LATINO PASTORS AND THEIR SPOUSES' MARITAL SATISFACTION

AND ITS PREDICTING FACTORS

by

Tanya Paniagua

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

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Rev. Mario Garcia, Ph.D., J.D., D.Min., Committee Chair

ABSTRACT

The Latino population in the United States has been the primary driver of demographic growth in the country (Flores, 2017). With this increasing shift in America, it is important to investigate the unique strains on clergy families among Latino pastors as evidence suggests stress is a threat to marital satisfaction and its longevity (Randall & Bodenmann, 2009). Very little literature on marital dynamics has focused on Latino pastors; thus, a need exists for more research in examining how cultural values and acculturation impact marital satisfaction while considering the relationship between marital satisfaction and selected variables: affection, sexual satisfaction, communication, burnout, and loneliness. The goal of this study is to examine marital satisfaction in Latino pastors and their spouses and how selected predicting factors influence satisfaction. This study will utilize a quantitative survey design on a population of 30-40 Latino pastors and their spouses. Data collection will be completed online through an internet survey program. Participants will complete a demographic questionnaire, the couples satisfaction index (CSI-32), the short acculturation scale for Hispanics (SASH), the index of sexual satisfaction (ISS), the communications patterns questionnaire-short form (CQP-SF), a supplemental question regarding affection, the Maslach burnout inventory, and the UCLA loneliness scale. Correlational analyses will be utilized to examine the relationship between marital satisfaction and its predicting factors. Acculturation will act as a moderator to analyze how it may differentially moderate affection, communication, affection, burnout, and loneliness in predicting marital satisfaction. The findings of this study may provide relevant data to counselors to increase familiarity with the counseling needs of this growing group.

Keywords: marital satisfaction, pastors, pastors' spouses, affection, sexual satisfaction, communication, burnout, loneliness

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CHAPTER ONE: INTRODUCTION

Overview

Pastors and their spouses experience a unique set of challenges in their marriage as they navigate their relationship alongside ministry. Current researchers indicated significant factors have a considerable effect on increasing or decreasing marital satisfaction, including affection, sexual satisfaction, communication, burnout, and loneliness (Jelić et al., 2014; Litzinger & Gordon, 2005; McMinn et al., 2008; Schilling et al., 2003). There is limited research on how these factors play a role in the marriages of Latino pastors. This is of great concern as the Latino population of the United States makes up the nation's largest ethnic minority (U.S. Census Bureau, 2017). There are 40 million U.S. residents age five and older spoke Spanish at home in 2016, which is a 133.4% increase since 1990 when it was 17.3 million (U.S. Census Bureau, 2017). The Latino community has a unique set of cultural values, requiring consideration when evaluating how these predicting factors affect marital satisfaction in Latino pastors. With Latinos representing a large population in the country and the limited studies on marital satisfaction among Latino pastors, my goal is to understand how cultural values and acculturation influence marital satisfaction while considering the predicting factors in the community involved in this study.

Background

According to Barna (2017b), 96% of married pastors reported satisfaction with their spousal relationship. Seventy percent described their marital relationship as excellent while the other 26% considered it good (Barna, 2017b). Pastors reported greater marital satisfaction compared to the general population, in which 46% rated their marriage as excellent and 26%

described it as good (Barna, 2017b). The sample consisted of male pastors and their wives. At the same time, pastors low on the risk metric reported ministerial stress (Barna, 2017b). The demands and difficulties of ministry work effected not just the pastor, but their spouses as well (Knight Johnson, 2012). Furthermore, Barba (2017b) found an association between high levels of pastoral burnout and lower marital satisfaction. While these studies are significant in gaining an overall perspective of marital satisfaction as it pertains to pastors, these findings are pertinent to the dominant culture. For this reason, it is crucial to examine marital satisfaction in Latino pastors through the lens of their unique cultural values, and levels of acculturation play a key role in their perceptions.

Historical Background

There is a history of literature on stressors affecting clergy marriages (Harvey & Williams, 2002; Hill et al. 2003; Hyun & Shin, 2010; Lee 2007). Harvey and Williams (2002) discussed how ministry-related obstacles threaten the marital relationship between ministers and their spouses. Pastors experience constant time demands and a decline in marital adjustment, resulting in stress, frustration, loneliness, and spiritual dryness (Ellison et al., 2011; Warner & Carter, 1984). Some clergy expressed feeling as if they live in a fishbowl, as parishioners and community members constantly examine their actions (McMinn et al., 2008). Additionally, pastoral spouses also encounter the pressures of living up to standards set by their congregations (Hartley, 1978). Consequently, clergy marriages face, "emotional and legal divorce, separation, immorality, and loss of intimacy" (London & Wiseman, 2003, p. 90). While researchers examined the effect of external factors on clergy marriages, there is little research on the interpersonal stressors between the ministers and their spouses, especially in minority populations (Stinson et al., 2017).

Social Background

The pressures facing clergy families affect the interaction between pastors and spouses (McMinn et al., 2008). Pastors feel the tension of leading a congregation, but it affects the spouse and family, as well. Both spouses can become drained, which in turn causes them to withdraw from one another (Hall, 1997). Morris and Blanton (1994) reported how the intrusions on family life by the church community decrease marital satisfaction. Warner and Carter (1984) recorded more loneliness among pastoral couples than non-pastoral couples and decreased marital satisfaction. Stressful days correlate with withdrawn martial behavior, specifically in a disregard for a spouse's needs (Sears et al., 2016). At the same time, clergy and their spouses experience burnout, characterized by emotional exhaustion, depersonalization, and reduced personal accomplishment (Adams et al., 2017; Maslach et al., 1996). Doolittle (2010) researched 358 parish-based clergies and found pastors were "30.6 times (P < .0001) as likely to meet criteria for high emotional exhaustion, and 16 times (P < .0001) as likely to meet criteria for high depersonalization" (p. 93). While enhancing one's spiritual life, establishing healthy boundaries, and time management skills alleviate burnout (Doolittle, 2010), high levels of external stress tended to spill over into the marital relationship (Ledermann et al., 2010). However, the marital relations of clergy significantly buffer the stressors coming from their service (Guzman & Teh, 2016). Interviews conducted by McMinn et al. (2008), found wives of the male Christian clergy who exhibited positive coping methods managed ministerial stresses well. For this reason, it is necessary to assist pastors and their spouses in building and maintaining healthy marriages. Further studies examining marital satisfaction in Latino pastors and their spouses can offer a clearer understanding of how to effectively strengthen pastoral couples. Creating support systems to meet the discovered needs can assist them physically, mentally, and spiritually. Holt-Lunstad

et al. (2008) found high-quality marriages carry health benefits associated with lower ambulatory blood pressure, lower stress, less depression, and higher satisfaction with life. On the contrary, researchers reported marital distress associated with poorer mental health (Whisman & Uebelacker, 2006). Accordingly, an urgency exists for counselors to understand the unique needs of this specific population. In like manner, counselors should be cognizant of the cultural dynamic expressed through the values held by the Latino community and understand how acculturation influences the way they perceive their marriage.

Conceptual Background

Previous researchers examined marital satisfaction from a cultural perspective (Garcia-Bravo, 2009; Hyun & Shin, 2010). In addition to considering the distinct cultural values, Garcia-Bravo (2009) stated "as Latinos gradually integrate into U.S. society and begin to adopt mainstream values to varying degrees, their cultural value systems surrounding marriage and family currently shift as well" (p. 3). Thus, integration or acculturation becomes fundamental in understanding this distinct population. In many instances, Latinos may find themselves confronting two distinct cultures as they navigate a complex adaptive process (Garcia-Bravo, 2009). In one study examining Korean pastors and their wives' marital satisfaction, Hyun and Shin (2010) documented how cultural values, acculturation, and vital interpersonal factors affect pastoral marital relationships.

Identifying essential components influencing marital satisfaction is an important scope of research (Hyun & Shin, 2010). Some of the common factors affecting marriages, mentioned in the literature include affection, sexual satisfaction, and communication. Kim et al. (2016) concluded burnout and loneliness as factors primarily related to clergy and play a significant role in the marital relationship. Seponski et al. (2013) emphasized the need for researchers to measure

cultural sensitivity and responsiveness. Thus, consideration of the cultural values in assessing these factors is vital. At the same time, acculturation may influence cultural values as Latino immigrants may identify or reject strongly held both traditional Latino culture and American culture (Lawton et al., 2014). Koneru et al. (2007) found the course of acculturation affects cultural values, beliefs, and norms, which influences the way, which spouses interact with one another.

Taking into account the importance of predicting factors on marital satisfaction, cultural values, acculturation, and research from the dominant culture, it is possible to move toward a conceptual framework to develop a culturally appropriate design on how Latino pastors perceive marital satisfaction (Harris et al., 2008). This all-encompassing idea is vital in addressing the gap found in literature and may be valuable in a therapeutic context. As pastoral couples often resistant to seeking counseling, a need for proactive intervention may exist (Hileman, 2008). Embodying the need and offering implications for counseling Latino pastoral couples may help improve overall marital satisfaction and marital longevity (Randall & Bodenmann, 2009).

Problem Statement

European American researchers conducted the majority of studies on the marital relationships of clergy and their spouses (Barna, 2017b; Burdette et al., 2012; Cody-Rydzewski, 2007; Guzman & Teh, 2016). Additionally, researchers focused on the experiences of male pastors and their spouses and have not taken into account the experiences of female pastors and their spouses. While this data is pertinent in understanding the marital dynamic in this population, it may not be relevant to the Latino pastor. A lack of cultural understanding may translate into the cultural incompetence of counselors who aspire to support Latino pastoral couples. Previous researchers made recommendations to explore stresses and strengths from

different ethnic backgrounds to address the growing diversity in the United States (Darling et al., 2004; Hill et al., 2003). They also suggested additional research focusing on the way acculturation affected marital functioning in Latino couples, examining the impact of other factors on marital satisfaction, and broadening the sample to include additional Latino subgroups other than Mexican American as the majority of data has been derived from only this portion of the Latino community (Orengo-Aguayo, 2015). The problem is marital satisfaction among Latino pastors and their spouses remains an underexamined area of study.

Purpose Statement

Because of the scarcity in the literature addressing the Latino pastoral population, the purpose of this study is to examine marital satisfaction in Latino pastors and their spouses in America and how selected predicting factors affect their satisfaction. The predicting factors include affection, sexual satisfaction, communication, burnout, and loneliness, which also represent independent variables. I will use martial satisfaction as the dependent variable and acculturation as the moderator variable.

Significance of the Study

In contributing to the existing body of knowledge, I examine marital satisfaction in Latino pastors and their spouses while considering acculturation and predicting factors. Hyun and Shin (2010) conducted a similar study focused on Korean pastors and their spouses' marital satisfaction. My exploration can also expand scholarly literature on ethnic marital dynamics in pastoral couples by investigating the same issue in the Latino population. Another study exploring the relationship among communication, sexual satisfaction, and marital satisfaction used a primarily White sample, limiting its ability to extend its findings to more racially diverse groups (Litzinger & Gordon, 2005). I intend to delve into how these factors predict marital

satisfaction among Latino pastors and their spouses. The results of this study contribute relevant information benefiting marital counselors and educators in their cultural understanding when addressing this particular population of pastoral couples. Moreover, I will offer counselors insight into the cultural values that affect the perception of marital satisfaction among Latino pastors and their spouses (Hyun & Shin, 2010). The findings from this study may help counselors with cultural sensitivity and breaking down the strong stigma often attached to seeking counseling in the Latino culture (Guzman & Teh, 2016; Fripp & Carlson, 2017).

Research Questions

RQ1: How satisfied are Latino pastors and their spouses in America with their marital lives?

RQ2: Which factors predict high marital satisfaction among Latino pastors?

RQ3: Which factors predict high marital satisfaction among Latino pastors' spouses?

RQ4: Which factors predict low marital satisfaction among Latino pastors?

RQ5: Which factors predict low marital satisfaction among Latino pastors' spouses?

Definitions

The following are definitions of key terms that are used throughout this dissertation.

1. Acculturation – Acculturation is an individual's adaptation into mainstream culture (Sun et al., 2016).

2. Affection – Affection is a sentiment of fondness fulfilling the need to belong in a marital relationship and can express in verbal and nonverbal behaviors (Debrot et al., 2017).

3. Burnout – Burnout is a psychological state of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who help others (Maslach, 1993).

4. Communication – Communication is the exchanging of information that can determine elements of marital well-being (Sánchez Bravo & Watty Martínez, 2017).

5. Cultural values – Cultural values are a learned set of beliefs helping people define their behavior (Garcia-Bravo, 2009).

6. Familismo – Familismo is a Latino cultural value focusing on sacrificing individual interests for the sake of the overall well-being of the entire family (Ingoldsby, 1991).

7. Fatalismo – Fatalismo is a Latino cultural belief that life events are based on luck and destiny (Piña-Watson & Abraído-Lanza, 2017).

8. Loneliness – Loneliness is a feeling experienced by many clergy as they lack close friends in whom they can confide and seek social support (Staley et al., 2013).

