

THE INFLUENCE OF RELIGIOSITY AND ADULT ATTACHMENT STYLE ON MARITAL  
SATISFACTION AMONG KOREAN CHRISTIAN COUPLES LIVING IN SOUTH KOREA

By

Dae Woon Cho

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

Liberty University

April, 2014

THE INFLUENCE OF RELIGIOSITY AND ADULT ATTACHMENT STYLE ON MARITAL  
SATISFACTION AMONG KOREAN CHRISTIAN COUPLES LIVING IN SOUTH KOREA

A Dissertation Proposal

Submitted to the  
Faculty of Liberty University  
in partial fulfillment of  
the requirements for the degree of  
Doctor of Philosophy

by

Dae Woon Cho

© April, 2014

Liberty University, Lynchburg, Virginia

April 2014

Dissertation Committee Approval:

---

Dr. Fernando Garzon date

---

Dr. Lisa Sosin date

---

Dr. Melvin Pride date

## ABSTRACT

### THE INFLUENCE OF RELIGIOSITY AND ADULT ATTACHMENT STYLE ON MARITAL SATISFACTION AMONG KOREAN CHRISTIAN COUPLES LIVING IN SOUTH KOREA

Dae Woon Cho

Center for Counseling and Family Studies

Liberty University, Lynchburg, Virginia

Doctor of Philosophy in Counseling

The primary purpose of this study was to investigate the influence of religious commitment, spirituality and adult attachment style on marital satisfaction among South Korean Christian couples living in South Korea. Three hundred sixty nine South Korean Christian couples from nine Presbyterian churches in Seoul, Dejeon, Daegu, Gumi, and Busan participated in this research. The current study evaluated the psychometric utility of the Spiritual Assessment Scale (SAS) and investigated the relationships among religiosity (religious commitment and spirituality), attachment style (anxious and avoidant attachment) and marital satisfaction. For the psychometric evaluation of the SAS, Confirmatory Factor Analysis was conducted for the population and led to poor findings. Simple regression analysis and multiple regression analysis were then conducted to investigate the relationships between the remaining predictor variables (religious commitment and attachment style) and criterion variable (marital satisfaction). According to the analyses, religious commitment and attachment style are predictive of marital satisfaction.

## DEDICATION

To God, Jesus Christ, and the Holy Spirit who saved and strengthened me to finish this long journey.

To my father, my brother, my beloved wife, and my two lovely children—my faithful supporters and comforters in the process of this long journey.

## ACKNOWLEDGEMENTS

I want to give special thanks to my God for guiding me to finish the counseling programs and this dissertation. I could not finish this long journey of counseling programs and this dissertation without His help. He always provided a way whenever I had problems in the process of studying in my counseling programs including Master's degree in Christian counseling. Finally, I can complete this journey by His grace.

I will always appreciate Dr. Fernando Garzon who was a blessing to me. He wisely and patiently guided me from the preliminary to the last page of the dissertation. I am especially thankful for his prayer for me whenever I visited him. His prayer was my encouragement, strength, and comfort for the last chapter of counseling program. His careful reading and feedback of each chapter enabled me to refine the dissertation and to overcome the obstacles of the dissertation.

I also want to thank Dr. Lisa Sosin and Dr. Melvin Pride who were my committee members. They carefully read my dissertation drafts and gave insightful feedback that made my dissertation polished. I would like to call Dr. Sosin a mighty prayer woman who always encouraged and strengthened me to complete the dissertation. Whenever I was disappointed with the dissertation, she prayed for me and I revived. Her prayer reminded me of God's calling and guidance. Dr. Melvin Pride was so considerate that I could feel his soft touch for me and my dissertation. His considerate relationship with me was a powerful motivation to finish my dissertation and taught me that a tiny behavior can make a real difference.

I also give my thanks to Dr. Emily Heady who showed me a way and wisdom when I had a problem with my dissertation and encouraged me to continue on with my dissertation. Her sincere help made me complete the dissertation. I owe her.

I give my heart felt thank to Tess Stockslager who is in charge of the Graduating Writing Center. She carefully and patiently reviewed my entire dissertation and gave careful corrections. This dissertation would not have been possible without her help. She always encouraged and trusted me to finish my dissertation.

I would like to thank those who helped me to finish this dissertation. Special thanks should go to Dr. Daiho Uhm who was a great assistant for the statistical parts of my dissertation. He greatly contributed to complete the data analysis parts of my dissertation. I would like to express sincere and earnest thanks to Randy Miller who is a librarian of Liberty University. He sincerely and earnestly helped me collect data for my dissertation. He also encouraged and supported me in my pursuit of completing the dissertation.

I would like to give thanks to church members of Cheltenham Presbyterian Church who prayed and helped me in the entire process of the counseling programs. Several times the burdens of the study and life made me stop going forward to complete this long journey. However, their prayer and help made me stand and run to the finish line.

Last but not least, I would like to give my deepest appreciation to my family. I thank my father, Sun Beom Cho, for raising me and caring for me with endless love. I thank my brother, Jong Woon Cho, for providing financial support as well as showing a genuine love as a brother. I also thank my wife, Eun Hwa Lee, for her sincere and faithful support and love. I give my special thanks to my two children, Sung Min and Min Gyu for giving me joy and peace during my difficult times.

The grace of the Lord Jesus Christ, Lamb of God, be with those who made this whole process possible.

## TABLE OF CONTENTS

Dedication.....	iv
Acknowledgements.....	v
Table of Contents.....	vii
List of Tables.....	xiii
CHAPTER ONE: INTRODUCTION.....	1
Background of the Problem.....	2
Marital Satisfaction.....	2
Religiosity and Marital Satisfaction.....	5
Attachment Style and Marital Satisfaction.....	8
Marital Satisfaction, Religiosity, and Attachment Style.....	11
Purpose of the Study.....	11
Research Questions.....	12
Assumptions and Limitations.....	12
Significance of the Study.....	13
Definition of Terms.....	14
Marital Satisfaction.....	14
Religiosity.....	14

Spirituality.....	15
Attachment Theory and Attachment Style.....	15
Organization of the Remainder of the Study.....	15
Summary.....	16
CHAPTER TWO: REVIEW OF THE LITERATURE.....	17
Korean Cultures.....	17
Historical Context of Korea.....	17
Individualism vs. Collectivism.....	18
Confucianism.....	20
Marital Relationships.....	21
Influences from the West on Culture and Marriage.....	22
Marital Satisfaction.....	23
Factors related to Marital Satisfaction.....	25
Religiosity and Spirituality.....	29
Marital Satisfaction and Religiosity.....	31
Attachment Theory.....	36
Adult Attachment and Attachment Style.....	38
Marital Satisfaction and Attachment.....	39

Studies on International Population.....	41
Attachment and Religiosity .....	43
Attachment, Religiosity, and Marital Satisfaction.....	46
Summary.....	47
CHAPTER THREE: METHODS.....	49
Research Design.....	50
Selection of Participants .....	50
Instrumentation.....	51
Religious Commitment Inventory-10 .....	51
Spiritual Assessment Scale .....	52
Experiences in Close Relationships Scale .....	54
Kansas Marital Satisfaction Scale .....	55
Research Procedure .....	56
Data Processing and Analysis .....	57
Summary.....	60
CHAPTER FOUR: RESULTS .....	62
Preliminary Analyses .....	62

Descriptive Statistics of Demographic Data .....	62
Descriptive Statistics of Measurements .....	63
Research Question One.....	65
Estimated Reliability of the SAS .....	66
Research Question Two .....	71
Research Question Three .....	72
Research Question Four .....	73
Research Question Five .....	74
Summary.....	76
CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS .....	78
Research Questions .....	78
Overview of the Study.....	79
Summary of the Findings .....	81
Conclusions .....	83
Applicability of the SAS for South Korean Christian Couples.....	84
The Relationship between Religiosity and Marital Satisfaction among South Korean Christian Couples .....	85
The Relationship between Attachment Style and Marital Satisfaction among South	

Korean Christian Couples .....	86
The Relationship between Religiosity and Attachment Style among South Korean Christian Couples .....	87
The Relationship among Religiosity, Attachment Style, and Marital Satisfaction among South Korean Christian Couples .....	88
Limitations.....	89
Implications .....	90
Recommendations.....	91
Final Summary.....	92
REFERENCES .....	94
APPENDICES .....	115
Appendix A: Survey Invitation.....	115
Appendix B: Consent Form.....	116
Appendix C: The Demographic Questionnaire .....	119
Appendix D: The Demographic Questionnaire (Korean) .....	121
Appendix E: Kansas Marital Satisfaction Scale (KMSS) .....	123
Appendix F: Kansas Marital Satisfaction Scale (KMSS) (Korean).....	124
Appendix G: The Religious Commitment Inventory-10 (RCI-10).....	125

Appendix H: The Religious Commitment Inventory-10 (RCI-10) (Korean).....	126
Appendix I: Experiences in Close Relationship Scale (ECR).....	127
Appendix J: Experiences in Close Relationship Scale (ECR) (Korean).....	128
Appendix K: Spiritual Assessment Scale (SAS) .....	129
Appendix L: Spiritual Assessment Scale (SAS) (Korean).....	130

## List of Tables

Table 1: Descriptive Statistics of Variables .....	65
Table 2: Fit Indices for the Different Item Modifications for SAS .....	67
Table 3: Fit Indices for the Paired Item Modifications for SAS.....	69
Table 4: Correlations of 12 Items of SAS .....	70
Table 5: Correlations among Variables.....	75
Table 6: Simple Regressions for Religiosity, Attachment Style and Marital Satisfaction .....	75
Table 7: Multiple Regression for Religiosity, Attachment Style Predicting Marital Satisfaction	76

## CHAPTER ONE: INTRODUCTION

The origin of marriage and family is not from human ideas or customs, but from God's design and intention (Gen 2:24-25). According to Gushee (2004), God's purposes for marriage are the following: companionship between the spouses by love, sexual expression, reproduction and nurture of children, and the advancement of the social good. Research indicates that marriage is beneficial for humans. Waite and Gallagher (2000) show research results that marriage is beneficial for people in mental, physical, and financial status. Kaplan and Kronick (2006) address that married people have a tendency to live longer than those who are unmarried. Married people also show reduced risk of hypertension (Kaplan & Kronick, 2006) and clinical depression (Whiffen, 2006).

In terms of the biblical perspective, marriage is defined as covenant which is given, not by the state as a civil contract, but by God (Covenant Marriage Movement, 2006). Among evangelical Christians, covenant marriage can be defined as a lifelong commitment between the spouses (Cade, 2010). When humans have selfish desires concerning their lives, it challenges the purposes of marriage by God. According to Worthington, Lerner, and Sharp (2005), contractual understanding of marriage, instead of covenantal, is becoming dominant in cultural values of marriage.

Not only Christian, but also secular researchers believe that the institution of marriage is widely weakening (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985; Glenn, 1996; Popenoe, 1993; Zill & Nord, 1994). According to Amato, Johnson, Booth and Rogers (2003), marriage is being challenged by cohabitation without marriage, increasing numbers of babies born outside of marriage, and high divorce rate. According to the recent statistics on the cohabiting couples

conducted by the U.S. Census Bureau (2003), the number has rapidly grown during the past 30 years. The number of cohabiting couples was just over half a million in 1970, but the number became 4.9 million in 2002. According to 2010 statistics, the number of cohabiting couples rose to 7.5 million (Kreider, 2010). The National Vital Statistics Reports (2003) indicate that one-third of all births are out of wedlock. According to the National Center for Health Statistics (2002), an average of 48% of marriages preceded divorce between 1999 and 2001. According to the report of PewResearch Social and Demographic Trends (2009),

about 2.3 million men reported that they wed within the previous year, and 1.2 million said they divorced. About 2.2 million women said they wed and 1.3 million said they divorced. About one-in-twenty Americans who ever have been married said they had been married three or more times. That comes to 4 million men and 4.5 million women.

The divorce rate in Korea has also increased. According to The Statistics Korea (2008), 68,279 couples divorced in 1995, but 124,000 marriages ended in divorce in 2007. The relationship between spouses in South Korea is deteriorating. This problem threatens the Korean family.

## **Background of the Problem**

### **Marital Satisfaction**

Marital satisfaction has long been studied in the field of family research because the concept is associated with the stability of a given marriage (Sarvestami, 2011). Stable marriage is closely related to better physical, intellectual, mental, and emotional health of married couples and their children. Stable marriage also provides couples with values and habits for economic prosperity (Waite & Gallagher, 2000). Almost all early marital satisfaction studies depended on cross-sectional designs (Blood & Wolfe, 1960; Dentler & Pineo, 1960) and, therefore, limited information was provided about how marriage can be understood over time. However, as time

goes on, cross-sectional studies (VanLaningham, Johnson, & Amato, 2001) as well as longitudinal studies (Gottman & Krokoff, 1989) have been conducted in the area of marital satisfaction.

The theoretical backgrounds for studying marital satisfaction come from its importance in individual and family happiness (Stack & Eshleman, 1998), from the advantages that accumulate to society through maintaining healthy marriage (Laub, Nagin, & Sampson, 1998), and from the necessity of developing empirically based interventions for how couples prevent (Hahlweg, Markman, Thurmaier, Engl, & Eckert, 1998) or relieve (Baucom, Shoham, Mueser, Daiuto, & Sticke, 1998) marital suffering and divorce. According to Hawkins (1968), marital satisfaction is defined as “the subjective feelings of happiness, satisfaction and pleasure experienced by a spouse when considering all current aspects of his [her] marriage” (p. 618). Erhabor and Ndlovu (2013) also defined marital satisfaction as “the degree to which an individual’s needs, expectations, and desires are being satisfied in their marriage -- a subjective condition which can only be described by the individual spouse, an individual’s personal overall evaluation of his or her marriage” (p. 5487).

One of the oldest research questions regarding marriage is which factors distinguish happy marriages from ones that are unhappy (Fincham, 1991; Jacobson & Margolin, 1979). Marital satisfaction research has focused on the identification of a variety of factors which contribute to the happiness of couples. According to Kaslow and Robinson (1996), the essential ingredients for marital satisfaction are love, mutual trust, mutual respect, mutual support, etc. The other factors for marital satisfaction are communication (Askari, Noah, Hassan & Baba, 2012; Burleson & Denton, 1997; Olson & Olson, 2000), expression of affection (Gottman, Coan, Carrere, & Swanson, 1998; Sanderson & Evans, 2001), empathy (Kilpatrick, Bissonnette, &

Rusbult, 2002; Waldinger, Schulz, Hauer & Allen, 2004), and sexual interaction (McCarthy, 2003; Olson & DeFrain; 2003Olson & Olson, 2000). Other researchers have studied the influence of attachment style and gender (Ottu & Akpan, 2011), leisure activity (Crawford, Houts, Huston, & George, 2002), performance of religious duties (Ahmadi & Hossein-abadi, 2009), influence of psychopathology (Coyne, Kahn, & Gotlib, 1987; Halford & Bouma, 1997), and marital conflict behaviors (Heavey, Layne, & Christensen, 1993).

According to Mahoney, Pargament, Tarakeshwar, and Swank (2001), the absence of empirical research studies regarding religion and family from other major religions of the world excluding Christianity becomes an important gap in the field of religion and family studies. Mahoney and colleagues also contend that social scientists should examine the influences of family life from non-Western religious traditions, such as Buddhism, Confucianism, Hinduism, and Islam.

South Korea was liberated from the domination of Japan in 1945 when Japanese forces submitted to the Allied Forces during the Second World War. The cultural backgrounds of South Koreans are different compared with those of the Western countries. Collectivism is one of the most characteristic cultural features in South Korea. This feature influences marital and family life among South Koreans. Contrary to the Western individualism that puts priority on each person in the family, South Koreans put first priority on the family itself which is called “familism” and is defined as family solidarity (Heller, 1970). South Koreans emphasize not an individual’s well-being in the family but a family’s cooperation, goal, and support.

One of the most important cultural characteristics in South Korea is Confucianism which originated from China. Confucianism also influences the constructing and developing of the social and cultural framework in South Korea. Collectivism in South Korea is derived from the

influence of Confucianism. According to the teaching of Confucius, the family system is the origin of all social organization (Hofstede & Bond, 1987).

In South Korea, family and marriage have been constructed under the influence of collectivism and Confucianism. Marriage in South Korea is not just a combination of an individual and another individual, but a combination of a family and another family. Almost all family members and relatives try to exert their influence on the marriage of the family. In the Chosen dynasty (1392-1910) that was the last kingdom of Korea, arranged marriage was a common way to match husbands and wives. In the marriage, parents decided the marriage regardless of the son or daughter's intention. It was considered that men are superior to women in the perspective of Confucianism so husbands rule over their family, including wives, and children should respect their parents. In these cultural circumstances, studying of marital satisfaction for the sample of South Koreans will reflect a perspective of Confucian background regarding marital and family life.

### **Religiosity and Marital Satisfaction**

Religion has a close relationship with human life. One of the most popular areas regarding religious influence to which researchers have paid attention has been the marital relationship (Dudley & Kosinski, 1990). Marriage has been closely associated with religion because it is regarded as a religious sacrament that couples pledge to live together in the eyes of God (Worthington et al., 2005). When couples believe in a religion that puts emphasis on marriage, they make a better commitment in their marital relationship (Call & Heaton, 1997). Previous studies show that religion has played an important part to moderate the symptoms of the serious crises of human life (Ahmadi, Azad-Marzabadi, & Nabipoor Ashrafi, 2008).

When couples get married, they have to negotiate several issues such as childcare, where to live together, holiday plans, and religious activities. In this process, they may experience tension, stress, conflict, and dissatisfaction (Parsons et al., 2007). According to Flor and Knapp (2001), religiosity is defined as religious beliefs and behaviors and saliences as applied to an individual's life. Glock (1962) defined religiosity as religious commitment including five elements: ideological (beliefs), ritualistic (practice), experiential (religious experience or feeling), intellectual (knowledge of church dogma or scripture), and consequential (religious effects on secular life). Worthington and colleagues also defined religious commitment as "the degree to which a person adheres to his or her religious value, beliefs, and practices and uses them in daily living" (Worthington et al., 2003, p. 85).

Religious components include individual prayer times, group engagement in religious services, the reading of religious scripture, keeping an orthodox belief, and displaying religious commitment (Cornwall, 1989). The study of the relationship between marital satisfaction and religiosity shows how religious factors play an important role in marital relationships. According to Koenig and colleagues (1992), people who are more committed in religion have a propensity to deal more appropriately with stress, depression, anxiety, and physical illness than non-religious people.

Many previous studies also show that religiosity has a close relationship with marital satisfaction. Some researchers have used several religious factors to measure religiosity such as church attendance (Burchinal, 1957; Call & Heaton, 1997; Dudley & Kosinski Jr, 1990; Goddard, Marshall, Olson, & Dennis, 2012; Wilson & Musick, 1996; Sussman & Alexander, 1999), church affiliation (Heaton & Pratt, 1990; Snow & Compton, 1996), religious homogamy, heterogamy, or congruence of religious faith between couples (Brandt, 2004; Heaton & Pratt,

1990; Shehan, Bock, & Lee, 1990), prayer (Butler, Stout & Gardner, 2002; Tloczynski & Fritzsche, 2002), religious orientation (Brimhall & Butler, 2007; Hughes & Dickson, 2005), and religious commitment (Mockabee, Monson, & Grant, 2001; Worthington et al., 2003).

Much of the research which investigated the relationship between religiosity and marital satisfaction was on the basis of the idea that more religious couples are more likely to have a happy and stable marital life than other couples (Call & Heaton, 1997; Glenn & Supancic, 1984; Sullivan, 2001). Almost all research about religiosity and marital satisfaction was reported from America, Canada, or New Zealand. Some of the results from other countries such as Turkey (Hünder & Gencöz, 2005) and Iran (Ahmadi & Hossein-abadi, 2009) were reported in journals and also showed that religiousness was an important predictor of marital satisfaction.

The term “spirituality” can be interchangeably used with religion (Nedumaruthumchalil, 2009). However, while religion focuses on religious beliefs, rituals, and traditions in a religious community (Carlson, Kirkpatrick, Hecker, & Killmer, 2002), spirituality emphasizes individual experience. According to Walsh (2009), spirituality is “an overarching construct, which refers to dimension of human experience involving personal transcendent beliefs and practices, within or outside formal religion, through family and cultural heritage, and in connection with nature and humanity” (p. 5). In this perspective, this study includes both religiosity and spirituality in the definition of religiosity.

Several research studies exploring the relationship between religiosity or religion and marital satisfaction in South Korea have been conducted (Jeong, 2005; Lim, 1992; Oh, 1995; Park, 2001). However, most studies in South Korea recruited the population in one city or limited areas in South Korea. The studies also focus on the relationship between faith in God and marital satisfaction. This study will recruit the sample in several metropolitan areas (Seoul,

Daejeon, Daegu, and Busan) in South Korea. In addition, it considers the role of religiosity and spirituality in marital satisfaction.

### **Attachment Style and Marital Satisfaction**

Attachment theory originated with John Bowlby, who was a British psychoanalyst. He published his monumental works on the relationship between an infant and his or her caregiver that would have an effect on the lifelong relationships. Through his (1969, 1973, 1980) exploration in three books, he emphasized that an infant's experiences regarding attachment, separation, and loss would create a lifetime impact. The theory contends that the caregiver-child relationship exerts influence on the child's mental standpoint on the relationship, which will also affect their interactions with future close relationships (Bowlby, 1969).

Ainsworth expanded Bowlby's theories by introducing a concept of the attachment figure as a secure base from which the child can interact with the world. She and her colleagues (1978) also classified three distinct attachment styles: secure, avoidant, and ambivalent.

Bartholomew (1990) classified adult attachment style as the degree of positive or negative application in the perspective of evaluating self and others. His four attachment styles are (1) Secure (positive self, positive other), (2) Dismissing (positive self, negative other), (3) Pre-occupied (negative self, positive other), and (4) Fearful (negative self, negative other).

Individuals who show the propensity of secure attachment style have the least problems in relation to developing and maintaining relationships with others compared with the ones who have insecure attachment styles: dismissing, pre-occupied, and fearful styles. Securely attached individuals feel comfortable with being intimate or autonomous. However, individuals who have a preoccupied attachment style tend to be too dependent on others and excessively concerned

about being unfairly treated by others because of low self-evaluation. On the contrary, individuals who possess a fearful attachment style desire close relationships with others, but they are afraid of being hurt. Their choice for the relationship is to withdraw from intimate relationships. Lastly, individuals who have a dismissive attachment style consider their own autonomy as more important than having an intimate relationship, so they show the least interest in attachment (Bello, Brandau-Brown, & Ragsdale, 2008).

Hazan and Shaver (1987) were the first researchers to apply the studies of attachment to adult romantic love relationships. They suggested that the process of romantic love was an attachment process. Hazan and Shaver (1994) proposed that attachment theory contributes to establishing the concept of romantic relationships. Adult partners play an important role to serve similar attachment functions and they satisfy the same needs for their partners as primary caregivers satisfy for infants. They identified three attachment styles: secure, avoidant, and anxious.

According to Ottu and Akpan (2011), attachment style is one of the most important measurements evaluating relationships with other people. They also contend that it is important to study the relationship between marital satisfaction and attachment style because research regarding marital satisfaction plays an important role as a platform integrating psychological and social elements in industrial countries. Securely attached individuals show more problem-solving and compromising in marital conflict interactions (Levy & Davis, 1998; Pistole, 1989). Individuals who have secure attachment styles are also comfortable with making themselves vulnerable (Mikulincer & Nachshon, 1991). According to Feeney (2002), people with a secure attachment style deal more constructively with problems in their marital relationships and describe their partner's behaviors more positively. Recently, the studies of couple relationships

have been conducted on the basis of attachment principles (Ottu & Akpan, 2011; Meyers & Landsberger, 2002).

The literature concerning attachment and marital satisfaction generally supports theoretical probability that securely attached individuals are more satisfied with their marriages than insecurely attached individuals (Banse, 2004; Forness, 2003; Fuller & Fincham, 1995). The secure attachment style (Ainsworth, Blehar, Waters, & Walls, 1978) is associated with a higher level of self-disclosure, reliance on spouses, and physical intimacy than other attachment styles (Collins & Feeney, 2004). The individuals who have a secure attachment style have a higher level of acceptance of partners (Hazan & Shaver, 1987), problem-solving, and compromising during marriage conflicts (Levy & Davis, 1988; Pistole, 1989). Regarding the measurement of acceptance of partners, in terms of marital satisfaction, research has also found that securely attached individuals report greater understanding of gender roles in marital satisfaction (Feeney, 1994; Kirkpatrick & Davis, 1994; Kobak & Hazan, 1991).

