

**GENDER ROLE ORIENTATION, RELIGIOSITY, AND SELF
DETERMINATION AS PREDICTORS OF MARITAL SATISFACTION
AMONG HETEROSEXUAL COUPLES**

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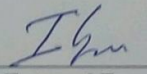
CERTIFICATION

I **ANEKE, HENCHETA DAUGHTER** a postgraduate student of the Department of Psychology, University of Nigeria, Nsukka with the registration number **PG/M.Sc./12/61437** has satisfactorily completed the requirements for course and research work for the award of Master of Science (M.Sc) degree in developmental Psychology. The work embodied in this dissertation is original and has not been submitted in part or full for any other diploma or degree of this or any other University.

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DEDICATION

To God Almighty,
To my Husband
And to my Children

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ABSTRACT

This study investigated gender role orientation, religiosity, and self-determination as predictors of marital satisfaction among married couples. Participants were one hundred and eighty seven (187) married couples, drawn from three religions namely Christianity, Islam and African Traditional Religion. Their ages ranged from 21 years to 50 years, and were categorized. Cross Sectional design was adopted. Four instruments were used for data collection; Bem Sex role Inventory Short Form, Basic Need Satisfaction in General Scale, Index of Marital Satisfaction and Religious Commitment Inventory-10. Three hypotheses were tested. Hierarchical multiple regression was the main statistic used for data analysis. Results of the regression analysis indicated that gender role orientation ($p < .001$), religiosity ($p < .05$), intrapersonal ($p < .05$), self-determination ($p < .001$), autonomy ($p < .01$), as well as competence ($p < .001$) all were shown to be significant predictors of marital satisfaction among couples. Interpersonal dimension of religiosity and relatedness dimension of self-determination were not significant predictors of marital satisfaction among couples. One nascent implication of this finding is that couples seeing themselves as one other than strictly emphasizing on gender role will increase rate of marital satisfaction in our society. Other implications were also stated, limitations and suggestions for further studies were made.

CHAPTER ONE

INTRODUCTION

People get married with the expectation of happiness ever after, but it doesn't always work out that way. There may be too many fights, too few good times and the sense that one and his/her spouse are growing farther apart rather than closer together. However, despite how good or sad marital life may look; understanding what professionals have discovered about marital satisfaction may help couples focus on how to improve their relationship.

Many people believe that, after the initial joy of getting married, the spark inevitably goes out of love and boredom sets in. Interestingly, researchers found that sometimes stresses originating outside the marriage can seriously affect the relationship, especially when spouses are less adept at problem-solving. However, unhappiness isn't necessarily a result of boredom with each other or a sign that one's relationship is doomed, but rather may be in reaction to challenges outside the relationship that can be dealt with and addressed.

Human development entails transition and accomplishment of developmental tasks at different stages. For example, the transition from adolescence to adulthood has been noted to be of high importance (Arnett, 2004; Montgomery & Cote, 2003). For this, Arnett (2000, 2004) conceptualized the transition from adolescence to adulthood as "emerging adulthood". Similarly, Arnett (2004) postulates that the age range for attaining adulthood is approximately 18 to 25 years of age. Hence, section 29 (4) of the Federal Republic of Nigeria (1999) Constitution provides that legal age at which individual attains maturity and accountability is 18 years. At this point, social activities such as marriage, parenthood, occupational advancement, and child rearing are some of the significant markers that buttress maturity and adulthood. In Erikson's sixth developmental stage intimacy versus isolation, individuals are faced with the task of forming intimate relationship with others.

This relationship most times tends to be consummated into marriage. When healthy friendship takes place, an intimate relationship with another individual is formed, and intimacy will be achieved but if not the result is isolation. In this case, the marital relationship is threatened.

In view of the purpose that propel people into marriage; Relationship Indicators Survey conducted by Relationships Australia and Catholic University of American (2008) showed the following as reasons why people marry: "For love, companionship, procreation, security for children, make public commitment to each other, legal status or for financial security, religious beliefs, response to family pressures, desire for a special occasion" For our Nigerian society, one adage that confirms her position on marital life opines that "a man without a wife is like a vase without flowers"; while "a woman without a husband is like a house without a roof". May be this is probably why some men and women rush into marriage as to be counted or seen as being responsible. But some interesting questions that need to be answered include; are all marriages a bed of roses? To what extent are the couples happy and satisfied? In reference to these questions, Haidari, Zarei, and Sadeghifard (2013) maintained that one important aspect of the family system is the satisfaction that couples experience. Therefore, Ellis (1992) defined marital satisfaction as contentment, satisfaction and pleasure experienced by couples and believes that ignoring the other side's interests and mind-set causes disappointment and frustration in the marital relationship.

As a prove of its essential nature, marital satisfaction has been linked to psychosocial benefits such as decrease in mortality rates, risk taking behaviours, increase in health monitoring, sexual satisfaction, and compliance with medical regimen, financial saving and employment wages (Roger 1995; Waite & Gallagher, 2000). Contrary to the positive effects of marriage, separation and divorce have been linked with decrease in psychological well-

being, increase in health problems, risk of mortality, social isolation, financial strain, negative life events (Amato, 2000; Cherlin & Furstenberg, 1994; Cowan & Cowan, 1992). Marital dissatisfaction is also associated with depression, mental illness, and substance use disorders and the disturbance of neurotransmitters such as the catechol amines, poor immunological functioning of the adaptive immune system (Kiecolt-Glaser and Newton, 2001). Other correlates include domestic violence or high risk of male aggression and female victimization (Bookwala, Frieze, & Grote, 1994; Edalati, & Redzuan, 2010). According to Hummel (2002), children in a family where couples are dissatisfied are often being maltreated and child maltreatment impinges on later relationship outcomes such as low interpersonal relationship in adulthood and relationship dissolution because of increased anxiety among dissatisfied couples (parents). Marital dissatisfaction and/or marital conflict is also associated with important family outcomes such as poor parenting, poor adjustment of children, increased likelihood of parent-child conflict, conflict between siblings, adolescent psychological well-being and infidelity of the couple (Mahmood & Najeeb, 2013). For Mahmood and Najeeb (2013), as marital satisfaction decreases the likelihood of infidelity increases. Research by Marie (2012) showed that infidelity was attributed to marital problems by couples. However, Previti and Amato (2004) noted that infidelity could be both a cause and a consequence of marital dissatisfaction.

Statistics from the United States Bureau of Census (1992) reported that 52% of marriages ended in divorce. Data in 2010 from the Director General of Islamic Guidance Ministry of Religious Affairs states that two million (2,000,000) people are married and two hundred and eighty-five thousand, one hundred and eighty-four (285,184) marriages ended in divorce (Kompasiana, 2011). According to Almanac Book of Facts (1977), there were 12,000 cases of divorce reported every year in Nigeria since 1975. Issues of divorce come across different classes of people and religion in Nigeria such are high rated clergy, business

magnates, and celebrities, politicians, etc. This suggests that marital dissatisfaction is widespread, affecting all cultures, race, religion and social class.

According to Esquer, Burnett, Baucom, and Norman (1997) and as pointed earlier, most people who enter into marital relationship have the expectation of a blissful and satisfying relationship. Marital satisfaction reflects the dream, wish or desire of individuals who are engaged or want to get married or are married. In other words, before any marriage is contracted each party involved usually has a picture of how his/her marital experience would look like in most cases a blissful one. For every marriage that are not moving smoothly, the parties involved continue to hope that the satisfaction or pleasant experience they were dreaming of before coming together will soon materialise. This dream sometimes materializes although sometimes it does not.

Because of the uniqueness of individuals, expectations, family upbringing, tradition and culture, religion, gender role and even one's determination before getting married and focus/motive on its actualization when the marital vow was exchanged; marital satisfaction can mean several things to several individuals. For these reasons listed, it is possible that in marital relationship the two individuals can be satisfied; it is also possible that one of the marriage partners can be satisfied. It is equally possible that none of the parties are satisfied in the marital relationship. On the other hand, there are occasions where "forced" if not "false" satisfaction exists or can be experienced. This agrees with the rule of learned helplessness (Seligman, 1977) where satisfaction may not be real rather enforced adaptation to dissatisfaction or unpleasant experiences which normally could not give one satisfaction. For instance, a woman may claim to be satisfied in marriage because of her children and may not like to quit the marriage even when she is maltreated by her husband while a man who is experiencing "forced" satisfaction may not quit because of his religious involvement or status in his religion claiming that all is well. Seligman, Fazio, and Zanna (1980) and

Rempel, Holmes, & Zanna, (1985) in their studies on close relationships indicated that couples with intrinsic motivation report greater feelings of love and faith in their relationship while extrinsically motivated were less likely to expect to marry their partner when a desired outcome is not seen. Thus, internal process and personality variables are implied in choosing a partner and therefore likely to influence satisfaction in marriage.

Researcher Winch (2000) maintained that marital satisfaction is matching the current state and the desired state of marital relations. According to Winch's definition (2000), when a person's expectation of what his/her marriage would be is accomplished, marital satisfaction is said to have occurred. In the course of this study, the researcher sampled the opinion of five (5) women who reflected the following issues to portray satisfaction in marriage: a wealthy and caring husband, having children and taking care of them; cooking delicacies for the entire family; harmony between their spouses; be cherished and receiving affection from their husbands; honesty, trust and fidelity; mutual share and/or division of responsibility and interests. It tends to be in line with this finding that DeGenova and Rice (2002) outlined four criteria for evaluating successful marriage as follows; marriages that have lasted for lifetime; but practically, staying together is not an indicator of satisfied marital relationship or happy marriage. Secondly, approximation of ideals in terms of extent of fulfilment of marital roles, expectation and ideals as perceived by the couples. Thirdly, fulfilment of psychological, social, sexual and material needs of each other. Lastly, the satisfaction from the conditions each spouse experiences.

For men, their satisfaction may hover around business accomplishments; fat bank accounts irrespective of family expenditures; business investments; eating delicacies prepared by their wife; hanging out with friends; sometimes having a beautiful wife, having a submissive and caring wife, who they can confide in, and surrounded with lovely children. On a general note, the above could be seen as the pivot upon which marital satisfaction is

hinged. But for Roach, Franzier, and Bowden (1981) satisfaction is attitudes, which like any perception, is subject to change overtime in relation to significant life experiences.

Although the parameters of marital satisfaction differed from one historical era to another; factors such as culture, religion, the law and education help to shape married people's ideas of what a satisfying marital or affective relationship is (Lucas, Parkhill, Wendorf, Imamoglu, Weisfeld, Weisfeld, & Shen, 2008). Thus, marital satisfaction depends on the expectations of individuals as imposed by culture and social factors. Marital satisfaction is a complex and multidimensional phenomenon, implying that other external factors imbedded in the cultural milieu may influence how satisfied an individual may be.

In the traditional African setting which is the main focus of this study; where emphasis is placed on children with its sense of collectivism, satisfaction relate to the way spouse is accommodated in her husband's house, how her husband's relatives accepted her and how her relatives is being treated. Cultural norms and popular perception of getting in to marriage early may mean that people marry out of social expectations and pressure thus leaving less time to study and understand the demands, interests, and characteristics of their prospective partners or learning social skills to navigate the marriage union. In our Nigerian culture for example, some men and women enter into marriage early in order to avoid promiscuity or flirting, (*kaachibaukwunülo*, in Igbo language). Similarly, some marry at young age to derive their sexual desire within marital relationship. But surprisingly, many exchange marital vows as the case may be without the understanding of what they are going into; what it entails with respect to responsibility, adjustment, modification of character and lifestyle, commitment and desire or motive to make the marriage work. At this point, from the researcher's point of view one can say that nobody has pre-experience of marital challenges before entering it; rather individuals take time to study existing ones, asking relevant questions, to avoid entering into it inadvisably.

One other important issue about marital satisfaction concerns when two persons with entirely different purposes, expectations, beliefs, values, attitude, mind-set, perception, come together in marriage. As always noticed clash of ideas, opinions, and values are inevitable. It may also result in friction, disappointment and loss of motivation for continuity of their marital relationship and even divorce. Generally, marital satisfaction a woman gets is different from marital satisfaction a man gets in marriage. But for these two persons, who are involved in marriage to have ócorporateô marital satisfaction, there is need for compromise, otherwise there would not be or one may be enjoying satisfaction at the expense of the other. Another issue is that objectivity is side-lined in marital satisfaction. The assessment of whether one is satisfied in his/her marriage is dependent on the individual's response to the questions that border on his/her opinions, expectations and experiences in the marriage.

One predictor that may have particular importance to marital satisfaction is gender role. As stated by Taylor, Peplau, and Sears, (1997) marital satisfaction enhances the subjective evaluation of couples engaged in marital relationship. Hence, an ideal marital satisfaction implies that both partners can enjoy life from the companionship characterized by lack of stress (distress) and unhappiness. A clear examination of the concept of gender role ideology seems to portray that the concept has been ignored in the exploration of marriage overtime despite evidence in the extant literature that points to differences in marital satisfaction for men and women (Johnson & Lebow, 2000; Walker 1999). Gender roles are the social and behavioural norms that are generally appropriate by a particular society for either a man or a woman in a social or interpersonal relationship. In African cultural milieu ñ the major focus of the study and in Igbo culture for instance; males who perform ðfemaleö duties are considered as not being man enough, (nwoke ñ nwanyi, in Igbo language), bewitched by their wives, or incapable of controlling their homes. On the other

hand, females who perform male roles in the family are considered insubordinate to their husbands (dim ejenakamjee, nnaga-alu or nwanyikanwoke, in Igbo language). But the question is; what aspect of the division of household/family do men perceive to be either fair or unfair? However in Africa largely, traditional gender-roles have been identified as a major source of satisfaction, especially for females. Stevens, Kiger, and Riley (2001) identified that satisfaction with the division of household labour is a useful predictor of marital satisfaction particularly for women due to apparent increasing dissatisfaction with coming home after work and completing a 'second shift' of household and child care.

Despite cultural influences, Bem (1978), a leading researcher in gender-role issues, theorized that androgynous individuals who could demonstrate both instrumentality and expressiveness, perform cross-sexual behaviour with little reluctance or discomfort by adapting to situations or by blending femininity and masculinity have better psychological health and wellbeing than those individuals who could not (Bem & Lenney, 1976). The present study in view of family disruption among couples because of typical gender role postulates that this can be curbed if couples are to view their relationship as joint commitment. Furthermore, gender roles in relation to marital satisfaction also lies in what type of marriage being practiced. Although the traditional family roles have marked changes in relation with different aspects of interpersonal commitments and responsibilities; women predicament is intensified. Hence, feminists see family as a dynamic and diverse system whose members are constantly changing and should not confined men or women to prescribed roles and so each individual in a family should play various roles and be functional in all of them (Heng- Haverkamp, 2006). Married women who are not in the labour force are not exempted as there could be challenges of child rearing, domestic work and insufficient income for family needs. Couples strive for fulfilment of needs and when the needs are not met stress and dissatisfaction erupt.