9. Machismo – Machismo is a Latino cultural value supporting male superiority, aggression, antisocial behavior, and hypersexuality among males (Arciniega et al., 2008).

10. Marianismo – Marianismo is a Latino cultural value supporting women's subordinate position and the idealized belief Latinas should be virtuous, humble, spiritually superior to men, submissive to the demands of men, and endure extreme sacrifices for her family (Castillo et al., 2010).

11. Marital satisfaction – Marital satisfaction is an individual's perception of their marriage involving evaluating the extent to which the person's needs, expectations, and desires are met (Gelles, 1995).

12. Personalismo – Personalismo is a Latino cultural construct characterized by individuals engaging in sincere and authentic relationships where each person cares for the other and supports their well-being (Davis et al., 2019).

13.   Respeto – Respeto is a Latino cultural value that reinforces obedience to authority, submission, and appropriate behavior as a means to maintain harmony with the extended family (Calzada et al., 2010).

14.   Sexual satisfaction – Sexual satisfaction is the degree of contentment between a husband and wife in the sexual dynamic of the relationship (Young et al., 1998).

15.   Simpatía – Simpatía is a Latino cultural value that implies that individuals should avoid conflict to maintain harmonious familial relationships (Castillo et al., 2010).

Summary

Marital satisfaction among Latino pastors and their spouses lacks sufficient examination in research on the topic. The purpose of this study extends previous research examining marital satisfaction in the clergy in the dominant culture to include those pastors of Latino origin. In carrying out the study, I consider how acculturation and aspects of the Latino cultural value system influence marital satisfaction among Latino pastors, both male and female, and their spouses. The findings from this study may provide counselors pertinent data promoting cultural competency and heightening awareness about the needs of this growing minority group.

CHAPTER TWO: LITERATURE REVIEW

Overview

In reviewing the literature, I will present information demonstrating a need to examine marital satisfaction and its predicting factors among Latino pastors. My analysis includes a consideration of the unique set of cultural values within the Latino population: machismo, marianismo, familismo, respeto, simpatía, personalismo, and fatalismo. I also explore the significance of acculturation, specifically in terms of its effect on marriage along with marital satisfaction, roles, and shifts among Latinos. I intend to examine other factors such as affection, sexual satisfaction, communication, burnout, and loneliness. As a population, ministers, and their spouses experience pressures on their marital relationship. However, Latino pastors encounter additional challenges within their marriages. This limited the scope of literature to studies pertaining to Latino pastoral couples. As such, my contribution to the research examines marital satisfaction and predicting factors specific to this population.

Theoretical Framework

I derived the theoretical basis for this study from identity theory and social identity theory. During the late 1950s and early 1960s, Place, Feigl, and Smart proposed individual variations of identity theory (Schneider, n.d.). Identity theory undergirds the framework of perceiving self through the lens of a role, including all associated meanings, expectations, and performance (Burke & Tully, 1977). Individuals refer to others according to their roles in society (Stets & Burke, 2000). During the 1970s, Tajfel and Turner originated the social identity theory, which exposes how an individual's intellection of self stems from the group to which the individual belongs (Ellemers & Haslam, 2012). Social identity theory encompasses self-categorization and social comparison (Hogg & Abrams, 1988). Self-categorization is the process

by which "persons who are similar to the self are categorized with the self and are labeled the in-group; persons who differ from the self are categorized as the out-group" (Stets & Burke, 2000, p. 225). The result of self- categorization is an accentuation of the perceived similarities and differences between attitudes, beliefs, and behavioral norms found in the in-group compared to those in the out-group (Stets & Burke, 2000). The process of social comparison is, "the selective process of the accentuation effect, primarily to those dimensions that will result in self-enhancing outcomes" (Stets & Burke, 2000, p. 225).

Researchers use identity theory along with social identity theory as a basis of studies on clergy. They suggest several pastors may have deep structured identities fundamentally shaping their definition of self (Horton et al., 2014). Many clergy members do not consider pastoring a job, occupation, or profession but embrace the commitment to pastoral vows and God as a calling (Carroll, 2006; Willimon, 2002). A pastor's role includes dealing with lay leaders, church members, and community leaders who view them as individuals with a higher status, which in turn, enables their view of themselves above the rest of the people (Cafferata, 2017). Thus, a pastor's self-identity may be a result of role expectations and socialization affecting their ability to acknowledge the existence of personal behaviors or qualities that may oppose their idealized pastoral identity (Cafferata, 2017; Pooler, 2011). Consequently, this can affect the pastoral marital couple as they feel a sense of satisfaction from the ministry but have a difficult time identifying or relating to the struggles and negative feelings their spouses encounter (Goetz, 1992). Furthermore, cultural values influence self-identity and enhance the tension between the pastor and spouse. For example, Stinson et al. (2017) reported, "couples from a collectivistic culture would employ a different conflict resolution style to promote harmony for the greater good" (p. 217).

Researchers primarily obtained participants for studies from mainstream culture, however, their outcomes included implications on the influence a pastor's self-identity may have on their marriage. The United States has undergone a substantial demographic change over the last two decades as the population of European-Americans decreased and the number of Latinos surged, affecting religious communities (Rehwaldt, 2015). The current demographic shifts result in the rise of Latino pastors and their spouses undergoing tensions, making it essential to include the Latino pastoral population in studies to better understand and care for them (Hileman, 2008). For this reason, there is a need to address the gap in the literature by examining marital satisfaction and considering the relationship between marital satisfaction and selected variables in the marriages of Latino pastors (Hyun & Shin, 2010). The participant population is Latino evangelical pastors and their spouses. While ignoring cultural effects research occurs within the same social system utilizing identity and social identity theories can extend to heed to cultural dynamics (Erez & Earley, 1993).

Related Literature

In reviewing the literature, I will consider cultural values such as machismo, marianismo, familismo, respeto, simpatía, personalismo, and fatalism, which characterizes much of the Latino population. I will also present information on acculturation into the American culture in terms of its influence on marriage, including marital satisfaction, roles, and shifts among Latinos. Again, a shortage of research exists in this domain. Concurrently, I will analyze predicting factors of marital satisfaction, specifically affection, sexual satisfaction, communication, burnout, and loneliness. Unparalleled demands placed on ministers and their spouses affect their marital relationship; however, the consequences of such stress may be reflected differently in Latino pastors, warranting additional research on their relationships. Consequently, I will contribute to

the literature by examining marital satisfaction and its predicting factors along with offering counseling implications specific to this population.

Latino Cultural Values

Latinos in the United States have immigrated from or are the children of those who have immigrated from Mexico, Puerto Rico, Cuba, Central America, South America, or other Latin countries. While each country has its own unique culture and ethnic distinction, there is a need for examination of normative cultural values within Latino populations. However, most literature on Latino cultural values primarily focuses on Mexican Americans. The following values I address are not exclusive to the Latino culture; however, for purposes of this study, I will examine them as they pertain to this community.

Machismo

Machismo is a common construct in the literature regarding Latinos. Researchers define machismo as, "the masculine force, which to one degree or another derives all masculine behavior" (Andrade, 1992, p. 34). It is a term used to describe the male gender and commonly referred to as an excessive display of manliness (Perez et al., 2013). In some couples, the Latino culture generally values a husband's control as it aids in sustaining the family structure and socially communicates, he is the one taking care of his family (Pardo et al., 2013). The traditional machismo-influenced conceptions of Latino manhood motivate certain attitudes, behaviors, and interactions in Latino men (Perez et al., 2013). There is a relationship between machismo and aggression, dominance in the relationship, antisocial behavior, greater levels of alexithymia, and more wishful thinking as a coping mechanism (Arciniega et al., 2008). Garcia-Bravo (2009) stated, machismo often relates to hypersexuality, embracing extra-marital relationships as part of being macho. Arciniega et al. (2008) described machismo as an

aggressive and hypermasculine psychological construct. The controlling and domineering characteristics of negative machismo represents qualities considered harmful to marriages (Diaz-Guerrero, 2000; Galanti, 2003). The ideology extends to women who often exhibit respect for male authority and internalization and normalization of expected patriarchal values (Nuñez et al., 2016). However, as a cultural value, many attached a negative connotation to its proliferation.

New researchers recognized machismo as a positive characteristic, inherent in the idea of gentlemen (caballerismo), chivalry, and capacity for nurturing (Pardo et al., 2013). This concept derives from the 16th century Spanish romances of chivalry expressed through Miguel de Cervantes in his novel, Don Quixote (Arciniega et al., 2008). The author expressed, "the character of Don Quixote is depicted as a caballero who is a noble and humble hero, righting the wrongs and seeking justice for the people" (Arciniega et al., 2008, p. 20). Rather than focusing on individual power and hypermasculine characteristics of machismo, it emphasized social responsibility and emotional connectedness (Arciniega et al., 2008).

Garcia-Bravo (2009) conducted a study on 214 married women of Mexican origin to investigate the impact of Latino cultural values on their marital satisfaction while considering the acculturation process. The author found traditional machismo in Mexican Americans negatively correlated to marital satisfaction, which they attributed to culturally accepted descriptions of masculinity restricting emotional expression and preserving pride (Garcia-Bravo, 2009). Similarly, the wife may ascribe to the cultural notion of sacrifice and submissiveness (Garcia-Bravo, 2009). On the other hand, Mexican American couples who adhere to traditional values and roles reported increased marital satisfaction (Garcia-Bravo, 2009; Morales, 1997). Pardo et al. (2013) demonstrated an actor effect of overall machismo on marital satisfaction for husbands among low-acculturated but not high-acculturated couples in their study examining machismo

and its relationship to marital satisfaction. High-acculturated couples may tend not to follow traditional norms as they navigate the cultural roles of the dominant society.

Marianismo

Different from machismo, marianismo describes behaviors and characteristics for women ascribing solely positive attributes, which derive from the culture's religious beliefs of the Virgin Mary (Englander et al., 2012; Perez et al., 2013). Researchers found marianismo as the traditional female gender role encompassing characteristics such as virtuous, humble, and those superior to men (Castillo et al., 2010). It emphasizes the nurturing role of women and dictates respect for patriarchal values (Nuñez et al., 2016). Marianismo stresses how women should focus on family and caring for their homes (Nuñez et al., 2016). Furthermore, their culture encourages passivity, self-sacrifice, and chastity (Nuñez et al., 2016). Justification of the maternal ideal rests in the belief women are "spiritually and morally superior to men," so they should be "self-negating and martyrs for their children" (Dreby, 2006, p. 35). Latinas who subscribe to marianismo expect to endure suffering and equate perfection with submission (Garcia-Bravo, 2009). Wives exhibit the expression of this cultural value by accepting abuse silently. This occurs when the wife does not voice maltreatment from her husband and accepts the negative behaviors associated with machismo (Garcia-Bravo, 2009). Marianismo is pertinent to both genders as men exhibit dominance and engage in protective paternalism, supporting the expectation for women to act as submissive nurturing figures requiring male protection (Nuñez et al., 2016).

In the same study conducted by Garcia-Bravo (2009), correlational and regression analyses reported marianismo, like machismo, had a negative influence on marital satisfaction they generally associated with lower levels of acculturation. The researchers attributed the lack

of power in the decision-making process as contributing to women's discontent with their relationships. Moreover, less acculturated women tend to live by the restrictive nature of marianismo, causing decreased levels of psychological well-being, which adversely influences their marital bond (Garcia-Bravo, 2009).

Familismo

Another core Latino cultural value is familismo, embodying a more collective, family-based form of decision making (Smith-Morriset al., 2012). Garcia (2002) described familismo as the concept where "family members inculcate within each other the value of working for the good of the family unit, often at the expense of individual gratification" (p. 68). Marín and Marín (1991) considered familismo to be the most notable and significant cultural value among Latinos. This value implicates priority to the needs of the family (both nuclear and extended) over the needs of the individual (Smith-Morris et al., 2012). Familismo stresses the family as a vital aspect of personal identity, the importance of fulfilling family commitments, and the desire to preserve close supportive relationships with family members (Knight et al., 2010). It is related to the significance Mexican Americans attribute to family unity and togetherness along with demonstrating respect for people based on a hierarchical order (Sotomayor-Peterson et al., 2012). Moreover, the concept describes the strong family orientation found in the Latino culture, reflected in the importance given to the extended family ties, family rituals, interdependence, collective efforts to support one another, and cooperation (Falicov, 1998). The cultural value expressed through a lack of personal boundaries have a negative connotation to the rest of the family members. Familismo also denotes the expectation of emotional support, family members describe as instrumental (Falicov, 1998). Harris et al. (2008) conducted a qualitative study aimed to assess friendship, trust, and love play in 25 Latino couples. The participants identified

marriage as a perceived continuation of their family of origin rather than an independent relationship. Both parental relationships played a significant part in the way Mexican Americans learned to express love in their marriages. Calzada et al. (2013) asserted, "attitudinal familismo refers to feelings of loyalty, solidarity, and reciprocity among family members" and "behavioral familismo refers to the behaviors that reflect these beliefs, such as family help with childrearing" (p. 1697). Although considered a positive value, familismo also poses risks, when viewed as a source of conflict, shame, or stressful obligations (Smith-Morris et al., 2012). In a study focused on the effects of acculturation on attitudinal familismo in 452 Latinos compared with 227 White non-Latinos, researchers found more acculturated Latinos less influenced by this cultural value than their less acculturated counterparts (Sabogal et al., 1987). However, Rueschenberg and Buriel (1989) studied the effect of acculturative stress on 45 Mexican American families and reported that as acculturation increased, family dynamics remained unchanged, indicating the basic integrity of the family unit could remain intact if adjustments occurred to the main culture. Garcia-Bravo (2009) suggested, "familismo may serve as a buffer or protective factor during times of marital distress and may help enhance marital satisfaction" (p. 37). Leidy et al. (2009) noted familismo as promoting higher levels of positive marital quality.

