

**Relationship Satisfaction: The influence of Attachment, Love Styles and Religiosity.**

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## ABSTRACT

The purpose of this study is to investigate the influence of attachment, love styles and religiosity on relationship satisfaction. In a cross-sectional design there were 102 participants (males=65, females=37). Four questionnaires were used: the Relationship Questionnaire (Bartholomew & Horowitz, 1991), the Love Attitudes Scale (Hendrick, Hendrick & Dicke, 1998), the Relationship Assessment Scale (Hendrick, Hendrick & Dicke, 1998) and the Religiosity Measure (Rohrbaugh & Jessor, 1975). Predictor variables were attachment, love styles and religiosity. Relationship satisfaction score was the criterion variable used. Gender was also tested with regards to relationship satisfaction. The results indicate that there is an association between relationship satisfaction and attachment ( $F(3, 98) = 7.568, p < 0.001$ ), love styles ( $F(6, 95) = 14.996, p < 0.001$ ) and religiosity ( $R = 0.207, p < 0.05, 2$ -tailed). An additional relationship existed between attachment and love styles ( $X^2(15) = 31.878, p = .007$ ). However, there is little support for an association between relationship satisfaction and gender ( $t(100) = 1.825, p > 0.05, 2$ -tailed), religiosity and attachment ( $F(3, 98) = 1.982, p > 0.05$ ) and religiosity and love styles ( $F(5, 96) = .839, p > 0.05$ ). Limitations and future research directions are discussed.

## **1. Introduction to the Literature Review**

### *1.1. Introducing Relationship Satisfaction and the main focus of this present research*

“What causes partners in romantic involvements to be satisfied with their relationships?” (Rusbult, 1983, p101.) Many theorists have tried to formulate answers to this question and research in previous years surrounding relationship satisfaction is prevailing. Relationship satisfaction has been defined as an “adjustment” (Locke & Wallace, 1959), “functioning” (Honeycutt, 1986) and “well-being” (Acitelli, 1992) and Rusbult et al. (1998, p.359) refer to it as the “positive versus negative affect experienced in a relationship and is influenced by the extent to which a partner fulfils the individual’s most important needs”. A large body of research supports the proposition that high levels of romantic relationship satisfaction produce well being (Baumeister & Leary, 1995). Hence it is not surprising that much research focus has been placed upon factors which lead to healthy relationship satisfaction. Previous research posits that individuals see themselves from others perspective and integrate this perception into their own self-concept (Mead, 1934). This looking glass theory is essential as it has been integrated as part of an individual’s self esteem which has always been the primary basis for relationship satisfaction (Murray et al., 2000). Other research emphasises the importance of passion (Cheng, 2010) and humour (Butzer & Kuiper, 2008). Although the contributing factors surrounding relationship satisfaction are complex and unlimited, for the purpose of this study, attachment styles (Hazan & Shaver, 1987), love styles (Hendrick, Dicke & Hendrick, 1998) and religiosity (Larson & Goltz, 1989) will be tested as influential factors. Previous research has also indicated that gender roles produce a different outcome in relationship satisfaction. Males and females differ in their behaviours as a result of these different gender roles and their socialization experiences (Wood & Eagly, 2002). Therefore

this present study will also test gender roles throughout in order to determine if males and females differ in attitudes, beliefs and behaviours surrounding relationship satisfaction.

## **1.2. Understanding the main concepts: Definitions of Attachment, Love Styles and Religiosity.**

### *1.2.1. Adult Attachment Definition*

The theoretical and empirical studies conducted by John Bowlby (1960, 1969, 1973) and Mary Ainsworth (1969) form the groundwork for exploring the potential implications of childhood experience with primary caretakers on psychological functioning during adulthood (Scroufe, 1989). Attachment theory can explain the subsequent development of many behaviours and personality traits in children which can later manifest into adulthood. Early attachment theories are focused around an infant's bond with their mother which is conceptualized in terms of dependency and over-dependency. It has transformed our thinking in that a disruption in an infant's relationship with their mother can be very influential in their later relationships. Fraley (2004) states that the behaviours shown depending on the attachment style a child has are adaptive responses to separation. Bowlby (1988) formalized a model called attachment behavioural system (ABS). This model maintains that external threats make the infant aware of the presence or absence of the primary caregiver which can result in hyper activating or deactivating the attachment system. The safe haven allows the child to use the parent as a resource when this threat occurs (Bowlby, 1969).

Additionally it is maintained that an infant builds an internal working model of the behaviour and communication that a mother elicits, together with a complimentary model of himself (Main, 1986). This model of self is characterized by levels of self worth and is the foundation which surrounds the behaviour an infant expresses with their parents, and in turn

how he feels about himself (Bowlby, 1988). The model of others is also produced from the interactions between the infant and parent. The responsiveness and warmth the parents express towards the infant will determine how he perceives and places trust in others. It can provide the basis for the developments of expectations about future relationships (Pervin, Cervone & John, 2005). Ainsworth (1978) main concern was not directed around separation anxiety but primarily the reaction the child shown when the mother returns after the initial separation. From Ainsworth's (1978) research three types of attachment styles emerged which are secure, anxious-resistant, and avoidant. These attachment styles later correspond with the adult attachment styles proposed by Hazan & Shaver (1978). These attachment styles can be defined as "systemic patterns of expectations, needs, emotions, emotion-regulation strategies, and social behaviour that result from the interaction of an innate attachment behavioural system" (Shaver & Mikulincer, 2002, p134). The securely attached adult involves a sense of self worthiness, and the prediction that people are usually accepting and responsive. Secure individuals show a positive self-model and also a positive other-model and this is shown in their independence, trust and lack of jealousy. Preoccupied attachment is characterized by a self model which is unworthy. They have a positive other-model because they show a positive evaluation of others. They also strive for self acceptance and this is manifested by gaining the respect of others. People with this attachment style might appear dependant on their partner and exert clinginess. Fearful attachments shows low self worth, expectations and trusts in others and fear they will be rejected. They avoid intimacy in order to prevent anticipated rejections and have a negative self and others model. Dismissive attachment indicates a sense of love-worthiness combined with a negative disposition to other people. This person has high self confidence but downplays the importance of relationships. They come across as independent and at times defensive. If they do get involved in relationship they suppress their emotions and display little intimacy.

### 1.2.2. *Love Styles Definition*

Although representations of love vary widely, a prominent approach to the psychology of love is the conceptual model of the six colours of love also known as love styles (Lee, 1973). Lee (1973) used a colour metaphor as a basis for the six love styles. He defined these styles as having primary, secondary and tertiary mixes, although most of the research has focused on the love styles as independent of each other (Neto, 2010). These six colours represent a different approach or underlying motivation to serious romantic relationships (Jonason et al, 2010). These love styles can also be regarded as a natural component of learning and experience (Neto, 2007).

The six love styles include Eros, Ludus, Storge, Pragma, Mania and Agape. An Eros partner can be characterised as an emotionally intense individual who has a strong commitment to their relationship. There is strong physical and emotional attraction and love is highly regarded by this style. Ludus involves sophisticatedly game-playing with their partner. This individual is not interested in making a deep commitment to their partner, therefore might indulge in many partners outside of the relationship. There is a manipulative quality in this style and they are wary of intense emotional bonding. Storge values friendship and love as equal counterparts. There is no romance or fire reflected in this style. Pragma is a rational style of love. Focus on desired attributes of the partner is central to pragmatic love. Mania is based on uncertainty of self and others. They are dependable upon their partner and show obsessive characteristic within the relationship. Agape is a love style which Lee (1973) felt did not find manifest fully in all human beings. This style of love is an all giving, non-demanding style of love. They seek spiritual and emotional identification and are often willing to sacrifice their own interests for the benefit of their partner.

### 1.2.3. *Religiosity Definition*

Religiosity being such a wide concept is defined by many different aspects. In the majority of religiosity research the definition has been over simplified with much focus being placed upon church attendance (Higginbotham et al., 2007). However in its broadest sense it is a comprehensive term to refer to numerous aspects of religious activities, belief and dedication. In general religiosity surrounds internal beliefs, behaviours and religious commitment (Cunningham & Pitcher, 1986). Literature has made a consistent distinction between private and public religiosity which corresponds to intrinsic and extrinsic religiosity also. Private religiosity refers to the internal religious practises, beliefs and feelings an individual may have and public religiosity describes individuals whom participate in rituals such as church attending (Cornwall et al., 1986). These religious concepts have been divided into three components. Cognition of the mind can be deemed as the feeling of purely knowing and accepting religious beliefs, affect to the spirit is defined as the feeling of religiosity within and finally behaviour of the body is characterized by doing and acting according to the individuals religiosity (Cunningham & Pitcher, 1986). It deals with how religious a person is, rather than the ritual religious acts a person takes part in such as going to mass (Edewor, 2008). For example a person might attend no religious ceremonies and practise no organised religious rituals but be highly committed and spiritually connected to some higher power that intrinsically means something to the individual.

The complexity of religiosity has led much research into connections with other factors such as life, marital and sexual satisfaction. Witter et al. (1985) found that religiosity is associated with subjective well being. It was also estimated that religiosity and inner spiritual dimensions account for nearly 6 percent of the feelings of well-being (Greeley & Hout, 2006). Additionally Krouse (2006) found that Christians with high levels of religious doubt have the lowest levels of internal psychological well being. Throughout the research

this subjective well being has also been translated into personal relationships with others. Psychological literature has stated that well being and overall relationship satisfaction has been linked to the social support aspect. It is presumed that satisfaction is gained from sharing spirituality and religiosity with someone in order to share a social identity. Inglis (1998) supported this identity research by claiming that religiosity specifically in Ireland in previous years was the backbone of cohesive networks and provided a sense of belonging and identity. He also states in more recent years the power and control of the Catholic Church within Ireland has declined. Individuals now view the Catholic Church as an identity rather than a confounding factor which controls how they live their lives. Relationship satisfaction and sexualisation has gradually shifted away from regulating families and marriage, and moved towards internal psychological needs.

### **1.3. Linking the main concepts: Relationship satisfaction and the association with Attachment, Love Styles and Religiosity.**

#### *1.3.1. The link between Relationship Satisfaction and Attachment*

Hazan & Shaver (1987) proposed that attachment theory and the affectional bonds displayed by infants towards their parents can be translated into terms appropriate to adult romantic love. An infant's attachment style can persist into adulthood and manifest into romantic relationships. Adults are assumed to hold working models that may be based on those developed earlier in life but also incorporate experiences in later significant relationships (Pietromonaco & Barrett, 1997). The internal model of self which regulates self worth and self esteem can affect adult relationships (Hazan & Shaver, 1987) and can also provide a framework for healthy and non healthy relationships including factors such as levels of intimacy (Sternberg, 1986). The association between attachment and relationship satisfaction

has been supported in both heterosexual and homosexual relationships (Elizur & Mintzer, 2001) and Collins & Read (1990) research has also given prevailing evidence that factors such as relationship satisfaction, trust and sufficient communication correspond with particular attachment styles. Attachment can also account for relationship dissatisfaction because it arises from attachment worries and insecurities (Mikulincer & Shaver, 2007). Attachment injuries such as rejection can cause the attachment system to hyper activate or deactivate.

