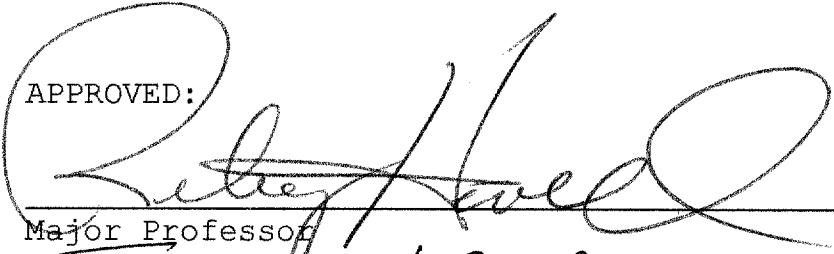
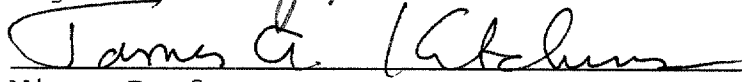



A STUDY OF THE RELATIONSHIPS AMONG SOCIAL INTEREST,  
MARITAL SATISFACTION, AND RELIGIOUS PARTICIPATION

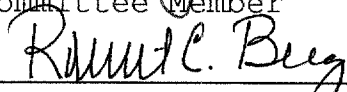
John Michael Thornton, B.S., M.Th.

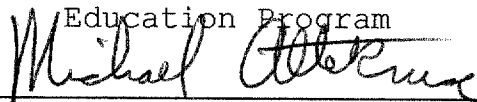
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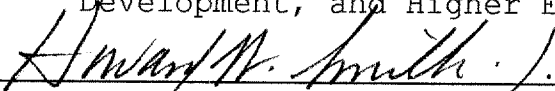
  
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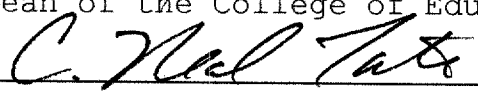
  
Minor Professor

  
Committee Member

  
Program Coordinator of the Counselor  
Education Program

  
Chair of the Department of Counseling,  
Development, and Higher Education

  
Dean of the College of Education

  
Dean of the Robert B. Toulouse School of  
Graduate Studies

Thornton, John, A study of the relationships among social interest, marital satisfaction, and religious participation. Doctor of Philosophy (Counselor Education), August, 1997, 67 pp., 6 tables, references, 62 titles.

This study examined the relationships among social interest, marital satisfaction, and religious participation. Additional aspects of religious participation were also considered in relation to social interest and marital satisfaction.

The participants for this study were 55 couples recruited from churches and two graduate classes at the University of North Texas, Denton. Each participant was asked to complete the Social Interest Index (SII); the Dyadic Adjustment Scale (DAS); and the Religious Participation Questionnaire (RPQ). Pearson product-moment correlations were performed on the (a) total SII and total DAS scores, (b) total SII scores and RPQ scores, (c) total DAS scores and the RPQ scores, and (d) the four subscale scores (friendship, self-significance, love, and work) of the SII and the DAS and RPQ scores.

It was found that social interest and marital satisfaction were correlated significantly, as were social interest and religious participation. Marital satisfaction

and religious participation were also correlated significantly. The results point to a significant relationship between high social interest and strong marital satisfaction. There was also a strong relationship between high social interest and participants with high religious participation. The study also pointed to a significant relationship between strong marital satisfaction and religious participation. Some cautions were discussed regarding the findings, and directions for future research on social interest, marital satisfaction, and religious participation were discussed.

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A STUDY OF THE RELATIONSHIPS AMONG SOCIAL INTEREST,  
MARITAL SATISFACTION, AND RELIGIOUS PARTICIPATION

DISSERTATION

Presented to the Graduate Council of the  
University of North Texas in Partial  
Fulfillment of the Requirements

For the degree of

DOCTOR OF PHILOSOPHY

By

John Michael Thornton, B.S., M.Th.

Denton, Texas

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TABLE OF CONTENTS

|  | Page |
|--|------|
| LIST OF TABLES .....                         | iii  |
| Chapter                                      |      |
| I. INTRODUCTION AND RELATED LITERATURE ..... | 1    |
| Introduction                                 |      |
| Need   |      |
| Purpose                                      |      |
| Review of the Literature                     |      |
| II. PROCEDURES .....                         | 16   |
| Hypotheses                                   |      |
| Participants                                 |      |
| Procedures                                   |      |
| Measures                                     |      |
| Design and Statistical Analysis              |      |
| III. RESULTS AND DISCUSSION .....            | 27   |
| Analysis of Data                             |      |
| Results of Hypotheses                        |      |
| Discussion                                   |      |
| Suggestions for Future Research              |      |
| Conclusion                                   |      |
| APPENDIX .....                               | 43   |
| REFERENCES .....                             | 60   |

LIST OF TABLES

| Table  | Page |
|--|------|
| 1. Range of Raw Scores, Mean Scores, and Standard Deviation for the Social Interest Index .....                      | 27   |
| 2. Range of Raw Scores, Mean Scores, and Standard Deviation for the Dyadic Adjustment Scale .....                    | 29   |
| 3. Range of Raw Scores, Mean Scores, and Standard Deviation for the Religious Participation Questionnaire .....      | 30   |
| 4. Pearson Product-Moment Correlations for Total Scale Scores on the SII, DAS, and RPQ .....                         | 32   |
| 5. Pearson Product-Moment Correlations Between the SII Subscales and the DAS and RPQ .....                           | 33   |
| 6. Pearson Product-Moment Correlations Between the Church Activity Question on the RPQ and the DAS and the SII ..... | 33   |

## CHAPTER I

### INTRODUCTION AND RELATED LITERATURE

#### Introduction

The quality of life and subjective well-being of individuals are concepts that researchers often attempt to measure. Over the past two decades considerable interest has developed in assessing the emotional and social health of Americans. Researchers have attempted to measure subjective impressions such as social interest, marital satisfaction, and religious participation as it relates to a sense of happiness and well being. Also, as more marriages are ending in divorce and separation, there is increasing need to find more effective means of building successful marriages. This study was an attempt to find relationships among social interest, marital satisfaction, and religious participation. An understanding of these relationships could be useful in predicting who will have a strong sense of well-being and success in marriage.

#### Social Interest

Social interest is one of the primary concepts of Alfred Adler's theory of personality (Adler, 1928). Adler defined social interest as "an interest in the interest of



others" (as cited in Ansbacher, 1977, p. 57). Adler also described social interest as an innate potential of each individual that must be consciously developed (Adler, 1928).

Although social interest is a significant element of Adlerian theory, it is also one of the most difficult to comprehend fully. Numerous individuals have indicated the usefulness of this personality construct (e.g., Bickard, 1978; Crandall, 1978b), and varied attempts have been made to define precisely the essence of social interest. Adler (1964b), for example, stated that "social interest ... means feeling the whole, sub specie aeternitatis, under the aspect of eternity" (pp. 34-35). In an effort to further specify Adler's comments, Ansbacher (1979) pointed out that "social interest ... is ... a term composed of two parts: interest, a psychological process, and social, standing for object(s) in the outside world at which the process is directed" (p. 132). Social interest is therefore considered to be an internal psychological process that involves an external focus; that is, it involves a general orientation toward humankind and the world.

In the final step of Adler's development of the concept of social interest, he sees that one develops evaluative attitudes toward life and chooses a way of useful contribution. Adler believed that there were three tasks

each individual must meet and be responsible for: "[one should be] a good fellow worker; a friend to all men; and a true partner in love and marriage" (Adler, 1958, p. 262).

