), Freud accepted religion as sign of illness in the present epoch of humanity, and leaving it behind was accepted as the signal of health. In Freud's (1962) original words: "religion would thus be the universal obsession of humanity" (pp.39).

According to Johnson and Sandage (1999), the self-actualisation notion of humanistic psychology offers a religious goal that focused on the realisation of inner resources. Kunst (1999) argued that although adaptive and integrated religious beliefs increase individuals' ability to think about life in a more sophisticated way and faith in God may offer help and comfort to people in time of need, on the other side religious ideation, delusions and distortions could function as motivations for violence, justifications of violence, and psychological defences. At the same time, religious ideation is an avenue to understand a person's life and it could draw a path for therapeutic growth and change for forensically committed patients. In the area of personality psychology, another finding came from Maltby's research (1999) on personality dimensions of religious orientation. He found that obsessional personality traits had positive and significant relationship with religious orientation. Symptoms correlated with "extrinsic" orientation toward religion, that is, with religious beliefs that are extrinsically displayed.

Effects of religiousness on personal dimensions, like emotions, cognitions, identity issues, coping with stressful events, are other matters of interest. For example, Burris and Jackson (2000) found that intrinsic religious orientation raised religious self-stereotyping when religious group membership was important and these people reported more self perceived helpfulness and less negative affect against threatening feedback. In another research, Fabricatore and Handal (2000) claimed that in the face of a stressor, personal spirituality was a valuable source among undergraduates for sustaining life satisfaction. Moreover, Mosher and Handal (1997) found that, adolescents who scored higher on religiousness scales scored clinically significant lower scores on psychological distress scales and who scored lower on religiousness scales reported higher scores on distress scales. Tix and Frazier (1998) found that after the kidney transplant surgery, the use of religious coping was generally associated with better adjustment for patients and significant others. Tepper, Rogers, Coleman, and Malony (2001) found that among patients with preliminary mental illness, more than 80 % of them used religious activities and beliefs as coping activities against the stress and frustration of daily life. Moreover, symptom severity, and reported frustrations were negatively correlated with amount of time spending for religious coping activities, such as the Bible reading and prayer. They stated that, increment in religious activities might be connected with decrement in symptoms. In addition, religion might be a permeant and useful coping method for people with psychological disorders. However, it was found that ineffective religious coping could play negative role in coping process. Pargament, Zinnbauer, Scott, Butter, Zerowin, and Stanik (1998) designed a study to identify cues of ineffective religious involvement in coping of church members and university students, who

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experienced different negative life events in the past two years. They found significant relation between Anger at God and poor mental health, in addition for church members, Religious Doubt was found to be correlated with higher anxiety and negative general outcome; moreover, for both student and church member groups, Religious Doubt were found to be significantly related to poorer problem solving skills and negative mood. In another study, Trenholm, Trent, and Compton (1998) found that, negative conflicts over religious issues were correlated with panic disorder. They divided samples into three groups as panic disorder group, which composed of clients who are diagnosed with panic disorder and agoraphobia, therapy group, which included clients in therapy for reasons other than panic disorder and agoraphobia, and no therapy group as a comparison group. Finally, they concluded that negative religious conflict, in addition to irrational thinking and hypocondriasis, played discriminator role between the panic disorder group and the other two groups.

Young, Cashwell, and Shcherbakava (2000) found that spirituality plays a moderator role in relationship between negative life events and depression and anxiety levels of university students. Interestingly, it was found that maternal church attendance of adolescents affected adolescents' overall satisfaction with their lives and their perceived social support from peers. Maternal church attendance was found as an important determinant of adolescent's overall satisfaction reports and their perceived social support as well as better problem solving skill in health related problems and family involvement in comparison to other demographic variables (Varon & Riley, 1999). Even for children we could see the effects of having religious beliefs on important life events. For instance, Jeynes (1999) found that religious black and hispanic children have higher academic achievement in comparison to less

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religious peers when their socio-economic status, gender and their school attendance variables are controlled.

George, Larson, Koenig, and Mccollough (2000), stated that there are three underlying systems under the relationship between health and religion: health behaviours, social support, and coherence or meaning. The possible mechanisms underlying this relationship could be prohibitions against risky behaviours, receiving help from close social bonds and larger network in times of trouble. Eventually, religion provides a sense of meaning about people's role in the universe and purpose of life, which are helpful to develop courage to tolerate suffering. Depending on their literature review, George and colleagues argued that, longevity and prevention of illness onset and disability were associated with several dimensions of religion, but religious service attendance was the most significant predictor of both prevention of onset of illness and long life.

According to the cross sectional survey of Ayele, Mulligan, Gheorghiu, Reyesortiz (1999) with practising physicians and hospitalised older patients, religious activity like prayer and bible reading positively correlated with life satisfaction for both physicians and older adults. Ayele and colleagues found that intrinsic religious activity is a predictor of higher life satisfaction when age, gender, marital status, and health variables are controlled.

As indicated in the literature review conducted by Beit-Hallami and Argyle (1997), extrinsic religious beliefs correlated with authoritarism, "yea-saying", dogmatism, close mindedness, fear of death, anxiety, furthermore reversly correlated with internal control, and social responsibility. On the other hand, intrinsic religious belief is related with social responsibility and interest, decreased fear of death and

decreased level of anxiety within a Christian context. Ringdal (1996) found that for cancer patients religiosity was strongly related with general life satisfaction and decreased levels of hopelessness, and majority of cancer patients reported that after their disease had occurred, their religious beliefs supported them against illness.

Another personality factor, which could be associated with religiosity, is submissiveness. Steven (2000) found that religiosity was related with higher dependence. However, this low request for independence was not related to wish for weakness. Contrary it was found that higher religiosity was much related to be motivated by honour and loyalty to family and heritage.

In a study which focused on the development and measurement of the factors of the expression of spirituality, MacDonald (2000) found five dimensions of spirituality by using factor analysis and correlations, and described the dimensions as "cognitive orientation towards spirituality", "experiential/phenomenological dimensions of spirituality", "existential well being", "paranormal belief", and "religiousness". He claimed that Five Factor Model of personality related to spirituality in a very particular manner. Cognitive orientation toward spirituality and religiousness related with agreeableness and conscientiousness, the experiential/phenomenological dimension is related to openness and extraversion, and existential well being is inversely related with neuroticism and finally paranormal beliefs is associated with openness. Another evidence of influence of spirituality on meaning area of human life comes from Gerwood, LeBlanc, and Piazza (1998). They found that religiosity alone did not related to purpose of life, however, the amount of meaning that loaded to spirituality, in other words, "the more meaningful the person's spirituality is, the greater purpose in life that person will

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report" (pp.52). On the other hand, although religious individuals were expected to be more understanding and merciful, Wilson and Huff (2001) discussed that conservative and fundamentalist religious beliefs could lead to intolerance toward "other". They conducted a study among university students, 89% of whom identified themselves as Judeo-Christian, and found that students who believed in active Satan were quite intolerant toward gays and lesbians. Moreover, for female participants, belief in active Satan and intolerance toward ethnic minorities were significantly correlated.

The above findings shows us that religion had significant role, which could be both positive and negative, on different aspects of individual's psychic life, as well as individual's daily life.

1.2.3. Religion and Family

Every religion system has its own rules, discourse, and point of view to approach family and marital issues. According to Jawad (1998), Islam gave important meaning to marital union. Marriage is accepted as a commitment to life and it is beneficial for both individual members and society. On the other hand, in an old but important study Swift (1949) suggested that religion was an established way for families, or in the old times clans or tribes, for dealing with the events of their central concerns and their survival. Religion is a family matter and a group experience and being a church membership has unifying effects on family life. Quinn (1993) stated that Mormon fundamentalists practice plural marriages as "holy principle".

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Religious beliefs also affect mate selection. Hanassab and Tidwell (1998) conduct a research about Jew and Muslim Iranians who lived in America. They found that more traditional individuals tended to choose their partners with traditional ways, like arranged marriages. However, more "Americanised" Iranians have more liberal views toward gender roles and they preferred to choose their partners by themselves. They noticed that Muslim Iranians have more liberal beliefs than Jew Iranians have, on the other hand, male respondents were found to be more liberal in their mate selection regardless of the religion.

Religious attitudes affected physical aspects of the family beside the constructive ideas and meanings toward the family life. Argyle and Beit-Hallami (1975) in their family survey reviews, observed that different religious groups have different preferences for family size. Moreover, preferred family size is much related with actual size. Although, Mormons and Baptists have larger families, Catholic groups differentiate between each other. Irish Americans preferred larger families in comparison to Irish Ireland. According to the authors, another possible explanation of this situation is attitudes toward birth control. Schenker (2000) made comparison between different religions and their approach to contraception use and presented that in Jews, depending on the God's order of "be fruitful and multiply", contraception only permitted for special circumstances. Although Roman Catholic Church is still against the contraception use by accepting it as "sin against the nature", Catholic Church, specifically after 1939 allowed the use of contraception methods. However, in Islamic societies, even though children are accepted as a gift from the God, depending on the laws for protecting the children's right, avoiding pregnancy is tolerable.

Helen Hardacre (1993) stated that American protestant fundamentalists defend and idealized the traditional family. In this process, idealized family is nuclear family, which is composed of wife, husband and children. In this family a male has a breadwinner role and he has an authority and he uses his final authority in every aspect related to the family. Wife assists her husband to exercise his God given authority. Her most important responsibility is in the domestic sphere. Moreover, her major source of fulfilment is in motherhood. Islamic fundamentalists have similar approach to context of family. Shahla Haeri (1993) quoted from a personal communication in Mansura complex in 1990 with the general secretary for the women division of the Jamaat-i Islami in Lahore. He stated to the author that "man's duty is to protect or produce for his family, and wife's duty is to raise children, to take care of her husband and be obedient to him at all times" (Haeri, 1993, pp. 186). As we can see, fundamentalist religious beliefs have strong idea of authority and obedience. The God has an authority and in the marriage, husbands act as the spokesman of God's authority and wives should obey the orders of husband and at least they must assist them to use their power.

Cristopherson (1999) constructed a content analysis of Christian fiction for teenage girls, and stressed similar points. He claimed that in evangelical books characterization of loving and stable families was articulated through an alteration of traditional family structures. In addition, evangelical fictions emphasise on traditional families, opposite to secular books, and characterise non-traditional values and structures negatively.

Maldonado (1993) studied the fundamentalist changes in Latin America but in a more positive manner. According to Maldonado, in Latin America especially

lower and middle classes, suffer from economical disaster. He stated that conservative evangelical beliefs are shaping the lives of millions, and organising and training them to survive in poor and chaotic economic conditions. Moreover, this conservative view preserves family from competitive stereotypes of modernity and provide common faith network with a common fate in crisis environment.

In Japanese societies with older or traditional religious beliefs, Helen Hardacre (1993) argued that being a good mother and good wife is accepted as essential to women's salvation. Males have domination, and elderly have strong authority and women's have nearly no choice about the marital issues. New religions, having been founded since the beginning of the 19th century to the present, introduced new doctrines, including Buddhism, Shintoism, Christianity and completely novel organisations, idealized femininity and masculinity roles and accepted male dominance and separated the life as domestic and outside spheres. Moreover, they held ideal of traditional family especially in post war period.

Although the religious beliefs shape the marital and family life, families' attitudes toward religion also shapes the continuity and transmission of the religious values and behaviours to other generations. Ploch and Hastings (1998) found that beside the salience of religion, especially the same sex parents' church attendance affected the church attendance of the children. Similarly, Bao, Whitebeck, Hoyt, and Conger (1999) noticed that although mother's role is stronger than father's, parents have essential roles for transmission of religious beliefs and behaviours to their adolescent children. Like most of the concepts of the social sciences, it is obvious that for family and religion relationship, reciprocity principle should be kept in mind.

1.2.4. Religion and Family Therapy – Marital Satisfaction

Couple and family psychology is another area that studies the effects of religiosity. In the field of family psychology, Watson (1997) argued that turning aside from traditional mental health professions, family therapy drew its motivation and determined ideas from more global fields like anthropology, sociology, linguistics, and so forth. He claimed that, "the professional, intellectual, and political legacy of the field of family therapy has resulted in a professional culture that tends to readily appreciate the universality of religious practice in human culture that tends to readily appreciate the universality of religious practice in human culture, the interdependence of individuals and families with larger systems such as church and synagogue, and the value of ritual and of participation in communities of shared meaning and faith" (p.124).

Pearce and Axinn (1998) found that family religious life has enduring effects on mother's and child's perception of the quality of the mother-child relationship. Moreover, mother-child similarity in religious service attendance, association, and the importance of religion is related to more positive emotional relationships between mothers and children.

Another research interest is relationship between several dimensions of marital satisfaction and religiosity. Various researchers found that religiosity and marital satisfaction was related (Anthony, 1993; Dudley & Kosinski, 1990; Heaton & Pratt, 1990; Schumm, Bollman, & Jurich, cited in Thomas & Cornwall, 1990; Shehan, Bock, & Lee, 1990; Wilson & Filsinger, 1986). Giblin (1997) argued that religion affects communication, conflict resolution, decision making, commitment, sexuality, parenting dimensions of marriage.

