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Religiosity and Spirituality: Effects on Closeness in Romantic Relationships

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Abstract

Romantic relationships are a specific type of connection relevant to our everyday lives. Given the monumental importance of romantic relationships, it is vital to investigate the factors that may influence them, as well as the factors that are affected by them. Two factors that may influence relationships are religiosity and spirituality. For the purpose of this study, we have defined *religiosity* as the aspects of one's religious activity, dedication, and belief. We defined *spirituality* as the belief in a transcendent dimension or being, which occurs when the individual questions the meaning of existence, and attempts to explore his or her relationship to all other beings (Shafranske & Gorsuch, 1984). We investigated the link between religiosity/spirituality and closeness in romantic relationships. Closeness within relationships can be thought of as subjective and defined as the state where partners feel close, connected, or bonded to one another (Regan, 2011). In order to measure positivity within participants' relationships, we investigated overall levels of closeness through various aspects of attachment, intimacy, self-disclosure, and commitment. As expected, religiosity and spirituality have statistically significant positive correlation, $r = .703, p < .01$. Overall, our hypothesis was not supported. Unfortunately, we did not have statistical significance with religiosity/spirituality and our overall closeness measure. The only statistically significant correlation we found for all participants was between religiosity and attachment.

Religiosity and Spirituality: Effects on Closeness in Romantic Relationships

“Almost every single aspect of human behavior and development takes place in the context of relationships with other people, and relationships have an enormous impact on human health and well-being” (Regan, 2011, p. xv). This quote, as well as previous studies, demonstrate the importance of interpersonal relationships in human existence (Berscheid & Peplau, 1983; Rubin, 1970; Sternberg, R. J. 1997). For example, people form multiple types of relationships over their lifetimes ranging from communal to romantic. Additionally, personal relationships not only influence our own lives, but the lives of the others involved, as successful relationships have been shown to be beneficial to all human life (Berscheid & Peplau, 1983). Furthermore, relationships have been found to influence our beliefs, actions, thoughts, and feelings (Regan, 2011). Romantic relationships are set apart from other types of interpersonal connections by romantic love. Romantic love is thought to be the deepest and most meaningful form of romantic relationship (Rubin, 1970). Therefore, romantic relationships are a specific type of connection relevant to our everyday lives. Given the monumental importance of romantic relationships, it is vital to investigate the factors that may influence them, as well as the factors that are affected by them.

Two factors that may influence relationships are religiosity and spirituality. These concepts can be thought of as overlapping, as well as distinct dimensions at the same time. They are similar in that religiosity encompasses spirituality, as the beliefs associated with religiosity are spiritual in nature. However, these two concepts differ in that religiosity is more focused on the actual practices, activities, rituals, and beliefs of a particular religion, while spirituality highlights the connection between an individual and a higher being. For example, Hodge (2003)

wrote that spirituality is intrinsic, while religiosity is dependent on external factors. Different people apply these differently to their lives, which indicates a difference between the two. For example, one can be spiritual but not religious. Likewise, one can be religious and not spiritual. Or, there is the possibility that one could be both.

For the purpose of this study, we have utilized Shafranske and Gorsuch's (1984) definition of *religiosity*, which is defined as the aspects of one's religious activity, dedication, and belief. We also have defined *spirituality* as the belief in a transcendent dimension or being, which occurs when the individual questions the meaning of existence, and attempts to explore his or her relationship to all other beings (Shafranske & Gorsuch, 1984). We will be investigating the link between religiosity/spirituality and romantic relationships by focusing on closeness.

Closeness within romantic relationships can be thought of as subjective and defined as the state where partners feel close, connected, or bonded to one another (Regan, 2011). For our study, we are interested in the emotional side of closeness, also known as subjective closeness. This includes positive feelings, sentiments, and emotions (Regan, 2011). In order to measure positivity within participants' relationships, we investigated overall levels of closeness through various aspects. For our purposes, the components of closeness in a romantic relationship are as follows: attachment, intimacy, self-disclosure, and commitment. Regan (2011) described an alternative method of assessing subjective closeness, which would be to directly ask the participants to indicate their feelings of closeness, such as; intimacy, love, trust, caring, and commitment. As a result, we decided to measure the participants' feelings of closeness by asking them to indicate their levels of intimacy, commitment, trust and bondedness (self-disclosure), and attachment within their current relationship. Attachment is the phenomenon by

which the individual regulates his/her emotions during interpersonal processes (Mashek & Aron; from the original study by Pietronmonaco and Feldman Barrett, 2000). Additionally, intimacy can be defined as the level of closeness and connectedness within loving relationships (Sternberg, 1997). Self-disclosure includes the communication of personal information with a significant other (Wheless, 1976). Commitment refers to the decision that one loves a certain other and the willingness to maintain that love (Sternberg, 1997). These factors are vital to our research because each one covers a different area of overall emotional and mental closeness.