According to Feeney (1990) avoidant attachment style corresponds with being avoidant in intimacy in adult relationships. Adults within the avoidant categories were more likely to display distant behaviours from others and had a perception of mistrust in romantic relationships. Securely attached adults reported positive family relationships and were willing to trust others. Simpson (1990) tested the influence of attachment style on romantic relationships and found results mirrored Feeney (1990) and Shaver et al. (1987) findings. For both genders the secure attachment style was associated with greater relationship interdependence, commitment, trust and satisfaction. The anxious and avoidant attachment styles displayed more negative emotions rather than positive within the romantic relationships. Hindy & Schwartz (1985) research on jealousy and Dion & Dion (1985) research on trust also supports anxious and avoidant attachment styles displaying negative emotions. Gallo & Smith (2001) also found the female partners who exhibit anxious attachment reacted to a relationship discussion more negatively than secure female partners.

More recently research has also indicated that attachment is not fixed or stable. Belsky et al (1999) found that fifty percent of people do not fit into the same attachment category once retested three months after the initial questionnaire. Research also supports the notion that the romantic relationship itself might influence and regulate the attachment style of a person. Fraley and Davis (1997) propose that a transfer of primary attachment from the

parents to peers begins in early adulthood and this suggests that as romantic partners begin to consume the primary attachment role, these relationships should influence attachments. Shaver et al. (2002) posits that later relationships may change attachment style and move it away from its original form. Romantic attachment can be moderated by the experience people have from previous relationships and Davila et al. (1999) found that during the first few years of marriage each spouse can influence their partner's attachment style and levels of security.

The duration of a relationship is also influenced by the person's attachment and relationship satisfaction. Hazan & Shaver (1987) found that people who described themselves as anxious or avoidant attachment had shorter relationships (4-6 years) than secure people (10 years) and also had higher marital divorce rates. According to Kirkpatrick & Hazan (1994) anxiously attached couples were more likely to break up and get back together regardless if it was an unhappy relationship. Davis (2003) also reinforces this research by finding that anxious attachments tend to display a sexual attraction towards their ex partner after a break up, and are prone to rekindling romance through sexual activities. Sprecher & Cate (2004) acknowledge in their research that sexual satisfaction is greatly related to relationship quality, satisfaction and stability. Securely attached individuals are less likely to have one night stands or sex outside of an intimate relationship (Feeney & Noller, 2004) and they tend to be more comfortable with their partners sexually. However it is indicated that anxiously attached individuals tend to have sex for closeness and to reduce insecurity. Campbell et al. (2008) also found that avoidant attachment styles have aversive effects on sexuality and anxious individuals have difficulty experiencing sexual satisfaction and enjoyment, perhaps due to the fact that they fear abandonment.

Kelly (2010) proposes significant gender differences amongst attachment styles and fear of intimacy within romantic relationships. There was a negative association between insecure attachment style and fear of intimacy amongst females in comparison to males.

Kelly (2010) also found that female insecurity and fear of intimacy was related to their partner's relationship satisfaction. However male partner's fear of intimacy was not related to their spouse's relationship satisfaction. It is then suggested that insecure attachment in females effects their overall relationship satisfaction more so than their male partners. A study conducted by Fraley & Shaver (1998) used a naturalistic observation to examine attachment and separation behaviour in romantic couples. The question was whether differences in attachment style would predict differences in separation behaviour. Only females displayed the attachment dynamics that were originally found in infant studies in the context of their romantic adult relationship.

### *1.3.2. The link between Love Styles, Attachment and Relationship Satisfaction*

Numerous quantities of research have focused around stability of love playing a key role in relationship satisfaction. Hendrick et al. (1988) found that Eros love style indicated relationship satisfaction and Agape was associated with relationship dissatisfaction. It was also noted that individuals self score was related to their partner's relationship satisfaction and females Eros was positively related to their partner's satisfaction, whereas Ludus was negatively related. These love styles also corresponded with Hazan & Shavers (1978) attachment styles. It is hypothesized that Eros, Storge and Agape as probable secure attachment styles, Mania as an anxious/ambivalent style and Ludus and Pragma as avoidant attachment styles. Similarly to attachment, various studies have stated that love styles influence relationship satisfaction but in turn our relationship satisfaction can determine our love styles (Hendrick et al, 1988). Lee (1973) discussed the love styles as a typology, but he also believed that it is possible to be one type of love style in a relationship, and another love style in a separate relationship. This may imply that the source of the love style can lay within the relationship itself and the satisfaction that a person gains from it.

Montgomery & Sorell (1997) found substantial and positive associations for Eros and relationship satisfaction for all life stage groups. Agapic styles were also united with relationship satisfaction but only for the participants who were single or married with children. Ludus was not linked with relationship satisfaction for young adults, but was strongly and negatively associated for the married adults. Pragma and Mania did not show any correlation with relationship satisfaction and Storge only showed a relationship for those who were married with children. This shows that the presence of children in a marriage can have an impact on relationship and marital satisfaction (Feeney, Peterson & Noller, 1994).

Hendrick & Hendrick (1986) found in previous studies fascinating gender differences on several of the love subscales. Males were more Ludic than females, but females were more Pragmatic, Storgic and Manic in love attitudes than their male counterparts. Males and females also differed for the question "Are you in love now?" For males 45.5% said yes compared to the females 63.9%. The same results occurred in Hendricks et al. (1989) study whereby males and females did not significantly differ on Eros and Agape scales, but males were significantly more Ludus than females which corresponds with the avoidant attachment style. Similar gender differences were found across several studies (Neto, 1993; Sprecher & Toro-Morn, 2002; Neto, 2007). This indicates overall that males and females differ in their love and attachment styles and fundamentally could result in different relationship satisfaction levels.

### *1.3.3. The link between Religiosity, Attachment, Love Styles and Relationship Satisfaction*

Montgomery & Sorell (1997) posits that religious participation is relevant for the study of love styles and Kirkpatrick (1999) pointed out that the concept of love is key to many religious belief systems and in an individual's perceived relationship with God. Lee (1973) states that love styles and attitudes can be influenced by ideologies which are a set of ideas

that constitutes one's goals and expectancies about the world and for many individuals religious ideologies have been instilled in us from a young age. Agape, Storge and Eros are Greek words for love which were conceptualised by Lee (1973) as three of the love styles. These words have been used in Christian theology in relation to the love of God. Agape has been used in the New Testament and has been condoned as sacrificial love. It has also been used to explain feelings for a spouse and is the divine bestowal of love (Hendrick & Hendrick, 1986). The basic tenants of Christianity are to promote healthy and loving relationships. Commitment, love and helping others is emphasised and these can be deemed as a means to relationship satisfaction. In the holy Qur'an, it has been mentioned that marriage must be based on equality, friendship and love of the couple; therefore religions outside of Christianity also explore love and basic morals. Thus people who have high levels of religiosity in their lives have learned these values and this should translate into romantic relationships. Grellor (2004) also found that both male and female religiosity and male and female love styles were correlated for young couples. This suggests that young romantic couples are quite similar in their religious beliefs as well as their love styles. However, the females and the male's individual religiosity and love styles were not related. Kirkpatrick (1998) also notes that attachment styles can be associated with movement towards becoming more religious. He proposed that religion could be conceptualized as an attachment process. He postulates that attachment seeking and maintaining proximity with the attachment figure; the figure serving as a haven of safety and as a secure base; anxiety or grief over separation or loss--is central to religions. Additionally Kirkpatrick & Shaver (1992) completed a study and found that secure participants displayed the highest level of commitment to religion, while avoidant participants tended to describe themselves as agnostic. It can be therefore stated that there is a reciprocal and influential relationship between attachment, love styles and religiosity which in turn can influence relationship satisfaction.

Fincham, Lambert & Beach (2010) investigated the role of religiosity in particular to prayer in relation to romantic relationships and extra dyadic behaviour. They felt it was important to take into account empirical evidence that infidelity plays a role in relationship satisfaction. Prins et al. (1993) found that relationship dissatisfaction was associated with increase desire for infidelity. When controlling for relationship satisfaction, their hypothesis was still supported, and there was also evidence to suggest lower infidelity desire rates amongst those who pray for their partners in religious contexts. This suggests that religiosity will not control the desires or urges to take part in extra dyadic behaviour but may be the founding factor as to why people do not turn these desires into reality. Butler, Gardner & Bird (1998) claimed that praying is a “softening” activity. They found that praying decreased hostile emotions and increased emotional reactions to conflict. Praying has been associated with handling angry marital feelings (Marsh and Dallos, 2000).

Traditionally the major focus of research has been conducted on religiosity levels and marital satisfaction (Call & Heaton, 1997). Marital satisfaction is when the couple feel most satisfied with one another (Sinha & Mukerjee, 1990). Intrinsic versus extrinsic religiosity has been neglected. Intrinsic religiosities are those whom have religious beliefs which define their own self and identity. Extrinsically religious people view religion as a practise, but this does not affect their sense of self. Research indicates that intrinsic religious people have much more satisfaction than extrinsic religiosity (Gorsuch, 1994). Brimhall & Butler (2007) results indicate that there is a link between a married couple’s relationship satisfaction and the husband’s high intrinsic religiosity. Differences in religiosity levels amongst partners decreased relationship satisfaction for husbands. Hunler & Gencoz (2005) also found support for a relationship between religiosity and marital satisfaction. The observed main effect of religiousness on marital satisfaction was consistent with previous findings (Heaton & Pratt, 1990; Shehan et al., 1990; Dudley & Kosinski, 1990; Wilson & Filsinger, 1986). Several of

these studies found that religiousness accounts for lower levels of divorce and higher marital stability (Spilka, Hood & Gorsuch, 1985) and Vaughn & Heaton (1997) state that religious activities between couples were a critical influential aspect of whether or not a marriage stayed together. However conflicting research reported that religiosity did not seem to affect the sustainability of participant marital satisfaction and follow up with the same sample found that higher levels of religiosity did not appear to lead to higher levels of marital satisfaction for either husbands or wives (Sullivan, 2001).

In another study which examined the association between religiosity and marital satisfaction among first-married and remarried adults the results show that religiosity had a significant positive correlation with sexual-satisfaction problems (Orathinkal et al, 2006). Davidson et al. (1989) notes “our societal views about sexuality continue to be dominated by the religious view that sexual desires are to be restrained and sexual pleasures to be avoided” (p.235). He also found that women who had not attended church in the last year had expressed a high “physiological” sexual satisfaction. Inglis (1998) also paints a similar picture of religiosity as a dominating force in Ireland in previous years. Sex was the problematic side of love in relation to the Irish Catholic Church, and chastity, modesty and purity were the natural allies of love. Sex was seen as a means of reproducing and not for the intimate closeness or pleasure gained from it. However since the influence of the church has declined in recent years a study found that higher levels of religiosity were linked to higher levels of intimacy (Ahmadi et al, 2008) and this was correlated with overall relationship satisfaction (Sprecher & Cate, 2004).