Mahoney, Pargament, Jewell, Swank, Scott, Emery, and Rye (1999) found that in contrast to distal religious constructs, which were individual religiousness and religious homogamy, there were proximal religious constructs related with global marital satisfaction and integration of religion and marriage. In addition it is related with less verbal aggression, less marital conflict, and more perceived benefit from the marriage and verbal collaboration between couple.

Shehan, Bock, and Lee (1990) stated that religious heterogamy is not related with marital happiness for Catholics. However, religiosity has a positive impact on marital happiness for homogamous Catholics. They explained first finding as, heterogamous couples compensate their lack of sharing church attendance with other couple focused activities, which are effective to maintain marital solidarity.

Another interesting finding came from the study of Anthony (1993). He noticed that husband and wives, who were intrinsically religious oriented, had higher scores on marital satisfaction. However, couples, who were extrinsically oriented, - that is using faith as a way of gaining social recognition, prestige, status- had the lowest scores on marital satisfaction measures. In addition, indiscriminately nonreligious and pro-religious spouses placed second and third grades of ratings of marital satisfaction and located in the middle of the intrinsic and extrinsic oriented religious couples. According to Dudley and Kosinski (1990), although the religiosity variables such as intrinsic orientation, private and public rituals, religious experience, salience, etc., related with marital satisfaction, the robust predictors for marital satisfaction were shared religious activities like family worship, perceived similarity in church attendance, and perceived resemblance in religiosity.

Lee and Early (2000) argued that religious imagination is shaped before the social attitudes about families. They found that God image and religious behaviours are correlated with family values and independent of each other. Specifically, more maternal and cordial images of God (mother vs. father, spouse vs. master, friend vs. king, lover vs. judge) related with progressive family attitudes and inversely correlated with traditional family values. In addition, older subjects tended to report more traditional images of God, like father and judge, in comparison to younger subjects.

In case of domestic violence, Ellison, Bartkowski, and Anderson, (1999) found that self reported perpetration of domestic violence for both men and women were inversely related with regular religious service attendance. Same faith versus mixed faith relationships has little influence on the probability of abuse. Specifically men, who were more theologically conservative than their wives, likely to commit domestic violence.

1.2.5. Religion and Divorce

Another point that researchers discuss is the effects of religion on divorce. Although some researchers stated that being religious decreases the divorce rates, others argued that being divorced in the religious community is accepted as an unpleasant circumstance. Beit-Hallami and Argyle (1997) claimed that religiosity has several effects on divorce, and our expectancy about lower divorce rate of religious people is fair, because, most of the traditions placed values on family stability. Furthermore, especially when partners shared the same religious affiliations, divorce rate would be lower in comparison to partners from different beliefs or partners from

no religious affiliations. Booth, Johnson, Branaman, and Sica (1995) found in their longitudinal study that religious indicators show a significant difference on change in divorce process. As married couples became more religious, like reading the bible or religious materials, praying, attending church and participating in church activities, their tendency to think or discuss about divorce with others significantly decreased. Call and Heaton (1997) found that religious attendance had the highest influence on marital stability, even though no single dimension of religiosity sufficiently described the effects of religiosity on marital stability. The lowest risk for divorce was seen while couples attended church regularly, nevertheless when spouses did not attend church together, the risk of dissolution was inclined. On the other hand, Jenks and Woolever (1999) declared that marital status was important for the position of the person in Catholic Church and divorce could place a person in an unstable status within the church. They found that the lowest scores in well-being and integration belonged to divorced people. Booth and colleagues (1995) argued that even though increment in religiosity leads to a decline in considering the divorce, this does not enhance marital interaction and happiness or does not decrease the problems and conflict which might lead to divorce in general. Unpleasant effects of divorce in religious communities might lead the religious couples not to divorce even when they are not satisfied with their marriages.

We know that all religious systems have different customs, procedures, rules, codes and attitudes toward divorce. The approach of religion to divorce could be effective while comparing the divorce rate of couples from different religious groups and affiliation. Heaton and Goodman (1985) in their research found that in the American society the lowest divorce rate is seen in Mormons, which is fever than

conservative Protestants, liberal Protestants and Catholics, and the highest rate is seen in the non-religious group (Heaton & Goodman cited in Beit-Hallami & Argyle, 1997). On the other hand, according to the Shari'a rules, Abd al Ati (1997) argued that divorce is accepted as obligatory especially when there is no hope for peace between partners, but it is strongly undesirable or almost forbidden when there is no good reason for divorce. More clearly, the attitude toward divorce is shaped according to the circumstances in Islamic lifestyles. Alam, Saha, and van Ginnekan (2000) discussed that in the case of Bangladesh, although divorce process is long and painful for women, the factors such as spouse's low socio economic status, illiteracy, marriage in early ages were related with higher divorce probability. In addition, not having a child in the preceding six months, polygynous marriage of groom and remarriages of bride affected the divorce rate in Bangladesh. However, in Muslim but governmentally secular countries, divorce dynamics might work differently from Islamic countries.

Lehrer and Chiswick (1993) stated that, except for Mormons and non-religious individuals, different homogamous unions indicated marital stability. Moreover, intra-faith unions, in comparison to inter-faith unions, have higher rates of marital dissolution. They argued that religious similarity between spouses has an important influence on marital stability.

Some researchers discussed that what predicts marital satisfaction was not religion itself but homogamous religious beliefs between spouses. Sheehan and colleagues (1990) found in their study that with Catholic population, religiosity had a positive effect on marital happiness, but this is only true among homogamous couples.

Butler, Gardner and Bird (1998) claimed that praying is a "softening" activity for religious couples in time of conflict situation. They found that, praying increased empathy, unbiased perspective, self-change focus, enhances relation and partner orientation, and decreased hostile emotions and emotional reactions. Similarly, Mahoney and colleagues (1999) found that proximal religious constructs (i.e., perceived sacred qualities of marriage, faith in the manifestation of God in marriage) reflected an integration of religion and marriage. This integration was linked with global measures of higher marital satisfaction, less marital conflicts and less use of verbal aggression beside more perceived benefit and verbal collaboration.

1.3. Marital Problem Solving

One of the important predictors of well adjusted marriages might be the enriched ability of problem solving. As Sconzani (1995) discussed popular understanding of happy marriage meant the absence of conflict, but conflict might be still constructive and positive for relationship. However, marital conflicts could be highly detrimental to marriage if they dealt with poor problem solving strategies. Gill, Christensen, and Fincham (1999) argued that, positive behaviours in spousal communication increased wives marital satisfaction whereas negative behaviours decreased. Interestingly, they found that this relationship did not predict husbands' marital satisfaction. Similarly, Chiu (1998) noticed that family conflict was related with lowered marital satisfaction of individuals. Ilfeld (1980) discriminated the factors, which were related to the marital distress. Respondent's coping style with marital problem took the first order, and other factors, behaviour patterns within the marriage, personality factors, current social stressors, demographic variables were

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followed the first factor in a descending order. Pasch and Bradbury (1998) argued that newly married partners' poor skills in discussion tasks about marital and non-marital issues were potential risks for future marital dysfunction. Geist and Gilbert (1996) found that spouses who both felt and expressed negative affects of other spouse revealed negative correlation with the degree of reported conflict resolution.

Sillars, Roberts, Leonard, and Dun (2000) observed that in severely conflicted and dissatisfied relationships, partners' thoughts were more angry, pessimistic and blaming. Moreover, Fletcher, Thomas, and Durrant (1999) argued that spouses, who perceived higher levels of relationship quality, tended to show content and tone of their negative feelings and thoughts openly and freely. Furthermore, Sillars and colleagues (2000) argued that wives were more other-directed, relationship-sensitive, and objective during discussions. This attitude variations depending on gender differences was explained by some researchers with the power differences between spouses (Ball, Cowan, & Cowan, 1995; Leonard & Senchak, 1996) However, Turgeon and Boisvert (1997) found that although husbands' withdrawal from conflictual marital interaction was evaluated with the power inequity between partners, marital adjustment was the most important predictor of husbands' withdrawal.

In addition, poor marital problem solving abilities and related conflictual situations were also related to mental health and mood states of the individuals. Sayers, Kohn, Fresco, Bellack, and Sarwer (2001) argued that, self-blame, partner-blame, and hopelessness related to problem solving discussions were associated with spouses' mood states in various ways. Sayers and colleagues suggested that hopelessness and blame were important factors in order to understand the marital

conflict and depression relationship. In addition, Mayne, Oleary, Mccrady, Contrada, and Labouvie (1997) conducted an experiment with distressed couples and found that in a 40 minute experimental conflict induction period concerning difficulty areas of the participants' relationship, women expressed higher depression symptoms and hostility than men.

Thus, marital conflict resolution seems to be crucial area in the study of marital satisfaction. Some factors (e.g., religion) may seem to have a correlation with marital satisfaction, but still marital conflict resolution may mediate this relationship. That is, these factors may in fact be correlated with marital problem solving abilities, and subsequently be associated with marital satisfaction. If this is the case, one would expect the association between these factors (e.g., religion, hopelessness, and submissive acts) and marital satisfaction to be diminished, or at least to get weakened, when the mediator's (i.e., marital problem solving ability) effect is called off.

Therefore, the aim of the present study is to reveal the relationship between "religion, hopelessness, and submissive acts" and "marital satisfaction" by considering possible mediator role of "perceived marital problem solving ability" in each association.

1.4. The Aim of the Present Study

The general aim of the present study is to reveal the variables that played role in determining marital satisfaction from a broader scope in a Turkish sample. The investigation of the role of religiosity in marital satisfaction and the mediator role of marital problem solving between religiousness and marital satisfaction relationship is

aimed to be studied. Moreover, the factors, which may underly the religiousness of subjects, are other subject of interest of this study. These factors, namely hopelessness and submissive acts variables, will be considered as personality dispositions that may underline the religiousness attitudes. Thus, there are three main hypotheses of the present study.

1) Perceived Marital Problem Solving ability will play a mediator role between Religiousness and Marital Satisfaction.

   a) That is, the Religiousness will reveal a significant association with marital satisfaction, but this relationship will be weakened or diminished when the effects of perceived Marital Problem Solving abilities are controlled for.

   b) Furthermore, Religiousness is expected to be associated with Marital Problem Solving abilities.

   c) In addition, perceived Marital Problem Solving abilities are expected to be associated with Marital Satisfaction.

The second and the third hypotheses will be similar, such that;

2) Perceived Marital Problem Solving ability will play a mediator role between Hopelessness and Marital Satisfaction. That is;

   a) Hopelessness will reveal a significant association with Marital Satisfaction, but this association will be deteriorated or disappeared when the effects of Marital Problem Solving is controlled for.

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b)   Hopelessness is expected to be associated with perceived Marital Problem Solving abilities.

c)   And perceived Marital Problem Solving are expected to be related with Marital Satisfaction.

Finally, for Submissive Acts, following hypothesis is assumed;

3)   Perceived Marital Problem Solving ability will play a mediator role between Submissive Acts and Marital Satisfaction. That is;

a)   Submissive Acts will reveal a significant association with Marital Satisfaction, but this association will be deteriorated or disappeared when the effects of Marital Problem Solving is controlled for.

b)   Submissive Acts is expected to be associated with perceived Marital Problem Solving abilities.

c)   And perceived Marital Problem Solving are expected to be related with Marital Satisfaction.

CHAPTER 2

METHOD

2.1. Participants

The subjects of this study were parents of Middle East Technical University students. The couples, who were currently married and staying together, were accepted as subjects.

Data were gathered from 92 couples. Their age ranged between 38 and 71 years, and mean age of the total sample was 49.68 (SD: 5.93). Their education level ranged between illiterate to Master of Science or Doctorate level. The majority of the participants were university graduate. Participants' family income level ranged between low to high, however the approximate value for socio economic status is found to be equal to average. The duration of their marriage ranged between 17 to 38 years. The mean marriage duration was 25.54 years (SD: 4.58). Sixty-four % of the respondents selected their partners with their own decisions, and 36% of them married with parental decision. Very few of them (i.e., 5 subjects) had second marriages and majority of them lived with their nuclear family (father, mother and children). Socio-demographic characteristics of the sample can be seen in Table 1.

Table 1. Demographic characteristics of participants

	N	Minimum	Maximum	Mean	Std. Dev.
Age	184	38,00	71,00	49,6793	5,9323
Number of children	184	1,00	7,00	2,0217	,7750
Number of children	184	1,00	7,00	2,0217	,7750
Duration of marriage	184	17,00	38,00	25,5435	4,5782

	N	Percentage
Education		
Illiterate	1	.05
Literate	12	6.5
Primary School	11	6.0
Secondary School	9	4.9
High School	37	20.1
University	101	54.9
Higher	13	7.1
Settlement		
Metropolitan	118	64.1
City	53	28.8
Town	6	3.3
Village	5	2.7
Marital Style		
Couple initiated marriage	118	64.1
Arranged marriage	66	35.9
Family Income Level		
Low	4	2.2
Middle	160	87.0
High	20	10.9
Number of Marriage		
First	176	95.7
Second	5	2.7
People Living Together (other than nuclear family)		
Yes	172	93.5
No	4	2.2

2.2. Instruments

Participants completed the 10 pages questionnaire, which is composed of six different measurement devices. However, for the current research five of the six measurement devices were used. Demographic information section on the cover page, which is departed from the five major measurement instrument, included the age, gender, education, family income level, major settlement area (metropolis, city,

town and village), number of children, duration of marriage, number of marriage, type of marriage, and family size (See Appendix D).