It has been found that relationships are influenced by various aspects of one's daily life. Such factors include social, cultural, and physical elements in the environment (Regan, 2011). Religiosity and spirituality can be considered cultural factors; therefore, this is reason to believe that these concepts affect relationships. In a study by Wolfinger in 2010, religion was shown to have an effect on romantic relationships (2010). For example, religious norms pertaining to sexual fidelity, sacrifice, and forgiveness have been found to cause both partners to become deeply invested in romantic relationships (Wolfinger, 2010). Therefore, we want to investigate how religion/spirituality affects closeness in romantic relationships.

In sum, closeness is a vital component of romantic relationships. Additionally, religion and spirituality influence these types of relationships. So, how might religiosity and spirituality influence the closeness within a romantic relationship? We hypothesize that participants who are more religious and/or spiritual will be closer with their romantic partner than participants who are not religious/spiritual.

Pilot Study

We conducted a pilot study in order to condense the measures utilized in our study.

Method

Participants. We had a total of 72 participants for our pilot study. 17 of them took a survey about religiosity and spirituality, 28 of them took a survey about their attachment style within romantic relationships and 27 of them took a survey about commitment, intimacy, self-disclosure and relationship satisfaction in romantic relationships. These participants were acquired through the use of social media and a website for psychology experiments. This survey was voluntary.

Measures. We created three online surveys to obtain our pilot study data, in order to maximize the number of participants and limit the time each participant had to spend on the survey. One survey measures ones' religiosity and spirituality, another one survey measured ones' attachment style within romantic, and the last survey measured one's intimacy, self-disclosure, commitment, and relationship satisfaction. Participants were randomly assigned to one of the three surveys once they accepted the informed consent. Each item in all of the surveys were scored on a six-point Likert scale, ranging from 0 (strongly disagree) to 5 (strongly agree).

The first survey included religiosity and spirituality measures. We used the Religion and Me Survey (RAMS) to measure ones religiosity, or the aspects of one's religious activity, dedication, and belief (Altermatt, 1995), (Shafranske & Gorsuch, 1984). This survey measured religious devotion by examining how often an individual actively applied religion to their personal life with 25 questions using a six point Likert scale ranging from zero, strongly disagree, to five, strongly agree. One sample question from the RAMS is: The purpose of worship is to bring about change in myself.

To measure spirituality, or the belief in a transcendent dimension or being, which occurs when the individual questions the meaning of existence, and attempts to explore his or her

relationship to all other beings (Shafranske & Gorsuch, 1984), we used the Intrinsic Spirituality Scale (Hodge 2003). In this survey, participants were asked 6 questions meant to examine their own personal levels of spirituality. Each question was scored on a six point Likert scale ranging from zero matching with non-spiritual to five matching with very spiritual. We reverse scored the responses to questions 3 and 5. One sample question from the Intrinsic Spirituality Scale is: When I am faced with an important decision, my spirituality, plays absolutely no role (0) to is always the overriding consideration (5).

The second included the attachment measure. The Experiences in Close Relationships scale developed by Brennan, Clark, and Shaver was used to measure one's attachment style (Liao, 2008). This is a 35 item survey where participants rank the statements on a six point Likert scale ranging from zero, strongly disagree, to five, strongly agree. One question from the Experiences in Close Relationships scale is: I worry that romantic partners won't care about me as much as I care about them.

The third survey included the intimacy, self-disclosure, commitment, and relationship satisfaction measures, which totaled 41 questions. The level of intimacy one experiences in his or her relationships was measured using Sternberg's Triangular Theory of Love scales (Sternberg, 1997). This section was 12 questions long and was originally scored using a six point Likert scale ranging from zero, strongly disagree, to five, strongly agree. One sample question is: I have a warm and comfortable relationship with my partner.

Self-Disclosure was measured using the Self-Disclosure Index (Miller, Berg, & Archer, 1983). This section consisted of 10 questions that assessed how comfortable and how frequent each participant was with disclosing information to their romantic partner. They were scored on a six point Likert scale ranging from zero, very uncomfortable, to five, very comfortable. One

sample question from this survey is: How comfortable are you with disclosing the following information to your romantic partner?