Reading Adler's Social Interest: A Challenge to Mankind (1964b) one sees how observable actions can be placed into the steps as described by Ansbacher (1968). They could be described as follows:

Step 1 Early Childhood: This is during the first 5 years of life. If individuals perceive their environment in a certain way, they care for and turn to both parents equally. If their environment is disruptive, they turn more to one parent or to neither.

Step 2 Late Childhood: If an individual has proper amount of social interest, they make themselves useful at home, take proper part in games or acting in a comradely way, and work with others in school. If they lack social interest they have little interest in school, are aloof, lack concentration, and are frequently late for school. They attempt to cause disruptions and are also inclined to be truant.

Step 3 Puberty: If individuals lacks social interest, they will be unsociable, lie, slander, are suspicious, take a malicious delight in the misfortunes of others, and are hypersensitive. If they have social interest, they make

friends easily, are interested in problems that affect humanity, and adjust their standpoint and behavior to other people's welfare.

Step 4 Early Adulthood: If individuals have social interest, they are true partners in business and marriage, have a sense of equality, and a feeling of mutual respect. They will also have the capacity for devotion. If they lack social interest, they are egotistical, have superior feelings, and practice self-seclusion from the claims of the community.

Step 5 Later Adulthood: If individuals lack social interest, they have a fear of growing old, and of being annihilated, and they have a fear of death. If they have social interest, they are assured of mortality through their children and contribute to the growth of the community (Adler, 1964b, pp. 28-31).

From a practical standpoint, social interest entails a fundamental caring and concern for others (Crandall, 1981). It is a feeling of relationship with humanity and a desire to cooperate with and contribute to the larger community. The ways in which people express such caring and concern are various. Some may give examples of their social interest by being involved in community action groups or volunteer work or through service in their church; whereas others may

teach, counsel, or minister to those in need. Regardless of how individuals implement their social feeling, they inevitably demonstrate a sense of identification with their fellow human beings and strive to support the growth of community.

#### Marital Satisfaction

As our society experiences more failing marriages, the need to identify adjustment so that more effective marriages can be promoted has accelerated. A demand has developed for practical, efficient methods for gathering information about the health of the marital dyad, and many marriage and family inventories are increasingly available to aid the working therapist and enlighten the researcher. General marital satisfaction inventories help the therapist and researcher identify the level of overall happiness in the marriage.

#### Need

The concepts of social interest (Adler, 1964b; Ansbacher & Ansbacher, 1956) and marital adjustment (Locke & Wallace, 1959; Spanier, 1976) appear to be theoretically related. These terms by definition share the characteristics of cooperation, empathic understanding, positive regard, generosity, and feelings of closeness and belonging. Many of the characteristics that describe high social interest and positive marital adjustment are interrelated. While the

theoretical implications of the relationship between the concepts are fairly strong, there has not been significant research to support this relationship. A correlation investigation may help those in the counseling field to understand this relationship and determine whether these theoretical similarities between social interest and marital adjustment are related in real human relationships to the theoretical constructs.

Another aspect of social integration that may affect marital adjustment is religious participation. Durkheim (1947) proposed in The Elementary Forms of the Religious Life that religion promotes a binding together of the members of society and of the social obligations that unite them, thanks to the common possession of ultimate values. Religious values and religious participation may have some positive effect upon marital satisfaction.

#### Purpose

The purpose of this study is to investigate the possible relationship between social interest and marital adjustment in a selected group of married couples. Another variable relating to spiritual well-being and religious participation is also considered.

#### Review of the Literature

The review of the literature relevant to this study is

presented in three sections: (a) social interest and measurements of social interest, (b) marital satisfaction, and (c) religious participation.

### Social Interest

Over the past two decades research on social interest has expanded, largely as a result of the development of several new social interest measures (Altman, 1973; Crandall, 1975; Greever, Tseng, & Friedland, 1973; Sulliman, 1973; Zarski, Bubenzer, & West, 1983). Greever et al. (1973) developed the Social Interest Index (SII) in an effort to assess social feeling. Their inventory, which consists of 32 items, has been used frequently since its inception. The SII has been reported to have a test-retest reliability coefficient of .79 and Cronbach alpha of .81 (Greever et al., 1973). Other investigations have supported the instrument's factor analytic structure, construct validity, concurrent validity, and predictive validity. Thus, the measure has received considerable confirmation as an assessment device.

Another social interest tool is Crandall's (1975) Social Interest Scale (SIS). The SIS consists of 15 word pairs, with one item of the pair representing social interest. Crandall reported the instrument to have a split-half reliability of .77 and test-retest reliability of .82.

While the SIS has provided some interesting information on social interest, its use has been restricted primarily to the efforts of Crandall. Few other researchers have used the scale with much frequency.

Two additional social interest measures are the Early Recollections Rating Scale for Social Interest Characteristics (Altman, 1973) and the Sulliman Scale of Social Interest (Sulliman, 1973). These tools have not experienced wide usage and are not as well known as the SII and SIS.

A number of social interest surveys have been carried out by Crandall (1980,1981). He has identified social interest as being positively related to the following personality characteristics: (a) interpersonal attractiveness (Crandall, 1977); (b) ability to adapt to failure experiences (Crandall, 1978a); (c) adaptability to stress (Crandall & Lehman, 1977); (d) an individual's tendency to regard his or her life as interesting (Crandall & Putnam, 1980); (e) a sense of happiness and future orientation (Crandall & Reimanis, 1976); and (f) intrinsic religious orientation (Paloutsian, Jackson, & Crandall, 1978).

In addition to Crandall's efforts, other investigations on social interest have been performed. Zarski, Bubenzer and

West (1981) found a positive association between social interest and an individual's psychological well-being and life adjustment. Using these findings, as well as those of an earlier study (Bubenzer, Zarski, & Walter, 1979), these researchers offered an empirically-based psychological profile of the socially interested individual. This individual is (a) stable, responsible, sincere; (b) mature; (c) persistent, self-reliant; (d) enterprising, versatile; (e) serious, conscientious; and (f) altruistic and willing to help others in a variety of situations (Bubenzer et al., 1979; Zarski et al., 1981).

In the studies reviewed, the concept of social interest as proposed by Adler has been supported as a psychological construct. It has generally correlated with characteristics that are viewed as social interest components. By contrast, it has generally related negatively with characteristics that are inconsistent with the concept.

Of the investigations conducted, most have focused on the relationship between social interest and some aspect of individual functioning, such as psychological well-being, health, mood states, and locus of control. There has been little investigation between social interest and marital satisfaction and, additionally, the possible relationship to religious participation.



## Marital Satisfaction

As marital counseling and therapy have progressed, those in the field have realized the need for marital adjustment instruments that would give the clinician some objective data to use in helping with assessment. As a result the concept of marital adjustment has taken a prominent place in the study of marriage and family relationships. Despite some criticism of marital adjustment and related concepts (Spanier & Cole, 1976), it is probably the most frequently studied dependent variable in the field. Spanier and Cole (1976) and others have argued from a pragmatic standpoint that methodologists cannot ignore the clear, continuing need that family researchers have for adequate measures to assess the quality of adjustment in marital relationships.

Locke and Williamson (1958) described marital adjustment as follows:

[It is] the presence of such characteristics in a marriage as a tendency to avoid or resolve conflicts, a feeling of satisfaction with the marriage and with each other, their sharing of common interests and activities, and the fulfilling of the marital expectations of the husband and wife (p. 564).

