

THE MARITAL NEEDS SATISFACTION AMONG SOUTHERN  
BAPTIST MINISTERS' WIVES IN RURAL  
SOUTHEASTERN OKLAHOMA

By

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## CHAPTER I

### INTRODUCTION

Clergy marriages are subject to a number of stresses that may not affect other marriages. Due to the many roles he is expected to fulfill, the minister may wonder to whom he belongs (Johnson, 1970). Fitting stereotypes that do not correlate with his personality, being expected to exhibit a model life, balancing the demands of work and family and functioning as society's moral and religious authority are just some of the issues that can create great stress on the clergy.

These stressors, along with others examined in this research, may affect the marriage. Although not totally unique to the clergy, McKain (1973) points out that "One of the more pronounced environmental situational stresses encountered by modern families is geographic mobility" (p. 205). According to Neuhaus and Neuhaus (1974), ". . . a crisis in the life of a family may exert pervasive and farreaching effects on the individual, the stability of the family and the pattern of emotional balance and interchange" (p. 2). The crisis of geographic mobility is one that the minister and his family often experience.

The average length of a pastorate among Southern Baptist ministers is approximately two years, according to Southern Baptist agency publications (Cain, 1991; Tharp, 1984). One could accurately say that being a Southern Baptist minister is a mobile, itinerant profession.

Wolfe (1991) stated that:

Involuntary mobility of Southern Baptist ministers, according to religious leaders, is on the rise in part because of changing expectations that many ministers are ill-prepared to meet. Instead of the traditional role as shepherd of the flock, congregations are beginning to compare their pastors to chief executive officers employed to achieve profits and church growth. (p. 8)

The forced termination of Southern Baptist ministers is a problem which confronts the researcher's denomination and defies an easy solution. The fact that the 1983 Southern Baptist Convention adopted a resolution on the subject underscores the importance of the problem (Southern Baptist Convention Annual, 1983).

In the past, role expectations for ministers and their wives have been rigid. According to Schuette (1953), a man who attempted to perform his duties as a minister without the support of his wife severely limited his effectiveness. Douglas (1965) found strong expectations that the minister's wife should be good to her husband, a good hostess, a dedicated Christian woman and a valued counselor. Holifield (1976) reminded ministers that their role responsibilities were so pervasive that the manner of dress was prescribed for the minister and his wife. Some researchers (Nyberg, 1961; White, 1972) acknowledge the fact that the families of ministers suffer special stress because of their particular identity in the community.

Although divorce in the United States declined in 1982 for the first time in 20 years, a rise in the divorce rate among ministers (Staff, 1967) causes continuing alarm to denominational leaders. According to Southern Baptist publications over the past five years, an increasing proportion of the marriages of Southern Baptist ministers are ending in divorce.

In his research, Smith (1976) discovered that religiosity has been found by empirical means to be associated with family success, general happiness, marital happiness and professional morale among ministers. Later researchers (Bahr & Chadwick, 1985; Collins & Coltrane, 1991; Roth, 1988) support these findings. Further, the pastoral counseling the minister provides, particularly with female adults, may be a source of tension and strife in the marriage (Bouma, 1979; Douglas, 1965; Walker, 1960). Other factors of concern to which this study has addressed itself are the number of times moved, the wife working outside the home and the wife's influence in decision making as related to the Southern Baptist ministry.

#### Need for the Study

Although much research on marital satisfaction has been done in the last four decades, the clergy couple has received little attention (Barber, 1982). Mace and Mace (1980) stress the extreme poverty of research in marital satisfaction of the clergy.

Society looks to the minister and his family for a pattern or a model of family stability and emotional balance. Therefore, it is desirable to obtain knowledge concerning how the above mentioned factors affect the family of the Southern Baptist minister and, in particular, the wife of the minister. The write has a concern for the growing number of divorces and the quality of marital satisfaction among clergy couples within his denomination. Although the attitude is slowly changing, the divorced Southern Baptist minister has very few opportunities to continue pastoring a Southern Baptist church, particularly in the geographic area of this study.

This study could contribute to determining what the relationship is between the factors under consideration and the perceptions of the wives of ministers concerning their marital satisfaction. This research could further benefit the following: (a) family and individual counselors who work particularly with clergy couples, (b) church pastoral-relations committees by providing information about how the church might more adequately meet the needs of their minister and his family, and (c) writers and educators as additional research materials for articles and lectures.

#### Purpose of the Study

One of the purposes of this study was to examine the relationship between perceived marital satisfaction in a selected group of wives of Southern Baptist ministers as assessed by the Marital Needs Satisfaction Scale (MNSS) (Stinnett, Collins, & Montgomery, 1970) and the following variables:

1. Mobility, voluntary or involuntary, in the itinerant ministry.
2. Influence of the wife in decision making as to when and where to move.
3. Self-report of desired changes in and satisfaction with the marriage relationship.
4. Background characteristics of age, number of children, length of marriage, educational attainment, employment status, vocation of husband and ministerial income.

Another purpose of the study was to compare responses of the wives of bi-vocational ministers and the wives of full-time ministers, noting

particularly their similarities and dissimilarities. A final purpose of the research was to examine several of the pressures that are related to the ministry as expressed by the subjects.

Those subjects surveyed were wives of Southern Baptist ministers living in a rural or small-town setting. The majority of the churches have less than 300 in total membership. Of the respondents, 40.2 percent were wives of bi-vocational ministers, while 59.8 percent of the respondents were wives of full-time ministers. Of special interest was a comparison of the views of marital satisfaction by the wives of these subgroups.

#### Objectives of the Study

The objectives to which the study was addressed include:

1. Determine the role which the itinerant nature of the ministry plays in marital satisfaction.
2. Compare similarities and dissimilarities of the occupational groups.
3. Investigate the aggravating pressures on the minister, his wife and the children as perceived by the wife.
4. Investigate the impact of demographic data on marital satisfaction.

#### Hypotheses

In the hypotheses, there will be no significant difference in the perceived marital satisfaction as reflected in the MNSS scores among a selected group of wives of Southern Baptist ministers due to the occupational group and:

1. The number of times moved in the itinerant ministry.
2. Their influence in the decision when to move.
3. Their influence in the decision where to move.
4. The vocation of the husband at the time of marriage.
5. What she would like to change about their marriage relationship.
6. What is most satisfying about their marriage relationship.
7. What has contributed most to their satisfaction in marriage.
8. The perceived pressures related to the ministry.
9. The age of respondent.
10. The number of children.
11. The educational attainment.
12. The employment status.

#### Definition of Terms

Association of Churches - An organization of cooperative Southern Baptist churches, usually in a one- or two-county area. Each church retains its autonomy.

Baptist General Convention of Oklahoma - An organization of cooperative Southern Baptist churches throughout the state of Oklahoma. Each church retains its autonomy.

Clergy Couple - That married couple in which one is an ordained minister of the Gospel of Jesus Christ. Among Southern Baptists, there are few females in this category.

Forced Termination - Termination from a church by vote or coercion. Thus, if a minister resigns to avoid complications, that would be defined as a forced termination, often referred to as "involuntary" termination.



Marital Needs Satisfaction Scale - An instrument developed by Nick Stinnett (former professor of family relations and child development at Oklahoma State University), which was designed to measure (a) love, (b) respect, (c) communication, (d) integration of past life experiences, (e) personality fulfillment, and (f) meaning of life (Stinnett, Collins, & Montgomery, 1970).

#### Occupational Groups

a. Full-time Minister - that minister who does not work at something other than the church duties to provide family income. His spouse may or may not work outside the home for remuneration.

b. Bi-vocational Minister - that minister who works at something in addition to his church duties to provide family income. His spouse may or may not work outside the home for remuneration.

Religiosity - In the Christian faith, that quality of being extremely religious to the degree of practicing Christ's teachings.

Rural - That geographic area wherein no village or town exceeds 20,000 population, with the majority of the area being open country or villages under 2,500 population.

Southern Baptist Convention - An organization of more than 37,000 cooperative Southern Baptist churches throughout the United States and Puerto Rico. Each church retains its autonomy.

#### Assumptions

The following assumptions provided a basis for planning and conducting the study:

1. That there is a difference in the nature of the churches

located in the rural or small town settings as opposed to urban churches.

2. That approximately one-half of the churches will be ministered to by bi-vocational ministers (Alford, 1991).

3. That the attitudes and opinions of the wives of Southern Baptist ministers in rural southeastern Oklahoma are important factors in considering the marital needs satisfaction of wives of Southern Baptist ministers at the state Baptist convention and Southern Baptist convention levels.

4. That the attitudes and opinions of the subjects toward marital needs satisfaction are the same regardless of denomination.

5. That the respondents completed the questionnaires candidly and according to the instructions given.

#### Limitations

This study has the following limitations:

1. Only wives from a seven county area in the southeastern corner of Oklahoma whose husbands are ministers of Southern Baptist churches were asked to respond to the questionnaire. Therefore, generalization will be limited to wives of similar backgrounds.

2. The response to the questionnaire is solely dependent upon the cooperative attitude of the subjects. Common traits of persons who volunteer may cause an undetermined effect upon the results of a study (Kirby & Davis, 1972).

3. As with any self-report measure, the instrument used for measuring marital needs satisfaction may be subject to response bias.

4. There is no way to determine that those questionnaires mailed to the subject at the church address were actually taken home to the wives.

## CHAPTER II

### REVIEW OF LITERATURE

#### Introduction

As one might suspect, religion plays a major role in marital satisfaction among clergy couples. Further, religiosity is a major factor in marital satisfaction in general.

Although a variety of studies to date have demonstrated that religiosity is a significant predictor of marital satisfaction (Hartley, 1978; Kunz & Albrecht, 1977; Wilson & Filsinger, 1986), there are marital stressors unique to the minister and his spouse and, more particularly, the Southern Baptist minister and his spouse.

Consideration is given to the role of the itinerant nature of the ministry in the marital satisfaction of the wife of the minister. Included in this factor are the reasons for geographic mobility of the family, whether voluntary or involuntary, and the involvement of the wife in the geographic mobility decision-making process. A second factor is the effect of wives working outside the home and how this relates to marital satisfaction. A third factor is how perceived pressures such as time, finances and expectations on the children, the husband and herself affect the marital satisfaction of the wife. Finally, consideration is given to how the demographics, such as age, number of children, educational attainment, employment status, vocation of husband at time of marriage, husband's educational attainment and

ministerial income affect the marital satisfaction of the wife. With the above factors in mind, the review of literature is presented.

### Religiosity and Marital Satisfaction

For one to understand the influence of religion upon family life, a definition or understanding of the term "religion" must be attained (Matthews, 1977, p. 10). Matthews (1977) summarized the meaning of religion by the following: "All religions emphasize the orientation of the individual to realities outside his physical existence" (p. 11).

One thought central to the Judeo-Christian mentality is the individual. Ideally, a religious faith impels one toward unselfishness and sympathy for the needs of others. A marriage partner will increase the happiness of his relationships when living with this orientation (Matthews, 1977).

Self-discipline is found in religion and is a quality which is a valuable asset for those who would work out happy relationships in marriage. The marriage will be smoother and happier for all if each member can be depended on to behave as a disciplined individual (Landis & Landis, 1958).

In the Holy Bible (1973), there are emphases on love "love your neighbor as yourself" (Matthew 19:19); commitment, respect, mutual support and responsibility "bear one another's burdens" (Galatians 6:2); patience and forgiveness "judge not lest you be judged" (Matthew 7:1) and the importance of fidelity "thou shalt not commit adultery" (Matthew 5:27), "what God has joined together, let no man put asunder" (Matthew 19:6). All of these are qualities which, when incorporated into the marriage, would strengthen and stabilize it.

According to Johnson (1973), the emphasis some churches place on family study and family prayer undoubtedly contributes to the belief that religious involvement strengthens marriages. Also according to Johnson (1973), other influencing factors might include Biblical teachings and injunctions encouraging children to obey and honor their parents (Exodus 20:12), wives to submit to their husbands (Ephesians 5:21) and parents to teach their children (Deuteronomy 6:4-9).

In addition to religious principles, Blood (1969) points out that church attendance is a joint family activity, and that there is evidence that any joint activity strengthens the family if it is rewarding and pleasant. Church attendance by the whole family can provide a source of group identity as they go out into the community together. Participating in church activities together can provide a source of joy and companionship for many couples.

Blood (1969), Zimmerman and Cervantes (1960), Bowman (1974), and Crockett, Babchuk, and Ballwey (1969) explain how religious participation also provides friendship support for stable marriages and family living. Church participation puts a couple in contact with other couples who have similar values such as commitment, respect, love, responsibility, fidelity and forgiveness. These couples reinforce each other's values and encourage each other to strive for a higher level of interpersonal relationship as they interact and become friends. They reinforce each other's value for a stable, successful family life. Their friendship with each other tends to discourage irresponsible behavior and provides a type of social control.

Blood (1969) further explains that religion introduces the belief of deity into a marriage relationship. Awareness of God provides a

sense of support and strength. This awareness tends to de-emphasize conflicts and has a healing, forgiving, reconciling influence. The awareness of God tends to contribute to the ability to forgive and the determination to promote the welfare and happiness of the spouse and other family members. More recent studies further enhance this principle.

Kunz and Albrecht (1977) did not find any support for the argument of the irrelevance of religion in influencing marital stability and happiness. In fact, they concluded just the opposite. Their study indicated that attendance at church is positively associated with family stability as measured by an intact marriage and is equally strongly associated with other measures of happiness--willingness to marry the same spouse again and an absence of conflict over central dyadic roles. In this area, religion clearly acts as an important influence in the lives of adherents.

In their study, Hunt and King (1978) concluded that greater happiness, adjustment and satisfaction in marriage related to positive beliefs about religion, greater effort, more religious participation, more agreement about religion, greater tolerance and higher extrinsic motivation toward religion. They further concluded that there is some type of positive relationship between the quality of marriage and the quality of religiosity of the spouses.

Researchers Paloutzian and Ellison (1982) also indicated the impact of spiritual well-being upon our lives:

During the 1970s, most of the measures developed only involved objective indicators. Because of this, the researchers decided to develop an instrument that would measure religious well-being and general life satisfaction (existential well-being). (p. 231)

In their study of Middletown, USA, Bahr and Chadwick (1985) confirmed the findings of an earlier study by Kunz and Albrecht (1977). They reported that denominational identification and church attendance do make a difference in reported marital happiness. They measured marital satisfaction with the item, "How do you feel about your relationship with your wife/husband?" (Response options were "very satisfied," "satisfied," "neutral," "dissatisfied" and "very dissatisfied.") Previous use of this and similar items on perceived happiness of one's marriage had revealed a consistent response bias: usually between two-thirds and three-fourths of married people say they are "satisfied" or "very satisfied" with their marriages. Even taking this bias into account, they expected to find that people who belonged to and attended church would be more likely than others to say that their marriages were happy.