Commitment was measured using Sternberg's Triangular Theory of Love scales (Sternberg, 1997). This was a 12 item survey that assessed one's commitment to his/her relationship. Participants were asked to rank their answers on a six point Likert scale ranging from zero, strongly disagree, to five, strongly agree. An example question is: I expect my love for my partner to last the rest of my life.

Finally, the Relationship Assessment scale (Hendrick, 1988) was utilized to assess the perceived satisfaction one has within his or her relationship. This section of the survey was comprised of 7 questions, which participants answered on a six point Likert scale ranging from zero, not satisfied, to five, extremely satisfied. An example question is: In general, how satisfied are you with your relationship?

Procedure. Participants found a link to our survey at <http://psych.hanover.edu/research/exponnet.html> and Facebook.com. They were then presented an electronic informed consent form. The informed consent gave information about the length of time required to complete the surveys and informed the participants that there were no potential risks from participating in this study. The contact information of the researchers was also listed on the informed consent form, so the participants could address any questions. After electronically signing off on the form, participants were then given an electronic survey meant to assess religiosity/spirituality and how they influence participants' views on closeness in romantic relationships. The survey contained items that explore participants' perspectives on different aspects of closeness within a romantic relationship, such as levels of attachment, intimacy, degrees of self-disclosure, commitment, and overall relationship satisfaction. After the survey

was completed, participants were presented with an electronic debriefing form that further explained the study and thanked them for their time and effort.

Method

Participants

The study included 120 participants who were in a committed romantic relationship. The mean relationship length of our participants was 4.14 years. These participants were obtained through <http://psych.hanover.edu/research/exponnet.html>, a website for psychology experiments and through facebook.com. The participants were from various parts of the United States. Twenty-three percent of the participants were male and seventy-seven percent were female, with ages ranging from 18 to 60, with a mean age of 24.34 years. Participation in this study was voluntary.

Measures

After running our pilot study, we created another online survey to obtain our data. The new survey had 61 questions that were taken from a variety of religious/spirituality surveys and romantic relationship scales (Appendix A). We decided to remove the relationship satisfaction scale from our final survey because we decided that relationship satisfaction was not a component of closeness, but rather the result of a high level of closeness in relationships. It was also eliminated in order to shorten the overall survey length. After we received all of our participants, we determined the reliability for each measure. All the below information pertains to our full study, not the pilot study.

Religiosity Measure. We used items from the Religion and Me Survey (RAMS) in order to measure religiosity, or the aspects of one's religious activity, dedication, and belief (Altermatt, 1995), (Shafranske & Gorsuch, 1984). Of the 25 items from the original survey we

used 15, which was determined from the results of the pilot study. We reversed-scored questions 4 and 10. The overall reliability for the RAMS was $\alpha = .878$, $N = 15$.

Spirituality Measure. To measure our definition of spirituality as the belief in a transcendent dimension or being, which occurs when the individual questions the meaning of existence and attempts to explore his or her relationship to all other beings (Shafranske & Gorsuch, 1984), we used items from the Intrinsic Spirituality Scale (Hodge 2003). Of the 6 items from the original survey we used 5, which was determined from the results of the pilot study. We reverse scored the responses to questions 3 and 5. Our overall reliability for this scale was $\alpha = .931$, $N = 5$.

Attachment Measure. Items from the Experiences in Close Relationships scale developed by Brennan, Clark, and Shaver were used to measure one's attachment style (Liao, 2008). Of the original 35 items in this scale, we utilized 17. Questions were removed based on the results of the pilot study. We reverse scored the responses to all questions except for questions 12 and 16. The overall reliability for our version of the ECR was $\alpha = .907$, $N = 17$.

Intimacy Measure. Intimacy was measured using items from Sternberg's Triangular Theory of Love scales (Sternberg, 1997). Out of the 12 original survey questions, we used 10. This was determined from the results of the pilot study. The final reliability for this scale was $\alpha = .914$, $N = 10$.

Self-Disclosure Measure. Self-Disclosure was measured using items from the Self-Disclosure Index (Miller, Berg, & Archer, 1983). Of the 10 questions from the original scale, we used 6 in our survey. The three questions that were not used were eliminated based on the results of the pilot study. The overall reliability for the Self-Disclosure Index was $\alpha = .773$, $N = 6$.

Commitment Measure. This aspect of closeness was measured using items from Sternberg's Triangular Theory of Love scales (Sternberg, 1997). From the original 12 items in the scale, we used 8. This was determined from the results of the pilot study. The overall reliability for our commitment measure was $\alpha = .920$, $N = 8$.