The second variable of interest which plays role in marital satisfaction of couples is self determination. As the name implies, self-determination is concerned with supporting couples' natural or intrinsic tendencies to behave in effective and healthy ways and gain knowledge or independence. Its emphasis is basically on motivation. However, according to Deci and Ryan, (2000) people seem to be often moved more by external influences such as money, prizes, fame, social status, academic attainments/successes, family background and acclaim, people around them. In order to maintain a long lasting and happy marital relationship, partners involved are expected to perceive the upkeep of the relationship as a need that must be met. Happily, self-determination defines needs in various dimensions as it is embedded in the concept of motivation which is primary in the drive behind satisfaction (marital satisfaction) of basic psychological needs for wellbeing and development (Deci & Ryan, 2000; Gagne & Deci, 2005). Application of Self-determination theory can be seen in many life's domains like close relationship (La Guardia & Patrick, 2008).

Therefore, since self-determination and motivation are synonymous, Seligman, Fazio, and Zanna (1980) in confirmation of how self determination motivate couples to strive for marital satisfaction found that romantic partners who are involved in an intimate relationship for extrinsic reasons demonstrate lesser love with their significant other than individuals who are in a relationship for intrinsic reasons. Similarly, Rempel, Holmes, and Zanna (1985) suggested that love and relationship satisfaction are strongly associated with the type of motivation that drives both partners in relationship. Nowadays, it seems that the greatest level of self-determination that couples holds tends to be experienced in intrinsic motivation. In spite of the challenges in marriage even in failed marriages, the present research is concerned with the rate at which the traditional society advocates for successful marriage through the personal efforts of the people concerned and how individuals, particularly women desire and are curious to experience the satisfaction that

comes from marriage at all cost. In support of this, Santrock (2006) stated that in the light of socio-cultural influence on marriage, this has led to marital preferences in choosing a marriage partner (Santrock, 2006).

One common practice in our Nigerian setting during traditional wedding ceremonies is that parents encourage and admonish the new couples not to disregard each other and not allow third parties to interfere in their marital lives if they want their marriage to be a blissful one. All these acts are geared towards ensuring that the couples concerned are motivated in order to experience wellbeing and satisfaction in their marriage. For a long lasting and satisfying marriage, emphasis should be on intrinsic tendencies in the marriage. However, for marital satisfaction to be attained, intrinsic motivation should be encouraged to sustain passions, creativity, ideas and interest as well as effort with the end product of satisfying their basic needs. In order to achieve psychological growth, integration, constructive social development and personal wellbeing in marriages in line with the position of self-determination theory, the needs of competency (Harter 1978; White, 1963), relatedness (Baurmeister & Leary, 1995; Reis, 1994) and autonomy (deCharms, 1968; Deci, 1975) are expected to be satisfied. Cognitive evaluation as found in self-determination and motivation looks at the social and environmental factors that encourage or discourage intrinsic motivation. This also is applicable in marriage as the individuals concerned are responsible and accountable for choice of marriage and its outcome.

The concept that religion depicts humans as ardent worshippers by nature have probably given birth to numerous religions found all over the world particularly in African where religion and spirituality is woven in to the subconscious mind of individuals and society, as well as our marital life. In Nigeria, many would reply when asked the type of man/woman they would desire in marriage; *óGod-fearing (religious) man/womanô* as

everybody welcomes a belief system that supports constructive family behaviour and marital satisfaction. Parents even go to diviners and seers to confirm who the right person for their children in marriage is. Psychologists have begun to study the impact of religion on human development and functioning – marital satisfaction inclusive. Marriage which gives birth to marital satisfaction has been traditionally associated with religious ceremonies and affirmation (Haseley, 2006). Hence, religiosity can be described as part of marital relationship. Pittman, Price-Bonham and McKenry (1983) reported that religiosity refers to the extent to which an individual feels that religious beliefs influence his or her life. For Filsinger and Wilson (1984), religion makes marriage become more accepted and the couples become more mutually satisfied. Religious beliefs tend to influence marriage and contribute to healthy family relationship as commitment to one's religion and its activities shapes one's behaviours and perception of each other to enhance the relationship. According to Nihayah, Adriani, and Wahyuni (2012), religiosity has a role in marital satisfaction because of its influence on a person's mind-set and behaviour in marital living. This is obvious in women's religious beliefs about relational commitment which plays a vital role in stability of their marriage. Thus, it is onus on a person in any religion to abide by the dictates of the religion.

Researchers Marks and Dollahite (2001) conceptualized three aspects of religiosity that influence relationship. They include faith community, religious practice, and spiritual belief. Therefore, the religious practises upheld and encouraged by a particular religion accepted and practiced by a couple would influence what and how they pursue marital satisfaction. Authors have identified varying presentations of religiosity in relation to marriage; denominational affiliation (Call & Heaton, (1997); homogamy or congruence of religious faith between partners (Heaton & Pratt (1990), Kohn, 2001; church attendance, Vaughan, (2001); prayer Butler, Stout & Gardner (2002); importance of religion (Snow

&Compton 1996); religious commitment and religious style or orientation (Johnson 1997). As pointed by researchers Heaton and Pratt, (1990); Sullivan (2001) positive correlation exists between religiosity and marital satisfaction. Notwithstanding, some researchers have found no and or negative relationships between religiosity and marital satisfaction (Burchinal,1957). The inconsistencies in result could be as a result of definitions and measurement differences, contextual factors, and different components of religiosity (Haseley, 2006)and also could be as a result of the dimension of religiosity. Extrinsically motivated couples use their religion for social and personal interest while intrinsically motivated couples lives their religion and internalise the core spirituality of religion according to their inner value (Pace, 2014). The assertion of the present study is that influence of religiosity could be more substantial among couples in religious homogamy. Some researchers have found that marital satisfaction is higher between couples who have homogenous religion (Glenn & Supanic, 1984).

Statement of Problem

There is wide spread understanding that adhering to gender role expectations of women playing their home-keeping roles and men their bread winning role would guarantee a happy married life. But with the increase of women taking on bread winning and relieving the stress of breadwinning on the male folk, there is also a tendency of men to consider to start weighing in on domestic roles. However, the degree to which these adjustments are feasible in the Nigerian setting is less understood. The shift toward gender equality has resulted in the change of marital expectation, quality and marital satisfaction. Researchers are exploring marital satisfaction from the aspect of fairness in division of household labour as regards gender role orientations. Also, the influence of being religious and how one's determination seem to enhance marital satisfaction. This research therefore deemed it necessary to

understand whether these variables gender roles orientation, religiosity and self-determination actually predict marital satisfaction. Specifically, the study is aimed at addressing the following research questions;

RESEARCH QUESTIONS

- Will gender role orientations significantly predict marital satisfaction of couples?
- Will religiosity significantly predict marital satisfaction of couples?
- Will self-determination significantly predict marital satisfaction of couples?

Purpose of the Study

The purpose of the study is to investigate the influence of gender role orientation, religiosity, and self-determination in marital satisfaction. For this reason, the present study aims at examining whether:

- There will be any relationship between gender role orientations on marital satisfaction
- There will be any relationship between self-determination and marital satisfaction
- There will be any relationship between religiosity and marital satisfaction
- There will be any relationship between gender role orientation, self determination, religiosity and marital satisfaction.

Operational Definition of Terms

Marital Satisfaction: This refers to the level of happiness, satisfaction, and quality of marriage as subjectively evaluated by an individual toward the partner and the relationship as measured by Index of Marital Satisfaction Scale (Hudson, 1997).

Gender Role Orientation: This in this study refers to the masculinity, feminine, and androgenised traits which individuals may possess knowingly or unknowingly as measured using the Bem Sex Role Inventory ñ Short Form (1981).

Self Determination: This is defined as the ability to make up one's mind to achieve happiness and success in marriage irrespective of all odd. Self-determination in this study could be interchangeably used with basic need satisfaction. This will be measured using three dimensions (relatedness, competence and autonomy) of Basic Psychological Need Satisfaction Scale in General (Gagne, 2003).

Religiosity: This is the extent of dedication and commitment to the precepts of one's religion and practice such as attendance to religious gathering, reading of religious books like Bible, Quran, giving part of one's income for religious causes, devotional readings , one's life centred on one's religion, and application of one's religious doctrine, values, beliefs in marital relationship and problem solving. This will be measured using the two dimensions (intrapersonal and interpersonal) of Religious Commitment Inventory ñ 10 (Worthington, et al, 2012)

CHAPTER TWO

LITERATURE REVIEW

The review of literature is examined from two perspectives ñ theoretical and empirical reviews

Theoretical Review

The following theories are reviewed in this research. They include;

Family Systems Theory

Family Development Theory

Self-Determination Theory

Cognitive evaluation theory

Social Exchange Theory

Gender Roles, Equity Theory

Theories of the Social construction of gender

Attachment theory and Psychology of religion

Family Systems Theory

The family systems theory is a theory introduced by Dr. Murray Bowen that suggests that individuals cannot be understood in isolation from one another, but rather as a part of their family, as the family is an emotional unit. Family Systems theory emerged from general systems theory by scholars who found that it had many applications to families and other social systems. Any system is defined as a bounded set of interrelated elements exhibiting coherent behaviour as a trait (Constantine, 1986). Another definition is an

assemblage of objects related to each other by some regular interaction or interdependence (Webster).

Families are systems of interconnected and interdependent individuals, none of whom can be understood in isolation from the system. According to Bowen, a family is a system in which each member had a role to play and rules to respect or Families are considered systems because they are made up of interrelated elements or objectives, they exhibit coherent behaviours, they have regular interactions, and they are interdependent on one another. Members of the system are expected to respond to each other in a certain way according to their role, which is determined by relationship agreements. Within the boundaries of the system, patterns develop as certain family member's behaviour is caused by and causes other family member's behaviours in predictable ways. Maintaining the same pattern of behaviours within a system may lead to balance in the family system, but also to dysfunction. For example, if a husband is depressive and cannot pull himself together, the wife may need to take up more responsibilities to pick up the slack. The change in roles may maintain the stability in the relationship, but it may also push the family towards a different equilibrium. This new equilibrium may lead to dysfunction as the wife may not be able to maintain this overachieving role over a long period of time.

The Components of Family Systems Theory are as follows:

Family Systems

Have interrelated elements and structure. The elements of a system are the members of the family. Each element has characteristics; there are relationships between the elements; the relationships function in an interdependent manner. All of these create a structure, or the sum total of the interrelationships among the elements, including membership in a system and the boundary between the system and its environment.

Interact in patterns. There are predictable patterns of interaction that emerge in a family system. These repetitive cycles help maintain the family's equilibrium and provide clues to the elements about how they should function.

Have boundaries and can be viewed on a continuum from open to closed. Every system has ways of including and excluding elements so that the line between those within the system and those outside of the system is clear to all. If a family is permeable and vague boundaries it is considered "open." Open boundary systems allow elements and situations outside the family to influence it. It may even welcome external influences. Closed boundary systems isolate its members from the environment and seem isolated and self-contained. No family system is completely closed or completely open.

Function by the Composition Law: "The Whole is More than the Sum of Its Parts." Every family system, even though it is made up of individual elements, results in an organic whole. Overall family images and themes are reflected in this wholistic quality. Unique behaviours may be ascribed to the entire system that does not appropriately describe individual elements.

Use messages and rules to shape members. Messages and rules are relationships agreements which prescribe and limit a family members' behaviour over time. They are repetitive and redundant. They are rarely, if ever, explicit or written down. They give power; they induce guilt; they control or limit behaviours; and they perpetuate themselves and reproduce. Most messages and rules can be stated in one or a few words. For example, *More is good*, *Be responsible*, and *Be Perfect* are all examples of messages/rules.

Have subsystems. Every family system contains a number of small groups usually made up of 2-3 people. The relationships between these people are known as subsystems, coalitions,

or alliances. Each subsystem has its own rules, boundaries, and unique characteristics. Membership in subsystems can change over time.

C. Morgaine, (2001)

There are eight interlocking concepts in Dr. Bowen's theory:

Triangles: The smallest stable relationship system. Triangles usually have one side in conflict and two sides in harmony, contributing to the development of clinical problems.

Differentiation of self: The variance in individuals in their susceptibility to depend on others for acceptance and approval.

Nuclear family emotional system: The four relationship patterns that define where problems may develop in a family.

- Marital conflict
- Dysfunction in one spouse
- Impairment of one or more children
- Emotional distance

Family projection process: The transmission of emotional problems from a parent to a child.

Multigenerational transmission process: The transmission of small differences in the levels of differentiation between parents and their children.

Emotional cut off: The act of reducing or cutting off emotional contact with family as a way of managing unresolved emotional issues.

Sibling position: The impact of sibling position on development and behavior.

Societal emotional process: The emotional system governs behavior on a societal level, promoting both progressive and regressive periods in a society.

Family Development Theory

Family development theory focuses on the systematic and patterned changes experienced by families as they move through their life course. The term *family* as used here represents a social group containing at least one parent-child relationship. The family group is organized and governed by social norms. The general notion of a family life-cycle has a long history that dates back to 1777 (Mattessich and Hill 1987). A more conscious formulation known as family development theory began after World War II with work on family stress by Reuben Hill (1949) and a later textbook by Evelyn Duvall (1957). The first systematic statement of the approach characterized family development as proceeding through life-cycle stages (family stages) such as early marriage, families with young children, the launching of children out of the home, and the empty nest (Hill and Rodgers 1964). These family stages can be studied on three levels of analysis: the individual-psychological, the interactional-associational, and the societal-institutional.

In the decades following the initial formulation of family development theory, there has been a conscious departure from the life-cycle concept. Roy H. Rodgers (1973) suggests abandoning the family life-cycle concept in favor of a more life-course-oriented concept that he calls *the family career*. Aldous (1978) argues that the family career contains sub-careers, most notably the sibling career, the marital career, and the parental career. These, in turn, are strongly influenced by careers external to the family, such as educational and occupational careers. Paul Mattessich and Reuben Hill (1987) maintain that family development unfolds through invariant, universal stages, a conception that is very similar to

the aging process. However, the conception of invariant and universal family stages continues to attract criticism (e.g., White 1991; Bengston and Allen 1993). Aldous (1990) believes that the major difference between the life-course and family development perspectives is that the life-course perspective focuses on the individual, whereas the family developmental approach focuses on the family as a group. She maintains that neither approach can properly be called a scientific theory.

The practical applicability of this theory has greatly benefited from the substantial literature on using family development theory as a therapeutic tool to assist in the analysis of on-time careers and events (Carter and McGoldrick 1988; Falicov 1987).

Self-Determination Theory

Self Determination Theory is an approach to human motivation and personality that uses traditional empirical methods while employing an organismic meta-theory that highlights the importance of humans' evolved inner resources for personality development and behavioral self-regulation (Ryan, Kuhl, & Deci, 1997). Thus, its arena is the investigation of people's inherent growth tendencies and innate psychological needs that are the basis for their self-motivation and personality integration, as well as for the conditions that foster those positive processes. Inductively, using the empirical process, researchers have identified three such needs: the needs for competence (Harter, 1978; White, 1963), relatedness (Baumeister & Leary, 1995; Reis, 1994), and autonomy (deCharms, 1968; Deci, 1975) that appear to be essential for facilitating optimal functioning of the natural propensities for growth and integration, as well as for constructive social development and personal well-being.