After they responded the demographic information questions, respondents started to answer the questionnaires that were organised in a random order. All questionnaires were constructed based on Likert Type Scale.

2.2.1. Religiousness Scale

Religiousness Scale (RS) was developed by Yaparel (1996) for measuring religious and theological characteristics of the people, who live in Türkiye. The RS consisted of 31 items measured on a five-point scale from "completely wrong" to "completely true". Although this scale was developed by Yaparel, reliability and validity assessments have not been completed. In the pilot study of the present study, where couples served as subjects, alpha coefficient of this scale was found as .92. Although, the original scale was composed of 4 sub-scales, entitled as "Religious Beliefs", "Religious Feelings", "Religious Behaviour", and "Religious Knowledge", the factor analysis conducted in the present study generated three dimensions of Religiousness. These three factors were named as "Religious Belief and Feelings", "Religious Knowledge" and "Religious Behaviour". As a result of the factor analysis original scales named as "Religious Beliefs" and "Religious Feelings" merged together and this subscale was named as "Religious Beliefs and Feelings" (See Appendix E and Results section for detailed information).

2.2.2. Dyadic Adjustment Scale

The Dyadic Adjustment Scale (DAS) is a 32 itemed self report instrument. It has four subscales, which were named as "Dyadic Consensus", "Dyadic Satisfaction", "Affectional Expression", and "Dyadic Cohesion". The items of DAS were rated on Likert-type scales, which varied in size. Some items were rated on six, some were on five, and some were on two point scales and questioning format varied as well. The items were rated on dimensions where extreme ends represented different responses, such as "always agree" vs. "always disagree", "always" vs. "never", "everyday" vs. "never", "never" vs. "more than once a day", "yes" vs. "no", and "extremely unhappy" vs. "perfectly happy" depending on the question structure.

DAS was developed by Spanier (1976) to measure relationship quality as perceived by couples. The scale was translated and adopted into Turkish by Fışıloğlu and Demir (2000). They found the internal consistency (Cronbach's α) for DAS as .92 and split-half reliability coefficient was found as .86. In addition, Fışıloğlu and Demir reported that the correlation between translated DAS and the translated Locke and Wallace Marital Adjustment Test was .82 (p<. 005).

In the pilot study, the whole scale alpha coefficient was found as .88. For the subscales alpha coefficients were as follows: for Dyadic Consensus .81, for Dyadic Satisfaction .81, for Affectional Expression .68, for Dyadic Cohesion .76. The information concerning internal reliability of this scale is given in the result section (See Appendix B and Appendix F).

2.2.3. Marital Problem Solving Scale

Marital Problem Solving Scale (MPSS) is consisted of nine items, which are rated on seven-point scale. The scale is constructed to measure self-report marital problem solving ability. The scale was developed by Baugh, Avery, & Sheets-Haworth (1982). The authors reported internal consistency for the MPSS as .95. In addition they found that all items discriminated between the lower and upper quartiles (p< .001). A Pearson Product Moment correlation was found as r = .86, p< .001 for the test-retest reliability. Finally, authors reported that the correlation between MPSS and DAS was found as .61 (p< .001).

For the Turkish adaptation of MPSS, initially items were translated into Turkish by three bilingual METU social science graduates, and the response style reduced to 5 point-scale. In the pilot study the alpha coefficient for the whole scale was obtained as .88. The correlation between MPSS and DAS was found as .51 (p< .001).

In order to see factor structure and alpha coefficient for MPSS for the present sample, factor analysis and reliability analysis were performed. Results of these analyses were demonstrated in the results section (see Appendix C and Appendix G).

2.2.4. Hopelessness Scale

Hopelessness Scale (HS) consisted of 20 items rated on a two-point scale from 1 (yes) to 2 (no). The scale was originated by Beck, Lester, and Trexler (1974), and Turkish transition and adaptation was performed by Seber (1991) and Durak (1994). In the original study by Beck and colleagues found the alpha reliability for the whole scale as .93. The item-total correlations for the scale was ranged between

.39 and .74. In the Turkish adaptation study, Durak (1994) found the alpha coefficient as .85 and reported the item-total correlations as ranging between .31 and .67.

In the current study response style of HS was changed to 5-point Likert type scale ranging from 1 (completely disagree) to 5 (completely agree) in order to obtain a considerable variation on the scores, and alpha coefficient was found as .88. In order to observe factor structure of HS, factor analysis was conducted. The results of this analysis are presented in the results section (See Appendix H).

2.2.5. Submissive Acts Scale

Submissive Acts Scale (SAS) is a 16 itemed self-report measure. The items are rated on a 5-point Likert Type Scale ranging from 1 (none) to 5 (very good). The scale was developed by Gilbert, Trent, and Allan (1991). The Turkish translation and adaptation of the scale was conducted by Şahin and Şahin (1992). In the original study by Gilbert and colleagues, the alpha reliability of the SAS was found as .89 and test-retest reliability was ascertained as .84. They found the correlation between SAS and Beck Depression Inventory as .66, and the correlation between SAS and Sociotropy Scale as .65. Şahin and Şahin (1992) found the alpha coefficient as .74 for the Turkish adaptation of scale. In addition, they reported that the correlation between SAS and Beck Depression Inventory was found as $r = .32$ ($p< .001$) and the correlation between SAS and Sociotropy Scale was found as $r = .36$ ($p< .001$).

In the current study, alpha coefficient of SAS was found .81. Results of factor analysis and reliability analysis were ascertained in the results section (See Appendix I).

2.3. Procedure

The instruments were circulated and collected back in close envelopes by the help of the children of respondent couples. In addition, a small number of batteries were delivered to parents and collected back via mail. Couples participated in this research voluntarily. Participants were able to complete the whole battery in 1 to 1 ½ hours.

2.4. Analyses

Prior to the main analyses, factor analyses were performed for analysing the factor structures of all questionnaires. After that, analysis of variance was performed for examining the possible gender differences of the participants on the measurement of religiousness, marital satisfaction, marital problem solving, hopelessness, and submissive acts.

For the main analyses, hierarchical regression was used. All analyses were performed by using the Statistical Package for Social Scientists.

CHAPTER 3

RESULTS

3.1. Psychometric Properties of the Measures

To assess the psychometric properties of the scales used in the present study, all measures, which are Religiousness Scale, Dyadic Adjustment Scale, Marital Problem Solving Scale, Hopelessness Scale, and Submissive Acts Scale, were subjected to factor analysis.

3.1.1. Psychometric Properties of Religiousness Scale

Items of Religiousness Scale (RS) were subjected to factor analysis by varimax rotation and 6 components, which had eigenvalues greater than 1, were found. Three factor solution seemed appropriate due to scree-plot examination. According to their contents, these three factors were called as "Religious Behaviour", "Religious Belief and Feelings", and "Religious Knowledge". Factor structures and item loadings are presented in Table 2.

Two inclusion criteria were established for the items to be considered under a particular factor: (i) having an item loading of .30 or higher, (ii) if an item loading was .30 or higher on more than one factor, the highest loading was admitted only when the difference between the highest loading reached to .10. Four items, which were item 1, item 2, item 8, and item 26, were excluded from further analysis because they did not meet these criteria.

The first factor, which had 10 items, was named as "Religious Behaviour" and it was composed of items 5, 6, 7, 9, 10, 16, 17, 18, 19, 25. This factor explained 43.27 % of the total variance. The alpha coefficient for this subscale was .95.

The second factor, which was composed of 12 items, was named as "Religious Feelings and Beliefs" and explained 8.32 % of the total variance, with .95 alpha coefficiency. Second factor comprised items 3, 11, 12, 13, 14, 15, 20, 23, 24, 28, 29, 31.

The third factor was named as "Religious Knowledge", and was composed of 5 items which were items, 4, 21, 22, 27 and 30. However, alpha coefficient for this subscale was .45 and explained 5.85% of the total variance. This last factor was excluded from the main analysis of this study, since knowledge on religion was not the main consideration of the researcher, furthermore, it revealed low alpha coefficiency.

The combination of the first two factors increased the alpha coefficient to .94. Item-total correlation for the first two factors ranged between .23 and .83. Factor structure and reliability coefficients found in present study were consistent with the pilot study, which had been conducted before.

Table 2. Factor Structure of Religiousness Scale

	Factor Loadings		
	F1 Religious Behaviour	F2 Religious Feelings and Beliefs	F3 Religious Knowledge
Item No	Eigenvalues = 13.41 % of variance = 43.27	Eigenvalues = 2.59 % of variance = 8.32	Eigenvalues = 1.81 % of variance = 5.85
R5	**.676**	.207	-.185
R6	**.821**	.167	-.111
R7	**.806**	.127	-.112
R9	**.654**	.475	.194
R10	**.818**	.317	.183
R16	**.811**	.273	.027
R17	**.836**	.250	.091
R18	**.772**	.314	.285
R19	**.812**	.293	.059
R25	**.719**	.390	.116
R3	.171	**.768**	.028
R11	.309	**.814**	.068
R12	.446	**.633**	.121
R13	-.086	**.398**	.229
R14	.208	**.711**	.067
R15	.433	**.774**	.090
R20	.483	**.586**	.126
R23	.259	**.827**	.035
R24	.307	**.859**	.026
R28	.526	**.612**	-.010
R29	.325	**.775**	.068
R31	.301	**.836**	-.029
R4	-.001	.104	**.371**
R21	.112	.027	**.456**
R22	.292	.223	**.364**
R27	.068	-.107	**.673**
R30	.027	.165	**.553**

Table 2 (Cont.)			
Excluded items			
R1	.395	.410	.313
R2	-.135	-.011	.291
R8	.368	.389	.305
R26	-.440	-.308	.380

3.1.2. Psychometric Properties of Dyadic Adjustment Scale

Since the items of DAS were rated on Likert type scales which had different ranges, for this scale principle component analysis could not be performed. However, reliability analysis was performed according to the four factors reported by Spanier (1976). In the present study, the alpha coefficient for "Dyadic Consensus" was .90 as compared to .90 in Spanier's, and .75 in Fışıloğlu and Demir's study. The second factor, which was named as "Dyadic Satisfaction" by Spanier, had alpha coefficient of .86, as compared to .94 in Spanier's and .83 in Fışıloğlu and Demir's study. The third factor, "Affectional Expression" had an alpha coefficient .62, as compared to .73 in Spanier's study and .80 in Fışıloğlu and Demir's study. The last factor, which was named as "Dyadic Cohesion" revealed an alpha coefficient of .76, as compared to .86 in Spanier's, and .75 in Fışıloğlu and Demir's study. The whole scale reliability was found .94, and item-total correlation was found as ranging between .28 and .70.

The present reliability coefficients for the scale were comparable to the reliability coefficients found in Spanier's (1976) and Fışıloğlu and Demir's (2000) studies.

3.1.3. Psychometric Properties of Marital Problem Solving Scale

Factor analysis was performed for the items of Marital Problem Solving Scale (MPSS) to see the factor structure of the scale. Similar to the original scale principle component analysis revealed a single factor, covering all items of the scale. The alpha coefficient for this factor was found as .91. In addition, item-total correlation for MPSS ranged between .63 and .73.

Current factor structure and alpha reliability for MPSS were accordant with the factor structure and alpha reliability of the original scale and the pilot study.

3.1.4. Psychometric Properties of Hopelessness Scale

To identify the factor structure of Hopelessness Scale (HS) factor analysis was performed. Principle component analysis demonstrated five components, and these factors, which have eigenvalues over 1, totally explained 50.35% of the variance.

Though in the original form of the scale three-factor solution had been found, in the present study, two-factor solution was seemed to be more feasible according to scree-plot. The first factor was composed of items 2, 4, 7, 9, 11, 12, 14, 16, 17, 18, 20, with .85 alpha coefficient. Second factor was composed of 9 items, which were items 1, 3, 5, 6, 8, 10, 13, 15, 19. The alpha coefficient was .82 for the second factor. However, none of the subscale gave us greater alpha coefficient than the whole scale, which was .88. For this reason and simplicity of interpretation, it was favoured to use the whole scale instead of the subscales. Item-total correlation for the whole scale ranged between .03 and .54.

3.1.5. Psychometric Properties of Submissive Acts Scale

Factor analysis was performed to see the factor structure of Submissive Acts Scale (SAS), and three-factor solution was found appropriate due to the scree-plot examination. Three factors with eigenvalues greater than 1 totally explained 47.84% of the variance. The first factor contained 7 items, which were items 2, 3, 4, 6, 7, 8, 9. The alpha coefficient for this factor was .76. The second factor was composed of items 1, 10, 13, 14, 15, and alpha coefficient for this factor was .78. The last factor contained 3 items, which were items 5, 11, 12, with .41 alpha coefficient. It was found appropriate to use the whole scale instead of subscales by considering the greater alpha reliability of whole scale which was .81, and for the ease of interpretations. The item-total correlations for the whole scale ranged between .08 and .76.