#### **1.4. Summary of the link between Relationship Satisfaction, Attachment, Love Styles and Religiosity.**

With respect to the previous research of Bowlby (1969) and Ainsworth (1978) on attachment processes, it was found that there was some significance between adult attachment and relationship satisfaction. Relationship satisfaction was shown to have a positive association with secure attachment, and anxiously attached individuals showed a decline in romance and overall satisfaction (Simpson, 1997; Mikulincer & Shaver, 2007). Although this present study does not specifically account for sexual or marital satisfaction it was noted that these variables have a reciprocal relationship with relationship satisfaction and the other variables in the study. Hazan & Shavers (1978) attachment styles were also linked with the relationship love styles proposed by Lee (1973). Research has indicated that Eros, Storge and Agape are probable secure attachment styles, Mania as an anxious/ambivalent style and Ludus and Pragma as avoidant attachment styles. It was also found that Eros love style indicated relationship satisfaction and Agape was associated with relationship dissatisfaction (Hendrick, 1988; Montgomery & Sorell, 1997). Throughout the literature, attachment, love styles and relationship satisfaction also had an association with religiosity. Kirkpatrick (1999) pointed out that the concept of love is prominent in much religious belief and Kirkpatrick & Shaver (1992) found that securely attached people display the highest level of commitment to religion. Inglis (1998) spoke about Catholic Ireland as a sexually repressed country due to the dominance of the Catholic Church. Throughout the review, sexual satisfaction was a recurring theme which contributed to relationship and marital satisfaction. Therefore the hypothesis that would be derived from this is that Irish Catholics will be repressed sexually and show lower levels of relationship satisfaction. However this present study seeks to focus on how religiosity will affect Irish Catholics in the present day. This study does not maintain that the Irish Catholic Church has taken a significant fall as there are still intrinsic and

extrinsic religious people, however many studies on the affects of religiosity on Irish people tend to focus on the religiosity Inglis (1998) describes whereby the church was a controlling and dominant force over people's lives.

Another area throughout the literature which appeared to have an influence on the outcomes of relationship satisfaction was gender. Stereotypical theories would claim that women are more romantic and seek relationship satisfaction, whereas men are logical and do not express feelings and emotions similarly to women. Within the research there appeared to be gender differences in attachment style and fear of intimacy in relationships (Kelly, 2010; Ottu & Akpan, 2011). This also had an effect on relationship satisfaction for both genders. Gender also significantly influenced peoples love style and previous research produced this on several of the love subscales. Males were more Ludic than females, but females were more Pragmatic, Storgic and Manic in love attitudes than their male counterparts (Hendrick, 1988; Neto, 1993; Sprecher & Toro-Morn, 2002; Neto, 2007). Brimhall & Butler (2007) research indicates the higher the husband's intrinsic religiosity, the higher the relationship satisfaction for both partners. However it is essential to note that the differences in relationship satisfaction between males and females might not be the influence of gender alone, but merely related to the fact that males and females tend to differ in attachment and love styles.

#### 1.4.1. *Formulation of the Hypotheses*

The above research has led to the formulation of the following hypotheses:

With respect to the relationship between attachment style and relationship satisfaction:

**Hypothesis one:** There will be a statistically significant difference between attachment styles and their influence on relationship satisfaction.

With respect to the relationship between love styles and relationship satisfaction:

**Hypothesis two:** There will be a statistically significant difference between love styles and their influence on relationship satisfaction.

With respect to the relationship between religiosity and relationship satisfaction:

**Hypothesis three:** Religiosity will be associated with relationship satisfaction, secure attachment and agape love style.

With respect to the relationship between gender and relationship satisfaction:

**Hypothesis four:** There will be gender differences on levels of relationship satisfaction.

With respect to the relationship between attachment styles and love styles:

**Hypothesis five:** Secure attachment will have an association with Eros love style.

## **2. Methods**

### **2.1. Materials**

Materials were self-administered, paper-and-pencil questionnaires. A questionnaire booklet was given out to each participant (See Appendix 1). Other questionnaires were accessed through a survey website link ([www.kwiksurveys.com](http://www.kwiksurveys.com)) via Facebook. This included four published questionnaires and one purpose-designed section for demographic variables such as gender and age. The Relationship Questionnaire (RQ) (Bartholomew & Horowitz, 1991) assessed attachment style and the Relationship Assessment Scale (RAS) (Hendrick, Dicke & Hendrick, 1998) assessed relationship satisfaction. The Love Attitudes Scale: Short Form (LAS) (Hendrick & Hendrick, 1986) measured participant's relationship love styles and finally the Religiosity Measure (Rohrbaugh & Jessor, 1975) assessed how religious each participant felt they were. After all questionnaires were collected, data was entered into Statistical Package for Social Sciences (SPSS 18).

#### *2.1.1. Relationship Questionnaire (RQ)*

The RQ (Bartholomew & Horowitz, 1991) is a self-report questionnaire designed to test adult attachment. The RQ consists of four short paragraphs which each measuring a prototypical description of each of the four proposed adult attachment styles. These four categories reflect secure, preoccupied, fearful and dismissive and are designed to integrate Bowlby's (1969) model of self and others. The secure individual values relationships, is comfortable being in relationship and has a positive view of self and others. The preoccupied prototype is characterized by over dependency in relationships. They desire a great amount of intimacy and worry that others won't value them as much as they value others. They have a negative view of self and a positive view of others. The fearful type displays a fear of being hurt, distrust

and anxiety with closeness. They have a negative view of self and others. The dismissive type values independence (positive self) and does not crave intimacy with others (negative view of others). Each participant is asked to rate themselves on how close they feel they are to each prototype in relationships (self-selection of category). The attachment styles are rated on a 7-point likert scale. This procedure results in four attachment style scores. The paragraph which gains the highest score corresponds to the participants overall attachment style. This measure is designed to obtain categorical and continuous ratings of the four attachment styles. There is strong support for Bartholomew's (1991) attachment dimensions, in particular the view of self and view of others. Sumer & Gungor (1999) conducted the validity, stability and reliability and found satisfactory levels in the studies on RQ.

### *2.1.2. Love Attitudes Scale: Short Form (LAS)*

The Love Attitudes Scale: (LAS) (Hendrick, Dicke & Hendrick, 1998) is a measure of Lees (1973) love styles. These love styles measure the belief participants have about romantic relationships. The LAS consists of six sub-scales, each consisting of seven items which describe particular beliefs in a relationship. However the shortened version consists of three items per sub-scale. Three studies yielded two new short forms of the LAS: one with four items in each sub-scale and one with three items in each sub-scale. For the purpose of this research, the three item sub-scale was used with 18 items in total. Data indicates stronger psychometric properties than the original scale (Hendrick, Dicke & Hendrick, 1998). The six sub-scales are characterised by Eros (passionate love), Ludus (game-playing love), Storge (friendship love), Pragma (logical love), Mania (possessive dependant love) and Agape (selfless love). LAS-SF uses theoretical framework but treats each of the six love type sub-scales as their own continuous variables rather than a single categorical type. Participants use a 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree). Agreement with a

statement indicates a higher level of the given construct and this was presented in terms of raw scores. Investigations into the structure and validity of the LAS-SF have been supportive (Hendrick & Hendrick, 1989). The reliabilities for the LAS-SF were mixed. The average score reliabilities for the Mania and Ludus sub-scales fell below .7, average reliabilities of the Eros and Pragma subscales fell between .7 and .8 and the average reliabilities for Store and Agape were greater than .8 (Graham & Christiansen, 2009). Test-retest reliabilities ranged from .60 and .78 (Hendrick & Hendrick, 1986) and Alpha Coefficient range from .62 and .88 (Hendrick, Hendrick, & Dicke, 1998).

### 2.1.3. *Relationship Assessment Scale (RAS)*

The Relationship Assessment Scale (RAS) (Hendrick, Dicke & Hendrick, 1998) is a brief and short scale designed to test romantic relationship satisfaction. The RAS is unique in that it is worded to suit all types of romantic relationships and not just marital satisfaction. It is a 7-item scale questionnaire. The scale is rated on a 5-point scale with different descriptions for each item. Respondents reply to items such as “How much do you love your partner?” The scores are added and presented as raw scores. The RAS correlates highly with the DAS and the LAS (Vaughn & Baier, 1999; Dinkel & Balck, 2005). Scores on the RAS also tend to be negatively skewed (Vaughn & Baier, 1999). The reliability of RAS was moderate with an average of .872 across many studies (Graham, Diebels & Barnow, 2011). The scale reported a mean inter-item correlation of .49 and an alpha of .86 (Hendrick, 1988). The RAS is also effective at predicting what couples will stay together versus those who will separate (91% of those stay together and 86% of those who separate).

#### 2.1.4. *Religiosity Measure*

The Religiosity Measure (Rohrbaugh & Jessor, 1975) was developed to assess the impact religion has on an individual's life. It is easy to administer and relatively short. The measure is intended to be applicable to all religions and no particular religious affiliation is assumed. It is based on the four dimensions of religiosity which include ritual, consequential, ideological and experiential. It is yielded into a self-reported multiple choice questionnaire with eight questions. Each item is scored from 0 (which indicates least religiosity) to a score of 4 (which indicates highest level of religiosity). There is an exception with the first questions "How often have you attended religious services during the past year?" whereby the participant fills this out themselves. The maximum score for each of the four sub-scales is 8 with a total possible raw score of 32. Cronbachs coefficient alphas were over .90 indicating high internal consistency for the instrument. The measure was homogenous as indicated by an average of .55 for homogeneity ratios (Scott, 1960). Strong internal validity was indicated by the four sub-scales having an average correlation matrix coefficient value of .69.

## **2.2. Participants**

One hundred and two respondents (N=102) participated in this study. There were sixty five females (N=65, 63.1%) and thirty seven males (N=37, 35.9%). Participants ages ranged in a scale from 18-25 yrs (N=44, 42.7%), 26-35 yrs (N= 28, 27.2%), 26-50 yrs (N=21, 20.4%) and 51-70 yrs (N=9, 8.7%). All participants were asked to complete the survey only if they were over the age of 18 and currently in a romantic relationship at the time of the study. There were no incentives or pay offered to participants for completing the survey, therefore everyone volunteered.

### **2.3. Design**

This was a quantitative correlational cross-section questionnaire study. Relationship satisfaction is the criterion variable and to measure the correlations, attachment style, love style and religiosity will be the predictor variables. Demographic variables such as gender (males/females) will be correlated with relationship satisfaction in order to determine if there is a difference between both sexes. Age was also measured in order to provide an overview of participants in the descriptive statistics results section.

### **2.4. Procedure**

The questionnaire booklet was formulated from the previously mentioned questionnaires. A pilot study was then conducted on five participants in order to establish the length it would take to complete and whether it was concise and easy to understand. The booklet was then given to each participant (See Appendix 1). This involved a cover letter which explained the rationale for conducting the study, stated that the participants involvement would remain anonymous and voluntary. This questionnaire also included four published questionnaires and a purpose-design section in order to gain access to demographic variables such as gender and age. A questionnaire was also produced on a survey website ([www.kwiksurvey.com](http://www.kwiksurvey.com)). A link was then sent to users on the social network Facebook in a private mail. There was a page which was similar to the cover letter and this explained reasons for conducting the study. If participants agreed to take part in the study they could click the link and it would bring them directly to the valid questionnaire. Participants were asked to fill out their age and gender, and were then given instructions on completing the questionnaire. Due to the nature of the personal questions about relationship satisfaction, participants were also informed that if they felt uncomfortable they could withdraw from the survey at any time. The participants were then thanked and an email address was given if they had questions about any particular

part of the research. When the questionnaires were gathered and the dataset was created tests such as p-plots were ran to check if the variables had a normal distribution. Once that was confirmed inferential statistical tests such as Pearson's correlation, independent t-test, one-way ANOVA and chi-square were ran in order to examine the relationships between the variables. Descriptive statistics were also used for the demographic variables such as means and standard deviations.