Much of the research guided by Self Determination Theory has also examined environmental factors that hinder or undermine self-motivation, social functioning, and personal well-being. Although many specific deleterious effects have been explored, research suggests that these detriments can be most parsimoniously described in terms of thwarting the three basic psychological needs. Thus, SDT is concerned not only with the specific nature of positive developmental tendencies, but it also examines social environments that are antagonistic toward these tendencies.

The empirical methods used in much of the SDT research have been in the Baconian tradition, in that social contextual variables have been directly manipulated to examine their effects on both internal processes and behavioral manifestations. The use of experimental paradigms has allowed us to specify the conditions under which people's natural activity and constructiveness will flourish, as well as those that promote a lack of self-motivation and social integration.

The Nature of Motivation: Motivation concerns energy, direction, persistence and equifinality all aspects of activation and intention. Motivation has been a central and perennial issue in the field of Psychology, for it is at the core of biological, cognitive, and social regulation.

Although motivation is often treated as a singular construct, even superficial reflection suggests that people are moved to act by very different types of factors, with highly varied experiences and consequences. People can be motivated because they value an activity or because there is strong external coercion. They can be urged into action by an abiding interest or by a bribe. They can behave from a sense of personal commitment to excel or from fear of being surveilled. These contrasts between cases of having internal motivation versus being externally pressured are surely familiar to everyone. The issue of whether

people stand behind a behavior out of their interests and values, or do it for reasons external to the self, is a matter of significance in every culture (e.g., Johnson, 1993) and represents a basic dimension by which people make sense of their own and others' behavior (deCharms, 1968; Heider, 1958; Ryan & Connell, 1989).

Because of the functional and experiential differences between self-motivation and external regulation, a major focus of SDT has been to supply a more differentiated approach to motivation, by asking what kind of motivation is being exhibited at any given time. By considering the perceived forces that move a person to act, SDT has been able to identify several distinct types of motivation, each of which has specifiable consequences for learning, performance, personal experience, and well-being. Also, by articulating a set of principles concerning how each type of motivation is developed and sustained, or forestalled and undermined, SDT at once recognizes a positive thrust to human nature and provides an account of passivity, alienation, and psychopathology.

Intrinsic Motivation: Perhaps no single phenomenon reflects the positive potential of human nature as much as intrinsic motivation, the inherent tendency to seek out novelty and challenges, to extend and exercise one's capacities, to explore, and to learn. Developmentalists acknowledge that from the time of birth, children, in their healthiest states, are active, inquisitive, curious, and playful, even in the absence of specific rewards (e.g., Harter, 1978). The construct of intrinsic motivation describes this natural inclination toward assimilation, mastery, spontaneous interest, and exploration that is so essential to cognitive and social development and that represents a principal source of enjoyment and vitality throughout life (Csikszentmihalyi & Rathunde, 1993; Ryan, 1995). Yet, despite the fact that humans are liberally endowed with intrinsic motivational tendencies, the evidence is now clear that the maintenance and enhancement of this inherent propensity requires supportive conditions, as it can be fairly readily disrupted by various nonsupportive

conditions. Thus, the theory of intrinsic motivation does not concern what causes intrinsic motivation (which we view as an evolved propensity; Ryan et al., 1997); rather, it examines the conditions that elicit and sustain, versus subdue and diminish, this innate propensity.

Cognitive Evaluation Theory

Cognitive Evaluation Theory (CET) was presented by Deci and Ryan (1985) as a subtheory within SDT that had the aim of specifying factors that explain variability in intrinsic motivation. CET is framed in terms of social and environmental factors that facilitate versus undermine intrinsic motivation, using language that reflects the assumption that intrinsic motivation, being inherent, will be catalyzed when individuals are in conditions that conduce toward its expression. CET, which focuses on the fundamental needs for competence and autonomy, was formulated to integrate results from initial laboratory experiments on the effects of rewards, feedback, and other external events on intrinsic motivation, and was subsequently tested and extended by field studies in various settings. The theory argues, first, that social-contextual events (e.g., feedback, communications, rewards) that conduce toward feelings of competence during action can enhance intrinsic motivation for that action. This action includes striving for marital satisfaction. Accordingly, optimal challenges, effectance-promoting feedback, and freedom from demeaning evaluations were all found to facilitate intrinsic motivation. For example, early studies showed that positive performance feedback enhanced intrinsic motivation, whereas negative performance feedback diminished it (Deci, 1975), and research by Vallerand and Reid (1984) showed that these effects were mediated by perceived competence.

CET further specifies, and studies have shown (Fisher, 1978; Ryan, 1982), that feelings of competence will not enhance intrinsic motivation unless accompanied by a sense of

autonomy or, in attributional terms, by an internal perceived locus of causality (deCharms, 1968). Thus, according to CET, people must not only experience competence or efficacy, they must also experience their behavior as self-determined for intrinsic motivation to be in evidence. This requires either immediate contextual supports for autonomy and competence or abiding inner resources (Reeve, 1996) that are typically the result of prior developmental supports for perceived autonomy and competence.

In fact, most of the research on the effects of environmental events in intrinsic motivation has focused on the issue of autonomy versus control rather than that of competence. Research on this issue has been considerably more controversial. It began with the repeated demonstration that extrinsic rewards can undermine intrinsic motivation. Deci (1975) interpreted these results in terms of rewards facilitating a more external perceived locus of causality (i.e., diminished autonomy). Although the issue of reward effects has been hotly debated, a recent, comprehensive meta-analysis (Deci, Koestner, & Ryan, 1999) confirmed, in spite of claims to the contrary by Eisenberger and Cameron (1996), that all expected tangible rewards made contingent on task performance do reliably undermine intrinsic motivation.

Also, research revealed that not only tangible rewards but also threats, deadlines, directives, pressured evaluations, and imposed goals diminish intrinsic motivation because, like tangible rewards, they conduce toward an external perceived locus of causality. In contrast, choice, acknowledgment of feelings, and opportunities for self-direction were found to enhance intrinsic motivation because they allow people a greater feeling of autonomy (Deci & Ryan, 1985). Field studies have further shown that couples who are autonomy supportive (in contrast to controlling) catalyze in their relationship greater intrinsic motivation, curiosity, and desire for challenge (e.g., Deci, Nezlek, & Sheinman, 1981; Flink, Boggiano, & Barrett, 1990; Ryan & Grolnick, 1986). Couples who started with

a more controlling approach not only lose initiative but are less effective, especially when marriage requires creative approaches (Amabile, 1996; Grolnick & Ryan, 1987; Utman, 1997). Similarly, studies showed that autonomy-supportive parents, relative to controlling parents, have children who are more intrinsically motivated (Grolnick, Deci, & Ryan, 1997). Although autonomy and competence supports are highly salient for producing variability in intrinsic motivation, a third factor, relatedness, also bears on its expression. In infancy, intrinsic motivation is readily observable as exploratory behavior and, as suggested by attachment theorists (e.g., Bowlby, 1979), it is more evident when the infant is securely attached to a parent. Studies of mothers and infants have, indeed, shown that both security and maternal autonomy support predict more exploratory behavior in the infants (e.g., Frodi, Bridges, & Grolnick, 1985). SDT hypothesizes that there is a similar dynamic that occurs in interpersonal settings over the life span, with intrinsic motivation more likely to flourish in contexts characterized by a sense of security and relatedness. For example, Anderson, Manoogian, and Reznick (1976) found that when children worked on an interesting task in the presence of an adult stranger who ignored them and failed to respond to their initiations, a very low level of intrinsic motivation resulted, and Ryan and Grolnick (1986) observed lower intrinsic motivation in students who experienced their teachers as cold and uncaring. Of course, many intrinsically motivated behaviors are happily performed in isolation, suggesting that proximal relational supports may not be necessary for intrinsic motivation, but a secure relational base does seem to be important for the expression of intrinsic motivation to be in evidence.

In summary, the CET framework suggests that social environments can facilitate or forestall intrinsic motivation by supporting versus thwarting people's innate psychological needs. Strong links between intrinsic motivation and satisfaction of the needs for autonomy and competence have been clearly demonstrated, and some work suggests that satisfaction

of the need for relatedness, at least in a distal sense, may also be important for intrinsic motivation. It is critical to remember, however, that people will be intrinsically motivated only for activities that hold intrinsic interest for them, activities that have the appeal of novelty, challenge, or aesthetic value. For activities that do not hold such appeal, the principles of CET do not apply, because the activities will not be experienced as intrinsically motivated to begin with.

Social Exchange Theory

Social Exchange Theory is a social psychological and sociological perspective that explains social change and stability as a process of negotiated exchanges between parties. Social Exchange Theory posits that human relationships are formed by the use of a subjective cost-benefit analysis and the comparison of alternatives. The theory has roots in economics, psychology and sociology. Social Exchange theory features many of the main assumptions found in Rational Choice Theory and Structuralism.

Social Exchange theory was introduced in 1958 by the sociologist George Homans with the publication of his work "Social Behaviour as Exchange". He defined social exchange as the exchange of activity, tangible or intangible, and more or less rewarding or costly, between at least two persons (Homans, 1961). After Homans founded the theory, other theorists continued to write about it, particularly Peter M. Blau and Richard M. Emerson, who in addition to Homans are generally thought of as the major developers of the exchange perspective within sociology. Homans' work emphasized the individual behavior of actors in interaction with one another. Although there are various modes of exchange, Homans centered his studies on dyadic exchange. John Thibaut and Harold Kelly are recognized for focusing their studies within the theory on the psychological concepts, the dyad and small group (Emerson, 1976). Lévi-Strauss is recognized for contributing to the

emergence of this theoretical perspective from his work on anthropology focused on systems of generalized exchange, such as kinship systems and gift exchange.

Homans summarizes the system in three propositions success, stimulus, deprivationñ satiation proposition (Emerson, 1976).

1. Success proposition: When one finds they are rewarded for their actions, they tend to repeat the action.
2. Stimulus proposition: The more often a particular stimulus has resulted in a reward in the past, the more likely it is that a person will respond to it.
3. Deprivationñsatiation proposition: The more often in the recent past a person has received a particular reward, the less valuable any further unit of that reward becomes.

Peter Blau focused his early writings on Social Exchange theory more towards the economic and utilitarian perspective. Whereas Homans focused on reinforcement principles which believe individual's base their next social move on past experiences, Blau's utilitarian focus encouraged the theorist to look forward as in what they anticipated the reward would be in regards to their next social interaction. Blau felt that if individuals focused too much on the psychological concepts within the theory, they would refrain from learning the developing aspects of social exchange (Emerson, 1976). Blau emphasized technical economic analysis whereas Homans concentrated more on the psychology of instrumental behaviour (Emerson, 1976).

Richard Emerson's early work on the theory intertwined with both Homans and Blau's ideas. From Homan's ideas, he believed social exchange theory was based on

reinforcement principles. According to Emerson, Exchange is not a theory but a framework of from which other theories can converge and compared to structural functionalism (Emerson, 1976). Emerson's perspective was similar to Blau's since they both focused on the relationship power they had with the exchange process. Emerson says that Social Exchange theory is an approach in sociology that is described for simplicity as an economic analysis of noneconomic social situations (Emerson, 1976). Exchange theory brings a quasi-economic more of analysis into those situations (Emerson, 1976).

Self-interest and interdependence are central properties of social exchange (Lawler, 2001). These are the basic forms of interaction when two or more actors have something of value to each other, and they have to decide whether to exchange and in what amounts (Lawler, 2001). Homans uses the concepts of individualism to explain exchange processes. To him, the meaning of individual self-interest is a combination of economic and psychological needs (Ekeh, 1974). Fulfilling self-interest is often common within the economic realm of the Social Exchange theory where competition and greed can be common (McDonell, Gottfriend, Burton, & Yaffe). In social exchange, self-interest is not a negative thing; rather, when self-interest is recognized, it will act as the guiding force of interpersonal relationships for the advancement of both parties' self-interest" ò Michael Roloff (1981) Thibaut and Kelly see the mutual interdependence of persons as the central problem for the study of social behaviour. They developed a theoretical framework based on the interdependence of actors. They also highlighted social implications of different forms of interdependence such as reciprocal control (Jones, 1976). According to their interdependence definition, outcomes are based on a combination of parties' efforts and mutual and complementary arrangements.

Social Exchange Theory views exchange as a social behaviour that may result in both economic and social outcomes (Lambe, Michael, & Robert 2001). Social Exchange Theory has been generally analyzed by comparing human interactions with the marketplace. The study of the theory from the microeconomics perspective is attributed to Blau. Under his perspective every individual is trying to maximize his wins. Blau stated that once this concept is understood, it is possible to observe social exchanges everywhere, not only in market relations, but also in other social relations like friendship (Burns, 1973). Social exchange process brings satisfaction when people receive fair returns for their expenditures. The major difference between social and economic exchange is the nature of the exchange between parties. Neoclassic Economic Theory views the actor as dealing not with another actor but with a market and environmental parameters, such as market price (Cook & Richard, 1987). Unlike economic exchange, the elements of social exchange are quite varied and cannot be reduced to a single quantitative exchange rate. According to Stafford, social exchanges involve a connection with another person; involve trust and not legal obligations; are more flexible; and rarely involve explicit bargaining (Stafford, 2008). Simple social exchange models assume that rewards and costs drive relationship decisions. Both parties in a social exchange take responsibility for one another and depend on each other. The elements of relational life include:

Costs: are the elements of relational life that have negative value to a person, such as the effort put into a relationship and the negatives of a partner (West & Turner, 2007). (Costs can be time, money, effort etc.)

Rewards: are the elements of a relationship that have positive value. (Rewards can be sense of acceptance, support, and companionship etc.)

As with everything dealing with the social exchange theory, it has as its outcome satisfaction and dependence of relationships. The social-exchange perspective argues that people calculate the overall worth of a particular relationship by subtracting its costs from the rewards it provides (Monge; & Contractor 2003).

$$\text{Worth} = \text{Rewards} - \text{Costs}$$

If worth is a positive number, it is a positive relationship. On the contrary, a negative number indicates a negative relationship. The worth of a relationship influences its outcome, or whether people will continue with a relationship or terminate it. Positive relationships are expected to endure, whereas negative relationships will probably terminate. In a mutually beneficial exchange, each party supplies the wants of the other party at lower cost to self than the value of the resources the other party provides. In such a model, mutual relationship satisfaction ensures relationship stability.

$$\text{Outcome} = \text{Rewards} - \text{Costs}$$

Homans based his theory on behaviorism to conclude that people pursue rewards to minimize costs. The "satisfactoriness" of the rewards that a party gains from an exchange relationship is judged relative to some standard, which may vary from party to party (Lambe, Michael & Robert 2001).