3.2. Gender Differences on the Measures of the Study

To reveal the gender differences on the measures of the present study, ANOVA was conducted for each measure separately.

3.2.1. Gender Differences on Religiousness Scale

To assess the possible gender differences on Religiousness Scale, separate analyses of variances were conducted both by considering 3 subscales of this scale and by considering the combination of "Religious Behaviour" and "Religious Beliefs and Feelings" factors, which was utilised for the main analysis of the study.

To measure the possible gender difference on religiousness factors a 2 (Gender: Female, Male) x 3 (Religiousness: Religious Behaviour, Religious Beliefs

and Feelings, Religious Knowledge) ANOVA with repeated measures on the religiousness factors was conducted. This analysis revealed only a significant main effect on factors of religiousness. Main effect for the factors of religiousness is observed, F (2, 294) = 129.635, $p<$ .001. According to this main effect, Tukey HSD post-hoc comparison at .05 alpha level revealed that, couples had higher scores on "Religious Belief and Feeling" than "Religious Behaviour", and scored higher on "Religious Behaviour" than "Religious Knowledge" (See Table 4). However, the interaction term was not significant (See Table 3).

When 3 factors of this scale are considered separately, one way ANOVA results again revealed no significant gender effect (See Table 5).

Table 3. Analysis for the Variance for the Factors of Religiousness Scale

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Gender	1.706	1	1.706	1.100	.294
Error	226.038	147	1.538		
Factors of Rel.	129.351	2	64.676	129.635	.000
Factors of Rel. X Gender	2.046	2	1.023	2.051	.130
Error	146.678	294	.998		

Table 4. Means for the Factors of Religiousness

Religious Behaviour	Religious Beliefs and Feeling	Religious Knowledge
2.41_a	3.71_c	3.41_b

Note. The mean scores which do not share the same subscript are significantly different from each other at .05 alpha level with Tukey, HSD.

3.2.2. Gender Differences on Measures of the Study

In order the see effects of gender difference on other variables, one way analysis of variance was conducted for Dyadic Adjustment Scale, Dyadic Satisfaction Subscale, Dyadic Consensus Subscale, Affectional Expression Subscale, Dyadic Cohesion Subscale, Marital Problem Solving Scale, Hopelessness Scale and Submissive Act Scale. However, it was found that gender differences on those variables were not significant (see Table 4.)

Table 5. One-way Analysis of Variance for Gender

Dependent Measure		Sum of Squares	df	Mean Square	F	Sig.
Religiousness Scale	Between Groups	558.341	1	558.341	1.429	.233
	Within Groups	71088.916	182	390.598		
	Total	71647.257	183			
Dyadic Adjustment	Between Groups	805.100	1	805.100	1.736	.189
	Within Groups	84406.690	182	463.773		
	Total	85211.790	183			
Dyadic Satisfaction	Between Groups	127.038	1	127.038	2.266	.134
	Within Groups	10203.392	182	56.063		
	Total	10330.430	183			
Dyadic Consensus	Between Groups	62.029	1	62.029	.607	.437
	Within Groups	18610.265	182	102.254		
	Total	18672.295	183			
Affectional Expression	Between Groups	4.160	1	4.160	.575	.449
	Within Groups	1317.062	182	7.237		
	Total	1321.222	183			
Dyadic Cohesion	Between Groups	54.438	1	54.438	2.366	.126
	Within Groups	4187.826	182	23.010		
	Total	4242.264	183			
Hopelessness Scale	Between Groups	150.350	1	150.350	1.232	.269
	Within Groups	21485.199	176	122.075		
	Total	21635.550	177			

Table 5. (Cont.)

Dependent Measure		Sum of Squares	df	Mean Square	F	Sig.
Submissive Acts Scale	Between Groups	.671	1	.671	.007	.933
	Within Groups	16673.774	175	95.279		
	Total	16674.445	176			

3.3. Correlations among the Variables

As presented in Table 4, there was a significant and strong positive correlation between marital satisfaction and marital problem solving (r = .77, $p<$ .001). On the other hand, the correlation between marital satisfaction and hopelessness was significant but as expected in reverse direction (r = -43, $p<$ .001). The correlation between marital satisfaction and submissive acts was also negative and significant (r = -.22, $p<$. 01). Marital problem solving revealed a reverse correlation with hopelessness (r = -.34, $p<$ .001), and it was negatively correlated with submissive act (r = -20, $p<$ .01).

The correlations between religiosity and marital satisfaction, marital problem solving, and hopelessness were not significant. However, religiosity was significantly correlated with submissive acts (r = .20, $p<$ .01). On the other hand, religiosity was negatively correlated with education levels of respondents (r = -.40, $p<$ .001) and negatively correlated with marital style (r = -.34, $p<$ .001), that is religiousness increased while couples were engaged in arranged marriages. Especially, for "Religious Behaviour" subscale, correlations become stronger for education levels of respondents (r = -.50, $p<$ .001) and for marital style (r = -.40, $p<$ .001). Although correlation between whole scale of religiousness and marital

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problem solving was not significant, this correlation is significant for religious behaviour and marital problem solving ($r = -.17$, $p < .05$). (See Table 6)

3.4. Regression

The main hypotheses of the study were examined by using hierarchical regression analyses.

In the main analyses, firstly the role of religiousness on marital satisfaction and mediator role of marital problem solving on this relationships is examined. For this purpose, all analyses were performed for homogamous couples. In other words, the couples, who have similar religious affiliations -either positive or negative- were included in the regression analyses. Furthermore, combination of total scores of "religious behaviour" and "religious beliefs and feelings" subscales were used.

As explained above, "Religious Knowledge" variable showed lower level of alpha reliability. Moreover, the purpose of the study was not measuring the participants' knowledge level, but to see the effects of their religious beliefs, behaviours and feelings on marital satisfaction.

In addition, submissive acts and hopelessness were accepted as personality factors, in the initial analyses, their effects on marital satisfaction were controlled, and in further analysis, their role was studied by controlling the role of religion.

Table 6. Correlation among variables of the study

		Education	Marital style	Year of marriage	HS	SAS	DAS	MPSS	RS	RS Behaviour	RS Belief and Feelings	DAS Dyadic Consensus	DAS Dyadic Satisfaction	DAS Affectional Expression	DAS Dyadic Cohesion
Education	Pearson Correlation	1,000	,235	-,092	-,124	-,116	,100	,085	-,401	-,499	-,235	,076	,061	,155	,103
	Sig. (2-tailed)		,001	,216	,098	,123	,177	,252	,000	,000	,001	,305	,408	,035	,163
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
Marital Style	Pearson Correlation	,235	1,000	-,129	-,089	-,314	,026	,040	-,340	-,400	-,226	-,028	,054	,011	,084
	Sig. (2-tailed)	,001		,080	,239	,000	,730	,593	,000	,000	,002	,701	,471	,877	,256
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
Year of marriage	Pearson Correlation	-,092	-,129	1,000	-,049	,142	,075	,139	,143	,125	,139	,135	-,037	,065	,075
	Sig. (2-tailed)	,216	,080		,518	,059	,312	,060	,052	,092	,059	,067	,616	,379	,314
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
HS	Pearson Correlation	-,124	-,089	-,049	1,000	,206	-,432	-,336	,088	,165	-,005	-,375	-,384	-,355	-,341
	Sig. (2-tailed)	,098	,239	,518		,006	,000	,000	,243	,027	,944	,000	,000	,000	,000
	N	178	178	178	178	177	178	178	178	178	178	178	178	178	178
SAS	Pearson Correlation	-,116	-,314	,142	,206	1,000	-,215	-,204	,196	,212	,145	-,152	-,230	-,183	-,180
	Sig. (2-tailed)	,123	,000	,059	,006		,004	,007	,009	,005	,055	,043	,002	,015	,017
	N	177	177	177	177	177	177	177	177	177	177	177	177	177	177
DAS	Pearson Correlation	,100	,026	,075	-,432	-,215	1,000	,773	-,023	-,103	,061	,914	,885	,782	,746
	Sig. (2-tailed)	,177	,730	,312	,000	,004		,000	,755	,165	,413	,000	,000	,000	,000
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
MPSS	Pearson Correlation	,085	,040	,139	-,336	-,204	,773	1,000	-,081	-,166	,020	,668	,705	,594	,629
	Sig. (2-tailed)	,252	,593	,060	,000	,007	,000		,273	,025	,792	,000	,000	,000	,000
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
RS	Pearson Correlation	-,401	-,340	,143	,088	,196	-,023	-,081	1,000	,921	,919	-,015	-,023	,024	-,056
	Sig. (2-tailed)	,000	,000	,052	,243	,009	,755	,273		,000	,000	,836	,762	,741	,453
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
	Sig. (2-tailed)	,000	,000	,092	,027	,005	,165	,025	,000		,000	,294	,162	,527	,130
		Education	Marital style	Year of marriage	HS	SAS	DAS	MPSS	RS	RS Behaviour	RS Belief and Feelings	DAS Dyadic Consensus	DAS Dyadic Satisfaction	DAS Affectional	DAS Dyadic

Table 6. (Cont.)

											Feelings	Consensus	Satisfaction	Expression	Cohesion
RS Behaviour	Pearson Correlation	-,499	-,400	,125	,165	,212	-,103	-,166	,921	1,000	,695	-,078	-,104	-,047	-,112
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
RS Beliefs and Feelings	Pearson Correlation	-,235	-,226	,139	-,005	,145	,061	,020	,919	,695	1,000	,049	,064	,094	,011
	Sig. (2-tailed)	,001	,002	,059	,944	,055	,413	,792	,000	,000		,513	,390	,203	,882
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
DAS Dyadic Consensus	Pearson Correlation	,076	-,028	,135	-,375	-,152	,914	,668	-,015	-,078	,049	1,000	,683	,707	,539
	Sig. (2-tailed)	,305	,701	,067	,000	,043	,000	,000	,836	,294	,513		,000	,000	,000
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
DAS Dyadic Satisfaction	Pearson Correlation	,061	,054	-,037	-,384	-,230	,885	,705	-,023	-,104	,064	,683	1,000	,639	,614
	Sig. (2-tailed)	,408	,471	,616	,000	,002	,000	,000	,762	,162	,390	,000		,000	,000
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
DAS Affectional Expression	Pearson Correlation	,155	,011	,065	-,355	-,183	,782	,594	,024	-,047	,094	,707	,639	1,000	,470
	Sig. (2-tailed)	,035	,877	,379	,000	,015	,000	,000	,741	,527	,203	,000	,000		,000
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184
DAS Dyadic Cohesion	Pearson Correlation	,103	,084	,075	-,341	-,180	,746	,629	-,056	-,112	,011	,539	,614	,470	1,000
	Sig. (2-tailed)	,163	,256	,314	,000	,017	,000	,000	,453	,130	,882	,000	,000	,000	
	N	184	184	184	178	177	184	184	184	184	184	184	184	184	184

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Note: Education: Education level of respondents; Marital style:1 Family decision, 2 Self decision; IIS: Hopelessness score of respondents, SAS: Submissive act score of respondents, DAS: Dyadic adjustment score of respondents, MPSS: Marital problem solving score of respondents, RS: Religiousness score of respondents, RS Behaviour: Behaviour subscale of religiousness score of respondents, RS Beliefs and Feelings: Beliefs and feelings subscale of religiousness score of respondents, DAS Dyadic Consensus: Dyadic consensus subscale score of dyadic adjustment, DAS Dyadic Satisfaction: Dyadic satisfaction subscale score of dyadic adjustment, DAS Affectional Expression: Affectional Expression subscale score of dyadic adjustment, DAS Dyadic Cohesion: Dyadic Cohesion subscale score of dyadic adjustment

3.4.1. The Mediator Role of Marital Problem Solving Between Religiousness and Marital Satisfaction Relationship

A hierarchical regression analysis was performed to see whether marital problem solving variable mediate religiousness and marital satisfaction relationship or there is a main effect of religiousness on marital satisfaction. For this regression equation marital satisfaction served as the dependent variable. In the first step, duration of marriage, marital style, education level, hopelessness, and submissive acts variables were entered in order to control the variance accounted for by these variables. Religiousness variable was entered in the second step, and in the third and the last step, marital problem solving were entered.

According to Reduced Model, that is before the mediator: Marital Problem Solving included into the equation, Religiousness revealed a significant association with marital satisfaction, $\beta = .35$, $p < .05$. After the inclusion of Marital Problem Solving (Full Model), the association between Religiousness and Marital Satisfaction remained significant, $\beta = .27$, $p < .05$; The association between Marital Problem Solving and Marital Satisfaction was also significant, $\beta = .78$, $p < .001$. Thus, these results underlies the main effect of Religiousness on Marital Satisfaction, even after the effect of Marital Problem Solving on Marital satisfaction is controlled.