### 3. Results

#### 3.1 Descriptive Statistics for the demographic variables gender and age

Figure 1- Provides a bar chart with the gender percentages of the participants. Of the 102 participants, 36.3% were male and 63.7% were females.

*Figure 1-Gender*

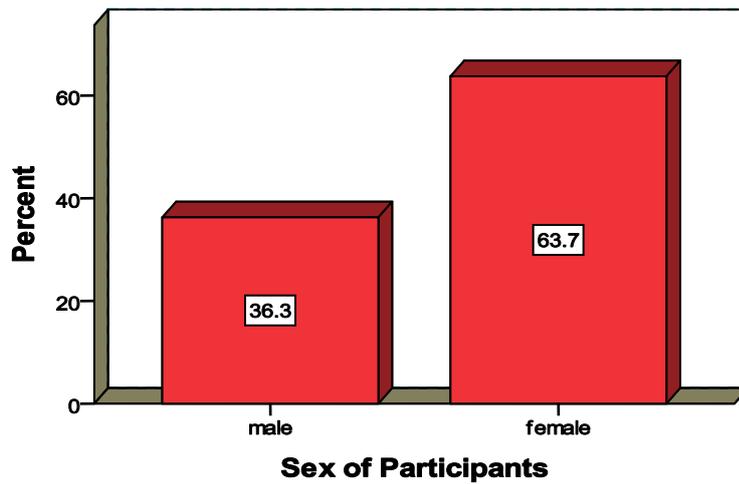
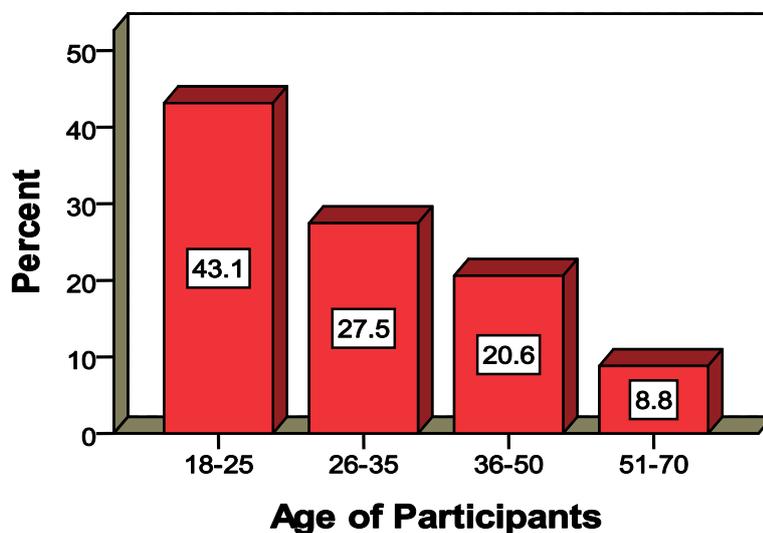


Figure 2 shows percentages of participants in each age category. 43.1% of participants are in the 18-25 age category, 27.5% are in the 26-35 age category, 20.6% are in the 36-50 age category and 8.8% are in the 51-70 age category. The total mean age is 1.95(SD=.99) (See Appendix 2) which means the majority of participants ranged from 18-25.

*Figure 2-Age*



### 3.2. Descriptive Statistics for Criterion variable-Relationship Satisfaction

Table 1 shows the means and standard deviations for relationship satisfaction and gender. Males have a mean of 26.19 (SD=5.15) and females have a mean of 24.14 (SD=5.61). The overall total mean as shown by figure 4 for relationship satisfaction is 24.89 (SD=5.51).

Table 1-Relationship Satisfaction and Gender

Sex of Participant	Mean	Number	Standard Deviation
Male	26.1969	37	5.15336
Female	24.1495	65	5.60830
Total	24.8922	102	5.51137

Figure 4- Relationship Satisfaction

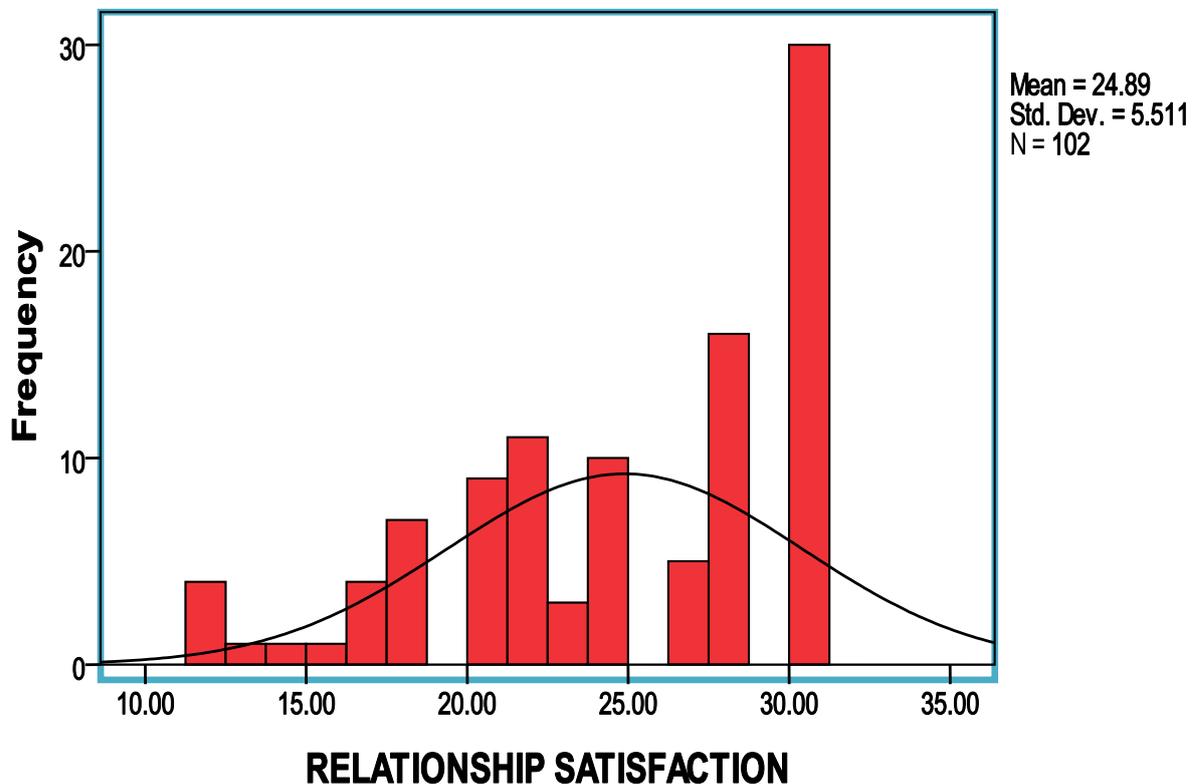
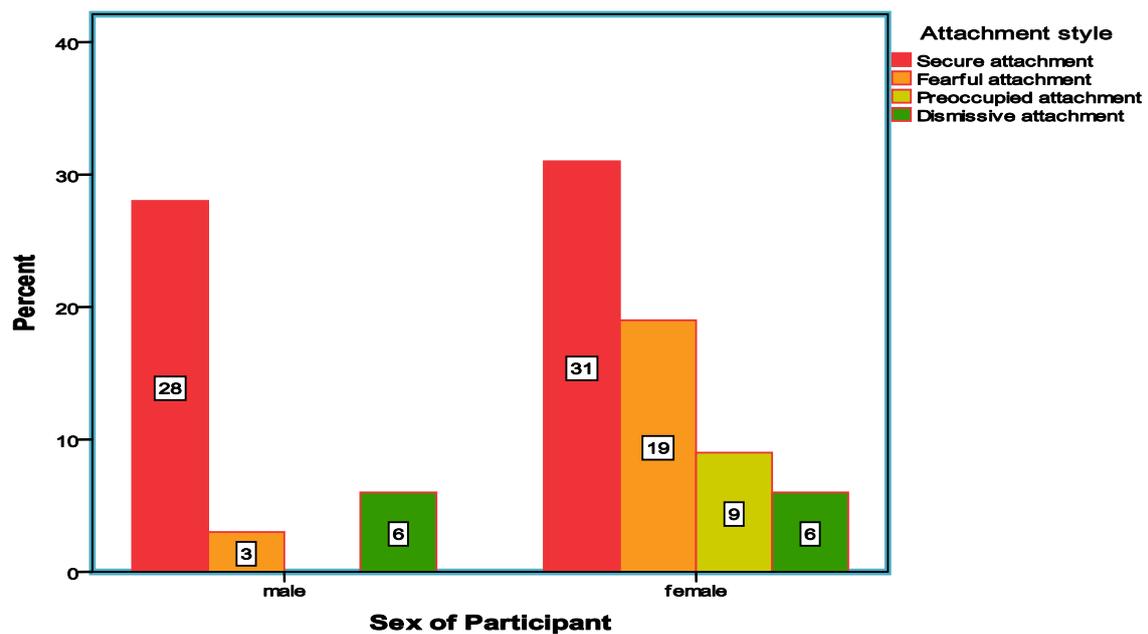


Figure 5 displays a bar chart which shows percentages of attachment style and gender. 31% of females are in the secure attachment compared to 28% of males. 19% of females are in the fearful attachment whilst 3% of males are fearfully attached. 9% of females belong in the preoccupied whilst 0% of males are in this category. 6% of females and 6% of males are in the dismissive attachment category.

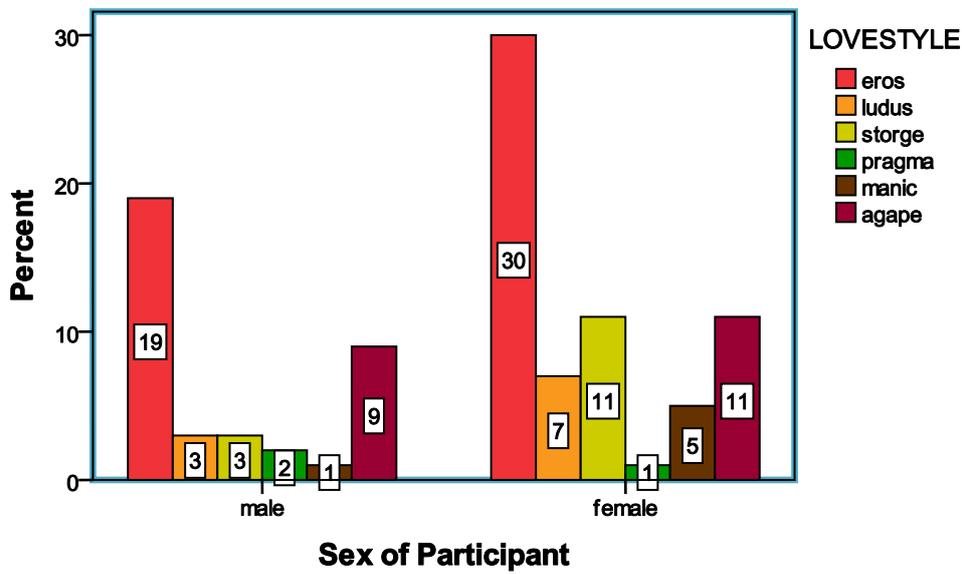
*Figure 3-Attachment Styles and Gender*



*Descriptive Statistics for predictor variable- Love styles*

Figure 6 displays a bar chart which shows percentages of love styles and gender. 30% of females (M=6.41) and 19% of males (M=3.67) are in the Eros love style category. 7% of females (M=9.40) and 3% of males (M=10.21) are in the Ludus category. 11% of females (M=7.20) and 3% of males (M=7.16) are in the Storge group, whilst 1% females (M=10.80) and 2% males are in the Pragma category (M=9.86). The manic category has 5% females (M= 9.06) and 1% males (M=9.40 )and the Agape group has 11% females (M=7.41) and 9% males (M=6.35). (See Appendix 2 for Means).