Respeto

Closely related to familismo is the Latino cultural value of respeto (respect) (Lorenzo-Blanco et al., 2012). Harwood et al. (1995) described respeto as, "knowing the level of courtesy and decorum required in a given situation concerning other people of a particular age, sex, and social status" (p. 98). It influences positive interpersonal relations among family members, thereby maintaining family harmony (Torres, 1998). Marín and Marín (1991) affirmed how it maintains harmony within the nuclear and extended family. In an earlier investigation, a sample

of 50 Mexican-origin couples in southern Arizona participated in an examination of the effect of individuals' cultural values on their spouses' relationship adjustment (Yu et al., 2008). The authors found respeto assisted in maintaining a hierarchical family structure in which the man held the greater authority over his spouse and children but without an expectation of reciprocation (Yu et al., 2008). Respeto is a core value less-acculturated Latino mothers seek to transmit to their children while acculturated mothers tended to adopt more mainstream values such as independence (Calzada et al., 2010; González-Ramos et al., 1998). Additionally, Hirsch (2003) explained the shift in cultural orientation basing Mexican origin marriages more on confianza (trust) rather than on respeto. They now focus on trust in the relationship and the mutual satisfaction of needs and emotional intimacy (Hirsch, 2003). Lorenzo-Blanco et al. (2012) conducted a study consisting of 1,922 Latino students from Southern California to better understand the influence of culture and family on depressive symptoms and found respeto associated with higher family cohesion and lower family conflict in both boys and girls, substantiating the notion respeto promotes harmony within the family.

Simpatía

Another cultural script characterizing the Latino culture is simpatía, which emphasizes social harmony. Sotomayor-Peterson et al. (2012) highlighted the concern focuses on unity by showing respect toward others, while avoiding confrontation, but emphasizing positive behaviors. An individual displaying simpatía tends to be likable, easygoing, polite, affectionate, and likes to share feelings with others (Ramírez-Esparza et al., 2008). Sotomayor-Peterson et al. (2012) affirmed, "someone who [exhibits simpatía] is willing to lose an argument, time, and other things during interpersonal conflict to retain the internal satisfaction, affection-laden, smooth interpersonal contact, especially with significant others" (p. 222). Summarizing the value

of this characteristic denotes a willingness to change oneself internally to accept troublesome circumstances and adjusting internalized feelings rather than changing the external cause of distress (Sotomayor-Peterson et al., 2012). In the same study exploring the influence of culture and family on depressive symptoms, the authors found fathers' simpatía positively associated with relationship adjustment (Yu et al., 2008). Within the family context, simpatía promotes beneficial relationships, while other cultures perceive simpatía as avoiding conflict or denying a problem exists (Gloria & Peregoy, 1996; Yu et al., 2008). Limited literature centers on the association between simpatía and marital relationships.

Personalismo

Similarly, personalismo is a cultural value in the Latino population that encourages harmony and personal goodness (Ayón & Aisenberg, 2010). Garcia-Bravo (2009). characterized it as the importance of being genuine and demonstrating personal warmth in nuclear and extended family relationships. According to Gloria and Peregoy (1996), Latinos tended to perceive individuals who honor, support, and care for their family as more valuable than those with wealth or material possessions. Personalismo plays a crucial role in how Latinos establish relationships (Gonzalez-Prendes et al., 2011). The value embraces personal connectedness and comfortably incorporated between trusted family members (Davis et al., 2019; Gloria & Peregoy, 1996). Davis et al. (2019) stated the relationships valuing personalismo are, "characterized by sincerity and authenticity and based upon a reciprocal perception between two persons that each person truly cares about the other and supports their well-being" (p. 104). Thus, the cultural value promotes the creation of a safe space where individuals can complement each other, exhibit emotional expressions, share about family, confidences, loyalty, and favors (Davis et al., 2019). The prioritization of people and relationships over personal gain summarizes

personalismo (Davis et al., 2019). Limited literature exists examining the influence of personalismo on marital relationships.

Fatalismo

Fatalismo (fatalism) is a Latino cultural construct similar to an external locus of control, which emphasizes an individual's limited control over life events (Anatasia & Bridges, 2015). It is belief things are "meant" to happen (Piña-Watson & Abraído-Lanza, 2017). This value often relates to associating explanations for occurrences to a higher power, destiny, or luck (Añez et al., 2005). Ho et al. (2004) expressed how fatalismo may result in both positive and negative consequences. On one hand, it may disempower individuals as they learn to accept God's will, regardless of the outcome (Anatasia & Bridges, 2015). On the other hand, it may also alleviate anguish after a tragic situation (Ho et al., 2004). Fatalismo enhances an individual's feelings of helplessness when difficult life events occur and link to high levels of psychological distress (Anatasia & Bridges, 2015). In one study of sexual abuse disclosure among Latinas, Glamb (2011) found families may perceive tragic events as a "test from God" and believe they cannot prevent such occurrences from taking place. Perceived as a very passive approach to life, fatalismo describes how individuals may render themselves powerless to take control of their own lives.

Acculturation

While previous researchers reported the importance of cultural values to the Latino population, a more comprehensive approach may consider how acculturation may affect such beliefs. Acculturation occurs when individuals from a specific cultural background interact with a secondary culture by adjusting to their traits and dissociating from their ethnic identity (Calzada et al., 2012; Halgunseth et al., 2006; Raman & Hodes, 2012; Sabina et al., 2012).

Acculturation is the extent to which an individual adopts the values, beliefs, attitudes, and behaviors of the dominant culture (Negy & Snyder, 1997). Countless immigrant Latino families take part in acculturation in the United States regularly (Gonzalez & Mendez-Pounds, 2018). According to Lara et al. (2005), the identification of immigrants with a new culture is independent of the identification of their original culture. Some individuals may not welcome the process of acculturation in attempts to protect their cultural identity. Language is a vital determinant of acculturative levels among the Mexican population (Cuellar et al., 1995; Marin et al., 1987; Rueschenberg & Buriel, 1989). Some researchers concurred the best index of acculturation is language use and preference (De Anda, 2004; Rueschenberg & Buriel, 1989). In the United States Latino population, there is a high correlation between the degree individuals prefer and use the Spanish or English language and the degree they embrace the values and behaviors of the U.S. (De Anda, 2004).

The level of acculturation may play a role in the relationship between a husband and wife as the process of acculturation may change or influence cultural values, beliefs, and norms (Koneru et al., 2007). One study assessed the association between acculturation and multiple elements of marital conflict with a sample of 151 Mexican American husbands and wives and found an association between low levels of acculturation, avoidance of conflict, and high levels of acculturation with the expression of feelings during conflict (Flores et al., 2004). Orengo-Aguayo (2015) identified Latino husbands with an inclination toward the American culture reported greater frequency in conflict and less constructive conflict resolution. Furthermore, when both husband and wife identified more with Mexican culture, they reported fewer marital conflicts (Orengo-Aguayo, 2015). Another study demonstrated how immigrant wives' experiences of acculturative stress correlated with fewer negative marital interactions when

wives communicated openly about concerns focused on marriage (Rodriguez et al., 2016).

Conversely, a study comparing 75 Mexican American marriages and 66 non-Hispanic White

American couples from the same geographic region utilizing the marital satisfaction inventory –

revised (MSI-R) found relationship distress among the Mexican American couples moderately

higher. However, these differences diminished once controlling for demographic variables other

than ethnicity (Negy & Snyder, 1997). Additionally, higher acculturation levels among Mexican

American couples moderately related to higher levels of marital distress for wives but did not

affect relationship satisfaction for husbands (Negy & Snyder, 1997). Almost all research on the

effects of acculturation on Latinos in the United States involved participants of Mexican origin

(Lara et al., 2005).

Marital Roles

While the level of acculturation may affect marital relationships in the Latino

community, further exploration suggested a complex association between both factors. Cruz et

al. (2014) reported the correlation between the wife's cultural orientation and positive marital

quality may depend on the husband's cultural orientation and the inverse may hold as well.

Understanding the cultural and gendered framework of marital relationships is a significant step

in developing an infrastructure of information about relationship processes in ethnic minority

couples (Wheeler et al., 2010). In traditional gender roles, a patriarchal organization of gender

exists (Lawton et al., 2014). Common expectations for Latinos include providing for the family,

the head of the household, and the strong man in control, while Latinas play a caretaking role for

the children and elderly in the family (Knight et al., 2010; Marin & Marin, 1991). Women have a

cultural emphasis on them to tend to the needs of their family, which may result in increased

emotional attachment to the family structure in their roles as caretakers for children and extended

family members (Darghouth et al., 2015). In contrast, men's identity and roles in Latino families relate more to their capacity to provide for their homes (Aranda et al., 2001). However, the reality of immigration often requires a realignment of marital roles in which wives integrate employment as part of their responsibilities, resulting in challenging sex-typed values (Baker, 2004). Some Mexican men reported frustration with the changing behavior role as it produces feelings of inadequacy as providers of the home (Grzywacz et al.,2009). Thus, husbands' marital satisfaction may vary depending on the discrepancy between wives' employment behavior and the attitude of one or both spouses (Hengstebeck et al., 2015).

Marital Shifts

A focal point of the Latino population is the family unit, which reflects a belief in familismo. Nonetheless, there is a shift in family ties for Latinos as divorce rates rise, and cohabitation increases affecting family structures and relationships (Darghouth et al., 2015). From 1960 to 2010, marriage rates for Latinos steeply declined from 72% to 47% (Pew Research Center, 2013). According to the National Healthy Marriage Resource Center (2014), Latinos also reported higher rates of never marrying compared with the population at large. Thirty-eight percent of Latino men and 30% of Latino women remained single in comparison to 30% of men and 24% of women in the U.S. population overall. Oropesa and Landale (2004) suggested marriage in the Latino population tended to erode among immigrants and their descendants when exposed to the culture of the United States. Researchers attributed the retreat from marriage to the individualistic ideology found in the American culture where self-fulfillment often threatens the development of a commitment to others found in the marital relationship (Oropesa & Landale, 2004). Orengo-Aguayo (2015) reported second- and third-generation Latinos could potentially experience different patterns in marital instability as they place greater importance on

their own needs and subscribe to less traditional gender roles. In a study focusing on the dynamics of parental relationships and evaluating the effect of ethnic disparities, Manlove et al. (2010) found an increase in cohabiting births among Latino women. According to the Pew Research Center (2017), 53% of births to Latino women are non-marital. Thus, the increased rates of cohabitation and the decreased rates of marriage reflect a shift contradicting some of the cultural values of this population (Manlove et al., 2010).

Marital Satisfaction

Gelles (1995) defined marital satisfaction as an individual's personal evaluation of the nature of their marriage, including the extent it meets the person's needs, expectations, and desires. There is a shortage of literature regarding marital satisfaction in Latino cultures. As such, most of the research on the Mexican American subculture does not include the various subcultures composed in Latino culture. One study considering the dyadic effects of positive and negative machismo on marital satisfaction in Mexican American marriages demonstrated when taking acculturation levels into account, the positive association between husbands' overall machismo and marital satisfaction stronger among couples low in acculturation but the contrary high in acculturation (Pardo et al., 2013). Pardo et al. (2013) also reported wives who supported positive machismo beliefs in their husbands correlated with increased levels of their marital satisfaction, but wives who supported negative machismo beliefs in their husbands correlated with decreased levels of their husbands' marital satisfaction. Rodriguez et al. (2016) examined a sample of 120 Mexican-origin couples to study the extent to which wives' discussions about marital concerns with husbands and with friends moderated the relationship between wives' acculturative stress and spouses' marital satisfaction. The researchers found wives' ability to discuss marital concerns with their husbands served to protect husbands' marital quality from

wives' acculturative stress and linked to greater marital satisfaction for wives. Marital satisfaction for Latino wives positively associates with their husband's educational level and negatively associates with the expression of anger during conflict (Johns et al., 2007). Falconier (2013) conducted a study on how traditional gender role orientation affects relationship satisfaction in first-generation immigrant Latinos, found higher levels of traditional gender role orientation related to decreased marital satisfaction. Other researchers discovered, "first-generation and less acculturated Mexican American couples have a decreased risk of experiencing marital dissolution and dissatisfaction than the second- and third- generation MA couples" (Orengo-Aguayo, 2015, p. 633). Moreover, Orengo-Aguayo (2015) affirmed how family values and religion tended to influence Mexican American and other Hispanic couples' relationship satisfaction and stability. Church attendance and prayer among Latinos correlates with less worry regarding sexual infidelity and perceived roadblocks to marriage (Burdette et al., 2012).