Gender Roles, Equity Theory

Several scholars have studied the effect that certain gender role attitudes especially those pertaining to family roles have on marital relationships. Most of these scholars examined the extent to which gender role attitudes and gender ideology affects the perception of equity among married couples. Equity theory suggests that if a person is involved in a relationship that they perceive as inequitable they will not be satisfied with

that relationship (Brehm, 1992). Several articles that address equity theory claim that husbands and wives who perceive inequity in their relationship report overall less satisfaction and commitment to the marriage than do couples who perceive their marriage as equitable (Davidson, 1984; Horst & Doherty, 1995; Knudson-Martin & Mahoney, 1996). In addition, scholars have noted the positive relationship between equity in marriage and marriage partners' self-concepts (Schafer, Keith, & Lorenz, 1984). Researchers Larson, Hammond, and Harper (1998), noted that wives who define their marriage as inequitable report less compatibility, identity, expressiveness, and overall intimacy than wives who define their marriage as equitable. These studies have tried to illustrate some of the real world implications of gender role attitudes and gender ideology for the marriage relationship. Matthews and Beverly (1997) examined the impact that married women's gender orientations had on their beliefs about marital roles and family strategies. They hypothesized that women's family strategies are a result of their gender orientations and the gender-structured context (i.e., expected to complete traditional chores at home and increased participation in the workforce) of their lives. The authors envisioned family strategies as decisions about the timing of marriage and birth, and negotiating child rearing and working outside of the home. The focus of this article was an examination of the similarities and differences, in attitudes about marital roles and family strategies, between women who possess more traditional and those who possess more egalitarian gender role orientations. The dimensions that were addressed included the respondents' beliefs about advantages and disadvantages of marriage, readiness for marriage, how marriage changes people's lives, estimation of people who choose not to marry, childbearing age and responsibility, and parenting and work. While the egalitarian women were no less committed to marriage than the traditional women were, there were a few differences between the two groups.

Women who possessed egalitarian gender orientations were more supportive than traditional women who choose not to marry. Egalitarian women also preferred to marry at a later age and wait longer between marriage and children. Some researchers noted that traditional women seemed to plan everything in their lives around birthing and raising children (the family was of central importance), while egalitarian women seemed to deem outside activities such as work as significant and important as children. Both traditional and egalitarian women believed that children require fathers and mothers to make career sacrifices, however the types of sacrifices that each group envisioned were quite different. Traditional women did not ascribe equal sacrifices to men and women. Some examples of the sacrifices they described include fathers should make career sacrifices by "preserving leisure time for their children" while mothers should "put your career on hold." Egalitarian women described more balanced career sacrifices for mothers and fathers suggesting that either parent might choose to stay home with the children. Despite all of these differences, Matthews and Beaujot conclude that egalitarian and traditional women are more similar than different in their overall attitudes concerning the desirability and advantages of marriage and children. Both groups of women cited advantages and disadvantages of being married, but seemed to value marriage and prefer it to being single. A similar article (Smith & Beaujot, 1999) examined the differences between men's gender orientation concerning marriage and family roles. Their respondents (married men) were interviewed concerning their beliefs about family and parenting roles and classified according to their answers as possessing either traditional, intermediate, or liberal gender role orientations. The respondents answers differed in three different categories: preference of "working on the job" or "taking care of one's children," parental roles and responsibilities of raising children, and necessity of career sacrifices of mothers and fathers. Half of the traditional respondents voiced a preference for "working on the job" over "taking care of one's children," and all traditional respondents

believed that women preferred to stay at home and take care of the children rather than work outside of the home. Traditional respondents attributed different parental roles and responsibilities to mothers and fathers. Most traditional respondents believed that the father's role centered around acting as an authority figure and providing financial resources while the mother's role centered around care giving and domestic housework. Traditional respondents equally described different kinds of career sacrifices for men and women. They believed that the family was of prominent importance and men should make career sacrifices such as not spending an excessive amount of time on the job or burdening his family with his work problems. The type of career sacrifices they described for women included giving up a career all together or waiting until the children were in school to start a career. The responses of intermediate participants concerning men's and women's preference to work on the job or take care of their children were much more diverse than responses from traditional participants. Most of the intermediate men claimed that they preferred taking caring of their children to working on the job. However, many of these respondents noted that other conditions such as well-behaved children and financial stability are an important part of that preference. Others reported that they prefer to work on the job because taking care of children is just not a "natural occupation for a man." Furthermore, intermediate men widely believed that if financial circumstances permitted and women were given the choice, they would prefer to stay home and take care of the children. Like traditional respondents, most intermediate respondents referred to parental roles and responsibilities in a gendered context attributing women with household duties and men with those outside of the home. However, they hinted at the apparent necessity of a division of household labor if both parents worked outside the home. Intermediate men described a more moderate view than traditional men did on the issue of career sacrifices describing more equal sacrifices for men and women.

Most liberal respondents found working on the job and taking care of their children equally enjoyable. They believed that many women try to incorporate both aspects into their lives and enjoy both activities, but they still believed that if dual incomes were not necessary most women would prefer stay home and take care of their children. Liberal respondents differed most from the other two groups in their discussion of parental roles and responsibilities. They placed supreme importance on an equal division of household labor and balance of power. Finally, liberal respondents believed that men and women were equally responsible for making career sacrifices that would benefit the family. Smith and Beaujot (1999) effectively present the reality of the difference in men's gender orientations and how these differences effect marital behavior. Several studies report gender differences in the way marital partners manage relational maintenance and respond to conflict. Acitelli (1992) reported that relational maintenance was predominately viewed as wives' role rather than husbands' and that women spend proportionately more time than their husbands engaging in relationship maintenance strategies. Furthermore, other studies have suggested that some gender role attitudes - male as breadwinner, woman as housekeeper and caretaker - are destructive to marital satisfaction. Ziedow and Sillars (1988) argued that an equitable division of household labor does have relationship significance and is strongly linked to building a mutually satisfying marital relationship. Ragsdale (1996) points out in his study of relationship maintenance strategies that wives used many more openness, network, and sharing household tasks strategies than their husbands. Canary and Stafford (1992) reported that use of relational maintenance strategies and perceptions of partner's use of relational maintenance strategies were positively related to feelings of equity among married couples. Obviously, division of household labor and relational maintenance are directly linked to values of equality and mutual satisfaction between marriage partners.

Theories of the Social Construction of Gender

Some theories - which are collectively termed *social construction* theories - claim that gender behavior is mostly due to social conventions, although opposing theories, such as some theories in Evolutionary Psychology, contest this. From birth, children learn gender stereotypes and roles from their parents and environment. In a traditional view, males learn to manipulate their physical and social environment through physical strength or dexterity, while girls learn to present themselves as objects to be viewed (Cahill, 1986).

Social constructionists claim for example that gender-segregated children's activities create the appearance that gender differences in behavior reflect an essential nature of male and female behaviour (Fenstermaker, 2002). Gender Role Theory "treats these differing distributions of women and men into roles as the primary origin of sex-differentiated social behavior, their impact on behavior is mediated by psychological and social processes (Eagly, 1997)." According to Gilbert Herdt, gender roles arose from correspondent inference, meaning that general labour division was extended to gender roles. Socially constructed gender roles are considered to be hierarchical, and are characterized as a male-advantaged gender hierarchy by social constructionists (Wood, & Eagly, 2002). The term patriarchy, according to researcher Andrew Cherlin, is defined as "a social order based on the domination of women by men, especially in agricultural societies" (Cherlin, 2010).

According to Eagly et al., the consequences of gender roles and stereotypes are sex-typed social behavior (Eagly, 2004) because roles and stereotypes are both socially shared descriptive norms and prescriptive norms. Researcher Butler (1990), in works such as *Gender Trouble* and *Undoing Gender*, contends that being female is not "natural" and that it appears natural only through repeated performances of gender; these performances in turn, reproduce and define the traditional categories of sex and/or gender.

Talcott Parsons' view: Working in the United States, Talcott Parsons developed a model of the nuclear family in 1955, which at that place and time was the prevalent family structure. It compared a strictly traditional view of gender roles (from an industrial-age American perspective) with a more liberal view. The Parsons model was used to contrast and illustrate extreme positions on gender roles. Model A describes total separation of male and female roles, while Model B describes the complete dissolution of gender roles.

	Model A – Total role segregation	Model B – Total integration of roles
Education	Gender-specific education; high professional qualification is important only for the man	Co-educative schools, same content of classes for girls and boys, same qualification for men and women.
Profession	The workplace is not the primary area of women; career and professional advancement is deemed unimportant for women	For women, career is just as important as for men; equal professional opportunities for men and women are necessary.
Housework	Housekeeping and child care are the primary functions of the woman; participation of the man in these functions is only partially wanted.	All housework is done by both parties to the marriage in equal shares.
Decision making	In case of conflict, man has the last say, for example in choosing the place to live, choice of school for children, buying decisions	Neither partner dominates; solutions do not always follow the principle of finding a concerted decision; status quo is maintained if disagreement occurs.
Child care and education	Woman takes care of the largest part of these functions; she educates children and cares for them in every way	Man and woman share these functions equally.

However, these structured positions become less a liberal-individualist society, and the actual behavior of individuals is usually somewhere between these poles. According to the interactionist approach, roles (including gender roles) are not fixed but are constantly

negotiated between individuals. Gender roles can influence all kinds of behaviors, such as choice of clothing, choice of work and personal relationships, e.g., parental status

Geert Hofstede's views: Geert Hofstede, a Dutch researcher and social psychologist who dedicated himself to the study of culture, sees culture as "broad patterns of thinking, feeling and acting" in a society (Hofstede, Geert. (1998)). In Hofstede's view, masculinity and femininity differ in the social roles that are associated with the biological fact of the existence of the two sexes: masculinity and femininity refer to the dominant sex role pattern in the vast majority of both traditional and modern societies, males being more assertive and females more nurturing (Hofstede, G. (1980)).

Femininity: "Femininity stands for a society in which social gender roles overlap: Both men and women are supposed to be modest, tender, and concerned with the quality of life" (Hofstede (2001)).

Masculinity: "Masculinity stands for a society in which social gender roles are clearly distinct: Men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life." Masculine cultures expect men to be assertive, ambitious and competitive, to strive for material success, and to respect whatever is big, strong, and fast. Masculine cultures expect women to serve and care for the non-material quality of life, for children and for the weak. Feminine cultures, on the other hand, define relatively overlapping social roles for the sexes, in which, in particular, men need not be ambitious or competitive but may go for a different quality of life than material success; men may respect whatever is small, weak, and slow (Hofstede, 1986).

In feminine cultures, modesty and relations are important characteristics. This differs from in masculine cultures, where self-enhancement leads to self-esteem. Masculine cultures are individualistic, and feminine cultures are more collective because of the significance of personal relationships. "The dominant values in a masculine society are

achievement and success; the dominant values in a feminine society are caring for others and quality of life' Hofstede, Geert, and Marieke De Mooij. (2010).

Albert Ellis' views: In the 1940s, Albert Ellis studied eighty-four cases of mixed births and concluded that 'while the power of the human sex drive may possibly be largely dependent on physiological factors... the direction of this drive does not seem to be directly dependent on constitutional element'. In the development of masculinity, femininity, and inclinations towards homosexuality or heterosexuality, nurture matters a great deal more than nature Fausto-Sterling, Anne (2000).

John Money's views: In the 1950s, John Money, along with colleagues took up the study of inter-sexual, who, Money realized 'would provide invaluable material for the comparative study for bodily form and physiology, rearing, and psychosexual orientation'. Fausto-Sterling (2008) concluded that gonads, hormones, and chromosomes did not automatically determine a child's gender role (Fausto-Sterling, 2000). In recent years, the majority of Money's theories regarding the importance of socialization in the determination of gender have come under intense criticism.

Attachment Theory and Psychology of Religion

Attachment theory began with evolutionary psychologist John Bowlby in 1969. Attachment theory was initially grounded in the observation that human beings appear to be born with an innate psychobiological system (the "attachment behavioral system") that motivates them to seek proximity to significant others (*attachment figures*) (Granqvist, Mikulincer, & Shaver, 2010). This revolutionary theory has found application in topics such as friendships, romantic relationships, coping with stress, loneliness and grief (Kirkpatrick, 2005). Bowlby described an attachment system as an evolved behavioral system in humans

and other primates, which was designed by natural selection to maintain proximity between people and their attachment figures. He postulated that the attachment system is in line with control systems theory, a goal-corrected, or homeostatic system. The system monitors proximity to the primary friends (Saferstein, 2005), romantic partners and compares it to the desired level of proximity. If the attachment figure is regarded as unavailable or not near enough, attachment behaviors are deactivated and activated when attachment figure becomes sufficient (Kirkpatrick, 2005).

On the flip side of attachment is the exploration system. When the exploration system is activated, the attachment system is deactivated. While the attachment system keeps the adult romantic partner, or friends in close proximity, the exploration system allows for acquiring and practicing new skills while exploring the environment (Granqvist, Mikulincer, & Shaver, 2010). These two functions are crucial in defining and distinguishing attachment relationships from other types of interpersonal relationships. Insecurely attached individuals either defensively minimize closeness seeking behaviors or maximize behaviors to become closer to attachment figure (Granqvist, Mikulincer, & Shaver, 2010). These two behaviors can be conceptualized as avoidant attachment (the extent to which a person distrusts attachment figure and strives to maintain behavioral independence and emotional distance) and anxious attachment (the degree to which a person worries that an attachment figure will not be available partly because the anxiously attached person doubts his or her own lovability and value) (Granqvist, Mikulincer, & Shaver, 2010).

God as an attachment figure: Psychoanalysis has a long history of conceptualizing religious belief in terms of relationship between the self and others (Kirkpatrick, 2005). A religious believer's perception that they have a relationship with a deity or God leaves open the question of whether such a relationship is an attachment relation. It is easy to draw

analogies between beliefs about God and mental models of attachment figures, but it is a difficult distinction to make that God *really* can be an attachment figure (Kirkpatrick, 2005). In addition, research has shown that adult attachments and attachment to God are fundamentally distinct phenomenon, for instance Simon and Low (2003); (Reiner, 2010) Kirkpatrick suggests that for many people in many religions, the attachment system is fundamentally involved in their thinking, beliefs, and reasoning about God and their relationship to God. According to this theory our knowledge of how attachment processes work in non-religious relationships should prove useful in understanding the ways in which people see God and interact with God (Kirkpatrick, 2005).

Seeking and maintaining proximity to God: One biological function of the attachment system, according to Bowlby, (1982), is to maintain proximity between a person and an attachment figure. Religions provide many ways that believers can maintain closeness to God. Most theistic traditions describe God as being omnipresent, that is, is in all places at all times, and while this is a key aspect of religion that creates closeness to God it is not the only way.

God as haven of safety: Another function of the attachment system, according to Bowlby, is that the attachment figure serve as a haven of safety in times of danger or threat. Bowlby also described three situations that activate the attachment behaviors: (1) frightening or alarming environmental events; (2) illness, injury or fatigue; and (3) separation or threat of separation from attachment figure (Granqvist, & Kirkpatrick, 2008).