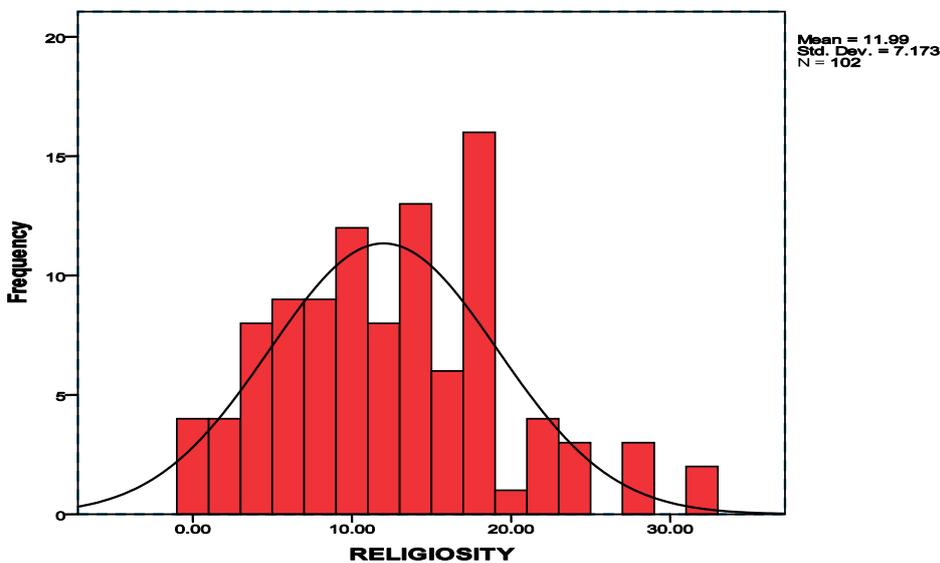
Figure 4-Love Styles and Gender



Descriptive Statistics for predictor variable- Religiosity

Figure 7 displays a histogram which shows the tabulated frequencies of participant’s religiosity. The mean number for religiosity levels is 11.99 (SD=7.17). Males had higher levels of religiosity (Mean=12.10, SD=7.94) compared to females (Mean=11.92, SD=6.75). (See appendix 2).

Figure 7- Religiosity levels



### 3.3. Inferential Statistics for Hypotheses

3.3.1. *Hypothesis one: There is a statistically significant difference between attachment styles and their influence on relationship satisfaction.*

A one-way ANOVA found there was a statistically significant difference between each attachment style and their influence on relationship satisfaction ( $F(3, 98) = 7.568, p < 0.001$ ). (See Appendix 2) Participants in the secure attachment category showed the highest levels of relationship satisfaction (Mean=26.82, SD=4.71) whilst participants in the preoccupied attachment group showed the lowest levels of relationship satisfaction (Mean=20.15, SD=6.16). Participants in the dismissive attachment category showed the second highest level of relationship satisfaction (Mean= 23.28, SD=4.90) and participants in the fearful group had the second lowest score of relationship satisfaction (Mean=22.51, SD=5.48).

*Table 2. Relationship Satisfaction and Attachment*

<b>Attachment styles</b>	<b>Mean</b>	<b>Standard deviation</b>
<b>Secure</b>	26.82	4.71
<b>Fearful</b>	22.51	5.48
<b>Preoccupied</b>	20.15	6.16
<b>Dismissive</b>	23.28	4.90

( $F(3, 98) = 7.568, p < 0.001$ )

3.3.2. *Hypothesis two: There will be a statistically significant difference between love styles and their influence on relationship satisfaction.*

A one-way ANOVA found there was a statistically significant difference between score on love styles and scores on relationship satisfaction ( $F(6, 95) = 14.996, p < 0.001$ ). (See Appendix 2) Participants in the Eros love style category had the highest levels of relationship satisfaction (Mean=27.85, SD=3.78) whilst participants in the Ludus love style category had the lowest levels of relationship satisfaction (Mean=17.45, SD=4.64). Participants in the Agape love style category had the second highest levels of relationship satisfaction (Mean=25.88, SD=4.26) followed by participants in the Storge love style category (Mean=21.94, SD=3.69) and participants in the Pragma love style category (Mean=20.47, SD=3.63). Participants in the Manic love style category showed the second lowest levels of relationship satisfaction (Mean=17.76, SD=5.61).

*Table 3-Relationship Satisfaction and love styles*

<b>Love Styles</b>	<b>Mean</b>	<b>Standard deviation</b>
<b>Eros</b>	27.85	3.78
<b>Ludus</b>	17.45	4.64
<b>Storge</b>	21.94	3.69
<b>Pragma</b>	20.47	3.63
<b>Manic</b>	17.76	5.61
<b>Agape</b>	25.88	4.26

( $F(6, 95) = 14.996, p < 0.001$ )

3.3.3. *Hypothesis three: Religiosity will be associated with relationship satisfaction, secure attachment and agape love styles.*

*(A) Association between religiosity and relationship satisfaction*

A Pearson correlation coefficient found that there was a weak statistically significant relationship between religiosity and relationship satisfaction ( $R=0.207$ ,  $p<0.05$ , 2-tailed).

*Table 4- Relationship Satisfaction and Religiosity*

		Relationship Satisfaction	Religiosity
Relationship Satisfaction	Pearson Correlation	-	.207*
	Sig (2-Tailed)	-	.037
Religiosity	Pearson Correlation	.207*	-
	Sig (2-Tailed)	.037	-

( $R=0.207$ ,  $p<0.05$ , 2-tailed)

*(B) Association between Religiosity and Secure Attachment*

A one-way ANOVA found that there was no statistical significant relationship between religiosity and attachment styles in general ( $F(3, 98) = 1.982$ ,  $p > 0.05$ ). (See appendix 2) Participants in the fearful attachment category had the highest levels of religiosity (Mean=12.95, SD=6.71). Participants in the secure attachment category had the second highest levels of religiosity (Mean=12.81, SD=7.37). Participants in the dismissive attachment category had the lowest levels of religiosity (Mean=8.25, SD=6.45). Participants in the preoccupied attachment category showed slightly higher levels of religiosity (Mean=9.22, SD=6.53).

*Table 5- Religiosity and Attachment*

<b>Attachment styles</b>	<b>Mean</b>	<b>Standard deviation</b>
<b>Secure</b>	12.81	7.37
<b>Fearful</b>	12.95	6.71
<b>Preoccupied</b>	9.22	6.53
<b>Dismissive</b>	8.25	6.45

(F (3, 98) = 1.982,  $p > 0.05$ )

*(C) Association between Religiosity and Agape love style*

A one-way ANOVA found that there was no statistical significant relationship between religiosity and love styles in general ( $F(5, 96) = .839, p > 0.05$ ). (See appendix 2). Participants in the Pragma love style category had the highest levels of religiosity (Mean=15.33, SD=6.02) and participants in the Ludus love style category had the lowest levels of religiosity (Mean=8.60, SD=7.94). Participants in the Eros love style category had the second highest levels of religiosity (Mean=13.00, SD=6.92) followed by participants in the Storge love style category (Mean=11.71, SD=7.54). Participants in the Agape love style category had the second lowest levels of religiosity (Mean= 11.15, SD=7.27) and participants in the Manic love style category had the third lowest levels of religiosity (Mean=11.16, SD=5.70).

*Table 6- Religiosity and love styles*

<b>Love Styles</b>	<b>Mean</b>	<b>Standard deviation</b>
<b>Eros</b>	13.00	6.92
<b>Ludus</b>	8.60	7.94
<b>Storge</b>	11.71	7.54
<b>Pragma</b>	15.33	6.02
<b>Manic</b>	11.16	5.70
<b>Agape</b>	11.15	7.72

(F (5, 96) = .839,  $p > 0.05$ )

#### 3.3.4. Hypothesis four: There will be gender differences on levels of relationship satisfaction.

An independent samples t-test found that there was no direct statistically significant difference between relationship satisfaction levels between males and females.

( $t(100) = 1.825$ ,  $p > 0.05$ , 2-tailed). (See appendix 2) The scores do however indicate that it is approaching significance as there was a slight difference between males (Mean=26.19, SD=5.15) and females (Mean=24.14, SD=5.60) on levels of relationship satisfaction.

*Table 7- Relationship Satisfaction and Gender*

<b>Relationship Satisfaction</b>	<b>Mean</b>	<b>Standard deviation</b>	<b>Df</b>	<b>t</b>
<b>Males</b>	26.19	5.15	100	1.825
<b>Females</b>	24.14	5.60	-	-

( $t(100) = 1.825$ ,  $p > 0.05$ , 2-tailed)

3.3.5. Hypothesis five: Secure attachment will have an association with Eros love style.

A Chi-square test was run to explore an association between attachments and love styles. It was found that there was a statistically significant association between these two variables ( $X^2(15) = 31.878, p=.007$ ). (See appendix 2) Cramer's V found that there was a moderate positive association between the two variables. Secure attachment had the highest association with Eros love style with 75% association within this category.

Table 8- Attachment and Love style crosstabs

<b>Attachments</b>		<b>Eros</b>	<b>Ludus</b>	<b>Storge</b>	<b>Pragma</b>	<b>Manic</b>	<b>Agape</b>
<b>and</b>	<b>love styles</b>						
<b>Secure</b>		75.5%	30.0%	50.0%	33.3%	16.7%	50.0%
<b>Fearful</b>		16.3%	30.0%	21.4%	33.3%	33.3%	25.0%
<b>Preoccupied</b>		4.1%	10.0%	7.1%	33.3%	50.0%	5.0%
<b>Dismissive</b>		4.1%	30.0%	21.4%	0%	.0%	20.0%

( $X^2(15) = 31.878, p=.007$ )

### 3.4. Summary of the Results

*Hypothesis one-* It was found that there was an association between levels of relationship satisfaction and attachment styles ( $F(3, 98) = 7.568, p < 0.001$ ) and participants in the secure attachment category had the highest levels of relationship satisfaction (Mean=26.82, SD=4.71).

*Hypothesis two-* It was found that there was an association between levels of relationship satisfaction and love styles ( $F(6, 95) = 14.996, p < 0.001$ ) and participants in the Eros love style category had the highest levels of relationship satisfaction (Mean=27.85, SD=3.78).

*Hypothesis three-* It was found that there was a weak statistically significant relationship between religiosity and relationship satisfaction ( $R = 0.207, p < 0.05, 2$ -tailed) with fearfully attached participants (Mean=12.95, SD=6.71) and Pragma love style participants (Mean=15.33, SD=6.02) having the highest association.

*Hypothesis four-* It was found that there was no statistically significant difference between males and females and their levels of relationship satisfaction ( $t(100) = 1.825, p > 0.05, 2$ -tailed). However means indicate a slight difference between males (Mean=26.19, SD=5.15) and females (Mean=24.14, SD=5.60).

*Hypothesis five-* It was found that there was a positive association between attachment styles and love styles ( $\chi^2(15) = 31.878, p = .007$ ) with secure attachment having the highest association with Eros love style (75% association).