After examining the limited information about marital satisfaction in the Latino culture, marital satisfaction for the general American population emerged as a topic for future studies. Researchers must rely on credible research from the dominant culture to contextualize and generate a culturally appropriate model for how Latinos view strong marriages (Harris et al., 2008). In one study, Lavner and Bradbury (2010) evaluated patterns of change in marital satisfaction in the newlywed years, using self-reports collected over four years. The researchers found marital satisfaction decreased during the early years of marriage as couples adjust to their new reality. Additionally, a decrease in marital satisfaction resulted in entering parenthood due to role conflicts and restraints to freedom (Twenge et al., 2003). Randall and Bodenmann (2009) summarized previous findings on the effect of stress on couples. The researchers reported stress

as a threat to marital satisfaction and longevity (Randall & Bodenmann, 2009). Conversely, a probability sample of Texas adults uncovered the connection between religiousness, marital sanctification, and marital quality and found high levels of marital satisfaction linked to the belief God is an active partner in the marriage, which is also known as sanctification (Ellison et al., 2011). In another study assessing 244 heterosexual married couples explored the relationship between marital sanctity and relationship maintenance (Stafford, 2016). The author documented how an individual's belief in the sanctity of marriage correlated with self-reported commitment in relational maintenance behaviors and higher levels of marital satisfaction (Stafford, 2016). Spouses who regarded their marriage as sacred were more likely to exhibit greater effort into protecting their marriage (Stafford, 2016). In a meta-analysis of 101,110 participants considering gender differences in marital satisfaction, Jackson et al. (2014) revealed small gender differences in marital satisfaction between husbands and wives existed, with wives slightly less satisfied than husbands. Specifically, results indicated wives 7% less likely to be satisfied in their marriages compared to husbands (Jackson et al., 2014). When studying couples of two different cultures, reporters demonstrated higher gender differences in marital satisfaction, with husbands being more satisfied than wives (Tadinac et al., 2012).

Predicting Factors

Researchers asserted several vital elements as having a significant influence on increasing or decreasing marital satisfaction. For this study, I considered affection, sexual satisfaction, communication, burnout, and loneliness. As a result, it is important to carefully analyze each factor.

Affection

There is a growing awareness of the importance of affection for a successful marriage. Defining affection as an act of love (hugging, kissing, handholding, etc.) confuses with a sexual need and goes unmet (Harley, 2011). Olson and Olson (2000) stated affection was, "the highest discriminator between happily and unhappily married couples" (p. 125). Researchers aimed to examine the relationship between perceived spouse's affectionate and antagonistic behaviors and marital satisfaction in 302 Croatian married couples found the perceived partner's affectionate behaviors contribute to marital satisfaction (Jelić et al., 2014). Gottman (2001) supported this finding with data demonstrating the importance of affection as a factor in predicting the quality of close relationships and marital stability. Furthermore, the researcher concluded that spouses in distressed marriages more negative toward each other than spouses in non-distressed relationships (Gottman, 2011). Another study, interviewing 52 couples to determine how spouses' perceptions of their past relationship to predictions of their future, suggested the loss of affection during the early years of marriage and a sense of disappointment and disillusionment significantly predict later marital distress (Buehlman et al. 1992). Graber et al. (2011) compared newlywed behaviors stemming from a conflict-resolution interaction with those from a love-paradigm interaction that predict marital satisfaction and divorce proneness. Their findings illustrated affectionate behavior from a positive interaction context highly correlated to increased marital satisfaction when compared to affection derived from a conflict interaction. Low levels of affection during conflict associated with higher levels of divorce proneness in wives, but not in husbands (Graber et al., 2011).

Sexual Satisfaction

Sexual satisfaction also contributes to significant marital satisfaction (Antičević et al., 2017). A couple's sexual interactions should not be isolated from the nature of the overall relationship (Young et al., 1998). In one study, Yeh et al. (2006) assessed 232 couples to determine the relationship between sexual satisfaction, marital satisfaction, and marital quality affirming individuals satisfied in their sexual relations were more likely to report satisfaction with their marriages. The same study indicated the effects of sex on marital relationships as vital, commenting, "higher levels of sexual satisfaction resulted in an increase in marital quality, which in turn led to a decrease in marital instability over time" (Yeh et al., 2006, p. 339). The influence sexual satisfaction has on the marriage reported as similar for both men and women (Yeh et al., 2006). Yucel and Gassanov (2010) researched to understand how infidelity, pornography consumption, marital satisfaction, and sexual frequency related to sexual satisfaction in married couples. The more couples engage in sex, the higher they rated their sexual satisfaction (Yucel & Gassanov, 2010). Moreover, increased levels of marital satisfaction associated with increased levels of sexual satisfaction (Yucel & Gassanov, 2010). On the other hand, the use of pornography and infidelity independently correlated with decreased sexual satisfaction (Yucel & Gassanov, 2010). Other work found a positive bidirectional association between sexual and marital satisfaction (McNulty et al., 2016). Higher levels of marital satisfaction predicted higher levels of sexual satisfaction and the equivalent was true for inverse relationships, as well (McNulty et al., 2016). McCarthy (2003) suggested sex contributes 15% to 20% to marital vitality and satisfaction. Sexual satisfaction compensated for some of the negative effects poor communication has on marital satisfaction (Litzinger & Gordon 2005). On the other hand, after interviewing 105 couples during their second, third, and fourteenth years of marriage

to assess the interaction between spouses positive and negative nonsexual interpersonal behaviors, frequency of sexual activity, sexual satisfaction, and marital satisfaction, Schoenfeld et al. (2017) found the more negatively spouses behaved toward each other, the less satisfied they each were with their sexual relationships. Furthermore, data revealed a strong association existed between sexual dysfunction and the quality of marriage (Laumann et al., 1999).

Communication

Researchers noted effective communication as one of the most critical factors contributing to marital satisfaction among American couples (Barnes et al., 1984). In a study examining the association between couple communication, sexual satisfaction, and marital satisfaction in 382 married couples, Litzinger and Gordon (2005) affirmed how important communication is to a couple's marital satisfaction. However, sexual satisfaction may moderately counterbalance the negative effects of poor communication. An examination of 345 couples regarding their stress, communication, and marital quality, revealed marital communication in unison with the stress affects quality and improvements in communication (Ledermann et al., 2010). Reduction of the perceived relationship stress in both partners can avoid marital deterioration (Ledermann et al., 2010). Other researchers depicted how increased positive communication and decreased negative communication predicts a lower risk of marital distress onset over time (Schilling et al., 2003). In researching the efficacy of Emotion-Focused Couples' Communication Program for promoting communication and marital satisfaction in distressed couples, the authors concluded while healthy communication can nourish a relationship, unhealthy communication can lead couples to disengage causing a decrease in marital satisfaction (Vazhappilly & Reyes, 2018). Conversely, Lavner et al. (2016) conducted a study to test the assumption that healthy communication positively associates with marital satisfaction.

The inverse of the premise resulted from evaluating newlywed couples' positivity, negativity, and effectiveness four times at 9-month intervals and examining these behaviors in association to corresponding self-reports of relationship satisfaction. They identified reliable communication-to-satisfaction and satisfaction-to-communication associations. However, minimal strength existed in both relationships (Lavner et al., 2016). In other words, while couple communication skills may predict relationship satisfaction, other factors might forecast healthy communication as the data does not support how poor communication consistently leads to decreased marital satisfaction (Lavner et al., 2016). Researchers showed insignificant gender differences in the effect of communication on the levels of marital satisfaction (Jackson et al., 2014).

Burnout

Burnout may contribute to marital satisfaction as the pressures facing clergy families affect marriages (McMinn et al., 2008). Maslach described burnout as a "psychological syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who work with other people in some capacity" (Maslach, 1993, p. 19). Clergy experiencing burnout, potentially face serious consequences for them and their spouses (Adams et al., 2017). Lee and Iverson-Gilbert (2003) found higher demands of a congregation correlated with lower ratings of the pastor's well-being and life satisfaction and higher levels of burnout. Burnout is of great concern as the United States Department of Labor (2019) estimated 243,900 employed clergy, with an expected 8% growth rate. This figure does not include unemployed ministers, performing part-time duties in their church, as frequently the case in the Latino context. According to Barna (2017a), approximately 38% of Americans actively attend church. The inherent demands placed on clergy and the lack of a well-established network of trusted individuals cause clergy to find themselves on the verge of burnout (Staley et

al., 2013). Chandler (2009) stated, "pastors risk burnout because of inordinate ministerial demands, which may drain their emotional, cognitive, spiritual, and physical energy reserved and impair their overall effectiveness" (p. 273). The author found spiritual dryness a primary predictor of emotional exhaustion (Chandler, 2009). Researchers demonstrated lower levels of burnout evident when a well-established system of support is present (Hall, 1997; Lee & Iverson-Gilbert, 2003; Virginia, 1998). While clergy reported psychological and physiological distress from burnout, they indicated they thrive from caring for others, resulting in a self-perceived higher quality of life (Darling et al., 2004). Adams et al. (2017) disclosed how despite the numerous stressors, clergy generally cope well as they exhibited moderate levels of burnout compared to individuals in other helping occupations. Conversely, in a study involving 1,050 pastors, "90% of participants reported frequent fatigue due to ministry-related stressors, almost 90% were contemplating leaving the ministry, and over 50% said would leave if they had other vocation options" (Krejcir, 2007). Ledermann et al. (2010) studied the effects of burnout on the marriage and found how high levels of external stress tend to spill over into the marital relationship. Furthermore, Kim et al. (2016) studied the relationship between demands, social supports, and perceived impacts of demands and support in 155 couples and discovered if one spouse experiences burnout and the other one does not, the result could reflect diminished overall well-being in both spouses (Kim et al., 2016). Guzman and Teh (2016) in their study to comprehend the stresses and coping resources in Filipino clergy families, revealed marital relations of clergy as imperative in buffering the stress from ministry. Pastoral couples should be encouraged to set boundaries from their congregations and take a day weekly or bi-weekly to invest in their marriages and spend time with one another as researchers reported spending time alone with the spouse as predictive of relationship satisfaction (Sanderson & Cantor, 2001).

Loneliness

A sense of loneliness and interpersonal isolation is often a unique struggle found among clergy (Staley et al., 2013). In the attempts to understand boundary-related stress in clergy families, Hill et al. (2003) found clergy often feel detached from the rest of the community and do not have a safe place to share personal conflict. Another study, interviewing 51 rural pastors who underwent loneliness, isolation, burnout, and an imbalance between personal and professional life, found that clergy do not seek counsel or look for assistance when facing conflict due to the effort "above and beyond the demands of daily ministerial life" it requires (Scott & Lovell, 2015). Scott and Lovell (2015) reported that instead of connecting with others, clergy attempt to improve their lives by reaching inside themselves. Sison (2006) surveyed 1,252 clergies in Canada and found loneliness in clergy to be associated with a high level of depression among clergy, almost twice that of the general population. Moreover, close friendships between people in ministry were not apparent in this study as considerable levels of mistrust between ministers and high levels of competition existed (Sison, 2006). A study exploring the stresses experienced by five Filipino clergy families revealed clergy wives seemed to have the fewest sources of psychosocial support, making them the most vulnerable member of the relationship (Guzman & Teh, 2016). Results from another study indicated nearly all 15 interviewed pastors' wives from China expressed loneliness due to being in ministry (Chan & Wong, 2018). Hill et al. (2003) researched boundary-related stress in clergy, reported clergy spouses disclosed the importance of staying connected with others for the sole purpose of finding support. Furthermore, community or support systems contribute to dissipating the feelings of loneliness clergy experiences (Darling et al., 2004). McMinn et al. (2008) interviewed 25 pastors' wives and found those exhibiting positive coping skills sought out supportive relationships to aid the

solitude experienced in ministry. However, researchers depicted the inclination of clergy to loneliness because of their "fishbowl" experience (McMinn et al., 2005). Pastors and their spouses experience a reluctance to disclose personal information in fear of its implications (Hileman, 2008; McMinn et al., 2005; Stalfa, 2008). The possible damage of exposing a vulnerability to others outside the family acts as a deterrent to clergy who might otherwise seek the support of others (McMinn et al., 2005). McMinn et al. (2005) also found the marital relationship an essential aspect of care for clergy and spouses. Those with a healthy marriage found it an important coping resource (McMinn et al., 2005). Additionally, Staley et al. (2013) found when clergy experience loneliness they cope by spending time with family, engaging in hobbies, intentionally withdrawing to spend time alone, engaging in spiritual disciplines, and finding distracting forms of entertainment.