The literature investigating marital satisfaction indicates that many factors such as interaction levels, traditional gender role, conflict management, problem solving style, and marital romance influence marital satisfaction (Fowers, 1990). According to Fricker (2006), it cannot be emphasized categorically that any one specific factor guarantees the entire marital satisfaction. However, attachment styles are one of the strongest elements in predicting the quality of a marital relationship (Fricker, 2006). Attachment style is one of the most important factors by which a person evaluates other people. Therefore, attachment style can be relevantly investigated as a key variable in marital satisfaction (Ottu & Akpun, 2011) among Korean Christian couples in South Korea. Several studies have been conducted to examine the relationship between attachment and marital satisfaction in South Korea. However, most studies

in Korea focus on God attachment or God's image. This study will focus on the relationship between adult attachment style and marital satisfaction with a sample of Korean Christian couples in South Korea.

### **Marital Satisfaction, Religiosity, and Attachment Style**

Few research studies investigating the relationship among marital satisfaction, religiosity, and attachment style have been conducted in America (Haseley, 2006). Database searches using U.S. and South Korean sources yielded no empirical studies examining the relationship between marital satisfaction, religiosity, and attachment style in South Korean samples.

### **Purpose of the Study**

This study investigates how religiosity and the specific attachment styles impact marital satisfaction among South Korean Christian couples. Most research investigating marital satisfaction has focused on Caucasians and African Americans (Lee, 1999). Lee also asserts that since the late 1980s, researchers began to publish the results of marital satisfaction regarding the following ethnic groups: Japanese, Chinese, Indian, and Korean. Relatively few studies regarding religiosity, attachment style, and marital satisfaction have been conducted for Korean Christian couples in South Korea. Therefore, the purpose of this study is to extend the current literature in the area of marital satisfaction, religiosity, and attachment style and build a foundation for the study of marital satisfaction, religiosity, and attachment style in South Korea. The predictor variables are religiosity and attachment style, and the criterion variable is marital satisfaction.

## **Research Questions**

This study is designed to investigate the effects of attachment styles and religiosity on marital satisfaction. The following research questions will be considered in order to investigate the relationship between marital satisfaction, religiosity, and attachment styles. These research questions will be investigated by statistical methods.

The first research question: Will the assessment instrument (the Spiritual Assessment Scale) be applicable to the South Korean Christian couples?

The second research question: Is there a correlation between high religiosity and marital satisfaction among Christian couples in South Korea?

The third research question: Is there a correlation between attachment style and marital satisfaction among South Korean Christian couples?

The fourth research question: Is there a correlation between religiosity and attachment styles?

The fifth research question: Is there a correlation between religiosity (religious commitment) and adult attachment style (predictor) variables and marital satisfaction (criterion) variables?

## **Assumptions and Limitations**

The major assumption of this study is that attachment theory can be applicable not only to American and European populations but to Asian, specifically South Korean, populations as well. The second assumption is that all self-reported instruments are suitable for the South Korean population. The third assumption is that participants answer the questionnaire truthfully and to the best of their knowledge and ability. The last one is that self-reported survey

instruments are used appropriately in this study. However, the reliability and validity of the instruments will be verified through the appropriate statistical methods when appropriate.

Although the instruments are designed for Western populations, most of the instruments used in this study have demonstrated good psychometrics with South Korean populations.

Regarding limitations, all instruments used in this study are surveys, so the results of the survey should be dependent on the participants' honesty, memory of the past or current situations, and ability to understand the questionnaire.

### **Significance of the Study**

This study is to investigate the interrelationship among religiosity, attachment style and marital satisfaction. Marital satisfaction has been studied in combination with religiosity and attachment separately. Much research has been conducted to investigate the relationship between religiosity and marital satisfaction or attachment style and marital satisfaction in America. However, few studies exploring the relationship between marital satisfaction, religiosity, and attachment style have been conducted in America and no studies with South Korean populations have been identified.

One of the most significant elements of this study is the fact that it uses a Korean population. Although South Korea has experienced economic growth and prosperity in a short period that other countries in the world have not tasted, the side effects of the prosperity become worse and worse. One of the most fatal side effects is the break-down of marriage and family. This study will produce a scientific result of how Korean Christian couples are satisfied with their marital life, and with potential implications regarding how to deal with their marital problems by the changing of attachment styles and strengthening of religiosity.

This study will contribute to Korean Christian society by helping to prepare the future ministry of Korean Christian families and Korean Christian counselors who make an effort to support the happiness and stability of Korean Christian marriage and family. The study will also contribute to American researchers who try to study marital and family life or characteristics in Asian countries which have been influenced by Collectivism or Confucianism.

### **Definition of Terms**

#### **Marital Satisfaction**

According to Hawkins (1968), marital satisfaction is defined as “the subjective feelings of happiness, satisfaction and pleasure experienced by a spouse when considering all current aspects of his [her] marriage” (p. 648).

#### **Religiosity**

Glock (1962) defines religiosity as a multidimensional construct, and he proposes religiosity with five dimensions of religious commitment: ideological (beliefs), ritualistic (practice), experiential (religious experience or feeling), intellectual (knowledge of church dogma or scripture), and consequential (religious effects on secular life). Religious commitment has been an important factor in measuring the degree of religiosity. In this study, religiosity is religious commitment, which is defined by Worthington’s (1988) model as “the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living” (Worthington et al., 2003, p. 85).

## **Spirituality**

Spirituality is defined as “an overarching construct, which refers to dimension of human experience involving personal transcendent beliefs and practices, within or outside formal religion, through family and cultural heritage, and in connection with nature and humanity” (Walsh, 2009, p. 5).

## **Attachment Theory and Attachment Style**

Attachment theory is best defined in the words of its originator, John Bowlby. He (1988) defined attachment theory as “the propensity to make intimate emotional bonds to particular individuals as a basic component of human nature, already present in germinal form in the neonate and continuing through adult life into old age” (p. 120). According to Shaver, Collins, and Clark (1996), attachment styles are relatively consistent and stable patterns of emotion and behavior that are presented in close relationships.

## **Organization of the Remainder of the Study**

In the following chapter, the researcher provides the evidences in relation to the suggested theoretical model. The literature review deals with the theoretical background of the variables and the results of the previous studies on marital satisfaction, religiosity, and attachment styles. In chapter 3, the researcher explains how to conduct the experiment for the study. This chapter explains the overall methodology of the study including sample information, the procedure of sample recruitment, self-reported instruments, research procedure, and the data analysis of the study. In chapter 4, the researcher will provide statistical results regarding the research hypotheses. In the last chapter, the researcher will explain the conclusion about the

results and gives recommendations. The researcher also provides how to connect the results of the study with practical counseling settings for integration.

### **Summary**

Marital satisfaction is an important topic for family study because marital stability is closely related to mental and emotional health. The previous studies regarding marital satisfaction and religiosity demonstrate that there is a close relationship between the two variables. Attachment is one of the most important factors that are related to marital satisfaction. Those who have secure attachment styles have a tendency to have better marital relationships. There have been just a few studies about attachment, religiosity, and marital satisfaction. Although many studies have been conducted in the field of marital satisfaction which is related to religiosity and attachment style in the population of the Western countries, few studies have been conducted in Asia and South Korea. This study will extend the realm of research regarding the relationship between marital satisfaction, religiosity, and attachment style. This study also will build a research foundation in the field of marital satisfaction, religiosity, and attachment style in South Korea.

## CHAPTER TWO: REVIEW OF THE LITERATURE

The decline of marital satisfaction and the high divorce rate are common phenomena in western countries and some Asian countries including Korea (The Statistics Korea, 2008). Marriage, historically, has a close relationship with religion because marriages are usually conducted in churches or religious synagogues and led by religious leaders. A number of researchers have studied important factors that enable couples to increase marital satisfaction. They have found that religiosity and attachment styles are closely related with marital satisfaction in western cultures (Anthony, 1993; Banse, 2004; Bartholomew & Horowitz, 1991; Feeney, 2002; Mahoney et al., 1999). In this chapter, the researcher explains the history of Korea and Korean cultures that influence Korean family and marital satisfaction. The researcher also explores the general literature regarding marital satisfaction, including important factors related to increased marital satisfaction. The religiosity literatures including factors related to marital satisfaction and spirituality will be explored. The previous findings for religiosity also will be discussed. In addition, attachment styles will be explained. Lastly, the interrelationships among marital satisfaction, attachment styles, and religiosity will be investigated.

### **Korean Cultures**

#### **Historical Context of Korea**

Korea is a peninsula which is located in an East Asian territory and it is divided into two countries, North Korea and South Korea. Korea adjoins China to the northwest and Russia to the northeast. Korea is separated from Japan by the Korean Strait. After the Second World War, Korea was liberated from the Japanese colonial rule. Since then, South Korea established a

republic while North Korea under the occupancy of the Soviet Union chose to install a communist government. In 1950, The Korean War broke out between South Korea and North Korea. America and other UN forces intervened in the war to defend South Korea from North Korea which was supported by China. In 1953, an armistice was signed splitting the Korea peninsula into South Korea and North Korea along a demilitarized zone at about the 38<sup>th</sup> parallel (Kim, 2005).

In the 1950s, South Korea was one of the poorest countries in the world. The Gross National Product in 1953 was \$67 but the Gross National Product (GNP) of 2007 was \$20,045, which increased 299 times (Statistics Korea, 2008). Although South Korea has achieved outstanding economic prosperity, the side effects of the rapid economic growth have become worse and worse (Jang & Guk, 2012; Kang & Lyu, 2012). One of the most fatal side effects is the break-down of family.

**Individualism vs. Collectivism.** One of the most distinctive cultural traits in South Korea is collectivism. According to Oyserman, Coon, and Kimmelmeier (2002), individualism emphasizes autonomy, independence, and self-fulfillment. Personal goals are more important than group goals (Wagner, 1995) and personal attitudes precede group norms (Singelis, Triandis, Bhawuk, & Gelfand, 1995; Triandis, 2001). “I consciousness” and right to privacy are also emphasized in the perspective of individualism (Hofstede, 1993). On the contrary, collectivism emphasizes “we consciousness” and collective identity (Hofstede, 1993). Because collectivists consider themselves as group members, their personal goals can be the second best for the profit of the group. They also try to maintain relationships with the group members at the expense of personal rewards (Finkelstein, 2012).

Collectivism in South Korea can be classified with three factors: familism, community sentiment, and authoritarianism (Min, 1996). Familism is a way of thinking that the value of the family is preceding that of the individual. The structure of South Korean families is centered on the relationship between father and son. When a woman is married, she is not part of her family anymore. She belongs to her husband's family. However, the relationship between parents and their sons in South Korea is that they do not stop supporting, helping and interfering with each other although their sons have their own families (Lee, Park, & Ha, 2010).

South Koreans tend to treat or distinguish individuals according to whether the individual belongs to their group or not. If the individual belongs to their group, they welcome him/her in a warm and friendly manner while the individual is not welcomed if he or she is not a part of their group. The South Korean's concept about "self" is different compared with that of the western culture. The concept of self does not mean the individual himself or herself, but the person who is identified with "we" --that is, the group to whom the person belongs (Kim & Choi, 2009).

According to Kim (2011), the relationship between Koreans in South Korean society is defined as authoritarianism. South Koreans' relationships are vertical, which means that South Koreans naturally accept authority in society and behave in terms of their position. The basic standard to identify the position is age. When South Koreans meet strangers, they ask their age in order to have a relationship in the vertical position. This authoritarianism originates from Confucianism which focuses on maintaining the authority of the patriarch. Confucianism emphasizes that citizens should absolutely obey the King; sons should absolutely obey fathers; wives should absolutely obey husbands (Choi, 2000).

**Confucianism.** Confucianism is also an important element describing South Korean culture. According to several researchers (Chaves, 2002; Diriik, 1995; Greer & Lim, 1998; Hahm, 2003; Kim & Park, 2003), Confucianism influences the cultural framework in East Asian cultures as well as South Korean culture. Confucianism affects South Korea's social foundations such as the society's core values, traditions, ethical and moral foundation, and even people's thinking styles (Chaves, 2002; Diriik, 1995; Greer & Lim, 1998; Hahm, 2003; Kim & Park, 2003). Confucianism is a "philosophy of human nature that considers proper human relationships as the basis of society" (Yum, 1988, p. 377). Collectivism is a Confucian tradition (Kim & Park, 2003).

The origin of Confucianism comes from the teachings of the Chinese philosopher Confucius and it has become the most important philosophy and moral system ruling over South Koreans from the Chosun dynasty which was the last kingdom of Korea (1392~1910). According to Hofstede and Bond (1988), the key principles of Confucian teaching are the following:

1. *The stability of society is based on unequal relationships between people.* The *wu lun*, or five basic relationships, are ruler/subject, father/son, husband/wife, older brother/younger brother or older friend/younger friend, and faith between friends. These relationships are based on mutual, complementary obligations: The junior partner owes the senior respect and obedience; the senior owes the junior partner protection and consideration.
2. *The family is the prototype of all social organizations.* A person is not primarily an individual; rather, he or she is a member of a family. Children should learn to restrain themselves, to overcome their individuality to maintain the harmony in the family (if only on the surface); one's thoughts, however, remain free. Harmony is found in the maintenance of an individual's "face," meaning one's dignity, self-respect, and prestige. Social relations should be conducted in such a way that everybody's face is maintained. Paying respect to someone else is called "giving face."
3. *Virtuous behavior toward others consists of treating others as one would like to be treated oneself.* A basic human benevolence that, however, does not extend

as far as the Christian injunction to love thy enemies. As Confucius said, if one should love one's enemies, what would remain for one's friends?

4. *Virtue with regard to one's tasks in life consists of trying to acquire skills and education, working hard, not spending more than necessary, being patient, and persevering. Conspicuous consumption is taboo, as well as losing one's temper. Moderation is enjoyed in all things.* (p. 8)

Chen and Chung (1994) assert that the teachings of Confucianism can be explained as putting emphasis on education, family system, hierarchical relationships, and benevolence. Kim (1991) asserts that South Korean individuals have a hierarchical social position according to age, role, and gender on the basis of Confucianism.

**Marital Relationships.** According to the concept of the traditional marriage in South Korea, arranged marriage was one of the most important characteristics (Clark, 2000). Relatives, kin, or matchmakers who knew both the husband and wife arranged marriage. Lee (2012) explains that in the arranged marriage, the main characters were not the bride and groom, but their parents who were called the masters of wedding ceremony. South Koreans considered marriage as the union of the two families rather than the combination of two individuals. Most young people, however, in South Korea do not want to follow the traditional marriage ideology anymore and try to pursue marital happiness and romantic love, while their parents focus on commitment or loyalty (Kim, 1998). However, their parents still play important roles in engagement and marriage.

One of the most important principles of Confucianism is the hierarchical family system. Loyalty and obedience to family members and elders are emphasized in the system. In the perspective of Confucianism, men are superior to women and more competent to nondomestic work. Women in society are just considered biological beings as mothers, wives, and daughters

(Song & Moon, 1998). Min (2001) describes that on the basis of Confucian ideology, “The wife was expected to obey her husband, devotedly serving him and his kin, and to perpetuate her husband’s lineage by bearing children” (p 305).

### **Influences from the West on Culture and Marriage**

The younger generations of South Korea are currently changing their family value orientation from the traditional Confucian viewpoint to a more independent and individualistic perspective. The most significant factors bringing about the change in family values are westernized education and religion, especially Christianity (Lee, 1984). According to Ok and Chin (2011), the younger and more educated South Koreans tend not to follow the traditional Confucian family values. Lee (1984) asserts that Korean Christian married women tend to show more modernized family values. Men are superior to women in terms of Confucianism, but Christianity emphasizes the equality of men and women. The increasing educational opportunities for South Korean women enable them to live independently and to have a sense of equality between men and women (Lee, 2011). In this changing circumstance, many South Korean women do not have a tendency to tolerate this traditional family role and they show increased power in family relations (Choi & Harwood, 2004). South Korean families are also seeking for egalitarian relationships between husband and wife based on equality, trust, and affection. Korean wives now expect more marital intimacy and emotional connection with their husbands than before. This inclination leads to lower marital satisfaction and higher divorce rates when their needs are not achieved (Yoon, 1996).

Given the above findings, the structure of the South Korean family is changing from the emphasis on the relationship between parents and children to the emphasis on the relationship of

husbands and wives. According to Lee and Park (2009), this change of structure of the family causes less marital satisfaction. Many South Korean wives are trying to change the previous traditions or experiences of their own individual families. This change influences South Korean husbands' marital expectations and psychological framework. Traditional versus Western cultural conflict issues can thus occur in marriages.

### **Marital Satisfaction**

According to Köstenberger (2004), there are three basic perspectives on the nature of marriage: marriage as a sacrament, marriage as a contract, and marriage as a covenant. The perspective of marriage as a sacrament originates from the church tradition. Sacrament comes from the Latin term, *Sacramentum*, which means mystery (Köstenberger, 1991). This mystery represents the analogy between the union of Christ and the church. The perspective of marriage as contract is the dominantly representative view of the Western culture. The contract view is that marriage is a bilateral contract which is voluntarily formed, maintained, and dissolved (Köstenberger, 2004). The view of marriage as covenant is that marriage is a sacred union between husband and wife before God. Covenant marriage can be defined as a lifelong commitment between the spouses among evangelical Christians (Cade, 2010). Humans' desires, however, of pursuing life for themselves are challenging the purposes of marriage by God. According to Worthington, Lerner, and Sharp (2005), a contractual understanding of marriage, instead of covenantal, is becoming the more dominant cultural form.

Kalmijn (1999) distinguished between marital stability and marital satisfaction. Marital stability is related to a characteristic of the couple, but marital satisfaction is an individual characteristic that expresses how the individual evaluates his or her marriage. Similarly, Sabatelli

(1988) defined marital satisfaction as “one’s global and overall evaluations or attitudes toward the partner and the relationship.” (p. 895)

Mackey and O’Brien (1999) contend that marriage begins with a high level of marital satisfaction, but marital satisfaction gradually declines as couples adjust to the new marital circumstances. Marital satisfaction also decreases when they become parents (Kurdek 1998; Lawrence, Cobb, Rothman, Rothman, & Bradbury, 2008). The reasons why couples tend to decline in their marital satisfaction are that couples need to negotiate their responsibility on real marital life and rearing a child produces many stresses. Marital satisfaction of mid-term and later years of marriage does not have a consistent finding. Vaillant and Vaillant (1993) insist that marital satisfaction increases in later years of marriage (Vaillant and Vaillant 1993). VanLaningham and colleagues (2001), however, contend that married couples do not show higher marital satisfaction in later years of marriage.

According to the Korea Institute for Health and Social Affairs (2013), South Korean husbands are more satisfied with marriage than South Korean wives. One of the researchers of the institute, Jong-Seo Park, investigated Koreans’ marital satisfaction with 10,505 marital couples ranging from 15 to 64 years old. Park found that 70.9% husbands of the population answered that they are satisfied with their marriage while 59.8% of the wives answered that they are satisfied with their marriage. The primary reasons for the difference relate to cultural shifts. More South Korean women are concerned with the imbalance of spending time rearing children and housework. Korean wives spend far more time raising children and doing domestic chores than Korean husbands do. This phenomenon implies that South Korean society is still influenced by the traditional gender roles and experiencing significant transitions from new Western gender roles.

The economic crisis in South Korea has also influenced marital relationship between Korean spouses. Kwon and colleagues (2003) also contend that the recent economic crisis in South Korea is closely related to the level of marital satisfaction. The economic crisis has negatively affected Koreans' marital satisfaction because the crisis has caused emotional distress and marital conflict.

### **Factors related to Marital Satisfaction**

There are many factors associated with marital satisfaction such as psychological factors, sociodemographic variables and trends, parenting, physical health, and psychopathology, or some combination of these factors (Bradbury, Fincham, & Beach, 2000). The research on marital satisfaction can be divided into two categories: interpersonal processes within marriage and micro/macro contexts. Interpersonal processes are focused on behaviors between spouses when they have marital conflict and marital problem-solving discussion: cognition, affect, physiology, behavioral patterns, social support, and violence. Micro/macro contexts are concentrated on the broader social context which indirectly influences interpersonal functions (Bradbury et al., 2000).

In the 1980s, marital cognition was strongly focused on marital satisfaction studies. Studies on spouses' maladaptive attributions or interpretations for negative partner behaviors (Fincham & Bradbury, 1987) and their autonomic physiology before interaction (Levenson & Gottman, 1985) were conducted into the 1990s. According to the results of the studies, maladaptive attributions were closely related to elevated negative behaviors when couples discussed their marital problems (Bradbury, Beach, Fincham, & Nelson, 1996). The affective dimension of marital interaction was also paid attention to in research (Johnson & Greenberg,

1994; Matthews, Wickrama, & Conger, 1996). There are mixed results regarding negative affect. Some studies showed that negative affect was detrimental for marriage, but others showed that negative affect was not related to marriage (Fincham & Beach, 1999).

Research on physiology, blood pressure change, heart rate and skin conductance change, low back pain, and immune functioning support the relationship between marital functioning and physical well-being (Brown, Smith, & Benjamin, 1998; Kiecolt-Glasser, et al., 1996; Stampler, Wall, Cassisi, & Davis, 1997). In the study of behavioral patterning of the demand/withdraw pattern, increased demands of a partner increased the other's avoidance which leads to increased demands for engagement and ultimately ends in conflict and decreased marital satisfaction (Bodenmann, Kaiser, Hahlweg, & Fehm-Wolfsdorf, 1998; Christensen, 1987; Klinetob & Smith, 1996).

Studies of social support show that marital support between husbands and wives and the social support system are closely related to the quality of marriage (Carels & Baucom, 1999; Pasch & Bradbury, 1998; Saitzyk, Floyd, & Kroll, 1997). Physical violence was one of the most prevalent topics on marriage and family research in the 1980s (Straus & Gelles, 1986) and 1990s. Distressed violent couples were more vulnerable to negative reciprocation, anger, and contempt than distressed couples who did not have violence (Cordova, Jacobson, Gottman, & Rushe, 1993; Holtzworth-Munroe, Smutzler, & Stuart, 1998). Studies of physical aggression assumed that physical aggression diminished marital quality (Ehrensaft & Vivian, 1996).

Bradbury et al (2000) addressed as a factor of marital satisfaction was microcontexts and macrocontexts. These aspects identify the behavioral interaction between the spouses in the perspective of the broader social context of couples' lives. Microcontexts consist of children, spouses' backgrounds and characteristics, and life stressors and transition. One of the most

important factors that influence marital relationship is parenthood. Children definitely affect the marital relationship between spouses. According to research on marriage and children, when children are relatively young, marital stability has a tendency to increase while marital quality decreases (Waite & Lillard, 1991).

The spouses' backgrounds and characteristics have an effect on the marital relationship. According to Sanders, Halford, and Behrens (1999), children with divorced parents may have poorer communication skills because of their parents' divorce. Problematic behaviors mediate the association between parents' divorce and their children's divorce (Amato, 1996). Gotlib, Lewinsohn, and Seeley (1998) showed that individuals who experienced depression when they were adolescents tend to marry earlier and have a higher rate of dissatisfaction than other individuals who experienced other diagnoses. Most studies indicating couples who are in the middle of major life and transition stressors have shown that difficult times often make couples come together and increase their marital satisfaction (Gritz, Wellisch, Siau, & Wang, 1990; Hoekstra-Weebers, Jaspers, Kamps, & Klip, 1998; Moore & Moore, 1996; Pavalko & Elder, 1990). Economic pressures, however, lead to poorer marital satisfaction (Conger, Rueter, & Elder, 1990). According to South and Lloyd (1995), high geographic mobility, high levels of unmarried women in the labor force and high numbers of potential mates are other macrocontext risk factors of marital dissolution.

Psychologists have widely studied marital satisfaction and its relationship with different sides of human life. Marital satisfaction is one of the most important elements to measure a well-functioning family. Some other variables such as sexual relationship, conflict management, and communication are also important factors to achieve a healthy family. Some other determinants for marital satisfaction are personal and social resources of spouses, satisfaction with their

lifestyles, and receiving rewards from their marital interaction (Hünler & Gencöz, 2005).

According to Bradbury, Beach, Fincham and Nelson (1996), there are a variety of factors related to marital satisfaction. Some components identified with satisfying long-term marriage are feelings of love, trust, respect, fidelity, and commitment. Social support, equality of task, gender roles, and sexual interaction are also tangible factors for marital satisfaction. Communication and interpersonal processes are considered significant contributors to marital satisfaction as well.