Procedure

Participants found a link to our survey at <http://psych.hanover.edu/research/exponnet.html> and facebook.com. They were then presented an electronic informed consent form. The informed consent gave information about the length of time required to complete the surveys and informed the participants that there were no potential risks from participating in this study (Appendix B). The contact information of the participants was also listed on the informed consent form, so the participants could address any questions to the researchers. After electronically signing off on the form, participants were then given an electronic survey meant to assess religiosity/spirituality and how they influence the participants' views on closeness in romantic relationships. The survey contained items that explored the participants' perspectives on different aspects of closeness within a romantic relationship, such as levels of attachment, intimacy, degrees of self-disclosure, and commitment.

The survey had 61 items. When the survey was completed, participants were presented with an electronic debriefing form that would further explain the study and thank them for their time and effort (Appendix C).

Results

After we received all of our participants, we determined the reliability for each measures (Table 1).

Table 1.

Reliability for the pilot study and the overall results.

	Pilot Study	Overall Results
Religion and Me Survey	$\alpha = .710, N = 25$	$\alpha = .878, N = 15$
Intrinsic Spirituality Scale	$\alpha = .592, N = 6$	$\alpha = .931, N = 5$
Experiences in Close Relationships Scale	$\alpha = .692, N = 35$	$\alpha = .907, N = 17$
Sternberg's Triangular Theory of Love (Intimacy)	$\alpha = .934, N = 12$	$\alpha = .914, N = 10$
Sternberg's Triangular Theory of Love (Commitment)	$\alpha = .907, N = 12$	$\alpha = .920, N = 8$
Self-Disclosure Index	$\alpha = .892, N = 10$	$\alpha = .773, N = 6$
Relationship Assessment Scale	$\alpha = .645, N = 8$	-----

We ran a series of Pearson's correlations between all of our individual measures of religiosity/spirituality and closeness (attachment, intimacy, self-disclosure, and commitment). As expected, religiosity and spirituality have a statistically significant positive correlation, $r = .703$, $p < .01$. Unfortunately, we did not have statistical significance with religiosity and spirituality and our overall closeness measure.

Religiosity vs. Attachment for All Participants

We ran Pearson's Correlation for all participants between religiosity and attachment, and then spirituality and attachment. Overall, we found that attachment is negatively correlated with religiosity. This is a relatively weak, but statistically significant correlation, $r = -.189$, $p < .05$ (Figure 1). Conversely, we found no statistically significant correlation between spirituality and attachment (Figure 2). There was no statistical significance between religiosity and spirituality and the other components of closeness; intimacy, self-disclosure, and commitment among all of the participants.

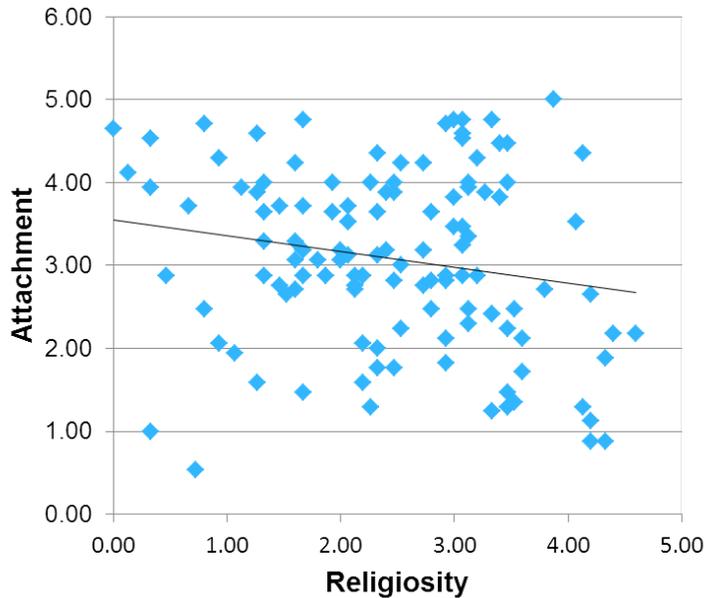


Figure 1. Religiosity versus Attachment. As levels of religiosity increase, levels of attachment very slightly decrease.