Summary

As of 2014, Christians comprise 70.6% of the United States population (Pew Research Center, 2013). Of those Christians, 77% are Latinos. Individuals seek clergy for spiritual guidance and as models of exemplary conduct (Guzman & Teh, 2016). Pastors represent an important and intrinsic function of society as they promote well-being and justice in the communities as well as a bridge to the spiritual, emotional, and physical needs of vulnerable populations. Researchers addressed the demands made by this type of ministry on the minister's personal and family life (Lee, 2007). Furthermore, evidence exists highlighting how clergy encounter various challenges that impinge on their family relationships (McMinn et al., 2008). However, there is a lack of research on Latino pastors as the majority of studies primarily focused on White individuals (Stinson et al., 2017). The Latino population holds unique cultural values. Examining the marital relationship examined from that perspective illustrates how

healthy marital relations of clergy buffer the pressures of ministry (Guzman & Teh, 2016). In

Latino culture, seeking professional help carries a negative stigma (Fripp & Carlson, 2017).

Therefore, it is vital for counselors and programs to address the psychosocial needs of the clergy

and their family, along with showing cultural sensitivity while being empathetic to their

particular situations (Guzman & Teh, 2016). The following chapter will explain the methodology

that will be utilized to examine marital satisfaction and consider the relationship between marital

satisfaction and predicting variables in the marriages of Latino pastors.

CHAPTER THREE: METHODS

Overview

This chapter presents the design, research questions, hypotheses in conditions of the criterion, and predictor variables. It also supplies a description of the methodology used in the study, including participants and settings, instrumentation, procedures, and data analysis. I will employ a quantitative survey design. The data collection method will be an online self-administered questionnaire using a demographic questionnaire, the couples satisfaction index (CSI-32), the short acculturation scale for Hispanics (SASH), the index of sexual satisfaction (ISS), the communications patterns questionnaire-short form (CQP-SF), a supplemental question regarding affection, the Maslach burnout inventory, and the UCLA loneliness scale. I will survey Latino pastors and their spouses and conduct correlational analyses to examine the collected data.

Design

This study will be a quantitative survey. Survey research aims to document the nature or frequency of a particular variable within a certain population (Heppner et al., 2015). For this reason, I selected quantitative methods as most efficacious in conducting this study. In addition to documenting marital satisfaction among Latino pastors and their spouses, it will also be beneficial in describing the patterns of predicting factors and making group comparisons (Heppner et al., 2015). I will obtain descriptive statistics to help assess demographic measures of the sample and organize all study variables (Jackson, 2016). Utilizing an exploratory multiple regression analysis, I will evaluate if specific demographic variables (age, length of the marriage, number of children, number of children living at home with the couple, or self-identification as a pastor or pastor's spouse) result in a considerable amount of variances or represent significant

predictors of the dependent variable (marital satisfaction). In conducting the study, I will employ correlational analyses to assess the relationship between the predictor variables (affection, sexual satisfaction, communication, burnout, and loneliness) and marital satisfaction among Latino pastors and their spouses while controlling for the aforementioned demographic factors (Garcia-Bravo, 2009). In this specific type of analysis, the researcher examines the relationship between two variables and uses statistical analysis to describe their relationship (Heppner et al., 2015). Additionally, acculturation will be examined as a moderator to analyze how it may differentially moderate the influence of the predicting factors on martial satisfaction.

Research Questions

RQ1: How satisfied are Latino pastors and their spouses in America with their marital lives?

RQ2: Which factors predict high marital satisfaction among Latino pastors?

RQ3: Which factors predict high marital satisfaction among Latino pastors' spouses?

RQ4: Which factors predict low marital satisfaction among Latino pastors?

RQ5: Which factors predict low marital satisfaction among Latino pastors' spouses?

Hypotheses

H_a1: The Latino pastors and their spouses in America are somewhat satisfied with their marital lives.

H_a2: Affection, sexual satisfaction, and communication would be significant positive predictors of marital satisfaction among Latino pastors.

H_a3: Affection, sexual satisfaction, and communication would be significant positive predictors of marital satisfaction among Latino pastors' spouses.

H_a4: Burnout and loneliness would be significant positive predictors of marital dissatisfaction among Latino pastors.

H_a5: Burnout and loneliness would be significant positive predictors of marital dissatisfaction among Latino pastors' spouses.

Participants and Setting

The participants of this study will consist of Spanish-speaking and English-speaking Latino pastoral couples. I intend to recruit a group of 30 - 40 Latino pastoral couples from SoCal Network of Assemblies of God, Southern Pacific District of Assemblies of God, a Hispanic division of the Church of God in Southern California, and a group of non-denominational Latino churches. I will send an email to the superintendents and presidents of the corresponding fellowships, denominations, and organizations inviting their pastors to participate in the survey and if interested supply an email distribution list of their pastors as possible survey candidates (see Appendix A). Upon receipt of the email distribution, I will send a recruitment email to the pastors (see Appendix B). As part of the demographic collection, I will ask pastors to identify their position as a senior, associate, youth pastor, or other (for example, administrative pastor). This will allow for a larger sample and a more thorough analysis to explore if the level of marital satisfaction differs by pastoral position. If they meet self-identified inclusive criteria such as their marital status, I will ask them to independently participate in the survey anonymously as the questions will be available online and administered through www.surveyhero.com. I will also recruit pastors using Facebook and Instagram, providing a link to the survey through the platform, placing no formal controls to prevent participant collaboration (see Appendix C). I will assure study survey availability in both English and Spanish.

Instrumentation

Demographic Questionnaire

Participants will complete a demographic questionnaire, which will include

information such as age, gender, length of time as a minister, household income, years

married, and several children (see Appendix E). They will self-identify into one of the

following groups, Puerto Rican, Cuban, Cuban American, Mexican, Mexican American,

Dominican, South American, Central America, or Other (the participants can explain). The

demographic survey will also offer English and Spanish translations.

Couples Satisfaction Index (CSI)

The CSI is a self-report assessment composed of a 32-item scale, devised to measure

an individual's satisfaction in a relationship (Funk & Rogge, 2007). Participants use several

format responses to describe their satisfaction with their spouse, their relationship with their

spouse, and their marriage (see Appendix F). The CSI scales, compared to the marital

adjustment test (MAT) and the dyadic adjustment scale (DAS), demonstrated a higher

precision of measurements and greater capability for detecting distinctions in levels of

satisfaction (Funk & Rogge, 2007). CSI has a strong convergent validity with other measures

of satisfaction, as well as an "excellent construct validity with anchor scales from the

nomological net surrounding satisfaction, suggesting that they assess the same theoretical

construct as do prior scales" (Funk & Rogge, 2007, p. 572). Funk and Rogge (2007) found the

internal consistency of the CSI (32) to be high (Cronbach's alpha = 0.98). Since the

population of this study is Latino ministers whose primary language is Spanish, I will provide

a translated version of the CSI, as well as one for the Latino pastors who prefer English.

Short Acculturation Scale for Hispanics (SASH)

The SASH (see Appendix G) is a 12-item scale used to assess the level of acculturation (Marin et al., 1987). The 12 items related to three factors: (1) language use, (2) media, and (3) ethnic social relations. Comprised of 12 items, the instrument based on a 5-point Likert-type scale rates language use and media, 1 = only Spanish, 5 = only English; for ethnic social relations, 1 = all Latinos/Hispanics, 5 = all Americans (Perez, 2015). Averaging scores across items obtains a summary score of acculturations ranging from 1 to 5, with higher scores signifying higher levels of acculturation (Perez, 2015). Marin et al. (1987) reported high reliability with an alpha coefficient of $\alpha = .92$ for the entire scale. The authors also disclosed a high correlation of r =.76 (p <.001) between the SASH and the participants' assessment of their level of acculturation.

Index of Sexual Satisfaction (ISS)

The index of sexual satisfaction survey measures the degree of sexual dissatisfaction in a relationship (Mark et al., 2014). The ISS consists of 25 items with a 7-point Likert-type scale where 1 = None of the time and 7 = All the time. Developed based on a set of 25 commonly referred to complaints, the survey measures individuals dealing with sexual dissatisfaction (see Appendix H). Some of the items directly reflect aspects of the sexual relationship quality, while others mirror consequences or predictors of the sexual quality in the relationship (Hudson et al., 1981). Sample items include: "Our sex life is very exciting" and "I try to avoid sexual contact with my partner" (Hudson et al., 1981). Higher scores on this scale signify lower sexual satisfaction (Mark et al., 2014). The authors reported a high internal consistency of the ISS in committed couple relationships ($\alpha = .93$), short-term relationships ($\alpha = .91$), and couples in therapy ($\alpha = .92$; Mark et al., 2014). Hudson et al.

(1981) also found the test-retest reliability of the ISS to be .93 in a sample of 79 college students in stable relationships at the time of the evaluation. For the study, I will offer a Spanish translated version.

Communication Patterns Questionnaire (CPQ)

This 35-item self-reported questionnaire assesses spouses' perceptions of marital interactions (Futris et al., 2010). This survey identifies typical communication patterns for when an issue or problem arises and during discussions of the issue or problem (Futris et al., 2010). Items used to assess symmetrical interactions (mutual discussion, expression of feelings, negotiation, avoidance, and blame) between spouses and the complementary interaction patterns (male demand/female withdraw, female demand/male withdraw, original total demand/withdraw, alternate demand/withdraw, and positive interaction (Futris et al., 2010). Respondents will use a 9-point Likert-style scale (1 = very unlikely; 9 = very likely) for their responses (see Appendix I). The higher the scores on each subscale the greater likelihood of using that communication pattern during conflict interactions (Futris et al., 2010). I will utilize the revised scoring of this scale as the authors report 18 of 24 reliabilities using the revised scoring significantly larger, than when compared to the original scoring (Crenshaw et al., 2017). Twenty-two of the 24 reliabilities had an alpha coefficient of $\alpha > .7$, indicating good internal reliability. Furthermore, Crenshaw et al. (2017) found the revised subscales indicated improved construct validity by having stronger associations with relationship satisfaction. I will also make the measure available in Spanish.

Affection

Participants will respond to the affection item (see Appendix J) by indicating the general frequency of affectionate touch (e.g., cuddling, kissing, caressing) in their relationship

(1 = never, 2 = less than once a month, 3 = about once a month, 4 = 2-3 times per month, 5 = about once a week, 6= multiple times per week, 7= daily; Debrot et al., 2017). This tool will be obtainable in both Spanish and English languages.

Maslach Burnout Inventory (MBI)

The MBI (see Appendix K) measures the intensity and frequency of perceived burnout among persons in helping professions by measuring emotional exhaustion, depersonalization, and personal accomplishment (Aguayo et al., 2011; Coker & Omoluabi, 2009). Researchers utilize the MBI with the greatest frequency to measure the burnout syndrome, despite the occupational characteristics of the sample or the source of the burnout (Maslach et al., 2001). In a study of 100 doctors and nurses and 50 students, of which 101 were males and 49 females, the authors found the reliability coefficients as Cronbach's Alpha = .86, Split-half = .57, and Odd-Even = .92 (Coke & Omoluabi, 2009). Moreover, investigators obtained concurrent validity coefficients ranging from .01- .36 when correlating this scale with the psychophysiological symptoms checklist (Coke & Omoluabi, 2009). Already adapted to the Spanish language (Gómez García et al., 2019). I will use the translated MBI for those pastors whose primary language is Spanish.

UCLA Loneliness Scale (Version 3)

The UCLA loneliness scale (Version 3) measures an individual's subjective feelings of loneliness, in addition to feelings of social isolation (Russell, 1996). This 20-item self -report measure (see Appendix L) utilizes a 4-point response scale (1 = never to 4 = always). Nine positively worded and 11 negatively worded items included in this survey, reverse when scored reflecting positively worded items and added for a total score varying from 20 to 80 (Dodeen, 2015). Higher scores signify greater loneliness. Russell (1996) reported this

measure as highly reliable with an alpha coefficient ranging from .89 to .94 and test-retest over 1 year (r = .73). The author supported construct validity as significant relations exist with "measures of the adequacy of the individual's interpersonal relationships, and by correlations between loneliness and measures of health and well-being" (Russell, 1996). The UCLA loneliness scale offers a Spanish translated version, which I will employ for those participants whose primary language is Spanish.

Procedures

With the approval from the Liberty University Institutional Review Board, I will recruit participants through evangelical associations, including Assemblies of God, Church of God, Four Square, Familia de Dios, as well as pastors who identify as non-denominational. I will send an email to the superintendents and presidents of the corresponding fellowships, denominations, and organizations inviting their pastors to participate in the survey and supply an email distribution list of their pastors as possible survey candidates, if interested (see Appendix A). I will send a recruitment email to potential participants within the organizations (see Appendix B). Leaders would also have the option to forward the recruitment email to their pastors. Additionally, I will recruit participants on the social media platforms (see Appendix C). The letters will contain the purpose of the study, eligibility requirements, and a link to the study's website. The information will specify possible participants should be 18 years or older, presently married, both spouses willing to participate in the survey, currently pastoring a church or ministry, and self-identify as being of Latino origin. I will also include information regarding approval by the Liberty University Institutional Review Board in the recruitment communication along with assurances of confidentiality for participants opting to participate in the study.