God as secure base: A *secure base* provides security for exploration in one's environment. By most definitions God is omnipresent, omnipotent, and omniscient. Bowlby (1982) described a secure base and its psychological effects as this, "When an individual is confident that an attachment figure will be available to him/her whenever he/she desires it,

that person will be much less prone to either intense or chronic fear than will an individual who for any reason has no such confidence. It is easy to see how God would be the most secure of secure bases.

In religious scripture God is often described by one's side, one's rock and fortress, one's strength, and many other terms that reflect an attachment relationship. Research done by Myers (1992), as mentioned by Granqvist and Kirkpatrick and Kirkpatrick (2008), on the psychological outcomes associated with attachment to God (such as religious faith giving believers a sense of optimism and hope for the future) suggest that at least some forms of religiousness are associated with the kind of confident, self-assured approach to life that a secure base is thought to provide.

Responses to separation and loss: Ainsworth (1985), as mentioned by Granqvist and Kirkpatrick & Kirkpatrick, (2008), outlines another defining criteria of attachment as concern responses to separation from, or loss of, the attachment figure per se: The threat of separation causes anxiety in the attached person, and loss of the attachment figure causes grief. Because of God's perceived omnipresence, it is difficult to determine whether God meets these criteria. A believer does not lose a relationship with God as he or she loses a human relationship. There are instances in religious life when believers are unable to experience God as they did at some point in their life. It is important to note that in most Christian belief systems, separation from God is the very essence of hell (Granqvist, & Kirkpatrick, 2008).

Perceiving God as stronger and wiser: Bowlby (1982) further described an attachment relationship as a weaker, less competent individual having another individual that he or she perceives as stronger and wiser, but this is now known to be wrong, as research has identified that adult attachments include friendships, and romantic relationships (Sigal

Zilcha-Mano 2010) in which the reciprocal partner is not necessarily perceived as stronger or wiser.

Empirical Review

Gender Role Orientation and Marital Satisfaction

Archana(2014)investigated gender role attitudes and marital satisfaction among Asian Indian couples living in the U.S. The exploratory study investigated how shifting gender role attitudes impact marital satisfaction. A qualitative research design combining ethnographic and grounded theory was used. Interviews were conducted with 6 married, educated Asian Indian couples between the ages of 22 and 50 who had at least one child. Five main research questions were addressed: a) How would Asian Indian couples characterize their experience of marriage amid conflicting Indian and American cultural and gender ideologies? b) What are the links between husband's and wife's gender role attitudes and their report of marital satisfaction? c) Are the factors contributing to marital satisfaction navigated in egalitarian or traditional ways and how does that impact marital quality? d) What values are being imparted to the next generation in terms of gender role socialization? e) What are the implications for providing culturally competent therapy to this population? The interview data were analyzed to reveal important findings such as a significant growth in egalitarianism among educated, professional Asian Indian men. Couples also reported increased marital satisfaction as a result of egalitarian gender role attitudes. As parents, couples reported a shift toward gender-neutral role socialization for boys and girls, also showing an increased openness to their children dating as well as choosing to marry non-Indians when they grow up. The study revealed that although the cultural bias against seeking mental health services persists in this community, there is increasing openness to it. These findings have important implications for training of mental health professionals who

should understand how attitudes within this community are shifting away from stereotypes as educated, professional Asian Indians embrace more values of the host culture while still remaining true to their Indian heritage.

Ferzan (2012) researched on sex role orientation and romantic relationship satisfaction in Turkey. The purpose of the study was to examine the relationship between sexrole orientation and relationship satisfaction in Turkish dating couples. Seventy datingcouples completed the Bem Sex Role Inventory, the Relationship Assessment Scale and ademographic information form. The results indicated that while perceived sex role orientationof the partners was related to relationship satisfaction, actual sex role orientation of thepartners was not related. That is, individuals who perceived their partners as androgynousreported higher levels of relationship satisfaction than the other perceived sex roleclassifications.

Ickes (1993) looked attraditional gender roles: do they make, and then break, our relationships? Despite societal pressure for change in traditional gender roles, the coevolution of genes and culture may still lead us to be attracted to poteraial mates whose appearance and behavior is stereotypically masculine or feminine. This attraction is ironic in light of a growing body of research evidence indicating that the relationships of men and women with traditional gender roles are far from optimalò and are generally worse than those of androgynous men and women. These seemingly paradoxical findings may reflect the conflict between what our genes and past culture dispose us to do and what our present culture prescribes.

Molly (2014) conducted a study on the effect of gender roles on marital satisfaction in Hanover College. The study was designed to examine the effects of gender roles on marital satisfaction. Participants ($N = 20$) completed a three section questionnaire. The first section was the Dutch Marital Satisfaction Questionnaire, 9 questions. Responses were on a

4 interval scale to determine the satisfaction of the participant's marriage. Section two, 4 questions, concerning education of participants and participant's spouse, years they had been married, and how many children they had (if they had any). The third section was 25 questions taken from the Attitudes Towards Women Questionnaire. Participants would answer questions on a 4 interval scale to determine if the participants had a more traditional or egalitarian view. The significant finding was that the more education a person receives, the more egalitarian view they hold; the less education a person has achieved, the more traditional view they possess ($p < 0.05$). The study did not support the hypothesis that with a more egalitarian view one is more satisfied in an egalitarian marriage and with a more traditional view, one is more satisfied in a traditional marriage. Also, the study did not support the second hypothesis, that the effect of education on the development of egalitarian views would be more pronounced in women than in men.

Chen, and Li, (2012) looked at role balance and marital satisfaction in Taiwanese couples: an actor-partner interdependence model approach. Role Balance Theory proposed that a well-organized self-system, rather than a salient hierarchy role, contributes to individual psychological well-being. However, research on role balance focuses only on the intrapersonal process without regard for the interpersonal process on the spouse's well-being. Participants (204) completed the Role Balance Scale and Kansas Marital Satisfaction Scale. The Actor-Partner Interdependence Model (APIM) was used to analyze the data. Results indicated that the husband's role balance positively predicted his own and his wife's marital satisfaction. Similarly, the wife's role balance also had a positive effect on her own and her husband's marital satisfaction. These results suggest that the influence of role balance is bidirectional within couples. Moreover, model comparisons demonstrated that the wife's marital satisfaction was affected more by her own role balance than by her husband's role balance.

Studies on the effect of gender role and marital satisfaction have produced inconsistent results (Haseley, 2006). In the study conducted by Kurdek (1998), he examined the relation between division of household labour, gender role orientation and marital satisfaction. The link between gender role orientation and division of household labour were consistent with Kulikö's (1999; 2001) findings.

Kullik findings suggest that the division of household labour was more egalitarian among retired couples versus those who were not retired (as the study was compared on employed couples to those who were synchronous and asynchronous for retirement). These findings indicate that husbands who are married to working women have more modern gender role ideologies and less traditional attitudes regarding the division of labour (Kulik, 1999). According to Craddock (1991), couples with egalitarian perception of gender roles are more satisfied than those holding on traditional roles.

Veroff, Douvan, Orbuch and Aciticelli, (1998) found that marital satisfaction increased for men who have spouse with higher anxiety and agreeableness than for women. Lye and Biblarz (1993) found greater marital satisfaction among couples who prefer traditional gender roles and couples who are in agreement on performance of gender role than couples who are more of egalitarian in gender roles. Thompson and Walker (1989) found that husbands marital satisfaction were high when their wives did more than their fair share of the housework and childcare and wives marital satisfaction were high when their husbands did their fair share of household work (Barnet & Baruch, 1987). Thus, differences in couple's gender role ideologies and expectation result in differences in the level of marital satisfaction as this depends on their fulfilment of those expectation.

Shaver, Pullis and Olds (1980) conducted a research using 2100 female who were selected at a random from the readers of November 1979 issue of the Ladies Home Journal.

They completed and returned a 55 item Intimacy Questionnaire. The participants provided assessment of their own and their male partners' gender role orientations as rated on the Personal Attributes Questionnaire by Spence, Helmreich, and Stapp, (1975). Also, there was self-rating of satisfaction with various aspects of their lives and their intimate relationships. The result showed an obvious dissatisfaction of traditionally feminine women who perceived their partners to be traditionally masculine men. The women in these masculine/feminine dyads were significantly more likely to report such stress symptoms such as feeling fat, getting tired easily, feeling sad or depressed, feeling worthless, shy and divorce (Ickes, 1993). They were less likely to report being satisfied with life, feel responsible for the way things turn out, feel control over important events in their lives and also expect to be happy in the future. Contrarily, women in dyads in which one partner or both were rated as androgynous tended to be quite satisfied with the quality of their lives and their relationship. Androgynous women who were paired with androgynous men reported success in communication and problem solving with their partners. They also reported high level of satisfaction with their lives as a whole, responsible for their outcomes; control over important events of life and optimism for the future. Shaver and colleagues' study was replicated by Anthill (1983), the result as well showed that marital satisfaction and adjustment were significantly greater in dyads in which both husband and wife were androgynous than in dyads of traditionally masculine man and traditionally feminine woman. According to Anthill, androgynous male and feminine females were happier than masculine males and undifferentiated females and vice versa with females. There was a correlation between the husband's satisfaction and wife's femininity and a correlation between the wife's satisfaction and the husband's femininity). This supports the findings of Anthill that femininity is critical to marital happiness. Anthill (1983) also concluded that marital satisfaction depends on the degree to which one's partner displays communal or

linking traits such as nurturance, care, affection, devotion of oneself to another, being sympathetic, kind and gentle.

Religiosity and Marital Satisfaction

Dae (2014) in a study that primarily aim at investigating the influence of religious commitment, spirituality and adult attachment style on marital satisfaction among South Korean Christian couples living in South Korea; used three hundred and sixty nine South Korean Christian couples from nine Presbyterian churches in Seoul, Dejeon, Daegu, Gumi, and Busan participated in this research. The 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.

Shank's (2010) study examined the impact of religiosity on marital satisfaction. It was hypothesized that the level of religiosity had a statistically significant impact on marital satisfaction. The sample for this study consisted of forty married individuals, from four churches in Atlanta, Georgia, and sixteen married individuals from a church in Fort Worth, Texas. One questionnaire consisting of eighteen items was administered to the respondents. The results were analyzed by using frequency distribution, chi-square, and gamma. The study findings revealed that as the level of religiosity increased, the level of marital satisfaction increased, showing a meaningful relationship between the two variables. However, the relationship between the variables was not shown to be statistically significant.

and, therefore, the null hypothesis was accepted. Also of interest to the researcher was that 47.5 percent of participants felt religion influenced their daily lives and 70 percent of participants were very happy in their marriages.

Khodabakhsh, Esfandiari and Seyed (2008) research sought to examine the relationship between married individuals' religiosity level and its impact upon his or her level of marital satisfaction. Findings in this connection can help strengthen families. In the study, six hundred and sixty (660) heterosexual couples from Tehran were studied using a multistage cluster sampling. Information regarding religiosity and marital satisfaction was collected using the researcher's prepared questionnaire and ENRICH Marital Satisfaction Scale. The results showed that heterosexual couples who observe religious beliefs have a higher rate of marital satisfaction. Thus, there is a significant correlation between religiosity and marital satisfaction. Considering the relation between religiosity and nine subscales of marital satisfaction used in the study, Communication, Parenting and Religious orientation account for the highest rate of religiosity and sexual relationship accounts for the lowest rate of religiosity. Thus, with the increase in religiosity, marital satisfaction rate will increase and vice versa. It can be concluded that religiosity develops the grounds for marital commitment.

Sullivan (2001) in a study titled *Understanding the Relationship between Religiosity and Marriage: an investigation of the immediate and longitudinal effects of religiosity on Newlywed couples*. The association between religiosity and marital outcome has been repeatedly demonstrated, but a complete understanding of this relationship is hindered by limitations of theory and method. The purpose of the study was to test three (3) explanatory models by assessing two samples of newlywed couples. Findings indicated that religiosity was associated with attitudes toward divorce, commitment, and help seeking cross-sectionally. Longitudinal effects, however, were most consistent with a moderating model,

wherein religiosity had a positive impact on husbands' and wives' marital satisfaction for couples with less neurotic husbands and a negative impact for couples with more neurotic husbands. Overall, the impact of religiosity was weak over the first 4 years of marriage. Theoretical propositions are offered to guide future research in delineating the types of marriages that may be most affected by religiosity.

Research has provided relationship between religiosity and marital quality, stability and satisfaction but the explanation of these relationships are rare and often with Christian samples. Thus, its influence remains at an infancy state in many ways. According to Alghafli, Hatch and Marks (2014) it is apparent in the dearth of empirical research on Muslim families. Moreover, empirical research on religious families indicate that religious involvement especially when shared by both married partners has significant positive influences on various aspects of marriage and family life such as marital fidelity, marital satisfaction, forgiveness, conflict resolution, physical and mental wellbeing, self-esteem, life satisfaction and longevity. Thus, religion is not only the opium of the masses but also the opium of life (Okwueze, 2012).

In a qualitative study by Alghafli, Hatch & Marks (2014), in depth interview was conducted using twenty Shia and Sunni Muslim couples in the U.S. The aspects of religiosity under study were religious practice and spiritual beliefs. The result showed Islam as a way of life, as a unifying force that unifies the family and reduces conflict and upholds rights, roles and responsibilities and the treatment of women. In another qualitative study by Alghafli and colleagues using devout Christian, Jewish, and Muslim families, it was also found that prayer is a central practice of all three religious groups. Further studies by Alghafli and colleagues showed that religion can be associated with negative outcome. Example, when prayer is used to tackle or combat a partner's weakness or fault instead of being used to

promote a sense of guidance from God or to increase self-change, reconciliation and problem solving.

In Christian marriages, Wilson and Filsinger (1986) found a positive relationship between religiosity and marital adjustment. In a cross sectional survey design by Bedi (2014) in which the influence of sex role orientation, marital power and religiosity on marital satisfaction were investigated. The sample size consists of one hundred and twenty five civil servants who have been married for more than one year randomly drawn from five government agencies in Accra, Ghana. The Marital Satisfaction Scale, Santa Clara Strength of Religious Faith Questionnaire, and Bem Sex Role Inventory were used in the analyses. Correlation was used to assess the association between the variables in the study. The result showed a significant correlation between marital satisfaction and religiosity level.

Haseley (2006) investigated the association of religiosity and romantic attachment style in marital satisfaction using ninety- two heterosexual couples without children. The result using Experience in Close Relationship Inventory (ECR, Brennan, Clark,& Shaver, 1988) showed that attachment avoidance was negatively correlated with both Religious Commitment Inventory religious commitment and Dyadic Adjustment Scale marital satisfaction. The subscales of the ECR (attachment anxiety and attachment avoidance) were positively correlated while RCI religious commitment and DAS marital satisfaction were also positively correlated. The result also showed a significant difference in husband's marital satisfaction between the congruent and discrepant religious commitment groups. Wives also showed significant difference in wives' marital satisfaction between congruent and discrepant religious commitment groups. Couples with congruent religious commitment wives reported significant higher marital satisfaction than couples of discrepant religious commitment.