Spanier and Cole (1976) have suggested that marital

adjustment is a process rather than an unchanging state. They have therefore subscribed to the notion that adjustment is an ever-changing process with a qualitative dimension that can be evaluated at any time on a dimension from well-adjusted to maladjusted.

Spanier and Cole (1976) suggested therefore the following definition. Marital adjustment is a process, the outcome of which is determined by the degree of (a) troublesome marital differences, (b) interspousal tensions and personal anxiety, (c) marital satisfaction, (d) dyadic cohesion, and (e) consensus on matters of importance to marital functioning.

The study of marital adjustment has a history dating back to Hamilton's (1929) classic study. Since that time several measures have been developed that have claimed to measure the quality of marital relationships. The most widely used scale for many years was the Locke-Wallace (1959) Marital Adjustment Test. Locke and Wallace felt that, by choosing the items that were the most basic and which had the greatest correlation with the total test score, they could construct a short, reliable, and valid inventory. They produced a 15-item Marital Adjustment Test and a 35-item Marital Prediction Test. The Marital Prediction Test is seldom used today by researchers. Some of the items are now

out of date as related to males and females as they have changed from the 1950s to the 1990s.

However, many of the items on the Locke-Wallace are still a good view of the research on marriage stability. The Dyadic Adjustment Scale developed by Spanier (1976) uses some of the same procedures used by Locke and Wallace (1959). Spanier, however, claimed to have gone beyond the procedures used by Locke and his predecessors in developing his Dyadic Adjustment Scale. The Dyadic Adjustment Scale was used in the present study, and more information about the development of this instrument is included in the Research Methods section.

#### Religious Participation

Religious belief can be among the most potent influences in life. Its effects may include profound changes in subjective experience and social behavior. It can supply purpose and meaning (Frankl, 1975), facilitate interpersonal contact and a sense of belonging (Ellison, 1978), and affect one's satisfaction with existence. Functional definitions of religion focus upon religion as a system of beliefs and practices by means of which a group of people struggle with the ultimate problems of human life (Yinger, 1970). Out of this struggle come institutional sets of beliefs, attitudes, and practices.

Over the past 20 years, considerable interest has developed in the social sciences in assessing the emotional and social health of Americans. As social scientists have looked at perceived quality of life, they have realized the need to measure religious participation or involvement and its perceived influence upon individuals. Several measures of religiosity and spiritual well-being have been developed. Some people have used simple measures relating to attendance at worship and the amount of time spent reading the Bible (Gruner, 1985). On the other hand, several instruments have been developed that measure religious participation and spiritual well-being.

Hunt and King (1971) conducted research on the intrinsic-extrinsic concept in religion, and Hunt (1972) eventually moved from this research to develop Literal, Anti-Literal and Mythological (LAM) scales. These scales helped researchers understand individuals' religious orientation and how important their religious faith was to them. Paloutzian and Ellison (1982) developed a measure of spiritual well-being that measured a person's perceived relationship to God and their sense of existential well being. Other instruments have been developed that measure mostly specific areas of religious participation, such as Scobie's (1973) study of types of Christian conversion.

Of particular relevance to this investigation are several studies done over the last 20 years. Hunt and King (1978) found in a study that greater happiness, adjustment, and satisfaction in marriage are related to positive beliefs about religion, religious participation, agreement about religion, and higher extrinsic motivation toward religion. Gruner (1985) found a positive correlation between the use of prayer, religious affiliation, and marital adjustment.

However, extensive investigation has not been done between the relationship of social interest and religious participation until recently. In some theoretical work, Leak, Gardner, & Pounds (1992) have set forth the strong connection between Adler's concept of social interest and the basic orientation toward others in Christianity and other world religions. Leak (1992) also did a study using two social interest instruments and measured the relationship of social interest to several different standard religious measures. This study added to the knowledge of the religious characteristics and their relationship to social interest. The study showed that social interest is related to (a) a highly personal religious orientation characterized by openness and growth, and (b) a religious orientation characterized by external concerns that go beyond the individual and are reflected in

such things as attitudes towards ecumenism and social justice in the church. The latter result is especially interesting because Adlerian theory proposes that mature individuals have external as well as internal concerns.

## CHAPTER II

### PROCEDURES

#### Hypotheses

For this study, three hypotheses are proposed. They concern the relationship between social interest and marital satisfaction; the relationship between social interest and religious participation; and the relationship between marital satisfaction and religious participation.

#### Hypothesis I

There will be a significant positive correlation between participants' total scores on the Social Interest Index and the Dyadic Adjustment Scale.

#### Hypothesis II

There will be a significant positive correlation between participants' total scores and the Social Interest Index and the Religious Participation Survey.

#### Hypothesis III

There will be a significant positive correlation between participants' total scores on the Dyadic Adjustment Scale and the Religious Participation Survey.

#### Participants

The participants in this study were recruited from

local churches, a graduate sociology class, and a graduate marital counseling class. Participants were recruited from five churches. Leaders of Sunday school classes and small groups were contacted, and those that agreed to participate were asked to share the instructions with their group and collect the completed survey packets. Voluntary participants were recruited from the two graduate classes, and they were given instructions and the survey packets, which were returned by mail. The participants were recruited from the graduate classes to obtain information from those who were not as actively involved religiously as those participating in local churches. From the marital counseling course, 5 couples returned surveys, and 6 couples in the graduate sociology class returned surveys. The remaining 44 couples participating were from the five local churches. Three churches were United Methodist Churches. One church was Southern Baptist, and one was Roman Catholic.

Of 57 couples returning surveys, 55 couples' surveys were complete, giving a total of 110 individuals for the study. The participants' ages ranged from 27 to 71. The mean age was 38. As expected, the sex of the participants was 55 male and 55 female. The ethnic breakdown of the individual participants was 102 Anglos; 3 African-Americans; 1 Native American; 3 Hispanics; and 1 other.



The educational level of the participants broke down as follows: There were 23 high school graduates; 62 with undergraduate degrees; and 25 with graduate degrees. The participants indicated their income levels as follows: 16 were in the \$30,000 to \$44,999 level; 31 in the \$45,000 to \$59,999 level; 25 in the \$60,000 to \$74,999 level; and 38 in the over \$75,000 level.

Participation in the study was voluntary, and a consent form (Appendix B) was signed by all involved. Each Sunday school class or small group was offered a follow-up summary of the results of the research, along with discussion questions that could be used as a class or group lesson.

#### Procedures

All participants were exposed to the same procedures. First, the procedures were read, or the leader of the group asked them to read a standardized set of instructions (Appendix C) explaining the purpose of the investigation and the manner in which the instruments would be used. Following this reading each participant was asked to complete the information sheet and the consent form and then to complete the three measures: the Social Interest Index (SII); the Dyadic Adjustment Scale (DAS); and the Religious Participation Questionnaire (RPQ).

## Measures

Three measures and a basic information sheet (Appendix D) were used in the investigation. The Social Interest Index (Greever et al., 1973), which is shown in Appendix E, was designed to measure Adler's concept of social interest. It consists of 32 items and has four scales. The scales are each composed of 8 items, and they assess the areas of social relationships (friendship), self-significance, love relationships, and work. All items are answered with a 1 through 5 entry, with 1 indicating a not at all like me and 5 indicating very much like me.