I will disseminate the study using an online survey program, www.surveyhero.com, which will combine all of the measures into one questionnaire. This entire online survey should take approximately 20-30 minutes to complete. I will provide a consent form (see Appendix D) before the participants access the study's survey and document contact information for the principal investigator on a separate screen. The consent form includes instructions for completing the survey, lists the study's participation criteria, and contains the Institutional Review Board approval. They will receive information concerning their participation as completely voluntary and anonymous, assuring them of the exclusion of participant-identifying information. I will format the online questionnaire in a simple and easy-to-follow manner. At the end of the consent form, an "Accept; I agree to participate" button will indicate if participants want to engage in completing the surveys. Once they click the button, the survey will be available for them to complete.

Data Analysis

Once I collect the data from the demographic questionnaire, CSI, NAS, ISS, CPQ, the general frequency of affectionate touch, MBI, and the UCLA loneliness scale, I will conduct correlational analyses. I will use this method to examine the association between marital satisfaction and its predicting factors (sexual satisfaction, communication, affection, burnout, and loneliness). Spearman's correlation requires three assumptions ("Spearman's Rank-Order Correlation using SPSS Statistics", 2018). First, it requires measuring the variables on an ordinal, interval, or ratio scale. The second assumption states the two variables represent paired observations. Lastly, a monotonic relationship between the two variables is required.

Furthermore, I will examine the more complex relationship among variables and the moderating effect (Heppner et al., 2015). Acculturation acts as a moderator in attempting to

explore how acculturation might differentially moderate affection, communication, sexual satisfaction, burnout, and loneliness in predicting marital satisfaction. The use of more complex regression analyses will aid in identifying the specific mechanisms that moderate the negative effects of the predicting factors, which has direct implications for remedial and preventive interventions with Latino pastoral couples (Heppner et al., 2015).

A statistically significant t-test (p < .05 level of significance) would indicate a true relationship between the predicting factors (affection, communication, sexual satisfaction, affection, burnout, and loneliness) and marital satisfaction (Heppner et al., 2015). However, a Type I error may occur, which concludes a true relationship exists when realistically it does not. Specifically, a Type I error would erroneously signify sexual satisfaction, communication, affection, and burnout as indications of marital satisfaction (Heppner et al., 2015). On the other hand, the t-test may not be statistically significant concluding affection, communication, sexual satisfaction, communication, burnout, and loneliness had no relationship with marital satisfaction. Yet, a true relationship (Type II error) between the variables may exist (Heppner et al., 2015).

Low statistical power can threaten statistical validity (Heppner et al., 2015). In this study, I will minimize the threat by recruiting a large sample of Latino pastoral couples. Unreliability of measures can also jeopardize a study (Heppner et al., 2015). For this reason, CSI, NAS, ISS, CPQ, MBI, and the UCLA loneliness scale have adequate reliability estimates established with similar populations of the study sample to minimize the threat to validity (Heppner et al., 2015). Lastly, inaccurate effect size estimates can threaten the statistical validity of the study. Thus, I will examine the effect of outliers (Heppner et al., 2015).

CHAPTER FOUR: FINDINGS

Overview

The purpose of this study was to examine marital satisfaction in Latino pastors and their spouses and how selected predicting factors affect their satisfaction. Forty-eight Latino pastors and spouses completed demographic questionnaires and measures of acculturation, marital satisfaction, affection, sexual satisfaction, communication, burnout, and loneliness. The criterion variable in this study included marital satisfaction score (interval) and the predictor variables were affection (nominal), sexual satisfaction (interval), communication (interval), burnout (interval), and loneliness (interval). I analyzed acculturation as the moderator to determine how it differentially moderated affection, communication, affection, burnout, and loneliness in predicting marital satisfaction. In this chapter, I provide the descriptive elements of the sample and instruments used in the study. In addition to the main hypotheses, my focus considered correlations among the variables used in the study. Also, I present correlation information regarding these variables and assess the difference between the pastor and spouse participants concerning the scores. Finally, I provide the research hypotheses, analyses used, and results of the study. The research design for this study utilized a descriptive survey method, and a significance level of $p < .05$ was the criterion used as the critical alpha level for statistical significance of the inference tests.

Descriptive Statistics

I summarized all interval variables using descriptive statistics, such as mean and standard deviation, along with presenting nominal or ordinal demographics measures as frequencies and percentages. All the scores are interval, such as, marital satisfaction, acculturation, and

predicting factors measures. I summarized affection as a nominal variable with frequencies and percentages.

Description of Sample

A total of 68 pastors and spouses participated in the study, but only 48 met the inclusion criteria and included in the statistical analyses. I excluded three participants not meeting the age requirement of 18-65 in age (n = 3), along with 17 participants (n = 17) because they failed to respond to a large number of items. Participants ranged in age from 19 to 65, with the highest percentage consisting of 31-49 (54.2%), followed by 50-65 (35.4%), and 18-30 (10.4%). I determined generational status from questions regarding participants,' parents', and grandparents' place of birth. I identified 22 participants (45.8%) as first-generation (foreign-born and having immigrated to the United States), and 23 participants (47.9%) third generation (born in the United States to U.S.-born parents), and one grandparent was Latino-born.

The number of years married for participants ranged from 1 year to more than 10 years. The majority reported being married for more than 10 years (77.1%), while only 2.1% have been married 1-3 years. The total number of children ranged from 0 to 6, with most respondents reporting having 2 children (45.8%). Four participants (8.3%) reported having no children living at home, while 31(81.6%) reported having 1 to 2 children living at home and 8 (16.7%) reported having 3 to 4 children living at home. I displayed additional demographic data for the participants in Table 1.

Table 1

Descriptive Statistics for Sample Study

Variables	Frequency (%)
Age	
18-30	5 (10.4%)
31-49	26 (54.2%)
50-65	17 (35.4%)
Gender	
Male	23 (47.8%)
Female	25 (52.1%)
Place of Birth	
Colombia	1 (2.1%)
El Salvador	3 (6.3%)
Guatemala	4 (8.3%)
Honduras	2 (4.2%)
Mexico	10 (20.8%)
Santo Domingo	1 (2.1%)
United States	26 (54.2%)
Venezuela	1 (2.1%)
Generational Status	

First	22 (45.8%)
Second	23 (47.9%)
Third	3 (6.3%)

Number of Years Currently Married

1 - 3	1 (2.1%)
4 - 6	7 (14.6%)
8 – 10	3 (6.3%)
more than 10	37 (77.1%)

Number of Total Children

0 – 2	33 (68.8%)
3 – 4	14 (29.2%)
5 – 6	1 (2.1%)

Number of Children Living at Home

0	4 (8.3%)
1-2	31 (81.6%)
3-4	8 (16.7%)

Note: N = 48

Description of Measures

Table two displays descriptive statistics for the measures in the study, including means and standard deviation.

Table 2

Descriptive Statistics for Instruments for Raw Scores

Instrument	Mean (sd)
CSI-32	122.07 (28.65)
1SASH	3.11 (0.61)
ISS	67.44 (13.31)
UCLA loneliness scale	41.78 (9.33)
MBI	48.29(12.37)
CPQ Zscore	186.73 (31.47)
Affection	6.07 (1.27)

Note: N = 48

Note: Couples satisfaction index (CSI-32) measured marital satisfaction; short acculturation scale for Hispanics (SASH) measured acculturation; index of sexual satisfaction (ISS) measured sexual satisfaction; UCLA loneliness scale measured loneliness; Maslach burnout inventory (MBI) measured burnout; communications patterns questionnaire (CPQ) measured marital communication.

Results

I used descriptive statistics to determine the overall marital satisfaction among Latino pastors and their spouses and conducted a Spearman test to find the correlations between the variables of interest and marital satisfaction and dissatisfaction among Latino pastors and their spouses in America.

Hypotheses

Research Hypothesis #1: The Latino pastors and their spouses in America are somewhat satisfied with their marital lives.

According to the descriptive statistics found in Table 2, the overall couples' satisfaction index (CSI-32) had a mean score of 122.07. CSI-32 scores can range from 0 to 161 (Funk & Rogge, 2007). Higher scores indicate higher levels of relationship satisfaction. CSI-32 scores falling below 104.5 suggest notable relationship dissatisfaction. The mean score of 122.07 supports the alternate hypotheses that Latino pastors and their spouses in America are somewhat satisfied with their marital lives.

To address the remaining hypotheses, I performed the Mann-Whitney U test to assess the difference between the pastor and spouse participants with respect to the scores. The gender is not statistically significant with respect to the attitude scores: couple satisfaction (pvalue=0.348) ; sexual satisfaction (pvalue=0.768); acculturation (pvalue=0.258); loneliness (pvalue=0.404); burnout (pvalue=0.237); and communication (pvalue=0.411). All the p-values exceeded 0.05. Conducting the Man Whitney U test requires meeting four assumptions ("Assumptions of the Mann-Whitney U test," 2018). The first assumption is measuring one dependent variable at the continuous or ordinal level. The second assumption is one independent variable consists of two categorical independent groups. Next, there should be independence of observations. Lastly, the fourth assumption is there is a determination of whether the distribution of scores for both groups of the independent variable has the same shape or a different shape, which dictates the interpretation of how the results of the Mann-Whitney U test.

In addition to the Mann-Whitney U test, I also performed a Spearman's rho test to focus on the last four hypotheses (see Table 3). To produce a valid result, Spearman's correlation

requires three assumptions ("Spearman's Rank-Order Correlation using SPSS Statistics", 2018). The first assumption requires measuring the variables on an ordinal, interval, or ratio scale. The second assumption states the two variables represent paired observations. Lastly, the third assumption involves a monotonic relationship between the two variables.

Table 3

Correlations for Predicting Factors

Correlations[a]

			Affect	Lone	MB	CP	SS	AS	CS
Spearman's rho	Affect	Correlation Coefficient	1.000	-.322*	.005	.196	-.489**	-.057	.474**
		Sig. (2-tailed)	.	.031	.975	.197	.001	.709	.001
	Lone	Correlation Coefficient	-.322*	1.000	.133	-.104	.172	-.036	-.384**
		Sig. (2-tailed)	.031	.	.383	.498	.258	.816	.009
	MB	Correlation Coefficient	.005	.133	1.000	-.023	.003	.041	.018
		Sig. (2-tailed)	.975	.383	.	.882	.986	.789	.908
	CP	Correlation Coefficient	.196	-.104	-.023	1.000	-.215	.025	.438**

		Affect	Lone	MB	CP	SS	AS	CS
	Sig. (2-tailed)	.197	.498	.882	.	.156	.872	.003
SS	Correlation Coefficient	-.489**	.172	.003	-.215	1.000	-.054	-.211
	Sig. (2-tailed)	.001	.258	.986	.156	.	.724	.165
AS	Correlation Coefficient	-.057	-.036	.041	.025	-.054	1.000	.052
	Sig. (2-tailed)	.709	.816	.789	.872	.724	.	.734
CS	Correlation Coefficient	.474**	-.384**	.018	.438**	-.211	.052	1.000
	Sig. (2-tailed)	.001	.009	.908	.003	.165	.734	.

Note: Affect = Affection; Lone= Loneliness; MB=Burnout; CP= Communication; SS= Sexual Satisfaction; AS= Acculturation; CS= Couple Satisfaction

a. Listwise N=45

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

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

Research Hypothesis #2: Affection, sexual satisfaction, and communication would be significant positive predictors of marital satisfaction among Latino pastors.

Research Hypothesis #3: Affection, sexual satisfaction, and communication would be significant positive predictors of marital satisfaction among Latino pastors' spouses.

I analyzed Hypotheses #2 and #3 together as the Mann-Whitney U test revealed self-identification as a pastor or pastor's spouse was not statistically significant with respect to the attitude scores. However, based on the data in Table 3, affection in correspondence to couple satisfaction had a score of 0.474 (p=.001), which indicates a strong relationship. In other words, this finding denotes affection as a significant positive predictor of marital satisfaction in general. The more affection partners displayed in the marital relationship, the stronger the satisfaction in the couple. Sexual satisfaction was not statistically significant with a score of -.211 (p=.165). Communication has a moderate relationship with marital satisfaction with a score of .438 (p=.003) and considered a positive predictor of couple satisfaction. The more communication in the relationship between husband and wife, the higher the marital satisfaction. The results of hypotheses #2 and #3 partially supported affection and communication as the only positive predictors of marital satisfaction.

Research Hypothesis #4: Burnout and loneliness would be significant positive predictors of marital dissatisfaction among Latino pastors.

Research Hypothesis #5: Burnout and loneliness would be significant positive predictors of marital dissatisfaction among Latino pastors' spouses.