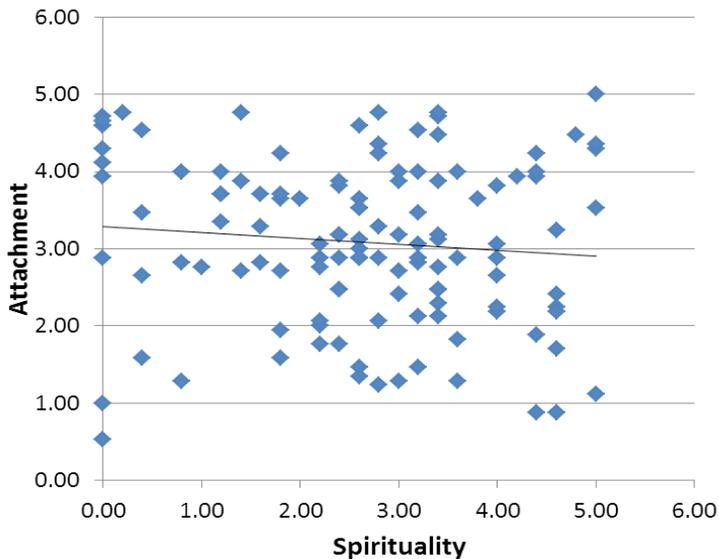


Figure 2. Spirituality versus Attachment. No statistically significant correlation.

Spirituality vs. Commitment for Women

We decided to look at gender differences in our data. We then ran Pearson's correlations between religiosity, spirituality, and all of the components of closeness for women only. The results indicated a statistically significant correlation between spirituality and commitment. This

was a weak relationship, $r = .237, p < .05$ (Figure 3). It is important to note the overall trend of the data: those with lower levels of spirituality reported a wider range of levels (varying from 0-5) of commitment. However, those with high levels of spirituality reported a smaller range within higher levels of commitment (more between the levels 4-5). The higher the levels of spirituality, the more committed women were. There is a similar, though insignificant, trend for religiosity and commitment. Figure 4 shows that when compared to religiosity, commitment in women did not yield a statistically significant result. However, it is still interesting to examine the overall trend of our data. Similar to our results for spirituality and commitment, women with lower levels of religiosity reported a wide range of levels of commitment, while women with higher levels of religiosity also consistently reported high levels of commitment. There were no other correlations found for women. It is important to note that no correlation was found between religiosity and spirituality and all of the other components of closeness for both men and women.

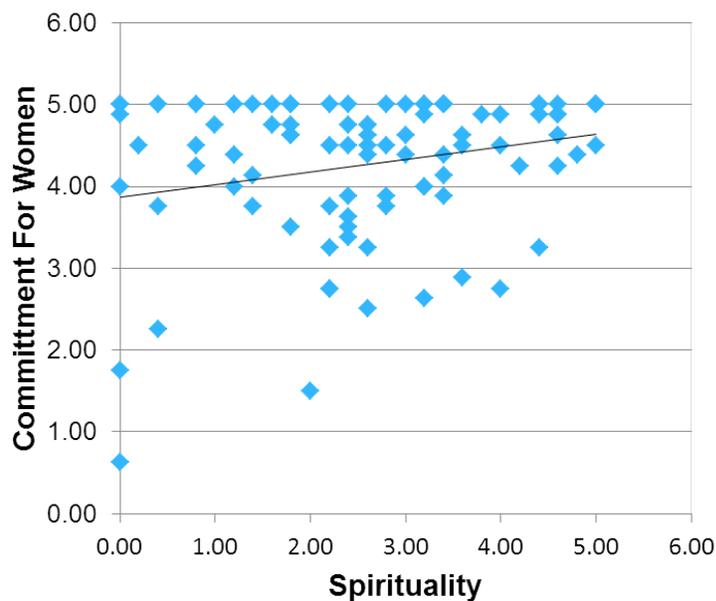


Figure 3. Spirituality versus commitment for women participants. As levels of spirituality increased, so did levels of commitment, though slightly.

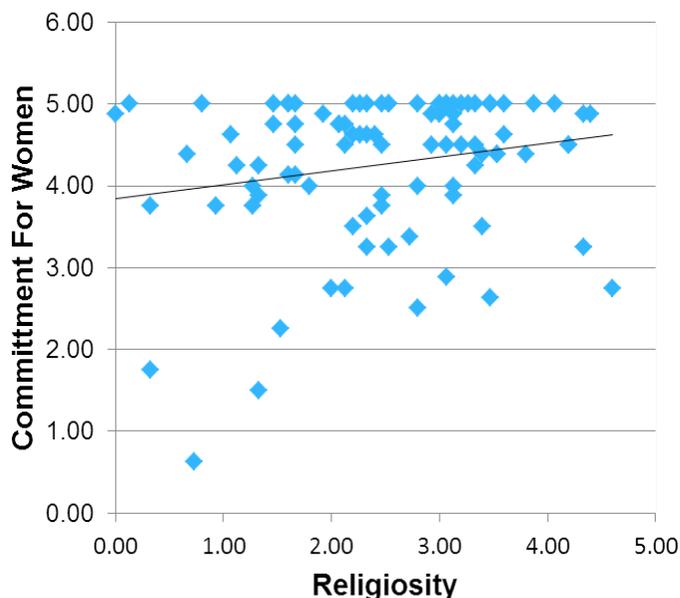


Figure 4. Religiosity versus commitment for women participants. There was no statically significant correlation.