Self- Determination and Marital Satisfaction

Blais, Sabourin, Boucher, and Vallerand, (1990) in a study with two(2) major objectives. The 1st was to investigate the validity of a motivational model of couple happiness based on self-determination theory. The 2nd objective was to test the postulated simplex structure and the generalizability of the 6 forms of motivation proposed by this theory. Both members of 63 couples individually completed the Couple Motivation Questionnaire as well as Measures of Perceived couples' adaptive behaviors and of dyadic happiness. Results revealed that the proposed model of couple happiness was supported through significant path analyses explaining 61% and 55% of the variance of men's and women's relationship happiness, respectively. Empirical support was also provided for the postulated simplex structure. Results highlight the importance of autonomy-driven processes as opposed to controlling and amotivated processes in the development and maintenance of the quality of couples' relationships.

Ryan, & Deci, (2000) investigated self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. Human beings can be proactive and engaged or, alternatively, passive and alienated, largely as a function of the social conditions in which they develop and function. Accordingly, research guided by self-determination theory has focused on the social-contextual conditions that facilitate versus forestall the natural processes of self-motivation and healthy psychological development. Specifically, factors have been examined that enhance versus undermine intrinsic motivation, self-regulation, and well-being. The findings have led to the postulation of three innate psychological needs—competence, autonomy, and relatedness—which when satisfied yield enhanced self-motivation and mental health and when thwarted lead to diminished motivation and well-being. Also considered is the significance of these

psychological needs and processes within domains such as health care, education, work, sport, religion, and psychotherapy.

Gilad, Sanjay, Penny, Carolyn, and Cowan (2009) studied attachment, marital satisfaction, and divorce during the first fifteen years of parenthood. The study examines two overlapping longitudinal samples of U.S. couples with children, covering a period of 15 years after the first child's birth. The first sample extended from the pregnancy with a first child until that child was 5.5 years old; the second from ages 4.5 to 14.5. Growth curve analyses revealed that marital satisfaction declined over 15 years for both husbands and wives. Attachment security measured in the second sample was associated with greater marital satisfaction, but did not buffer against declines in marital satisfaction over time. Husbands' lower initial level of marital satisfaction measured around the first child's transition to school was the only significant predictor of marital dissolution.

Feziwe, Robert, Bart and Reddy (2015) in a study that identifies correlates of condom use self-efficacy using concepts from self-determination theory and gender power measures. A cross-section of Xhosa-speaking women ($n = 238$) from Eastern Cape, South Africa, was used to conduct bivariate correlations and multivariate linear regression analyses. Gender equality beliefs and HIV knowledge were positively associated with condom use self-efficacy generally and in risky situations. Condom use self-efficacy generally was also positively associated with power balance attitudes, negative beliefs about intimate partner violence, and positive growth perspective, while the association with hopeless personal perspective was negative. Surprisingly, lack of social support was positively associated with condom use self-efficacy in risky situations. The predictors of condom use self-efficacy identified in this study that may serve as change objectives for future sexual health promotion interventions.

Amato (2013) tested self-determination theory as a possible explanatory framework to understand the relationship between total couple leisure satisfaction and marital satisfaction. The three psychological needs of autonomy, competence, and relatedness—fundamental components of Self-Determination Theory—were measured through the Fulfillment of Psychological Needs during Couple Leisure (FPNL) scale and were tested as mediators. The analysis of five structural equation models confirmed the relevance of the Self-Determination Theory in explaining the relationship between couple leisure satisfaction and marital satisfaction. Although autonomy and competence were significant mediators, relatedness consistently appeared as the strongest mediator suggesting that the fulfillment of this psychological need is particularly important for relationship functioning and well-being.

Summary of the Literature Review

In trying to show how the variables are related and influenced by each other, relevant theories which showed how the major studied variable—marital satisfaction—is related to the independent variables have been reviewed.

Family Systems Theory is a theory introduced by Dr. Murray Bowen that suggests that individuals cannot be understood in isolation from one another, but rather as a part of their family, as the family is an emotional unit.

Family Development Theory focuses on the systematic and patterned changes experienced by families as they move through their life course; and that family stages can be studied on three levels of analysis: the individual-psychological, the interactional-associational, and the societal-institutional.

The arena that surrounds Self-Determination Theory is the investigation of people's inherent growth tendencies and innate psychological needs that are the basis for their self-

motivation and personality integration, as well as for the conditions that foster those positive processes. Inductively, using the empirical process, researchers have identified three such needs—the needs for competence (Harter, 1978; White, 1963), relatedness (Baumeister & Leary, 1995; Reis, 1994), and autonomy (deCharms, 1968; Deci, 1975)—that appear to be essential for facilitating optimal functioning of the natural propensities for growth and integration, as well as for constructive social development and personal well-being.

Cognitive Evaluation Theory (CET) presented by Deci and Ryan (1985) as a subtheory within SDT had the aim of specifying factors that explain variability in intrinsic motivation.

Social Exchange Theory is a social psychological and sociological perspective that explains social change and stability as a process of negotiated exchanges between parties.

Equity Theory suggests that if a person is involved in a relationship that they perceive as inequitable they will not be satisfied with that relationship (Brehm, 1992).

Some theories - which are collectively termed *social construction* theories - claim that gender behavior is mostly due to social conventions.

Attachment theory was initially grounded in the observation that human beings appear to be born with an innate psychobiological system (the "attachment behavioral system") that motivates them to seek proximity to significant others (*attachment figures*) (Granqvist, Mikulincer, & Shaver, 2010).

Similarly, previous empirical works on the variables were equally reviewed. For example, the empirical works were reviewed in the order of; empirical works on gender role orientation and marital satisfaction; empirical works on self determination and marital satisfaction; empirical works on religiosity and marital satisfaction.

Hypotheses

Following the review of literature, the present study tested the following formulated hypotheses:

Gender role orientations will statistically significantly predict marital satisfaction of men and women.

Self-determination will statistically significantly predict marital satisfaction of men and women.

Religiosity will statistically significantly predict marital satisfaction of men and women.

CHAPTER THREE

METHOD

Participants

One hundred and eighty seven (187) married men (115) and women (72) participated in the study. Participant's ages were categorized; with ages of some participants between 21-25, 26-30, 31-35, 36-40, 41-45, and 46 years & above. The participants were drawn basically from three different religious backgrounds namely; Christianity, Islam, and African Traditional Religion. Participants were drawn from various private and public organizations, churches and mosque, and schools in Enugu and Nsukka metropolis. Convenient sampling method was used based on the participant's availability, accessibility and willingness to participate in the study. Information about participants demographics such as gender, religion, educational qualification and occupation were gotten using the questionnaires. On the participant's religion, 73 reported that they are Christians, 46 are Muslims, while 68 belong to African Traditional Religion. For participant's educational qualifications; 42 hold SSCE, 60 hold OND/NCE, 56 hold HND/Degree, while 29 hold Msc/PhD. Data on participant's occupation indicated that 85 are civil servants, 35 are farmers, 18 are students, 13 are art crafts, 33 are business people, while only 1 participant is a clergy.

Instruments

Four instruments were used for data collection; they are: Bem Sex role Inventory Short Form- BSRI-SF (Bem, 1981), Basic Need Satisfaction in General (Gagne, 2003), Religious Commitment Inventory-10 (Worthington, Wade, Hight, Ripley, McCullough,

Berry, Schmitt, Berry, Bursley, & Oâ Conner, 2012) and Index of Marital Satisfaction (Hudson, 1997).

Bem Sex role Inventory Short Form- BSRI-SF (Bem, 1981) (Appendix A)

The Bem Sex role Inventory Short Form- BSRI-SF was developed by Bem (1981). It is a 30 items instrument that measures individuals' role personality using lists of adjectives in describing such behaviour personality. The instrument is measured on 7-point Likert scale ranging from 1 (never or almost never true) to 7 (always or almost always true). It has been demonstrated to be valid and reliable with high alpha (α) coefficient of .90 than the original version of the instrument which has 60 items (Holt and Ellis, 1998). The original scale has a reliability coefficient Cronbach alpha of .88 for masculinity and .83 for femininity. BSRI-SF has higher internal consistency for femininity score, masculinity score, and femininity minus masculinity scores by computing coefficient alphas than the original form (Lippa, 1985; Payne, 1985). For the present study, the researcher subjected the instrument for a pilot study. Reliability analysis result for the pilot study using one hundred and one (105) participants showed a high Cronbach's alpha of .90 for the BSRI-SF.

Basic Need Satisfaction in General Scale (Gagne, 2003) (Appendix B)

Basic Need Satisfaction in General Scale was developed by Gagne (2003) to measure people's self determination in life. It is a 21 items instrument with three subscales- autonomy, relatedness, and competence. It uses a 7-point (Thurstone response format) response scale ranging from not true at all (1) to very true (7) in a beginning ñ middle ñ end label format. Items; 1, 4(R), 8, 11(R), 14, 17, 20(R) are measuring Autonomy; items 3(R), 5, 10, 13, 15(R), 19(R) are measuring Competence; while items 2, 6, 7(R), 9, 12, 16(R), 18(R), 21 are measuring Relatedness. As stated by the developer, internal consistency for the subscales ranges from Cronbach alpha coefficient of .65 for autonomy, .72 for competence

and .82 for relatedness (Gagne, 2003). The three subscales were averaged to form a single index of general need satisfaction of .87 (Gagne, 2003; Niemec et al. 2009). The reported measures of internal consistency associated with total needs satisfaction score ranged from .84 to .90 (Gagne, 2003). Pilot study result reliability check on the BNSG as a whole showed a moderate alpha of .83. For the sub-scales, .56 for autonomy, .56 for competence, and .65 for relatedness.

Index of Marital Satisfaction IMS (Hudson 1982) (Appendix C)

The Index of Marital Satisfaction (IMS) developed by Hudson (1982) is a self report questionnaire that assesses marital satisfaction. It is a 25-item inventory designed to measure the degree, severity of, or magnitude of the problems one spouse or partner perceives to be having in the marital relationship with ones partner. It was revalidated for Nigerian use by Omualabi (1999). There is a direct scoring and reverse scoring in the items. Direct score items; 2, 4, 6, 7, 10, 12, 14, 15, 18, 22, 24, 25. Others are reversed scores items. It has Cronbach alpha internal consistency of .96 Respondents then circle one of the five numbered response categories ranging from; (1) Rarely or none of the time, (2) A little of the time, (3) Some of the time, (4) Good part of the time and (5) Most of all the time. In a pilot study for the present study, items on Index of Marital Satisfaction revealed a high Cronbach's alpha of .86 implying that the IMS is a reliable measure across the board.

Religious Commitment Inventory-10 (Worthington, et al., 2012) (Appendix D)

The Religious Commitment Inventory-10 was developed by Worthington, Wade, Hight, Ripley, McCullough, Berry, Schmitt, Berry, Bursley, and O'Conner (2012) to measure people's religiosity, and practices. The scale contains two subscales (intrapersonal and interpersonal) rated on a 5 point Likert response scale ranging from (1) not at all true of me to (5) totally true of me. Sample items include; 'I often read books and magazines about my faith; My religious beliefs lie behind my whole approach to life; I enjoy working in the

activities of my religious affiliation; I enjoy spending time with others of my religious affiliation. Items 1, 3, 4, 5, 7, and 8 make up the Intrapersonal Religious Commitment subscale; items 2, 6, 9, and 10 make up the Interpersonal Religious Commitment subscale. Reliability values were reported internal consistency for the full scale as .93, .92 for intrapersonal religious commitment and .87 for interpersonal commitment. Three weeks test retest reliability for the full scale was .87, intrapersonal commitment .86 and interpersonal .83 with a construct validity coefficient for the full scale, intrapersonal and interpersonal as .70, .60 and .74 respectively. Result of item analysis on the RCI-10 after subjecting it for a pilot study, yielded a high Cronbach's alpha of .85 for the whole, .72 for intrapersonal religious commitment, .75 for interpersonal religious commitment. This suggests the RCI to be quite a reliable instrument.

Procedure

The researcher with a letter of introduction from the Department of Psychology obtain permission from the head of the private and public organizations, religious centres and schools in Enugu and Nsukka metropolis that were used for the study. Afterwards, the researcher was assigned one person in each of the places as research assistant in administering the questionnaires. Participants were assured that their responses will be treated with confidentiality and that participation in the study is voluntary. The questionnaires were administered with the help of the research assistants. The questionnaires were equally collected back after the participants have filled them correctly. A total of two hundred and twenty (220) questionnaires were distributed. Out of the total questionnaires distributed, only two hundred questionnaires (200) were returned, while twenty (20) were not returned. The returned questionnaires were cross checked after they were collected back from the participants. After cross checking the questionnaires, only one hundred and eighty

seven questionnaires were properly filled. The properly questionnaires were used for data analysis.

Design/Statistics

The study adopted cross sectional survey design. Hierarchical Multiple Regression was the main statistics employed for the analysis of data. Statistical Package for the Social Sciences (SPSS) version 20 was employed for the data analysis.

CHAPTER FOUR

Results

The data obtained from respondents were analyzed by computing the means, standard deviations, and correlations among the study variables. Before analyses were performed, data were crosschecked for abnormalities. Specifically, data were checked for outliers and errors in coding. No error was found. Afterwards, data were analyzed with the Statistical Packages for the Social Sciences Version 20. To test the hypotheses Multiple Regression was conducted in which marital satisfaction was the dependent variable.

Table 1: Mean, Standard Deviation and Correlations across variables.