In sociodemographic factors for Korean populations, Korean wives who have higher household income are more satisfied with their marriage (Son & You, 2008). More educated Korean wives report higher marital satisfaction (Son & You, 2008). Younger Korean wives report greater marital satisfaction (Kim, 2009). As a psychological factor, depression among Korean wives is inversely related to marital satisfaction (Lee & Yon, 2007; Son & You, 2008). Positive couple communication (Hwang, 2009) and conflict resolution efficacy (Han & Hyun, 2006) are the most powerful factors of marital satisfaction for Korean wives.

For Korean husbands, self-esteem and depression are important psychological factors for marital satisfaction (Chu et al., 2008). Korean husbands who have higher self-esteem report greater marital satisfaction. According to Gong (2008), depression among Korean husbands is inversely associated with marital satisfaction. Lee and Park (2009) investigated the influences of personality type and coping style on conflicts on marital satisfaction among Korean husbands (n=197). They found that the level of education and income influenced the husbands' marital satisfaction. The husbands who have higher levels of education and income reported greater marital satisfaction. Korean husbands tend to feel highly depressed when they fail to achieve an appropriate level of income (Ro & Park, 2006). Lee and Park also found that the longer the

husbands were married, the lower marital satisfaction became.

### **Religiosity and Spirituality**

According to Parsons, Nabone, Kilmer and Wetchler (2007), religiosity is defined as religious beliefs and behaviors as applied to an individual's life. There are a number of religious components, including individual prayer, group activity in religious service, Bible reading, and displaying religious commitment. An individual's level of religiosity is developed and sustained in many different ways. Socialization, or relationships with other church members, plays an important role in the individual's religious belief and commitment (Parsons, Nalbene, Killmer, & Wetchler, 2007). Similarly, as previously mentioned, Flor and Knapp (2001) defined religiosity as religious beliefs and behaviors and saliences as applied to an individual's life. Cornwall (1989) identified religious components as individual prayer times, group engagement in religious services, the reading of religious scripture, keeping of orthodox beliefs, and displaying religious commitment.

Anthony (1993) asserts that there are two approaches to define the elements of religiosity. The first approach attempts to measure conceptually derived religious elements. The second one attempts to find empirical and mathematical relationships among sets of religious items. Hall (1904), Starbuck (1899), and Coe (1916) were the scholars who attempted to describe the relationship between the phenomena of religious experience and the modern scientific world. Freud and Jung were the pioneers who studied the relationship between the psychology of religious experience and the human psyche. The early period of religious study was focused on a unidimensional religious element. In the 1950s, the study of religiosity moved to multiple religious variables (Ragan & Malony, 1976).

Hackney and Sanders (2003) contend that religion is a multidimensional construct which combines cognitive, emotional, motivational, and behavioral aspects. The essence of religiosity has not received much attention from researchers who use religiosity as one variable in their research. One of the reasons is that each aspect of religiosity may represent a unique construct although they are interrelated.

However, religion can be either dysfunctional or functional for the individual. Psychoanalysts have a tendency to conclude that several psychopathological conditions are caused by religious involvement. Freud (1966, as cited by Willits & Crider, 1998, p. 281) had a negative perspective about religion which was described as a “universal obsessional neurosis.” There have been sensational incidents which are related to religion, such as the mass suicide in Jonestown, Guyana. The victims’ religiosity was alienated from the secular world and led to personal feelings of unworthiness, guilt, and suppression (Chesen, 1972).

On the other hand, religiously positive effects on physical and mental health are found in all ages, males and females, and various religions (Seybold & Hill, 2001). They show that religion influences lower rates or decrease of heart disease systolic blood pressure, chronic pain, cardiac surgery mortality, stroke, cholesterol levels. Religion also increases positive health habits and longevity.

It is not easy for researchers to precisely define spirituality because the definition of spirituality is considerably diverse. Some articles focus on spirituality while others use religion. Winston (1990) uses spirituality and religion interchangeably. However, several researchers (Carlson et al., 2002; Worthington & Aten, 2009) define the two terms as follows: Religion emphasizes religiously ideological commitments regarding a group such as organized systematic

beliefs, rituals, and traditions in a religious community. On the contrary, spirituality focuses on the personal and subjective aspect associated with religious experience.

Worthington (as cited in Worthington & Aten, 2009) classified spirituality with four types:

1. Religious spirituality can be conceptualized as a sense of closeness and connection to the sacred as defined by a particular religion. In most cases, religious spirituality stems from a sense of closeness to a particular god or higher power.
2. Humanistic spirituality is a sense of connection to humankind. There is a sense of being related to or being close to a general group of people, often brought about by love, altruism, or reflection (e.g., contemplating the meaning of and fulfillment of a relationship).
3. Nature spirituality is defined as a sense of connection to the environment or to nature. For instance, a person might experience a sense of awe and wonder evoked by witnessing a beautiful natural habitat, seeing a gorgeous sunset, or experiencing the majesty of a natural wonder.
4. Cosmos spirituality is a sense of connection with creation. This can be stimulated by thinking of the magnificence and almost endless boundaries of creation or by gazing into the night sky, seeing the billions of stars, and contemplating the nature of the cosmos. Nature spirituality often makes a person feel insignificant as an individual, but united with the remainder of the cosmos (which may be seen as magnificent, inestimably large, and beautiful). (p. 124)

### **Marital Satisfaction and Religiosity**

Research on the role of religion and marital satisfaction reveals that religiosity and marital satisfaction have a positive relationship with each other. Research investigating the relationship between religiosity and marital satisfaction shows that more religious couples have happier and more stable marriages than other couples (Call & Heaton, 1997; Sullivan, 2001; Schramm, Marshall, Harris, & Lee, 2012). Karslow and Robinson (1996) found that religious

beliefs are ranked as the fifth most important element for marital satisfaction. Most studies on religiosity and marital satisfaction support the correlation between the two variables.

Much research indicates that there is a positive correlation between marital satisfaction and religiosity. Religiosity has an effect on marital satisfaction for the following reasons. First, religiosity creates close connectedness between couples; the couples have similar religious beliefs, which leads to a sense of being closer (Robinson, 1994). Second, religiosity strengthens the importance of marriage which creates marital commitment between the husband and the wife (Larson & Goltz, 1989). Worthington (1990) introduces the idea that Christian marriage is not a contract but a covenant commitment which increases marital satisfaction and commitment. Third, church attendance and shared beliefs lead to a satisfying marriage (Lehrer & Chiswick, 1993). Fourth, religious teaching about non-marital sex or extramarital affairs restrains Christian couples from having sex with other partners (Call & Heaton, 1997).

Markman, Stanley, and Blurnberg (1994) showed three results that explain why religious couples put a high value on marriage. First, religious couples who are more conservative are more likely to say that divorce is wrong than non-religious couples. Second, when religious people face difficult problems in their life, they will experience significant social demands to stay together and solve the problems. Third, religious couples are more likely to say that they are satisfied with their sacrifice for one another. These outcomes may come from the fact that traditional religious groups emphasize the importance of marriage and loving the other person more than oneself.

Call and Heaton's research (1997) is based on the National Survey of Families and Households (NSFH) and a data-producing sample of 4,587 couples. Conclusions involve the following: (a) frequent attendance at religious functions has a positive effect on marital stability;

(b) couples who attend church regularly have the lowest risk of divorce; (c) couples who do not participate in worship service regularly together have a higher divorce risk; (d) if demographic components are controlled, the influence of religious denominational affiliation is gone; and (e) the wife's beliefs relating to marital commitment and extramarital sex are more important for marital stability than are the husband's beliefs.

Glenn and Weaver (1978) found that religious homogamy had a positive relationship with marital satisfaction. Schramm (2012) and his colleagues also contended that couples who have the same religious denominations have higher marital adjustment than couples who have different denominations. Wilson and Filsinger (1986) found ritual experience and belief to be significantly correlated with marital satisfaction. Bahr and Chadwick (1985) found that church affiliation and church attendance correlated with marital satisfaction.

According to Dudley and Kosinski (1990), family worship and congruence with spouse on religiosity and church attendance were the strongest religious predictors of marital satisfaction. Myers (2006) also found a significant relationship between spousal similarity in church attendance and marital satisfaction and stability on the basis of national surveys from 1980 and 1997. Many research studies strongly support that religiosity is one of the most important predictors for marital satisfaction.

Allport (1950) originated a theory on how differently oriented religion influences human behavior. In Allport's (1966) modified theory, he divided religion into two categories: the intrinsic and extrinsic orientation. He presupposed that intrinsic religious practice was the basis of a good marriage relationship because more intrinsic or mature individuals can see others' needs, especially their partners' needs. Brimhall and Butler (2007) state that intrinsic persons believe that practicing religious activities defines their sense of self and religious practice is itself

a goal. The laws of Christianity emphasize the relationships with God and with other people. Intrinsic persons try to internalize and practice religious teaching. They also sacrifice their own needs for other people in order to fulfill the needs of a spouse or loved ones. This behavior increases marital satisfaction. In the outcomes of Brimhall and Butler's research (2007), the husband's level of intrinsic religiosity is highly predictive of marital satisfaction. However, the wife's level of extrinsic religiosity is an important element for marital satisfaction.

Lichter and Carmalt (2008) examined the relationship between religion (affiliation, belief, and practice) and marital strength and stability with low income married couples. The participants of the study were 433 low income married couples with minor children and the researchers used survey data in the Marital and Relationship Survey. They found that the majority of low income couples recorded surprisingly high scores on several dimensions of marital quality such as commitment, emotional support, etc.

Spirituality also has a strong relationship with marital satisfaction. Roth (1988) investigated the relationship between spiritual well-being and marital adjustment. The researcher studied 147 married individuals from three Southern California United Methodist and Baptist churches. Roth found that there was a significant relationship between the two variables and significant gender difference. Wives had a stronger relationship between spiritual well-being and marital adjustment. Husbands, however, showed the strongest relationship between overall marital adjustment and existential well-being.

Religiosity has a positive influence to decrease marital conflict. According to Parker, Mandelco, Olson, Freeborn, and Dyches (2011), mothers with a higher spiritual score report lower marital conflict. Religiosity can produce distinctive methods to deal with marital conflicts.

When couples have marital conflicts, they turn to prayer in order to deal with the problems (Butler, Stout, & Gardner, 2002).

Religiosity does not always produce a good influence on marital satisfaction. It may be a factor that causes conflict in marriages. When a couple does not have the same level of commitment for church attendance, it may cause a conflict for the couple (Call & Heaton, 1997). When one member of a couple violates religious regulations or values and the spouse does not make a consistent agreement on their religious interpretations, marital conflicts may be caused in the couples (Mahoney, 2005). When wives regularly attend church but husbands never do, the peril of marital dissolution increases by three times (Call & Heaton, 1997; Lambert & Dollahite, 2006).

Most of the studies cited were conducted on American populations. However, Ahmadi, Azad-Marzabadi and Ashrafi (2008) chose their samples from a non-clinical population in Tehran, Iran. Thirteen hundred and twenty people participated in the study. The ENRICH marital satisfaction scale was used for statistically analyzing the data. This study concluded that highly religious couples were more adjustable in their marriage than less religious couples. Religious couples were more satisfied than minimally religious couples. Therefore, it was concluded that religiosity plays a great role in marital satisfaction

Orathinkal and Vansteenwegen (2006) anticipated a positive correlation between religiosity and marital satisfaction among first-married and remarried adults. The participants of this research consisted of 787 subjects from the Flanders region in Belgium. There were 424 adults in their first marriages, and 363 were remarried. They were randomly selected heterosexual married adults. There were 396 women and 391 men. The mean age of women was 44.80 years and that of men was 47.31. The subjects had been married for a mean of 15.23

years. Four items were used to measure religiosity, which were measured on a 5-point scale. The four questions follow: “How often do you attend religious services;” “In general, how important are religious or spiritual beliefs in your day-to-day life;” “When you do have problems or difficulties in your work, family, or personal life, how often do you seek spiritual help;” and “In general, would you say you are a religious person?” (p. 499). Twenty items including marital, sexual, and general life maladjustment were determined to measure marital satisfaction. In the conclusion, the authors found that a statistically significant relationship existed in the effect of gender and marital status on religiosity. A statistically significant relationship was found in the relationship between religiosity and sexual-adjustment problems.

Researchers in Korea examined the relationship between faith in God and marital satisfaction and found that people who have deeper faith in God reported greater marital satisfaction (Lim, 1992; Oh, 1995). Park (2001) examined the influence of maturity in faith on marital satisfaction. Christians in the area of Incheon (n=411) participated in the study including male (n=191), and female (n=210). He found that mature Christians were more satisfied with their marriage than less mature Christians. Jeong (2005) also investigated the relationship between Christian faith maturity and marital satisfaction. He used 500 married couples in the area of Jeon-Ju in South Korea and 402 surveys were collected (male=124, female=227). He found that there was a statistically positive relationship between faith maturity and marital satisfaction.

### **Attachment Theory**

Attachment theory originated from a variety of theories of human behavior. Bowlby (1969, 1973, and 1980) was called the father of attachment theory and he studied in the

psychoanalytic tradition. The World Health Organization invited Bowlby to examine the mental health of homeless children in London. He found that there was a strong relationship between early separation from mother or primary caregivers and maladaptive social behaviors. This result helped Bowlby formulate his early attachment theory. He contended that children would be vulnerable to physical and mental illness when they experienced maternal deprivation, especially the first three years in life. He believed that attachment was a behavioral system in order to achieve a biological requirement for survival as babies need food and water for fulfilling basic survival (Ainsworth, 1989; Bowlby, 1969; Main, Kaplan, & Cassidy, 1985).

Bowlby (1969) applied the concept of imprinting from the work of Lorenz (1965) to human behavior in infants. Imprinting is seen in hatched goslings who instinctually follow the first moving object seen. He proposed that human species had a similar instinctual behavioral system like other animals to guarantee humans' survival. Bowlby was also influenced by the study of ethology, which was popularized by Lorenz, Tinbergen, and von Frisch (Bateson, 1990). Ethology is the biological study of animal behavior. In addition to ethology, attachment theory integrated other thoughts from psychodynamic or object-relations theory. These perspectives supported that a human's environment shaped the individual's personality and the relationship between the early caregiver and infant. Bowlby (1982) defined attachment behavior as, "any form of behavior that results in a person attaining or maintaining proximity to some clearly identified individual, who is conceived as better able to cope with the world" (p. 668). A basic supposition of the theory is that infants cannot survive and care for themselves so they have evolved behaviors to maintain proximity to primary caregivers (Fraley, 2002).

## **Adult Attachment and Attachment Style**

Attachment theory has been evaluated as a model of psychosocial and emotional development (McDonald, Beck, Allison, & Norsworthy, 2005). Attachment theory has also been accepted as one of the most important relational models in developmental, personality, and social psychology. Attachment theory holds that childhood experiences are one of the most important elements of adult functioning (Buchheim & George, 2011; Buchheim, George, & Kächele, 2008; Zegers, Schuengel, van IJzendoorn, & Janssens, 2008). Although most studies about attachment have been focused on children, attachment maintains an influence throughout an individual's lifetime (Fraley, 2002).

Hazan and Shaver (1987) were the first researchers who applied attachment to adult relationships. Adult attachment relationships are more openly bi-directional and reciprocal between each partner than the more implicit reciprocal nature of the mother-infant bond. Adult attachment has a different component compared with infant attachment. Infant attachment usually focuses on security and protection, but adult attachment includes a longing to comfort a partner or engage in sexual activity. Hazan and Shaver (1987) developed a self-report measurement that identified adult attachment classifications on the basis of Ainsworth's infant classifications: secure, avoidant, and anxious-ambivalent.

Bartholomew (1990) expanded Hazan and Shaver's three classifications of adult attachment styles to a four-category model: secure, preoccupied, dismissing, and fearful. Currently, the four different attachment classifications are secure, anxious-preoccupied (AX), dismissive-avoidant (AV), and fearful-avoidant/disorganized (Griffin & Bartholomew, 1994). A variety of inventories now exist to measure the quality of adult attachment relationships. Those

inventories have focused on current feelings and behaviors in intimate relationships (Crittenden, 1988).

### **Marital Satisfaction and Attachment**

Most research investigating marital satisfaction and attachment supports that secure attachment is closely related to a higher level of marital satisfaction than insecure attachment (Banse, 2004; Beach & Tesser, 1993; Forness, 2003; Fuller & Fincham, 1995; Levy & Davis, 1998; Maclean, 2002; Pistole, 1989). Fuller and Fincham (1995) investigated the relationship between secure attachment and marital satisfaction with a sample of 53 middle-class couples and found that there was a significant relationship between the two variables. Crowell and Treboux (2001) conducted a longitudinal study with 150 couples when they were engaged and had their fifth wedding anniversary. They recruited their primarily Caucasian participants from suburban and rural Long Island, New York. They reported that the participants' secure attachment was associated with relationship satisfaction and satisfaction with the partner's behaviors before they were married. However, there was no relationship between secure attachment and relationship satisfaction at the fifth anniversary.

Hazan and Shaver (1987) found that securely attached individuals had happier relationships than avoidant or anxious/ambivalent individuals. Feeney and Noller (1990) found that securely attached participants reported greater mutual support than anxious/ambivalent ones. According to studies on community samples of married couples, avoidant attachment and anxious attachment were negatively related to spouses' relationship satisfaction (Davilla, Bradbury, Fincham, 1998; Feeney, 1994). In the two attachment styles, previous studies revealed that anxious attachment was more related to one's own and spouse's satisfaction than avoidant

attachment. According to several studies (Gottman, 1994; Heavey, Christensen, & Malamuth, 1995), withdrawal and stonewalling were important predictors of marital suffering and divorce. These results suggested that behavior characteristics of avoidant attachment style, such as withdrawal and stonewalling, might be more harmful to marital satisfaction than those of anxious attachment styles.

MacLean (2001) investigated the contribution of partner matching using a three-group typology attachment style. One hundred twenty-four couples finished the questionnaires appraising marital satisfaction and attachment style. He found that marital satisfaction was different according to a function of attachment combination. Secure-secure marriage combinations between wives and husbands experienced the greatest marital satisfaction while avoidant-avoidant combination experienced the lowest marital satisfaction.

Meyers and Landsberger (2002) examined adult attachment style and marital satisfaction to explore direct, mediated, and moderated relationship. Participants of this study were 73 married women residing in the metropolitan area of a medium-sized Midwestern city. The age range of the participants was from 25 to 48 years. They found that there was a significant and positive correlation between secure attachment and the level of marital satisfaction. On the contrary, avoidant and ambivalent attachment had significantly opposite relationship with marital satisfaction. They also found that secure adult attachment was closely related to a lower likelihood of experiencing psychological symptoms. Secure attachment may give inner resources to adults that protect them from psychological distress and may improve their marital quality. This result suggests that secure attachment connected with emotional health is more closely correlated with marital satisfaction than attachment style per se. They also concluded that

psychological distress was a moderator between both secure and avoidant attachment style and levels of marital satisfaction.

### **Studies on International Population**

Ottu and Akpan (2011) studied attachment styles and gender as factors that influence marital satisfaction with a culturally and religiously homogenous population. They recruited 150 people (73 males and 77 females) who were members of a Christian organization, Ewet Offot and native residents of Nwaniba Road, Uyo, in Nigeria. The mean age of the participants was 39 years. The researcher used two assessment tools: Love Attachment Style Survey and Hudson Index of Marital Satisfaction adapted by Anene for Nigerian use. They reported there was a significant difference between participants with secure and insecure attachment styles on marital satisfaction. They also found that there was a significant relationship between attachment styles and gender. They reported, however, that there was no significant difference between males and females on marital satisfaction.

According to research by Banse (2004), a variety of combinations of attachment styles were related to marital satisfaction. He reported that wives' own attachment style accounted for 42% of the variance in marital satisfaction and their partners' attachment style accounted for an additional 7% in marital satisfaction. On the contrary, the husbands' own attachment style accounted for 39% of the variance in marital satisfaction and an additional 4% was accounted for by their wives' attachment styles. Husbands who had an insecure-preoccupied attachment style reported lower marital satisfaction for secure wives. However, securely attached husbands reported low satisfaction for insecure-fearful wives. In this research, insecure-dismissing husbands reported higher marital satisfaction for both secure and dismissing wives.

Bernier and Matte-Gagne´ (2011) examined the relationship between attachment state of mind, adult attachment style, and indices of maternal functioning in two relational spheres, mother-child relationship and marital relationship. They collected 59 middle class families (mother, father, and infant: 29 boys and 30 girls) in a large Canadian metropolitan area. The major ethnicity was Caucasian (80% of mothers, 71% of fathers). They found that romantic attachment styles had a positive relationship to mothers' and their partners' marital satisfaction.

Berant, Mikulincer, and Florian (2003) investigated how illness severity and attachment style contribute to marital satisfaction among mothers of infants with Congenital Heart Disease (CHD). They also investigated the mediating role of cognitive appraisal and ways of coping with motherhood tasks. Their samples were 85 mothers of infants with CHD and the mothers were all Jewish living in the central urban area of Israel. They found that mothers' attachment anxiety and attachment avoidance were associated with lower marital satisfaction.

Many research studies regarding attachment and marital satisfaction have been conducted in South Korea. Kim (2005) examined marital satisfaction and the coping strategies of Korean couples on the basis of adult attachment. The researcher recruited 179 couples in Chungcheong province in South Korea. The mean ages of the sample were 41.99 for the husbands and 39.33 for the wives. The researcher found that the securely attached couples reported lower levels of distress, communication problems, aggression, sexual dissatisfaction, and family history of distress than the insecurely attached couples. The couples who consisted of preoccupied and fearful attachment style reported a higher level of negative feeling and aggressive behavior than securely attached couples.

Chung (2010) investigated the relationship of adult attachment and empathic ability on marital satisfaction. The researcher recruited 278 married couples (157 women, 121 men) in the

area of Seoul, Incheon, and Gyeonggi province in South Korea. There were 98 participants in their thirties, 126 in their forties, and 84 in their fifties and sixties. The researcher measured attachment style of the participants with Experience in Close Relationships (ECR). The researcher found marital satisfaction of securely attached participants was higher than that of participants of preoccupied, dismissing-avoidant or fearful-avoidant attachment style. Both avoidant and anxious attachment styles were shown to negatively influence marital satisfaction. Participants who had avoidant attachment style reported the most negative influence on marital satisfaction. The researcher also found that attachment styles which were formed in infancy had continuously influenced adulthood and marital life.

Kim and Min (2007) also investigated the relationship between attachment and marital satisfaction among middle-aged married couples who were living in the Seoul area in South Korea. A sample of 239 middle aged persons participated in the research. Their age ranged from 40 to 65. The researchers found that securely attached individuals were more satisfied with their marriage than insecurely attached individuals. Individuals with secure attachment style also showed a more positive communication style and higher willingness to care for the spouse than insecurely attached individuals. Couples who had secure-secure attachment style reported a higher marital satisfaction than those with secure-insecure attachment style or insecure-insecure attachment style. The researcher also reported that males showed higher marital satisfaction than females

### **Attachment and Religiosity**

According to Kirkpatrick (1992), attachment theory produces a powerful background for the psychology of religion. This basic foundation of this idea is that the God in many traditional

religions is equal to the secure attachment figure. The attachment figure is serving as a haven or a secure base in attachment theory and the relationship with the attachment figure is a fundamental core of Christianity. According to researchers who investigated religiosity and marital satisfaction, God is a conceptualized attachment figure (Byrd & Boe, 2004; Granqvist, 1998; Granqvist & Hagekull, 1999; Kirkpatrick, 1992; Kirkpatrick & Shavert, 1990; Sim & Loh, 2003). The accessibility and reaction of the attachment figure (God) is being emphasized in Christianity. Most Christians go to God with faith that God will protect and save them from crisis or danger in life. The presence of God and His accessibility for his people allow His children to confidently face up to the difficulties or problems of daily life (Kirkpatrick, 1992).

The boundary of attachment theory is being extended from developmental and psychosocial areas to the psychology of religion (Granqvist, 2002). Attachment theory provides a promising background in understanding religious background (Reinert, Edwards, & Hendrix, 2009). Kirkpatrick (1992) proposed two hypotheses called correspondence and compensation in relation to the relationship of parental attachment and the relationship with God in later life. The correspondence hypothesis suggests that early parent-infant relationship will have an effect on a person's later attachments. If parental attachment is secure, the attachment with God will be secure. The compensatory hypothesis suggests that a person's later attachments with God can offer affective support to the individuals who experienced insecure attachment to parents. This hypothesis explains that God can be a substitute attachment figure who can comfort and secure the individuals.