#### **4. Discussion**

The aim of this research was to investigate the influence of attachment, love styles and religiosity on levels of relationship satisfaction. The main idea surrounding this research was that certain types of attachment, love styles and levels of religiosity will result in overall relationship satisfaction. In previous years much research has been conducted on the concepts that surround relationship satisfaction. However the majority of studies have not found a link between attachment, love styles and religiosity with regards to relationship satisfaction. Gender was also observed in terms of relationship satisfaction in order to determine whether differences do exist between the sexes on how they view relationships. The findings will be discussed in relation to how they fit the five proposed hypotheses and previous literature will be drawn upon in order to demonstrate the contribution they make to what is known about relationship satisfaction. The limitations of the present study will also be addressed, combined with recommendations for future research.

##### *Hypothesis one*

Results confirm that there was a significant difference between four of the attachment styles and their influence on relationship satisfaction, when taken as a whole. A one-way ANOVA revealed that participants in the secure attachment category (Mean=26.82) had the highest levels of relationship satisfaction. This finding was consistent with previous attachment theory literature which suggests that secure attachment results in relationship satisfaction for both genders (e.g., Sternberg, 1986; Hazan & Shaver, 1987; Simpson, 1990; Fraley & Shaver, 1998; Feeney & Noller, 2004). The different models concerning others and self conceptualize that people with a positive self view and others maintain healthy relationships (Bowlby, 1988; Bartholomew & Horowitz, 1991). According to the literature securely attached people

have an internal positive model of self and others which translates into trust (Dion & Dion, 1985), lack of jealousy (Hindy & Schwartz, 1985) and regulated positive emotions.

Additionally it was found that participants in the preoccupied attachment category (Mean=20.15) had the lowest levels of relationship satisfaction. The preoccupied attachment style exerts clinginess and a desire for long term commitment (Hazan & Shaver, 1987). They have a negative model of self and positive view of others and according to Mikulincer & Shaver (2007) this type of style results in relationship dissatisfaction due to insecurities and attachment injuries. Interestingly in the present study no males were in the preoccupied attachment category in comparison to 9% of females. Kelly (2010) prior research lends support to the notion that women's insecurities are related to their partner's relationships satisfaction but male's insecurities had no significant influence. This suggests that female's insecurities have a more prominent overall effect on relationship satisfaction compared to males. Feeney (1990) states that avoidant attachment styles correspond with being avoidant in intimacy in relationships. Adults within the avoidant groups were more likely to display distant behaviours from others and had a perception of mistrust in romantic relationships. This literature also supports the present study's findings as fearfully attached participants (Mean=22.51) and dismissively attached participants (Mean=23.28) were consistently lower than securely attached individuals (Mean=26.82). Relationship satisfaction levels are higher for the dismissive attachment category perhaps due to the fact that they cope with distress by deactivating their attachment system (Dozier et al., 1993) whilst fearful individuals do not have a deactivating strategy. As previously mentioned it was hypothesised that significant differences would be found between levels of relationship satisfaction and attachment styles. The results produced by a one-way ANOVA which shows the differences between each attachment category and relationship satisfaction levels supports this hypothesis.

### *Hypothesis Two*

Results produced through a one-way ANOVA indicated that there was a significant difference between each of the six love subscales with Eros (Mean=27.85) resulting in the highest levels of relationship satisfaction. Lees (1973) love styles place each participant into a category which is theoretically consistent with the love they show towards their partner in a relationship. Prior research has indicated that Eros love style is associated with high levels of relationship satisfaction as this type of partner can be characterised as an emotionally intense individual who has a strong commitment to their relationship (Hendrick, 1988; Montgomery & Sorell, 1997). Ludus (Mean=17.45) and Mania (Mean= 17.76) were the love styles which produced the lowest association with relationship satisfaction and this was supported through previous research as Ludus was not linked with relationship satisfaction for young adults, but was strongly and negatively associated for the married adults. Manic love style also did not show any correlation with relationship satisfaction as this is deemed as an obsessive type of love (Hendrick, 1988; Montgomery & Sorell, 1997).

Agape was also hypothesized by former research as a probable love style which resulted in low levels of relationship satisfaction (Hendrick, 1988). However results in this study indicate that it had the second highest influence on relationship satisfaction (Mean=25.88). This love style involves the partner sacrificing their own interests for the benefit of others and Lee (1973) claims that it does not manifest in all humans. However Montgomery & Sorell (1997) found that Agape only had a positive association with high relationship satisfaction if the participant was single or married with children and Feeney, Peterson & Noller (1994) found that the presence of children significantly differs levels of relationship satisfaction. For the purpose of this study only participants who were in a relationship were used and no question was given in relation to marriage or children. It is also essential to note that the majority of participants were in the youngest age category

(43.1%) which might indicate that they were not married with children. Therefore the results might have significantly differed if this concept was tested fully. However it was still noted that there was a significant difference between levels of relationship satisfaction and love styles, therefore the proposed hypothesis is supported.

### *Hypothesis three*

This hypothesis predicted that religiosity would be associated with relationship satisfaction, secure attachment and Agape love style. A Pearson correlation coefficient found a significantly weak relationship between relationship satisfaction and religiosity. The relationship between these two concepts was consistent with previous research which supports the notion that high religiosity will result in relationship satisfaction due to the sets of beliefs and behaviours that are associated around intrinsic and extrinsic religiosity (eg., Call & Heaton, 1997; Brimhall & Butler, 2007; Gorsuch, 1994; Hunler & Gencoz, 2005; Heaton & Pratt, 1990; Shehan et al., 1990; Dudley & Kosinski, 1990; Wilson & Filsinger, 1986). Overall the religiosity levels in this study were relatively low (Mean=11.99, SD=7.17) out of a possible raw score of 32. This might have produced the weak correlation and also support the claims that Inglis (1998) makes about religiosity in Ireland becoming less prominent in recent years. Kirkpatrick & Shaver (1992) found that secure participants displayed the highest levels of religiosity, whilst avoidant participants tended to describe themselves as agnostic. However a one-way ANOVA revealed that there was no relationship between religiosity and secure attachment. The fearful attachment category had slightly higher levels in religiosity (Mean=12.95) compared to securely attached participants (Mean=12.81). Finally a one-way ANOVA was run in order to determine a relationship between religiosity and Agape love style. Lee (1973) states that love styles and attitudes can be influenced by ideologies which are a set of ideas that constitutes ones goals and

expectancies about the world. For many people religious ideologies have been instilled in us. Agape has been used in the New Testament and has been condoned as sacrificial love. It has also been used to explain feelings for a spouse and is the divine bestowal of love. (Hendrick & Hendrick, 1992). Grellor (2004) also found that both male and female religiosity and male and female love styles were correlated for young couples. This suggests that young romantic couples are quite similar in their religious beliefs as well as their love styles. However, the females and the male's individual religiosity and love styles were not related. The results in this study indicate that there was no relationship between religiosity levels and Agape love style. It had the second lowest association (Mean=11.15) with religiosity and Pragma had the highest (Mean=15.33). Pragma is a rational style of love and focus on desired attributes of the partner is central to pragmatic love and previous research does not support any relationship between religiosity and this love style. Overall the results from ANOVA show that religiosity does not have a relationship with secure attachment or Agape love style, therefore this part of the hypothesis is rejected. Religiosity and relationship satisfaction did however have a weak relationship and this hypothesis is supported.

#### *Hypothesis four*

This hypothesis predicted that males and females would differ in their attitudes and beliefs with regards to relationship satisfaction as throughout the literature review it was evident that a gender difference was present. Out of the 102 participants, 36.3% were males and 63.7% were females. This is represented as a bar chart in the results section (Figure 1). Tests failed to support this hypothesis. An independent t-test was used and found no statistically significant difference between males and females on their levels of relationship satisfaction. However means slightly differed with males (Mean=26.19) and females (24.14) which shows that males were slightly more satisfied in relationships. As stated before in the literature

review it is essential to note that this difference might not be based primarily on gender differences in relationship satisfaction, but other concepts such as attachment and love styles as throughout the literature these concepts influenced males and females differently. There was a negative association between insecure attachment style and fear of intimacy with relationship satisfaction in women compared to men (Kelly, 2010) and this indicates that men and women differ in how their attachment manifests in relationships. Ottu & Akpan (2011) also approve a significant interaction between attachment styles and gender on relationship satisfaction. Hendrick & Hendrick (1986) found in previous studies gender differences on several of the love subscales also. Males were more Ludic than females, but females were more Pragmatic, Storgic and Manic in love attitudes than males. Males and females did not differ on Eros and Agape. Similar gender differences were found across several studies (Neto, 1993; Sprecher & Toro-Morn, 2002; Neto, 2007). However the percentages in the current study displayed by figure 4 show different results. Therefore relationship satisfaction in turn might not be directly influenced only by gender, but based upon how attachment style and love styles are portrayed differently by each gender in the relationship. The hypothesis in this research surrounding gender and relationship satisfaction is not supported.

#### *Hypothesis five*

This hypothesis is formulated surrounding the relationship between secure attachment and Eros love style. A chi-square was run in order to determine a relationship. It was found that there was a statistical relationship between the attachment styles and love styles as a whole. Cramers V was then used in order to determine the strength of the relationship which was a positive moderate one. According to previously conducted research the six love style subscale correspond with Hazan & Shavers (1978) attachment styles. It is hypothesized that Eros, Storge and Agape as probable secure attachment styles, Mania as a preoccupied style

and Ludus and Pragma as avoidant attachment styles. Research also focuses on the stability of both concepts within relationships. Belsky et al. (1999) found that fifty percent of people do not fit into the same attachment category once retested three months after the initial questionnaire. Research also supports the notion that the romantic relationship itself might influence and regulate the attachment style of a person. Shaver et al. (2003) states that later relationships may change attachment style and move it away from its original form. Similarly various studies have stated that love styles influence relationship satisfaction but in turn our relationship satisfaction can determine our love styles (Hendrick et al, 1988). Lee (1973) discussed the love styles as a typology, but he also believed that it is possible to be one type of love style in a relationship, and another love style in a separate relationship. This may imply that the cause of the love style can lay within the relationship itself and the satisfaction that a person gains from it. From the previous research it is shown that attachment styles have a theoretical relationship with love styles. However this study found similar results. A crosstabulation showed that Eros had the highest association with secure attachment (75%) (See Appendix 2). Eros love style and secure attachment also had the most significant association with relationship satisfaction. The second highest correlation was between secure attachment, Storge and Agape (50%) which also supports previous research. The model of self and others proposes that individuals in the preoccupied attachment category have a positive model of others and negative model of self (Hazan et al., 1987) which is similar to Mania because both styles lack independence and exert clinginess. Mania is based on uncertainty of self and others. They are dependable upon their partner and show obsessive characteristic within the relationship (Lee, 1973). Mania was predicted in the research as a preoccupied attachment and has the highest association with this (50%). It also interesting to note the gender differences as males scored lowest in the manic and preoccupied categories

(Figure 4 & 5). In summarizing the relationship between attachment and love styles, the hypothesis is supported.