Components of Closeness for Women

In order to observe how the four components of closeness interact for the 92 female participants, we ran a series of Pearson's Correlations between attachment, intimacy, self-disclosure, and commitment (Table 2.). We found statistically significant correlations between the following components; commitment and attachment, intimacy and attachment, self-disclosure and attachment, intimacy and commitment, and commitment and self-disclosure. There was no statistically significant correlation between self-disclosure and intimacy.

Components of Closeness for Men

We also ran Pearson's correlations between the components of closeness for the twenty-eight male participants (Table 3). We found statistically significant correlations between the following components; commitment and attachment, intimacy and attachment, commitment and intimacy, self-disclosure and commitment, and intimacy and self-disclosure. It is important to note that the relationship between intimacy and self-disclosure was not significant for women.

Finally, there was no statistically significant correlation found between attachment and self-disclosure for men. However, this relationship was significant for women.

Table 2.

Pearson's Correlations between attachment, intimacy, self-disclosure, and commitment for our female participants.

		Commitment	Intimacy	Self-Disclosure
Attachment	Pearson Correlation	.325**	.503**	.241*
	Sig. (2-tailed)	.002	.000	.021
Commitment	Pearson Correlation		.656**	.240*
	Sig. (2-tailed)		.000	.021
Intimacy	Pearson Correlation			.175
	Sig. (2-tailed)			.096

Table 3.

Pearson's Correlations between attachment, intimacy, self-disclosure, and commitment for our male participants.

		Commitment	Intimacy	Self-Disclosure
Attachment	Pearson Correlation	.549*	.709**	.298
	Sig. (2-tailed)	.002	.000	.123
Commitment	Pearson Correlation		.871**	.731**
	Sig. (2-tailed)		.000	.000
Intimacy	Pearson Correlation			.715**
	Sig. (2-tailed)			.000

Discussion

Ultimately, our hypothesis was not supported. The only statistically significant correlation we found for our participants overall was between religiosity and attachment, but the strength of the relationship was very weak. As attachment levels decreased, religiosity increased. This could indicate that there is a trade-off for religious peoples; they are forced to choose to invest themselves in a relationship either with their superior being or their significant

other, and our sample chose the superior being. However, this claim cannot be substantiated using our study, as the relationship was very weak and as we did not have a large sample. It is also possible that we happened to attract people who agreed with this polarization. Another explanation is it could be that those with low levels of attachment are more religious because they are not securely attached to their partner and have to seek the need for a secure attachment elsewhere. As a result, they turn to God because He has been known to be a secure attachment figure (Cassidy & Shaver, 2008).

When broken down by gender, we found a statistically significant, although weak, correlation for women only between commitment and spirituality. Once again, the relationship is not very strong. Our results may be due to the nature of spirituality, in that it is independently driven. For example, someone who would identify as spiritual would not have any text or scripture to reference for guidance or motivation. As a result, spiritual women may generally have higher levels of intrinsic motivation, thereby causing themselves to more fully and more willingly commit to their partner. In addition, spiritual women may transfer their commitment to cultivating their spirituality into a commitment towards forming close relationships with others.

Additionally, we found that self-disclosure and attachment are only statistically significantly correlated for women. This finding is interesting because one would assume that as the relationship progresses, levels of attachment and self-disclosure would also increase. However, according to a study completed in 2008, men and women have significantly different uses of language (Newman, Handelman & Pennebaker, 2008). Women tend to talk about psychological and social issues, while men tend to focus on their concerns. In addition, women were found to talk about their thoughts and emotions more frequently than men. We could use this study to suggest that due to the preferred content of women's verbal communication, women

are more likely to self-disclose when they are highly attached to their partner. Due to the fact that men prefer to communicate only their potential problems, it could also be said that men have a more difficult time communicating their personal information than women do. Further, they do not feel the need to readily share personal information, regardless of how attached they feel to their partner. This would explain the differences found in the correlations regarding self-disclosure and attachment between men and women, because women require higher levels of attachment before they are comfortable enough to share personal information than men do.