Individuals who experienced secure attachment with parents tend to believe that God is available, caring, loving, and responsive. Avoidant individuals try to keep their distance not only from other people, but from religious doctrines and church communities. In contrast,

anxious/ambivalent individuals long for a strong emotional bond and may be more accepting of highly emotional behaviors (Kirkpatrick, 1992).

Belavich and Pargament (2002) examined the role of attachment in predicting spiritual coping with a loved one in surgery. They collected one hundred fifty-five participants and found that more securely attached individuals reported utilizing more spiritual copings and were more open to God as a resource when participants had danger in life. Individuals, however, who had an avoidant attachment style, used a more self-directing coping style. In stressful times, they feel that God is distant or does not have any interest in the problems of the individual and try to solve the problems without God's help.

TenElshof and Furrow (2000) investigated the relationship between secure attachment and spiritual maturity of students at a conservative seminary. Their participants consisted of 216 seminary (139 males and 77 females) students. The ethnicities of the participants were as follows: 105 Caucasian, 81 Asian, 10 African-American, 7 Latino, and 13 identified themselves as other. They found that there was a positive relationship between adult attachment and spiritual maturity. Securely attached individuals consistently predicted a high level of faith maturity.

There seem to be few studies on the relationship between attachment style and religiosity in South Korea. In one of the few existing studies, Chu (2006) studied the relationship between attachments and God image. Lee (2011) investigated the relationship between adult attachment and attachment to God on the basis of the theories of John Bowlby and Lee A. Kirkpatrick. Lee did not conduct an empirical study. The study was a theoretical paper based on the current literature. Korean research studies regarding attachment and religion focused on the early attachment with parents and God's image or God attachment (Chu, 2006; Gu, 2009; Lee, 2011).

A variety of databases and search engines were searched for articles containing keywords of “attachment,” “attachment theory,” “attachment style,” or “bonding,” which also contained keywords of “faith,” “religion,” “religiosity,” “Christian,” “Christianity,” “spirituality,” “evangelical,” or “Protestant.” There were articles dealing with these two factors, but when the search terms “Korea” or “Korean” were added, there were no journal articles. There was a dissertation dealing with Korean Americans (Kim, 2011), but none addressing Koreans in their home country. Databases searched included *PsycInfo*, Google Scholar, all *EbscoHost* databases (including *Academic Search Complete*, *MEDLINE*, *CINAHL*, and the *Psychology and Behavioral Sciences Collection*), *ProQuest Psychology*, and Liberty University’s *Summon* database that indexes *Science Direct*, *Elsevier*, and other scholarly databases and journals. No empirical articles were found. Korean databases were also searched using similar terms in the Korean language and yielded similar results.

### **Attachment, Religiosity, and Marital Satisfaction**

In the current literature, only a few research studies investigate the relationship among attachment, religiosity, and marital satisfaction. According to Haseley (2006), there seems to be a paucity of research examining the relationship between marital satisfaction, religiosity, and attachment. Although little research was found, Watson et al. (2004) showed a relationship of the three variables. They investigated analyses of assortative mating, meaning “the similarity between wives and husbands on a given characteristic,” (p. 1029) in newlywed couples. The participants of the study comprised 291 married couples who took part in the Iowa Marital Assessment Project (IMAP). They used a correlation to measure the data between variables. They found that couples who have strong similarity of religiousness showed little similarity in

attachment. Although couples had a similarity of religiousness or attachment, the similarities in the couple had little influence on marital satisfaction. However, in this research, anxious attachment reported a small relationship with partners' satisfaction.

No empirical studies in English journals using Korean population in their home land were found in these databases (*PsycInfo*, *Google Scholar*, *Academic Search Complete*, *MEDLINE*, *CINAHL*, the *Psychology and Behavioral Sciences Collection*, *ProQuest Psychology*, and Liberty University's *Summon* database) using these key words search terms, "religion," "religiosity" which also contained "attachment," "attachment style," "Korea," and "Korean." Korean databases were also searched using similar terms in the Korean language and yielding the same results. The researcher could not find any study examining the relationship among attachment, religiosity, and marital satisfaction.

### **Summary**

Korea is divided into two countries, South Korea and North Korea. Largely, South Korea is characterized by Collectivism and Confucianism. Marriage and marital relationships also have been influenced by two cultural factors, especially arranged marriage and hierarchical family system. Both tradition and Western culture have impacted the Korean marriage culture. Husbands are superior to wives and children in the context of South Korean culture but the relationships have become more and more egalitarian by the influence of Western education and Christianity. Marital satisfaction has been a popular topic in the field of marriage and family studies in the last decade. There are many factors which influence marital satisfaction. Income and age are considered important socio-demographic factors. Positive communication and conflict resolution are also most powerful factors for Korean wives.

Religiosity and attachment style are closely related to marital satisfaction. Many studies demonstrate that people who have highly religious commitment or spirituality show more satisfied marital life. According to studies regarding attachment style and marital satisfaction among the American population, securely attached individuals are more satisfied with marital life than individuals who have insecure attachment styles. This is also reflected among international populations such as Canada, Germany, and Nigeria. In Korean research studies regarding religiosity and marital satisfaction, or attachment and marital satisfaction, similar results are reported. However, little research examining the relationship between attachment style and religiosity has been reported in Korea. In addition, no empirical studies investigating the relationship among attachment style, religiosity, and marital satisfaction have been conducted for Korean populations.

### CHAPTER THREE: METHODS

The present study examines the relationships between religiosity and adult attachment styles on marital satisfaction among Korean Christian couples living in South Korea. The primary purpose of this study is to investigate the factors (religiosity and adult attachment styles) that influence the level of marital satisfaction among South Korean Christian couples. For this study, religiosity was measured by the Religious Commitment Inventory-10 (RCI-10; Worthington, Wade, & Hight, 2003) and the Spiritual Assessment Scale (SAS; Howden, 1992). The Experiences in Close Relationships scale (ECR; Brennan, Clark & Shaver, 1998) was used to assess the adult attachment styles. For evaluating marital satisfaction, the Kansas marital satisfaction scale (KMSS; Schumm et al., 1986) was utilized.

The research questions are as follows: First, will the assessment instrument (SAS) be useful for the Korean Christian couples? Second, is there correlation between high religiosity and marital satisfaction among Christian couples in South Korea? Third, is there correlation between attachment style and marital satisfaction among South Korean Christian couples? Fourth, is there correlation between religiosity and attachment styles? Fifth, is there correlation between religiosity and adult attachment style (predictor) variables and marital satisfaction (criterion) variable?

In this chapter, the researcher described the research design, selection of participants, instruments, research procedures, and data processing and analysis in order to achieve the purpose of this study.

## **Research Design**

Quantitative descriptive research aims to evaluate attitudes, opinions, processes, and other measurable data gathered from a large number of groups that are affected by the phenomena of interest (Creswell, 2008). This study tests to identify associations between variables, so a correlational design called *explanatory design* will be utilized and the independent variables will be religiosity, and attachment styles. The dependent variable will be marital satisfaction. Correlational research explores the extent of relationships between two or more variables. Creswell (2008) describes correlational design with *explanatory design* as “the extents to which two or more variables co-vary, that is, where changes in one variable are reflected in changes in the other.” (p. 358). The primary focus of this correlational research is to test the influence of attachment styles and religiosity on marital satisfaction using Korean Christian couples who are living in South Korea. It will utilize an anonymous survey design.

In order to investigate the relationships between variables, a multiple regression analysis was used. The Spiritual Analysis Scale (SAS) was tested whether it is to be loaded with Korean Christian populations through confirmative factor analysis. The reliability and validity of the SAS with the Korean population were assessed because the psychometric study of the Korean SAS version consisted of only Korean females (Oh, Chun, & So, 2001).

### **Selection of Participants**

Convenience sampling was utilized in this selection of participants because of the lack of a comprehensive data set to permit random sampling of Christian couples in the South Korean area. From the South Korean regions of Seoul, Daegu, DaeJeon, Busan, and Gumi over 369 participants were obtained. Participants were acquired from local churches in the region and their

marital status was married couples or married individuals. The population was restricted to over 20 years old and married couples who have not experienced divorce or separation. The researcher investigated the participants' background such as age, level of education, family income, the number of children, the number of years married, etc. They voluntarily participated in this survey.

### **Instrumentation**

The following instruments were administered to the participants: the Religious Commitment Inventory-10, the Spiritual Assessment Scale, the Experiences in Close Relationships scale, and the Kansas Marital Satisfaction Scale.

**Religious Commitment Inventory-10.** Worthington and colleagues (2003) designed the Religious Commitment Inventory-10 (RCI-10) to measure an individual's self-reported religious commitment. Worthington et al. defined religious commitment as "the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living" (p. 85). In order to rate the individual's religious commitment, the RCI-10 consists of 10 items and the RCI-10 uses a 5-point Likert-type Scale (1 = *not at all true of me* to 5 = *totally true of me*). When participants finish marking the items, higher scores represent a higher degree of religious commitment.

Regarding factor analysis, two factors were found in the RCI-10. The first factor, comprising six items, measured intrapersonal religious commitment. Typical items from the intrapersonal subscale include "My religious beliefs lie behind my whole approach to life" and "I spend my time trying to grow in understanding of my faith" The second, comprising four items,

measured interpersonal religious commitment. One of the items for the interpersonal subscale includes “I enjoy spending time with others of my religious affiliation.” Worthington et al. (2003) showed excellent internal validity for RCI-10. The coefficient alphas for the full scale were .93, .92 for intrapersonal religious commitment, and .87 for interpersonal religious commitment. Worthington et al. recommended that the overall full scale score be utilized primarily in research. The reliability for 3 week test-retest reliability coefficients for the full scale, for the intrapersonal religious commitment, and for the interpersonal commitment was .87, .86, and .83. Worthington et al. also showed acceptable construct, discriminant, criterion-related, and concurrent validity.

**Spiritual Assessment Scale.** Howden (1992) developed The Spiritual Assessment Scale (SAS) to measure the individual’s spirituality. Howden reviewed various literature from the fields of philosophy, psychology, sociology, theology, and nursing in order to receive a sound theoretical background for spirituality (Stanard, Sandhu, & Painter, 2000) The SAS consists of 28 items that use a 6- point Likert-type scale ranging from 1(strongly disagree) to 5 (strongly agree). The SAS measures spirituality being conceptualized as four critical attributes: purpose and meaning in life (4 items), inner resources (9 items), unifying interconnectedness (9 items), and transcendence (6 items). One of the items for purpose and meaning in life includes “I have goals and aims for my life.” One of the items for inner resources includes “I have discovered my own strength in time of struggle.” One of the items for unifying interconnectedness includes “I feel a part of the community in which I live.” One of the items for transcendence includes “I have the ability to rise above or go beyond a physical or psychological condition.”

The results of psychometric analysis showed that the Spiritual Assessment Scale had a high internal consistency. The Cronbach's alpha of the total instrument was .92. The four sub-scales also showed an acceptable level of alpha coefficients: purpose and meaning in life, .91; inner resources, .79; unifying interconnectedness, .80; and transcendence, .71 (Howden, 1992). A higher score means that the individual has a higher level of spirituality. The total SAS scores would be from 28 to 168. According to Kyser (2010), Howden classified the range of the scores as follows: 113-168 as strong and positive spirituality; 57-112 as fair, or mixed positive and negative spirituality; and 28-56 as a weak or negative spirituality.

Oh, Chun, and So (2001) examined the psychometric utility of the Korean version of the Spiritual Assessment Scale (KSAS). They translated the original English Spiritual Assessment Scale (SAS) into Korean and they translated the Korean version of the SAS into English again. They then compared the SAS translated into English from the Korean version with the original English SAS. Several professors and a student who specialized in spirituality, English literature, and theology participated in the translation and back translation process. The participants of the research were 222 female nurses and their average age was 30. The participants were Christians (131, 59.8%), Catholics (26, 11.9%), Buddhists (9, 4.1%), Confucianists (1, 0.5%), and non-religious and other religions (52, 23.7%).

The total internal consistency of the KSAS was .93 and the internal consistency of the four sub-scales was as follows: purpose and meaning in life, .98; inner resources, .80; unifying interconnectedness, .73; and Transcendence, .70. Principal Component Analysis with Varimax Rotation was conducted for the factor analysis. In this analysis, four factors that have factor loadings of .40 or higher were found and the factors were almost the same as the original English

SAS. It was concluded that the Korean version of the SAS can be effectively used for the assessment of Korean spirituality in women.

The researcher found that the only 12 items out of the original 28 items were accepted as reasonable or acceptable model fit that is generally defined as  $CFI \geq .90$ ,  $GFI \geq .90$ , and  $RMSEA \leq .08$  (Marsh, Hau, & Wen, 2004; Matsunaga, 2010; Thompson, 2004). The goodness of fit of the CFA model of the 12 items was  $CFI = .981$ ,  $GFI = .926$ , and  $RMSEA = .078$ . The researcher used the 12 items of the Spiritual Assessment Scale in this research.

**Experiences in Close Relationships Scale.** The Experiences in Close Relationships Scale (ECR) is a self-report instrument to assess adult romantic attachment style. The ECR was developed by Brennan, Clark, and Shaver (1988), which measures an individual's attachment style among the four attachment style categories (secure, fearful, preoccupied, and dismissing) as well as adult attachment subscales of attachment anxiety and avoidance. This instrument is made up of 36 items that include two 18-item subscales: anxiety and avoidance. The ECR uses 7-point Likert scales, ranging from strongly disagree to strongly agree. Individuals who have a high score on the avoidance scale have a tendency to feel discomfort with emotional closeness and intimacy, and do not feel comfortable revealing themselves to or depending on their partner. One of the items on the avoidance subscale is "I prefer not to show a partner how I feel deep down." Individuals who have high score on the anxiety scale tend to be preoccupied with their romantic relationships and they usually have fear of rejection, and desire to merge with their partner. One of the items on the anxiety subscale includes "I worry about being abandoned."

The ECR (Brennan, Clark, & Shaver, 1998) reported a good internal consistency and test-retest reliability for the two sub-scales. The internal reliability for the avoidance and anxiety

subscales reported at .94 and .91 respectively. The test and re-test reliability for the avoidance and anxiety subscales reported at .90 and .91. Individuals who acquire a low score on both the avoidant and anxiety subscales are determined to have a secure attachment style. Individuals who are classified as avoidant attachment style are determined by a high score on the avoidance scale and a low score on the anxiety scale. Anxious attachment style is determined by a high score on anxiety scale and a low score on the avoidance scale.

Moon (2007) conducted exploratory factor analysis of the Experiences in Close Relationships with the adult Korean population with maximum likelihood. In the results of the analysis, the Korean version of the ECR, like the original, had two sub-scales: avoidant and anxiety. The items in the two sub-scales were also exactly identical with the original ECR. He also conducted confirmative factor analysis in order to confirm the model fit. He received 0.78 scales for the RMSEA (Root Mean Square Error of Approximation). In his dissertation, Cronbach  $\alpha$  of the entire measurement was .87; Cronbach  $\alpha$  of avoidance was .90; and Cronbach  $\alpha$  of anxiety was .89. He concluded that the Korean version of ECR was a reliable instrument assessing adult attachment for the Korean populations.

**Kansas Marital Satisfaction Scale.** The Kansas Marital Satisfaction Scale (KMSS) is a widely used instrument of marital satisfaction. Schumm et al. (1983) developed the KMSS in order to assess marital satisfaction when the researcher is interested in marital satisfaction alone for marital satisfaction evaluation. This instrument consists of three items on a 4-, 5-, or 7-point Likert Scale. However, the 7-point Likert scale ranging from extremely dissatisfied to extremely satisfied is the most popular. One of the items for KMSS includes “How satisfied are you with your husband (or wife) as a spouse?”

The reliability of the KMSS is a Cronbach's alpha of 0.94 (Schumm et al. 1986). The construct, concurrent, and criterion-related validity are good enough to support the results of the study (Calahan 1996). Overall, the KMSS is a reliable and valid measurement for marital satisfaction.

Chung (2004) investigated the availability of the original Kansas Marital Scale (KMS) and a revised form with South Korean participants. The participants of the research were 350 married couples. The husbands' ages range from 26 to 59, with a mean of 40.9, and the wives' ages range from 21 to 54, with a mean of 38.4. The original KMS consisted of three questions, but the researcher added one more item to the original KMS: "How satisfied are you with your husband (wife) as a father (mother)?" The researcher administered the original KMS and the revised KMS to the participants. The researcher found that the alphas for the original KMS and revised KMS were excellent ranging from .93 to .96. The Cronbach alpha for the original KMS was .96 and the revised one was .95. The results also showed that internal consistency reliability and criterion validity were considerably reliable on the Korean samples. The revised form of KMS fulfilled reliability and validity enough to be used for Korean husbands and wives. The reason why the researcher added one more question to the original KMS was that the researcher considered Korean's cultural characteristics for marriage and family in South Korea.

## **Research Procedures**

After the researcher received approval for this study from the Liberty University Institutional Review Board (IRB), the researcher went to South Korea and recruited the sample for this study from churches in the areas of Seoul, Busan, DaeJeon, Daegu, and Gumi. Before administering the survey packet, the researcher had an initial meeting with the pastors, who

permitted the researcher to survey their church members. The purpose of this meeting was explaining the contents and procedure of the survey which was going to be presented to the volunteers of the churches. The survey package included the following: a survey invitation letter, an informed consent information form, a demographic questionnaire, and four psychological instruments (the ECR, the SAS, the RCI-10, and the KMSS). After the demographic questionnaire was administered, the sequence of the survey was rearranged in a different order.

The researcher also asked the pastors to announce, during their worship services, the purpose of this study and encourage their church members to voluntarily participate in the survey. After worship services, the participants were asked to go to a room in the church for privacy and the researcher presented the survey's administration. The researcher explained how the entire survey would be processed and how they could answer the demographic questionnaires and instruments for the study. It took about 20 minutes for the participants to complete the survey. After finishing the survey, the researcher gathered all data from the participants and the data was put into an SPSS data file. The file was saved in a computer which would be accessed only through a password. The original copies of the survey were maintained in a locked box.

### **Data Processing and Analysis**

For data analysis, the Statistical Analysis System (SAS 9.2), Statistical Package for the Social Sciences Statistics (SPSS 21), and Linear Structural Relations (LISREL 8.80) were used. The first step of data analysis was descriptive statistical analyses in order to analyze the samples and variables. This analysis was run regarding gender, age, level of education, and level of income and then investigated whether demographic differences exist for marital satisfaction, religiosity or attachment style. This process included means, standard deviation, correlations, and

reliability coefficient. The next step was a psychometric evaluation of the SAS for its utility with the Korean Christian population. The third step was using simple linear and multiple regression analyses to determine the relationships between variables.

The research questions and their hypotheses are as follows:

The first research question: Will the assessment instrument (the SAS) be applicable to South Korean Christian couples?

Hypothesis 1: The SAS would fit the South Korean Christian population.

Null hypothesis 1: The SAS would not be sufficient for Korean Christian population

Hypothesis 2: The SAS would be appropriate to the Korean male participants.

Null hypothesis 2: The SAS would not be sufficient for the Korean male participants.

Statistical method of analysis for hypothesis 1 and 2: A Confirmatory Factor Analysis and Cronbach's alpha will be used on the SAS.

The second research question: Is there correlation between religiosity and marital satisfaction among Christian couples in South Korea?

Hypothesis 3: South Korean Christian couples who have a high religious commitment would experience higher marital satisfaction.

Null hypothesis 3: There would be no correlation between religious commitment and marital satisfaction.

Hypothesis 4: South Korean Christian couples who report a high spirituality would have a higher marital satisfaction.

Null hypothesis 4: There would be no correlation between spirituality and marital satisfaction.

Statistical method of analysis for hypothesis 3 and 4: In order to statistically analyze hypothesis 2 and 3, simple linear regression analysis will be used.

The third research question: Is there correlation between attachment style and marital satisfaction among South Korean Christian couples?

Hypothesis 5: South Korean Christian couples who have a secure attachment style would experience greater marital satisfaction.

Null hypothesis 5: There would be no correlation between a secure attachment style and marital satisfaction.

Hypothesis 6: South Korean Christian couples who have insecure (avoidant and/or anxious attachment style) would experience lower marital satisfaction.

Null hypothesis 6: There would be no correlation between insecure attachment style (avoidant and anxious attachment style) and marital satisfaction.

Statistical method of analysis for hypothesis 5 and 6: Simple linear regression analysis will be used to statistically analyze hypothesis 5 and 6.

The fourth hypothesis: Is there a correlation between religiosity and attachment styles?

Hypothesis 7: South Korean Christian couples who have insecure attachment styles would experience lower religious commitment and spirituality.

Null hypothesis 7: There would be no correlation between insecure attachment style and religious commitment and spirituality.

Statistical method of analysis for hypothesis 7: Simple linear regression analysis will be used to analyze hypothesis 7.

The fifth research question: Is there correlation between religiosity (religious commitment) and adult attachment style (predictor) variables and marital satisfaction (criterion) variable?

Hypothesis 8: South Korean Christian couples who have a secure attachment and high religious commitment would experience a greater marital satisfaction.

Null hypothesis 8: There would be no correlation between religiosity (religious commitment) and adult attachment style (predictor) variables and marital satisfaction (criterion) variable.

Statistical method of analysis for hypothesis 8: Multiple linear regression analysis will be used to investigate the correlation between predictor variables and criterion variable.

### **Summary**

There are three variables in this study: marital satisfaction, religiosity, and attachment styles. Marital satisfaction is a criterion variable and religiosity and attachment styles are predictor variables. Four psychological measurements were utilized to measure the variables: the Religious Commitment Inventory-10 (RCI-10) and the Spiritual Assessment Scale (SAS) for religiosity, the Experiences in Close Relationships scale (ECR) for adult attachment styles, and the Kansas Marital Satisfaction Scale (KMSS) for marital satisfaction. Research design for this study was correlational and called *explanatory design* with an anonymous survey. The populations for this study were South Korean Christian couples over 20 years old in South Korea. The survey package included the following: a survey invitation letter, an informed consent information form, a demographic questionnaire, and four psychological instruments. The first step of data analysis was descriptive statistical analyses. The next step was a psychometric

evaluation of the Spiritual Assessment Scale. The third step was using simple linear and multiple regression analyses to determine the relationships between variables.

## CHAPTER FOUR: RESULTS

The purpose of this study was to investigate the relationship among religiosity, attachment style, and marital satisfaction among Korean Christian couples. To accomplish the purpose, the presented study employed a correlational study with a survey method. The researcher analyzed the survey data with several statistical methods to obtain the statistical results of the samples and tested five research questions and eight hypotheses. This study consists of three parts of intent. First, this study examined the preliminary analyses of the sample data including descriptive statistics of demographic data and descriptive statistics of variables. Second, this study investigated the fitness of the Spiritual Assessment Scale for the Koreans. Third, this study also investigated the significant interactions between predictor variables (religiosity and attachment styles) and criterion variable (marital satisfaction).

### **Preliminary Analyses**

#### **Descriptive Statistics of Demographic Data**

The demographic questionnaires contained age, gender, marital status, the length of marriage, education, income, and the place of residency. The sample size of this study was 369, comprised of 152 males (41.19%) and 217 females (52.89%). Age was investigated by the range: 1) 20~27 2) 28~35 3) 36~43 4) 44~50 5) 51~ 57 6) 58~65 7) over 66. Of the sampled populations, 0.27% (N=1) were between 20 and 27 years old; 11.99% (N=44) were between 28 and 35 years old; 35.97% (N=132) were between 36 and 43 years old; 26.98% (N=99) were between 44 and 50 years old; 14.99% (N=55) were between 51 and 57 years old; 8.45% (N=31) were between 58

and 65 years old, and 1.36% (N=5) were over 66 years old. There were two missing responses in this age category.

In regards to marital condition, 97.56% (N=360) were currently married; 0.27% (N=1) were separated (N=1); 1.63% (N=6) were divorced, and 0.54% (N=2) reported that their spouses were dead. Concerning monthly income status, 4.93% (N=18) earned less than \$1,100; 13.97% (N=51) earned between \$1,101 and \$2,200; 44.11% (N=16) participants earned between \$2,201 and \$4,400; 21.92% (N=80) earned between \$4,401 and \$6,600; 8.49% (N=31) earned between \$6,601 and \$8,800, and 6.58% (N=24) earned over \$8,800. There were four missing data in this income category.

Regarding the level of education, 2.72% (N=10) graduated from elementary school; 2.18% (n=8) graduated from middle school; 26.16% (N=96) graduated from high school; 18.80% (N=69) graduated from 2 years college; 47.14% (N=173) graduated from 4 years university or had master's degree. 3 % (N=11) had doctorates or post-doctorates. There were two missing data in this education category. Among 369 participants, 37.06% (N=136) lived in Seoul; 4.36% (N=16) lived in Deajeon; 23.98% (N=88) lived in Daegu; 16.35% (N=60) lived in Busan, and 18.26 (N=67) lived in other cities.