Further, judging from the results in Middletown, religious affiliation is positively associated with marital satisfaction. The differences between respondents with a church identification and those who have no preference are statistically significant but not large; the nonreligious are more apt to say that they are "dissatisfied" or "very dissatisfied." Apparently religious affiliation per se, and not type of religion, is the characteristic related to marital satisfaction. The minor differences between Catholics and Protestants were insignificant.

Church attendance also is positively associated with reported marital satisfaction, they further state. Attendance is significantly correlated to marital happiness, especially at the upper extreme of "very satisfied." Sixty percent of the more frequent attenders perceive

their marriages as "very satisfactory," compared with 43 percent of the others. On other indicators of marital happiness and willingness to marry the same person again, the distribution of responses is comparable to those mentioned above. In Middletown at least, church going and marital satisfaction seem to go together.

For wives, Hatch, James and Schumm (1986) indicated that the only significant religious predictor variable for emotional intimacy and marital satisfaction was church attendance. In fact, fundamentalism had a negative, though nonsignificant, relationship with the two dependent variables--a result that echoes the recent findings of Chi and Houseknecht (1985), who found a negative influence of fundamentalism among some couples.

Roth (1988) researched the effect of spiritual well-being on marital adjustment. She stated:

Religion can certainly influence one's satisfaction with life. It can reinforce an individual's interpersonal interaction (Ellison, 1983) because one is able to relate out of an inner sense of strength and fulfillment rather than out of a sense of need. (p. 153)

The results of Roth's (1988) study showed that for the church attenders (respondents) in Southern California, spiritual well-being has a definite, positive relationship with their perception of their marital adjustment.

In their recent book entitled Sociology of Marriage and the Family, Collins and Coltrane (1991) concluded that there seems to be no single factor in a happy marriage. It is due to the overall blend of various things. It appears to this researcher that they chose to ignore the more than adequate amount of literature that religiosity is a major factor in marital satisfaction.



Although a few studies (Hayes, 1976, 1990; Tharp, 1978, 1984, 1988; Wingo, 1984) have been done by the Southern Baptist Sunday School Board Research Division, measuring religiosity between the minister and his spouse was not included. This would seem to indicate that religion is an understood factor in the relationship of the Southern Baptist minister and his spouse.

### Mobility, Voluntary and Involuntary, and Its Effect on Marital Satisfaction

People in the United States have always placed a high value on social as well as geographic mobility. The United States Census Bureau reports that approximately 40 million Americans--one out of five--moved every year during the early 1970s, according to researcher Maxine Gaylord (1984).

Until approximately five years ago, studies focused mainly on the effects of uprooting immigrants and on geographic moves made by working-class and lower-class subjects. Gaylord's study is directed toward the impact of geographic moves on middle-class and upper-middle-class corporate employees and their families.

According to the Gaylord (1984) study, the husband has the least trouble adjusting to the new environment. Mounting evidence indicates that the wife pays the greatest price for a family's move. Very few women do not suffer some losses as the result of a family move.

Reasons for vocational mobility are both voluntary and involuntary. One of the reasons for geographic mobility in society, as stated in research conducted by Jones (1973), is an increase in salary and more job responsibilities for the husband. Jones (1973) also found that,

"The women agree with the statement that it is 'better to accept an opportunity for transfer than damage chances for upward mobility'" (p. 214).

Even though some are willing to move because of the above mentioned reasons, Gaylord (1984) gives credit to authors Packard and Toffler for raising public awareness of the potential detrimental effects of geographic mobility on corporate employees and their families. According to Gaylord (1984), Toffler describes people in professional positions as the most mobile of all Americans and compares corporate executives who move from city to city to life-size pawns on a chessboard. Although he refers to these executives as the "new nomads," they have also been called "corporate gypsies." These terms reflect an increasing focus on their problems. "Future shock" is the phrase Toffler used to refer to the shattering stress and disorientation that is experienced by individuals when they are subjected to too much change--such as too many geographic moves--in too short a time. Again, according to Gaylord (1984), Packard's general thesis is that, although some arguments can always be advanced in favor of moving, the modern trend toward mobility is malignant. Far too much uprooting is taking place in the United States today.

In larger society an important consideration in the move is the wife. Jones (1973) discovered that "The happiness of the wife in the new community is related to the degree of her involvement in the planning stages of the move" (p. 213). Tharp's (1978) study supports this as he reports that 90 percent of the respondents expressed agreement with the statement: "My husband includes me in the making of major decisions," whereas 64.8 percent indicated that they made decisions jointly (p. 14).

Research indicates that "the best source of learning how to cope with the problem of moving is the actual experience of moving" (Jones, 1973, p. 214). There is little formal education on how to move, and one must learn through experience how to become successful. Finding out about the new community prior to moving and making an exploratory trip or two are very helpful and important in the success of the adjustment process (Jones, 1973).

When moving to a new place of residence, there is usually an increase in social activity (McAllister, Butler, & Kaiser, 1973). Jones (1973) found that women who moved saw no reason why social relations should not continue, and many experienced a feeling that in forming new relationships their skills had increased. The preschool child and the school age child are helpful in allowing their parents to meet other people (McAllister, Butler, & Kaiser, 1973). The best time to move, when children are taken into consideration, is in the summer months--not only because of good weather and summer vacation time from school, but also because people are in their yards and meeting the neighbors in the neighborhood is easier (Jones, 1973).

According to Barrett and Noble (1973), families should "focus on their adaptive strategies rather than seek out ways to avoid stress" (p. 188). Some people--because of their particular histories of mobility--can adapt better than others (McAllister, Butler, & Kaiser, 1973). Some families, especially those who are "close-knit," find moving as an activity that unifies them, gets them away from any maladjustments they may have had in the old community, and allows them to fulfill a family goal in a new way (Burgess, Locke, & Thomas, 1963). Jones (1973) found that some women who have adapted to the moving

cycle feel that:

1. they have grown in their ability to cope with stress as a result of their experiences in moving
2. they have become more flexible and adaptive
3. they have broader ranging interests
4. they have developed skills in meeting people and making friends
5. they are more understanding of and accepting of other people, cultures, and customs. (p. 214)

Research also has indicated that there are factors which do allow for easier adjustment after the move has taken place. In her study, Jones (1973) found that women who have moved often list the following factors as being helpful in making the adjustment to a residential change (these are listed in order of helpfulness):

1. the arrival of furniture and other familiar objects
2. the return to a "normal" schedule
3. the neighbors in the new neighborhood
4. favorite chain stores and restaurants
5. favorite family TV programs
6. real estate agents. (p. 216)

Geographic mobility can also create negative effects on the women who do not adjust well to the mobility. Moving can create mental disturbances (McAllister, Butler, & Kaiser, 1973), greater disruptions of social relationships, more mental stress (Butler, Val Arsdol, & Sabagh, 1970) and feelings of being severely limited in time and opportunities for social interactions (McAllister, Butler, & Kaiser, 1973).

Gaylord (1984) also indicated that growing evidence substantiates the ill effects that moving has on the mental health of corporate wives. For example, a recent study of a group of upper-middle-class women who were depressed found that, although the women themselves did not relate their depression to recent household moves, the temporal relationship between the two events was significant. In short, the "good" corporate

wife does not feel or express anger at being uprooted. In How to Survive as a Corporate Wife (Upson, 1974), the corporate wife is given the following advice:

Acceptance and harmony are two basic ingredients a wise woman preserves for her family regardless of the number of physical changes her husband's job may require. Your attitude and sense of "sportsmanship" set the pace for the family. (p. 72)

In her evaluation of the above quote, Gaylord (1984) said:

This exhortation illustrates the kind of self-help books the wife of the corporate employee can find to reinforce her denial of her feelings and her internalization of the anger she feels at being uprooted. (p. 148)

When geographic mobility is the fact (when the people involved are given no choice but to move), there are usually negative effects on the women. Involuntary geographic mobility leaves some women with feelings of being lonely, remote, depressed and unhappy; in addition, they "cry a lot" (Jones, 1973). Others in the situation of moving involuntarily feel alienated and not included, experience more role tensions (especially with their husbands) and may have many psychiatric symptoms (McKain, 1973). The very fact of moving may often serve to isolate family members and strong social contacts they may have had in the old community (Burgess, Locke, & Thomes, 1963). By not taking time to find acceptable new social contacts, the wife may "become discontented, irritable, and nervous. Situations which once would have caused no difficulty now create tension and strain, and the inner unity of the family may be imperiled" (Burgess, Locke, & Thomes, 1963, p. 376).

Involuntarily moving also creates other problems for the woman. In the research conducted by McKain (1973) with women who had to move, he found that:

Having been forced to move, they apparently experience the event as a major problem-riddled life crisis in the midst

of an already wretched existence, cut off from and unable to reach out to formal or informal support. (p. 209)

Women who move involuntarily report symptoms of mental disorders, symptoms of disturbances and are generally adversely affected by the move (Butler, Val Arsdol, & Sabagh, 1970).

Due to the autonomous nature of the congregational self-governing polity of Southern Baptist churches, the mobility of the minister is determined strictly between him and the particular church he serves. There is no bishop or district superintendent to initiate a move either to or from a church, as is true with some mainline denominations. The majority of the ministers of the more than 37,000 Southern Baptist churches in the United States of America move voluntarily.

In Tharp's (1984) study, forced terminations were experienced as follows: 31 percent with total membership under 150, 20 percent with membership of 150-299, 21 percent with membership of 300-499, making a total of 72 percent of churches under 499 in total membership. These churches were: 30 percent in open country, 9 percent in villages with a population of less than 500, 12 percent in towns with a population of 500-2499 and 11 percent in small cities with a population of 2500-9999, making a total of 62 percent in churches located in populations of less than 10,000. The report also revealed that some of the reasons given for dismissal include "dictatorial leadership style, been there too long, not willing to work with power group, and that particular church's repeated behavior of firing the minister" (Tharp, 1984, p. 5). Further, an update of the study (Tharp, 1988) indicated that every month 116 Southern Baptist churches and pastors sever relationships through involuntary termination. This was a 31 percent increase over the results of the 1984 survey which reported 88 forced terminations per

month. The highest number of terminations in the convention were reported in churches with fewer than 300 members.

This alarming "divorce" growth rate between the church and the minister was localized by Clyde Cain, director of the nine-year-old ministerial services department of the Baptist General Convention of Oklahoma. He indicated that of the 1,473 Oklahoma Southern Baptist churches, 406 changed ministers in 1985. Of these 406 churches, 52 were vacated involuntarily, primarily because the "men are very, very authoritarian and have a dictatorial leadership style" (Cain, 1986, p. 4). In 1984, 61 Oklahoma Southern Baptist ministers were known to be fired outright or forced to resign. Continuing, Cain indicated that surrounding states have a greater problem. Missouri, with approximately the same number of churches, had twice that number of firings.

In an update report in the Baptist Messenger, Cain (1991) indicated that terminations are on the decline. Terminations have dropped from 67 in 1985 to 35 in 1990. Figures for the intervening years were 1986, 61; 1987, 52; 1988, 33; and 1989, 35. He further reported that the causes for termination in order of occurrences in the Southern Baptist Convention include:

1. Breakdown in communication
2. Immorality
3. Performance dissatisfactions
4. Authoritarian style of leadership
5. Power struggles
6. Personality conflicts
7. Lack of leadership
8. Incompetency
9. Doctrine
10. Mismatch
11. Family problems
12. Tenure. (p. 8)

He notes that the same factors are causes for termination in Oklahoma, but not in the same order. In another study, Hayes (1990) reported that

95 percent of the respondents indicated that their churches have experienced serious conflicts (where either members, the pastor or both left) within the past five years.

In an article on future trends in the family, Newton (1990) reported that

A positive note finds less mobility in the American family. Families are again looking for roots. Both spouses working or pursuing advanced studies make this likely. Companies are having to adjust. Homes may become homesteads again. Community involvement will be restored as in an earlier generation. The future may also see a return of three-generation households. (p. 58)

However, because of the itinerant nature of the ministry, Southern Baptist ministers and their families will continue to be mobile.

This is a dependable indicator that churches, pastors, and pastors' families located in this area of the study are susceptible to a higher probability of possible forced termination. There is, therefore, a higher possibility of involuntary mobility being experienced by this study group of Southern Baptist ministers' wives in rural Southeastern Oklahoma.

#### The Effect of Wives Working Outside the Home on Marital Satisfaction

Statistics reveal a growing percentage of women are in the national work force. About one-third of the national work force in the 1960s was women (Killian, 1971). In the mid-seventies, Oden (1975) indicated that "48 percent of the work force in our country is female. Of that, 60 percent have children" (p. 23). More recent statistics indicate that 53.2 percent of the women in the United States are in the national work force (United States Bureau of Census, 1984).



Women work outside the home for various reasons. One reason that women who are living with their husbands and children work is to supplement the family income (Killian, 1971). The amount of education a woman has attained is also a factor in her working. Killian (1971) also found that the more education a woman has, the more likely she is to be working outside the home. Burgess, Locke, and Thomes (1963) report that the unified family has the characteristic emphasizing ". . . the individuality of its members and their personality development" (p. 283).

The home life of working women is another factor in the employment of women outside the home. Killian (1971) stated about women, "The keys to her remaining happily married and gainfully employed are the degree of understanding she receives at home and her self-discipline in carrying out her responsibilities in both areas" (pp. 27-28). Burgess, Locke, and Thomes (1963) reported that "Marital-adjustment studies indicate that those with a high level of education have a higher level of marital adjustment than those with a low educational status" (pp. 323-324). The general picture that Veroff and Feld (1970) research has discovered was that

. . . the more education . . . the more likely that they have an unrestrictive happy view of their marriage. The more educated spouses seem to be reporting both active self-involvement and a generally satisfactory response to the marital satisfaction. (p. 94)

Not too many years ago, the understanding that several ministers had was that if a minister's wife was employed outside the home, her income was deducted from the amount of salary her husband received from the church where he was assigned (Cooke, 1977). Times have changed, and when the practice of deducting the wife's salary from her

husband's salary stopped, women began to work outside the home in great numbers. Nationally, 45 percent of the clergy spouses were gainfully employed in 1973 as opposed to 22 percent in 1963 (Oden, 1975). In the year 1975 it was discovered that "Within the Oklahoma Annual Conference of the Methodist Church, 162 wives of 397 full-time ministers (40.8%) are employed outside the home" (Oden, 1975, p. 23).