Intimacy and self-disclosure also were found to have a statistically significant correlation, but only for men. Again, using the above-mentioned study by Newman, Handelman and Pennebaker, we could say that the more connected men feel to their partner, the more comfortable they will feel with sharing information to their partner. One way of forming a deep connection to another person is through becoming intimate, whether it is physical or strictly mental. The more intimate men become with their significant other, the more willingly they will self-disclose information. However, women may not have shown any statistically significant correlation between intimacy and self-disclosure because they are initially more eager to share information about themselves before the couple becomes truly mentally or physically intimate.

One possible reason for the differences between intimacy and self-disclosure and attachment and self-disclosure for men are that males value physical intimacy more than emotional attachment. Stereotypically, men value the physical connection over an emotional one; therefore, men would be more willing to share personal information within a highly intimate relationship as opposed to a highly emotional relationship. On the contrary, women stereotypically value the emotional connection over the intimate connection. Thus, women would be more likely to share personal information in an emotional relationship compared to an

intimate one. This could explain the differences we found regarding self-disclosure and intimacy versus attachment among men and women.

Limitations and Future Directions

While we did find statistically significant gender differences in our study, we had a very small total number of male participants. This lack of men could have given us incorrect or biased results. In addition, there may have been some problems with our measures. The attachment scale used did not seem to measure attachment as we expected it to, but rather measured participants' fears of being abandoned. This unexpected discovery may have caused us to incorrectly measure our participants' overall attachment. There was also a consistent ceiling effect with participants' responses to survey items. This could indicate that we did not provide a wide enough range of response options.

For future studies, it would be interesting to further investigate the gender differences in the four components of closeness. It would also be worthwhile to study how feelings of attachment to a superior being compare to overall feelings of attachment to a significant other. It would also be interesting to determine how attachment styles within romantic relationships change with differing levels of religiosity and spirituality. Furthermore, it would be beneficial to compare our results comparing religiosity and spirituality to subjective closeness with another study that compares religiosity and spirituality with behavioral closeness. Lastly, it would be interesting to ask both partners to fill out the survey and compare their responses.

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Appendix A

Survey

Religion and Me Survey

Strongly disagree (0) to Strongly Agree (5).

1. I frequently read literature about my faith or church.
2. When I have questions about religion, I rely heavily upon the Bible and spiritual leaders for answers.
3. The purpose of prayer is to secure a happy and peaceful life.
4. No religious system can offer a complete version of the truth.
5. Before I accept a religious statement as true, I must personally judge whether it is valid.
6. It is important to follow the leaders to whom God has entrusted the church.
7. The cross is holy and should be respected for the power it holds.
8. Looking back at my religious development, I would describe my acceptance of my faith as more sudden than gradual.
9. The purpose of worship is to bring about a change in myself.
10. The cross is just a symbol for Christianity, and has no real power in itself.
11. The primary purpose of prayer is to gain relief and protection.
12. A good way to relate to God is to do what God wants, so that God will help you in return.
13. While the cross can be considered as a symbol, it must also be considered as holy for its meaning to be truly understood.
14. My religious beliefs are what really lie behind my whole approach to life.
15. In worship, my true aim is to communicate with God.

Intrinsic Spirituality Scale

***Originally, this was originally done on a 10-point scale. We used a 6-point scale. Strongly disagree (0) to Strongly Agree (5).

16. In terms of the questions I have about life, my spirituality answers
0-No Questions Absolutely all my questions-5
17. When I am faced with an important decision, my spirituality
0-Plays absolutely no role Is always the overriding consideration-5
18. Spirituality is
0-The master motive of my life, directing every other aspect of my life Not part of my life-5
19. When I think of things that help me to grow and mature as a person, my spirituality
0-Has no effect on my personal growth Is absolutely the most important factor in my personal growth-6
20. My spiritual beliefs affect
0-Absolutely every aspect of my life No aspect of my life-5

Attachment Scale

The following statements concern how you feel in romantic relationships. We are interested in how you generally experience relationships, not just in what is happening in a current relationship. Respond to each statement by indicating how much you agree or disagree with it.

***Originally, this used Likert Scale from 1 to 7 strongly disagree to strongly agree. We would have to make it a 6 point. Strongly disagree (0) to Strongly Agree (5).

21. I worry about being abandoned.
22. I worry a lot about my relationships.
23. Just when my partner starts to get close to me I find myself pulling away.
24. I worry that romantic partners won't care about me as much as I care about them.
25. I get uncomfortable when a romantic partner wants to be very close.
26. I worry a fair amount about losing my partner.
27. I often wish that my partner's feelings for me were as strong as my feelings for him/her.
28. I want to get close to my partner, but I keep pulling back.
29. I worry about being alone.
30. Sometimes I feel that I force my partners to show more feeling, more commitment.
31. I find it difficult to allow myself to depend on romantic partners.
32. I do not often worry about being abandoned.
33. I prefer not to be too close to romantic partners.
34. I find that my partner (s) don't get as close as I would like.
35. When I'm not involved in a relationship, I feel somewhat anxious and insecure.
36. I feel comfortable depending on romantic partners.
37. When romantic partners disapprove of me, I feel really bad about myself.