#### *4.1. Possible Limitations of this Study*

The above discussion of the current study must be considered in light of numerous weaknesses and limitations. This research has been conducted using a cross sectional correlational design, which means that influential factors have been assessed rather than causation. In other words, this study cannot conclude that the causes of relationship satisfaction are due to secure attachment, Eros love style and religiosity. As previously stated many other factors influence relationship satisfaction such as self-esteem (Murray et al., 2000; Cramer, 2003; DeHart et al., 2004), humour (Butzer & Kuiper, 2008) and passion (Cheng, 2010) which have not been taken into account in this study

A longitudinal study may overcome some of the limitations because it would help eliminate factors associated with attachment and love style stability as much research was concerned with the relationship itself having an influence of attachment and love style. Emphasis was placed on situational factors causing attachment and love styles to change depending on the type of relationship (eg., Lee, 1973; Hendrick et al., 1988; Belsky et al., 1996; Fraley & Davis, 1997; Davila et al., 1999; Shaver et al., 2003; Berry, 2011). Mood, personality traits and perception, at the time of the questionnaire may also have been a confounding variable which influenced the outcome of this study. It is stated that people's mood affects their abilities to disclose personal information (Mikulincer & Nachshon, 1991) and personality traits surrounding concepts such as self-disclosure and anxiety could have been present at the time (Reno & Kenny, 1992; Meleshko & Alden, 1993). Additionally participants might have answered questionnaires according to how their relationship was at the time of the study instead of how their relationship is in general. Similarly because of the

intimate and personal questions surrounding relationship satisfaction, self deception, denial and ego enhancement might have been used.

Although the religiosity measure (Rohrbaugh & Jessor, 1975) is a reliable self-evaluation measure for assessing religiosity, for the purpose of this study raw scores out of a possible 32 were used instead of the four dimensions of religiosity (ritual, consequential, ideological & experiential) as these constructs were not the main concern. A religiosity scale such as the one proposed by Strayhorn, Weidman & Larson (1990) might have yielded better results due to its five point likert scale measuring public and private religiosity (Cornwall, Albrecht, Cunningham, & Pitcher, 1986). Additionally in this study religiosity levels in general were not high (Mean=11.99) which might have influenced the overall result surrounding religiosity and relationship satisfaction.

#### *4.2. Implications and future research directions*

Several important implications arise from these research findings. Attachment offers a new perspective into our understanding of relationship satisfaction. Hazan & Shaver (1987) proposed that our affectional bonds with primary caregivers set the foundation for later adult relationships. It is therefore essential for primary caregivers to understand that theoretical concepts surrounding infant attachment perhaps develop into adult relationships and interventions should be taking in order to ensure the infant develops a positive model of self and others. Additionally the relationship between attachment and love styles proposes a theoretical and practical implication for future research which might attempt in applying the model of self and others to both variables in order to create one applied model. Those who experience early relationship trauma are more likely to put a defensive wall between themselves and others in intimate relationship, therefore producing an insecure attachment (Solomon, 2009). From an attachment perspective the reworking of attachment patterns could

offer an individual the opportunity of regaining intimacy and this study therefore highlights the importance of treatment in changing an individual's attachment from insecure to secure. Future research should examine the influence of attachment therapy as this would provide relevant data for new interventions in couple's therapy.

Additionally this research has found that as of yet there is no relationship between religiosity, attachment and love styles, however in the future the application of an alternative religiosity scale on a more alternative sample might produce different results. The fact that religiosity levels were consistently low in this study also opens the door to new research in Ireland considering the Catholic Church. As stated earlier Inglis (1998) claims that religiosity in Ireland is not a dominant force in peoples live anymore. Although this was not directly tested as a hypothesis future research should observe current trends in religiosity levels and compare these to results taken in previous years. Additionally throughout the literature, sexual satisfaction, marital satisfaction and infidelity have been linked to religiosity. Inglis (1988) spoke about the Catholic Church in previous years portraying sex as merely a means of reproduction and not for pleasure. It was also emphasised how sex especially amongst women was perceived as deviant. Future research could therefore use a correlational design in order to determine how current religiosity trends in Ireland effects attitudes towards sexuality, infidelity levels and marital satisfaction. Keeping in mind that the Catholic Church and religiosity are no longer currently perceived as a controlling force within Ireland, hypotheses surrounding this research would predictably be very different.

#### 4.3. *Conclusion*

In conclusion the results of this study show that relationship satisfaction was linked to attachment, in that secure attachment results in high levels of relationship satisfaction. Love styles were also linked with relationship satisfaction and in particular Eros had the highest

relationship. Religiosity also appeared to have a significant influence on relationship satisfaction, although the literature suggests that it should have been more prominent. For this study there were no significant differences between males and females and their levels of relationship satisfaction although observing the means did show a slight difference. Finally there was a significant link between attachment styles and love styles, in particular secure attachment and Eros love style which is also supported by prior research. Overall this research has provided data which indicates that many concepts influence relationship satisfaction but further research in this area is also required.

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**Appendix 1: Questionnaire Booklet**

Cover Letter

Relationship questionnaire (RQ)

The Love Attitudes Scale (LAS)

Relationship Assessment Scale (RAS)

Religiosity Measure

To whom it may concern,

I am a final year psychology student in DBS and as part of my course I am required to complete a research project entitled “Relationship Satisfaction: The influence of attachment, love styles and religiosity. The main focus of this thesis is to understand factors which might contribute to an adult’s relationship satisfaction. For this reason I would like to request your voluntary participation in this research. It will take approximately five minutes to complete and is fully confidential and anonymous. In order to fill out this survey you must be over 18 years of age and currently in a romantic relationship. If for any reason you do not feel comfortable about any of the questions you are not fully obliged to do so. No one is under the obligation to participate: therefore feel free to say no if you wish. There will be a chance at the end of the questionnaire for you to ask any questions about this particular research or leave any comments.

For the purpose of anonymity please do not write your name anywhere on the booklet.

Thank you for your time.

Yours sincerely,  
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Dublin Business School.

**PLEASE CIRCLE THE ANSWER WHICH BEST DESCRIBES YOU.**

Gender:        male    /    female

Age:            \_\_\_ years old.

**PLEASE READ THE INSTRUCTIONS.** Please read each description and **CIRCLE** the letter corresponding to the style that *best* describes you or is *closest* to the way you are in your close relationships.

**A.** It is easy for me to become emotionally close to others. I am comfortable depending on them and having them depend on me. I don't worry about being alone or having others not accept me.

**B.** I am uncomfortable getting close to others. I want emotionally close relationships, but I find it difficult to trust others completely, or to depend on them. I worry that I will be hurt if I allow myself to become too close to others.

**C.** I want to be completely emotionally intimate with others, but I often find that others are reluctant to get as close as I would like. I am uncomfortable being without close relationships, but I sometimes worry that others don't value me as much as I value them.

**D.** I am comfortable without close emotional relationships. It is very important to me to feel independent and self-sufficient, and I prefer not to depend on others or have others depend on me.

**2.** Please rate each of the following relationship styles according to the *extent* to which you think each description corresponds to your general relationship style.

**A.** It is easy for me to become emotionally close to others. I am comfortable depending on them and having them depend on me. I don't worry about being alone or having others not accept me.

**B.** I am uncomfortable getting close to others. I want emotionally close relationships, but I find it difficult to trust others completely, or to depend on them. I worry that I will be hurt if I allow myself to become too close to others.

**C.** I want to be completely emotionally intimate with others, but I often find that others are reluctant to get as close as I would like. I am uncomfortable being without close relationships, but I sometimes worry that others don't value me as much as I value them.

**D.** I am comfortable without close emotional relationships, It is very important to me to feel independent and self-sufficient, and I prefer not to depend on others or have others depend on me.

	<b>Not at all like me</b>			<b>Somewhat like me</b>			<b>Very much like me</b>
<b>Style A.</b>	1	2	3	4	5	6	7
<b>Style B.</b>	1	2	3	4	5	6	7
<b>Style C.</b>	1	2	3	4	5	6	7
<b>Style D.</b>	1	2	3	4	5	6	7

**INSTRUCTIONS:** For each of the following statements, write down the letter that mostly describes your attitude or belief about your current relationship.

**SA** = Strongly agree; **A** = Agree; **N** = Neutral; **D** = Disagree; **SD** = Strongly disagree

1. My partner and I have the right physical “chemistry” between us. \_\_\_\_\_
2. I feel that my partner and I were meant for each other. \_\_\_\_\_
3. My partner and I really understand each other. \_\_\_\_\_
4. I believe that what my partner doesn't know about me won't hurt him/her. \_\_\_\_\_
5. My partner would get very upset if he/she knew of some of the things I've done with other people. \_\_\_\_\_
6. When my partner gets too dependent on me, I want to back off a little. \_\_\_\_\_
7. I expect to always be friends with my partner. \_\_\_\_\_
8. Our love is really a deep friendship, not a mysterious, mystical emotion. \_\_\_\_\_
9. Our love relationship is the most satisfying because it developed from a good friendship. \_\_\_\_\_
10. In choosing my partner, I believe it was best to love someone with a similar background. \_\_\_\_\_
11. An important factor in choosing my partner was whether or not he/she would be a good parent. \_\_\_\_\_
12. One consideration in choosing my partner was how he/she would reflect on my career. \_\_\_\_\_
13. Sometimes I get so excited about being in love with my partner that I can't sleep. \_\_\_\_\_
14. When my partner doesn't pay attention to me, I feel sick all over. \_\_\_\_\_
15. I cannot relax if I suspect that my partner is with someone else. \_\_\_\_\_
16. I would rather suffer myself than let my partner suffer. \_\_\_\_\_
17. When my partner gets angry with me, I still love him/her fully and unconditionally. \_\_\_\_\_
18. I would endure all things for the sake of my partner. \_\_\_\_\_

**INSTRUCTIONS:** For each of the following statements, please circle the number which mostly describes your attitude or belief about your current relationship.

**1) How well does your partner meet your needs?**

1                      2                      3                      4                      5  
 Poorly    Average    Extremely Well

**2) In general, how satisfied are you with your relationship?**

1                      2                      3                      4                      5  
 Unsatisfied    Average    Extremely Satisfied

**3) How good is your relationship compared to most?**

1                      2                      3                      4                      5  
 Poor    Average    Excellent

**4) How often do you wish you hadn't gotten in this relationship?**

5                      4                      3                      2                      1  
 Never    Average    Very Often

**5) To what extent has your relationship met your original expectations:**

1                      2                      3                      4                      5  
 Hardly at all    Average    Completely

**6) How much do you love your partner?**

1                      2                      3                      4                      5  
 Not much    Average    Very Much

**7) How many problems are there in your relationship?**

5                      4                      3                      2                      1  
 Very few    Average    Very many

**INSTRUCTIONS:** For each of the following statements, circle the letter which mostly describes your general attitude or belief.