Considering the Social Interest Index's (SII) measurement characteristics, Greever et al. (1973) reported that, after 2 weeks, the social, self-significance, love, work, and total scale scores had test-retest reliability coefficients of .81, .75, .65, .67, and .79, respectively; the total scale was found to have a Cronbach alpha of .81. They also stated that the SII possesses a high degree of construct validity. Other researchers have generally supported the findings of Greever et al. For example, Zarski, Bubenzer, and West (1983), after slightly modifying several items of the SII, provided empirical support for four of the instrument's original five factors: self-significance; love; friendship; and work. In an earlier

study, Zarski et al., (1981) found that the original SII showed support for the measure's five factors: social interest; self-significance; friendship; love; and work. Hjell (1975) showed that high levels of social interest, as assessed by the SII, were associated significantly with an internal locus of control and high levels of self-actualization, thereby confirming the construct validity of the SII. Markowski and Greenwood (1984) found that high levels of social interest, as assessed by the SII, were associated significantly with high scores of the Dyadic Adjustment Scale, (DAS) (Spanier, 1976). Other researchers have supported the SII's predictive validity (Kaplan, 1978a) and concurrent validity (Bubbenzer et al., 1979). Considering the previous research, the SII appears to be a relatively reliable, valid, and helpful index for researching social interest.

In using any instrument for research in the social sciences there are always cautionary issues that must be taken into account. The measurement of social interest is widely accepted among those who support Adler's theories. There are others in counseling and psychology, however, who do not support the concept of social interest and have questions as to the effectiveness of attempts to measure it. Even among those who support Adler's theories, there are

concerns about the use of social interest measures and the results that are often deduced from measurement results. Watkins (1994) reviewed several social interest measures by examining recent research and critiques of various instruments. The author reported that those studies using the Social Interest Index (SII) found social interest to be positively correlated with vigor, marital adjustment, intraception, dominance, inner-directedness, present-field time orientation, self-significance, spontaneity, self-actualization, synergy, and acceptance of aggression and the nature of man (Markowski & Greenwood, 1984; Mozdzierz & Semyck, 1981; Zarski et al., 1981). Social interest has been found to be negatively correlated with depression, anger, overall mood disturbance, autonomy, and "sucorance" (Mozdzierz & Semyck, 1981; Zarski et al., 1981). Using the SII, high as opposed to low social interest groups have shown better life adjustment, more happiness, and a greater sense of humor (Dixon, Willingham, Chandler, & McDougal, 1986; Zarski et al., 1982).

Watkins (1994) also revealed up some unfavorable reports that have surfaced about the Social Interest Index (SII). Zarski et al., (1983) spoke of the need to eliminate certain weak SII items, add new items to better tap friendship and work, and develop negatively phrased items to

go along with the positively phrased ones. Leak (1982) raised questions about the SII's factor structure and found the scale to be vulnerable to social desirability bias.

Consideration was given by the current researcher to the questions raised by Watkins's (1994) review. A review of the literature (Leak & Garner, 1990; Leak, Millard, Perry, & Williams, 1985; Leak & Williams, 1989) indicated that the Social Interest Index's forte involves correlations with other self-reporting instruments. Watkins (1994) suggested that the other well-researched social interest measure, Crandall's Social Interest Scale (SIS), appears to be strong when it is used to correlate with behavioral and peer rating criteria. Leak and Gardner (1990) and others have even combined the SIS and the SII as a single score. However, this combination was considered and rejected for this study because it would lengthen the number of responses required by participants to an undue extent.

The original SII was worded for school-age subjects. In order to make the SII appropriate for adults in the present study, four items were modified similar to the way Markowski and Greenwood (1984) modified the SII. Care was taken in rewording the statements to keep them consistent with the original items. Item 2 was changed from "I am usually nominated for things at school" to "I am usually nominated

for things among my friends and/or co-workers." Item 17 was changed from "I can overlook faults in the people I date" to "I can overlook faults in my spouse." Item 21 was changed from "I am looking forward to being married" to "I look forward to being with my spouse and/or family." Item 27 was changed from "School to me is more than just facts from books" to "Education to me is more than just facts from books."

The Dyadic Adjustment Scale (DAS) (Spanier, 1976) was used to measure marital adjustment. The DAS is a 32 item Likert-type self-rating scale. It examines adjustment by measuring the relationship components of consensus, affectional expression, satisfaction, and cohesion. The scale provides five measures: a total dyadic adjustment score and subscale scores on dyadic consensus, affectional expression, dyadic satisfaction, and dyadic cohesion. The range of scores on the DAS is 0 to 151. Higher scores reflect high levels of marital adjustment, and lower scores reflect low levels of marital adjustment. Divorced subjects obtained an average score of 75, and married persons, an average score of 115 in the DAS normative sample.

Previous study by Spanier and Cole (1976) suggested four empirically verifiable components of dyadic adjustment which could be used as subscales. They include dyadic

satisfaction, dyadic cohesion, dyadic consensus, and affectional expression. Spanier (1976) then developed the DAS to measure these four subscales. The initial testing with the DAS suggested high validity and high reliability. Reliability for the entire 32-item scale measured .96 and was surprisingly high for the subscales dyadic consensus (.90), dyadic satisfaction (.94), and dyadic cohesion (.86). Only the 4-item affectional expression subscale has a reliability that dictates considerable caution (.73).

Other researchers (Markowski & Greenwood, 1984) have used the DAS and found it to be a useful, reliable measure. The Dyadic Adjustment Scale (DAS) appears to be a reliable, valid, and relevant measure that can be used in research on marital and nonmarital dyadic relationships. Although brief, this instrument appears to yield useful information.

The Religious Participation Questionnaire (RPQ) is an 11-item questionnaire developed by the researcher to be used to determine a simple score that indicates a person's level of religious involvement (see Appendix F). The first 10 items are marked as a 5-item Likert scale with the questions answered on a scale from strongly disagree to strongly agree. The items are scored from 1 (strongly disagree) to 5 (strongly agree). This scoring gives a scoring range of 10 to 50, with 50 being the highest religious participation.

Item 11 on the questionnaire is a 3-item choice that asks the participants to mark one of four statements that most closely match their experience of conversion and relationship to God.

Four of the first 10 questions of the RPQ are very similar to religious questions on the Spiritual Well-Being Questionnaire developed by Paloutzian and Ellison (1982). The overall Spiritual Well-Being Questionnaire had high test-retest reliability coefficients. The high coefficients suggested that the SWB had high reliability and internal consistency (Ellison, 1978). This suggests that these 4 questions have generally had test-retest reliability. The other 6 questions of the first 10 questions measure basic perceptions of the participants about their participation in their religious life and the meaning it has for them. The entire 10-item scale was tested and retested with fourteen participants and was found to have a reliability coefficient of .83, which is within a generally accepted range for reliability.

The questions were also submitted to four expert judges, with various persons having expertise in counseling, the sociology of religion, and theology. The items were evaluated for content validity, and some minor modification was made in the wording of the questions. The judges



considered the questions to be relevant measures of religious participation and involvement.

#### Design and Statistical Analysis

The design of the study is correlational, and the data are analyzed using the Pearson product-moment correlational method. The level of significance is .05. Coefficients were calculated between the SII items, the DAS, and the RPQ. Additionally, a Fisher Z test was run to determine possible differences between the male and female set of responses. The BMDP Statistical Software, version 7.0, was used to perform the statistical computations.

## CHAPTER III

### RESULTS AND DISCUSSION

This chapter presents the results of the data analysis and includes a discussion of the findings. Recommendations for future study are also presented.

#### Analysis of Data

The mean and standard deviations for each subscale of the Social Interest Index (SII) and a total SII score are shown in Table 1.