I analyzed hypotheses #4 and #5 together and as previously stated, the Mann-Whitney U test found self-identification as a pastor or pastor's spouse not statistically significant with respect to the attitude scores. Nonetheless, based on the data presented in Table 3, burnout did not show statistical significance with a score of .018 (p=.908). On the other hand, loneliness had a score of -0.384 (p=.009), which indicates a moderate relationship with marital satisfaction and

a positive predictor of couple dissatisfaction. The lonelier the pastor and/or pastor's spouse feels,

the more likely there is marital dissatisfaction in the relationship. Loneliness was a positive

predictor of marital dissatisfaction, particularly supporting hypothesis #4 and #5.

CHAPTER FIVE: CONCLUSIONS

Overview

Throughout this study, I examined how acculturation and predicting factors (affection, communication, sexual satisfaction, burnout, and loneliness) affect marital satisfaction among Latino Pastors and spouses. The participant group included pastors and spouses who self-identified as being of Latino origin, presently married, with both parties willing to complete the survey. They also met the additional criteria of currently pastoring a church or ministry, and along with reporting their age as between the ages of 18 and 65 years old. A majority of the sample in the study also represented as being born in the United States.

Discussion

The purpose of this quantitative study was to examine marital satisfaction in Latino pastoral marriages and how affection, sexual satisfaction, communication, burnout, and loneliness affected their relationship. Specifically, I theorized Latino pastors and their spouses would report feeling somewhat satisfied with their marriages. Additionally, I hypothesized that participants who reported higher levels of affection, sexual satisfaction, and communication would also indicate greater levels of marital satisfaction. Conversely, participants who expressed higher levels of burnout and loneliness would also designate greater levels of marital dissatisfaction. I conducted correlational analyses to examine the interrelationships among the variables. Utilizing the Mann-Whitney U test, I assessed the difference between the pastor and spouse participants concerning the scores and provide a review of the key findings below.

In this final chapter, I discuss and suggest future research possibilities to help answer the research questions:

(R1): How satisfied are Latino pastors and their spouses in America with their marital lives?

(R2): Which factors predict high marital satisfaction among Latino pastors?

(R3): Which factors predict high marital satisfaction among Latino pastors' spouses?

(R4): Which factors predict low marital satisfaction among Latino pastors?

(R5): Which factors predict low marital satisfaction among Latino pastors' spouses?

Research Question #1

The survey results revealed the participating Latino pastors and spouses in America indicated they felt somewhat satisfied in their marriages. These findings partially support the Cafferata (2017) study mentioned in chapter 2, stressing how identity theories contribute to understanding the martial tension associated with pastoral identity. Goetz (1992) highlighted how pastoral marital couples attempt to form a sense of ministerial satisfaction, however, face challenges in their ability to identify or relate to the struggles and negative feelings encountered in the conjugal relationship. At the same time, the outcomes in this study partially affirm the relationship between religiousness and marital satisfaction as Ellison et al. (2011) suggested. The authors found a relationship between higher levels of marital satisfaction and their belief that God was an active partner in their marriage.

Research Question #2 and #3

I also used the Mann-Whitney U test to examine attitude scores specific to self-identification as a pastor or pastor's spouse. The analyses revealed gender was not statistically significant. One potential explanation for this was some participants self-identified as both a pastor and a pastor's spouse. The double-reporting in the self-identification process skewed some of the data. Another potential interpretation for this was the small sample size. Restricting the number of participants may have limited the potential for finding a significant relationship with marital satisfaction. Their responses partially supported affection, communication, and sexual

satisfaction as positive predictors of high marital satisfaction among Latino pastors and their spouses but varied between each predicting factor. The correlation analyses revealed affection was a positive predictor of marital satisfaction in both pastors and their spouses. Higher levels of affection displayed by the partner in the marital relationship resulted in increased marital satisfaction. This finding corresponds with the suggestions of Jelić et al. (2014) and Gottman (2001) who proposed affection was a key indicator of marital satisfaction.

The correlational findings indicated no statistical significance to support the hypothesis of sexual satisfaction as a positive indicator of marital satisfaction. This was an unanticipated result as previous researchers found individuals satisfied in their marital sexual relations reported higher levels of marital satisfaction (Yeh et al., 2006; Yucel & Gassanov, 2010; McNulty et al., 2016; Litzinger & Gordon 2005). However, Young et al. (1998), discussed the need to explore whether couples isolate their sexual interactions from the nature of their overall marital satisfaction. Another possibility is the result reflects Latino cultural values, such as familismo and respeto, although acculturation was not statistically significant in the study. As discussed earlier, familismo is the concept embracing how family members place the overall good of the family as the priority, even at the expense of individual gratification (Garcia, 2002). Thus, if one partner in the marriage is not satisfied sexually, they may be apprehensive in responding to individual needs in the survey. Other predicting factors may also contribute to overall marital satisfaction. Furthermore, respeto, maintains a hierarchical family structure in which the husband exercises authority over his wife and children, thereby contributing to a harmonious family (Lorenzo-Blanco et al., 2012; Yu et al., 2008). However, there is a greater tendency for respeto in less acculturated individuals, while higher acculturation is associated with more mainstream values, such as independence (Calzada et al., 2010; González-Ramos et al., 1998).

Lastly, based on results from the study, I found communication had a moderate relationship with marital satisfaction, and thus represented a positive predictor of couple satisfaction. Increased marital communication resulted in increased marital satisfaction, which coincided with the findings of Litzinger and Gordon (2005) and Schilling et al. (2003) who proposed communication was vital to a couple's marital satisfaction and increased positive communication predicted a lower risk of marital distress. On the contrary, Lavner et al. (2016) suggested poor communication does not necessarily lead to decreased marital satisfaction.

Research Question #4 and #5

As previously mentioned, I used the Mann-Whitney U test to consider if scores reflected the participants' specific self-identification as a pastor or pastor's spouse. I did not find a statistically significant relationship with gender identification. The data partially supported the hypothesis of burnout and loneliness as positive predictors of marital dissatisfaction, but again, varied based on the predicting factor. Correlational analyses did not support the prediction burnout as a positive indicator of marital dissatisfaction and evidenced no statistical significance. Researchers suggested coupled with small sample sizes, high external ministerial stress can negatively affect the marital relationship (McMinn et al., 2008; Adams et al., 2017; Chandler, 2009). A second possible explanation for these results may relate to studies revealing the marital relationship of the clergy as imperative in buffering ministerial stress (Guzman & Teh, 2016). In this study, I found the participants were somewhat satisfied in their marriage. This, in turn, may lessen the effect of burnout on the marriage.

Regarding loneliness, correlation analyses supported the prediction of a positive predictor of couple dissatisfaction in both pastors and pastors' spouses. Increased loneliness resulted in higher levels of couple dissatisfaction. The result corresponded with the findings of Hill et al.

(2003) and Sison (2006) who discussed how clergy who do not have a safe place to share personal conflict, often experienced higher levels of depression affecting the marital relationship. Moreover, clergy spouses reported experiencing extreme difficultly identifying psychosocial support, making them the most vulnerable member in the relationship (Guzman & Teh, 2016). Some researchers revealed how rather than connecting with others, the spouses isolated themselves and reached within to improve their marital lives (Scott & Lovell, 2015). McMinn et al. (2005) also demonstrated how a healthy marital relationship can be an important coping resource to counteract loneliness.

While not a central research question, I was also interested in examining whether acculturation is a moderator when exploring how it might differentially moderate affection, communication, sexual satisfaction, burnout, and loneliness in predicting marital satisfaction. However, I did not find support for the prediction of such interaction. Furthermore, correlational analyses revealed no statistically significant relationships between marital satisfaction and participant acculturation level. Although previous researchers suggested acculturation played a valuable function in marital satisfaction among couples of Mexican origin (Pardo et al., 2013), in this study the participants' level of acculturation did not have a statistically significant effect on their marital satisfaction. These results may reflect a lack of variability in the sample, as the majority of the participants were born in the United States.

Implications

The results from this study I conducted revealed significant considerations that may inform counseling, ministry, marriage, and family practice, regarding Latino pastors and their spouses. There is a need for helping professionals to have an awareness of the significance of the expression of affection and communication for marital satisfaction in the participant population.

Additionally, it is important for those individuals tending to the needs of this population to understand how loneliness highly influences marital dissatisfaction. Due to the insufficient examination of Latino pastors and spouses on the topic of marital satisfaction, this analysis can aid the counseling community by expanding scholarly literature on ethnic marital dynamics. The key foci of this study were the specific consideration between affection, communication, and loneliness, and marital satisfaction, in the experience of this specific population. The findings I present based on this study may provide counselors pertinent data promoting cultural competency and heightening awareness about the needs of this growing minority group.

I recommend encouraging purposeful efforts to help Latino pastors and spouses overcome the cultural prejudice against expressing affection, thereby increasing marital satisfaction. Often, cultural values such as machismo and marianismo evidence as part of an individual's worldview. This creates more of a challenge to promote the expression of affection between spouses. In the Latino culture, the perception of affection as an individual weakness lessens the use of closeness to cultivate a connection in marriage. In like manner, highlighting communication as a focal point in counseling also promotes marital satisfaction. Again, the cultural values related to machismo and marianismo may impede healthy conversation between spouses as they promote a hierarchy allowing one person to place demands on the relationship. Machismo endorses the husband to place such demands, while marianismo favors the wife to act in such a manner.

Counselors also need to consider the effects of loneliness on marital dissatisfaction. A possible explanation for how the Latino cultural value of respeto contributes to understanding why Latino pastors and spouses tend to isolate. As previous researchers found, respeto maintains a hierarchical family structure in which the man holds the greater authority over his spouse and

children, without an expectation of reciprocation (Yu et al., 2008). In the Latino culture, respeto may prevent wives from approaching husbands when feeling lonely, thus creating stronger tensions in the relationship. While culture may influence loneliness, Staley et al. (2013) described the unique challenge it presents to clergy when coupled with interpersonal isolation. Counselors need to note the loneliness Latino pastors and spouses face may be attributed to both aforementioned factors leading to marital dissatisfaction. Helping Latino pastors and spouses understand the complexity of their loneliness may promote a desire to build relational equity with one another and community with other pastoral couples' confidants.

A stigma regarding counseling exists in the Latino culture. When coupled with being a pastor or pastor's spouse, the idea of sharing marital conflict with a counselor becomes more challenging to embrace. Often, the belief that a strong prayer and a strong relationship with God eliminates the need for counseling. For generations, theology and psychology remain polar opposites of the spectrum. Approaching Latino pastors and spouses with this understanding may help foster a trusting place where they can evaluate their marital life with a more realistic and objective approach. Establishing trust can help facilitate the exposure of marital conflict and gain practical tools to promote marital satisfaction.

Cultural sensitivity is elemental when working with Latino pastors and spouses as it suggests an awareness of a person's beliefs, customs, values, and the language used for communication. Additionally, understanding the stresses of the pastoral office is essential when tending to the needs of pastoral couples, specifically regarding their marriages. Results from this study can inform helping professionals working with Latino pastors and spouses by increasing their comprehension of possible cultural issues affecting their marital relationships. Equipping counselors with vital information enhance their ability to design culturally sensitive action plans

and establish effective treatment relationships with Latino pastors and spouses. Considering the Latino culture can provide insight into a client's context and aid in recognizing determinants influencing treatment.

Marriage is the first ministry God created in the beginning of time and was the first ministry attacked by the enemy (Genesis 2 – 3). For this reason, it is of utmost importance for individuals to be intentional in building and protecting their marital relationship, especially for those called to pastor congregations. In the Latino culture, many pastoral families prioritize ministry over marriage, resulting in marital relationships surviving rather than thriving. Bringing more awareness to the culture of the integration of theology and psychology can assist Latino pastoral couples to consider incorporating counseling as a spiritual discipline to cultivate a healthy marriage and lead to their ministry thriving.

Limitations

There were several limitations in the current study. One limitation was the sample lacking diversity in terms of participants' birthplace. The United States was the birthplace of the majority (54.2%) of participants. The absence of this diversity creates a restriction of range, which suggests a possible reduction of correlations. Researchers indicated acculturation may play a role in the relationship between a husband and wife by altering or influencing cultural values, beliefs, and norms (Koneru et al., 2007). In this study, the limited range in birthplaces among the participants potentially restricting identifying significant results in terms of acculturation and its effect on marital satisfaction.

A second limitation was the use of a self-report survey through online administration to assess all constructs in the study. While online administration provided a great amount of anonymity and eased the process of data collection, unintended biases can affect self-report

measures. The hindrance of potentially finding significant effects exacerbates when considering the COVD-19 pandemic where many individuals find themselves constrained in their homes with limited privacy. Participants may underreport particular beliefs or aggrandized their marital relationships as a self-protective mechanism (O'Rourke & Cappeliez, 2005). Regardless of the reliance on self-report measures, the findings in this study have significant considerations for the counseling field with Latino pastors and spouses as previously stated.

Finally, a third limitation is the small sample size. There was a total of 68 participants. According to Warner (2012), the number of subjects should be at least 100, as smaller sample sizes decreasingly represent the general population. Moreover, a smaller sample size may also affect the reliability of the findings leading to higher variability and possible bias. A small statistical sample size can reduce the power of the study. Despite the sample size of this study, important implications emerged, supporting the needs of counselors when caring for the aforementioned population.