## **Descriptive Statistics of Measurements**

The statistical attributes of the predictor and criterion variables are presented in Table 1. The statistical attributes consisted of the number of participants, mean item scores, standard deviations, ranges, and standardized Cronbach's alpha. The questionnaire for marital satisfaction comprised four questions and the statistical results of each item were described. The possible range of the scores of marital satisfaction was from 1 to 7 with the mean of 5.53 (SD=1.25). The

question of marital satisfaction 1 was “How satisfied are you with your husband (or wife) as a spouse?” The mean of this item was 5.59 with the standard deviation of 1.36. The question of marital satisfaction 2 was “How satisfied are you with your marriage?” The mean of this item was 5.56 with the standard deviation of 1.31. The question of marital satisfaction 3 was “How satisfied are you with your relationship with your husband (or wife)?” The mean of this item was 5.52 with the standard deviation of 1.36. The question of marital satisfaction 4 was “How satisfied are you with your husband (wife) as a father (mother)?” The mean of this item was 5.42 with the standard deviation of 1.42. The Cronbach’s alpha of marital satisfaction was 0.94. The original Cronbach’s alpha of the Kansas Marital Satisfaction Scale was 0.94 (Schumm et al., 1986).

The range of the religious commitment was from 1.2 to 5 with the mean of 3.96 (SD= .78). The Cronbach’s alpha of religious commitment was .92. The original Cronbach’s alpha of the Religious Commitment Inventory was .93 (Worthington et al., 2003). The Experiences in Close Relationship (ECR) was comprised of two subscales: Insecure avoidance (ECR 1) and insecure anxiety (ECR 2). The range of the ECR 1 was from 1 to 5.61 with the mean of 2.57 (SD= .96). The range of the ECR 2 was 1 to 6.33 with the mean of 2.81 (SD= .85). The Cronbach’s alphas of the ECR1 and ECR 2 were .90 and .85 respectively. The Cronbach’s alphas of the original ECR were .94 and .91 respectively (Brennan, Clark, & Shaver, 1998).

The range of the Spiritual Assessment Scale (SAS) was from 2.08 to 6 with the mean of 4.68 (SD= .64). The Cronbach’s alpha of SAS was .88. The original Cronbach’s alpha of the SAS was .92.

Table 1

*Descriptive statistics of variables*

Variable	N	Mean	Std Dev	Minimum	Maximum	Cronbach's alpha
Marital Satisfaction	369	5.525	1.248	1.000	7.000	0.938
Marsat1	369	5.591	1.355	1.000	7.000	
Marsat2	369	5.561	1.314	1.000	7.000	
Marsat3	367	5.518	1.359	1.000	7.000	
Marsat4	362	5.423	1.419	1.000	7.000	
Religious Commitment Inventory	369	3.963	0.781	1.200	5.000	0.922
Intrapersonal	369	3.938	0.719	1.000	5.000	
Interpersonal	369	3.998	0.830	1.000	5.000	
Experiences in Close Relationships1	369	2.574	0.959	1.000	5.611	0.897
Experiences in Close Relationships2	369	2.814	0.852	1.000	6.333	0.851
Spiritual Assessment	366	4.682	0.641	2.083	6.000	0.878

Notes. Insecure Avoidance and Insecure Anxiety are the subscales of the ECR.

**Research Question One**

Research question one: Will the assessment instrument (the Spiritual Assessment Scale) be applicable to South Korean Christian couples? In other words, will the Korean version of the SAS yield similar psychometric properties and factor structure as the original SAS as used on the American population? In order to prove this research question, a confirmatory factor analysis

was taken because the factor structure of the SAS has been specified. One of the hypotheses for research question one was that the SAS would be appropriate to the Korean male participants.

**Estimated Reliability of the SAS.** According to Table1, the range of spiritual assessment was from 2.32 to 6 with the mean of 4.67 (SD= .62). The spiritual assessment items for the Korean sample demonstrated a good internal consistency with a Cronbach's alpha of .94 that is slightly higher than the original American samples (Cronbach's alpha= .92). Hu and Bentler (1999) asserted in the "two criteria" strategy that at least two other types of fit indices should be applied to the CFA in addition to the exact/absolute index. Therefore, the scores of the Goodness of Fit Index (GFI; exact index), Comparative Fit Index (CFI; incremental fit index) (Bentler, 1990) and Root Mean Square Error of Approximation, (RMSEA; approximate fit index) (Steiger, 1980) were calculated to determine the model fit. A reasonable model fit is generally defined as  $CFI \geq .90$ ,  $GFI \geq .90$ , and  $RMSEA \leq .08$  (Marsh, Hau & Wen, 2004; Matsunaga, 2010; Thompson, 2004).

The results of the goodness of fit of the CFA model for the Spiritual Assessment Scale (SAS) with Korean Christian samples proved the model fit to be unsatisfactory (CFI= .959, GFI= .738, RMSEA= .107). For a better set of fit indices, several item combinations were considered in selecting which items to delete, including low factor loading, Cronbach's alpha when item was deleted, the content of the item, and item-to-item correlation. An Exploratory Factor Analysis was conducted to calculate factor loadings of the SAS (Table 2). No Cronbach's alphas were increased when items were deleted.

The researcher first deleted item 4 that turned out as the lowest factor loading. The content of this item is: "I am concerned about destruction of the environment." For the

investigator, using this item to evaluate one's spirituality is problematic in the perspective of the definition of Christian spirituality for Korean Christian couples. According to Ryu (1997), Christian spirituality focuses on restoring the relationship between God and humans. Although spirituality encompasses the relationship with nature, concept of spirituality for Korean Christian couples tends to limit spirituality to the spiritual sphere. For this reason, this item was removed from the scale. The deletion, however, did not result in the reasonable model fit for the model (CFI=.96, GFI=.75, RMSEA=.11). The researcher deleted other items according to the results of factor loadings. However, the model fits were still poor (Table 2).

Table 2

*Fit Indices for the Different Item Modifications for SAS*

Deleted item	CFI	GFI	RMSEA	Cronbach's alpha	The smallest EFA Factor Loading	Cronbach's Alpha if item deleted
0 None	0.959	0.738	0.107	0.941	Item4 = .310	0.943
1 Item4	0.962	0.747	0.107	0.943	Item26 = .534	0.943
2 Item4, and 26	0.964	0.753	0.108	0.943	Item1 = .533	0.942
3 Item4, 26, and 1	0.965	0.762	0.107	0.942	Item2 = .534	0.941
4 Item4, 26, 1, and 2	0.965	0.763	0.110	0.941	Item19 = .543	0.940
5 Item4, 26, 1, 2, and 19	0.964	0.767	0.112	0.940	Item5 = .558	0.940

6	Item4, 26, 1, 2, 19, and 5	0.964	0.769	0.115	0.940	Item6 = .555	0.939
7	Item4, 26, 1, 2, 19, 5, and 6	0.963	0.769	0.118	0.939	Item9 = .579	0.938
8	Item4, 26, 1, 2, 19, 5, 6, and 9	0.961	0.769	0.122	0.938	Item3 = .596	0.936
9	Item4, 26, 1, 2, 19, 5, 6, 9, and 3	0.960	0.775	0.124	0.936	Item24 = .594	0.935
10	Item4, 26, 1, 2, 19, 5, 6, 9, 3, and 24	0.960	0.784	0.125	0.935	Item13 = .591	0.933
11	Item4, 26, 1, 2, 19, 5, 6, 9, 3, 24, and 13	0.964	0.800	0.123	0.933	Item15 = .607	0.933
12	Item4, 26, 1, 2, 19, 5, 6, 9, 3, 24, 13, and 15	0.962	0.800	0.1287	0.933	Item8 = .607	0.931
13	Item4, 26, 1, 2, 19, 5, 6, 9, 3, 24, 13, 15, and 8	0.964	0.816	0.1270	0.931	Item7 = .605	0.929
14	Item4, 26, 1, 2, 19, 5, 6, 9, 3, 24, 13, 15, 8, and 7	0.961	0.814	0.134	0.929	Item10 = .650	0.927
15	Item4, 26, 1, 2, 19, 5, 6, 9, 3, 24, 13, 15, 8, 7, and 10	0.966	0.845	0.125	0.927	Item11 = .652	0.925
16	Item4, 26, 1, 2, 19, 5, 6, 9, 3, 24, 13, 15, 8, 7, 10, and 11	0.972	0.872	0.117	0.925	Item14 = .663	0.922

Next, the researcher tried to find items that might be identified with similar questions. Item 22 was that “My life has meaning and purpose.” And item 28 was that “I have goals and aims for my life.” These two questions had similar words, “aims” and “purpose.” When these words were translated into Korean, the meaning of the words was the same. The participants might not be able to distinguish the words from each other. In addition to the translation, the correlation of these items was high ( $r=.706$ ) (Brown, 2006). The researcher found these kinds of

item pairs and deleted one of the two items. However, the results were not satisfactory to the reasonable model fit (Table 3).

Table 3

*Fit Indices for the Paired Item Modifications for SAS*

Deleted item	CFI	GFI	RMSEA
0 None	0.96	0.74	0.11
1 Item19	0.96	0.75	0.10
2 Item19, and 22	0.96	0.77	0.10
3 Item19, 22, and 8	0.96	0.78	0.10
4 Item19, 22, 8, and 11	0.96	0.79	0.98
1 Item11	0.96	0.75	0.11
2 Item11, and 7	0.96	0.75	0.11
3 Item11, 7, and 24	0.96	0.76	0.11
4 Item11, 7, 24, and 14	0.96	0.77	0.11
1 Item7	0.96	0.74	0.11
2 Item7, and 10	0.96	0.76	0.11
3 Item7, 10, and 22	0.96	0.77	0.10
4 Item7, 10, 22, and 11	0.96	0.79	0.10

Finally, the researcher tried to find some items that had high correlation and added one item at a time. The researcher reached good fit with 12 items that were item 1, 5, 7, 13, 15, 17, 18, 19, 20, 21, 22, and 23 (CFI = .981, GFI= .926 RMSEA= .078). In summary of the above analyses, the goodness of fit of the CFA model among the Korean Christian couples on SAS proved to be a poor fit for the two-factor model. However, an acceptable model fit was obtained with 1, 5, 7, 13, 15, 17, 18, 19, 20, 21, 22, and 23.

Oh, Chun, and So (2001) investigated the psychometric utility of the Korean version of the Spiritual Assessment Scale (KSAS). They found that the KSAS could be used to assess the spirituality for Korean participants but their samples consisted of only Korean females. The researcher examined the goodness of fit of the CFA with the Korean Christian females of this research. The researcher found the acceptable model fit (CFI=.981, GFI=.902, RMSEA= .078) with 13 items: 1, 5, 7, 14, 15, 17, 18, 19, 20, 21, 22, 23 and 26. These items were almost the same as the 12 items of Korean Christian couples (males and females) for this research. Therefore, the 12 items for this research can be used for both Korean males and females.

Table 4

*Correlations of 12 Items of SAS*

	5	7	13	15	17	18	19	20	21	22	23
1	.1886	.3358	.2080	.2690	.3228	.2791	.1299	.2810	.2957	.3404	.2687
5		.4088	.2746	.3491	.3290	.3096	.2842	.3437	.3763	.3307	.3217
7			.3769	.2999	.3716	.3038	.3768	.3796	.4069	.3934	.4127
13				.3741	.3998	.3152	.3173	.3681	.3527	.2838	.4465
15					.4125	.3815	.3116	.3967	.4439	.3916	.3535
17						.6789	.4568	.6767	.5552	.6008	.4728
18							.4894	.6479	.5044	.6047	.3980
19								.4869	.4325	.4460	.2662
20									.6185	.6626	.4700
21										.6300	.4912
22											.4722

Notes. N = 355

## Research Question Two

Research question two: Is there correlation between religiosity and marital satisfaction among Christian couples in South Korea? To test this correlation, the researcher conducted simple linear regression and calculated the Pearson product-moment correlation coefficient. The correlation matrix with coefficient values is presented in Table 4 and the results of simple linear regression are presented in Table 5. In regard to this question, the correlation between religiosity and marital satisfaction was evaluated with two hypotheses: First, South Korean Christian couples who have a high religious commitment would report higher marital satisfaction. Second, South Korean Christian couples who report a high spirituality would have a higher marital satisfaction.

The simple regression analysis was computed on the predictor variable of religiosity (religious commitment and spirituality) with the criterion variables of marital satisfaction. According to the results of correlation and simple regression, religious commitment is positively and significantly correlated with marital satisfaction ( $r = .25, p < .001$ ), indicating that higher religious commitment is related to marital satisfaction. This result shows that South Korean Christian couples who have a high religious commitment experience a higher marital satisfaction. There is a positive and significant relationship between spirituality and marital satisfaction ( $r = .32, p < .001$ ), demonstrating that higher spirituality is associated with marital satisfaction. This result also shows that highly spiritual Korean Christian couples report a greater marital satisfaction.

### Research Question Three

Research question three: Is there correlation between attachment style and marital satisfaction among South Korean Christian couples? Regarding this question, the correlation between attachment style and marital satisfaction was calculated with two hypotheses: First, South Korean Christian couples who have a secure attachment style would experience greater marital satisfaction. Second, South Korean Christian couples who have an insecure (avoidant or anxious attachment style) attachment style would experience lower marital satisfaction.

The simple regression analysis was computed on the predictor variable of attachment style with the criterion variables of marital satisfaction. According to the results of correlation and simple regression tables (Table 4 and Table 5), avoidant attachment ( $r = -.56, p < .001$ ) and anxious attachment ( $r = -.28, p < .001$ ) are negatively associated with marital satisfaction, indicating that the more avoidant or anxious the participants' attachment style, the less they experience marital satisfaction. In other words, people who have a low avoidant attachment style or low anxious attachment style experience greater marital satisfaction. Secure attachment style is described as a low avoidant attachment score and a low anxious attachment score. Therefore, secure attachment style is closely related to a higher marital satisfaction.

Avoidant attachment style is negatively related to marital satisfaction ( $r = -.56, p < .001$ ), meaning that the higher score of avoidant attachment style is associated with low marital satisfaction. Anxious attachment style is also negatively associated with marital satisfaction ( $r = -.28, p < .001$ ), suggesting that the higher score of anxious attachment style is related to low marital satisfaction. Therefore, the insecurely attached South Korean Christian couples report lower marital satisfaction.

#### **Research Question Four**

Research question four: Is there a correlation between religiosity and attachment styles?

In regard to this question, the researcher calculated the correlation between religiosity and attachment styles with one hypothesis: South Korean Christian couples who have insecure attachment styles (avoidant and/or anxious attachment styles) would experience lower religious commitment and spirituality. The simple regression analysis was computed on the variables of religiosity (religious commitment and spirituality) and insecure attachment styles. According to Table 4 and Table 5, religious commitment is negatively related to avoidant attachment style ( $r = -.27, p < .001$ ), indicating that the greater religious commitment is, the less avoidant attachment style is. Therefore, Korean Christian couples who had avoidant attachment style reported lower religious commitment. Spirituality is also negatively associated with avoidant attachment ( $r = -.36, p < .001$ ), meaning the higher spirituality is, the less avoidant attachment is present. Therefore, Korean Christian couples who had avoidant attachment style reported lower spirituality.

The anxious attachment style is negatively related to religious commitment ( $r = -.18, p < .001$ ), demonstrating that the greater anxious attachment style is the less religious commitment is. Therefore, the Korean Christian couples who had anxious attachment style reported less religious commitment. The anxious attachment style is also negatively associated with spirituality ( $r = -.31, p < .001$ ), indicating the more anxious attachment style is the less spirituality is. Therefore, the Korean Christian couples who had anxious attachment style reported lower spirituality. In summary of the above analyses, insecurely attached Korean Christian couples (avoidant or anxious attachment style) experience lower religious commitment and spirituality.

## Religious Question Five

Religious question five: Is there correlation between religiosity (religious commitment) and adult attachment style (predictor variables) and marital satisfaction (criterion variable)? To test this correlation, the researcher conducted multiple linear regression analysis (Table 7). Regarding this question, the correlation among religiosity and adult attachment style, and marital satisfaction were evaluated with one hypothesis: South Korean Christian couples who have a secure attachment and high religious commitment would experience a greater marital satisfaction. Before this multiple analysis, the researcher excluded one of the factors of religiosity (spirituality) because the Religious Commitment Inventory's correlation with the Spiritual Assessment Scale ( $r = .604$ ) might explain some of the inconsistent results when both measures are included in the regressions. Since the CFA led to so many items being removed, it was appropriate that the SAS needed to be removed from the regression. According to the results of multiple regression analysis, marital satisfaction (criterion variable) was correlated with religious commitment and secure style. Marital satisfaction was positively related to religious commitment ( $p=.022$ ) and negatively related to avoidant attachment style ( $p=.000$ ). Marital satisfaction was not associated with anxious attachment style ( $p=.088$ ). While anxious attachment was not significant, it did show a trend towards significance (trends can be noted when  $p \leq .10$ ); thus, it did give a sense of the relationships. According to the results of multiple regression analysis, South Korean Christian couples who had a secure attachment and high religious commitment reported a higher marital satisfaction. For more confident relationships between the criterion variable and predictor variables, future studies may be required.

Table 5

*Correlations among Variables*

Variable	2	3	4	5
1 Marital Satisfaction	0.254***	-0.561***	-0.284***	0.324***
2 Religious Commitment Inventory		-0.274***	-0.178***	0.604***
3 Insecure Avoidance			0.371***	-0.360***
4 Insecure Anxiety				-0.314***
5 Spiritual Assessment				

Note. \*\*\*  $p < .001$ ; Insecure Avoidance and Insecure Anxiety are the subscales of the ECR.

Table 6

*Simple Regressions for Religiosity, Attachment Style and Marital Satisfaction*

Model	Criterion variable	Predictor variable	B	Std. Error	Beta	F	R Square	Adjusted R Square
1	Marital Satisfaction	Religious Commitment Inventory	0.406***	0.081	0.254	25.373***	0.065	0.062
2	Marital Satisfaction	Insecure Avoidance	-0.730***	0.056	-0.561	168.793***	0.315	0.313
3	Marital Satisfaction	Insecure Anxiety	-0.416***	0.073	-0.284	32.248***	0.081	0.078
4	Marital Satisfaction	Spiritual Assessment	0.631***	0.097	0.324	42.655***	0.105	0.102
5	Religious Commitment Inventory	Insecure Avoidance	-0.223***	0.041	-0.274	29.698***	0.075	0.072
6	Religious Commitment Inventory	Insecure Anxiety	-0.163***	0.047	-0.178	11.940**	0.032	0.029

7	Spiritual Assessment	Insecure Avoidance	-0.241***	0.033	-0.360	54.044***	0.129	0.127
8	Spiritual Assessment	Insecure Anxiety	-0.236***	0.037	-0.314	39.847***	0.099	0.096

Notes. \*\* p < .01, \*\*\* p < .001; Insecure Avoidance and Insecure Anxiety are the subscales of the ECR.

Table 7

*Multiple Regressions for Religiosity, Attachment Style Predicting Marital Satisfaction*

Model	Dependent variable	Independent variable	B	P	Std. Error	Beta	F	R square	Adjusted R Square
1	Marital Satisfaction	Religious Commitment Inventory	0.163	.022*	0.071	0.102	60.299	0.331	0.326
		Insecure Avoidance	-0.656	.000***	0.062	-0.504			
		Insecure Anxiety	-0.116	.088	0.068	-0.079			

Notes. \* p < .05; \*\*\* p < .001; Insecure Avoidance and Insecure Anxiety are the subscales of the ECR.

**Summary**

The CFA results of the two-factor model on the Spiritual Assessment Scale showed that the CFA was a poor fit for Korean Christian couples. Sixteen items of the SAS out of 28 items had to be removed in order to obtain an acceptable CFA result (2, 3, 4, 6, 8, 9, 10, 11, 12, 14, 16, 24, 25, 26, 27, and 28). The remaining 12 items provided evidence for a good fit that might lead to a useful instrument for Korean Christian couples with further research (1, 5, 7, 13, 15, 17, 18, 19, 20, 21, 22, and 23). The results of simple regression analyses showed that religiosity

(religious commitment and spirituality) influenced marital satisfaction. The results also supported that attachment styles impacted marital satisfaction. However, multiple regression analysis indicated that religiosity (religious commitment) and attachment style (secure attachment style) were correlated with marital satisfaction for Korean Christian couples. The results of multiple regression analysis seemed to indicate a need to conduct further research.

## CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The purpose of this study was to investigate the relationships among religiosity, attachment style, and marital satisfaction in Korean Christian couples. The contents of this study were twofold. First, this study investigated the fitness of the Spiritual Assessment Scale which was developed in the U.S with a new cultural group, South Korean Christian couples, through confirmatory factor analysis. Second, this study also examined the influence of religiosity (religious commitment and religiosity) and attachment style on marital satisfaction by simple and multiple regression analysis. This chapter presents the research questions, a brief overview of the study, a summary of the study findings and the major questions in relation to the purpose of the study. Lastly, the chapter presents implications for practice and research, recommendations for future studies, and limitations of this study.

### **Research Questions**

This study included five research questions and a total of eight hypotheses.

The first research question: Will the assessment instrument (the Spiritual Assessment Scale) be applicable to South Korean Christian couples?

The second research question: Is there a correlation between high religiosity and marital satisfaction among Christian couples in South Korea?

The third research question: Is there a correlation between attachment style and marital satisfaction among South Korean Christian couples?

The fourth research question: Is there a correlation between religiosity and attachment styles?

The fifth research question: Is there a correlation between religiosity (religious commitment) and adult attachment style (predictor) variables and marital satisfaction (criterion) variables?

### **Overview of the Study**

The purpose of the study was to investigate the influence of religiosity and attachment style on marital satisfaction. Marital satisfaction is an important research subject in the field of family research because marital satisfaction is associated with individual and family happiness (Stack & Eshleman, 1998), benefits for society (Laub et al., 1998), and preventing marital suffering and divorce (Hahlweg, Markman, Thurmaier, Engl, & Eckert, 1998). Factors that contributed to a healthy marriage were love, mutual trust, mutual respect (Kaslow & Robinson, 1996), communication (Burlison & Denton, 1997), sexual interaction (Olson & Olson, 2000), performance of religious duties (Ahmadi & Hossenin-abadi, 2009), marital conflict behaviors (Heavey, Layne, & Christensen, 1993), etc. Many research studies in relation to religion and family have been conducted among American Christians (Mahoney, Pargament, Tarakeshwar, & Swank, 2001). The religion and family studies from other cultures and major religions represents a major gap in the field of culture, religion and family studies. South Korea has been influenced by Buddhism and Confucianism. This study contributes to fill in the gap of culture, religion and family studies through exploring the South Korean Christian population.

Religiosity is closely related to marital satisfaction. Marriage has been regarded as a religious sacrament that swears devotion in front of God (Worthington et al., 2005). Religiously committed couples appear to have better relationships with their spouses (Schramm et al., 2012). They also report that they tend to manage their stress, depression, anxiety, and physical illness

better than non-religious couples (Koenig et al., 1992). Several studies regarding religion and marriage showed that more religious couples had a happier and more stable marital life than other couples (Call & Heaton, 1997; Glenn & Supancic, 1984; Sullivan, 2001). Korean researchers in South Korea conducted the studies investigating the relationship between religiosity and marital satisfaction (Lim, 1992; Oh, 1995; Park, 2001; Jeong, 2005). The findings were similar to those of the U.S.

Attachment is also closely associated with marital satisfaction (Banse, 2004; Beach & Tesser, 1993; Forness, 2003; Fuller & Fincham, 1995; Levy & Davis, 1998; Maclean, 2002; Pistole, 1989). Attachment style is regarded as one of the most important measuring tools assessing relationships with other people (Ottu & Akpan, 2011). Many research studies regarding attachment and marital satisfaction support that people who have secure attachment style report more satisfied marriages than insecurely attached people (Banse, 2004; Forness, 2003; Fuller & Fincham, 1995). A few South Korean researchers have conducted research regarding religiosity and attachment style. However, their research studies only focused on attachment that was associated with God rather than personal attachment styles (Chu, 2006; Gu, 2009).

There was no research study investigating the relationships among religiosity, attachment style, and marital satisfaction all together in South Korea. A survey method was employed to investigate the relationships between the predictor variables (religiosity and attachment style) and the criterion variable (marital satisfaction). The participants for this study were Korean Christian couples who were over 20 years old in South Korea. A total of 369 people participated in this survey and they received a survey packet including invitation letter, a demographic survey, and four psychological instruments: the RCI-10 for religious commitment, the ECR for attachment style, the SAS for spirituality, and the KMSS for marital satisfaction.