Gaylord's study (1984) suggests that the women's movement has also influenced family attitudes toward job-related transfers, even in families where women do not actively support the movement itself. As they become more conscious of the importance for them personally to exercise their own choices regarding their destiny, women are beginning to realize they do not have to move every time their husbands suggest. Popular literature has helped some women by bringing into focus the existential dilemma of the corporate wife who previously assented dutifully and with little complaint to geographic moves initiated by her husband. Gaylord (1984) predicts that "although the working wife still generally follows her corporate husband in a geographic move, this may be about to change in the near future" (p. 146).

Moore and Sawhill (1984) indicate in their study that over the last few decades, an unprecedented rise in the employment rate of married women has significantly altered the economic role of women while the emergence of a new feminist movement in the early 1960s has influenced many people's perceptions of women's place in our society. They predict that "The shifts of family structure that have occurred to date may well be only minor harbingers of much more fundamental shifts to come" (p. 153). A consequence of women's greater commitment to work and increased access to economic resources is likely to be a

shift in the relationships between men and women within marriage as suggested by Moore and Sawhill (1984).

Smith's (1976) research indicates that the church has historically had ambiguous roles and views about women. He concludes:

Thus, Harkness (1972), Collins (1972), Henson (1965) and others represent a prevailing view that women's roles as equal with those of men were not only just and proper in such a day as the present, but that this view was based upon scriptural authority. (p. 40)

Generally, the body of literature which has traditionally dealt with the minister's wife has assumed she had no choice but to try to fit herself as effectively as possible into the molds expected of her. Nyberg (1961), who had experience as a minister's wife and as a pastor's secretary, emphasized the crucial responsibilities of the pastor's wife to provide her husband the support and strength he needed when he needed it. Such a view failed to consider the pastor's wife as a unique human being, one who has a right to "learn how to deal creatively and responsibly with parochial and marital expectations--not only the expectations of others that form her roles, but her interpersonal and intrapersonal expectations as well" (Platt & Moss, 1976, p. 208).

Such issues of identity were not unique to pastors' wives nor were pastors' wives immune to them. Zemon-Gass and Nichols (1975) pointed out a significant dynamic prevalent among professional couples. Using the physician and his wife as an example, they referred to the work-identity-marriage triangle which may satisfy the professional husband's emotional and social needs primarily in terms of his identity with his occupation. In such a case, however, the wife's identity was seen as lost; the wife whose identity was achieved in terms of her

husband's occupation suffered from the process. Such a dynamic is apparent in the literature relating to ministers' wives.

Douglas (1965) conducted extensive research on the minister's wife in America. Using a sample of 4,777 wives, he concluded that though there were wide ranges of opinion among the sample regarding what they expected from their roles, what a wife felt and did depended most upon how well her self-expectation matched the expectations imposed upon her by her husband and his congregational members. Denton's research (1966), using the interview technique for data collection instead of the survey method as did Douglas, drew similar conclusions.

Platt and Moss (1976) in their study of Episcopal clergy wives noted four major types of marital stresses among their respondents. They were: 1) the period of seminary education, 2) the beginning of parenthood, 3) financial tensions, and 4) demands upon time. These seemed to be typical kinds of problems non-clergy couples might experience, provided the issues involved in seminary education were limited to those encountered by secular couples seeking higher education--issues such as role reversals and other such role-oriented concerns.

In their study, 10.5 percent of the wives saw themselves as "teamworkers" with their husbands. They were essentially internally motivated and would have been likely candidates for the ministry itself had it been encouraged for women. The largest group of wives in their sample characterized themselves as "background supporters." They constituted 63 percent of the total. While these wives might have been as active in parish life as those in the former group, they, their husbands and the churches avoided confusion by giving them a secondary

role to assume. The third category for wives made up the other 28 percent of the sample, and they were labeled "aloof participants." They tended to see themselves as not deeply involved in their husbands' work but involved as any other parishioner.

The meaning of the level of involvement of the wife in parish activities was not clear. Karlsson (1951), using a Swedish sample, found that of the wives in his sample, 44.6 percent usually attended church, while 55.4 percent did not. However, for the wives, attendance at church was associated with dissatisfaction in their marriages. His explanation centered around the concept of the use of the religious faith as a refuge from the unhappy marital relationship.

Collins and Coltrane (1991) concluded the following regarding wives working outside the home: "Thus, despite the conservative ideology often expressed about the importance of maintaining the old-fashioned family, the fact seems to be that dual-career marriages are far more successful" (p. 403).

In his survey, Tharp (1984, p. 5) discovered that 91 percent of the ministers experiencing forced termination indicated that their wives were the greatest resource for giving them support. Fifty percent said their "spouse's earnings" were the source of income after termination. "Financial needs" was listed as one of the two greatest concerns.

In a booklet (Smith, 1990a) prepared to assist Directors of Missions in dealing with ministers and churches experiencing forced termination, Smith says,

The whole family is hurt. The spouse feels the weight of the family's survival suddenly shift to her shoulders. She is the person the minister turns to for emotional and financial support. She, unlike he, usually has only a limited number of persons in whom she can confide. The children are hurt and confused. They need focused attention. The whole family hurts. (p. 25)

Smith (1990b) states in a more recent article,

The minister's wife is shaken by insecurity. With her husband out of a job, financial pressures shift to her shoulders. She often feels panicky and lonely. Her husband is so focused on his own pain that she is left without someone in whom to confide. The children hurt, also. They are confused and frightened by the change in their parents' feelings and behavior. They have to leave their friends. They move away from their house into a new community. (p. 7)

Tharp's study (1984) showed that during the transition period of Southern Baptist ministers forced terminations, 50 percent lived on only their spouse's earnings. In the Hayes study of 183 respondents (1976), the majority of the respondents (55.2%) were not employed outside the home. Of those employed outside the home, 63.4 percent were employed on a full-time basis.

In Wingo's survey of 214 respondents (1984, pp. 3, 12, 39), 51.4 percent of the pastors indicated that their spouse had to work. A survey item in the area of finances, "not being paid an adequate salary," ranked fourteenth among the 80 items. The general area in which the respondents reported experiencing the most stress was "time management." The second area was "financial difficulties . . . ."

Of the 60 percent of wives who were employed outside the home, 63.7 percent indicated that the family's financial well-being was the major reason. This survey was of 310 pastors' wives (Tharp, 1978).

In the same survey, about 26 percent of the pastors indicated that their wives desired careers. Twenty-six percent of the pastors whose wives work outside the home indicated that they do so for their personal satisfaction/fulfillment. Three-fourths of the pastors whose wives desired a career indicated that they did not mind their wives having a career.

In Pastors' Wives Survey by the Research Services Department (RSD), Sunday School Board of the Southern Baptist Convention, Hayes (1976) summarized that 75.4 percent of the respondents reported their husband's income to be "insufficient or barely sufficient for family needs." Of the wives responding in the survey, 44.8 percent were employed outside the home. Of that number, 63.4 percent were employed full-time.

When the respondents were asked to indicate the problem or conflict that had been most real to them from the nine that were listed, they reported the following as the predominant ones: 1) not enough time for myself and my family (20.8%); 2) few close friends (19.1%) and 3) inadequate finances (17.5%). Although not idyllic, Collins and Coltrane (1991) conclude that dual-career marriages result in an improvement in family satisfaction.

#### The Impact of Ministry Related Pressures on Marital Satisfaction

Pentecost (1964), a minister's wife and author of The Pastor's Wife and the Church, placed a great burden on the wife when she said:

The pastor's wife has no choice. Her career is carved out for her, and it lasts until death do us part. There is no change, no retreat, no escape. She must take her place as an active church worker or fail her husband and her Lord. (p. 19)

This quote sounds as if the pastor's wife is in a prison, and she may very well be. The pastor's wife may be a prisoner to the unrealistic expectations of her husband, her church congregation and/or herself. Perfectionism by the pastor and his wife may be an expectation, but it is not a reality. Thus, the conflict between the two may have a negative impact on the marriage and the personal development of the marriage partners.

In his study of clergy and their spouses, Gleason (1977) sought to find out from the minister and the spouse what their perceived stressors or problems were. The spouses ranked from greatest to least stressors as follows:

1. unwelcomed surprises
2. anger
3. no visible, tangible results of works
4. perfectionism
5. proliferation of activities
6. self-image
7. inability to relocate
8. inadequate salary
9. inferiority feelings
10. role conflicts
11. family problems
12. "goldfish bowl" existence
13. loneliness, set-apartness
14. pathology of parishioners (p. 250)

In another study, Hartley and Taylor (1977) confirm the same basic stressors, i.e., "goldfish bowl" lifestyle and expectations of parishioners that clergy families should be "above, or different, or saintly" when compared to others (p. 72).

Hartley (1978) pictured wives of ordained, mainline protestant ministers as being the most extreme, "ideal-typical" example of what has been the traditional female role in our society, with expectations that individuals in that role will subordinate their own interests to that of all others, not only husbands, children, and in-laws, but miscellaneous strangers, in-need parishioners, and church administrators as well (p. 178). She is expected to be the emotional-integrative leader, not only within her own family but within the church and larger community. She is to function as an example to others within and beyond that community. Hartley (1978) went on to hypothesize that clergy wives might be expected to report especially high levels of satisfaction.



In the summary and conclusion, Hartley (1978) found the following:

Clergy wives may be considered an extreme case of the woman who is expected to subordinate her own desires and development to create a loving home environment for her husband and children. Yet, these also are human beings with needs of their own and varying feelings of satisfaction and frustration in the role expectations they are socialized to enact. There are indicators that "clergy wives will be less and less willing to play the expected role of 'gainfully unemployed' associate pastor in the 'two-person career.'" However, mothers of young children are especially likely to postpone participation in the labor force. (p. 188)

Platt and Moss (1976) explored the self-perception of a random sample of 100 Episcopal clergy wives. Results indicated that, basically, the concerns which the wives experienced involved tension between identity as a clergy wife and identity as a woman. Also, stressors such as lack of time for spouse and family, inadequate finances, differing role expectations, involvement in the ministry and differences in degree of marital commitment created tensions for the clergy couple.

Mace and Mace (1980) conducted two studies with ministers and their wives. In the first study, they surveyed clergy couples prior to their participation in a conference. Assessment took place on five separate occasions, between 1976 and 1979. Participants were asked to check areas that had to do with ministerial marriage and family life in which they felt the need for help and improvement. Eighty-seven males and 113 females responded. Results revealed that 50 percent of the pastors and 69 percent of the wives identified the "handling of negative emotions" as an area in which they needed help. Fifty percent of the pastors and 62 percent of the wives noted a need in "couple communication." These were the two major areas of concern for couples; however, for clergy wives there were 10 additional areas of concern. The three of these wifely concerns most mentioned were "need for time alone

together" (68%), "understanding the role of the pastor's wife (48%), and knowing the "wife's role in husband's counseling (44%).

In their other study, the purpose of the researchers was to determine how clergy couples felt about ministerial marriage as a special and unique type of relationship. Data were collected at three different conferences in different geographical locations. A sample size of 79 males and 42 females was obtained. Participants were asked to write down spontaneously, and without collaboration, a list of advantages and disadvantages of the clergy marriage. The lists from the conferences were then combined. Items that kept recurring were identified, and totals were found for each item. Mace and Mace identified a list of 19 advantages and 19 disadvantages.

Results showed that of the advantages, 63 percent of the pastors and 56 percent of the wives expressed "shared Christian commitment and spiritual resources" as an important advantage. Forty-eight percent of the pastors and 66 percent of the wives stressed the advantage of "unity of purpose in ministering to others." Forty-seven percent of the pastors and 50 percent of the wives noted the advantage of "nurturing support of the congregation." Forty percent of both spouses expressed "high status and respect in the community" as another advantage.

Concerning disadvantages, 85 percent of the pastors and 59 percent of the wives identified "marriage expected to be a model of perfection" as the major disadvantage. "Time pressures due to husband's heavy schedule" was identified by 52 percent of the pastors and 55 percent of the wives as a disadvantage. Fifty-two percent of the pastors and 38 percent of the wives expressed "lack of privacy or a 'goldfish bowl' existence" as the third leading disadvantage.

High expectations of clergy and spouse were reiterated by Warner and Carter (1982) in their study. The high visibility of the pastoral dyad, and their roles as examples of happiness, well-being and satisfaction in life, influence many persons in the community. According to Hartley (1978), the pastor's wife is to be a leader in her home, the church and the community and an example to those within and beyond her community.

Warner and Carter (1982) discussed divorce as one indicator of poor marital adjustment, which is increasing in the clergy, quadrupling for ministers since 1960. Evidence from interviews and surveys indicates that the major factors contributing to poor marital adjustment in clergy marriages are the time commitment to the pastorate and the role pressures of the pastorate. They further indicate that there is some empirical support to the hypothesis that pastors and their wives experience a diminished quality of life compared to other males and females in the church.

In a survey of 700 Southern Baptist pastors and staff on ministerial stress, Wingo (1984) found that the respondents reported "time management" as their greatest stress. The area in second place was "financial difficulties" and in third place was "expectations" (p. 3). In rank order of the 80 items surveyed, six of seven items under the sub-topic "financial difficulties" were in the first 21 items (p. 4). This appears to be of significant concern to the ministers surveyed.

Wingo (1984) reported that approximately one-third (33.2%) of the respondents had been in their present church from one to three years. It was also significant that 42 percent of the respondents had served their present church from three to nine years.

In his "Avoiding the Pitfalls" article in Light, Hightower (1987) indicated that a major pitfall in clergy marriages is failing to develop an intimate relationship between spouses. He further stated that ministers have a hard time giving someone their full attention for long periods of time; yet, this is precisely what is needed if intimacy is allowed to flourish. A pastor's wife often thinks that after seminary her husband will pay more attention to her. Then after that fails, she waits for him to launch his career in his first pastorate. Then children come calling for whatever supply of emotion the pastor may have left after congregational duties are complete. Finally, one day she realizes her husband is married to a church or is more interested in being a "professional clergyperson" than he is in being her husband (p. 9). Somehow intimacy never came with the marriage.

Regarding role stress, "Hightower pointed out that pastor's wives also suffer role stress. They always are compared to a former pastor's wife or (even worse) to a model pastor's wife people carry in their heads. Clergy and their spouses need help negotiating role expectations, yet no seminary or continuing education events give substantive help in this delicate art.