Table 7. Religiousness and marital problem solving measures predicting marital satisfaction
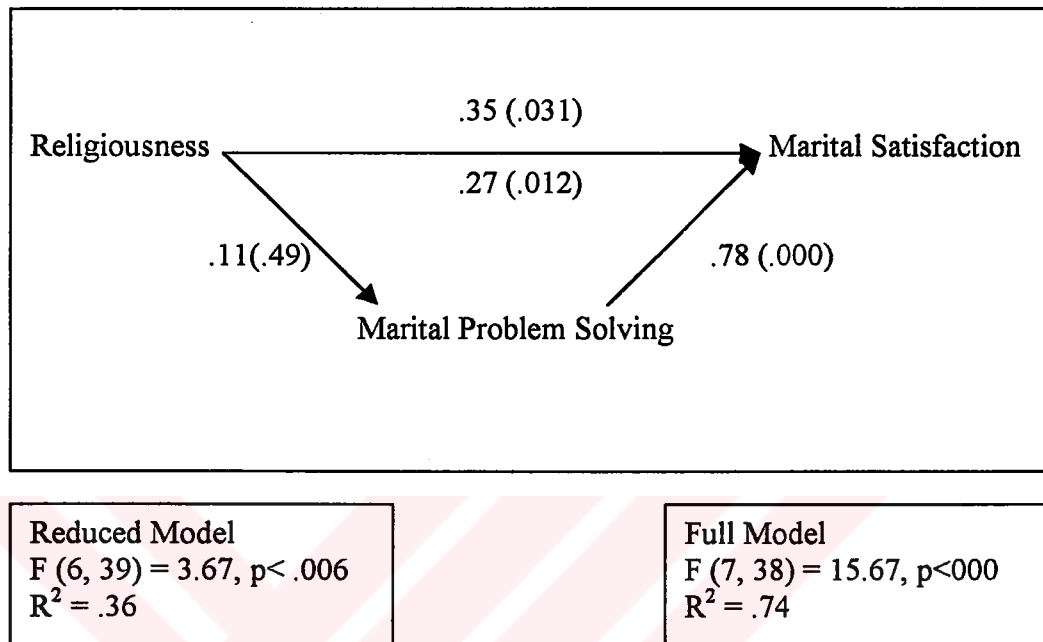
Reduced Model
F (6, 39) = 3.67, p< .006
R^2 = .36

Full Model
F (7, 38) = 15.67, p<000
R^2 = .74

Note: Summary of mediating regression analysis for Marital Satisfaction including beta-weights, $\underline{F}$ values, and $\underline{R}^2$s for the model before the Marital Problem Solving is included (Reduced Model) and after the inclusion of the mediator: Marital problem Solving (Full Model): The initial path between Religiousness and marital Satisfaction is indicated by the beta-weight and ($\underline{p}$ values) on the top of the line connecting these variables; whereas the beta-weight (and the $\underline{p}$ value) after marital problem solving is included as the mediator is indicated by the beta-weight (and the $\underline{p}$ value) directly under the path.

3.4.2. The Mediator Role of Marital Problem Solving Between Hopelessness and Marital Satisfaction Relationship

In order to see the factors, which were possibly underlying the religiousness, hierarchical regression was performed considering hopelessness variable as well. Marital satisfaction was entered as dependent variable, and in the first step duration of marriage, marital style, education level, submissive acts, and religiousness variables were entered in order to control the variance accounted for by these variables. In the second step hopelessness, and in the third step marital problem solving variables were entered.

According to the Reduced Model, that is before the mediator: Marital Problem Solving was included into the equation Hopelessness revealed a significant association with Marital Satisfaction, $\beta = -.51$, $p < .000$. After the inclusion of Marital Problem Solving (Full Model), the association between Hopelessness and Marital Satisfaction remained significant, but weakened its power ($\beta = -.15$, $p < .05$; cf. $\beta = -.51$, $p < .001$). Thus, Hopelessness seems to have a main effect on Marital Satisfaction, but still this association is partially maintained by couple's Marital Problem Solving abilities. Supporting this hypothesis, the association between Hopelessness and Marital Problem Solving ($\beta = -46$, $p < .00$), and Marital Problem Solving and Marital Satisfaction ($\beta = .78$, $p < .000$) was significant. Thus, the relationship between Hopelessness and Marital Satisfaction is, at least partly maintained by the couples' problem solving abilities (See Table 8).

Table 8. Hopelessness and marital problem solving measures predicting marital satisfaction
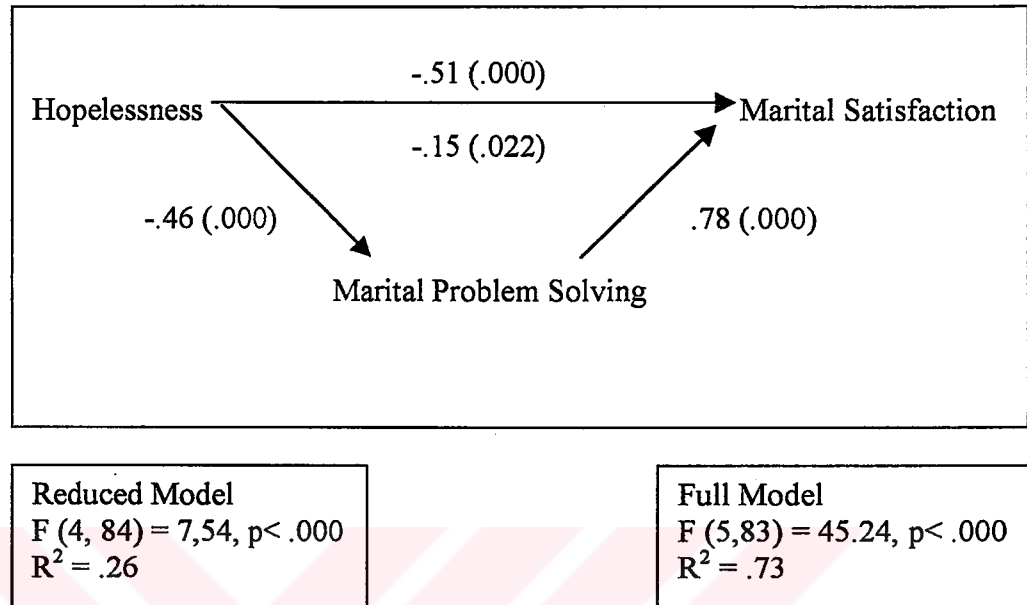

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                        -.51 (.000)
Hopelessness                                    Marital Satisfaction
                        -.15 (.022)

    -.46 (.000)                         .78 (.000)