S/ N	Variable	M	SD	1	2	3	4	5	6	7	8	9
1	Gender_R_Or	142.54	26.58	-								
2	Religiosity	36.04	8.36	.36* **	-							
3	Intra_personal	21.67	5.07	.34* **	.96* **	-						
4	Inter_personal	14.37	3.75	.35* **	.93* **	.79* **	-					
5	Self_Dertinat	85.41	12.30	.37* **	.39* **	.39* **	.34***	-				
6	Autonomy	28.21	5.10	.31* **	.32* **	.29* **	.32***	.80* **	-			
7	Competence	24.91	4.95	.29* **	.36* **	.34* **	.34***	.84* **	.53***	-		
8	Relatedness	32.29	5.15	.29* **	.27* **	.31* **	.18***	.79* **	.41***	.51***	-	
9	Mari_Satisf			-	-	-	-	-	-	-	-	-
		75.55	24.83	.24* **	.26* **	.28* **	.21***	.59* **	.47***	-.59***	.39***	

*** p < .001; ** p < .01; * p < .05

Result of correlations in table 1 showed that the dependent variable marital satisfaction was negatively significantly related to gender role orientation ($r = -.24$, $p < .001$); religiosity ($r = -.26$, $p < .001$); intrapersonal religiosity ($r = -.28$, $p < .001$);

interpersonal religiosity ($r = -.21, p < .001$); self-determination ($r = -.59, p < .001$); autonomy ($r = -.47, p < .001$); competence ($r = -.59, p < .001$); and relatedness ($r = -.39, p < .001$). There was a positive significant relationship between gender role orientation and religiosity of married couples ($r = .36, p < .001$); intrapersonal religiosity ($r = .34, p < .001$); interpersonal religiosity ($r = .35, p < .001$); self-determination ($r = .37, p < .001$); autonomy ($r = .31, p < .001$); competence ($r = .29, p < .001$); and relatedness ($r = .29, p < .001$). Religiosity has significant positive relationship with intrapersonal religiosity ($r = .96, p < .001$); interpersonal religiosity ($r = .93, p < .001$); self-determination ($r = .39, p < .001$); autonomy ($r = .32, p < .001$); competence ($r = .36, p < .001$); and relatedness ($r = .27, p < .001$). Intrapersonal religiosity has a positive significant relationship with interpersonal religiosity ($r = .79, p < .001$); self-determination ($r = .39, p < .001$); autonomy ($r = .29, p < .001$); competence ($r = .34, p < .001$) and relatedness ($r = .31, p < .001$). The relationship between interpersonal religiosity and self-determination ($r = .34, p < .001$); autonomy ($r = .32, p < .001$); competence ($r = .34, p < .001$), and between interpersonal religiosity and relatedness ($r = .18, p < .001$) positively significant relationship. There was a significant positive relationship between self-determination and autonomy ($r = .80, p < .001$); competence ($r = .84, p < .001$); as well as self-determination and relatedness ($r = .79, p < .001$). The relationship between autonomy and competence was positively significant ($r = .53, p < .001$); as well as autonomy and relatedness ($r = .41, p < .001$). Competence has a significant positive relationship with relatedness ($r = .51, p < .001$).

Table 2: Hierarchical multiple regression predicting marital satisfaction from gender role orientation, religiosity, and self-determination.

	R	R²	R²Δ	B	Beta(β)	T
Step 1	.24***	.06***	.06***			
Gender roleorientation				-.23	-.24***	-3.38
Step 2	.32**	.10**	.04**			
Religiosity				-1.77	-.34*	-2.92
Intrapersonal				-1.33	-.27*	-2.34
Interpersonal				.45	.07	.58
Step 3	.63***	.40***	.29***			
Self- Determination				-3.45	-.70***	-9.41
Autonomy				-.98	-.20**	-2.82
Competence				-2.22	-.44***	-5.86
Relatedness				-.25	-.05	-.73

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$

Table 2 showed Hierarchical multiple regression result of gender roleorientation, religiosity, and self-determinationpredicting marital satisfaction.The first major independent variable studied - gender roleorientationwas entered in step 1 of the equation. Result of regression analysis showed that it statistically significantly predicted marital satisfaction of couples ($\beta = -.24$, $t = -3.38$, $p < .001$), hence, it accounted for 6% variance as a predictor of marital satisfaction among couples ($R^2 = .06$, $p < .001$). Thus decreases in gender roleorientation appear to translate to increase in marital satisfaction of couples. Religiosity as well as the two dimensions (intrapersonal & interpersonal) was entered in step 2 of the equation. Regression result indicated that religiosity ($\beta = -.34$, $t = -2.92$, $p < .05$), and

intrapersonal ($\beta = -.27$, $t = -2.34$, $p < .05$) were significant predictors of marital satisfaction among couples. While interpersonal religiosity did not significantly predict marital satisfaction ($\beta = .07$, $t = .58$) of couples. Both religiosity and the dimensions accounted for statistically significant 4% variance as predictors of marital satisfaction ($R^2 = .04$, $p < .01$). The entry of self-determination and three dimensions in step 3 of the equation added statistically significant positive 29% variance as predictors of marital satisfaction among couples ($R^2 = .29$, $p < .001$). However, the result equally showed that self-determination ($\beta = -.70$, $t = -9.41$, $p < .001$); autonomy ($\beta = -.20$, $t = -2.82$, $p < .01$); and competence ($\beta = -.44$, $t = -5.86$, $p < .001$) were significant predictors of marital satisfaction of couples. But relatedness did not predict marital satisfaction of couples.

Summary of Findings

1. In the correlations table, the dependent variable marital satisfaction was negatively significantly related to gender roleorientation; religiosity; intrapersonal religiosity; interpersonal religiosity; self-determination; autonomy; competence; and relatedness.
2. Gender roleorientation was statistically significant predictor of marital satisfaction.
3. In Religiosity, intrapersonal religiosity was a significant predictor of marital satisfaction among couples while interpersonal religiosity did not significantly predict marital satisfaction of couples.
4. For Self-determination, autonomy; and competence were significant predictors of marital satisfaction of couples. But relatedness did not predict marital satisfaction of couples.

CHAPTER FIVE

DISCUSSION

This study examined gender role orientation, religiosity, and self-determination as predictors of marital satisfaction among heterosexual couples. The finding of the study showed that gender role orientation is a negative significant predictor of marital satisfaction among couples. The first hypothesis which stated that gender role orientation will be a significant predictor of marital satisfaction among couples was confirmed. This finding is consistent with previous empirical research findings (e.g., Archana 2014; Ferzan, 2012; Chen, & Li, 2012; & Lye & Biblarz 1993) indicating that couples reported increased marital satisfaction as a result of egalitarian gender role attitudes and increasing openness to it. Hence, as parents, couples reported a shift toward gender-neutral role socialization for boys and girls, also showing an increased openness to their children dating as well as choosing to marry people from different cultures and different traditions when they grow up. That individual who perceives their partners as androgynous reported higher level of relationship satisfaction than the other who perceived sex role classifications. Also, husband's role balance positively predicted his own and his wife's marital satisfaction. Similarly, the wife's role balance also had a positive effect on her own and her husband's marital satisfaction, suggesting that the influence of role balance is bidirectional within couples. The finding was not consistent with the finding of Molly (2014), which did not support the hypothesis that with a more egalitarian view, one is more satisfied in an egalitarian marriage and with a more traditional view one is more satisfied in a traditional marriage.

According to Brehm (1992), equity theory suggests that if a person is involved in a relationship that they perceive as inequitable they will not be satisfied with that relationship. Hence, several studies that address equity theory claim that husbands and wives who perceive inequity in their relationship report overall less satisfaction and commitment to the

marriage than do couples who perceive their marriage as equitable (Davidson, 1984; Horst & Doherty, 1995; Knudson-Martin & Mahoney, 1996). Similarly, some scholars in support of equity theory have noted the positive relationship between equity in marriage and marriage partners' self-concepts (Schafer, Keith, & Lorenz, 1984). Researchers Larson, Hammond, and Harper (1998), in advancing equity theory noted that wives who define their marriage as inequitable report less compatibility, identity, expressiveness, and overall intimacy than wives who define their marriage as equitable. These studies have tried to illustrate some of the real world implications of gender role attitudes and gender ideology for the marriage relationship.

The postulation of Eagly (1997) that gender role theory "treats the differing distributions of women and men into roles as the primary origin of sex-differentiated social behavior, is not in support of the present finding; therefore, their impact on behavior is mediated by psychological and social processes. Socially constructed gender roles are considered to be hierarchical, and are characterized as a male-advantaged gender hierarchy by social constructionists (Wood, & Eagly, 2002). The term patriarchy, according to researcher Andrew Cherlin, is defined as "a social order based on the domination of women by men, especially in agricultural societies" (Cherlin, 2010). According to Eagly et al., the consequences of gender roles and stereotypes are sex-typed social behavior (Eagly, 2004) because roles and stereotypes are both socially shared descriptive norms and prescriptive norms. Social constructionists claim for example that gender-segregated children's activities create the appearance that gender differences in behavior reflect an essential nature of male and female behaviour (Fenstermaker, 2002).

The second finding of the study showed that religiosity significantly predicted marital satisfaction of married couples. Hence, the second hypothesis that religiosity will be

a significant predictor of marital satisfaction among couples was confirmed. This finding is consistent with previous empirical findings (e.g., Dae, 2014; Shank, 2010; Khodabakhsh, Esfandiari, & Seyed 2008; Sullivan, 2001) indicating that religiosity is predictive of marital satisfaction. That as the level of religiosity increased, the level of marital satisfaction increased, showing a meaningful relationship between the two variables. Also, that 47.5 percent of participants felt religion influenced their daily lives and 70 percent of participants were very happy in their marriages; that hetero-sexually couples who observe religious beliefs have higher rate of marital satisfaction. Thus, with the increase in religiosity, marital satisfaction rate will increase and vice versa. It can be concluded that religiosity develops the grounds for marital commitment. Religiosity had a positive impact on husbands' and wives' marital satisfaction for couples with less neurotic husbands and a negative impact for couples with more neurotic husbands. According to Alghafli, Hatch and Marks (2014) it is apparent in the dearth of empirical research on Muslim families. Moreover, empirical research on religious families indicate that religious involvement especially when shared by both married partners has significant positive influences on various aspects of marriage and family life such as marital fidelity, marital satisfaction, forgiveness, conflict resolution, physical and mental wellbeing, self-esteem, life satisfaction and longevity.

According to Bowlby (1982) in attachment theory and psychology of religion, one biological function of the attachment system is to maintain proximity between a person and an attachment figure. Religions provide many ways that believers can maintain closeness to God. Most theistic traditions describe God as being omnipresent, that is, in all places at all times, and while this is a key aspect of religion that creates closeness to God it is not the only way. A religious believer's perception that they have a relationship with a deity or God leaves open the question of whether such a relationship is an attachment relation. It is easy to draw analogies between beliefs about God and mental models of attachment figures, but

it is a difficult distinction to make that God *really* can be an attachment figure (Kirkpatrick, 2005). In addition, research has shown that adult attachments and attachment to God are fundamentally distinct phenomenon, for instance Simon and Low (2003); (Reiner, 2010) Kirkpatrick suggests that for many people in many religions, the attachment system is fundamentally involved in their thinking, beliefs, and reasoning about God and their relationship to God. According to this theory our knowledge of how attachment processes work in non-religious relationships should prove useful in understanding the ways in which people see God and interact with God (Kirkpatrick, 2005).

The third hypothesis that self-determination will significantly predict marital satisfaction of married couples was confirmed. Hence, the finding of the study indicated that self-determination significantly predicted marital satisfaction of couples. The finding is in line with the findings of previous empirical studies (e.g., Blais, Sabourin, Boucher, & Vallerand, 1990; Amato, 2013; Feziwe, Robert, Bart & Reddy 2015) indicating that the importance of autonomy-driven processes as opposed to controlling and amotivated processes in the development and maintenance of the quality of couples' relationships; That the analysis of five structural equation models confirmed the relevance of the self-determination theory in explaining the relationship between couples' leisure satisfaction and marital satisfaction. Although autonomy and competence were significant mediators, relatedness consistently appeared as the strongest mediator suggesting that the fulfillment of this psychological need is particularly important for relationship functioning and well-being.

Self Determination Theory centres on the investigation of people's inherent growth tendencies and innate psychological needs that are the basis for their self-motivation and personality integration, as well as for the conditions that foster those positive processes. Inductively, using the empirical process, researchers have identified three such needs: the

needs for competence (Harter, 1978; White, 1963), relatedness (Baumeister & Leary, 1995; Reis, 1994), and autonomy (deCharms, 1968; Deci, 1975) that appear to be essential for facilitating optimal functioning of the natural propensities for growth and integration, as well as for constructive social development and personal well-being. SDT is concerned not only with the specific nature of positive developmental tendencies, but it also examines social environments that are antagonistic toward these tendencies. The issue of whether people stand behind a behavior out of their interests and values, or do it for reasons external to the self, is a matter of significance in every culture (e.g., Johnson, 1993) and represents a basic dimension by which people make sense of their own and others' behavior (deCharms, 1968; Heider, 1958; Ryan & Connell, 1989).

According to CET, people must not only experience competence or efficacy, they must also experience their behavior as self-determined for intrinsic motivation to be evident. This requires either immediate contextual supports for autonomy and competence or abiding inner resources (Reeve, 1996) that are typically the result of prior developmental supports for perceived autonomy and competence. The theory argues, first, that social-contextual events (e.g., feedback, communications, rewards) that conduce toward feelings of competence during action can enhance intrinsic motivation for that action. Many intrinsically motivated behaviors are happily performed in isolation, suggesting that proximal relational supports may not be necessary for intrinsic motivation, but a secure relational base does seem to be important for the expression of intrinsic motivation to be in evidence. Hence, CET framework suggests that social environments can facilitate or forestall intrinsic motivation by supporting versus thwarting people's innate psychological needs. Therefore, strong links between intrinsic motivation and satisfaction of the needs for autonomy and competence have been clearly demonstrated, and some work suggests that

satisfaction of the need for relatedness, at least in a distal sense, may also be important for intrinsic motivation.

Implications of the Study

The findings of this research have practical implications. First, gender role orientation was found to be a significant predictor of marital satisfaction of married persons. One good practical implication for this is that placing less emphasis strictly on the roles each gender must play is beneficial to our society. Married couples should be complimentary to each other at role playing for better and reliable marital satisfaction to be achieved. This is particularly so because the global nature of the world today, and the continual changes in marital life has different interpretations for gender roles from the old cultural patterns. Implementing this will afford our modern society opportunity of been free from increasing marital conflicts/issues. Young couples must shy away from strict gender roles cultural practices except where very necessary, so as to ensure that they continue enjoy marital satisfaction. More so, complimenting each other in roles will increase the bond of togetherness among couples. Hence, the present study advocates for young youths to be exposed early to almost every role despite gender.

The finding of the present study equally indicated that religiosity predicted marital satisfaction married persons negatively. The negative result implies that for married person especially young married persons depending more on religious practices does not solely ensue marital satisfaction; rather having quality relationship with one's companion is the key to achieving marital satisfaction among married persons. This is so because spending too much time and resources on religious activities than family always creates misunderstanding for couples. There will be less time for understanding each other, while family roles most a times are left for only one person to do. Also, the finding addresses the practice of some married persons who continue to use religious activities as excuse to do

their family responsibilities. Therefore, the present study enjoins all married persons to be time cautious in attending religious activities and not to use religion as cover up to avoid their marital obligations so not to be victims of marital conflicts.

The last finding for the study indicated that self-determination significantly predicted marital satisfaction. This finding implies that when married persons are able on their own to determine what happens in their marital life they would always achieve marital satisfaction. In our society today, some married individuals apply borrowed life style in their marital relationships. This has consistently resulted to marital conflicts. Similarly, in some marriages where probably only the man is almost totally in charge of whatever decision that happens; their marital satisfaction will always be filled with issues. Therefore, self-determination in marriage helps couples or married persons to live ideal lives, thereby achieving marital satisfaction. Hence, the present study advocates that married persons should always approach their marriages in their own ideal ways other than adopting what happens in certain other people's own, especially in the social media. This will help in shaping young people's marital orientations which often times seem to be different from realities.