Table 1

Range of Raw Scores, Mean Score, and Standard Deviation for the Social Interest Index (SII)

| Scale                    | Raw score range | Mean | Variance | SD  |
|--------------------------|-----------------|------|----------|-----|
| SII1 - Friendship        |                 |      |          |     |
| Females                  | 19-40           | 31.5 | 17.1     | 4.1 |
| Males                    | 22-38           | 29.3 | 15       | 3.9 |
| Total participants       | 19-40           | 30.3 | 16.9     | 4.1 |
| SII2 - Self-significance |                 |      |          |     |
| Females                  | 18-38           | 31.2 | 14.8     | 3.9 |
| Males                    | 22-40           | 32.8 | 9.1      | 3   |
| Total participants       | 18-40           | 32   | 12.5     | 3.5 |
| SII3 - Love              |                 |      |          |     |
| Females                  | 30-47           | 36.8 | 8        | 2.8 |
| Males                    | 27-40           | 36.1 | 8.8      | 3   |
| Total participants       | 27-47           | 36.5 | 8.4      | 2.9 |
| SII4 - Work              |                 |      |          |     |
| Females                  | 22-40           | 32.3 | 16.1     | 4   |
| Males                    | 20-40           | 31.9 | 15.9     | 4   |
| Total participants       | 20-40           | 32.1 | 16       | 4   |

(table continues)

|                    |         |       |       |      |
|--------------------|---------|-------|-------|------|
| SII - Total score  |         |       |       |      |
| Females            | 107-150 | 131.6 | 100.1 | 10   |
| Males              | 104-152 | 130.1 | 104.7 | 10.2 |
| Total participants | 104-152 | 130.8 | 102   | 10.1 |

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The SII mean scores of 131.6 for the females and 130.1 for the males were not significantly different. The similarity of the female and male scores is different from the findings of Greever, Tseng, and Friedland (1974) and Kaplan (1978b). Greever et al., (1974) found SII scores of males to be positively correlated with age. Markowski and Greenwood (1984) found the more similar mean SII scores of males and females in their study to support the proposition that SII scores of males are positively correlated with age. The mean age of the male subjects in this study of 39.3 years is older than that of the subjects in both the Markowski and Greenwood (1984) study and the Greever et al., (1974) study. It is likely that, as males mature and lose the need to identify with the "macho man" image, that their social interest develops and comes close to that of females.

The mean and standard deviation of the total scores of the Dyadic Adjustment Scale (DAS) are shown in Table 2.

Table 2

Range of Raw Scores, Mean Scores, and Standard Deviation for the Dyadic Adjustment Scale (DAS)

| Category           | Raw score range | Mean  | Variance | SD   |
|--------------------|-----------------|-------|----------|------|
| Females            | 80-144          | 116.3 | 173.9    | 13.2 |
| Males              | 86-143          | 114.3 | 160.3    | 12.7 |
| Total participants | 80-144          | 115.3 | 166.6    | 12.9 |

The DAS mean scores of 116.3 for the females and 114.3 for the males were not significantly different. It appears that neither the male nor female participants were better adjusted in their marriages. The total mean score of 115.3 was also similar to the mean score of 114.8 of the married persons whom Spanier (1976) used in the original DAS study.

Table 3 shows the range of raw scores, means, and standard deviations for the total Religious Participation Questionnaire (RPQ) scores. Table 3 also shows the range of raw score, means, and standard deviation for the response to question number 8 on the RPQ, which pertains to the person's perceived activity in his or her local church.

Table 3

Range of Raw Scores, Mean Scores, and Standard Deviation for  
the Religious Participation Questionnaire (RPQ)

| Category                         | Raw score range | Mean | Variance | SD  |
|----------------------------------|-----------------|------|----------|-----|
| Female RPQ                       | 36-50           | 44.8 | 17.2     | 4.2 |
| Male RPQ                         | 23-50           | 42.8 | 26.1     | 5.1 |
| Total participants               | 23-50           | 43.8 | 22.4     | 4.7 |
| Females question 8               | 1-5             | 3.8  | 1.6      | 1.2 |
| Males question 8                 | 1-5             | 3.5  | 1.1      | 1.1 |
| Total participants<br>Question 8 | 1-5             | 3.6  | 1.3      | 1.2 |

The Religious Participation Questionnaire (RPQ) shows that there is no significant difference between the mean scores of males and females. The differences between the male and female responses on question 8, which relates to activity in one's local church were also not significant.

#### Results of Hypotheses

The correlational data of the study are presented in the following section. Before examining these data, three assumptions that underlie the Pearson product-moment procedure should be considered: (a) a linear relationship exists between the researched variables; (b) the variables are normally distributed; and (c) the relationship between the variables is spread around the best-fitting straight line and is virtually the same at each level (Nunnally, 1978).

The Fisher Z test for the differences between male and female scores was nonsignificant (see Appendix G). Therefore, the data were used as total scores of the 110 participants. The mean scores of the SII (combined male and female scores) were 30.3 (friendship), 32 (self-significance), 36.5 (love), 32.1 (work), and 130.8 (total). The total mean score on the DAS (combined male and female scores) was 115.3. The total mean score on the RPQ (combined male and female scores) was 43.8.

In regards to Hypothesis I, social interest and marital satisfaction were correlated significantly. As measured by the total scale scores of the SII and the DAS, variables correlated at .38, which was significant at the .001 level (see Table 4).

Concerning Hypothesis II, social interest and religious participation were significantly correlated. As measured by the total scale scores of the SII and RPQ, variables relationship was .25, which is significant at the .05 level (see Table 4).

In regards to Hypothesis III, marital satisfaction and religious participation were significantly correlated. As measured by the total scale scores of the DAS and RPQ, these variables' relationship is .37, which was significant at the

.001 level (see Table 4).

Table 4

Pearson Product-Moment Correlations for Total Scale Scores  
on the SII, DAS, and RPQ

| Scale scores            | Correlations | Significance level |
|-------------------------|--------------|--------------------|
| Total SII and Total DAS | .38          | 0.001              |
| Total SII and Total RPQ | .25          | 0.05               |
| Total DAS and Total RPQ | .37          | 0.001              |

In summary, each hypothesis was confirmed. Social interest was found to be correlated with marital satisfaction and religious participation. Marital satisfaction was found to be correlated with religious participation.

To provide additional information about the study, Table 5 indicates the SII subscales' correlation with the DAS and the RPQ.

Table 5

Pearson Product-Moment Correlations Between the SII  
Subscales and the DAS and RPO

| Scale scores              | Correlation | Significance level |
|---------------------------|-------------|--------------------|
| SII Friendship-DAS        | .194        | < .05              |
| SII Self-significance-DAS | .321        | .01                |
| SII Love-DAS              | .388        | .001               |
| SII Work-DAS              | .187        | < .05              |
| SII Friendship-RPQ        | .216        | .05                |
| SII Self-significance-RPQ | .108        | < .05              |
| SII Love-RPQ              | .268        | .01                |
| SII Work-RPQ              | .108        | < .05              |

Also, Table 6 indicates possible correlations between question 8 on the Religious Participation Questionnaire (RPQ) and the participants' scores on the DAS and the total SII.

Table 6

Pearson Product-Moment Correlations Between the Church  
Activity Question on the RPO and the DAS and the SII

| Scale scores        | Correlations | Significance level |
|---------------------|--------------|--------------------|
| RPQ, question 8-DAS | .238         | .05                |
| RPQ, question 8-SII | .06          | < .05              |



## Discussion

The primary purpose of this study was to examine (a) the possible relationship between social interest and marital satisfaction; (b) the possible relationship between social interest and religious participation; and (c) the possible relationship between marital satisfaction and religious participation. Secondarily, the relationships between both social interest and marital satisfaction with active participation in a religious organization were also investigated.