            Marital Problem Solving
```

Reduced Model	Full Model
$F (4, 84) = 7,54$, p< .000	$F (5,83) = 45.24$, p< .000
$R^2 = .26$	$R^2 = .73$

Note: Summary of mediating regression analysis for Marital Satisfaction including beta-weights, $\underline{F}$ values and $\underline{R}^2$s for the model before Marital problem Solving is included (Reduced Model) and after the inclusion of he mediator: Marital Problem Solving (Full Model): The initial path between Hopelessness and Marital Satisfaction is indicated by the beta-weight (and $\underline{p}$ value) on top of the line connecting these variables; whereas the beta-weight (and the $\underline{p}$ value) after Marital Problem Solving is included as the mediator is indicated by the value directly under the path.

3.4.3. The Mediator Role of Marital Problem Solving on Submissive Acts and Marital Satisfaction Relationship

Another factor that may be related with religiousness is submissive acts and hierarchical regression was performed considering this variable as well. After

entering marital satisfaction as the dependent variable, duration of marriage, marital style, education level, hopelessness, and religiousness variables were entered in the first step as control variables. In the second step, submissive acts variable was entered, and in the last step, marital problem solving variable was entered.

According to Reduced Model, that is before the mediator Marital Problem Solving included into the equation, Submissive Acts displayed a significant relation with Marital Satisfaction, $\beta = -28$, $p < .05$. However, after the inclusion of Marital problem Solving (Full Model), the association between Submissive Act and Marital satisfaction did not remain significant ($\beta = -.07$, ns), indicating that the association between Submissive Acts and Marital Satisfaction is maintained by the Marital Problem Solving abilities of the couples. Supporting this argument, the association between Submissive Acts and Marital Problem Solving ($\beta = -.25$, $p < .05$) and Marital Problem Solving and Marital Satisfaction ($\beta = .83$, $p < .001$) was significant. Thus, it seems that increased Submissive Acts weakened the Marital Problem Solving abilities of the couples, which in turn deteriorates Marital Satisfaction, or vice-versa: decreased Submissive Acts strengths the Marital Problem Solving abilities of the couples, which then leads to increased Marital Satisfaction.

Table 9. Submissive act and marital problem solving measures predicting marital satisfaction

Submissive Acts

-.28 (.018)

-.07 (.308)

Marital Satisfaction

-.25 (.031)

Marital Problem Solving

.83 (.000)
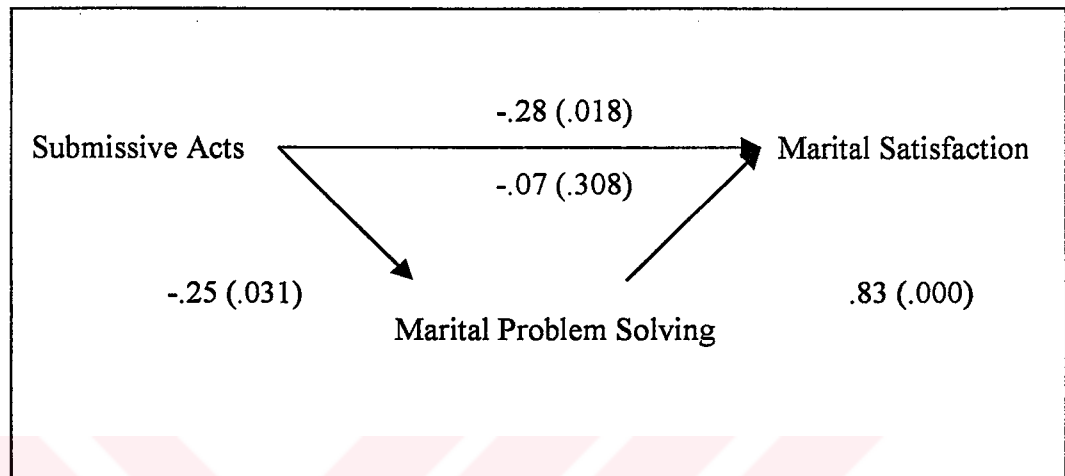
Reduced Model
F (4,83) = 1.94, n.s.
R^2 = .07

Full Model
F (5,82) = 40.04, p< .000
R^2 = .71

Note: Summary of mediating regression analysis for the Marital Satisfaction including beta-weights, F values, and R^2s for the model before marital problem Solving is included (Reduced Model) and after the inclusion of the mediator, which is Marital Problem Solving, (Full Model). The initial path between Submissive Acts and Marital Satisfaction is indicated by beta-weight (and p value) on top of the line connecting these variables, while the beta-weight (and p value) after the marital problem Solving is included as the mediator is indicated by the value directly under the path.

DISCUSSION

The present study mainly aimed at investigating the relationship between marital satisfaction and religiousness, and the mediator role of marital problem solving between this relationship. Besides religiousness, roles of hopelessness and submissive acts were also examined in the same relationship. The findings and statistical values of the study were presented in the Results section. In the present section these results will be discussed within the related literature.

4.1. Internal Reliability of the Religiousness Scale and Its Structural Nature

Factor analysis was performed to see the factor structure of Religiousness scale (Yaparel, 1996). Although in the original form, four factors were suggested by Yaparel, in the both pilot and main analysis of present study, 3 factors solution was found appropriate. These factors were named as "Religious Behaviour", "Religious Feelings and Beliefs" and "Religious Knowledge". For this study only the combination of the first two factors were used, because of their relatedness with the research question.

As stated above, for the original scale 4 sub-scales were suggested by Yaparel (1996), which were "Religious Behaviour", "Religious Feelings", "Religious Beliefs", and "Religious Knowledge". Although present study revealed 3 factors, these factors were very similar to the subscales suggested by Yaparel, the only difference was that "Religious Feelings" and "Religious Beliefs" subscales merged,

and named as "Religious Beliefs and Feelings". Internal consistency coefficients for the "Religious Behaviour" and "Religious Beliefs and Feelings" factors were quite high, supporting the good item-total reliability of these factors.

For the third factor, item-total reliability was not strong enough. Since the items of this factor measured the knowledge on religion, it might be due to the fact that knowing some aspects of religion does not necessitate to know some other aspects as well. Thus, in fact observed medium level of internal reliability was expected for this factor.

Since the present study focused on religious beliefs, feelings, and behaviour, and was not concerned with the religious knowledge - moreover, due to low internal reliability for this latter factor - for the further analyses only the combination of "Religious Behaviour" and "Religious Beliefs and Feelings" factors were utilised. The combination of these two factors yielded to an even stronger internal reliability coefficient ($\alpha = .94$). Thus, this measure in which items of knowledge are cancelled, seems to be a reliable instrument for measuring religion.

4.2. Gender Differences for the Variables of the Study

Separate analyses of variance were conducted to see the gender differences for the variables of religiousness, marital satisfaction, marital problem solving, hopelessness, and submissive acts.

For the Religiousness Scale and its three subscales, there were no significant gender differences. This finding is consistent with the literature (Francis & Wilcox, 1996; Gerwood, LeBlanc, & Piazza; Heaton & Pratt, 1990; Reiss, 2000) On the other hand, Giblin (1997) found that wives scored higher on overall spirituality scores,

spiritual reading and involvement in worship activities. Similarly, Mac Donald (2000) found a correlation between gender and some measures of spirituality.

Contrary to the expectations, there was no significant relation between gender and marital satisfaction. In the literature, it was found that gender had significant effect on marital satisfaction (Gordon, Baucom, Epstein, Burnet, & Rankin, 1999; Shehan, Bock, & Lee, 1990), where males are reported as more satisfied than females. In the Turkish sample, similar to Western studies, Fışıloğlu and Demir (2000) found that females reported lower scores on dyadic adjustment measures. In the present study, homogeneity of sample, especially homogeneity in the duration of marriage and family income level might have influenced this non-significant gender effect on marital satisfaction. Moreover, longer duration of marriages of couples also might be effective on this lack of association between gender and marital satisfaction.

Haar and Krahe (1999) found that, although conflict resolution strategies affected by the cultural background, gender has no significant relation with conflict resolution strategies including submissive responses. Correspondingly, in the present study no significant gender effect was found on both marital problem solving and submissive acts.

In the present study, gender differences on hopelessness were not found. This finding seems to be consistent with the literature finding (Shek, 1998). This finding might be the result of working with couples, who have been married for a long time (the average is 26 years), thus the couples possible shared many feelings and cognitions with each other.

4.3. The Main Analyses

In the present study, three main hypotheses were aimed to be studied. First hypothesis suggested that perceived marital problem solving ability will play a mediator role between religiousness and marital satisfaction. Thus, it is expected that, religious beliefs will reveal a significant association with marital satisfaction, but this relationship will be weakened or diminished when the effects of problem solving abilities are controlled for. Moreover, religiousness is expected to be associated with perceived marital problem solving abilities, which is also expected to be associated with marital satisfaction. Following the hierarchical regression analysis partially consisted with the first hypothesis it was found that religiousness predicts marital satisfaction. For this relationship, contrary to the expectations, marital problem solving did not serve as a mediator. That is, controlled for the variance explained by perceived marital problem solving abilities, religiousness still revealed a strong association with marital satisfaction. This main effect of religiousness on marital satisfaction was consistent with previous literature findings (Anthony, 1993; Dudley & Kosinski, 1990; Heaton & Pratt, 1990; Schumm, Bollman, & Jurich cited in Thomas & Cornwall, 1990; Shehan, Bock, & Lee, 1990; Wilson & Filsinger, 1986). However, contrary to Butler and colleagues' (1998) findings and the first expectations of the present study, religiousness and marital problem solving was not found to be related with each other. That is, religiousness did not enhance marital problem solving abilities. Although Butler and colleagues argued that religiousness acted as a softening event during the conflict, this kind of relationship between religiousness and problem solving could not be observed in the present study. This could be explained by the differences between religious practices. In Christian

worshipping, some practices like going to church together or praying together, could be important factors that make couples closer to each other. However, in Muslim practices, worshipping could be evaluated as an individual, or same sex activity. For example, although there were some exceptions, as a general practice only same sex believers could go to mosque together and worship there. Consistent with these interpretations, Dudley and Kosinski (1990) argued that spousal correspondence on attendance, religiosity, and family worship were highly correlated with marital satisfaction. Ultimately, the most important string between satisfaction in marriage and religiosity might be sharing of worshipping activities. It might be possible for this reason that, religiousness did not enhance the perceived problem solving abilities of Muslim couples.

In addition, it was found that perceived marital problem solving abilities of couples predicts marital satisfaction. This finding was consistent with the related literature (Baugh, Avery, & Sheets-Hawoth, 1982; Geist & Gilbert, 1996; Ilfeld, 1980; Pasch & Bradbury, 1998). The connection found between marital satisfaction and problem solving abilities of couples was an expected finding. Although it is impossible to think of a marriage without any conflict, higher conflict resolution abilities of couple is important to enhance marital satisfaction. As Scanzoni (1995) argued, problem solving is a way of carrying shared decision making of the partners. By this way, partners engaged in give and take practice, and become understanding and cooperative, and finally they become successful problem solvers. In addition, "their decision-making helps them feel good about their partner, themselves, and their relationship" (pp.237).

Another important point to address is that, religion's main effect only occurred for homogamous couples, in other words, religiousness predicted marital satisfaction only when spouses were parallel in their beliefs,. This finding was also consistent with Shehan and colleague's findings (1990); they argued that only for homogamous Catholics, not for heterogamous couples, religiosity provoked marital happiness.

In order to identify the nature of religiousness and marital satisfaction relationship, some additional regression analyses were performed with religion relevant factors, namely hopelessness and submissive acts. As presented in the second hypothesis, it was assumed that marital problem solving will play a mediator role between hopelessness and marital satisfaction. Therefore, it was anticipated that hopelessness will display a significant association with marital satisfaction, but this relationship will be weakened or disappeared when the effects of perceived marital problem solving abilities are controlled for. In addition, hopelessness is expected to be related with perceived marital problem solving, which is also anticipated to be related with marital satisfaction. Subsequent to hierarchical regression analysis it was found that hopelessness significantly predicts marital dissatisfaction. Explicitly, when couples became hopeless their marital satisfaction was decreased. In addition, for this relationship marital problem solving partially served as a mediator. That is, controlled for the variance explained by perceived marital problem solving abilities, the association between hopelessness and marital satisfaction was weakened but did not completely disappeared. The relationship between hopelessness and marital satisfaction associated with previous studies (Northouse et al., 2000; Nathawat & Mathur, 1993). This could be explained with hopelessness and psychological well

being association (Shek, 1998; Shek, 1999), that is, if couples were poorly adjusted, specifically hopeless in their lives, it was not surprising that they were suffering from poor marital adjustment. In addition, consistent with Sayers and colleagues' (2001) study, in the present study it was found that hopelessness is also related with poor problem solving. This last finding might also be explained with hopelessness and psychological well being association.

Therefore, the second hypothesis of the present study was confirmed. The negative association between hopelessness and marital satisfaction is at least partially maintained by perceived problem solving abilities of couples. Furthermore, again consistent with the 2nd hypothesis, hopelessness negatively associated with problem solving abilities, which is positively associated with marital satisfaction. These findings support the mediator role of couples' marital problem solving abilities between hopelessness and marital satisfaction.

Interestingly, hopelessness showed positive correlation with religiousness, that is, as hopelessness increased religiousness increased correspondingly. This finding is contrary to some literature findings for example, Vandenheuvel, Demey, Buddingh, and Bots (1999) found that spirituality was related with positive themes like charity, community or connectedness, compassion, forgiveness, hope and so forth. Another research finding that stressed a negative correlation between hopelessness and religiousness came from Kroll and Sheehan (1986). They found that among the psychiatric inpatients, lower score of religiousness was belonging to depressive (and anxious) patients. In other study by Exline, Yali, and Sanderson (2000), it was found that only religious tensions, especially alienation from God was related to depression, though religion was a positive force in people's lives. Because