Limitation of the Study

This study has some limitations. Although this study like previous studies showed that gender role orientation predicted marital satisfaction; it did not indicate which gender emphasizes gender role more, and which emphasizes low. The present study failed to provide explanations for why interpersonal religiosity ñ a second dimension of religiosity did not predict marital satisfaction, although religiosity as a construct predicted. Similarly, the study did not explain why relatedness ñ a dimension of self-determination did not predict marital satisfaction, although self-determination as a construct predicted.

Another limitation is the generalizability of the findings of this study which may be limited to married couples within Enugu State as they formed the sample used for study. In addition, only married people within Enugu State were involved in the study. Therefore, no comparison was made between these married individuals from Enugu and married individuals from other States either within the same eastern zone or in other zones of the federation.

More so, the researcher experienced difficulty convincing the participants especially participants of Islamic religion to participate in the study, probably because of their religious belief and pattern of worship.

Suggestions for Further Research

Following the limitations highlighted above, the researcher makes the following suggestions for further or future research. Future researches interested on the same variables as this research on marital satisfaction, should consider using participants from more than one state, while also increasing the number of participants for the study. Sequel to this, adequate attention should be paid to the interpersonal dimension of religiosity and relatedness dimension of self-determination to see if they could have predictions.

Furthermore, in testing marital satisfaction, effort should be made in investigating the moderating or mediating roles of variables like religion, length of marriage and gender. In addition, it is suggested that further research may involve other variables like moral reasoning, motivational preference, ethnic group, age and age at marriage, and self efficacy.

Summary and Conclusion

This study was carried out to investigate gender role orientation, religiosity and self-determination as predictors of marital satisfaction of married persons. One hundred and eighty seven (187) married persons participated in the study.

All over the world, people get married with the expectation of happiness ever after, but it doesn't always work out that way. However, many people believe that, after the initial joy of getting married, the spark inevitably goes out of love and boredom sets in. Interestingly, researchers found that sometimes stresses originating outside the marriage can seriously affect the relationship, especially when spouses are less adept at problem-solving.

In view of the purpose that propel people into marriage; relationship indicators survey conducted by Relationships Australia and Catholic University of American in CUA, 2008 showed the following as reasons why people marry: "For love, companionship, procreation, security for children, make public commitment to each other, legal status or for financial security, religious beliefs, response to family pressures, desire for a special occasion" For our Nigerian society, one adage that confirms her position on marital life opines that "a man without a wife is like a vase without flowers"; while "a woman without a husband is like a house without a roof". May be this is probably why some men and women rush into marriage as to be counted or seen as being responsible.

As a prove of its essential nature, marital satisfaction has been linked to psychosocial benefits such as decrease in mortality rates, risk ñ taking behaviours, increase in health monitoring, sexual satisfaction, and compliance with medical regimen, financial saving and employment wages (Roger 1995; Waite & Gallagher, 2000).

Researchers on gender role orientation and marital satisfaction showed that husband's role balance positively predicted his own and his wife's marital satisfaction. Similarly, the wife's role balance also had a positive effect on her own and her husband's marital satisfaction, suggested that the influence of role balance is bidirectional within couples. Similarly, religiosity researchers indicated that as the level of religiosity increased, the level of marital satisfaction increased, showing a meaningful relationship between the two variables. Also,

that 47.5 percent of participants felt religion influenced their daily lives and 70 percent of participants were very happy in their marriages; that hetero-sexually couples who observe religious beliefs have higher rate of marital satisfaction; while Self Determination Theory centers on the investigation of people's inherent growth tendencies and innate psychological needs that are the basis for their self-motivation and personality integration, as well as for the conditions that foster those positive processes.

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APPENDIX A

University of Nigeria Nsukka
Department of Psychology
Faculty of the Social Sciences

I appreciate your willingness to participate in this study which will help in scientific understanding to the research question. Please, adhere strictly to the instructions for each of the sections of the questionnaire. Your answers will be confidential as no provision for indications of names was made on the questionnaire. You are expected to be **honest** in your responses and **complete** all items on the questionnaire.

Please tick (å) or fill the options in the spaces provided below as it applies to you.

Gender: Male () Female ()

Age:

Marital Status: Married () Single () Separated () Divorced ()

Religion: Christian () Moslem () Traditional () Others specify

ë ë ë ë ë ë ë ë .

If you are a Christian indicate your denominationë ë ë ë ë ë ë ë ë ë ë ë

Length of Marriage? ë ë ë ë ë ë ë ë ë ë ë ë ë ë ë ë ë

Educational level: SSCE () OND/NCE () HND/Bachelor's Degree () MSc/PhD ()

Others specify ë ë ë ë ë ë ë ë ë ë ë ë ë ë ë ë ë

Occupation:ë ë

INSTRUCTIONS: Given below are lists of adjective describing personality. Read each adjective and mark on the 7 point scale given **1 = never or almost never true; 2 = usually not true; 3 = some times but infrequently true; 4 = occasionally true; 5 = often true; 6 = usually true; 7 = always or almost always true.** Please answer all items.**BSRI**

S/N	ITEMS	1	2	3	4	5	6	7
1	Defends own beliefs							
2	Affectionate							
3	Conscientious							
4	Independent							
5	Sympathetic							
6	Moody							
7	Assertive							
8	Sensitive to the need of others							
9	Reliable							
10	Strong personality							
11	Understanding							
12	Jealous							
13	Forceful							
14	Compassionate							
15	Truthful							
16	Has leadership abilities							

17	Eager to soothe hurt feelings							
18	Secretive							
19	Willing to take risks							
20	Warm							
21	Adaptable							
22	Dominant							
23	Tender							
24	Conceited							
25	Willing to take a stand							
26	Loves children							
27	Tactful							
28	Aggressive							
29	Gentle							
30	Conventional							

APPENDIX B

Please read each of the following items carefully, thinking about how it relates to your life, and then indicate how true it is for you. Use the following scale to respond. **BNSGS**

	1	2	3	4	5	6	7	
	Not at all true			somewhat true			very	
S/N	ITEMS	1	2	3	4	5	6	7
1	I feel like I am free to decide for myself how to live my life							
2	I really like the people I interact with							
3	Often, I do not feel very competent							
4	I feel pressured in my life							
5	People I know tell me I am good at what I do							
6	I get along with people I come into contact with							
7	I pretty much keep to myself and don't have a lot of social contacts							
8	I generally feel free to express my ideas and opinions							
9	I consider the people I regularly interact with to be my friends							
10	I have been able to learn interesting new skills recently							
11	In my daily life, I frequently have to do what I am told							
12	People in my life care about me							
13	Most days I feel a sense of accomplishment from what I do							
14	People I interact with on a daily basis tend to take my feelings into consideration							
15	In my life I do not get much of a chance to show how capable I am							
16	There are not many people that I am close to							
17	I feel like I can pretty much be myself in my daily situations							
18	The people I interact with regularly do not seem to like me much							
19	I often do not feel very capable							
20	There is not much opportunity for me to decide for myself how to do things in my daily life							
21	People are generally pretty friendly towards me							

APPENDIX C

Please indicate the extent to which you agree or disagree with the following statements. Responds to the statements by ticking (â) as if applies to you in the right hand side of the paper. There are no right or wrong answer. **1 = None of the time 2 = Very rarely 3 = A little of the time 4 = Some of the time 5 = A good part of the time 6 = Most of the time 7 = All of the time.**

S/N	ITEMS	1	2	3	4	5	6	7
1	My partner is affectionate enough							
2	My partner treats me badly							
3	My partner really cares for me							
4	I feel that I would not choose the same partner if I had it to do over again							
5	I feel that I can trust my partner							
6	I feel that our relationship is breaking up							
7	My partner really doesn't understand me							
8	I feel that our relationship is a good one							
9	Ours is a very happy relationship							
10	Our life together is dull							
11	We have a lot of fun together							
12	My partner does not confide in me							
13	Ours is a very close relationship							
14	I feel that I cannot rely on my partner							
15	I feel that we do not have enough interests in common							
16	We manage arguments and disagreements very well							
17	We do a good job of managing our finances							
18	I feel that I should never have married my partner							
19	My partner and I get along very well together							
20	Our relationship is very stable							
21	My partner is a real comfort to me							
22	I feel that I no longer care for my partner							
23	I feel that the future looks bright for our relationship							
24	I feel that our relationship is empty							
25	I feel there is no excitement in our relationship							

APPENDIX D

Instructions: Read each of the following statements. Using the scale to the right, CIRCLE1: the response that best describes how true each statement is for you.**RCI**

1 = Not at all true of me 2 = Somewhat true of me 3 = Moderately true of me 4 = Mostly true of me 5 = Totally true of me

1	I often read books and magazines about my faith	1	2	3	4	5
2	I make financial contributions to my religious organization					
3	I spend time trying to grow in understanding of my faith					
4	Religion is especially important to me because it answers many questions about the meaning of life					
5	My religious beliefs lie behind my whole approach to life					
6	I enjoy spending time with others of my religious affiliation					
7	Religious beliefs influence all my dealings in life					
8	It is important to me to spend periods of time in private religious thought and reflection					
9	I enjoy working in the activities of my religious affiliation					
10	I keep well informed about my local religious group and have some influence in its decisions					

Regression

Descriptive Statistics

	Mean	Std. Deviation	N
Mari_Satisf	75.5508	24.83324	187
Gender_R_Or	142.5455	26.57778	187
Religiosity	36.0481	8.36357	187
Intra_personal	21.6738	5.06787	187
Inter_personal	14.3743	3.75442	187
Self_Dertinat	85.4064	12.30069	187
Autonomy	28.2086	5.10369	187
Competence	24.9091	4.95217	187
Relatedness	32.2888	5.14855	187

Correlations

[illegible]

N	Religiosity	.000	.000	.	.000	.000	.000	.000	.000	.000
	Intra_personal	.000	.000	.000	.	.000	.000	.000	.000	.000
	Inter_personal	.002	.000	.000	.000	.	.000	.000	.000	.006
	Self_Derivat	.000	.000	.000	.000	.000	.	.000	.000	.000
	Autonomy	.000	.000	.000	.000	.000	.000	.	.000	.000
	Competence	.000	.000	.000	.000	.000	.000	.000	.	.000
	Relatedness	.000	.000	.000	.000	.006	.000	.000	.000	.
	Mari_Satisf	187	187	187	187	187	187	187	187	187
	Gender_R_Or	187	187	187	187	187	187	187	187	187
	Religiosity	187	187	187	187	187	187	187	187	187
	Intra_personal	187	187	187	187	187	187	187	187	187
	Inter_personal	187	187	187	187	187	187	187	187	187
	Self_Derivat	187	187	187	187	187	187	187	187	187
	Autonomy	187	187	187	187	187	187	187	187	187
	Competence	187	187	187	187	187	187	187	187	187
	Relatedness	187	187	187	187	187	187	187	187	187

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	Gender_R_Or ^b	.	Enter
2	Intra_personal, Inter_personal ^c	.	Enter

3	Autonomy, Relatedness, Competence ^c	.	Enter
---	--	---	-------

- a. Dependent Variable: Mari_Satisf
- b. All requested variables entered.
- c. Tolerance = .000 limits reached.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.241 ^a	.058	.053	24.16610	.058	11.411	1	185	.001
2	.320 ^b	.102	.088	23.72035	.044	4.509	2	183	.012
3	.629 ^c	.395	.375	19.63431	.293	29.031	3	180	.000

- a. Predictors: (Constant), Gender_R_Or
- b. Predictors: (Constant), Gender_R_Or, Intra_personal, Inter_personal
- c. Predictors: (Constant), Gender_R_Or, Intra_personal, Inter_personal, Autonomy, Relatedness, Competence

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6664.153	1	6664.153	11.411	.001 ^b
	Residual	108040.114	185	584.001		
	Total	114704.267	186			
2	Regression	11738.372	3	3912.791	6.954	.000 ^c
	Residual	102965.896	183	562.655		
	Total	114704.267	186			
3	Regression	45313.132	6	7552.189	19.590	.000 ^d
	Residual	69391.136	180	385.506		
	Total	114704.267	186			

- a. Dependent Variable: Mari_Satisf
- b. Predictors: (Constant), Gender_R_Or
- c. Predictors: (Constant), Gender_R_Or, Intra_personal, Inter_personal
- d. Predictors: (Constant), Gender_R_Or, Intra_personal, Inter_personal, Autonomy, Relatedness, Competence

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B	
		B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)	107.654	9.666		11.137	.000	88.584	126.725
	Gender_R_Or	-.225	.067	-.241	-3.378	.001	-.357	-.094
2	(Constant)	120.965	10.529		11.488	.000	100.191	141.739
	Gender_R_Or	-.162	.070	-.173	-2.306	.022	-.301	-.023
	Intra_personal	-1.325	.566	-.270	-2.340	.020	-2.443	-.208
	Inter_personal	.445	.768	.067	.580	.563	-1.070	1.960
	(Constant)	173.455	11.330		15.309	.000	151.099	195.812
3	Gender_R_Or	-.033	.060	-.035	-.542	.589	-.152	.086
	Intra_personal	-.760	.486	-.155	-1.565	.119	-1.718	.198
	Inter_personal	.989	.656	.150	1.509	.133	-.305	2.283
	Autonomy	-.980	.347	-.201	-2.822	.005	-1.666	-.295
	Competence	-2.218	.379	-.442	-5.857	.000	-2.965	-1.471
	Relatedness	-.251	.344	-.052	-.728	.468	-.929	.428

a. Dependent Variable: Mari_Satisf

Excluded Variables^a

Model		Beta In	T	Sig.	Partial Correlation	Collinearity Statistics
						Tolerance
1	Religiosity	-.199 ^b	-2.644	.009	-.191	.870
	Intra_personal	-.219 ^b	-2.952	.004	-.213	.886
	Inter_personal	-.141 ^b	-1.859	.065	-.136	.878
	Self_Dertinat	-.584 ^b	-9.169	.000	-.560	.865
	Autonomy	-.434 ^b	-6.378	.000	-.425	.904
	Competence	-.567 ^b	-9.144	.000	-.559	.916
	Relatedness	-.349 ^b	-4.969	.000	-.344	.916
2	Religiosity	. ^c	.	.	.	.000
	Self_Dertinat	-.571 ^c	-8.516	.000	-.534	.785
	Autonomy	-.417 ^c	-5.999	.000	-.406	.853
	Competence	-.557 ^c	-8.635	.000	-.539	.841
	Relatedness	-.316 ^c	-4.349	.000	-.307	.848
3	Religiosity	. ^d	.	.	.	.000
	Self_Dertinat	. ^d	.	.	.	.000

a. Dependent Variable: Mari_Satisf

- b. Predictors in the Model: (Constant), Gender_R_Or
- c. Predictors in the Model: (Constant), Gender_R_Or, Intra_personal, Inter_personal
- d. Predictors in the Model: (Constant), Gender_R_Or, Intra_personal, Inter_personal, Autonomy, Relatedness, Competence