In summary, the participants in this study were 55 couples, or 110 individuals, recruited from local churches and two graduate classes, one in sociology and one in counseling. All participation was voluntary, with a promise to the church groups which completed the study of a follow up summary and discussion guide. Three measures were completed by each participant: (a) the Social Interest Index (SII); (b) the Dyadic Adjustment Scale (DAS); and (c) the Religious Participation Questionnaire (RPQ).

The results of this study support a positive relationship between social interest and marital satisfaction, a positive relationship between social interest and religious participation, and a positive relationship between marital satisfaction and religious

participation.

A significantly positive relationship between individuals' degree of social interest and their marital satisfaction was found. It appears that persons high in social interest are likely to manifest strong marital satisfaction. Those with low social interest would seem prone to low marital satisfaction.

In examining the SII subscale correlations in Table 5 it is apparent that the love subscale had the highest correlation with the DAS and is significant at the .001 level. The self-significance scale is also significant at the .01 level. Although the findings are correlational in nature and causative relationships should not be inferred, some implications can be drawn from them. It would seem that persons who care for others care for themselves. Out of a positive regard for themselves, individuals are able to care for and give to others with caring attitudes and behaviors. There is likely a reverse effect in which love and care for others affect in a positive way the person's attitudes toward self.

Crandall (1981) detailed two meanings of social interest: process and object. Social interest as process emphasizes the valuing of something outside the self (i.e., self-transcendence), the antithesis of self-centeredness. As

a consequence, one is able to go beyond deeply personal concerns, such as an exaggerated need for self-importance, and instead devote oneself to the needs of others based on the cognitive and affective mechanisms of identification and empathy. In this regard, those with high social interest are able to focus more on the other partner in their relationship and consider their needs and desires more effectively.

Social interest as object involves the referents of one's community feeling. Crandall (1981) specified three classes of objects: subsocial, social, and suprasocial. Social objects include individuals, groups, society, and even the concept of a distant ideal community. These perceptions about social interest indicate that persons with high social interest are better able to focus beyond their own concerns and give attention and caring to their partners and the community they are a part of as a couple. Thus, their high social interest would contribute to their high marital satisfaction.

Although the present study provides some additional data about the relationship of social interest to marital satisfaction, further investigations are needed to determine the complete picture of the relationship between social interest and marital satisfaction. Although no causal

inferences can be drawn, it is reasonable to assume that systematic modification of one will modify the other. Because social interest is perceived as a process variable and many of the aspects of marital adjustment are static variables, it is reasonable to try to increase social interest as one means of influencing marital adjustment.

A significantly positive relationship between participants' social interest and their religious participation was found. Most of the participants in this study were from orthodox Christian communities, and thus the study supports a positive relationship between social interest and orthodox Christian beliefs. The basic principles of Christianity support many of Alfred Adler's ideas concerning the concept of social interest. Christianity is based upon Christ and his teachings, and Jesus lived his life in service to others. For Jesus, the meaning of life comes from doing God's will, but this in turn, when focused upon the Great Commandment ("You shall love the Lord your God with all your heart, and with all your soul, and with your mind. You shall love your neighbor as yourself"), means turning outward not only to God but to others. Jesus' teachings are a call: a call to share our resources, to help political and economic victims of society, to forgive those who have hurt and wronged us, and

to serve others and the community, including the community of humankind (Fischer & Hart, 1986).

Those who are followers of Christ are members of the Church of Jesus Christ around the world. Dietrich Bonhoeffer (1963), a German theologian who was martyred at Hitler's hands in World War II understood the Church as the body of Christ only when it exists for others. When Christians understand that their internal commitment to Christ calls them to external acts of caring, compassion, and love, then they become the church that exists for others. This study supports the idea that strong social interest, interest in the interests of others, goes hand in hand with strong religious participation in which there is extrinsic concern for others. When Jesus' teaching are alive in individuals they are directed beyond themselves to concern for other human beings. Most Christian believe that if the teachings of Jesus at work in their lives, then the believer will be concerned about homeless people, pregnant teenagers, people who are addicted, people who are being persecuted because of race or background, and poor people wherever they may be. In short, most orthodox Christians believe the that ideal of a life worth living is contained in the injunction "Love they neighbor as thyself."

When one looks at other personality theorists, one

finds that Adler was open to religion, especially its socially relevant aspects. Adler stated that at least some religious concepts are translatable into social-interest terms (e.g., God as the representation of the ideal community; see Ansbacher & Ansbacher, 1979, pp. 284-285). Because Adlerian theory is primarily a secular humanist theory, there are also some significant differences. For example, Adler envisioned a "brotherhood of man" as a desired end state of existence, but orthodox Christianity moves beyond this to include a community with God. Ultimately Adler found the meaning of life in social interest, and the Christian finds ultimate meaning in his or her relationship with God, which directs him or her outward to loving acts in the world.

The findings of this study expand our understanding of religiousness and social interest. The more externally oriented social interest subscales of friendship and love were the ones in which significant correlations were found with social interest (see Table 5). Religious orientation that includes external concerns seems likely to correlate with social interest and is supported by the findings. Adler's theory put great emphasis on the mature individual's having external as well as internal concerns.

One other aspect of religious orientation that was

studied was the correlation of question 8 on the RPQ with the total SII. There was no correlation between high activity in one's local church and high social interest. It appears from this data that those actively involved in church do not necessarily have social interest. Active religious involvement does not necessarily mean that one is externally focused beyond oneself to the needs of others.

Some cautions must be presented in relation to this study. The results are based on a high percentage of subjects who were highly religious. As a consequence, the results cannot be generalized to a nonreligious sample. The present study, however, offers evidence to suggest that high religiosity and commitment do covary with social interest among generally religious individuals. Also, many of the participants recruited from the two graduate classes, one in sociology and one in counseling, had high scores in many areas of the RPQ, even though they did not score high on active religious involvement in a local church.

A significant positive relationship was found between the participants' marital satisfaction and their religious participation. Greater satisfaction in marriage was significantly related to high religious participation. If one assumes the responses on the study to represent real covert and overt behaviors, it seems that commitment to

beliefs and effort in the sphere of one's faith are related to maintaining better marital adjustment. Positive valuation of marriage and religious faith tend to go together, perhaps for various reasons, such as spouses' treatment of one another and an agreement and focus upon goals that reach beyond a focus upon self (Davidson, 1972).

It must be emphasized that these findings are correlational in nature. There is clearly some type of positive relationship between the quality of marriage and the quality of the religiosity of the partners. In a sense, it is possible to consider the marriage system as a real-life laboratory in which to apply and test the partners' beliefs, efforts, and behaviors that are supported in their religious beliefs as desirable or worthwhile. Conversely, experiences in one's marriage may influence and modify one's religious beliefs and commitments.

#### Suggestions for Future Research

Suggestions for future research can be drawn from some of the preceding cautions. In regard to participants, studies that examine expanded populations are encouraged. Diverse ethnic make-up would provide a better representation of the overall population. Studies that examined individuals with low religiosity would also aid in an understanding of the relationship of social interest and marital satisfaction



to religious participation.

Because of some of the cautions mentioned earlier regarding the Social Interest Index (SII), it might be worthwhile to do such investigations using the combined SII and the SIS (Social Interest Scale) as proposed by Watkins (1994). Also, instead of using self-report inventories exclusively, future investigations might use indirect assessment methods such as behavioral observations or interview procedures.