hopelessness and depression were closely related concepts, it was rational to expect negative correlation between hopelessness and religiousness. However, in the present study, hopelessness found to be positively related to religiousness. This finding might be explained by the different constructs and advises of different religions. In the literature, researchers generally studied with Judeo-Christian population, but Islam might be different from western religions in several domains, like meaning realm, worship rules and advised lifestyle. The understanding of faith may play a role in hopelessness and religiousness relationship. Another possible explanation could be the possible effect of socio-economic status of the participants. Subjects of the current study are mostly coming from middle to high SES. It can be assumed that as SES increases, people set higher expectations for the future, thus become more vulnerable to develop hopelessness. Hence, to be able to cope with this hopeless mood they may rely on their religious beliefs through which they will feel relieved. Although present study could not be capable to discuss effects of SES on several dimensions, future studies are strongly encouraged to make comparisons for relationship between hopelessness and religiousness between different groups, having different characteristics, including SES.

Finally, in the third hypothesis it was suggested that perceived marital problem solving abilities will play a mediator role between submissive acts and marital satisfaction. That is, revealed significant association between submissive acts and marital satisfaction will be deteriorated or disappeared when the effects of perceived marital problem solving is controlled for. Furthermore, if this mediational relationship exists then submissive acts are expected to be associated with perceived marital problem solving abilities, which is expected to be related with marital

satisfaction. Following the hierarchical regression analysis inhered with the third hypothesis it was found that submissive acts predicts marital dissatisfaction. For this relationship marital problem solving served as a mediator role. That is submissive acts displayed a significant relationship with marital satisfaction but this association disappeared when the variance explained by the perceived marital problem solving abilities were controlled. More clearly, regression analysis confirmed that couples' submissive acts lead to poor problem resolution, which in turn leads to marital dissatisfaction.

These results shows that submissive acts, instead of playing softening role during the conflict, causes poorer problem solving abilities. The relationship between submissive acts and inadequate problem solving abilities might be explained by the role of submissive acts in concealing some powerful feelings, like anger. Likewise, submissiveness of the partner might create negative feelings in the spouse during conflicts. Findings of Allan and Gilbert (1997) were in line with this explanation. They found that submissive behaviours were positively related with psychological symptomatology, including unexpressed hostility. Especially passive/withdrawal form of submissive behaviours were found to be associated with wide range of psychological problems. Similarly, Şahin and Durak (1994) found that submissive acts were positively correlated with depression and sociotropy, and negatively correlated with autonomy.

Although, McCreary and Rhodes (2001) argued that submissive and dominant acts were not bipolar, but bi-directional behaviours, that is they were desirable for both genders to carry out, they also found that dominant acts were perceived as more stereotypic for males, and submissive acts were perceived as more

stereotypic for females. However, in the present study submissive acts revealed a significant correlation with religious behaviour, but not with gender. This finding might be explained as religious individuals tended to be more submissive in their behaviours. Reis (2000) argued that although religion is correlated with lower scores of independence, this finding does not mean that religious individuals are psychologically weak or submissive to another person, but their lower scores on independence was related to the dependence to God. Therefore, for the present study, subjects' dependence and worshipping to God might lead them acting submissively to others.

4.4. Religiousness/Spirituality and Psychotherapy

Another contemporary debate is about the role of religious or spiritual factors in psychotherapy. Current discussions stress the point that religion is an important element of individual's cultural and social life, and many people defined themselves as religious or having religious/spiritual beliefs. Although a multifaceted research about the real religious preferences of community was not conducted, Türkiye was defined as a Muslim country. Unfortunately, we do not have exact numbers of religious preferences and religious service attendances for Turkish population. According to US statistics, Gallup reports demonstrated that in September 2001, American people, who reported religion was very and fairly important, were 88%, this proportion was 84% in November 1991, and 85% in 1981(Gallup Reports, 2001a). In 2000, the 67% of American population reported that, religion could answer most of the today's problems and only 17% of them reported that religion is old-fashioned and out of date; and in 1991, the ratio had been 61% vs. 25%. In

September 2001, 30% of the Americans reported that they attend church once a week. In January 1992, this proportion increased to 32% (Gallup Reports,2001b). These percentages show us that during those years, religion could remain as important part of individual's life, and in her meaning realm.

This statistical information gives us a necessity to discuss the existence and roles of religion in psychotherapy. Johnson and Sandage (1999) argued that religion obtained attention in psychotherapy literature in both modern and postmodern context. They explained several reasons for this attention: first, they argued that this attention brought admitting and respecting the individual differences, like religious values. In addition, similar to most of the clients, psychotherapists also have religious beliefs, and it should be included as a possible value in psychotherapy. Moreover, religion could provide further resources for the treatment, and religion and therapy have some overlapping interest in nurturing mental health. Finally, may be the most importantly, religious clients might correspond their values in psychotherapy settings.

Rose, Westefeld, and Ansley (2001) found that religious clients have desire to discuss spiritual/religious issues in psychotherapy. Among more religious group majority of respondents reported that they want to discuss religious and spiritual issues in psychotherapy. Moreover, especially more religious respondents mentioned that discussing such issues, like abortion, sexual orientation, extra marital affairs, was more comfortable with psychotherapist than discussing with the clergy.

In the area of family therapy, this debate receives an extra attention. This tendency might explain with the role of clergy in American community, we know that clergy sometimes acts as family therapist or counsellor. Weaver (1995) stated

that clergy reserved 10 to 20% of working time to pastoral counselling (Weaver cited in Weaver, Koening, & Larson, 1997). Privette, Quackendos, and Bundrick (1994) found that church attainders, for their marital and family problems, preferred seven times more likely the help of clergy than non religious mental health professional (Privette, Quackendos, & Bundrick, cited in Weaver et al., 1997). According to 1990 Gallup Reports, 66% of the Americans reported that they prefer religious counsellors. However only 43% of APA members reported that they believe in God, but this ratio is 95% for public (Gallup cited in Weaver et al., 1997). One of the explanations of the "prejudice" against mental health professionals might be this proportional gap between public and professionals. For this reason some family therapists interested to examine religious issues. Stander, Piercy, Mackinnon, and Helmeke (1994) found overlapping roles between the functions of family therapy and religion. More concretely, both of them promote a point of view, give meaning to life and identity to members, offer rituals, and social support networks, construct society and ethical norms, support family, and encourage positive changes in individuals. Depending on these overlapping features, they argued that religion and spirituality should be integrated in the family therapy. Another author who agreed with this assumption was Watson. Watson (1997) argued that "the professional, intellectual and political legacy of the field family therapy has resulted in a professional culture that tends to readily appreciate the universality of religious practice in human culture, the interdependence of individuals and families with larger systems such as church and synagogue, and the value of ritual and of participation in communities of shared meaning and faith" (pp. 124).

Johnson and Sandage (1999) argued that both psychotherapy and religion have provided orienteering. Psychotherapy makes it by helping people to understand the scenery of futures and presents of meaning and goods, and directions for getting them, and religion makes it within a culture. In their own words: "modern psychotherapies have largely functioned as forms of an individualistic, contractual religion to promote technologies of self-adjustment and personal fulfilment" (pp.11).

Patterson, Hayworth, Turner, and Raskin (2000) evaluated their attempt to train the people who were working with individuals or families about spiritual issues, expanding awareness about spiritual matters and identifying spiritual issues which might arise in clinical setting, via graduate level course at the University of San Diego. Their course schedule designed as seminars on spiritual issues, at the end of the semester they collected responses of the students about the course. They came across that students evaluated the strengths of the course as valuable in clinical practice, effective for implementing a biopsychosocial model and effective for recognition of countertransference with spiritual issues. The authors argued that systematic family therapists were better to understand the relation between family therapy and spirituality; moreover, they ought to incorporate spirituality into their psychotherapy concept.

4.5. Limitations and Strengths of the Study

The sample of this study was composed of married couples, who have children in university. Although bordering participants with such characteristics helps us to obtain detailed information about the sample population, it also created problems with generalisability of the findings.

Another limitation of the study could be the lack of previous reliability and validity study of Religiousness Scale, as stated in the Method section. However, in the present study alpha reliability and the structural validity of the scale was found highly satisfactory in both pilot and main studies.

Finally, the Turkish adaptation of the Marital Problem Solving Scale was constructed for the first time. Similar to Religiousness Scale, sufficiently high alpha reliability was obtained for Marital Problem Solving Scale in pilot and main analyses.

Working with couples, instead of individuals, could be accepted as one of the strengths of the study. In the present study, data collection and statistical analyses were made based on couple scores. In addition, sample size of the study could be accepted as another strength of the present study. While studying couples it is difficult to reach large sample sizes.

Another and the most important strength of this study was that, many variables were questioned within a theory. In literature marital satisfaction seems to be associated with many factors, including religion, hopelessness, and submissive acts. The present study examined the presence of these associations, and moreover questioned the mediator role of perceived marital problem solving abilities of the couples between these associations. This was a point, which has not been examined in the literature, to the knowledge of the researchers.

4.6. Suggestions for Future Research

Future studies about religiousness, marital satisfaction, perceived marital problem solving abilities, hopelessness, and submissive acts ought to be designed

with different respondent groups. For instance, studies might be designed with different income and education groups. In addition, although studying with this kind of population gave us detailed information about the stable marriages, future studies should be carried out with newly marriages.

In addition, future studies have to work with possible personality and social factors that lie beneath the religiousness to draw clear picture of effects of religious beliefs, feelings, and behaviours on several dimensions of individuals' lives.

In the present study, it was observed that religiousness of the respondent couples based on their religious beliefs and feelings rather than religious behaviours, which implies that, subjects consisted of couples, who were not strictly conservative. Future studies are highly recommended to deal with couples, who were very conservative in their religiousness.

Finally, this is important to work with similarities and differences of religiousness and spirituality in order to generate obvious operational definitions. In addition, by using well-defined concepts, future studies will possibly draw more detailed inferences on the relationship of religiousness and spirituality with marital satisfaction.

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APPENDICES

APPENDIX A

Factor Structure of Religiousness Scale – Pilot Study

The whole scale α = .92	Factor Loadings		
Item No	F1 Religious Behaviour Eigenvalues = 12.93 4 % of variance = 41.71 α = .89	F2 Religious Feelings and Beliefs Eigenvalues = 3,09 % of variance = 9.96 α = .90	F3 Religious Knowledge Eigenvalues = 2.08 % of variance = 6.70 α = .65
R2	-.542	-.107	-.129
R5	.724	.234	.177
R6	.797	.123	.338
R7	.850	.129	.259
R9	.709	.174	.291
R10	.725	.301	.177
R16	.839	.217	.169
R17	.832	.265	.265
R18	.790	.273	.139
R19	.812	.277	.166
R25	.851	.320	-.047
R26	-.528	-.242	.245
R3	.080	.584	-.117
R11	.391	.731	.200
R14	.425	.601	.160
R15	.287	.724	.378
R20	.327	.743	.193
R23	.136	.810	.249
R24	.107	.817	.329
R27	.083	-.447	.312
R28	.545	.625	.072
R29	.311	.781	.148
R31	.275	.883	.045
R1	.261	.107	.623
R8	.217	.226	.600
R13	.158	.241	.438

Item No	F1 Religious Behaviour Eigenvalues = 12.93 4 % of variance = 41.71 α = .89	F2 Religious Feelings and Beliefs Eigenvalues = 3,09 % of variance = 9.96 α = .90	F3 Religious Knowledge Eigenvalues = 2.08 % of variance = 6.70 α = .65
R30	.094	.114	**.533**
Excluded items			
R4	-.233	.029	.153
R12	.475	.428	.342
R22	-.210	.179	.035

APPENDIX B

Factor Structure of Dyadic adjustment Scale – Pilot Study

Factor Structure			
The whole scale α = .88			
F1	F2	F3	F4
Dyadic Consensus	Dyadic Satisfaction	Affectional Expression	Dyadic Cohesion