#### Demographics and Their Effect on Marital Satisfaction

Based on their research, Hulme, Brekke and Behrens (1985) declare that "clergy marriages are phenomenally healthy. This is by comparison with not only the general population but also with other professionals" (p. 57).

Some of the concerns of spouses pointed out by Hulme, Brekke and Behrens (1985) include believing that their clergy spouses do not spend enough time with the children and take their share of household responsibilities, seeing the congregation as demanding too much of the pastor's time and energy, identifying their own role in life, feeling pressure to work outside the home, considering their careers as secondary to their husbands and questioning their own spiritual life.

One major factor affecting happiness in marriage is children. Several studies (Blood & Wolfe, 1960; Rollins & Cannons, 1974; Spanier & Lewis, 1980) counter the assumption that the presence of children increases marital happiness. These studies have shown that marital happiness at the beginning of the marriage before children arrive is very high. With the first birth, the happiness level begins to drop, and it continues downward through the children's preschool and school-age years until it hits a low in the teenage years just before the children are ready to leave home. Finally, as the children leave home, the curve abruptly goes up again.

In a study done by the Research Department of the Southern Baptist Sunday School Board entitled Pastors' Wives Survey, Hayes (1976) found the following:

1. The majority (60.1%) of the respondents were in the age range of 30-49.
2. The southeast region of the United States is home (place of residence) to 56.9 percent of the respondents.
3. Over 60 percent (62.3%) of the respondents live in unfurnished parsonages; 19.1 percent own their home and receive a housing allowance.
4. Three out of every ten respondents live "less than one mile from the church building (not next door)," while 29.0 percent live "next door to the church building."

5. The husband's ministerial income--excluding housing allowance, but including all other fringe benefits--of 21.8 percent of the respondents is in the \$10,000-\$12,499 range; 20.8 percent report it to be in the \$7,500-\$9,999 range; and 18.6 percent report it to be under \$5,000. (Of the 18.6 percent [34] reporting under \$5,000 ministerial income, 52.9 percent [18] have husbands who are pastors on a part-time basis).

6. The husbands of 82.5 percent of the respondents are pastors on a full-time basis.

7. When respondents were asked if their husbands were older or younger than they, 50.3 percent reported that their husbands were "one to four years older," while the remainder were about evenly distributed between "5 or more years older" (17.5%), "same age" (16.9%) and "younger than I" (14.8%).

8. The largest portion (30.2%) of the respondents has been a pastor's wife for 20 years or more.

9. The majority (59.6%) of the respondents have had formal education beyond the high school level.

10. When respondents were asked to indicate the educational background of their husband, the largest portion (48.0%) responded to the category "seminary graduate or more." (p. 3)

Following the Hayes study, Tharp (1978) in his study of the Southern Baptist minister's family, discovered that over one-half (52.5%) of 310 respondents did not know that their husbands would be ministers. While 70 percent of these had minimum difficulty adjusting to the role, the remaining 30 percent seemed to have experienced significant difficulty. Seven percent indicated that they still had not adjusted.

The respondents also reported that the problems or conflicts most real to them were: 1) few close friends (20.7%); 2) not enough time for self and family (15.3%); and 3) inadequate finances (14.7%). Eighty-seven percent agreed with the statement, "Pastors are generally underpaid." Of the 60 percent of the wives employed outside the home, 63.7

percent indicated that the financial well-being of the family was the major reason for working.

Other demographics in the Tharp (1978) study indicated that:

- a) Eighty-two percent of the respondents were 25-54 years of age--the dominant group being those 35-44 years of age.
- b) Seventy-two percent of the respondents indicated that their husbands were older than they were.
- c) Two-fifths of the respondents had at least some college education, while 15 percent had post-college education. Thirty percent were high school graduates only.
- d) Half of the respondents had an unfurnished parsonage provided.
- e) Of the respondents who did not own a home, 78 percent desired to own a home.
- f) Respondents were nearly equally divided among the alternatives describing the location of their residence in reference to the church.
- g) Forty-five percent of the respondents indicated that their husbands are seminary graduates. (p. 16)

#### Summary

It has been demonstrated that a number of factors are involved in the marital satisfaction of families and, in particular, clergy families. Research has shown that religiosity enforces marital satisfaction.

Geographic mobility, voluntary or involuntary, appears to be one of the greatest challenges to marital satisfaction among clergy couples. Mobility can be, and often is, a disruptive force, a crisis or a producer of stress in a family. This disruption is especially stressful on the women in the families. The research shows that some women adjust well to mobility, while others do not adjust well to mobility. The indication is that the more the wife is involved in the decision making

process, the higher the level of marital satisfaction. The increased involvement of the wife working outside the home has been a critical issue with which couples have had to deal.

In addition to demographic indicators, studies show that the uniqueness of the vocation of clergy has a number of built-in pressures, especially on clergy spouses.



## CHAPTER III

### PROCEDURES

The procedure used in conducting the research is presented in this chapter. An examination was done of the relationship between the perceived marital needs satisfaction scores (MNSS) among a selected group of ministers' wives and variables which dealt with 1) itinerant life-style characteristics of the respondents; 2) a self-report of desired changes in and satisfaction with the marriage relationship; 3) perceived pressures of the respondents, and 4) background characteristics of the respondents and their husbands. Of special interest was the comparison of the responses of the wives of bi-vocational ministers with those of the wives of full-time ministers. The following steps were followed: 1) selection of the subjects; 2) selection of the instrument to be used; 3) administration of the instrument, and 4) analysis of the data.

#### Selection of the Subjects

The wives of ministers of Southern Baptist churches located in the four associations (seven counties) of the southeastern part of the state of Oklahoma were selected to be the subjects of this study. The names of these women were secured from a list of churches and their current ministers provided by the Director of Missions of the four associations. A questionnaire was mailed (marked PERSONAL on the

envelope) to the wife of each of the 183 ministers using the church address or, where possible, the residence address. Of the 92 returned instruments, five were excluded from the analysis as not usable because of incomplete information on the questionnaire.

### The Instrument

A questionnaire, composed of three component parts, was used in this study because it was the most expedient means of collecting data from the subjects who lived in a seven-county area of southeastern Oklahoma. Questionnaires are a widely-used method of obtaining information concerning individual perceptions and behaviors.

The first part of the questionnaire supplied the background information (age, number of children, length of marriage, educational attainment and employment status) and itinerant lifestyle information (number of times moved, influence in the decision-making process regarding when and where to move, vocation of husband at the time of marriage, educational attainment of husband and ministerial income).

The second part of the questionnaire was composed of open-ended questions. These questions provided information about perceived strengths and weaknesses of the marital relationship. Further, there was an opportunity to express the degree of perceived pressures felt which are associated with the ministry.

The third part of the questionnaire was the Marital Needs Satisfaction Scale (MNSS) (Stinnett, Collins, & Montgomery, 1970). The MNSS, a Likert-type scale, consists of 24 items. There are five degrees of responses ranging from "very satisfied" to "very unsatisfied." On the MNSS, if all 24 items were rated "very unsatisfied," the maximum MNSS

score would be 120; however, if all 24 items were rated "very satisfied," the minimum MNSS score would be 24.

All items of the scale were found to be discriminating at the .001 level (Stinnett, Collins, & Montgomery, 1970). Two indicators of the validity of the MNSS which have been noted are that: a) the first four need categories were conceptualized in final form on the basis of a factor analysis, and b) the findings that husbands and wives who perceived their marriages as very happy received significantly higher scores on the MNSS.

The researcher had completed a pilot study in October 1985 as part of a classwork requirement. In that study, questionnaires were mailed to 57 subjects in a four-county area in central Oklahoma. This area was selected because of its similarity to the rural area already identified for the main study. Those respondents returning the questionnaire included the wives of 25 full-time and 10 bi-vocational ministers, making a total response of 35. From that study, revisions were made in parts one and two of the instrument. The third portion, the MNSS (Stinnett, Collins, & Montgomery, 1970), remained unchanged. The instrument used in this study is included in Appendix A.

#### Administration of the Instrument

The questionnaires were mailed in December 1986 to the 183 subjects whose husbands ministered in the area previously described. A self-addressed, stamped, reply envelope was included with the questionnaire, along with a cover letter (Appendix A) requesting the cooperative assistance of the subject. Because residential addresses were not available on all subjects, the questionnaire envelope was stamped with

the word PERSONAL in red. Each subject was asked to return the completed questionnaire as soon as possible. One follow-up postcard reminder (Appendix B) was sent two weeks after the initial mailing. Two weeks later an additional letter (Appendix B) and another copy of the questionnaire were sent to all who had not responded by that time. Of the 183 questionnaires mailed to the subjects, 92 or 50.3 percent were returned. Five of those returned were not usable, leaving a total of 87 usable questionnaires for an overall response rate of 47.5 percent.

#### Summary of Telephone Interviews of Nonrespondents

A selection of nine of the nonrespondents to the earlier questionnaire was made, two each from three associations and three from one association. Through telephone interviews in October 1991, the following information was received: Three had moved to other churches, one had retired, one refused to answer five questions and four responded positively to the five questions.

The five questions selected for the interview were: 1) Is your husband a bi-vocational minister or a full-time minister? 2) What is your educational attainment? 3) What is your age? 4) Do you work outside the home? If yes, what is your work? 5) What was your reason for not returning the questionnaire?

The responses of the four wives who answered the questions were as follows: One was bi-vocational, three being full-time; three were high school graduates, one had a bachelor's degree; their ages ranged from 43 to 59; three worked outside the home, two worked full-time

and the other part-time; all four answered the last question with the same response, "I can't remember why I did not return the questionnaire."

The frequency and percentage of the responses to the first four questions did not appear to be different from the initial respondents. The responses to the last question were not surprising due to the time lapse since receiving the questionnaire in December 1986. The one factor of importance was that three (33.3%) had moved to other churches, a finding consistent with the itinerancy of being a minister of a Southern Baptist church.

#### Analysis of the Data

Data obtained from the questionnaires were transferred to the coding sheets and keyed for data analysis. The Statistical Analysis System (SAS) computer program (SAS Institute, 1985) was used for the analysis.

As descriptive information, the responses to parts of the 87 returned usable questionnaires were summarized and reported as frequency and percentage. Data reported on selected variables such as itinerant life-style characteristics, self-report of marital needs satisfaction, self-report of desired changes in and satisfaction with the marriage relationship, perceived pressures and background characteristics were analyzed using frequency and percentage. Also, frequency and percentage were used to analyze selected variables on the occupational groups, i.e., the wives of bi-vocational ministers and the wives of full-time ministers.

The Pearson correlation coefficient ( $r$ ) was utilized to see if a significant correlation existed between the total MNSS score and the

perceived pressures of time; finance; the expectations of the wife, the husband and the children; conflict in the church; the wife's age and the number of children.

A total score was obtained for the MNSS. The analysis of variance for a two-factor classification was utilized to examine the relationship between the MNSS scores and the selected variables relating to the itinerant lifestyle, open-ended questions, perceived pressures and background characteristics. The analysis of variance procedure is a method of identifying, breaking down and testing for statistical significance variances that come from different sources of variation (Kerlinger, 1973).

## CHAPTER IV

### ANALYSIS OF DATA

#### Introduction

One of the purposes of this study was to examine the relationship between perceived marital needs satisfaction and the following variables:

1. Mobility, voluntary or involuntary, in the itinerant ministry.
2. Influence of the wife in decision making as to when and where to move.
3. Self-report of changes in and satisfaction with the marriage relationship.
4. Background characteristics of age, number of children, length of marriage, educational attainment, employment status, vocation of husband at the time of marriage, education of husband and ministerial income.

Another purpose of the study was to compare responses of the wives of bi-vocational Southern Baptist ministers and the wives of full-time Southern Baptist ministers, noting particularly their similarities and dissimilarities. The final purpose of the research was to examine several of the pressures that are related to the ministry as expressed by the selected wives of ministers.

The following objectives were formulated in order to accomplish the purpose of the study:

1. Determine the role which the itinerant nature of the ministry plays in marital satisfaction.
2. Compare similarities and dissimilarities of the occupational groups.
3. Investigate the aggravating pressures on the minister, his wife and the children as perceived by the wife.
4. Investigate the relationship between demographic data and marital satisfaction.

To accomplish the objectives, the subjects were asked to respond to the items related to their perceived marital needs satisfaction. Presented in this chapter is a description of the respondents and findings from an analysis of the data.

#### Description of the Subjects

The questionnaires were mailed in December 1986 to the wives of 183 Southern Baptist ministers in four associations (seven counties) in the southeastern corner of Oklahoma. The addresses of the respondents were secured from a list provided by the Director of Missions of each of the four associations in the survey area. When a residential address was not available, the questionnaire was mailed to the wife of the minister at the church address (e.g., Ms. John Doe, and the church address). There was no way to know how many of the questionnaires were actually taken home to the wives. Of the 183 questionnaires mailed, 92 or 50.3 percent were returned for inclusion in the study. From the 92 returned questionnaires, five were unusable for the study. The statistical analysis, therefore, was completed with 87 respondents, which was 47.5 percent of the total number of questionnaires mailed.



The demographic information presented in this section is age, number of children, length of marriage, educational attainment and employment status of the respondents. Also, included in this section are the characteristics of the husbands of the respondents, i.e., vocation at the time of marriage, educational attainment and ministerial income.

#### Age of Respondents

The respondents ranged in age from 21 to 82 years, with 74.6 percent of the respondents between ages 30-59. Table I shows the distribution of the respondents by age, including the occupational groups. The percentages were calculated from all 87 responses.

TABLE I  
FREQUENCY AND PERCENTAGE OF RESPONDENTS'  
AGES BY OCCUPATIONAL GROUP

Age	Bi-Vocational (N=35)		Full-Time (N=52)		Total (N=87)	
	N	%	N	%	N	%
Less than 30 years old	4	11.4	5	9.6	9	10.3
30-39 years old	8	22.9	20	38.5	28	32.2
40-49 years old	13	37.1	9	17.3	22	25.3
50-59 years old	7	20.0	7	13.5	14	16.1
60-up years old	3	8.6	11	21.2	14	16.1
Total <sup>a</sup>	35	100.0	52	100.1	87	100.0

<sup>a</sup>May not total 100 percent due to rounding.

More than one-third (37.1%) of the spouses of bi-vocational ministers were in the 40-49 year old group. A similar proportion (38.5%) of the spouses of full-time ministers were in a younger 30-39 year old group. The 30-39 age range was the largest of both occupational groups with 28 (32.2%) respondents. The largest number of respondents of the bi-vocational group was in the 40-up age range with 23 (65.7%) respondents.