#### Conclusion

The purpose of this study was to examine the possible relationships among social interest, marital satisfaction, and religious participation. Married couples recruited from five churches and two graduate classes, one in sociology and one in counseling, were the participants. Each couple completed the Social Interest Index, the Dyadic Adjustment Scale, and the Religious Participation Questionnaire. Significant, positive relationships were found between (a) social interest and marital satisfaction, (b) social interest and religious participation, and (c) marital satisfaction and religious participation.

APPENDIX A  
PARTICIPANT INFORMATION

## PARTICIPANT INFORMATION

Please fill in the information requested as completely as possible.

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

Occupation: \_\_\_\_\_

Ethnicity:     \_\_\_ Anglo           \_\_\_ African American  
                   \_\_\_ Asian     \_\_\_ Native American   \_\_\_ Hispanic  
                   \_\_\_ Other: \_\_\_\_\_

How many sisters in your family?   \_\_\_  
 Ages: \_\_\_\_\_

How many brothers in your family?   \_\_\_  
 Ages: \_\_\_\_\_

EDUCATIONAL BACKGROUND: (check all that apply)  
 \_\_\_ High School Graduate, If not indicate grade completed \_  
 \_\_\_ College, Bachelor's Degree   \_\_\_ Graduate Degree

RELIGIOUS AFFILIATION:  
 \_\_\_ Roman Catholic   \_\_\_ Southern Baptist   \_\_\_ United Methodist  
 \_\_\_ Presbyterian     \_\_\_ Unity Church       \_\_\_ None  
 \_\_\_ Other (Please list) \_\_\_\_\_

ESTIMATED ANNUAL HOUSEHOLD INCOME:  
 \_\_\_ \$0 - 14,399   \_\_\_ \$15,000 - 29,999   \_\_\_ 30,000 - 44,999  
 \_\_\_ \$45,000 - 59,999   \_\_\_ \$60,000 - 74,999   \_\_\_ Over \$75,000

HOW MANY CHILDREN DO YOU HAVE? \_\_\_\_\_

HOW MANY OF YOUR CHILDREN ARE STILL LIVING AT HOME? \_\_\_\_\_  
 AGES OF THOSE LIVING AT HOME: \_\_\_\_\_

APPENDIX B  
PARTICIPATION CONSENT FORM

## PARTICIPATION CONSENT FORM

Dear Friend,

My name is John Thornton. I am conducting a research project to finish the requirements for my doctoral degree from the Department of Counseling Education and Student Services at the University of North Texas. I would appreciate your help in my last project.

I would like you to complete three short surveys to help me discover how religious participation relates to a person's marital satisfaction and their general attitude towards life. You will be completing a survey developed by me plus two short surveys developed by other persons. It will take you about 15 minutes to complete this survey material.

I will not ask you to put your name on the surveys, however, they will each be coded with a numerical coding system to ensure confidentiality. Only the members of my graduate committee and myself will be looking at your survey.

If you have any questions, contact me at 972-442-5594. Thank you for your help and cooperation.

I am willing to participate in John Thornton's research project.

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Signature

Date

This project has been reviewed and approved by the University of North Texas Committee for the protection of Human Subjects (817) 565-3490.

APPENDIX C  
INSTRUCTIONS FOR THE STUDY

## INSTRUCTIONS FOR THE STUDY

The purpose of this study is to examine the relationship between individuals' social feelings towards other persons, their marital relationships, and their religious participation. To help the graduate student with his research, you will be asked to complete three short forms plus an information form that you can complete in ten to fifteen minutes.

These forms which you have before you, are self-explanatory and each has its own directions at the beginning to guide you. Please be sure that all three of the forms have the same number in the upper right hand corner.

Please do not put your name on any of the forms, since your personal responses are considered an individual matter and therefore will be regarded in an anonymous, confidential way.

The leader of your class or group will be have the opportunity to request a short study guide that will summarize the results of this study when it is completed and provide questions for discussion.

Are there any questions? If everything is clear and you agree to participate in this study, please read and sign the Consent Form first. Then you can fill out the information form and the three response forms and return them to the leader when you are finished. In some cases, it may be arranged for you to mail the forms to the graduate student. Please begin.

APPENDIX D  
SOCIAL INTEREST INDEX



## SOCIAL INTEREST INDEX

Here are a number statements people might make about themselves. Read the statements and rate them from 1 to 5 depending on how much the statement applies to you. For example, if a statement is not at all like you, circle a 1. If a statement is very much like you, circle a 5. If the statement applies somewhere in between circle either the 2, 3, or 4, whichever applies to you.

Read each statement carefully enough to understand it, and then circle your response.

|   | Not at all<br>like me |   | Very much<br>like me |   |   |
|---|-----------------------|---|----------------------|---|---|
|   | 1                     | 2 | 3                    | 4 | 5 |
| 1. I have many friends.                                     | 1                     | 2 | 3                    | 4 | 5 |
| 2. I am usually nominated for things among my friends.      | 1                     | 2 | 3                    | 4 | 5 |
| 3. I usually like people I have just met.                   | 1                     | 2 | 3                    | 4 | 5 |
| 4. My friends are very important to me.                     | 1                     | 2 | 3                    | 4 | 5 |
| 5. I enjoy being in clubs.                                  | 1                     | 2 | 3                    | 4 | 5 |
| 6. I don't mind helping out my friends.                     | 1                     | 2 | 3                    | 4 | 5 |
| 7. I am often turned to for advice.                         | 1                     | 2 | 3                    | 4 | 5 |
| 8. I feel rules are necessary.                              | 1                     | 2 | 3                    | 4 | 5 |
| 9. I am generally satisfied with my decisions.              | 1                     | 2 | 3                    | 4 | 5 |
| 10. Once I decide something I find a way to do it.          | 1                     | 2 | 3                    | 4 | 5 |
| 11. My plans generally turn out the way I want them to.     | 1                     | 2 | 3                    | 4 | 5 |
| 12. I am sometimes concerned with philosophical questions.  | 1                     | 2 | 3                    | 4 | 5 |
| 13. I seldom feel the need to make excuses for my behavior. | 1                     | 2 | 3                    | 4 | 5 |
| 14. I feel I have a place in the world.                     | 1                     | 2 | 3                    | 4 | 5 |
| 15. I do my best most of the time.                          | 1                     | 2 | 3                    | 4 | 5 |

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 16. I seldom feel limited in my abilities.  | 1 | 2 | 3 | 4 | 5 |
| 17. I can overlook faults in my spouse.   | 1 | 2 | 3 | 4 | 5 |
| 18. My parents did the best they could raising me.  | 1 | 2 | 3 | 4 | 5 |
| 19. I believe a man and a woman can be both lovers and friends.                           | 1 | 2 | 3 | 4 | 5 |
| 20. I feel a man and a woman have equally important roles in a marriage.                  | 1 | 2 | 3 | 4 | 5 |
| 21. I look forward to being with my spouse and/or family.                                 | 1 | 2 | 3 | 4 | 5 |
| 22. I have warm relationships with some people.   | 1 | 2 | 3 | 4 | 5 |
| 23. I feel family decisions need to be made jointly.                                      | 1 | 2 | 3 | 4 | 5 |
| 24. As far as I am concerned, marriage is for life.                                       | 1 | 2 | 3 | 4 | 5 |
| 25. I believe liking your work is more important than the salary.                         | 1 | 2 | 3 | 4 | 5 |
| 26. I feel jobs are important because they make you take an active part in the community. | 1 | 2 | 3 | 4 | 5 |
| 27. Education to me is more than just facts from books.                                   | 1 | 2 | 3 | 4 | 5 |
| 28. I prefer doing things with other people.  | 1 | 2 | 3 | 4 | 5 |
| 29. Finishing a job is a real challenge to me.  | 1 | 2 | 3 | 4 | 5 |
| 30. I am considered a hard worker.  | 1 | 2 | 3 | 4 | 5 |
| 31. I enjoy music and literature.   | 1 | 2 | 3 | 4 | 5 |
| 32. I wonder if I will be able to do all I want in my lifetime.                           | 1 | 2 | 3 | 4 | 5 |