Recommendations for Future Research

The findings and limitations of the current study offer several recommendations for further research on Latino pastors and spouses. An area in need of attention is the types of counseling interventions used with this population. The steadily increasing number of people of Latino origin in the U.S. indicates a growing need for more Latino pastors. Thus, it becomes critical to understand their mental health needs and intentionally facilitate more culturally appropriate services. Addressing the psychosocial needs of Latino pastors and spouses who adhere to machismo, marianismo, familismo, respeto, simpatía, personalismo, and fatalism should be part of empirically based interventions. The focus of future researchers can explore

ways to incorporate cultural values in counseling sessions to promote cultural understanding and psychological well-being.

Second, future academicians can examine marital satisfaction from the sole perspective of the pastor or the pastor's spouse. The current study concentrated on both the pastor and spouse, which potentially hinders the partner's full disclosure of their beliefs and feelings towards the marital relationship. Focusing on either the pastor or spouse may increase their level of disclosure when responding to surveys. Obtaining data from specifically one partner can provide more insight into their marital satisfaction by analyzing their endorsement of cultural values and individual perceptions of the marriage. Moreover, I would recommend including an additional survey to incorporate the degree to which the individual adheres to their cultural values.

Third, I suggest future researchers focus on one or two predicting factors, as the current study I examined five variables and their influence on marital satisfaction. For example, rather than evaluating the correlations between, affection, sexual satisfaction, communication, burnout, and loneliness, the researcher can apply the current study to only one or two of the mentioned variables. The surveys can target those specific factors in a more extensive manner, increasing the focus of the study. Thus, it may be less challenging to determine the influence of each variable upon marital satisfaction. Moreover, when replicating this study, researchers can consider using additional predicting factors, such as conflict resolution styles, gender role, spiritual beliefs, financial distress, or parenting styles.

Finally, a longitudinal study could provide more accurate measurements of marital satisfaction among Latino pastors and spouses. Future researchers can expand the assessment of marital satisfaction by adding multiple methods of data collection, including observational

measures (Gottman & Notarius, 2002). Conducting a quasi-experimental design study offers the ability to incorporate the measurement of marital satisfaction across different stages of the marital relationship. This would promote the researcher's ability to compare couples who embrace higher levels of Latino cultural values with those who embrace lower levels of such values. Additionally, academicians could draw comparisons between overwhelmed ministerial Latino couples to those Latino pastoral couples not experiencing similar feelings.

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Appendix A

Email to Superintendents and Presidents

Dear [Recipient]:

As a graduate student in the School of Behavioral Sciences at Liberty University, I am conducting research to better understand Latino pastors and their spouses' marital satisfaction and its predicting factors. The purpose of my research is to study how satisfied are Latino pastors and their spouses in America with their marital lives. Specifically, I will be assessing how affection, sexual satisfaction, communication, burnout, and loneliness affect marital satisfaction through the lens of acculturation and Hispanic cultural values.

I am writing to invite your Latino pastors to participate in my study. Their contribution to this study is invaluable as the results of this study may contribute relevant information that will benefit marital counselors and educators in their cultural understanding when addressing this particular population of pastoral couples. Moreover, it may offer counselors insight on the cultural values that affect the perception of marital satisfaction among Latino pastors and their spouses.

If this is something of interest to you, kindly send me an email distribution list of the Latino pastors in your organization as possible survey candidates. I will send them a personal invitation to participate in my study. You can also send an email to your pastors on my behalf and include the attached recruitment email with this request. Either option would be helpful in obtaining participants for this study.

Participants must meet the following requirements:

> **EITHER** (1) currently the pastor of a church or ministry **OR** (2) the spouse of a current pastor **AND** both pastor and spouse must be willing to participate, must be 18-65, and must be of Latino origin/heritage.

The online survey should take approximately 30 - 40 minutes for them to complete. Their participation will be completely anonymous, and no personal, identifying information will be collected.

Because of His love,
Tanya Paniagua
Principal Investigator/Doctoral Candidate
Community Care and Counseling: Pastoral Care & Counseling program
School of Behavioral Sciences
Liberty University at Lynchburg, Virginia
Advisor: Rev. Mario Garcia, J.D., Th.M., D.Min, M.Div.

Appendix B

Recruitment E-mail

Blessings,

My name is Tanya Paniagua, and I am a doctoral student working on my dissertation in the Doctor of Education in Community Care and Counseling: Pastoral Care & Counseling (Ed.D.) program at Liberty University, in Lynchburg, Virginia.

I invite you to participate in a research study examining marital satisfaction among Latino pastors and their spouses and its predicting factors. To participate in this study, you must meet the following criteria:

> **EITHER** (1) currently the pastor of a church or ministry **OR** (2) the spouse of a current pastor **AND** both pastor and spouse must be willing to participate, must be 18-65, and must be of Latino origin/heritage.

If you do not meet the requirements, please consider forwarding this e-mail to friends, relatives, colleagues, or other potential participants who may meet the criteria.

Participation in this study is completely anonymous and no names or identifiers will be collected. If you choose to participate in this study, you will be asked to complete a survey. It will take approximately 30 - 40 minutes of your time.

Consent information is provided as the first page you will see when you click on the survey link. The consent document contains additional information about my research. If you are interested in participating in this study, please click on the following link which will guide you through the process, https://surveyhero.com/c/doc062020.

This study has been approved by the Liberty University Institutional Review Board (IRB # 4161.021820). If you have questions about this study, please feel free to contact the principal investigator at tpaniagua@liberty.edu.

Thank you very much in advance for your collaboration with this study!

Because of His love,
Tanya Paniagua
Principal Investigator/Doctoral Candidate
Community Care and Counseling: Pastoral Care & Counseling program
School of Behavioral Sciences
Liberty University at Lynchburg, Virginia
Advisor: Rev. Mario Garcia, J.D., Th.M., D.Min, M.Div.

Appendix C

Social Media Recruitment

As a graduate student in the School of Behavioral Sciences at Liberty University, I am conducting research as part of the requirements for a doctorate degree.

The purpose of my research is to examine marital satisfaction in Latino pastors and their spouses in America and how affection, sexual satisfaction, communication, burnout, and loneliness impact that satisfaction. I am inviting you to participate in my study.

If you **EITHER** (1) currently the pastor of a church or ministry **OR** (2) the spouse of a current pastor **AND** both pastor and spouse must be willing to participate, must be 18-65, and must be of Latino origin/heritage and willing to participate in the study, you will be asked to complete an online survey. It should take approximately 30 - 40 minutes for you to complete the survey. Your participation will be completely anonymous, and no personal, identifying information will be collected.

To participate, go to www.surveyhero.com/xxxx. A consent document is provided as the first page you will see after you click on the survey link. Please click on the survey link at the end of the consent information to indicate that you have read the consent information and would like to take part in the survey.

Thank you very much in advance for your help!

Because of His love,
Tanya Paniagua
Principal Investigator/Doctoral Candidate
Community Care and Counseling: Pastoral Care & Counseling program
School of Behavioral Sciences
Liberty University at Lynchburg, Virginia
Advisor: Rev. Mario Garcia, J.D., Th.M., D.Min, M.Div.

Appendix D

CONSENT FORM
LATINO PASTORS AND THEIR SPOUSES' MARITAL SATISFACTION
AND ITS PREDICTING FACTORS
Tanya Paniagua
Liberty University
School of Behavioral Sciences

You are invited to be in a research study to examine marital satisfaction in Latino pastors and their spouses in America and how affection, sexual satisfaction, communication, burnout, and loneliness impact that satisfaction. You were selected as a possible participant because you are **EITHER** (1) currently the pastor of a church or ministry **OR** (2) the spouse of a current pastor **AND** both pastor and spouse must be willing to participate, must be 18-65, and must be of Latino origin/heritage. Please read this form and ask any questions you may have before agreeing to be in the study.

Tanya Paniagua, a doctoral candidate in the School of Behavioral Sciences at Liberty University, is conducting this study.

Background Information: The purpose of this study is to study how satisfied Latino pastors and their spouses in America are with their marital lives. It will attempt to identify which factors
predict high marital satisfaction and low marital satisfaction among Latino pastors and their spouses, individually.

Procedures: If you agree to be in this study, I would ask you to take an online survey which will take approximately 30 – 40 minutes to complete.

Risks: The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits: Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include: 1) contributing relevant information for marital counselors and educators in their cultural understanding when addressing Latino pastoral couples; 2) offering counselors insight on the cultural values that affect the perception of marital satisfaction among Latino pastors and their spouses; and 3) aiding in breaking down the strong stigma often attached to seeking counseling in the Latino culture.

Compensation: Participants will not be compensated for participating in this study.

Confidentiality: The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. Surveys are anonymous so responses will not be linked to the specific participants who provided the data.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

How to Withdraw from the Study: If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Contacts and Questions: The researcher conducting this study is Tanya Paniagua. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at 949-533-9664 or tpaniagua@liberty.edu. You may also contact the researcher's faculty chair, Dr. Mario Garcia, at mgarcia3@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Appendix E

Demographic Information

All the information provided here will remain confidential.

Please answer the following items as they pertain to YOU:

1. Date of Birth: _____

2. Age: _____

3. Gender: _____Male _____Female

4. Race/Ethnicity:

_____Latino/Hispanic

(Please specify (e.g., Mexican, Cuban, Colombian, etc.)_____

_____European American/White

_____ African American/Black

_____ Asian American/Asian

_____ Other (Please specify): _____

5. Place of Birth: _____

6. Number of years living in the United States: _____

7. Where were your parents born?

    Father? _____

    Mother? _____

8. Where were your grandparents born?

    Your mother's father? _____

    Your mother's mother? _____

    Your father's father? _____

    Your father's mother? _____

9. Are you currently married? _____Yes _____No

10. Date of current marriage: _____

11. Number of years in current marriage: _____

12. Number of children: _____

Ages of children: _____

Number of children living at home: _____

10. Please check one:

_____I am a pastor.

- Number of years as a pastor: _____

- Specify pastoral position:

_____Senior pastor

_____Associate/Executive pastor

_____Worship pastor

_____Youth pastor

_____Children's pastor

_____ Other (Please specify): _____

_____I am a pastor's spouse.

11. Name of denomination / fellowship: _____

Appendix F

Couples Satisfaction Index (CSI-32)

Funk, J. L. & Rogge, R. D. (2007). Testing the ruler with item response theory: Increasing

precision of measurement for relationship satisfaction with the couples satisfaction

index. Journal of Family Psychology, 21, 572-583. https://doi.org/10.1037/0893-

3200.21.4.572

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Appendix G

Short Acculturation Scale for Hispanics (SASH)

Marín, G., Sabogal, F., Marín, B. V., Otero-Sabogal, R., & Perez-Stable, E. J. (1987).

Development of a short acculturation scale for Hispanics. Hispanic Journal of Behavioral

Sciences, 9, 183–205. https://doi.org/10.1177/07399863870092005

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Appendix H

Index of Sexual Satisfaction (ISS)

Mark, K. P., Herbenick, D., Fortenberry, J. D., Sanders, S., & Reece, M. (2014). A psychometric

comparison of three scales and a single-item measure to assess sexual satisfaction. The

Journal of Sex Research, 51(2), 159-169. https://doi.org/10.1080/00224499.2013.816261

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Appendix I

Communications Patterns Questionnaire (CPQ)

Futris, T. G., Campbell, K., Nielsen, R. B., & Burwell, S. R. (2010). The communication patterns

questionnaire-short form: A review and assessment. The Family Journal, 18(3), 275-

287. https://doi.org/10.1177/1066480710370758

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Appendix J

Affection

Indicate the general frequency of affectionate touch (e.g., cuddling, kissing, caressing) in your

marital relationship.

Chose only 1 response:

      1= never

      2= less than once a month

      3= about once a month

      4= 2-3 times per month

      5 = about once a week

      6= multiple times per week

      7= daily

Appendix K

Maslach Burnout Inventory (MBI)

Aguayo, R., Vargas Pecino, C., Lozano Fernández, L. M., & Fuente Solana, E. (2011). A meta-

analytic reliability generalization study of the Maslach burnout inventory. International

Journal of Clinical and Health Psychology, 11(2), 343-361.

https://www.researchgate.net/publication/224935342

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Appendix L

UCLA Loneliness Scale (Version 3)

Russell, D. (1996). UCLA Loneliness Scale (Version 3): Reliability, validity, and factor

structure. Journal of Personality Assessment, 66, 20-40.

https://doi.org/10.1207/s15327752jpa6601_2

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Appendix M

IRB Approval

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

February 18, 2020

Tanya Paniagua
IRB Approval 4161.021820: Latino Pastors and Their Spouses' Marital Satisfaction and Its Predicting Factors

Dear Tanya Paniagua,

We are pleased to inform you that your study has been approved by the Liberty University IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

> 7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. 45 CFR 46.101(b)(2) and (b)(3). This listing refers only to research that is not exempt.)

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

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