### Number of Children

There were 35.6 percent of the respondents with three children followed by 25.3 percent with two children. Table II shows the respondents, number and percentage of children by occupational group.

TABLE II  
FREQUENCY AND PERCENTAGE OF RESPONDENTS' NUMBER OF CHILDREN  
BY OCCUPATIONAL GROUP

Number of Children	Bi-Vocational (N=35)		Full-Time (N=52)		Total (N=87)	
	N	%	N	%	N	%
None or 1 child	8	22.9	5	9.6	13	14.9
2 children	8	22.9	14	26.9	22	25.3
3 children	11	31.4	20	38.5	31	35.6
4 children	4	11.4	9	17.3	13	14.9
More than 4 children	4	11.4	4	7.7	8	9.2
Total <sup>a</sup>	35	100.0	52	100.0	87	99.9

<sup>a</sup>May not total 100 percent due to rounding.

In both occupational groups, three children was the most frequent response. In bi-vocational families, 31.4 percent reported three children; in full-time families, 38.5 percent reported three children. Of the bi-vocational group, 22.9 percent reported one child or no children, while only 9.6 percent of the full-time group reported one child or no children. An examination of the raw data indicated that one respondent of the full-time group had eight children. There were only five respondents who reported no children.

#### Length of Marriage

All 87 respondents reported being married, with two from each of the occupational groups indicating a second marriage after divorce. One from the full-time group indicated that she was in a second marriage after the death of her first spouse. Table III indicates the frequency and percentage of the length of marriage of the respondents by occupational group.

Twenty-seven respondents (31.0%) had been married from 11-20 years, 19 respondents (21.8%) had been married from 21-30 years and 18 respondents (20.7%) had been married from 31-40 years. Those married 0-10 years numbered 11 (12.6%), and those married 40 years or longer numbered 12 (13.8%). Of the occupational groups, 18 (34.2%) full-time respondents were married 11-20 years, while 10 (28.6%) bi-vocational respondents were married 21-30 years. An examination of the raw data revealed that at the time of the survey, four respondents had been married three years or less. One respondent indicated that she had been married for 57 years.

TABLE III  
 FREQUENCY AND PERCENTAGE OF RESPONDENTS' LENGTH OF MARRIAGE  
 BY OCCUPATIONAL GROUP

Length of Marriage	Bi-Vocational (N=35)		Full-Time (N=52)		Total (N=87)	
	N	%	N	%	N	%
0-10 years	4	11.4	7	13.5	11	12.6
11-20 years	9	25.7	18	34.6	27	31.0
21-30 years	10	28.6	9	17.3	19	21.8
31-40 years	9	25.7	9	17.3	18	20.7
40-up years	3	8.6	9	17.3	12	13.8
Total <sup>a</sup>	35	100.0	52	100.0	87	99.9

<sup>a</sup>May not total 100 percent due to rounding.

### Educational Attainment

More than one-half of the respondents (56.3%) had completed high school only. An additional 17.2 percent respondents had completed baccalaureate degrees. Of the 12.6 percent respondents who had a master's degree, 4.6 percent of those degrees had been earned from a seminary. Those who did not complete high school totaled 12 (13.8%).

Of the two occupational groups, none of the bi-vocational respondents had received a master's degree from seminary, while four (7.7%) of the full-time group had completed a master's degree from seminary. Three (8.6%) of the bi-vocational group and four (7.7%) of the full-time group had completed master's degrees at institutions other than seminary. Table IV shows the distribution of the education level of the respondents. Of the four respondents in the full-time group who

indicated that they had a master's degree, three were in the field of theology (Master of Divinity) and one was in the field of Christian education (Master of Religious Education).

TABLE IV  
FREQUENCY AND PERCENTAGE OF RESPONDENTS' EDUCATION  
BY OCCUPATIONAL GROUP

Education	Bi-Vocational (N=35)		Full-Time (N=52)		Total (N=87)	
	N	%	N	%	N	%
Did not complete high school	6	17.1	6	11.5	12	13.8
High school	20	57.1	29	55.8	49	56.3
College	6	17.1	9	17.3	15	17.2
Seminary	0	0.0	4	7.7	4	4.6
Other	3	8.6	4	7.7	7	8.0
Total <sup>a</sup>	35	99.9	52	100.0	87	99.9

<sup>a</sup>May not total 100 percent due to rounding.

### Employment Status

Concerning employment of the respondents, 48 (55.2%) were, at the time of the questionnaire, not employed outside the home. This includes 18 (51.4%) of the bi-vocational group and 30 (57.7%) of the full-time group. This higher percentage among the full-time group is consistent with data in Tables I and II in that this group has the greater percentage of young respondents and has the greater percentage of number of

children. Table V shows the distribution of the employment status of the respondents.

TABLE V  
FREQUENCY AND PERCENTAGE OF RESPONDENTS' EMPLOYMENT  
BY OCCUPATIONAL GROUP

Employment of Respondents	Bi-Vocational (N=35)		Full-Time (N=52)		Total (N=87)	
	N	%	N	%	N	%
Employment Status: (N=87)						
Not gainfully employed	18	51.4	30	57.7	48	55.2
Working outside home						
Full-time	11	31.4	15	28.8	26	29.9
Part-time	6	17.1	7	13.5	13	14.9
Total <sup>a</sup>	35	99.9	52	100.0	87	100.0
Positions Filled by Employed Spouses: (N=39)						
Teacher	6	35.3	6	27.3	12	30.8
Clerical	5	29.4	9	40.9	14	35.9
Sales	3	17.6	4	18.2	7	17.9
Medical	3	17.6	3	13.6	6	15.4
Total <sup>a</sup>	17	99.9	22	100.0	39	100.0

<sup>a</sup>May not total 100 percent due to rounding.

Of the 39 (44.8%) respondents who were working outside the home, 26 (29.9%) worked full-time with the remaining 13 (14.9%) working part-time. The respondents working outside the home were in clerical fields

(35.9%), teaching (30.8%), sales (17.9%) and the medical (15.4%) profession for which there is remuneration. In the occupational groups, the largest number of bi-vocational respondents were teachers (35.3%), while the full-time respondents (40.9%) were working in the clerical field. Approximately equal numbers of both occupational groups were working in the medical and sales professions.

### Characteristics of Husbands of Respondents

The characteristics of the husband of the respondents considered were 1) vocation at the time of marriage, 2) educational attainment and 3) ministerial income. A description of certain characteristics of the husbands of respondents is presented in Tables VI-VIII.

#### Vocation at Time of Marriage

Well over one-half (62.1%) of the husbands of the respondents were in a vocation other than the ministry at the time of the marriage. Table VI indicates the distribution of this factor.

At the time of the survey, 52 (59.8%) of the respondents' husbands were full-time ministers and 35 (40.2%) were bi-vocational. At the time of marriage, 15 (17.2%) of the ministers were in seminary and 13 (14.9%) were already in the ministry, while only 5 (5.7%) were in college at the time of marriage. As was expected of the occupational groups, 25 (71.4%) of the bi-vocational group and 29 (55.8%) of the full-time group were working in other vocations at the time of marriage. These figures indicate that the majority of the respondents were confronted with adjusting to a new or additional vocation after their marriage.

TABLE VI  
 FREQUENCY AND PERCENTAGE OF HUSBANDS' VOCATION AT  
 TIME OF MARRIAGE BY OCCUPATIONAL GROUP

Vocation at Time of Marriage	Bi-Vocational (N=35)		Full-Time (N=52)		Total (N=87)	
	N	%	N	%	N	%
In Seminary	7	20.0	8	15.4	15	17.2
In College	0	0.0	5	9.6	5	5.7
In Ministry	3	8.6	10	19.2	13	14.9
In other Vocations	25	71.4	29	55.8	54	62.1
Total <sup>a</sup>	35	100.0	52	100.0	87	99.9

<sup>a</sup>May not total 100 percent due to rounding.

### Educational Attainment

Well over one-half (65.5%) of the husbands of the respondents had completed high school or college, 35 (40.2%) and 22 (25.3%), respectively. Table VII indicates the distribution of the education attainment of the respondents' husbands.

There were 14 (16.1%) who had a master's degree from a seminary. Of those having a master's degree from a seminary within the occupational groups, 11 (21.2%) were full-time ministers, while only 3 (8.6%) were bi-vocational ministers. Respondents could write in on Item 2 of the questionnaire whether the degree from the seminary was a master's degree or a diploma degree. The diploma degree would indicate that the recipient did not have a baccalaureate degree prior to entering the seminary.



TABLE VII  
 FREQUENCY AND PERCENTAGE OF HUSBANDS' EDUCATIONAL  
 ATTAINMENT BY OCCUPATIONAL GROUP

Education	Bi-Vocational (N=35)		Full-Time (N=52)		Total (N=87)	
	N	%	N	%	N	%
Did not complete high school	4	11.4	5	9.6	9	10.3
High School	15	42.9	20	38.5	35	40.2
College	10	28.6	12	23.1	22	25.3
Seminary	3	8.6	11	21.2	14	16.1
Other	3	8.6	4	7.7	7	8.0
Total <sup>a</sup>	35	100.1	52	100.1	87	99.9

<sup>a</sup>May not total 100 percent due to rounding.

Among those husbands of the respondents indicating other master's degrees, three had degrees from other graduate institutions. Two indicated that they had Doctor of Ministry degrees from a seminary. The remaining two reported that they had technical school training, i.e., welding.

#### Ministerial Income

Income related to the ministry is very low among the bi-vocational ministers. Twenty-seven (77.1%) of these receive no more than \$10,000 annually. Ministerial income includes housing allowance, utilities, car allowance, annuity, insurance, etc., but does not include parsonage rental value if the house is provided to the minister.

Among the full-time group, 20 (38.5%) of the 52 respondents' husbands were in the \$15,000-\$19,999 income range. Eleven (21.2%) of the full-time group were in the \$20,000-\$24,999 income range with 6 (11.5%) in the \$25,000-\$34,999 income range and 2 (3.9%) were in the \$35,000-up income range. The distribution of ministerial income is shown on Table VIII.

TABLE VIII  
FREQUENCY AND PERCENTAGE OF HUSBANDS' MINISTERIAL INCOME  
BY OCCUPATIONAL GROUP

Ministerial Income	Bi-Vocational (N=35)		Full-Time (N=52)		Total (N=87)	
	N	%	N	%	N	%
Up to \$9,999	27	77.1	7	13.5	34	39.1
\$10,000 to \$14,999	5	14.3	20	38.5	25	28.7
\$15,000 to \$19,999	2	5.7	6	11.5	8	9.2
\$20,000 to \$24,999	1	2.9	11	21.2	12	13.8
\$25,000 to \$34,999	0	0.0	6	11.5	6	6.9
\$35,000-up	0	0.0	2	3.9	2	2.3
Total <sup>a</sup>	35	100.0	52	100.1	87	100.0

<sup>a</sup>May not total 100 percent due to rounding.

#### Examination of Hypotheses

By viewing this group of 183 wives from the area surveyed as a census representative of a sample from a larger population of ministers' wives, the findings which follow are inferred from the data. The

analysis of variance procedure for a factorial arrangement of two treatment factors and the Pearson correlation coefficient were used for testing the significance of differences and correlations, respectively.

Marital Satisfaction, Occupational Group  
and the Number of Times Moved

The analysis revealed that there were no significant differences between the mean marital satisfaction scores with either the occupational group or the number of times moved as reflected in Table IX. Therefore, the null hypothesis Number 1 is not rejected.

TABLE IX  
RESULTS OF ANALYSIS OF VARIANCE OF MARITAL  
SATISFACTION, OCCUPATIONAL GROUP AND  
THE NUMBER OF TIMES MOVED

Source	DF	Sum of Squares	Mean Square	F Value	P > F
Employment	1	149.7846	149.7846	0.50	0.4818
Moves	4	885.6144	213.9036	0.71	0.5853
Employment/Moves	4	515.4642	128.8660	0.43	0.7867
Error	77	23057.9874	299.8440		
Total	86	24608.8506			

From the data on occupational groups, the full-time group indicated a slightly greater satisfaction with their marriage by a MNSS mean score of 46.04 than did the bi-vocational group with an MNSS mean score of

48.71. Of the total 87 respondents, those who had moved one to two times showed the MNSS mean score of 43.22, suggesting a greater marital satisfaction. Those respondents who had moved three to four times showed an MNSS mean score of 51.79, suggesting the least marital satisfaction. However, those respondents who had not moved at all had less marital satisfaction with an MNSS mean score of 46.00 than those who had moved one to two times.

Marital Satisfaction, Occupational Group  
and the Influence of the Wife on When  
and Where to Move

There were no significant differences among the mean marital satisfaction scores with either occupational group or the influence of the wife on when and where to move. Therefore, the null hypotheses Numbers 2 and 3 are not rejected. The results of the test for interaction on employment status and the influence of the wife on when and where to move are indicated in Table X.

The respondents indicated that they had very little input as to when and where to move. The feeling was expressed by 27 (31.03%) of the respondents who had marked the one on the five-point scale that they had little influence in the decision making as to when to move. A greater number, 33 (37.93%), expressed by the same manner that they had little influence in the decision making as to where to move. An examination of the raw data revealed that the respondents were consulted by the husband concerning a possible move, but ultimately the decision was his to make. Phrases such as "What do you think we ought to do?" or "Let's pray together about this possible move" were written on the questionnaire

by the respondents. From the data on the occupational groups regarding when and where to move, the full-time group showed a slightly greater satisfaction with their marriage by a MNSS mean score of 46.99 than did the bi-vocational group with a MNSS mean score of 47.85.

TABLE X  
RESULTS OF ANALYSIS OF VARIANCE OF MARITAL  
SATISFACTION, OCCUPATIONAL GROUP  
AND WHEN AND WHERE TO MOVE

Source	DF	Sum of Squares	Mean Square	F Value	P > F
Variable: When to Move					
Employment	1	14.8877	14.8877	0.05	0.8203
When to Move	3	1549.0431	516.3477	1.80	0.1542
Employment/When	3	312.9078	104.3026	0.36	0.7791
Error	74	21201.2711	286.5037		
Total	81 <sup>a</sup>	23078.1097			
Variable: Where to Move					
Employment	1	14.8877	14.8877	0.05	0.8191
Where to Move	3	1764.5955	588.1985	2.08	0.1098
Employment/Where	3	394.9535	131.6512	0.47	0.7068
Error	74	20903.6730	282.4821		
Total	81 <sup>a</sup>	23078.1097			

<sup>a</sup>Total does not equal 86 due to nonresponses to this item.