α = .80	α = .81	α = .70	α = .76
DAS1	DAS16	DAS4	DAS24
DAS2	DAS17	DAS6	DAS25
DAS3	DAS18	DAS29	DAS26
DAS5	DAS19	DAS30	DAS27
DAS7	DAS20		DAS28
DAS8	DAS21		
DAS9	DAS22		
DAS10	DAS23		
DAS11	DAS31		
DAS12	DAS32		
DAS13			
DAS14			
DAS15			

APPENDIX C

Factor Structure of Marital Problem Solving – Pilot Study

Item	F1 Marital Problem Solving Eigenvalues = 4.718 % of variance = 52.47 $\alpha = .88$
MPSS 1	.758
MPSS 2	.681
MPSS 3	.693
MPSS 4	.704
MPSS 5	.687
MPSS 6	.750
MPSS 7	.642
MPSS 8	.731
MPSS 9	.850

APPENDIX D

DEMOGRAPHIC INFORMATION SHEET

(DEMOGRAFİK BİLGİ FORMU)

Bu çalışma Ortadoğu Teknik Üniversitesi, Psikoloji Bölümü, Klinik Psikoloji yüksek lisans programı çerçevesinde Y. Doç. Dr. Tülin Gençöz'ün danışmanlığı altında yürütülen, Psk. Olga S. Hünler'in tez çalışmasıdır. Çalışma evli eşlerin tutumlarını incelemeyi amaçlamaktadır. Soruların doğru ya da yanlış cevapları yoktur. Sizin içten ve gerçek cevaplar vermeniz araştırmada geçerli ve güvenilir sonuçlar elde edilmesini sağlayacaktır.

Çalışmada sizden kimlik belirleyici bilgiler istenmemektedir. Bu yüzden kimliğinizle ilgili hiçbir bilgi vermenize gerek yoktur. Cevaplarınız saklı tutulacak, bütün cevaplar grup olarak araştırma amacıyla değerlendirilecektir.

Bu çalışma dört ayrı bölümden oluşmaktadır. Her bölümün başındaki yönergeleri lütfen dikkatlice okuyunuz. Gösterdiğiniz ilgi, yardım ve işbirliği için şimdiden teşekkür ederim.

Psk. Olga S. Hünler

Yaş:

Cinsiyet:

Eğitim: Hiç okumamış___   Okur-yazar___   İlkokul___

Ortaokul___   Lise___   Üniversite___

Üniversite üstü___

Mesleği:

Yaşamınızın çoğunu geçirdiğiniz yer: Metropol (İstanbul, Ankara, İzmir)___

Şehir___   Kasaba___   Köy___   Diğer (Belirtiniz)___

Ailenizin gelir düzeyi: Düşük___   Orta___   Yüksek___

Çocuk sayısı ve yaşları:

Evlilik süresi:

Evlenme şekli: Görücü usulü____   Kendileri tanışarak____

Görücü usulüyle tanıştırılıp kendi kararlarıyla____
Kaçıncı evlilik:

Evde beraber yaşayan kişiler (anne, baba ve çocuklar dışında):

APPENDIX E

RELIGIOUSSNESS SCALE

(DİNDARLIK ÖLÇEĞİ)

Elinizdeki anket formu, kişilerin kendi duygu, düşünce ve görüşlerini ifade etmek amacıyla kullandıkları bir takım cümlelerden oluşmaktadır. Sizden, değişik konularla ilgili olarak yazılan bu maddeleri dikkatlice okuyup her birinde belirtilen duygu, görüş ve davranışların sizin için nekadar doğru veya yanlış olduğunu belirtmeniz istenmektedir.

Her insanın, görüş, duygu ve davranışları birbirinden farklı olabileceğinden maddeleri çevrenin etkisinde kalmadan işaretleyiniz. Bu bölümdeki sorularla ilgili olarak sizden belirtilen yargı, duygu ve davranışların sizin için ne kadar doğru veya yanlış olduğunu belirtmeniz istenenmektedir. Lütfen sizin için en uygun seçeneği gösteren numarayı daire içine alın.

Bence/benim için:
Kesinlikle yanlış:1
Yanlış:2
Kararsızım:3
Doğru:4
Kesinlikle doğru:5

Bence / Benim için

	Kesinlikle yanlış	Yanlış	Kararsızım	Doğru	Kesinlikle doğru
1.Akşam namazının farzı 3 rekattır.............................	1	2	3	4	5
2.Kur'an'ı Arapça metninden okumayı bilmek her müslüman için farz değildir........................	1	2	3	4	5
3.Hz. Muhammed Allah'ın peygamberidir......................	1	2	3	4	5
4.Oruçlu kimse yalan söylerse orucu bozulur.................	1	2	3	4	5
5.Dini bilgiler diğer bilgilerden daha değerlidir.............	1	2	3	4	5
6. Ana-babaya iyi davranmayı Allah emrettiği için anne-babama iyi davranıyorum............................	1	2	3	4	5
7.Komşulara iyi davranmak dini bir prensip olduğundan komşularıma iyi davranıyorum...................	1	2	3	4	5
8.Cinlerin varlığı Kur'an'da belirtilmiştir.......................	1	2	3	4	5
9. Evlilik dışı cinsel ilişki (zina) dinde yasaklandığı için bu tür ilişkiden kaçınıyorum.............................	1	2	3	4	5
10. Rüşvet alıp vermek günah olduğu için rüşvet alıp vermekten kaçınıyorum..	1	2	3	4	5
11. İbadet ederken Allah'ın huzurunda bulunduğumu düşünerek duygulanırım.......................................	1	2	3	4	5
12. İnancımın gereği olan ibadetleri yerine getiriyorum..	1	2	3	4	5
13. Bir kimseye yardım ettiğimde içimde bir coşku ve huzur duyarım...	1	2	3	4	5

14. Büyük bir camiye girdiğimde her zaman yaşamadığım bir biçimde duygulanırım.........................	1	2	3	4	5
15. Öldükten sonra ahiret denen sonsuz bir hayat olacaktır...	1	2	3	4	5
16. Söz verildiğinde sözünde durmak dini bir kural olduğundan verdiğim sözü tutuyorum...........................	1	2	3	4	5
17. Kumar oynamak günah olduğu için kumar oynamaktan kaçınıyorum...	1	2	3	4	5
18. Dinde yasak edildiğinden içki içmemeye gayret ediyorum...	1	2	3	4	5
19. Dini inancıma göre doğru sözlü olmak gerektiğinden, doğru söylemeye gayret ediyorum..........	1	2	3	4	5
20. Günah işlediğimi düşündüğümde, pişmanlık ve huzursuzluk hissederim.....................................	1	2	3	4	5
21. Hz. Ali, Hz. Muhammed'in Hz. Hatice'den doğan oğludur..	1	2	3	4	5
22. Kur'an 114 sureden meydana gelmiştir....................	1	2	3	4	5
23.Allah vardır..	1	2	3	4	5
24. Kur'an Allah'ın gönderdiği kutsal kitaptır.................	1	2	3	4	5
25. İnsanları aldatmak dini inancıma aykırı olduğu için kimseyi aldatmamaya özen gösteriyorum................	1	2	3	4	5
26. Zengin olsun, fakir olsun her müslümanın hayatında bir defa hacca gitmesi şarttır......................	1	2	3	4	5
27. Kabe, Hz. Muhammed'in kabrinin bulunduğu yerdir..	1	2	3	4	5
28. Ölümü hatırlatan bir durumla karşılaştığımda, ahirette başıma gelebilecek şeyleri düşünerek bir ürperti ve heyecan duyarım.....................................	1	2	3	4	5
29. Tabiattaki her şeyin son derece düzenli olması karşısında Allah'ın kudretine hayranlık duyarım..............	1	2	3	4	5
30. Cuma namazını tek başına kılmak mümkündür.........	1	2	3	4	5
31. Dua ettiğimde Allah'ın duamı kabul edeceğini ümid ederek ferahlık duyarım.............................	1	2	3	4	5

APPENDIX F

DYADIC ADJUSTMENT SCALE
(ÇİFT UYUM ÖLÇEĞİ)

Birçok insanın ilişkilerinde anlaşmazlıklar vardır. Lütfen aşağıda verilen maddelerin herbiri için siz ve eşiniz arasındaki anlaşma veya anlaşamama ölçüsünü aşağıda verilen düzeylerden birini seçerek belirtiniz.

	Her zaman anlaşırız	Hemen hemen herzaman anlaşırız	Nadiren anlaşamayız	Sıkça anlaşamayız	Hemen hemen herzaman anlaşamayız	Herzaman anlaşamayız
1. Aileyle ilgili parasal işlerin idaresi...................						
2. Eğlenceyle ilgili konular............						
3. Dini konular..................						
4. Muhabbet-sevgi gösterme.........						
5. Arkadaşlar................						
6. Cinsel yaşam..................						
7. Geleneksellik (doğru veya uygun davranış)................						
8. Yaşam felsefesi..................						
9. Anne baba yada yakın akrabalarla ilişkiler................						
10. Önemli olduğuna inanılan amaçlar hedefler ve konular.......						
11. Birlikte geçirilen zaman miktarı................						

12. Temel kararların alınması........

13. Ev ile ilgili görevler................

14. Boş zaman ilgi ve uğraşları........

15. Mesleki kararlar...................

16. Ne sıklıkta boşanmayı ya da ilişkinizi bitirmeyi düşünür ya da tartışırsınız?..........................

17. Ne sıklıkta siz veya eşiniz kavgadan sonra evi terkedersiniz?.

18. Ne sıklıkta eşinizle olan ilişkinizin iyi gittiğini düşünürsünüz?......................

19. Eşinize güvenir misiniz?........

20. Evlendiğiniz için hiç pişmanlık duyar mısınız?...........

21. Ne sıklıkta eşinizle münakaşa edersiniz?...........................

22. Ne sıklıkta birbirinizin sinirlenmesine neden olursunuz?...

Herzaman	Hemen hemen herzaman	Zaman zaman	Ara sıra	Nadiren	Hiç bir zaman

23. Eşinizi öpermisiniz?.......................

Her gün	Hemen hemen her gün	Ara sıra	Nadiren	Hiç bir zaman

24. Siz ve eşiniz ev dışı etkinliklerinizin ne kadarına birlikte katılırsınız?..............

Hepsine	Çoğuna	Bazılarına	Çok azına	Hiçbirine

Aşağıdaki olaylar siz ve eşiniz arasında ne sıklıkta geçer?

	Hiçbir zaman	Ayda birden az	Ayda bir veya iki defa	Haftada bir veya iki kere	Günde bir defa	Günde birden fazla
25. Teşvik edici fikir alışverişinde bulunmak.....................................						
26. Birlikte gülmek.........................						
27. Birşeyi sakince tartışmak.............						
28. Bir iş üzerinde birlikte çalışmak.....						

Eşlerin bazı zamanlar anlaştıkları bazen anlaşamadıkları konular vardır. Eğer aşağıdaki maddeler son birkaç hafta içinde siz ve eşiniz arasında görüş farklılığı veya problem yarattıysa belirtiniz. (Evet veya hayır'ı işareteyiniz)

	Evet	Hayır
29. Seks için yorgun olmak................		
30. Sevgi göstermemek.....................		

31. Aşağıda ilişkinizdeki farklı mutluluk düzeyleri gösterilmektedir. Orta noktadaki "mutlu" bir çok ilişkide yaşanan mutluluk düzeyini gösterir. İlişkinizi genelde değerlendirdiğinizde mutluluk düzeyinizi en iyi şekilde belirtecek olan seçeneği lütfen işaretleyiniz.

( ) Aşırı mutsuz ( ) Oldukça mutsuz ( ) Az mutsuz
( ) Mutlu   ( ) Oldukça mutlu   ( ) Aşırı mutlu
( ) Tam anlamıyla mutlu

32. Aşağıda belirtilen cümlelerden ilişkinizin geleceği hakkında ne hissettiğinizi en iyi şekilde tanımlayan ifadeyi lütfen işaretleyiniz.

	A. İlişkimin başarılı olmasını çok fazla istiyorum ve bunun için yapmayacağım şey yoktur.
	B. İlişkimin başarılı olmasını çok istiyorum ve bunun için yapabileceklerimin hepsini yapacağım.
	C. İlişkimin başarılı olmasını çok istiyorum ve bunun için payıma düşeni yapacağım.
	D. İlişkimin başarılı olması güzel olurdu, fakat bunun için şu anda yaptıklarımdan fazlasını yapamam.
	E. İlişkimin başarılı olması güzel olurdu, fakat bunun için şu anda yaptıklarımdan fazlasını yapmayı reddederim.
	F. İlişkim asla başarılı olmayacak ve ilişkinin yürümesi için benim daha fazla yapabileceğim bir şey yok.

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APPENDIX G

MARITAL PROBLEM SOLVING SCALE

(EVLİLİKTE SORUN ÇÖZME ÖLÇEĞİ)

1. Diğer çiftlere kıyasla, kendi sorun çözme becerilerinizden ne kadar eminsiniz?

   Hiç emin değil 1   2   3   4   5 Çok emin

2. Çözümleriniz, ilişkideki sorunlarda ne derecede etkilidir?

   Çok etkisiz 1   2   3   4   5 Çok etkili

3. Eşinize bir sorun için, bir çözüm önerme konusunda kendinizi ne kadar rahat hissedersiniz?

   Çok rahatsız 1   2   3   4   5 Çok rahat

4. İlişkinizde karar verme sürecine ne kadar katkınız olur?

   Hiç 1   2   3   4   5 Çok

5. Evliliğinizde karar verme sürecinden ne kadar mutlusunuz?

   Çok mutsuz 1   2   3   4   5 Çok mutlu

6. Eşinizle sorunları tartışırken, eşiniz sizin duygularınızı ne kadar iyi anlar?

   Asla 1   2   3   4   5 Her zaman

7. Sorunlara getirilen çözümlerden ne kadar memnunsunuz?

   Hiç memnun değil 1   2   3   4   5 Çok memnun

8. Eşinizle birlikte sorun çözmeye çalışmak konusunda kendinizi ne kadar rahat hissediyorsunuz?

   Çok rahatsız 1   2   3   4   5 Çok rahat

9. Bir çift olarak ilişkideki farklılıklar ya da sorunları çözme konusunda kendinizi nasıl değerlendirirsiniz?

   Çok etkisiz 1   2   3   4   5 Çok etkili

APPENDIX H

HOPELESSNESS SCALE

(UMUTSUZLUK ÖLÇEĞİ)

Aşağıda geleceğe ait düşünceleri ifade eden bazı cümleler verilmiştir. Lütfen her bir ifadeyi okuyarak, bunların sizin için ne kadar geçerli olduğunu aşağıdaki ölçeği dikkate alarak, o cümlenin yanındaki bölmede işaretleyin.

1: Kesinlikle katılmıyorum
2: Katılmıyorum
3: Kararsızım
4: Katılıyorum
5: Kesinlikle katılıyorum

	Kesinlikle katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle katılıyorum
1. Geleceğe umut ve coşkuyla bakıyorum.................	1	2	3	4	5
2. Kendim ile ilgili şeyleri düzeltemediğime göre çabalamayı bıraksam iyi olur...........................	1	2	3	4	5
3. İşler kötüye giderken bile herşeyin hep böyle kalmayacağını bilmek beni rahatlatıyor...................	1	2	3	4	5
4. Gelecek on yıl içinde hayatımın nasıl olacağını hayal bile edemiyorum..	1	2	3	4	5
5. Yapmayı en çok istediğim şeyleri gerçekleştirmek için yeterli zamanım var..	1	2	3	4	5
6. Benim için çok önemli konularda ileride başarılı olacağımı umuyorum................................	1	2	3	4	5
7. Geleceğimi karanlık görüyorum...........................	1	2	3	4	5
8. Dünya nimetlerinden sıradan bir insandan daha çok yararlanacağımı umuyorum........................	1	2	3	4	5
9. İyi fırsatlar yakalıyamıyorum. Gelecekte yakalıyacağıma inanmak için de hiçbir nedenim yok..	1	2	3	4	5

10. Geçmiş deneyimlerim beni geleceğe
iyi hazırladı... 1   2   3   4   5

11. Gelecek benim için hoş şeylerden çok
tatsızlıklarla dolu görünüyor................................ 1   2   3   4   5

12. Gerçekten özlediğim şeylere kavuşabileceğimi
ummuyorum.. 1   2   3   4   5

13. Geleceğe baktığımda şimdikine oranla daha
mutlu olacağımı umuyorum.................................. 1   2   3   4   5

14. İşler bir türlü benim istediğim gibi   1   2   3   4   5
gitmiyor...

15. Geleceğe büyük inancım var......................... 1   2   3   4   5

16. Arzu ettiğim şeyleri elde edemediğime
göre birşeyler istemek aptallık olur........................ 1   2   3   4   5

17. Gelecekte gerçek doyuma ulaşmam
olanaksız gibi.. 1   2   3   4   5

18. Gelecek bana bulanık ve belirsiz
görünüyor.. 1   2   3   4   5

19. Kötü günlerden çok, iyi günler
bekliyorum... 1   2   3   4   5

20. İstediğim her şeyi elde etmek için çaba
göstermenin gerçekten yararı yok, nasıl olsa
onu elde edemeyeceğim...................................... 1   2   3   4   5

APPENDIX I

SUBMISSIVE ACTS SCALE

(BOYUN EĞİCİ DAVRANIŞLAR ÖLÇEĞİ)

Aşağıda, insanların bazı sosyal durumlardayken yaptıkları bazı davranışlar ve yaşadıkları duygular verilmiştir. Her cümleyi dikkatle okuyun ve böyle bir davranışın sizin için ne kadar geçerli olduğunu, sizi ne kadar tanımladığını aşağıdaki ölçeği dikkate alarak, o cümlenin yanındaki bölmede işaretleyin.

1. Hiç tanımlamıyor
2. Biraz tanımlıyor
3. Oldukça iyi tanımlıyor
4. İyi tanımlıyor
5. Çok iyi tanımlıyor

Sizi ne kadar tanımlıyor

Hiç   Çok iyi

	Hiç				Çok iyi
1. Belirli bir konuda benim hatam olmasa da hatalı olduğum söyleniyorsa tatsızlık çıkmasın diye sesimi çıkarmam...	1	2	3	4	5
2. Kendim yapmaktan hoşlanmasam da diğer insanlar yapıyor diye, bazı davranışları yaparım...........	1	2	3	4	5
3. Paranın üstü eksik verilmiş olsa da, sesimi çıkarmadan oradan uzaklaşırım.................................	1	2	3	4	5
4. Başkalarının beni eleştirmesine ve aşağılamasına izin verir, kendimi savunamam.................................	1	2	3	4	5
5. Sevdiğim kişi benden yakınlık istediğinde o anda içimden gelmese de yakınlık göstermeye çalışırım.......	1	2	3	4	5
6. Konuşmaya çalışırken birisi lafımı ağzımdan alıp konuşmayı sürdürürse, ben susarım......................	1	2	3	4	5
7. Küçük hatalarım yüzünden sürekli özür dilerim........	1	2	3	4	5

8. Annem/babam benim hakkımda hoş olmayan şeyler söylerken ben sessizce dinlerim........................	1	2	3	4	5
9. Arkadaşlarıma kızdığım zaman bu kızgınlığımı onlara söylemem..	1	2	3	4	5
10. Arkadaş toplantılarında konuşmaları yönlendirmeyi başkalarına bırakır............................	1	2	3	4	5
11. İnsanların, benimle konuşurken gözlerimin içine bakmalarından hoşlanırım....................................	1	2	3	4	5
12. Herhangi biri benim için küçük bir iyilikte bile bulunsa, içtenlikle ve tekrar tekrar teşekkür	1	2	3	4	5
ederim..	1	2	3	4	5
13. İnsanlarla göz göze gelmekten kaçınırım...................	1	2	3	4	5
14. Arkadaş toplantılarında, konuyu açan kişi hiçbir zaman ben olmam....................................	1	2	3	4	5
15. İnsanlar ısrarla bana baktıklarında yüzüm kızarır..	1	2	3	4	5
16. Birinin davetini geri çevirirken mutlaka hastalık gibi önemli bir bahane bulmaya çalışırım....................	1	2	3	4	5