This study consisted of two parts of analyses; one concerned whether the application of the Spiritual Assessment Scale for Korean Christian couples was appropriate and the other related to investigating the relationships between the predictor variable (religiosity and attachment style) and the criterion variable (marital satisfaction). A Confirmatory Factor Analysis (CFA) was conducted to consider the application of the SAS for Korean Christian couples. Then simple regression analyses and a multiple regression analysis were conducted to examine the relationships between predictor variables and criterion variable.

### **Summary of the Findings**

Hypothesis 1— not supported. The first hypothesis was that the Spiritual Assessment Scale would fit the South Korean Christian population. The analysis of the hypothesis 1 through Confirmative Factor Analysis showed that the SAS could be acceptable for Korean Christian populations only with 12 items out of the original 28: 1, 5, 7, 13, 15, 17, 18, 19, 20, 21, 22, and 23. There were too many items to delete to maintain the integrity of the scale as originally intended by the developer.

Hypothesis 2—not supported. The second hypothesis was that the SAS would be appropriate to the Korean male participants. The results of CFA for Korean Christian couples showed that only 12 items out of the original 28 could be considered as useful for Korean Christian couples. The researcher conducted CFA with only Korean Christian females and found that 13 items reached criterion level of CFI, GFI, and RMSEA. The 12 items for Korean Christian couples and 13 items for Korean Christian females comprised the same items excluding item 26.

Hypothesis 3—supported. The third hypothesis was that South Korean Christian couples who have a high religious commitment would experience higher marital satisfaction. The correlation analysis indicated that religious commitment was positively and significantly correlated with marital satisfaction ( $r=.25$ ,  $p < .001$ ). The results of simple regression analysis showed that marital satisfaction was significantly correlated with religious commitment.

Hypothesis 4—uncertain. The fourth hypothesis was that South Korean Christian couples who report a high spirituality would have a higher marital satisfaction. The correlation analysis demonstrated that spirituality was positively and significantly correlated with marital satisfaction ( $r=.32$ ,  $p<.001$ ). The results of simple regression analysis also demonstrated that marital satisfaction was significantly correlated with spirituality; however, the instrument itself (the SAS) had confirmatory factor analytic problems.

Hypothesis 5—supported. The fifth hypothesis was that South Korean Christian couples who have a secure attachment style would experience greater marital satisfaction. According to the results of the correlation analysis, the avoidant attachment style ( $r= -.56$ ,  $p<.001$ ) and the anxious attachment style ( $r= -.28$ ,  $p<.001$ ) were both negatively related to marital satisfaction demonstrating that the more avoidant or anxious the participants' attachment style, the less they reported marital satisfaction. Secure attachment style was a low avoidant attachment score and a low anxious attachment style. Therefore, hypothesis 5 was supported.

Hypothesis 6—supported. It was hypothesized that South Korean Christian couples who have insecure attachment styles (avoidant and/or anxious attachment style) would experience lower marital satisfaction. The correlation analysis demonstrated that avoidant attachment style was negatively associated with marital satisfaction ( $r= -.56$ ,  $p< .001$ ) indicating that participants who had higher scores of avoidant attachment style reported lower marital satisfaction. The

correlation analysis also demonstrated that the anxious attachment style was negatively related to marital satisfaction ( $r = -.28, p < .001$ ). This indicated that more anxiously attached participants reported lower marital satisfaction.

Hypothesis 7—supported. It was hypothesized that South Korean Christian couples who have insecure attachment styles would experience lower religious commitment and spirituality. According to the correlation analysis, religious commitment ( $r = -.27, p < .001$ ) and spirituality ( $r = -.36, p < .001$ ) were negatively associated with avoidant attachment indicating participants who had avoidant attached style reported lower religious commitment or spirituality. Anxious attachment style was also negatively related to religious commitment ( $r = -.18, p < .001$ ) and spirituality ( $r = -.31, p < .001$ ), demonstrating participants who had anxious attachment style reported lower religious commitment or spirituality.

Hypothesis 8—supported. It was hypothesized that South Korean Christian couples who have a secure attachment and high religious commitment would experience a greater marital satisfaction. According to the results of the multiple regression, religious commitment and secure attachment were predictive of marital satisfaction. Avoidant attachment was clearly and inversely predictive of marital satisfaction while anxious attachment displayed a trend toward significance (trends can be noted when  $p \leq .10$ ); thus religious commitment and secure attachment style were correlated with marital satisfaction.

## **Conclusions**

In addition to explaining the findings from the previous statistical analyses, this section connected the findings to the supporting literature. First, the utility of the Spiritual Assessment Scale instrument will be considered for South Korean Christian couples. Next, the relationships

between the predictor variables (religiosity and attachment style) and criterion variable (marital satisfaction) will be discussed.

### **Applicability of the SAS for South Korean Christian Couples**

Oh, Chun, and So (2001) examined the psychometric utility of the Korean version of the SAS (KSAS) in South Korea. The researchers reported that the KSAS had good internal consistency with the samples of Korean women nurses. The researchers also showed that factor loadings of the four subscales of the KSAS were almost the same as the ones in the original SAS with only Korean women nurses. However, the Korean researchers did not use a CFA to analyze the good model fit with general Korean population. In the current study, one of the purposes of this study was to find a good model fit of the SAS through Confirmative Factor Analysis with South Korean Christian couples. As found in the above analyses, the SAS demonstrated a good internal consistency but failed to produce an acceptable model fit through CFA. Several methods for a better set of fit indices were conducted. Several methods were considered in selecting which items to delete, including low factor loading, Cronbach's alpha when item was deleted, the content of the item, and item-to-item correlation.

Finally, the results of CFA demonstrated that 12 items (1, 5, 7, 13, 15, 17, 18, 19, 20, 21, 22, and 23) out of 28 ones were useful for Korean Christian couples. When the researcher examined the results of the CFA with only women participants, the researcher found 13 items (1, 5, 7, 13, 15, 17, 18, 19, 20, 21, 22, 23, and 26) had a good model fit. The result of the Korean Christian couples was almost the same as the one of the Korean Christian women. Therefore, the results of the CFA indicated that the SAS, as intended by its original developer, was not useful for Korean men and women.

The characteristics of Korean culture are Collectivism and Confucianism indicating that South Koreans tend to be more reserved in the aspect of self-opinion about questions of emotion expression. The questions of the SAS begin with “I” and some questions also begin with “I feel.” Therefore, items addressing aspects of questions with “I” and emotional expression may not be accurate indicators of individual spirituality.

The four sub-scales of the SAS comprised meaning or purpose, innerness, interconnectedness, and transcendence. According to the definition of spirituality (Walsh, 2009), spirituality covers the contents of the four sub-scales in the SAS. However, Ryu (1997), a Korean researcher, asserted that spirituality was the restoration of one’s relationship with God. Many Koreans tend to limit spirituality to the field of religion and the participants of the current study were South Korean Christian couples. Therefore, the Korean Christian couples might not apply the concept of spirituality in the same manner anticipated by the SAS’ original developer.

### **The Relationship between Religiosity and Marital Satisfaction among South Korean Christian Couples**

In the current study, there was a positive relationship between religiosity (religious commitment and spirituality) and marital satisfaction. The findings are in line with a previous research finding that more religious couples reported happier and more stable marriage than other couples (Ahmadi, Azad-Marzabadi & Ashrafi, 2008; Call & Heaton, 1997; Orathinkal & Vansteenwegen, 2006; Sullivan, 2011; Schramm et al., 2012). The results of this study also are consistent with the findings of several South Korean researchers (Jeong, 2005; Lim, 1992; Oh, 1995; Park, 2001) demonstrating that religious people reported greater marital satisfaction.

According to the literature, religiosity creates marital closeness between couples (Robinson, 1994); religiosity supports the importance of marriage that creates marital commitment between spouses (Larson & Goltz, 1989); and religiosity leads to a satisfying marriage (Lehrer & Chiswick, 1993). Markman, Stanley, and Blurnberg (1994) contended that religious couples had a negative feeling about divorce and they were willing to sacrifice for each other.

### **The Relationship between Attachment style and Marital Satisfaction among South Korean Christian Couples.**

The results of this study demonstrated that secure attachment style was positively correlated to marital satisfaction. However, insecure attachment styles (avoidant and anxious attachment style) were negatively correlated to marital satisfaction. This result is consistent with the previous research findings. Hazan and Shaver (1987) found that people who had secure attachment style reported happier relationship than avoidant or anxious individuals. According to several research studies (Davilla, Bradbury, Fincham, 1988; Feeney, 1994), avoidant attachment style and anxious attachment style were negatively associated with relationship satisfaction among spouses. In the current study, the avoidantly attached participants reported more negative marital satisfaction than the anxiously attached ones. This result is in line with the previous research studies. Of the two insecure attachment styles, anxious attachment style was less negatively associated with the individual or couples' satisfaction than avoidant attachment style (Gottman, 1994; Heavey, Christensen, & Malamuth, 1995). A South Korean researcher, Chung (2010), reported that avoidant attachment style was the most negatively related to marital satisfaction.

Research studies explain the reason why securely attached participants report more satisfactory marital relationships. According to Kim (2005), participants who had secure attachment style reported lower levels of distress, communication problems, aggression, sexual dissatisfaction, and family history of distress than insecurely attached participants. The findings of research regarding attachment style in South Korea were similar to those of American research.

### **The Relationship between Religiosity and Attachment Style among South Korean Christian Couples**

As seen in the above results (Table 4 and 5), religiosity (religious commitment and spirituality) was negatively related to insecure attachment style. Religiosity, however, was positively associated with secure attachment style. These results are consistent with the previous study (TenElshof & Furrow, 2000). Most Korean research studies regarding attachment and religiosity were focused on attachment and God's image or God attachment (Chu, 2006; Gu, 2009; Lee, 2011). This research study is the first study investigating attachment style and religiosity (religious commitment and spirituality) in South Korea. The current study demonstrates that participants who had secure attachment style reported high religious commitment and spirituality.

On the other hand, participants who had insecure attachment styles reported lower religious commitment and spirituality. These results were consistent with the findings of Kirkpatrick (2002). Kirkpatrick contended that individuals who experienced secure attachment with their parents tended to believe that God was available, caring and loving, and responsive. Because participants of this study who had secure attachment style could have a secure

relationship with God and their church community, they could have a high religious commitment or spirituality. While insecurely attached participants may have had a less healthy relationship with God or church community, so they may have experienced fewer opportunities to grow their religious commitment or spirituality.

### **The Relationship among Religiosity, Attachment Style, and Marital Satisfaction among South Korean Christian couples**

According to the result of the multiple regression analysis, there was a trend toward significance among religiosity (religious commitment), attachment style (secure attachment style) and marital satisfaction indicating the variables were correlated with one another. Watson, Klohnen, Casillas, Simms, and Haig (2004) reported there was no effect on marital satisfaction on the relationship with similar religiosity or attachment within couples. Anxious attachment, however, had a small effect on marital satisfaction. The current study thus found that religiosity (religious commitment) and secure attachment were related to marital satisfaction while anxious attachment showed a trend toward significance (trends can be noted when  $p < .10$ ).

One possible explanation to explain this study's findings compared to Watson and colleagues (2004) on attachment and religious commitment relates to the design differences. They used a correlation measurement to examine the relationships between relationship and attachment or between relationship and religiousness. However, the current study used a multiple regression to investigate the relationships among religious commitment, attachment style, and marital satisfaction.

In the perspective of cultural difference between the U.S. and South Korea, in the U.S., individualism might produce more dissatisfaction with a marital partner who is anxious even

when both partners are highly religious, while, in Korea, perhaps collectivism may produce more compassion or generosity for an anxious spouse. On the other hand, avoidant attachment style had the clearest impact on marital satisfaction. The reasons why avoidant participants reported the stronger negative predictor of marital satisfaction, compared to anxious attachment, are their inclination to keep their distance from other people and to use more self-directing coping styles in stressful times. In a collectivistic culture, trying to be isolated from other people, groups, or only focusing on oneself, is challenging or destructive to marital harmony, collectivistic values, or social order. This research question, however, needs more research with different statistical analysis methods for more confident and concrete findings.

### **Limitations**

This was a multi-city convenience sample in South Korea derived from churches rather than a randomized sample from the country. Recruiting participants in South Korea was not difficult for this study. However, the pastors in the churches gave the announcement about the survey on the day when the survey was conducted. The announcement influenced the church members who were religiously committed or well trained by pastors or church leaders. This is one reason why the overall mean of instruments was high. The participants were collected in five major Korean cities but one of them composed a small number of participants. The participants were not randomly sampled from the cities. Therefore, the participants may not be representative of the selected churches or cities because of the voluntary basis of the recruiting method.

In addition, this study employed self-report questionnaires. When a researcher uses self-report questionnaires, the researcher has to depend on the participants' honesty. In the influence of collectivistic culture, participants may give answers that are more socially or religiously

acceptable. For this reason, qualitative method or mixed method research methods might be useful in future studies.

### **Implications**

The findings of this research study are able to contribute to the various practice areas for South Korean couples. Although many marriage or family programs exist in South Korean churches, they do not know the relationship between religiosity and marital satisfaction among church members. Many churches in Korea depend on lecturers or teachers who have been trained in social studies especially education and psychology for restoration of Christian family. When church leaders in South Korean churches recognize the relationship between religiosity and marital satisfaction, they can make a program or seminar building on the concept of religiosity, which is already well-emphasized in the church. Or they can find a way to integrate religiosity and education or psychology for their church members.

One of the findings of this research is that secure attachment style is closely related to marital satisfaction. The result may influence Korean marriage counselors. If they can find creative ways to develop the clients' attachment style, they can help their clients who are struggling with marriage problems. This result also can help counselors who are working for Korean churches. From the attachment perspective, God is a conceptualized attachment figure (Byrd & Boe, 2004; Granqvist, 1998; Granqvist & Hagekull, 1999; Kirkpatrick, 1992; Kirkpatrick & Shavert, 1990; Sim & Loh, 2003). When Korean Christians are suffering with problems, they can go to God who is the safe haven. Most Christians can endure the difficulties or adversities in their lives because God will protect and be with them. According to Kirkpatrick (1992), a person's later attachments with God can offer affective support to individuals who

experienced insecure attachment to parents. If counselors in Korean churches can help their clients meet a loving and trustworthy God, their church members may experience the change of attachment style from an insecure attachment style to a secure one.

### **Recommendations**

The population of the current study was only Korean Christian couples that belonged to Korean Presbyterian churches. Future studies need more variability with different denominations to investigate marital satisfaction among Korean Christian couples. For more detailed analysis of participants and overcoming the limitation of survey methods, a qualitative research method or mixed method research method is recommended. The researcher used only two factors of religiosity: religious commitment and spirituality. According to literature, there are many other religiosity aspects. It is recommended that those religiosity aspects need to become predictor variables for future studies.

Although the Spiritual Assessment Scale failed to be a useful spiritual instrument for the Korean Christian couples, it is encouraging that the 12 items out of 28 items were useful for Korean Christian couples. More research study, however, is needed to draw more confident conclusions about the usefulness of the instrument. More accurate translation, a larger sample of participants or different statistical analyses may be needed.

According to the results of multiple regression, the relationships among religious commitment, secure attachment, and marital satisfaction showed a trend toward significance (trends can be noted when  $p < .10$ ), indicating religious commitment and secure attachment were related to marital satisfaction. However, more research using path analysis or structural equation model is needed to obtain more specific conclusions.

## Final Summary

This study was designed to investigate the relationship among religiosity, attachment style, and marital satisfaction. In addition, this study also was designed to examine the good model fit of the Spiritual Assessment Scale for Korean Christian couples. A Confirmative Factor Analysis was used to investigate a good model in this study. This study found that the 12 items (1, 5, 7, 13, 15, 17, 18, 19, 20, 21, 22, and 23) of the SAS turned out to be included in a good model fit (CFI = .981, GFI= .926 RMSEA= .078) with Korean Christian couples. The result of the CFA with female participants was that the 13 items (1, 5, 7, 13, 15, 17, 18, 19, 20, 21, 22, 23, and 26) were acceptable (CFI=.981, GFI=.902, RMSEA= .078). Therefore, the SAS cannot be useful for both Korean males and females. Accordingly, subsequent analyses just focused on religious commitment as the religiosity variable. The findings of this study were as follows: First, religiosity (religious commitment and spirituality) was correlated with marital satisfaction. Second, attachment style (anxious and avoidant attachment style) was negatively correlated with marital satisfaction, Third, religiosity was positively correlated with attachment style. Lastly, the results of multiple regression showed that religious commitment and secure attachment style were correlated with marital satisfaction while the relationship between anxious attachment and marital relationship was not significant. However, this finding needs future research for more specific analysis.

Several limitations of this study were disclosed: limitations of participants, and self-survey questionnaires. The implications of this study were also presented for Korean churches and counselors. More research is needed to investigate the relationship among religiosity, attachment style, and marital satisfaction. Although the SAS, as a whole, was not useful for

Korean Christian couples, it was encouraging that 12 items of the SAS were acceptable for Korean Christian couples.

## REFERENCES

- Ahmadi, K., Azad-Marzabadi, E., & Nabipoor Ashrafi, S. (2008). The influence of religiosity on marital satisfaction. *Journal of Social Sciences, 4*(2), 103-110.
- Ahmadi, K., & Hossein-abadi, F. (2009). Religiosity, marital satisfaction and child rearing. *Pastoral Psychology, 57*(5/6), 211-221.
- Ainsworth, M. (1989). Attachments beyond infancy. *American Psychologist, 44*(4), 709-716.
- Ainsworth, M., Blehar, M., Waters, E., & Walls, S. (1978). *Patterns of attachment: A psychological study of the strange situation*. Hillsdale, NJ: Erlbaum.
- Allport, G. W. (1950). *The individual and his religion*. New York: Macmillan.
- Allport, G. W. (1966). Religious context of prejudice. *Journal for the Scientific Study of Religion, 5*, 447-457.
- Amato, P. R. (1996). Explaining the intergenerational transmission of divorce. *Journal of Marriage and the Family, 58*, 628-640.
- Amato, P. R., Johnson, D. R., Booth, A., & Rogers, S. J. (2003). Continuity and change in marital quality between 1980 and 2000. *Journal of Marriage and Family, 65*, 1-22.
- Anthony, M. (1993). The relationship between marital satisfaction and religious maturity. *Religious Education, 88*(1), 97-108.
- Askari, M., Noah, S., Hassan, S., & Baba, M. (2012). Comparison the effects of communication and conflict resolution skills training on marital satisfaction. *International Journal of Psychological Studies, 4*(1), 82-195.
- Banse, R. (2004). Attachment style and marital satisfaction: Evidence for dyadic configuration effects. *Journal of Social and Personal Relationships, 21*, 273-282.
- Bahr, H. M., & Chadwick, B. A. (1985). Religion and the family in middletown, USA. *Journal of Marriage and the Family, 47*(2), 407-414.
- Bartholomew, K. (1990) Avoidance in intimacy: An attachment perspective. *Journal of Social and Personal Relationships, 7*, 147-178.
- Bartholomew, K., & Horowitz, L. M. (1991). Attachment styles among young adults: A test of a four-category model. *Journal of Personality and Social Psychology, 61*, 226-244.
- Bateson, P. (1990). Konrad Lorenz (1903-1989). *American Psychologist, 45*, 65-66.

- Baucom, D. H., Shoham, D. H., Mueser, K. T., Daiuto, A. D., & Stickle, T. R. (1998). Empirically supported couple and family interventions for marital distress and adult mental health problems. *Journal of Consulting and Clinical Psychology, 66*, 53–88.
- Beach, S. R., & Tesser, A. (1993) Decision making power and marital Satisfaction: A self-evaluation maintenance perspective. *Journal of Clinical and Social Psychology, 12*, 471-494.
- Belavich, T. G., & Pargament, K. I. (2002). The role of attachment in predicting spiritual coping with a loved one in surgery. *Journal of Adult Development, 9*(1), 13-29.
- Bellah, R. N., Madsen, R., Sullivan, W. N., Swidler, A., & Tipton, S. N. (1985). *Habits of the heart: Individualism and commitment in American life*. Berkeley, CA: University of California Press.
- Bello, R. S., Brandau-Brown, F. E., & Ragsdale, J. (2008). Attachment Style, marital satisfaction, commitment, and communal strength effects on relational repair message interpretation among remarrieds. *Communication Quarterly, 56*(1), 1-16.
- Bentler, P. M. (1990). Comparative fit indices in structural equation models. *Psychological Bulletin, 107*, 238-246.
- Berant, E., Mikulincer, M., & Florian, V. (2003). Marital satisfaction among mothers of infants with congenital heart disease: The contribution of illness severity, attachment style, and the coping process. *Anxiety, Stress & Coping, 16*(4), 397-415.
- Bernier, A., & Matte-Gagne, C. (2011). More bridges: Investigating the relevance of self-report and interview measures of adult attachment for marital and caregiving relationships. *International Journal of Behavioral Development, 35*(4), 307-316.
- Birgegard, A., & Granqvist, P. (2004). The correspondence between attachment to parents and God: Three experiments using subliminal separation cues. *Personality & Social Psychology Bulletin, 30*(9), 1122-1135.
- Blood, R. O., & Wolfe, D. M. (1960). *Husbands and wives: The dynamics of married living*. Glencoe, IL: Free Press.
- Bodenmann, G., Kaiser, A., Hahlweg, K., & FehmWolfsdorf, G. (1998). Communication patterns during marital conflict: A cross-cultural replication. *Personal Relationships, 5*, 343-356.
- Bowlby, J. (1969). *Attachment and loss: Volume I: Attachment*. New York, NY: Basic Books.
- Bowlby, J. (1973). *Attachment and loss: Volume II: Separation: Anxiety and anger*. New York, NY: Basic Books.

- Bowlby, J. (1980). *Attachment and loss: Volume III: Loss: Sadness and depression*. New York, NY: Basic Books.
- Bowlby, J. (1982). Attachment and loss: Retrospect and prospect. *American Journal of Orthopsychiatry*, 52(4), 664-678.
- Bowlby, J. (1988). *A secure base: Parent-child attachment and healthy human development*. New York, NY: Basic Books.
- Bradbury, T. N., Beach, S. R. H., Fincham, E. D., & Nelson, G. (1996). Attributions and behavior in functional and dysfunctional marriages. *Journal of Consulting and Clinical Psychology*, 64, 569-576.
- Bradbury, T. N., Fincham, F. D., & Beach, S. H. (2000). Research on the nature and determinants of marital satisfaction: A decade in review. *Journal of Marriage & Family*, 62(4), 964-980.
- Brandt, S. (2004). Religious homogamy and marital satisfaction: Couples that pray together, stay together. *Sociological Viewpoints*, 20, 11-20.
- Brennan, K. A., Clark, C. L., & Shaver, P. R. (1998). Self-report measurement of adult attachment: An integrative overview. In J. A. Simpson & W. S. Rholes (Eds.), *Attachment theory and close relationships* (pp. 46-76). New York: Guilford.
- Brimhall, A. S., & Butler, M. H. (2007). Intrinsic vs. extrinsic religious motivation and the marital relationship. *American Journal of Family Therapy*, 35(3), 235-249.
- Brown, P., Smith, T. W., & Benjamin, L. S. (1998). Perceptions of spouse dominance predict blood pressure reactivity during marital interactions. *Annals of Behavioral Medicine*, 20(4), 286-293.
- Brown, T. A. (2006). *Confirmative factor analysis for applied research*. New York: Guilford.
- Buchheim, A., & George, C. (2011). The representational, neurobiological and emotional foundation of attachment disorganization in Borderline Personality Disorder and Anxiety Disorder. In J. Solomon & C. George (Eds.), *Disorganization of attachment and caregiving* (pp. 343-382). New York, NY: Guilford Press.
- Buchheim, A., George, C., & Kächele, H. (2008). "My dog is dying today": Attachment narratives and psychoanalytic interpretation of an initial interview. In D. Diamond, S. J. Blatt, & J. D. Lichtenberg (Eds.), *Attachment and sexuality* (pp. 161-178). Hillsdale, NJ: Analytic Press.
- Burchinal, L. G. (1957). Marital satisfaction and religious behavior. *American Sociological Review*, 22(3), 306-310.