Marital Satisfaction, Occupational  
Group, and Vocation of Husband  
at the Time of Marriage

There were no significant differences between the mean marital satisfaction scores with either occupational group or the vocation of the husband at the time of marriage. Therefore, the null hypothesis Number 4 is not rejected.

From the data on the occupational groups regarding the vocation of the husband at the time of marriage, the full-time group indicated a greater satisfaction with their marriage by a MNSS score of 46.04 than did the bi-vocational group with a MNSS score of 48.71. Additional information was presented earlier in Table VI regarding this variable. However, Table XI indicates the interaction between these two factors is close to significant ( $p = .0725$ ).

TABLE XI  
RESULTS OF ANALYSIS OF VARIANCE OF MARITAL SATISFACTION,  
OCCUPATIONAL GROUP AND VOCATION OF HUSBAND  
AT TIME OF MARRIAGE

Source	DF	Sum of Squares	Mean Square	F Value	P > F
Employment	1	149.7846	149.7846	0.53	0.4681
Vocation	2	104.0509	52.0255	0.18	0.8318
Employment/Vocation	2	1527.7952	763.8976	2.71	0.0725
Error	81	22827.2198	281.8175		
Total	86	24608.8505			

Marital Satisfaction, Occupational  
Group, and Changes in and Satis-  
faction with Marriage

The analysis revealed significant differences,  $p = .0012$ , among the mean marital satisfaction scores, desired "changes" that the 87 respondents would like to have in the marriage relationship. While the indication for desired changes was significant, when further tested for interaction between occupational group and changes and the occupational groups, there were no significant differences. Therefore, the null hypothesis Number 5 is rejected. See the results of the analysis in Table XII.

TABLE XII  
RESULTS OF ANALYSIS OF VARIANCE OF MARITAL  
SATISFACTION, OCCUPATIONAL GROUP AND  
CHANGES IN MARRIAGE RELATIONSHIP

Source	DF	Sum of Squares	Mean Square	F Value	P > F
Employment	1	149.7846	149.7846	0.63	0.4295
Changes	4	4755.3076	1188.8269	5.01	0.0012*
Employment/Changes	3	1178.4646	392.8215	1.65	0.1838
Error	78	18525.2937	237.5038		
Total	86	24608.8505			

\*Indicates significance  $p < .05$ .

The analysis further shows that the respondents desiring "more time with their spouse" and that they would change "nothing" have the greatest marital satisfaction with MNSS mean scores of 43.92 and 41.66, respectively. Mean scores MNSS also showed that the respondents viewed the categories of "sharing" (63.00) and "other" (57.22) as having the least marital satisfaction.

As indicated on Table XIII, 24 (28%) of the 87 respondents stated that they would like more time with their spouse. Thirty-eight (44%) of the 87 respondents indicated that they would change nothing about their marriage relationship.

TABLE XIII  
FREQUENCY AND PERCENTAGE OF CATEGORIES OF  
DESIRED CHANGES BY OCCUPATIONAL GROUP

Frequency Percent Row Pct Col Pct	Nothing	More Time	Sharing	Stay Home	Other	Total
Full-Time	23 26.44 44.23 60.53	14 16.09 26.92 58.33	3 3.45 5.77 50.00	1 1.15 1.92 100.00	11 12.64 21.15 61.11	52 59.77
Bi-Vocational	15 17.24 42.86 39.47	10 11.49 28.57 41.67	3 3.45 8.57 50.00	0 0.00 0.00 0.00	7 8.05 20.00 38.89	35 40.23
Total	38 43.68	24 27.59	6 6.90	1 1.15	18 20.69	87 100.00



Noteworthy is the indication that of the occupational groups, 23 (44%) of the full-time group and 15 (43%) of the bi-vocational group would change nothing about their marriage relationship. Six (7%) of the respondents wanted their spouses to be willing to share more with them. In the category of "other," 18 (21%) of the respondents wanted their spouses to "do something together outside the church environment" and they wanted more "me" time.

Marital Satisfaction, Occupational  
Group, and Most Satisfying and  
What Contributed to Marriage

When respondents were asked "What things are most satisfying about your marriage relationship?" (Item 22) and "What has contributed most to your satisfaction in marriage?" (Item 23), the analysis revealed no significant differences involving the occupational group and the level of either item at the .05 level of significance. Therefore, the null hypotheses Numbers 6 and 7 are not rejected. The results of the analysis are shown in Tables XIV and XV.

"The assurance given to me by my husband" was expressed by 31 (24.14%) respondents as the contribution most satisfying in their marriage relationship. "Respect" was listed as the second most satisfying contribution by 19 (21.84%) respondents.

In response to Item 23, 30 (34.48%) of the respondents reported that the mutual goal of fulfilling the call to the ministry was that which contributed most to their satisfaction with the marriage relationship. "Dedication to each other" was reported by 16 (18.39%) as the next most important contributing factor to marriage satisfaction.

TABLE XIV  
RESULTS OF ANALYSIS OF VARIANCE OF MARITAL SATISFACTION,  
OCCUPATIONAL GROUP AND MOST SATISFYING  
IN MARRIAGE RELATIONSHIP

Source	DF	Sum of Squares	Mean Square	F Value	P > F
Employment	1	149.7846	149.7846	0.51	0.4756
Most Satisfying	4	861.2073	215.3018	0.74	0.5684
Employment/Most Satisfying	4	1155.6846	288.9212	0.99	0.4175
Error	77	22442.1740	291.4568		
Total	86	24608.8505			

TABLE XV  
RESULTS OF ANALYSIS OF VARIANCE OF MARITAL SATISFACTION,  
OCCUPATIONAL GROUP AND WHAT CONTRIBUTED MOST  
IN MARRIAGE RELATIONSHIP

Source	DF	Sum of Squares	Mean Square	F Value	P > F
Employment	1	149.7846	149.7846	0.52	0.4750
Contributed to	4	1800.2268	450.0567	1.55	0.1966
Employment/Contributed	4	279.5660	69.8915	0.24	0.9146
Error	77	22379.2731	290.6399		
Total	86	24608.8505			

For the results of frequency and percentage by occupational group, and the categories of what is most satisfying about the marriage relationship and contributions to a satisfying marriage relationship, see Tables XVI and XVII.

TABLE XVI  
 FREQUENCY AND PERCENTAGE OF MOST SATISFYING CONTRIBUTION  
 TO MARRIAGE BY OCCUPATIONAL GROUP

Frequency Percent Row Pct Col Pct	Nothing	Respect	Assurance	Strong Family	Other	Total
Full-Time	5 5.75 9.62 38.46	13 14.94 25.00 68.42	13 14.94 25.00 61.90	7 8.05 13.46 77.78	14 16.09 26.92 56.00	52 59.77
Bi-Vocational	8 9.20 22.86 61.54	6 6.90 17.14 31.58	8 9.20 22.86 38.10	2 2.30 5.71 22.22	11 12.64 31.43 44.00	35 40.23
Total	13 <sup>a</sup> 14.94	19 21.84	21 24.14	9 10.34	25 28.74	87 100.00

<sup>a</sup>Did not answer this part of Item 22.

TABLE XVII  
 FREQUENCY AND PERCENTAGE OF WHAT CONTRIBUTED MOST TO  
 MARRIAGE SATISFACTION BY OCCUPATIONAL GROUP

Frequency Percent Row Pct Col Pct	Nothing	Dedication to Each Other	Goal of Ministry	Sharing	Other	Total
Full-Time	6 6.90 11.54 50.00	12 13.79 23.08 75.00	19 21.84 36.54 63.33	6 6.90 11.54 50.00	9 10.34 17.31 52.94	52 59.77
Bi-Vocational	6 6.90 17.14 50.00	4 4.60 11.43 25.00	11 12.64 31.43 36.67	6 6.90 17.14 50.00	8 9.20 22.86 47.06	35 40.23
Total	12 <sup>a</sup> 13.80	16 18.39	30 34.48	12 13.80	17 19.54	87 100.00

<sup>a</sup>Did not answer this part of Item 23.

Marital Satisfaction, Occupational  
Group and Perceived Pressures

The six pressure variables analyzed were: 1) time, 2) finances, 3) expectations on me, 4) expectations on children, 5) expectations on husband and 6) conflict in the church. A test for correlation between MNSS mean scores and the individual pressure variables was utilized. Any variables showing significance at the .05 level of significance were further tested to see if there were any correlation differences for the two occupational groups. See Table XVIII for the results of the Pearson correlation analysis of the mean marital satisfaction scores MNSS and the six pressure variables.

TABLE XVIII  
RESULTS OF PEARSON CORRELATION ON MARITAL SATISFACTION  
SCORES AND PRESSURE VARIABLES

Pressures	r	P Value
1. Time	- 0.17347	0.1102
2. Finances	0.14682	0.1748
3. Expectations on Me	0.22680	0.0380*
4. Expectations on Children	0.12480	0.2732
5. Expectations on Husband	0.02923	0.7893
6. Conflict in the Church	- 0.11871	0.2851

\*Indicates significance  $p < .05$ .

The Pearson correlation coefficient analysis was utilized. The results showed a significant linear relationship ( $p = .0380$ ) between

Pressure 3, "Expectations on Me," and marital satisfaction at the .05 level of significance. The Pearson  $r$  value of .23, while significant, indicates a weak, yet positive, linear correlation.

Examination of the test results, as shown in Table XIX, indicates a significant correlation ( $p = .0401$ ) between MNSS mean scores and Pressure 3 at the .05 level of significance. Further the results indicate no significant difference in either slopes or intercepts due to the occupational groups. That is, both groups show the same linear trend relationship.

TABLE XIX  
RESULTS OF TEST FOR SAME RELATIONSHIP BETWEEN MNSS  
SCORES AND PRESSURE 3 VARIABLE FOR  
BOTH OCCUPATIONAL GROUPS

Source	DF	Sum of Squares	Mean Square	F Value	P > F
Variable: Expectations on Me					
Linear	1	1230.8949	1230.8949	4.35	0.0401*
Intercepts	1	72.0282	72.0282	0.25	0.6152
Slopes	1	1.4777	1.4777	0.01	0.9426
Error	80	22625.1587	282.8145		
Total	83 <sup>a</sup>	23929.5595			

\*Indicates significance  $p < .05$ .

<sup>a</sup>Total does not equal 86 due to nonresponses to this item.

Further analysis, when checked for curvilinear relationship as in Table XX revealed no significant non-linearity ( $p = .2195$ ) at the .05 level of significance. Hence, the relationship between MNSS mean scores and Pressure 3 is a linear relationship.

TABLE XX  
RESULTS OF TEST FOR STRAIGHT-LINE RELATIONSHIP  
BETWEEN MNSS SCORES AND PRESSURE 3 VARIABLE

Source	Sum of Squares	Mean Square	F Value	P > F
Straight-Line	1 1230.8949	1230.8949	4.48	0.0375*
Curvature	1 421.0841	421.0841	1.53	0.2195
Error	81 22277.5805	275.0319		
Total	83 <sup>a</sup> 23929.5595			

\*Indicates significance  $p < .05$ .

<sup>a</sup>Total does not equal 86 due to nonresponses to this item.

There were no significant differences between the mean marital satisfaction scores MNSS and Pressure 1, 2, 4, 5 and 6 variables. The results are indicated in Table XXI.

As shown on Table XXII, an analysis of the frequency data of Pressure 3 indicates that three respondents did not answer that part of Item 24. The zero column with the one-to-five scale shows that the three respondents who did not answer this part of the question were among the bi-vocational group.

TABLE XXI  
RESULTS OF ANALYSIS OF VARIANCE BETWEEN MNSS SCORES,  
PRESSURE VARIABLES 1, 2, 4, 5 and 6  
AND OCCUPATIONAL GROUPS

Source	DF	Sum of Squares	Mean Square	F Value	P > F
Variable: Pressure 1					
Pressure 1	1	739.9850	739.9850	2.56	0.1133
Employment Status	1	141.5831	141.5831	0.49	0.4858
Employment & Pressure 1	1	23.7928	23.7928	0.08	0.7748
Error	82	23686.3600	288.8580		
Total	85 <sup>a</sup>	24591.7209			
Variable: Pressure 2					
Pressure 2	1	530.4726	530.4726	1.85	0.1771
Employment Status	1	253.2929	253.2929	0.88	0.3497
Employment & Pressure 2	1	61.1611	61.1611	0.21	0.6452
Error	83	23763.9240	286.3123		
Total	86	24608.8506			
Variable: Pressure 4					
Pressure 4	1	369.2264	369.2264	1.20	0.2770
Employment Status	1	239.4889	239.4889	0.78	0.3806
Employment & Pressure 4	1	8.8336	8.8336	0.03	0.8659
Error	75	23090.2233	307.8696		
Total	78 <sup>a</sup>	23707.7722			
Variable: Pressure 5					
Pressure 5	1	20.4934	20.4934	0.07	0.7911
Employment Status	1	91.3400	91.3400	0.31	0.5763
Employment & Pressure 5	1	69.9625	69.9625	0.24	0.6248
Error	82	23800.5878	290.2511		
Total	85 <sup>a</sup>	23982.3837			
Variable: Pressure 6					
Pressure 6	1	337.5354	337.5354	1.16	0.2847
Employment Status	1	151.5362	151.5362	0.52	0.4726
Employment & Pressure 6	1	477.4118	477.4118	1.64	0.2039
Error	79	22983.9022	290.9355		
Total	82 <sup>a</sup>	23950.3856			

<sup>a</sup>Total does not equal 86 due to nonresponse to this item.

TABLE XXII  
 FREQUENCY AND PERCENTAGE OF PRESSURE 3  
 VARIABLE BY OCCUPATIONAL GROUP

Frequency Percent Row Pct Col Pct	Least Degree 0	1	2	3	4	Greatest Degree 5	Total
Full-Time	0 0.00 0.00 0.00	9 10.34 17.31 60.00	11 12.64 21.15 57.89	17 19.54 32.69 68.00	9 10.34 17.31 69.23	6 6.90 11.54 50.00	52 59.77
Bi-Vocational	3 3.45 8.57 100.00	6 6.90 17.14 40.00	8 9.20 22.86 42.11	8 9.20 22.86 32.00	4 4.60 11.43 30.77	6 6.90 17.14 50.00	35 40.23
Total	3 <sup>a</sup> 3.45	15 17.24	19 21.84	25 28.74	13 14.94	12 13.79	87 100.00

<sup>a</sup>Did not answer this part of Item 24.

The frequency data further shows that 25 (28.74%) of the respondents indicated by marking three on the one-to-five scale that they did experience some pressure, though not the two higher degrees of pressure.