Triangular Theory of Love Scales (Commitment)

Please respond to the following statements with regard to how true or untrue they may be to you.

*** The original is based on a 9 pt. Likert scale from not at all to extremely. We used a 6-point scale. Strongly disagree (0) to Strongly Agree (5).

38. I expect my love for my partner to last for the rest of my life.
39. I cannot imagine ending my relationship with my partner.
40. I view my relationship with my partner as permanent.
41. I would stay my partner through the most difficult times.
42. I am certain of my love for my partner.
43. I am committed to maintaining my relationship with my partner.
44. I could not let anything get in the way of my commitment to my partner.
45. I have confidence in the stability of my relationship with my partner.

Triangular Theory of Love Scales (Intimacy)

Please respond to the following statements with regard to how true or untrue they may be to you.

*** The original is based on a 9 pt. Likert scale from not at all to extremely. We used a 6-point scale. Strongly disagree (0) to Strongly Agree (5).

46. I have a warm relationship with my partner.
47. I experience intimate communication with my partner.
48. I have relationship of mutual understanding with my partner.
49. I receive considerable emotional support from my partner.
50. I am able to count on my partner in times of need.
51. I value my partner greatly in my life.

- 52. I am willing to share myself and my possessions with my partner.
- 53. I experience great happiness with my partner.
- 54. I feel close to my partner.
- 55. I give considerable emotional support to my partner.

Self-Disclosure Index

How comfortable are you with disclosing the following information to your romantic partner? We used a 6-point scale. Very Uncomfortable (0) to Very Comfortable (5)

- 56. Things you have done which you feel guilty about.
- 57. Things you wouldn't do in public.
- 58. Your deepest feelings.
- 59. What you like and dislike about yourself.
- 60. Your worst fears.
- 61. Things you have done which you are proud of.

Appendix B

Informed Consent

This research is being conducted by Kate Eipl, Ally Cooke, and Rachel Jacobs. All researchers are psychology students at Hanover College. This research is meant to gauge certain personality characteristics. The survey you are about to take is estimated to require 20 to 30 minutes of your time.

There are no known risks involved in being in this study, beyond those of everyday life. The information you provide during the experiment is completely anonymous; at no time will your name be associated with the responses you give. If you have any questions about what you will be doing in the study or about the study itself, feel free to e-mail the researchers at any of the below addresses.

If you have any questions now or after the study, please contact:

Rachel Jacobs at jacobsr12@hanover.edu, Kate Eipl at eiplk12@hanover.edu or Ally Cooke at cookea12@hanover.edu.

For questions about your rights as a participant in the research, you may contact the faculty member supervising the research, Dr. John Krantz, at krantzj@hanover.edu, or the chair of Hanover College's Institutional Review Board, Dr. Bill Altermatt, at altermattw@hanover.edu. Participation in this study is voluntary. Refusing to participate or ceasing to participate at any time will involve no penalty. You must currently be in a relationship of at least six months to participate in this study.

Appendix C

Debriefing

The study in which you just participated in was designed to examine scales for a study that will measure the relationship between overall religiosity/spirituality and overall closeness within romantic relationships. You answered a series of questions regarding your religious/spiritual practices and beliefs. You also answered questions meant to measure your overall feelings of closeness within your romantic relationship.

If you have any questions, please contact:

- Rachel Jacobs at jacobsr12@hanover.edu, Kate Eipl at eiplk12@hanover.edu or Ally Cooke at cookea12@hanover.edu.

- For questions about your rights as a participant in the research, you may contact the faculty member supervising the research, Dr. John Krantz, at krantzj@hanover.edu, or the chair of Hanover College's Institutional Review Board, Dr. Bill Altermatt, at altermattw@hanover.edu.

For more information about the general topic of religion and relationships, we recommend the following readings:

Cherlin, A. J. (2004), The Deinstitutionalization of American marriage. *Journal of Marriage and Family*, 66: 848–861.

Kirkpatrick, L. A., & Shaver, P. R. (1990). Attachment theory and religion: Childhood attachments, religious beliefs, and conversion. *Journal For The Scientific Study Of Religion*, 29(3), 315-334.

Mashek, D.J. and Aron, A. (2004). *Handbook of Closeness and Intimacy*