- Butler, M. H., Stout, J. A. & Gardner, B. C. (2002). Prayer as a conflict resolution ritual: Clinical implications of religious couples' report of relationship softening, healing perspective, and change responsibility. *American Journal of Family Therapy*, 30(1), 19-37.
- Byrd, K. R. & Boe, A. (2001). The correspondence between attachment dimension and prayer in college students. *International Journal for the Psychology of Religion*, 11(1), 9-24.
- Cade, R. (2010). Covenant marriage. *The Family Journal: Counseling and Therapy for Couples and Families*. 18(3) 230-233.
- Calahan, C. A. (1996). Correlations of scores on the Kansas marital satisfaction scale and the quality marriage index. *Psychological Reports*, 78(2), 530.
- Call, V. R. & Heaton, T. B. (1997). Religious influence on marital stability. *Journal for the Scientific Study of Religion*, 36(3), 382-392.
- Carels, R. A., & Baucom, D. H. (1999). Support in marriage: Factors associated with online perceptions of support helpfulness. *Journal of Family Psychology*, 13, 131-144.
- Carlson, T. D., Kirkpatrick, D., Hecker, L., & Killmer, M. (2002). Religion, spirituality, and marriage and family therapy: A study of family therapists' beliefs about the appropriateness of addressing religious and spiritual issues in therapy. *The American Journal of Family Therapy*, 30, 157-171.
- Chaves, J. (2002). Confucianism: The Conservatism of the East. *Intercollegiate Review*, 38(2). 44-50.
- Chen, G., & Chung, J. (1994). The impact of Confucianism on organizational communication. *Communication Quarterly*, 42, 93-105.
- Chesen, E. (1972). *Religion may be hazardous in your health*. New York: David McKay Co.
- Choi, B. (2000). *The subject and desire*. South Korea: Sakyejul.
- Choi, M., & Harwood, J. (2004). A hypothesized model of Korean women's responses to abuse. *Journal of Transcultural Nursing*, 15(3), 207-216.
- Christensen, A. (1987). Detection of conflict patterns in couples. In K. Hahlweg & M. J. Goldstein (Eds.), *Understanding major mental disorders: The contribution of family interaction research* (pp. 250-265). New York: Family Process Press.
- Chung, H. (2004). Application and revision of the Kansas marital satisfaction scale for use with Korean couples. *Psychological Reports*, 95, 1015-1022.

- Chung, K (2010). *A study on the relationship between adult attachment, empathetic ability and marital satisfaction of married adult* (Master thesis, Graduate school of Sookmyung Women's University, Seoul, South Korea). Retrieved from <http://dlps.nanet.go.kr/OpenFlashViewer.do>
- Chu, W (2006). *A study on the correlations between Attachments and God image* (Master's thesis, Seoul Theological University, Bucheon, South Korea). Retrieved from <http://dlps.nanet.go.kr/OpenFlashViewer.do>
- Clark, D. N. (2000). *Culture and customs of Korea*. Westport: Greenwood.
- Coe, G. (1916). *The psychology of religion*. New York: MacMillan.
- Conger, R. D., Rueter, M. A., & Elder, G. H. Jr. (1999). Couple resilience to economic pressure. *Journal of Personality and Social Psychology*, 76, 54-71.
- Cordova, J., Jacobson, N. S., Gottman, J. M., & Rushe, R. (1993). Negative reciprocity and communication in couples with a violent husband. *Journal of Abnormal Psychology*, 102, 559-564.
- Cornwall, M. (1987). The determinants of religious behavior: A theoretical model and empirical test. *Social Forces*, 68, 572-592.
- Covenant Marriage Movement. (2006). God's intent for marriage. Retrieved from <http://www.covenantmarriage.com/covmarriage.php>
- Coyne, J. C., Kahn, J., & Gotlib, I. H. (1987). Depression. In T. Jacob (Ed.), *Family interaction and psychopathology: Theories, methods, and findings*. New York: Plenum Press.
- Crawford, D. W., Houts, R. M., Huston, T. L., & George, L. J. (2002). Compatibility, Leisure, and Satisfaction in Marital Relationships. *Journal of Marriage & Family*, 64(2), 433-449.
- Creswell, J. (2008). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. New Jersey: Pearson: Merrill Prentice Hall.
- Crittenden, P. (1988). Relationships at risk. In J. Belsky & T. Nezworski (Eds.), *Clinical implications of attachment* (pp. 136-174). Hillsdale, NJ: Erlbaum.
- Crowell, J. A., & Treboux, D. (2001). Attachment security in adult partnerships. In C. Clulow (Ed.), *Adult attachment and couple psychotherapy: The "secure base" in practice and research* (pp. 28-42). London: Brunner-Routledge.
- Chu, H., P, O., & P, J. (2008). The effect of family stress and social support on marital adjustment for the immigrant woman's husband. *The Korean Family Welfare Association* 13(4), 85-102.

- Davila, J., Bradbury, T. N., & Fincham, F. (1998). Negative affectivity as a mediator of the association between adult attachment and marital satisfaction. *Personal Relationships, 5*, 467–484.
- Dentler, R. A., & Pineo, P.C. (1960). Sexualadjustment, marital adjustment and personality growth of husbands: A panal analysis. *Marriage and Family Living, 22*, 45-48.
- Dirlik, A. (1995). Confucius in the borderlands: Global capitalism and the reinvention of Confucianism. *Boundary, 2*, 229-273.
- Dudley, M. G., & Kosinski Jr, F. A. (1990). Religiosity and marital satisfaction: A research note. *Review of Religious Research, 32*(1), 78-86.
- Ehrensaft, M. K., & Vivian, D. (1996). Spouses' reasons for not reporting existing marital aggression as a marital problem. *Journal of Family Psychology, 10*, 443-453.
- Erhabor, S., & Ndlovu, N. J. (2013). How happy are married people? psychological indicators of marital satisfaction of married men and women in Gauteng province, *South Africa. Gender & Behaviour, 11*(2), 5486-5498.
- Feeney, J. A. (1994). Attachment style, communication patterns, and satisfaction across the life cycle of marriage. *Personal Relationships, 1*, 333–348.
- Feeney, J. A. (2002). Attachment-related dynamics: What can we learn from self-reports of avoidance and anxiety? *Attachment & Human Development, 4*(2), 193-200.
- Feeney, J. A., & Noller, P. (1990). Attachment style as a predictor of adult romantic relationships. *Journal of Personality and Social Psychology, 58*, 281–291.
- Fincham, F.D. (1991). Understanding close relationships: An attributional perspective. In S. Zelen (Ed.), *New models-new extensions of attribution theory* (pp. 163-206). New York: Springer-Verlag.
- Fincham, F. D., & Beach, S. R. H. (1999). Conflict in marriage: Implications for working with couples. *Annual Review of Psychology, 50*, 47-77.
- Finkelstein, M. A. (2012). Individualism/collectivism and organizational citizenship behavior: An integrative framework. *Social Behavior & Personality, 40*(10), 1633-1643.
- Flor, D. L., & Knapp, N. F. (2001). Transmission and transaction: Predicting adolescents' internalization of parental religious values. *Journal of Family Psychology, 15*, 627-645.
- Forness, S. R. (2003). *The relationship between couples' attachment styles, self- disclosure and marital satisfaction* (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3059982).

- Fraley, R. C. (2002). Attachment stability from infancy to adulthood: Meta-analysis and dynamic modeling of developmental mechanisms. *Personality and Social Psychology Review*, 6, 123-151.
- Fuller, T. L., & Fincham, F. D. (1995). Attachment style in married couples: Relation to current marital functioning, stability over time, and method of assessment. *Personal Relationships*, 2, 17-34.
- Glenn, N. D., & Supancic, M. (1984). The social and demographic correlates of divorce and separation in the United States: An update and reconsideration. *Journal of Marriage and the Family*, 46(3), 563-575.
- Glenn, N. D., & Weaver, C. N. (1978). The changing relationship of marital status to reported happiness. *Journal of Marriage and the Family*, 50(2), 317-324.
- Glock, C. Y. (1962). On the study of religious commitment. *Religious Education Research Supplement*, 42, 98-110.
- Goddard, H., Marshall, J. P., Olson, J. R., & Dennis, S. A. (2012). Character strengths and religiosity as predictors of marital satisfaction in a sample of highly religious and divorce-prone couples. *Journal of Couple & Relationship Therapy*, 11(1), 2-15.
- Gong, S. (2008). Impact of psychological factors on marital satisfaction and divorce proneness in clinical couples. *Journal of Korean Academy of Nursing*, 38(4), 550-560.
- Gotlib, I. H., Lewinsohn, P. M., & Seeley, J. R. (1998). Consequences of depression during adolescence: Marital status and marital functioning in early adulthood. *Journal of Abnormal Psychology*, 107, 686-690.
- Gottman, J. M. (1994). *What predicts divorce? The relationship between marital processes and marital outcomes*. Hillsdale, NJ: Lawrence Erlbaum Associates.
- Gottman, J. M., Coan, J., Carrere, S., & Swanson, C. (1998). Predicting marital happiness and stability from newlywed interactions. *Journal of Marriage and the Family*, 60, 5-22.
- Gottman, J. M., & Krokoff, L. J. (1989). Marital interaction and satisfaction: A longitudinal view. *Journal of Consulting and Clinical Psychology*, 57, 47-52.
- Granqvist, P. (1998). Religiousness and perceived childhood attachment: On the question of compensation or correspondence. *Journal for the Scientific Study of Religion*, 37(2), 350-367.
- Granqvist, P. (2002). Attachment and religiosity in adolescence: Cross-sectional and longitudinal evaluations. *Personality and Social Psychology Bulletin*, 28(2), 260-270.

- Granqvist, P. & Hagekull B. (1999). Religiousness and perceived childhood attachment: Profiling socialized correspondence and emotional compensation. *Journal for the Scientific Study of Religion*, 38(2), 254-273.
- Griffin, D., & Bartholomew, K. (1994). Models of the self and other - Fundamental dimensions underlying measures of adult attachment. *Journal of Personality and Social Psychology*, 67, 430-445.
- Gritz, E. R., Wellisch, D. K., Siau, J., & Wang, H.J. (1990). Long-term effects of testicular cancer on marital relationships. *Psychosomatics*, 31, 301-312.
- Greer, S., & Lim, T. P. (1998). Confucianism: Natural law Chinese style? *Ratio Juris*, 11(1), 80-89.
- Gu, S (2009). *A study on the correlations between attachment and depression: Focus on attachment theory by John Bowlby* (Master's thesis, Methodist Theological University, Seoul, South Korea). Retrieved from <http://dlps.nanet.go.kr/OpenFlashViewer.do>
- Gushee, D. P. (2004), *Getting marriage right: Realistic counsel for saving and strengthening marriages*. Grand Rapids, MI: Baker.
- Hackney, H, C & Sanders, S. G. (2003). Religiosity and mental health: A Meta-Analysis of recent studies. *Journal for the Scientific Study of Religion*, 42(1), 43-55.
- Hahlweg, K., Markman, H. J., Thurmaier, F., Engl, J., & Eckert, V. (1998). Prevention of marital distress: Results of a German prospective longitudinal study. *Journal of Family Psychology*, 12, 543-556.
- Hahm, C. (2003). Lay, culture, and the politics of Confucianism. *Colombia Journal of Asian Law*, 16, 254-301.
- Halford, W. K., & Bouma, R. (1997). Individual psycho-pathology and marital distress. In W. K. Halford & H. J. Markman (Eds.), *Clinical handbook of marriage and couples intervention*. London, England: Wiley.
- Hall, G. (1904). *Adolescence*. New York: Appleton.
- Han, H. Y., & Hyun, M. H. (2006). The association between adult attachment and marital satisfaction: The mediating effect of dyadic perspective taking and conflict resolution efficacy. *The Korean Journal of Clinical Psychology*, 25(4), 935-952.
- Haseley, J. L. (2006). *Marital satisfaction among newly married couples: Associations with religiosity and romantic attachment style*. (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3254191).

- Hawkins, J. L. (1968). Associations between companionship, hostility, and marital satisfaction. *Journal of Marriage and Family, 80*, 647-650.
- Hazan, C., & Shaver, P. R. (1987). Romantic love conceptualized as an attachment process. *Journal of Personality and Social Psychology, 52*, 511-524.
- Heaton, T. B., & Pratt, E. L. (1990). The effects of religious homogamy on marital satisfaction and stability. *Journal of Family Issues, 11*, 191-207.
- Heavey, C. L., Christensen, A., & Malamuth, N. M. (1995). The longitudinal impact of demand and withdrawal during marital conflict. *Journal of Consulting and Clinical Psychology, 63*, 797-801.
- Heller, L. P. (1970). Familism scale: A measurement of family solidarity. *Journal of Marriage and Family, 32*(1), 73-80.
- Hoekstra-Weebers, J. E. H., Jaspers, J. P. C., Kamps, W. A., & Klip, E. C. (1998). Marital dissatisfaction, psychological distress, and the coping of parents of pediatric cancer patients. *Journal of Marriage and the Family, 60*, 1012-1021.
- Hofstede, G. (1993). Cultural constraints in management theories. *The Executive, 7*(1), 84-91.
- Hofstede, G., & Bond, M. H. (1988). The Confucius connection: From cultural roots to economic growth. *Organizational Dynamics, 16*, 4-21.
- Holtzworth-Munroe, A., Smutzler, N., & Stuart G. L. (1998). Demand and withdraw communication among couples experiencing husband violence. *Journal of Consulting and Clinical Psychology, 66*, 731-743.
- Howden, J. W. (1992). *Development and psychometric characteristics of the spirituality assessment scale*. (Order No. 9312917, Texas Woman's University). *ProQuest Dissertations and Theses*, 173-173 p. Retrieved from <http://search.proquest.com/docview/304043929?accountid=12085>.
- Hu, L., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling, 6*, 1-55.
- Hünder, O. S., & Gencöz, T. (2005). The effect of religiousness on marital satisfaction: Testing the mediator role of marital problem solving between religiousness and marital satisfaction relationship. *Contemporary Family Therapy, 27*(1), 123-136.
- Hughes, P. C., & Dickson, F. C. (2005). Communication, marital satisfaction, and religious orientation in interfaith marriages. *Journal of Family Communication, 5*(1), 25-41.

- Hwang, J. (2009). Factors associated with marital satisfaction and stability of married men and women. *Korean Association of Human Ecology, 18*(4), 1-16.
- Jacobson, N. S., & Margolin, G. (1979). *Marital therapy: Strategies based on social learning and behavior exchange principles*. New York: Brunner/Mazel, INC.
- Jang, H., & Guk, Y. (2012). A study on causes of low fertility in Korea: Focusing on family value. *Korean Journal of Local Government & Administration Studies, 26*(2), 305-320.
- Jeong (2005). *The relationship between Christian's faith maturity and marital conflict coping behavior, marital satisfaction*. (Master's thesis, Jeonju University, Jeonju, South Korea). Retrieved from <http://dl.nanet.go.kr/OpenFlashViewer.do>
- Johnson, S. M., & Greenberg, L. S. (Eds.). (1994). *The heart of the matter: Perspectives on emotion in marital therapy*. New York: Brunner/Mazel.
- Kalmijn, M. (1999). Father involvement in childrearing and the perceived stability of marriage. *Journal of Marriage and Family, 61*, 409-421.
- Kang, J., & Lyu, H. (2012). Correlation between environmental psychological factors and spatial functions in community children centers and domestic case study: Focused on the facilities for primary schoolers in Northern Area of Seoul. *Korea Society of Design Trend, 37*, 377-388.
- Kaplan, R. M., & Kronick, R. G. (2006). Marital status and longevity in the United States population. *Journal of Epidemiology & Community Health, 60*(9), 760-765.
- Kaslow, F., & Robinson A. J. (1996). Long-term satisfying marriages: Perceptions of contributing factors. *American Journal of Family Therapy, 24*(2), 153-170.
- Kiecolt-Glaser, J. K., Newton, T., Cacioppo, J. T., MacCallum, R. C., Glaser, R., & Malarkey, W. B. (1996). Marital conflict and endocrine function: Are men really more physiologically affected than women? *Journal of Consulting and Clinical Psychology, 64*(2), 324-332.
- Kilpatrick, S. D., Bissonnette, V. L., & Rusbult, C. R. (2002). Empathic accuracy and accommodative behavior among newly married couples. *Personal Relationships, 9*, 369-393.
- Kim, A., & Park, G. (2003). Nationalism, Confucianism, work ethic and industrialization in South Korea. *Journal of Contemporary Asia, 33*(1), 37.
- Kim, B. (2011). *Study of value culture of Korean language textbook: Focusing on collectivism culture*. Unpublished Master's Thesis. Retrieved from Yeungnam University.
- Kim, C. (2005). *The history of Korea*. Westport, Conn.: Greenwood Press.

- Kim, G. (2005). Marital satisfaction and coping strategies of marital conflict in relation with adult attachment styles. *The Korean Journal of Counseling and Psychotherapy*, 17(3), 707-734.
- Kim, J. (1991). *The Koreans: Their mind and behavior*. Seoul, Korea: Kyobo Centre.
- Kim, M. (2009). A comparative study of the factors effecting on marital satisfaction by age cohort. *Korean Journal of Family Social Work*, 26, 35-62.
- Kim, S. (1998). *Premarital education and counseling for Korean couples by pastors* (Unpublished master's thesis). Indiana Wesleyan University, Indiana.
- Kim, S. E. (2011). *The relationship of parental attachment and Christian spirituality with intergenerational conflict between Korean-American young adults and their parents* (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3496427).
- Kim, Y., & Choi, H. (2009). Expending the validity of the Schwartz's universal value theory: The case of Korean university students. *Korean Journal of Social and Personality Psychology*, 23(1), 1-16.
- Kim, M., & Min, K. (2007). Attachment and marital satisfaction in middle-aged married couples: Focusing on mediating variables. *Journal of the Korean Gerontological Society*. 27(1), 213-233.
- Kirkpatrick, L. (1992). An attachment-theory approach to the psychology of religion. *International Journal for the Psychology of Religion*, 2, 3-28.
- Kirkpatrick, L. A. & Shaver, P. R. (1990), Attachment theory and religion: Childhood attachments, religious beliefs and conversion. *Journal for the Scientific Study of Religion*, 29(3), 315-334.
- Klinetob, N. A., & Smith, D. A. (1996). Demand-withdraw communication in marital interaction: Tests of interspousal contingency and gender role hypotheses. *Journal of Marriage and the Family*, 58, 945-957.
- Koenig, H. G., Cohen, H. J., Blazer, D. G., Pieper, C., Meador, K. G., Shelp, F., Goli, V., & DiPasquale, R. (1992). Religious coping and depression in elderly hospitalized medically ill men. *American Journal of Psychiatry*, 149(12), 1693-1700.
- Korea Institute for Health and Social Affairs (2013).  
<https://www.kihasa.re.kr/html/jsp/kihasa/news/press/view.jsp?ano=5210>
- Köstenberger, A. J. (1991). The mystery of Christ and the church: Head and body, "one flesh." *Trinity Journal*, 12(1), 79-94.

- Köstenberger, A. J. (2004). *God, marriage, and family: Rebuilding the biblical foundation*. Wheaton, IL: Crossway Books.
- Kreider, R. M. (2010). *Working Paper on the Change in Cohabiting Couples from 2009 to 2010*. Retrieved from U.S. Bureau of the Census, Housing and Household Economic Statistics Division website: <http://www.census.gov/population/www/socdemo/Inc-Opp-sex-2009-to-2010.pdf>
- Kurdek, L. A. (1998). The nature of predictors of the trajectory of change in marital quality over the first 4 years of marriage for first-married husbands and wives. *Journal of Family Psychology, 12*, 494–510.
- Kwon, H., Rueter, M. A., Lee, M., Koh, S., & Ok, S. (2003). "Marital relationships following the Korean economic crisis: Applying the family stress model." *Journal of Marriage & Family 65*, 316-325.
- Kyser, N. M. (2010). *Counselor attitudes toward the harm reduction approach in substance abuse treatment* (Doctoral Dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3428817).
- Lambert, N. M., & Dollahite, D. C. (2006). How religiosity helps couples prevent, resolve, and overcome marital conflict. *Family Relations, 55*, 439-449.
- Larson, L. E., & Goltz, J. W. (1989). Religious participation and marital commitment. *Review of Religious Research, 30*, 387-400.
- Laub, J. H., Nagin, D. S., & Sampson, R. J. (1998). Trajectories of change in criminal offending: Good marriages and the desistance process. *American Sociological Review, 63*, 225–238.
- Lawrence, E., Cobb, R. J., Rothman, A. D., Rothman, M. T., Bradbury, T. N. (2008). Marital satisfaction across the transition to parenthood. *Journal of Family Psychology, 22*(1), 41-50.
- Lee, C. (2012). Traditional Korean marriage culture. *Story of Korea*. Retrieved from [http://navercast.naver.com/contents.nhn?rid=92&contents\\_id=11338](http://navercast.naver.com/contents.nhn?rid=92&contents_id=11338)
- Lee, H. (2011). *The relationship between the adult attachment and attachment to God*. (Doctoral Thesis, Sungkyul University, Anyang, South Korea). Retrieved from <http://dlps.nanet.go.kr/OpenFlashViewer.do>
- Lee, H., Park, J. & Ha, H. (2010). *Reading Koreans' life: Focused in Changwonsi*. South Korea: Nanam.
- Lee, J., & Yun, H. (2007). The relationship of mindfulness, marital communication patterns, and marital satisfaction in married women. *The Korean Journal of Woman Psychology, 12*(3), 331-345.

- Lee, S. (2011). *A study of the biblical counseling on the divorce crisis in a church*. (Master's Thesis, Asia United Theological University, Yangpyeong, South Korea) Retrieved from <http://dlps.nanet.go.kr/OpenFlashViewer.do>
- Lee, S. (1999). *Marital satisfaction factors for Korean-Americans*. (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 9937627).
- Lee, Y. (1984). A study on the change of Korean family: A research on attitudes. *Korean Home Management Association*, 2(2), 101-112.
- Lee, Y., & Park, K. (2009). A study of personality type and coping styles on conflict of married men and their marital satisfaction. *Korean Association of Human Ecology*, 18(2), 275-286.
- Lehrer, E. L. & Chiswick, C. U. (1993). Religion as a determinant of marital stability. *Demograph*, 30, 385-404.
- Levy, M. B., & Davis, K. E. (1988). Lovestyles and attachment styles compared: Their relations to each other and to various relationship characteristics. *Journal of Social and Personal Relationships*, 5, 439-471.
- Lichter, D. T. & Carmalt, J. H. (2008). Religion and marital quality among low-income couples. *Social Science Research*, 38, 168-187.
- Lim, Y. (1992). *Marital satisfaction among Korean protestant couples*. (Master's Thesis, Ewha Womans University, Seoul, South Korea) Retrieved from [http://www.riss.kr/search/download/FullTextDownload.do?control\\_no=26f999cae7c02a16&p\\_mat\\_type=be54d9b8bc7cdb09&p\\_submat\\_type=f1a8c7a1de0e08b8&fulltext\\_kind=dbbea9ba84e4b1bc&t\\_gubun=&convertFlag=&naverYN=&outLink=N&colName=bib\\_t&DDODFlag=&loginFlag=1](http://www.riss.kr/search/download/FullTextDownload.do?control_no=26f999cae7c02a16&p_mat_type=be54d9b8bc7cdb09&p_submat_type=f1a8c7a1de0e08b8&fulltext_kind=dbbea9ba84e4b1bc&t_gubun=&convertFlag=&naverYN=&outLink=N&colName=bib_t&DDODFlag=&loginFlag=1).
- Lorenz, K. Z. (1965). *Evolution and the modification of behavior*. Chicago: University of Chicago Press.
- Mackey, R. A., & O'Brien, B. A. (1999). Adaptation in lasting marriages. *Families in Society*, 80(6), 587-596.
- MacLean, A. P. (2001). *Attachment in marriage: Predicting marital satisfaction from partner matching using a three-group typology of adult attachment style*. (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3043755).
- Mahoney, A., Pargament, K., Tarakeshwar, N., & Swank, A. (2001). Religion in the home in the 1980s and 1990s: A meta-analytic review and conceptual analysis of links between religion, marriage, and parenting. *Journal of Family Psychology*, 15(4), 559-596.