Frequency data on the other pressure variables can be found in Tables XXIII-XXVII. Therefore, the null hypothesis Number 8 is rejected on Pressure 3 variable, "Expectations on Me," while it is not rejected on 1, 2, 4, 5, and 6 pressure variables.



TABLE XXIII  
 FREQUENCY AND PERCENTAGE OF TIME (PRESSURE 1)  
 BY OCCUPATIONAL GROUP

Frequency Percent Row Pct Col Pct	Least Degree 0	1	2	3	4	Greatest Degree 5	Total
Full-Time	0	3	4	15	16	14	52
	0.00	3.45	4.60	17.24	18.39	16.09	59.77
	0.00	5.77	7.69	28.85	30.77	26.92	
	0.00	37.50	57.14	68.18	72.73	51.85	
Bi-Vocational	1	5	3	7	6	13	35
	1.15	5.75	3.45	8.05	6.90	14.94	40.23
	2.86	14.29	8.57	20.00	17.14	37.14	
	100.00	62.50	42.86	31.82	27.27	48.15	
Total	1 <sup>a</sup>	8	7	22	22	27	87
	1.15	9.20	8.05	25.29	25.29	31.03	100.00

<sup>a</sup>Did not answer this part of Item 24.

TABLE XXIV  
 FREQUENCY AND PERCENTAGE OF FINANCES (PRESSURE 2)  
 BY OCCUPATIONAL GROUP

Frequency Percent Row Pct Col Pct	Least Degree 1	2	3	4	Greatest Degree 5	Total
Full-Time	10	3	14	11	14	52
	11.49	3.45	16.09	12.64	16.09	59.77
	19.23	5.77	26.92	21.15	26.92	
	45.45	33.33	77.78	84.62	56.00	
Bi-Vocational	12	6	4	2	11	35
	13.79	6.90	4.60	2.30	12.64	40.23
	34.29	17.14	11.43	5.71	31.43	
	54.55	66.67	22.22	15.38	44.00	
Total	22	9	18	13	25	87
	25.29	10.34	20.69	14.94	28.74	100.00

TABLE XXV  
 FREQUENCY AND PERCENTAGE OF EXPECTATIONS ON CHILDREN  
 (PRESSURE 4) BY OCCUPATIONAL GROUP

Frequency Percent Row Pct Col Pct	Least Degree 0	1	2	3	4	Greatest Degree 5	Total
Full-Time	4	13	9	14	5	7	52
	4.60	14.94	10.34	16.09	5.75	8.05	59.77
	7.69	25.00	17.31	26.92	9.62	13.46	
	50.00	54.17	60.00	66.67	62.50	63.64	
Bi-Vocational	4	11	6	7	3	4	35
	4.60	12.64	6.90	8.05	3.45	4.60	40.23
	11.43	31.43	17.14	20.00	8.57	11.43	
	50.00	45.83	40.00	33.33	37.50	36.36	
Total	8 <sup>a</sup>	24	15	21	8	11	87
	9.20	27.59	17.24	24.14	9.20	12.64	100.00

<sup>a</sup>Did not answer this part of Item 24.

TABLE XXVI  
 FREQUENCY AND PERCENTAGE OF EXPECTATIONS ON HUSBANDS  
 (PRESSURE 5) BY OCCUPATIONAL GROUP

Frequency Percent Row Pct Col Pct	Least Degree 0	1	2	3	4	Greatest Degree 5	Total
Full-Time	0	6	3	8	14	21	52
	0.00	6.90	3.45	9.20	16.09	24.14	59.77
	0.00	11.54	5.77	15.38	26.92	40.38	
	0.00	42.86	50.00	72.73	73.68	58.33	
Bi-Vocational	1	8	3	3	5	15	35
	1.15	9.20	3.45	3.45	5.75	17.24	40.23
	2.86	22.86	8.57	8.57	14.29	42.86	
	100.00	57.14	50.00	27.27	26.32	41.67	
Total	1 <sup>a</sup>	14	6	11	19	36	87
	1.15	16.09	6.90	12.64	21.84	41.38	100.00

<sup>a</sup>Did not answer this part of Item 24.

TABLE XXVII  
 FREQUENCY AND PERCENTAGE OF CONFLICT AT CHURCH  
 (PRESSURE 6) BY OCCUPATIONAL GROUP

Frequency Percent Row Pct Col Pct	Least Degree 0	1	2	3	4	Greatest Degree 5	Total
Full-Time	2	24	12	3	2	9	52
	2.30	27.59	13.79	3.45	2.30	10.34	59.77
	3.85	46.15	23.08	5.77	3.85	17.31	
	50.00	68.57	63.16	37.50	33.33	60.00	
Bi-Vocational	2	11	7	5	4	6	35
	2.30	12.64	8.05	5.75	4.60	6.90	40.23
	5.71	31.43	20.00	14.29	11.43	17.14	
	50.00	31.43	36.84	62.50	66.67	40.00	
Total	4 <sup>a</sup>	35	19	8	6	15	87
	4.60	40.23	21.84	9.20	6.90	17.24	100.00

<sup>a</sup>Did not answer this part of Item 24.

### Marital Satisfaction, Occupational

#### Group and Demographic

#### Characteristics

The analysis of variance procedure for a factorial arrangement of two factors was used to test employment status against each of the following demographic characteristics of the respondents: a) age, b) number of children, c) educational attainment and d) employment status. The analysis revealed no significant differences in mean marital satisfaction scores due to occupational groups and any demographic variables at the .05 level of significance. See the results of the analysis in Table XXVIII.

TABLE XXVIII  
 RESULTS OF ANALYSIS OF VARIANCE BETWEEN MNSS SCORES,  
 OCCUPATION GROUPS AND RESPONDENTS'  
 DEMOGRAPHIC VARIABLES

Source	DF	Sum of Squares	Mean Square	F Value	P > F
Variable: Age					
Age	1	115.0124	115.0124	0.39	0.5324
Employment	1	153.2526	153.2526	0.52	0.4713
Employment/Age	1	53.1597	53.1597	0.18	0.6710
Error	83	24287.4259	292.6196		
Total	86	24608.8506			
Variable: Number of Children					
Number of Children	1	735.3431	735.3431	2.58	0.1120
Employment	1	220.8772	220.8772	0.78	0.3812
Employment/Children	1	2.0768	2.0768	0.01	0.9322
Error	83	23650.5535	284.9464		
Total	86	24608.8506			
Variable: Education					
Employment	1	149.7846	149.7846	0.50	0.4829
Education	4	552.7700	138.1925	0.46	0.7659
Employment/Education	3	398.4088	132.8029	0.44	0.7246
Error	78	23507.8872	301.3832		
Total	86	24608.8506			
Variable: Employment					
Employment	1	149.7846	149.7846	0.51	0.4771
Wife's Employment	1	64.8954	64.8954	0.22	0.6395
Employment/Wife Employment	1	27.4947	27.4947	0.09	0.7603
Error	83	24366.6758	293.5744		
Total	86	24608.8505			

The Pearson correlation coefficient analysis was used to test the respondents' age and number of children with the mean marital satisfaction score. The results are shown in Table XXIX.

TABLE XXIX  
RESULTS OF PEARSON CORRELATION ON MARITAL  
SATISFACTION SCORES AND RESPONDENTS'  
AGE AND NUMBER OF CHILDREN

Variables	<u>r</u>	P Value
Age	0.06836	0.5292
Number of Children	0.17286	0.1094

No significant association was found between the respondents' age or number of children. Therefore, the null hypotheses Numbers 9 to 12 are not rejected.

## CHAPTER V

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### Summary

One of the purposes of this study was to examine the relationship between perceived marital needs satisfaction in a selected group of wives of Southern Baptist ministers as assessed by the Marital Needs Satisfaction Scale (MNSS) (Stinnett, Collins, & Montgomery, 1970) and the following variables:

1. Mobility, voluntary or involuntary, in the itinerant ministry.
2. The wife's influence in decision making as to when and where to move.
3. Self-report of changes in and satisfaction with the marriage relationship.
4. Background characteristics of age, number of children, educational attainment, employment status, vocation of husband at the time of marriage, educational attainment of husband and ministerial income.

Another purpose of the study was to compare responses of the wives of bi-vocational ministers and the wives of full-time ministers, noting particularly their similarities and dissimilarities. A final purpose of the research was to examine several of the pressures that are related to the ministry as expressed by the selected wives of ministers.

The sample was composed of 183 Southern Baptist ministers' wives in seven counties of southeastern Oklahoma. Total respondents to the survey were 92 with five of the instruments being unusable, making the total usable number of responses 87 or an overall response rate of 47.5 percent. Sixty percent (52) of the respondents were wives of full-time ministers while 40 percent (35) were wives of bi-vocational ministers. The mean scores for the wives of the full-time ministers were 1) number years married, 24.08; 2) age, 44.58; 3) number of members in the church, 276.08, and 4) number of children, 2.90. In contrast, the mean scores of the wives of the bi-vocational ministers were 1) number of years married, 24.31; 2) age, 44.23; 3) number of members in the church, 126.29, and 4) number of children, 2.63. The respondents' ages ranged from 21 to 82 among the wives of full-time ministers while the wives of bi-vocational ministers ranged from 25 to 73. Over half (56.32%) had completed high school and 15 (17.24%) had obtained a bachelor's degree. Only four (4.60%) among the full-time group had completed seminary while none had completed seminary of the bi-vocational group. Forty-seven (54.02%) of the respondents were not working outside the home while 40 (45.98%) were working outside the home. Of this 40, 26 (29.89%) were working full-time with the other 14 (16.09%) working part-time. Participation in the study was voluntary.

The questionnaire was composed of three parts. The first part secured demographic data and data regarding the lifestyle of families of itinerant ministers. The second part of the questionnaire was composed of open-ended questions for securing information regarding desired changes in the marriage relationship, what contributed most to a satisfying marriage relationship, what was most satisfying in the

marriage relationship and, finally, what the perceived pressures were related to the ministry. The third part of the questionnaire was the Marital Needs Satisfaction Scale (MNSS) developed by Stinnett, Collins, and Montgomery (1970). It was designed to measure the marital needs satisfaction and represents the following six basic needs in the marital relationship: a) love; b) personality fulfillment; c) respect; d) communication; e) finding meaning in life; and f) integration of past life experiences.

Analyses used to test the hypotheses were the Pearson correlation coefficient and a one-way classification analysis of variance. Frequencies were also reported in the discussion of the results.

### Conclusions

For hypothesis Number 1, utilizing the analysis of variance test, it was discovered that there were no significant differences among the mean marital satisfaction scores with either occupational group or the number of times moved. Although not significant, it was found that as the number of times moved increased, the marital satisfaction decreased. Those respondents who had moved seven times or more had mean MNSS scores indicating a lesser degree of marital satisfaction. Whereas, those respondents who had moved three to four times or less had mean MNSS scores indicating a greater degree of marital satisfaction.

The analysis of hypotheses Numbers 2 and 3 indicated that there were no significant differences among the MNSS scores with either the occupational group or the influence of the wives as to when to move or where to move. This finding may indicate that the respondents have accepted mobility, whether voluntary or involuntary, as a way of life



in the ministry. This finding is in opposition to the study by Jones (1973), which found that the happiness of the wife was related to her involvement in the planning stages of the possible move.

There were no significant differences at the .05 level of significance between the MNSS scores with either occupational group or the vocation of the husband at the time of marriage when tested by the analysis of variance procedure for hypothesis Number 4. This would indicate that the wives of Southern Baptist ministers adjust well to a itinerant lifestyle, in that 62.1 percent of the husbands of the respondents were in some vocation other than in college, seminary or the ministry at the time of the marriage. A likely explanation for this satisfactory adjustment to the itinerant ministry is the religious commitment of the clergy couple. Although not a part of the variables considered in this study, religiosity has been positively correlated to marital satisfaction by Matthews (1977), Landis and Landis (1958), Johnson (1973), Blood (1969), Kunz and Albrecht (1977), Hunt and King (1978), Paloutzian and Ellison (1982), Bahr and Chadwick (1985), and Roth (1988).

The analysis of variance test was used to examine hypothesis Number 5. The test revealed significant differences,  $p = .0012$ , among the mean marital satisfaction scores due to desired changes the respondents would like to have in the marriage relationship. The respondents wanted their spouses to be willing to share more with them and to do something together outside the church environment; also, they desired more "me" time for themselves. The strength of clergy couple marriages was revealed when 44 percent of the full-time group and 43 percent of the bi-vocational group indicated that they would change nothing about their

marriage relationship. This desire for changes further confirms the research of Mace and Mace (1980).

Hypotheses Numbers 6 and 7 examined the respondents' responses to "what things were most satisfying in the marriage relationship" and "what contributed most to marriage satisfaction," respectively. When tested, no significant differences were found involving the occupational group or the level of either item.

Hypothesis Number 8 examined the perceived pressures related to the itinerant lifestyle of the ministry. When tested by the one-way single classification analysis of variance, Pressure 3, "Expectations on Me," was found to have a significant difference at the .05 level of significance. A Pearson correlation coefficient analysis revealed a significant linear relationship between Pressure 3 and marital satisfaction. There was no significant association between the mean marital satisfaction scores (MNSS) and the five remaining pressures. This finding further confirms the research of Douglas (1965), Denton (1966), Gleason (1977), Hartley (1978), and Platt and Moss (1976). Knowledge of this factor would be beneficial to church pastor-relations committees in churches in helping the minister and his wife find relief from unreal expectations and other pressures.

Since only one of the perceived pressure variables was found to have a significant relationship to the MNSS mean scores (Pressure 3), perhaps that fact indicates that these outward variables, such as pressures, number of moves, finances, etc., have only been perceived to have a negative effect on marital satisfaction among clergy wives. Perhaps other variables not measured, i.e., religious commitment expressed in phrases like "called to be a minister's wife" and "shared

ministry," are the more important variables for clergy wives, enabling them to be more highly satisfied with their marriage.

Hypotheses Number 9, 10, 11 and 12 examined the respondents' age, number of children, education and employment outside the home, respectively. The one-way classification analysis of variance was used to analyze each of the demographic characteristics of the respondents. The analysis revealed no significant differences in the mean marital satisfaction scores due to occupational groups and the demographic variables at the .05 level of significance. Utilizing the Pearson correlation coefficient for further testing revealed no significant association between the mean marital satisfaction scores and the respondents' age or number of children at the .05 level of significance.