1. How often have you attended religious services during the past year? \_\_\_\_\_ times
  
2. Which of the following best describes your practice of prayer or religious meditation?
  - a) Prayer is a regular part of my daily life
  - b) I usually pray in times of stress or need but rarely at any other time
  - c) I pray only during formal ceremonies
  - d) Prayer has little importance in my life
  - e) I never pray
  
3. When you have a serious personal problem how often do you take religious advice or teaching into consideration?
  - a) Almost always
  - b) Usually
  - c) Sometimes
  - d) Rarely
  - e) Never
  
4. How much of an influence would you say that religion has on the way that you choose to act and the way that you choose to spend your time each day?
  - a) No influence
  - b) A small influence
  - c) Some influence
  - d) A fair amount of influence
  - e) A large influence
  
5. Which of the following statements comes closest to your belief about God?
  - a) I am sure that God really exists and that He is active in my life
  - b) Although I sometimes question His existence, I do believe in God and believe He knows of me as a person
  - c) I don't know if there is a personal God, but I do believe in a higher power of some kind
  - d) I don't know if there is a personal God or a higher power of some kind, and I don't know if I will ever know
  - e) I don't believe in a personal God or in a higher power
  
6. Which of the following statements comes closest to your belief about life after death (immortality)?
  - a) I believe in a personal life after death, a soul existing as a specific individual
  - b) I believe in a soul existing after death as a part of universal spirit
  - c) I believe in a life after death of some kind, but I really don't know what it would be like
  - d) I don't know whether there is any kind of life after death, and I don't know if I will ever know
  - e) I don't believe in any kind of life after death

7. During the past year, how often have you experienced a feeling of religious reverence or devotion?
- a) Almost daily
  - b) Frequently
  - c) Sometimes
  - d) Rarely
  - e) Never
8. Do you agree with the following statement: "Religion gives me a great amount of comfort and security in life."
- a) Strongly disagree
  - b) Disagree
  - c) Uncertain
  - d) Agree
  - e) Strongly agree

**Thank you for your time. Please feel free to leave any comments regarding this research. You can find my email address at the front of this booklet.**

## **Appendix 2: SPSS Output**

Appendix 2.1. Descriptive Statistics

Appendix 2.2. One-way ANOVA for Relationship Satisfaction and Attachment

Appendix 2.3. One-way ANOVA for Relationship Satisfaction and Love Styles

Appendix 2.4. Pearson correlation for Relationship Satisfaction and Religiosity

Appendix 2.5. One- way ANOVA for Religiosity and Attachment

Appendix 2.6. One-way ANOVA for Religiosity and Love Styles

Appendix 2.7. Chi-square for Attachment and Love Styles

Appendix.2.8. Independent t-test for Relationship Satisfaction and Gender

## 2.1. Descriptive Statistics

**Sex of Participant**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	37	35.9	36.3	36.3
	female	65	63.1	63.7	100.0
	Total	102	99.0	100.0	
Missing	System	1	1.0		
Total		103	100.0		

**Age of Participants**

N	Valid	102
	Missing	1
Mean		1.9510
Median		2.0000
Mode		1.00
Std. Deviation		.99879
Variance		.998
Range		3.00
Minimum		1.00
Maximum		4.00
Sum		199.00
Percentiles	25	1.0000
	50	2.0000
	75	3.0000

**Age of Participant**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-25	44	42.7	43.1	43.1
	26-35	28	27.2	27.5	70.6
	36-50	21	20.4	20.6	91.2
	51-70	9	8.7	8.8	100.0
	Total	102	99.0	100.0	
Missing	System	1	1.0		
Total		103	100.0		

**Relationship Satisfaction and Gender**

Sex of Participant	Mean	N	Std. Deviation
male	26.1969	37	5.15336
female	24.1495	65	5.60830
Total	24.8922	102	5.51137

**Attachment style**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Secure attachment	59	57.3	57.8	57.8
	Fearful attachment	22	21.4	21.6	79.4
	Preoccupied attachment	9	8.7	8.8	88.2
	Dismissive attachment	12	11.7	11.8	100.0
	Total	102	99.0	100.0	
Missing	System	1	1.0		
Total		103	100.0		

**Love styles and Gender**

Sex of Participant		N	Mean	Std. Deviation
male	Storge	37	7.1622	1.48162
	Pragma	37	9.8649	2.64745
	Manic	37	9.4054	2.14035
	Agapic	37	6.3514	2.05773
	Eros	37	5.6757	2.48388
	Ludus	37	10.2162	2.47358
	Valid N (listwise)	37		
female	Storge	65	7.2000	1.61245
	Pragma	65	10.8000	2.32648
	Manic	65	9.0615	2.87161
	Agapic	65	7.4154	2.46787
	Eros	65	6.4154	2.30416
	Ludus	65	9.4000	2.53599
	Valid N (listwise)	65		

**Religiosity and Gender**

Sex of Participant		N	Mean	Std. Deviation
male	RELIGION	37	12.1081	7.94349
	Valid N (listwise)	37		
female	RELIGION	65	11.9231	6.75996
	Valid N (listwise)	65		

## Inferential Statistics

### 2.2. Inferential Statistics for Relationship Satisfaction and Attachment

**Relationship Satisfaction and Attachment one-way ANOVA**

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
					Secure attachment	59		
Fearful attachment	22	22.5195	5.48052	1.16845	20.0896	24.9494	12.14	30.43
Preoccupied attachment	9	20.1587	6.16625	2.05542	15.4189	24.8985	12.14	28.71
Dismissive attachment	12	23.2857	4.90201	1.41509	20.1711	26.4003	16.43	30.71
Total	102	24.8922	5.51137	.54571	23.8096	25.9747	12.14	30.71

**Relationship Satisfaction and Attachment**

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	577.036	3	192.345	7.568	.000
Within Groups	2490.859	98	25.417		
Total	3067.895	101			

2.3. Inferential Statistics for Relationship Satisfaction and Love styles

**Relationship Satisfaction and Love styles one-way ANOVA**

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
					Eros	49		
ludus	10	17.4571	4.64856	1.47000	14.1318	20.7825	12.14	24.43
storge	13	21.9451	3.69295	1.02424	19.7134	24.1767	16.14	28.71
pragma	3	20.4762	3.63187	2.09686	11.4541	29.4983	16.29	22.71
manic	6	17.7619	5.61243	2.29126	11.8720	23.6518	12.14	26.43
agapic	20	25.8857	4.26401	.95346	23.8901	27.8813	18.43	30.71
Total	102	24.8922	5.51137	.54571	23.8096	25.9747	12.14	30.71

**Relationship Satisfaction and Love styles**

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1492.265	6	248.711	14.996	.000
Within Groups	1575.630	95	16.586		
Total	3067.895	101			

## 2.4. Inferential Statistics for Relationship Satisfaction and Religiosity

**Relationship Satisfaction and Religiosity Pearson Correlation**

		RELATIONSHI P	RELIGION
RELATIONSHIP	Pearson Correlation	1	.207*
	Sig. (2-tailed)		.037
	N	102	102
RELIGION	Pearson Correlation	.207*	1
	Sig. (2-tailed)	.037	
	N	102	102

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

**Relationship satisfaction and Religiosity**

	Mean	Std. Deviation	N
RELATIONSHIP	24.8922	5.51137	102
RELIGION	11.9902	7.17324	102

## 2.5. Inferential Statistics for Religion and Attachment

**Religion and Attachment one-way ANOVA**

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximu m
					Lower Bound	Upper Bound		
					Secure attachment	59		
Fearful attachment	22	12.9545	6.71514	1.43167	9.9772	15.9319	.00	27.00
Preoccupied attachment	9	9.2222	6.53410	2.17803	4.1997	14.2448	.00	18.00
Dismissive attachment	12	8.2500	6.45439	1.86322	4.1491	12.3509	.00	19.00
Total	102	11.9902	7.17324	.71026	10.5812	13.3992	.00	32.00

**Religiosity and Attachment**

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	297.281	3	99.094	1.982	.122
Within Groups	4899.709	98	49.997		
Total	5196.990	101			

## 2.6. Inferential Statistics for Religiosity and Love styles

**Religiosity and Love styles one-way ANOVA**

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Eros	49	13.0000	6.92219	.98888	11.0117	14.9883	.00	32.00
ludus	10	8.6000	7.94705	2.51308	2.9150	14.2850	.00	24.00
storge	14	11.7143	7.54911	2.01758	7.3556	16.0730	.00	23.00
pragmatic	3	15.3333	6.02771	3.48010	.3597	30.3070	9.00	21.00
manic	6	11.1667	5.70672	2.32976	5.1778	17.1555	3.00	18.00
agapic	20	11.1500	7.72743	1.72791	7.5335	14.7665	.00	32.00
Total	102	11.9902	7.17324	.71026	10.5812	13.3992	.00	32.00

**Religiosity and Love styles**

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	217.683	5	43.537	.839	.525
Within Groups	4979.307	96	51.868		
Total	5196.990	101			

2.7. Inferential Statistics for Attachment and Love styles

Attachment and Love styles chi-square

			LOVESTYLE						Total
			eros	ludus	storge	pragma	manic	agapic	
Attachment style	Secure attachment	Count	37	3	7	1	1	10	59
		Expected Count	28.3	5.8	8.1	1.7	3.5	11.6	59.0
		% within	75.5%	30.0%	50.0%	33.3%	16.7%	50.0%	57.8%
		LOVESTYLE							
		% of Total	36.3%	2.9%	6.9%	1.0%	1.0%	9.8%	57.8%
		Residual	8.7	-2.8	-1.1	-.7	-2.5	-1.6	
	Fearful attachment	Count	8	3	3	1	2	5	22
		Expected Count	10.6	2.2	3.0	.6	1.3	4.3	22.0
		% within	16.3%	30.0%	21.4%	33.3%	33.3%	25.0%	21.6%
		LOVESTYLE							
		% of Total	7.8%	2.9%	2.9%	1.0%	2.0%	4.9%	21.6%
		Residual	-2.6	.8	.0	.4	.7	.7	
	Preoccupied attachment	Count	2	1	1	1	3	1	9
		Expected Count	4.3	.9	1.2	.3	.5	1.8	9.0
		% within	4.1%	10.0%	7.1%	33.3%	50.0%	5.0%	8.8%
LOVESTYLE									
% of Total		2.0%	1.0%	1.0%	1.0%	2.9%	1.0%	8.8%	
Residual		-2.3	.1	-.2	.7	2.5	-.8		
Dismissive attachment	Count	2	3	3	0	0	4	12	
	Expected Count	5.8	1.2	1.6	.4	.7	2.4	12.0	
	% within	4.1%	30.0%	21.4%	.0%	.0%	20.0%	11.8%	
	LOVESTYLE								
	% of Total	2.0%	2.9%	2.9%	.0%	.0%	3.9%	11.8%	
	Residual	-3.8	1.8	1.4	-.4	-.7	1.6		
Total	Count	49	10	14	3	6	20	102	
	Expected Count	49.0	10.0	14.0	3.0	6.0	20.0	102.0	
	% within	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	
	LOVESTYLE								
	% of Total	48.0%	9.8%	13.7%	2.9%	5.9%	19.6%	100.0%	

**Love styles and Attachment**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	31.878 <sup>a</sup>	15	.007
Likelihood Ratio	26.712	15	.031
Linear-by-Linear Association	5.874	1	.015
N of Valid Cases	102		

a. 18 cells (75.0%) have expected count less than 5. The minimum expected count is .26.

**Love Styles and Attachment**

	Value	Approx. Sig.
Nominal by Nominal Phi	.559	.007
Cramer's V	.323	.007
N of Valid Cases	102	

## 2.8. Inferential Statistics for Gender and Relationship Satisfaction

**Gender and relationship Satisfaction**

Sex of Participant	N	Mean	Std. Deviation	Std. Error Mean
RELATIONSHIP male	37	26.1969	5.15336	.84721
SATISFACTION female	65	24.1495	5.60830	.69562

## Gender and Relationship Satisfaction Independent t-test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
RELATIONSHIP SATISFACTION	Equal variances assumed	.696	.406	1.825	100	.071	2.04746	1.12215	-.17886	4.27378
	Equal variances not assumed			1.868	80.358	.065	2.04746	1.09620	-.13390	4.22882