- Marsh, H. W., Hau, K.-T., & Wen, Z. (2004). In search of golden rules: Comment on hypothesis-testing approaches to setting cutting off values for fit indexes and dangers in overgeneralizing Hu and Bentler's (1999) findings. *Structural Equation Modeling, 11*, 320-341.
- Martin, J. A., Hamilton, B. A., Sutton, P. D., Ventura, S. J., Menacker, F., & Munson, M. L. (2003). *Births: Final Data for 2002* (National Vital Statistics Reports 52). Retrieved from [http://www.cdc.gov/nchs/data/nvsr/nvsr52/nvsr52\\_10.pdf](http://www.cdc.gov/nchs/data/nvsr/nvsr52/nvsr52_10.pdf)
- Matsunaga, M., (2010). How to factor-analyze your data right: Do's, don'ts, and how-to's. *International Journal of Psychological Research, 3*(1), 97-110.
- McCarthy, B. (2003). Marital sex as it ought to be. *Journal of Family Psychotherapy, 14*(2), 1-12.
- Mahoney, A. (2005). Religion and conflict in marital and parent-child relationships. *Journal of Social Issues, 61*, 689-706.
- Mahoney, A., Pargament, K. I., Jewell, T., Swank, A. B., Scott, E., Emery, E., and Rye, M. (1999). Marriage and the spiritual realm: The role of proximal and distal religious construct in marital functioning. *Journal of Family Psychology, 13*, 321-338.
- Main, M., Kaplan, N., & Cassidy, J. (1985). Security in infancy, childhood and adulthood: A move to the level of representation. *Monographs of the Society for Research in Child Development, 50*(1-2), 66-104.
- Markman, H, Stanley, S., & Blumberg, S. (1994). *Fighting for your marriage*. San Francisco, CA: Jossey-Bess.
- Matthews, L. S., Wickrama, K. A. S., & Conger, R. D. (1996). Predicting marital instability from spouse and observer reports of marital interaction. *Journal of Marriage and the Family, 58*, 641-655.
- McDonald, A., Beck, R., Allison, S., & Norsworthy, L. (2005). Attachment to God and parents: Testing the correspondence vs. compensation hypotheses. *Journal of Psychology and Christianity, 24*(1), 21-28.
- Meyers, S. A., & Landsberger, S. A. (2002). Direct and indirect pathways between adult attachment style and marital satisfaction. *Personal Relationships, 9*(2), 159.
- Mikulincer, M., & Nachshon (1991). Attachment styles and patterns of self-disclosure. *Journal of Personality and Social Psychology, 61*, 321-331.
- Min, M. (1996). Koreans' daily culture: Sociology of self-reflection. In Ilsangmunhwa study (Eds.), *The Koreans' way of thinking*. (pp. 103-134). South Korea: Hanul.

- Min, P. (2001). Changes in Korean immigrants' gender role and social status, and their marital conflicts. *Sociological Forum*, 16(2), 301–320.
- Mockabee, S. T., Monson, J. Q., & Grant, J. T. (2001). Measuring religious commitment among Catholics and Protestants: A new approach. *Journal for the Scientific Study of Religion*, 40(4), 675-690.
- Moon, H. (2007). *The effect of clients' adult attachment styles on clients' and counselors' covert interpersonal reactions in counseling and session outcomes*. (Doctoral thesis, The Catholic University of Korea, Seoul, South Korea). Retrieved from <http://dlps.nanet.go.kr/OpenFlashViewer.do>
- Moore, D. P., & Moore, J. W. (1996). Posthurricane burnout: An island township's experience. *Environment and Behavior*, 28, 134-155.
- Myers, S. M. (2006). Religious homogamy and marital quality: Historical and generational patterns, 1980 – 1997. *Journal of Marriage and Family*, 68, 292 – 304.
- Nedumaruthumchalil, G. (2009). The role of religion and spirituality in marriage and family therapy. *Journal of Pastoral Counseling*, 44, 14-58.
- Oh, Y. (1995). The correlational study on marital satisfaction for Korean couples: Focus on Christian couples. *The Journal of evangelism of the Korea Bible Institute*, 3, 27-78.
- Oh, P., Chun, H., & So, W. (2001). Spiritual assessment scale: Psychometric evaluation of the Korean version. *Asian Oncology Nursing*, 1(2), 168-179.
- Ok, S., & Chin, M. (2011). Generational Comparisons of Family Values and Family Life Culture with Respect to Family Rituals. *The Korean Home Economics Association*, 49(4), 67-76.
- Olson, D. H., & DeFrain, J. (2003). *Marriage and families: Intimacy, diversity, and strengths*. Boston: McGraw Hill.
- Olson, D. H., & Olson, A. K. (2000). *Empowering couples: Building on your strengths*. Minneapolis: Life Innovations.
- Orathinkal, J., & Vansteenwegen, A. (2006). The effect of forgiveness on marital satisfaction in relation to marital stability. *Contemporary Family Therapy: An International Journal*, 28(2), 251-260.
- Ottu, I. A., & Akpan, U. (2011). Predicting marital satisfaction from the attachment style and gender of a culturally and religiously homogenous population. *Gender & Behavior*, 9(1), 3656-3679.

- Oyserman, D., Coon, H. M., & Kemmelmeier, M. (2002). Rethinking individualism and collectivism: Evaluation of theoretical assumptions and meta-analyses. *Psychological Bulletin*, 128, 3-72.
- Park, B. (2001). The relation of Christian's faith maturity, couple communication and marital satisfaction. (Master's thesis, Seogang University, Seoul, South Korea) Retrieved from <http://dlps.nanet.go.kr/OpenFlashViewer.do>
- Parker, J. A., Mandleco, B., Olson, R. S., Freeborn, D., & Dyches, T. T. (2011). Spirituality, and disability. *Journal of Family Nursing*, 17(1), 82-104.
- Parsons, R. N., Nalbone, D. P., Killmer, J., & Wetchler, J. L. (2007). Identity development, differentiation, personal authority, and degree of religiosity as predictors of interfaith marital satisfaction. *American Journal of Family Therapy*, 35(4), 343-361.
- Pasch, L. A., & Bradbury, T. N. (1998). Social support, conflict, and the development of marital dysfunction. *Journal of Consulting and Clinical Psychology*, 66, 219-230.
- Pavalko, E. K., & Elder, G. H. (1990). World War II and divorce: A life-course perspective. *American Journal of Sociology*, 95, 1213-1234.
- PewResearch Social & Demographic Trends. (2009). *The States of Marriage and Divorce* Retrieved from <http://www.pewsocialtrends.org/2009/10/15/the-states-of-marriage-and-divorce/>
- Pistole, M. C. (1989). Attachment in adult romantic relationships: Style of conflict resolution and relationship satisfaction, *Journal of Social and Personal Relationships*, 6, 505-510.
- Popenoe, D. (1993). American family decline: 1996-1990: A review and appraisal. *Journal of Marriage and the Family*, 55, 527-556.
- Ragan, C. P., & Malony, H. (1976). Study of religiosity: Its history and its future. *Journal of Psychology & Theology*, 4(2), 128-140.
- Reinert, D. F., Edwards, C. E., & Hendrix, R. R. (2009). Attachment theory and religiosity: A summary of empirical research with implications for counseling Christian clients. *Counseling & Values*, 53(2), 112-125.
- Ro, M., & Park, K. (2008). The influence of life stresses and coping behavior of the middle-aged working men on their psychological well-being. *Korean Association of Human Ecology*, 17(2), 255-269.
- Robinson, L. C. (1994). Religious orientation in enduring marriages: An exploratory study. *Review of Religious Research*, 35, 207-217.

- Roth, P. (1988), Spiritual well-being and marital adjustment. *Journal of Psychology and Theology*, 16, 153-158.
- Ryu, K. (1997). *Christian Spirituality*. Seoul. Korea: Eunsung Publications.
- Sabatelli, R. M. (1988). Measurement issues in marital research: A review and critique of contemporary survey instruments. *Journal of Marriage & Family*, 50(4), 891-915.
- Saitzyk, A. R., Floyd, E. J., & Kroll, A. B. (1997). Sequential analysis of autonomy interdependence and affiliation-disaffiliation in couples' social support interactions. *Personal Relationships*, 4, 341-360.
- Sanderson, C.A., & Evans, S.M. (2001). Seeing one's partner through intimacy-colored glasses: An examination of the processes underlying the intimacy goals-relationship satisfaction link. *Personality and Social Psychology Bulletin*, 27, 461-471.
- Sanders, M. R., Halford, W. k., & Behrens, B. C. (1999). Parental divorce and premarital couple communication. *Journal of Family Psychology*, 13, 60-74.
- Sarvestani, P. (2011). The effect of irrational beliefs on marital satisfaction between Iranians. *European Journal of Social Marriage*, 24(3), 432-437.
- Schramm, D. G., Marshall, J. P., Harris, V. W., & Lee, T. R. (2012). Religiosity, homogamy, and marital adjustment: An examination of newlyweds in first marriages and remarriages. *Journal of Family Issues*, 33(2), 246-268.
- Schumm, W. R., Paff-Bergen, L. A., Hatch, R. C., Obiorah, F. C., Copeland, J. M., Meens, L. D., & Bugaighis, M. A. (1986). Concurrent and discriminant validity of the Kansas Marital Satisfaction Scale. *Journal of Marriage and Family*, 48, 381-387.
- Schumm, W. R., Scanlon, E. D., Crow, C. L., Green, D. M., & Buckler, D. L. (1983). Characteristics of the Kansas Marital Satisfaction Scale in a sample of 79 married couples. *Psychological Reports*, 53, 583-588.
- Seybold, K. S., & Hill, P. C (2001). The role of religion and spirituality in mental and physical health. American Psychological Society, *Current Directions in Psychological Science (Wiley-Blackwell)*, 10(1), 21-24.
- Shehan, C. L., Bock, E., & Lee, G. R. (1990). Religious heterogamy, religiosity, and marital happiness: The Case of Catholics. *Journal of Marriage & Family*, 52(1), 73-79.
- Sim, T. N., & Loh, B. S. M. (2003). Attachment to God: measurement and dynamics. *Journal of Social and Personal Relationships*, 20(3), 373-389.

- Singelis, T. M., Triandis, H. C., Bhawuk, D. P. S., & Gelfand, M. J. (1995). Horizontal and Vertical dimensions of individualism and collectivism: A theoretical and measurement refinement. *Cross-Cultural Research*, 29, 240-275.
- Snow, T. S., & Compton, W. C. (1996). Marital satisfaction and communication in fundamentalist protestant marriages. *Psychological Reports*, 78, 979-985.
- Son, Y., & You, M. (2008). The related factors on the marital satisfaction in working married women. *Journal of Korean Society of Maternal and Child Health*, 12(2), 143-154.
- Song, Y. I., & Moon, A. (1998). The domestic violence against women in Korean immigrant families: Cultural, psychological, and socioeconomic perspectives. In Y. I. Song & A. Moon (Eds.), *Korean American women: From tradition to modern feminism* (pp. 161-173). London: Praeger.
- South, S. J. & Loyd, K. M. (1995). Spousal alternatives and marital dissolution. *American Sociological Review*, 60, 21-35.
- Stack, S., & Eshleman, J. R. (1998). Marital status and happiness: A 17-nation study. *Journal of Marriage and the Family*, 60, 527-536.
- Stamper, D. B., Wall, J. R., Cassisi, J. E., & Davis, H. (1997). Marital satisfaction and psychological responsiveness in spouses of patients with chronic pain. *International Journal of Rehabilitation and Health*, 3, 159-170.
- Stanard, R., Sandhu, D., & Painter, L. C. (2000). Assessment of spirituality in counseling. *Journal Of Counseling & Development*, 78(2), 204-210.
- Starbuck, E. (1899). *Psychology of religion*. New York: Scribner's.
- Statistics Korea. (2008). [http://kostat.go.kr/portal/korea/kor\\_nw/3/index.board?bmode=read&aSeq=177290](http://kostat.go.kr/portal/korea/kor_nw/3/index.board?bmode=read&aSeq=177290).
- Steiger, J. H. (1980). Test for comparing elements of a correlation matrix. *Psychological Bulletin* 87, 245-251.
- Straus, M. A., & Gelles, R. J. (1986). Societal change and change in family violence from 1975 to 1985 as revealed by two national surveys. *Journal of Marriage and the Family*, 48, 465-479.
- Sullivan, K. T. (2001). Understanding the relationship between religiosity and marriage: An investigation of the immediate and longitudinal effects of religiosity on newlywed couples. *Journal of Family Psychology*, 15, 610-628.

- Sussman, L. M., & Alexander, C. M., (1999). How religiosity and ethnicity affect marital satisfaction for Jewish-Christian couples. *Journal of Mental Health Counseling*, 21(2), 173-185.
- TenElshof, J. K., & Furrow, J. L. (2000). The role of secure attachment in predicting spiritual maturity of students at a conservative seminary. *Journal Of Psychology & Theology*, 28(2), 99-108.
- Thompson, B. (2004). *Exploratory and confirmatory factor analysis: Understanding concepts and applications*, Washington, D.C.: American Psychological Association.
- Tloczynski, J., & Fritzsich, S. (2002). Intercessory prayer in psychological well-being: Using a multiple-baseline, across-subjects design. *Psychological Reports*, 91(3), 731-741.
- Triandis, H. C. (2001). Individualism-collectivism and personality. *Journal of Personality*, 69, 907-924.
- U.S. Census Bureau. (2003) *Unmarried-Couple Households, by Presence of Children: 1960 to Present*. Retrieved from <http://www.census.gov/population/socdemo/hh-fam/tabUC-1.pdf>
- Vaillant, C. O., & Vaillant, G. E. (1993). Is the U-curve of marital satisfaction an illusion? A 40-Year Study of Marriage. *Journal of Marriage and the Family*, 55, 230–239.
- VanLaningham, J., Johnson, D. R., & Amato, P. (2001). Marital happiness, marital duration, and the U-shaped curve: Evidence from a five-wave panel study. *Social Forces*, 78, 1313–1341.
- Wagner, J. A., III. (1995). Studies of individualism-collectivism: Effects on cooperation in groups. *The Academy of Management Journal*, 38, 152-172.
- Waite, L. J., & Gallagher, M. (2000). *The case for marriage: Why married people are happier, healthier, and better off financially*. New York: Doubleday.
- Waite, L., and L. Lillard. (1991). Children and marital disruption. *American Journal of Sociology* 96 (4), 930-53.
- Waldinger, R. J., Schulz, M. S., Hauer, S. T., & Allen, J. P. (2004). Reading others' emotions: The role of intuitive judgments in predicting marital satisfaction, quality, and stability. *Journal of Family Psychology*, 18, 58–71.
- Walsh, F. (2009). Religion, spirituality and the family: Multi-faith perspectives. In F. Walsh (Ed.), *Spiritual resources in family therapy*, (2<sup>nd</sup> ed., pp. 3-30). New York: Guilford Press.

- Watson, D., Klohnen, E. C., Casillas, A., Nus Simms, E., Haig, J., & Berry, D. S. (2004). Match makers and deal breakers: Analyses of assortative mating in newlywed couples. *Journal of Personality*, 72(5), 1029-1068.
- Whiffen, V.E. (2006). *A secret sadness: The hidden relationship patterns that make women depressed*. Oakland, CA: New Harbinger.
- Willits, F. K., & Crider, D. M. (1988). Religion and well-being: Men and women in the middle years. *Review of Religious Research*, 29(3), 281.
- Wilson, M. R., & Filsinger, E. E. (1986). Religiosity and marital adjustment: Multidimensional interrelationships. *Journal of Marriage and the Family*, 48(1), 147-151.
- Wilson, J., & Musick, M. (1996). Religion and marital independence. *Journal for the Scientific Study of Religion*, 35, 30-40.
- Winston, A. (1991). *Family therapists, religiosity, and spirituality: A survey of personal and professional beliefs and practices*. (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 9120971).
- Worthington, E. L., Jr. (1988). Understanding the values of religious clients: A model and its application to counseling. *Journal of Counseling Psychology*, 35, 166–174.
- Worthington, E. L. (1990). Marriage counseling: A Christian approach to counseling couples. *Counseling and Values*, 35, 3-14
- Worthington, E. L., & Aten, J. D. (2009). Psychotherapy with religious and spiritual clients: An introduction. *Journal of Clinical Psychology*, 65, 123–130.
- Worthington Jr, E. L., Lerner, A. J., & Sharp, C. B. (2005). Repairing the emotional bond: Marriage research from 1997 through early 2005. *Journal of Psychology & Christianity*, 24(3), 259-262.
- Worthington, E. L., Jr., Wade, N. G., Hight, T. L., McCullough, M. E., Berry, J. T., Ripley, J. S., et al. (2003). The religious commitment inventory-10: Development, refinement, and validation of a brief scale for research and counseling. *Journal of Counseling Psychology*, 50, 84-96.
- Yoon, K (1996). The effect of sex-role attitude on marital satisfaction of couples. *Korean home management association*, 15(4), 221-235.
- Yum, J. O. (1988). The impact of Confucianism on interpersonal relationships and communication patterns in East Asia. *Communication Monographs*, 55, 374-388.

Zegers, M. A. M., Schuengel, C., van IJzendoorn, M. H., & Janssens, J.  
M. A. M. (2008). Attachment and problem behavior of adolescents during  
residential treatment. *Attachment and Human Development, 10*, 91–103.

Zill, N., & Nord, C. W. (1994). *Running in place: How American families are faring in a  
changing economy and an individualistic society*. Washington, DC: Child Trends.

## APPENDICES

### Appendix A: Survey Invitation

Dear Participants,

Thank you for your interest in this research. As a doctoral candidate of the Center for Counseling and Family Studies of Liberty University, I am currently conducting a study on the relationship among religiosity, attachment style, and marital satisfaction. Dr. Fernando Garzon will act as an advisor for this study.

I am administering a survey to Korean Christian couples in South Korea in order to find out how religiosity and attachment style influence marital satisfaction. Your participation in this study will assist the future development of the research for marital satisfaction and will also help South Korean counselors or pastors understand more about how attachment style issues impact South Korean Christian couples. Since the accuracy of the study depends on your honesty, the survey will proceed in an anonymous and voluntary way. I estimate that it will take you approximately 20-30 minutes to complete the survey.

Answers to these questions will be kept confidential and only used for the purposes of this research. Questions about private data such as names, addresses, or phone numbers are not included in this survey. If you have any question regarding this study, please email Dae Woon Cho at [dcho@liberty.edu](mailto:dcho@liberty.edu) or call me at 434-426-8970 (U.S.), or email [fgarzon@liberty.edu](mailto:fgarzon@liberty.edu) (Dr. Garzon)

Thank you for your help and participation

Sincerely yours,

Dae Woon Cho

## Appendix B: Consent Form

### Consent Form

The influence of religiosity and adult attachment style on marital satisfaction among Korean Christian couples living in South Korea

Dae Woon Cho

Liberty University

Center for Counseling and Family Studies

You are invited to be in a research study investigating the relationship among religiosity, attachment style, and marital satisfaction among Korean Christian couples. You were selected as a possible participant because you are a married Korean Christian individual. I ask that you read this form and ask any question you may have before agreeing to be in the study.

### Background Information:

The purpose of this study is to explore the influence of religiosity and attachment style on marital satisfaction among Korean Christian couples. Attachment style focuses on relationship patterns for individuals. Studies of marital satisfaction have been conducted in western countries including America. However, studies of marital satisfaction regarding religiosity and attachment style among Korean Christian couples need further investigation to effectively help Korean Christian couples who are struggling with the relationships between spouses. Thus, results of this study will establish an important foundation for the research on marital satisfaction for Korean Christian couples.

### Procedures

If you agree to be in this study, I would ask you to do the following things:

You will complete a demographic form and four assessment measures including the Kansas Marital Satisfaction Scale (KMSS), the Experiences in Close Relationships scale (ECR), the Religious Commitment Inventory (RCI), and the Spiritual Assessment Scale (SAS). The completion of these surveys will take 20-30 minutes.

### Risks and Benefits of being in the Study:

This study has minimal risk and that the risks are no more than one would encounter in everyday life. Some of the items in the questionnaire may remind you of some memories of your own experience of hurts in the relationship with your partner. Some items may cause uncomfortable emotions such as grief or guilt toward God. If you experience any such intense feelings, please let me know and I will be glad to talk with you. I will also offer you a referral to a counselor in your area if you would like that. The study has several benefits to society. One of them is that you may contribute to establish the foundation for the study of marital satisfaction for Korean Christian couples. You also contribute to the field of family counseling for Korean Christian couples.

### Compensation:

You will not be compensated for the survey.

### Confidentiality:

Your participation is anonymous and secure. The tests and questionnaires will be identified by only a code number in order to protect your privacy and confidentiality. This data will be saved in a computer file that can be accessed only through a password. The researcher only can access the data. The records of this study will be maintained in a locked box within a locked filing cabinet.

### 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 the involved churches and Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

### Contacts and Questions

The researcher conducting this study is Dae Woon Cho. You may ask questions you have and are encouraged to contact him. To reach him by telephone or email: (434) 426-8970, [dcho@liberty.edu](mailto:dcho@liberty.edu). (Dissertation Chair: Dr. Fernando Garzon, (434) 592-4045, [fgarzon@liberty.edu](mailto:fgarzon@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, Suite 1837, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

Statement of Consent:



Date: \_\_\_\_\_

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.

IRB Code #

IRB Expiration Date:

## Appendix C: The Demographic Questionnaire

1. How old are you? (Please circle)

A. 20~27

B. 28~35

C. 36~43

D. 44~50

E. 51~ 57

F. 58~65

G. over 66

2. What is your gender? (Please circle)

1) Male

2) Female

3. What is your marital status?

1) Married

2) Separated

3) Divorced

4) Widowed

5) Remarried

6) Other

4. How long have you been married?

5. What is the total income of your household monthly?

- 1) Less than US\$ 1000.00/1,100,000Won
- 2) US\$ 1001.00 ~ 2000.00/ 1,100,000 Won ~ 2,200,000 Won
- 3) US\$ 2001.00 ~ 4000.00/ 2,200,010 Won ~ 4,400,000 Won
- 4) US\$ 4001.00 ~ 6000.00/ 4,400,010 Won ~ 6,600,000 Won
- 5) US\$ 6.001.00 ~ 8000.00/ 6,600,010 Won ~ 8,800,000 Won
- 6) US\$ 8.000 and more/ 8,800,000 Won and more

6. What is your educational attainment?

- 1) Under Elementary School
- 2) Middle School
- 3) High School
- 4) Early College-up to 2 years
- 5) Graduate or up to a master's degree
- 6) Up to a doctoral degree or more

7. Which city in South Korea are you living?

- 1) Seoul
- 2) DaeJeon
- 3) Daegu
- 4) Busan
- 5) Other cities

Appendix D: The Demographic Questionnaire (Korean)

1. 귀하의 나이는 몇 살입니까?

- 1) 20~27 2) 28~35 3) 36~43 4) 44~50 5) 51~ 57 6) 58~65 7) over 66

2. 귀하의 성별은 무엇입니까?

- 1) 남성 2) 여성

3. 귀하의 결혼 여부는 무엇입니까?

- 1) 결혼중  
2) 별거중  
3) 이혼  
4) 사별  
5) 재혼  
6) 기타

4. 몇 년간 결혼 하셨습니까? \_\_\_\_\_

5. 귀하의 월 총수입은 얼마입니까(가정의 총수입)?

- 1) 1,100,000 원 이하  
2) 1,100,000 원 ~ 2,200,000 원  
3) 2,200,010 원 ~ 4,400,000 원  
4) 4,300,010 원 ~ 6,600,000 원  
5) 6,600,010 원 ~ 8,800,000 원  
6) 8,800,000 원 이상

6. 귀하의 학력은 어느 정도입니까?

1) 초등학교 졸업

2) 중학교 졸업

3) 고등학교 졸업

4) 전문대학교 졸업

5) 4년제에서 석사학위

6) 박사학위 혹은 그 이상

7. 귀하가 사는 곳은 어디입니까?

1) 서울    2) 대전    3) 대구    4) 부산    5) 기타 도시

## Appendix E: Kansas Marital Satisfaction Scale (KMSS)

Instrument has been removed from the published dissertation because it is copy-righted material.

## Appendix F: Kansas Marital Satisfaction Scale (KMSS) (Korean)

Instrument has been removed from the published dissertation because it is copy-righted material.

## Appendix G: The Religious Commitment Inventory – 10 (RCI-10)

Instrument has been removed from the published dissertation because it is copy-righted material.

Appendix H: The Religious Commitment Inventory – 10 (RCI-10) (Korean)

Instrument has been removed from the published dissertation because it is copy-righted material.

## Appendix I: Experiences in Close Relationship Scale (ECR)

Instrument has been removed from the published dissertation because it is copy-righted material.

## Appendix J: Experiences in Close Relationship Scale (ECR) (Korean)

Instrument has been removed from the published dissertation because it is copy-righted material.

## Appendix K: Spiritual Assessment Scale (SAS)

Instrument has been removed from the published dissertation because it is copy-righted material.

## Appendix L: Spiritual Assessment Scale (SAS) (Korean)

Instrument has been removed from the published dissertation because it is copy-righted material.