APPENDIX E  
DYADIC ADJUSTMENT SCALE

## DYADIC ADJUSTMENT SCALE

Most persons have disagreements in their relationships. Please indicate the approximated extent of agreement or disagreement between you and your partner for each item on the following list.

|   | Always agree | Almost always agree | Occasionally disagree | Frequently disagree | Almost always disagree | Always disagree |
|---|--------------|---------------------|-----------------------|---------------------|------------------------|-----------------|
| 1. Handling family finances                     | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 2. Matters of recreation                        | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 3. Religious matters                            | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 4. Demonstrations of affection                  | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 5. Friends                                      | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 6. Sex relations                                | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 7. Conventionality (correct or proper behavior) | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 8. Philosophy of life                           | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 9. Ways of dealing with parents or in-laws      | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 10. Aims, goals, and things believed important  | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 11. Amount of time spent together               | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 12. Making major decisions                      | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 13. Household tasks                             | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 14. Leisure-time interests and activities       | 5            | 4                   | 3                     | 2                   | 1                      | 0               |
| 15. Career decisions                            | 5            | 4                   | 3                     | 2                   | 1                      | 0               |

|  | All the time     | Most of the time      | More often than not | Occasionally          | Rarely            | Never |
|--|------------------|-----------------------|---------------------|-----------------------|-------------------|-------|
| 16. How often do you discuss or have you considered divorce, separation, or terminating your relationship? | 0                | 1                     | 2                   | 3                     | 4                 | 5     |
| 17. How often do you or your mate leave the house after a fight?   | 0                | 1                     | 2                   | 3                     | 4                 | 5     |
| 18. In general, how often do you think that things between you and your partner are going well?            | 5                | 4                     | 3                   | 2                     | 1                 | 0     |
| 19. Do you confide in your mate?   | 5                | 4                     | 3                   | 2                     | 1                 | 0     |
| 20. Do you ever regret that you married (or lived together)?   | 0                | 1                     | 2                   | 3                     | 4                 | 5     |
| 21. How often do you and your partner quarrel?   | 0                | 1                     | 2                   | 3                     | 4                 | 5     |
| 22. How often do you and your mate "get on each other's nerves"?   | 0                | 1                     | 2                   | 3                     | 4                 | 5     |
| 23. Do you kiss your mate?   | Every day<br>4   | Almost every day<br>3 | Occasionally<br>2   | Rarely<br>1           | Never<br>0        |       |
| 24. Do you and your mate engage in outside interests together?   | All of them<br>4 | Most of them<br>3     | Some of them<br>2   | Very few of them<br>1 | None of them<br>0 |       |

## Dyadic Adjustment Scale (Continued)

How often would you say the following events occur between you and your mate?

|  | Never | Less than<br>once a<br>month | Once or<br>twice<br>a month | Once or<br>twice a<br>week | Once a<br>day | More<br>often |
|--|-------|------------------------------|-----------------------------|----------------------------|---------------|---------------|
| 25. I have a stimulating exchange of ideas | 0     | 1                            | 2                           | 3                          | 4             | 5             |
| 26. Laugh together                         | 0     | 1                            | 2                           | 3                          | 4             | 5             |
| 27. Calmly discuss something               | 0     | 1                            | 2                           | 3                          | 4             | 5             |
| 28. Work together on a project             | 0     | 1                            | 2                           | 3                          | 4             | 5             |

These are some things about which couples agree and sometimes disagree. Indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks. (Check yes or no.)

- |     | Yes | No |                         |
|-----|-----|----|-------------------------|
| 29. | 0   | 1  | Being too tired for sex |
| 30. | 0   | 1  | Not showing love        |

31. The dots on the following line represent different degrees of happiness in your relationship. The point, "happy," represents the degree of happiness of most relationships. Please circle the dot that best describes the degree of happiness, all things considered, of your relationship.

|                      |                   |                     |       |               |                    |         |
|----------------------|-------------------|---------------------|-------|---------------|--------------------|---------|
| 0                    | 1                 | 2                   | 3     | 4             | 5                  | 6       |
| ·                    | ·                 | ·                   | ·     | ·             | ·                  | ·       |
| Extremely<br>unhappy | Fairly<br>unhappy | A little<br>unhappy | Happy | Very<br>happy | Extremely<br>happy | Perfect |

32. Which of the following statements best describes how you feel about the future of your relationship:
- 5 I want desperately for my relationship to succeed and would go to almost any lengths to see that it does.
  - 4 I want very much for my relationship to succeed and will do all that I can to see that it does.
  - 3 I want very much for my relationship to succeed and will do my fair share to see that it does.
  - 2 It would be nice if my relationship succeeded, and I can't do much more than I am doing now to help it succeed.
  - 1 It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going.
  - 0 My relationship can never succeed, and there is no more that I can do to keep the relationship going.

APPENDIX F  
RELIGIOUS PARTICIPATION QUESTIONNAIRE

## RELIGIOUS PARTICIPATION QUESTIONNAIRE

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

SA= Strongly Agree  
 A= Moderately Agree  
 N= No Opinion  
 D= Moderately Disagree  
 SD= Strongly Disagree

## Questions:

1. I enjoy private prayer and communion with God.

SA A N D SD

2. God is meaningful in my life.

SA A N D SD

3. I feel most fulfilled when I am in close communion with God

SA A N D SD

4. My relationship with God contributes to my sense of well-being.

SA A N D SD

5. I get personal strength and support from attending my church.

SA A N D SD

6. My faith leads me to help others.

SA A N D SD

7. My church affiliation contributes to my happiness and sense of well-being.

SA A N D SD

8. I am very active in my church.

SA A N D SD

9. I get enjoyment and satisfaction reading the Bible

SA   A   N   D   SD

10. My faith has helped me get through hard times in life.

SA   A   N   D   SD

11. Which of the description listed below would come closest to describing the way you came to be a Christian?  
Please check only one.

\_\_\_\_\_ My conversion was very sudden and took place in a very short period of time and was a very emotional experience.

\_\_\_\_\_ My conversion was a gradual process that took place over an intermediate length of time. My acceptance of the faith was a more cognitive and rational process.

\_\_\_\_\_ I cannot remember a point in time when I did not believe the faith. I have always been a person of faith.

\_\_\_\_\_ These questions do not apply to my situation.



APPENDIX G  
A COMPARISON BY Z-TEST OF MALE VS FEMALE PEARSON  
PRODUCT-MOMENT CORRELATIONS

A Comparison By Z-Test of Male vs Female Pearson  
Product-Moment Correlations  
Between the SII-DAS, SII-RPQ, and DAS-RPQ

| Category       | R Value | Z Value | Difference of Z's |
|----------------|---------|---------|-------------------|
| SII-DAS Female | .420    | .448    |                   |
| SII-DAS Male   | .326    | .337    | .111              |
| SII-RPQ Female | .273    | .277    |                   |
| SII-RPQ Male   | .208    | .213    | .064              |
| DAS-RPQ Female | .486    | .530    |                   |
| DAS-RPQ Male   | .256    | .261    | .269              |

A difference of Z-values of .28 was need to achieve statistically significant difference at the .05 level. The Z-value difference indicate no statistically significant difference between the male and female correlations.

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