With only null hypothesis Number 5 of "desired changes in the marriage relationship" and one part (Pressure 3) of null hypothesis Number 8 testing significant at the .05 level of significance, the majority of the hypotheses showed no significance. The fact that those hypotheses dealing with the itinerant nature of the ministry (Numbers 1, 2, 3, and 4) did not show significance when tested, indicates that this particular group of Southern Baptist ministers' wives has achieved that level of adjustment wherein their marital satisfaction is not negatively affected by moving.

Further, hypotheses Numbers 6, 7, and 8 (with the exception of Pressure 3) tested nonsignificant at the .05 level of significance. While perceived pressures such as time, finances, expectations on children and husband, and conflict in the church were factors with which the ministers' wives had to cope, their marital satisfaction was not significantly affected by these situations.

Surprisingly, with ministerial income being very low and inadequate finances indicated as a problem to the respondents, hypothesis Number 12 tested to be nonsignificant. Even though the respondents expressed concern for this factor, 55 percent of the wives chose to not work outside the home, expressing satisfaction with their marriage.

This would add strength to the statement by Hulme, Brekke, and Behrens (1985) that "clergy marriages are phenomenally healthy. This is with not only the general population but also with other professionals" (p. 57).

#### Recommendations for Further Study

After reviewing the literature, conducting the research and reporting the findings, the following recommendations are made:

1. Engage in further analysis of those items of the questionnaire not selected by the researcher to be analyzed in the present study, such as feelings about being the spouse of a minister and other influences on moving to another church.
2. For further research use a multiple-classification analysis of variance for testing multiple variables using additional statistical procedures, such as Chi-square and the t-test. Include additional variables for testing, such as religiosity, involuntary terminations or conflict in the church, to see their effect on marital satisfaction among Southern Baptist ministers' wives.
3. Utilize a larger potential sample than was used for the present study. Such an area might include southeastern Oklahoma, northeastern Texas, northeastern Louisiana and southwestern Arkansas, excluding population in the larger cities, such as Texarkana, Texas; Shreveport,

Louisiana; and Ft. Smith, Arkansas. Another possible sample area might be the entire state of Oklahoma excluding any city over 50,000 population to ensure a rural area integrity. Excluding these larger cities would more nearly ensure a similar sample of subjects living in a rural or small-town area. A random sample, then, could be utilized for statistical testing. Generalization of the results of such a study would be more applicable.

4. Reevaluate and restructure parts one and two of the instrument used for measuring marital needs satisfaction to clarify those items, such as Item 13, which would indicate clearer and more specific data. Continue to utilize the Marital Needs Satisfaction Scale (Stinnett, Collins, and Montgomery, 1970) in the instrument.

5. Utilize the telephone interview with subjects not returning the questionnaire just prior to the closing date for its return. This would probably increase the response rate for the study. It might, also, provide a smaller second group (nonrespondents), which could be included in the analysis procedure.

6. The final recommendation is that the findings of this study be shared with the Baptist General Convention of Oklahoma Ministerial Services Department and Southern Baptist Convention boards and agencies, such as the Church Administration Department, the Family Life Department and the Research Division of the Baptist Sunday School Board; the Family Life Department, the Research Division and the Bi-vocational Department of the Home Mission Board. These divisions and departments utilize books and periodicals to communicate needs information found in studies such as this one to the entire Southern Baptist community throughout the United States.

Church leaders could then implement the information gleaned to use within their local churches to help strengthen the marital satisfaction of their own minister, the minister's wife and the entire family.

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## APPENDICES

APPENDIX A

COVER LETTER AND QUESTIONNAIRE

## O K L A H O M A   S T A T E   U N I V E R S I T Y

Department of Home Economics Education  
and Community Services

December 1, 1986

Dear Minister's Wife:

With all families, including those of ministers, experiencing more stress today than ever before, many of us within the church are asking the question, "How can family life in the ministry be made stronger and more satisfying?" I am consulting on a research project which is attempting to find an answer to this question, in conjunction with the Department of Home Economics Education and Community Services at Oklahoma State University.

As the wife of a Baptist minister, you have been selected as one who would be interested and qualified to help us gain greater understanding of family relationships within the ministry. Your name was selected from the Associate Directory of Churches/Pastors. We are asking you to participate in this research by completing the enclosed questionnaire and returning it in the self-addressed prepaid envelope as soon as possible.

You may be assured of complete confidentiality. The questionnaire has an identification number for mailing purposes only. This is so that we may check your name off of the mailing list upon its return. Your name will never be placed on the questionnaire. Please let your answers reflect what you actually feel and do in your family situation, rather than how you think you should answer the question. Also, we would appreciate it if you answered the questionnaire without consulting your husband. It is best for our research if it is answered independently by the wife.

It is expected that the information gained from this research will be of benefit to ministers and their families, the Association, State Convention, and Southern Baptist Churches' personnel, and also of benefit to persons in the helping professions by raising an awareness to the needs of our ministers' wives through seminars, etc. For a copy of the report, send a self-addressed prepaid envelope to Ministers' Wives Survey, Department of Home Economics Education and Community Services, 125 HEW, Oklahoma State University, Stillwater, OK 74078-0337. If you have any questions about the proposed project, please write to me.

We appreciate your participation in this research. It is only through the contribution of persons such as you that we can gain greater understanding of marriage and family relations within the ministry. Remember your responses will be held in strict confidence.

Sincerely yours,

(Signed)

John Rusco, Doctor of Ministry  
Research Project Consultant

(Signed)

Margaret Callsen, Ph.D.  
Interim Head, Home Economics  
Education and Community Services

Oklahoma State University  
College of Home Economics

Department of Home Economics Education  
and Community Services

Your cooperation in this research project is greatly appreciated. Your contribution in a research project of this type helps us to gain greater knowledge and insight into family relations of Southern Baptist ministers.

Please circle or fill in answers as appropriate to each question. Your answers are voluntary and confidential, as you are asked to not put your name on the questionnaire. This information will be used in percentages and statistical analyses and will not be identifiable to you personally. There are no right or wrong answers.

1. Is your husband (please circle response) 1) a full-time minister? 2) bi-vocational?

If bi-vocational, please describe other work \_\_\_\_\_

2. Please give educational background. (Circle the last year completed.)

<u>YOURS</u>					<u>HUSBAND</u>								
High School:	1	2	3	4	High School:	1	2	3	4				
College:	1	2	3	4	Degree:	_____	College:	1	2	3	4	Degree:	_____
Seminary:	1	2	3	_____	Degree:	_____	Seminary:	1	2	3	_____	Degree:	_____
Other:	_____	Degree:	_____	Other:	_____	Degree:	_____	College Major:	_____	College Major:	_____		

3. How many times have you moved from a church since your husband became a minister?

(Circle your response) 1) 1-2    2) 3-4    3) 5-6    4) 7-8    5) 9-over

Using the scale to the right of the following questions, letting 1 represent the LEAST amount and 5 represent the GREATEST amount, please circle the amount of influence you feel you affect in the decision-making process.

	<u>LEAST</u>				<u>GREATEST</u>
4. How much influence do you think you have in the decision of <u>WHEN</u> to move?	1	2	3	4	5
5. How much influence do you think you have in the decision of <u>WHERE</u> to move?	1	2	3	4	5
6. How much influence did the school for the children have in the decision to move?	1	2	3	4	5
7. How much influence did the house (parsonage) have in the decision to move?	1	2	3	4	5
8. How much influence did opportunities for your own professional development have in the decision to move?	1	2	3	4	5
9. How long have you been married to your present husband? _____ Years					
10. If this is not your first marriage, was your previous marriage ended by (Circle response)					
1) divorce?    2) death?					

11. At the time of your marriage to your husband, was he (Circle response)  
 1) in college? 2) in seminary? 3) in the ministry? 4) in some other occupation?  
 If so, what other occupation? \_\_\_\_\_
12. What is your present age? \_\_\_\_\_ years
13. Please indicate your husband's ministerial income, including all benefits, i.e., housing allowance, utilities, car allowance, fees, annuity, insurance, etc. (Circle appropriate response.)  
 1) Up to \$10,000                      4) \$20,000 to \$25,000  
 2) \$10,000 to \$15,000              5) \$25,000 to \$35,000  
 3) \$15,000 to \$20,000              6) \$35,000 - up
14. Would you say your husband's ministerial income is (Circle response)  
 1) sufficient 2) barely sufficient 3) insufficient for your lifestyle
15. Are you employed outside the home? 1) Yes 2) No  
 If yes, is your employment 1) full-time? 2) part-time?  
 If yes, please describe your work \_\_\_\_\_
16. In what kind of locale is your residence?  
 1) Open country 2) Village under 499 3) Town of 500 to 2,499  
 4) Town of 2,500 to 9,999 5) City of over 10,000
17. Do you live in a parsonage? 1) Yes 2) No  
 If yes, would you prefer not to? 1) Yes 2) No
18. What is the approximate total membership of your present church? \_\_\_\_\_
19. How many children do you have? \_\_\_\_\_ What are their ages? \_\_\_\_\_
20. All things considered, how do you feel about being a minister's wife? (Circle response)  
 1) Very happy 2) Happy 3) Moderately happy 4) Unhappy  
 5) Called to be a minister's wife and being happy does not matter

Comments:



21. What things would you most like to change about your marriage relationship?
22. What things are most satisfying about your marriage relationship?
23. What do you feel has contributed most to your satisfaction in marriage?
24. What do you consider to be the major pressures on your family life that are associated with the ministry? (Indicate the degree of pressure of the following on a five-point scale with 1 representing the LEAST degree of pressure and 5 representing the GREATEST degree of pressure.)

	<u>LEAST</u>			<u>GREATEST</u>	
Time	1	2	3	4	5
Finances	1	2	3	4	5
Expectations on me	1	2	3	4	5
Expectations on children	1	2	3	4	5
Expectations on husband	1	2	3	4	5
Conflict in the church	1	2	3	4	5
Other (please list _____)					

25. How satisfied are you with your mate's performance of certain marriage roles at the present time? Please answer each question by circling the most appropriate letter at the right of each item.  
Circle VS if you feel very satisfied; S if you feel satisfied; US if you feel unsatisfied; VUS if you feel very unsatisfied; UN if you feel undecided.
- |   |    |   |    |     |    |
|---|----|---|----|-----|----|
| 1. Providing me a sense of security.                      | VS | S | US | VUS | UN |
| 2. Expressing affection toward me.                        | VS | S | US | VUS | UN |
| 3. Giving me an optimistic feeling toward life.           | VS | S | US | VUS | UN |
| 4. Expressing a feeling of being emotionally close to me. | VS | S | US | VUS | UN |
| 5. Bringing out the best qualities in me.                 | VS | S | US | VUS | UN |
| 6. Helping me to become a more interesting person.        | VS | S | US | VUS | UN |
| 7. Helping me to continue to develop my personality.      | VS | S | US | VUS | UN |

- |   |    |   |    |     |    |
|---|----|---|----|-----|----|
| 8. Helping me to achieve my individual potential (become what I am capable of becoming).      | VS | S | US | VUS | UN |
| 9. Being a good listener.   | VS | S | US | VUS | UN |
| 10. Giving me encouragement when I am discouraged.  | VS | S | US | VUS | UN |
| 11. Accepting my differences.   | VS | S | US | VUS | UN |
| 12. Avoiding habits which annoy me.   | VS | S | US | VUS | UN |
| 13. Letting me know how he really feels about something.                                      | VS | S | US | VUS | UN |
| 14. Trying to find satisfactory solutions to our disagreements.                               | VS | S | US | VUS | UN |
| 15. Expressing disagreements with me openly and honestly.                                     | VS | S | US | VUS | UN |
| 16. Letting me know when he is displeased with me.  | VS | S | US | VUS | UN |
| 17. Helping me to feel that life has meaning.   | VS | S | US | VUS | UN |
| 18. Helping me to feel needed.  | VS | S | US | VUS | UN |
| 19. Helping me to feel that my life is serving a purpose.                                     | VS | S | US | VUS | UN |
| 20. Helping me to obtain satisfaction and pleasure in daily activities.                       | VS | S | US | VUS | UN |
| 21. Giving me recognition for my past accomplishments.  | VS | S | US | VUS | UN |
| 22. Helping me to feel that my life has been important.                                       | VS | S | US | VUS | UN |
| 23. Helping me to accept my past life experiences as good and rewarding.                      | VS | S | US | VUS | UN |
| 24. Helping me to accept myself despite my shortcomings.                                      | VS | S | US | VUS | UN |
| 23. Please feel free to comment on anything else in regard to your role as a minister's wife. |    |   |    |     |    |

APPENDIX B  
CORRESPONDENCE

## REMINDER

December 12, 1986

Recently a questionnaire dealing with Marital Needs Satisfaction among Southern Baptist Ministers' Wives was mailed to you.

If you have already completed and returned it to us please accept our sincere thanks. If not, please do so today. Because it has been sent to only a small, but representative, sample, it is extremely important that yours also be included in the study if the results are to accurately represent the wives of Southern Baptist Ministers.

If by some chance you did not receive the questionnaire, or it is not available, please write for one today. Address: Ministers' Wives Survey, College of Home Economics, 125 HEW, Stillwater, OK 74078. Thank you.

Sincerely,

John Rusco, D. Min.  
Research Project Consultant

Margaret Callsen, Ph.D.  
Interim Head, HEECS

## O K L A H O M A S T A T E U N I V E R S I T Y

Department of Home Economics Education  
and Community Services

December 29, 1986

Dear Minister's Wife:

About three weeks ago we wrote to you seeking your response to the marital needs satisfaction among Southern Baptist Ministers' Wives survey. Our research unit has undertaken this study because of the belief that family life in the ministry can be made stronger and more satisfying.

We are writing to you again because of the significance each questionnaire has to the usefulness of this study. In order for the results of the study to be truly representative of Southern Baptist Ministers' wives it is essential that each person in the sample return their questionnaire. As mentioned in our last letter it is only through the contributions of persons such as you that we can gain greater understanding of marriage and family relations within the ministry.

In the event that your questionnaire has been misplaced, a replacement is enclosed. Your contribution to the survey of this study will be greatly appreciated.

Cordially,

(Signed)

John Rusco, Doctor of Ministry  
Research Project Consultant

(Signed)

Margaret Callsen, Ph.D.  
Interim Head, Home Economics  
Education and Community Services

VITA 2

Delmer Lee Allen

Candidate for the Degree of

Doctor of Education

Thesis: THE MARITAL NEEDS SATISFACTION AMONG SOUTHERN BAPTIST  
MINISTERS' WIVES IN RURAL SOUTHEASTERN OKLAHOMA

Major Field: Home Economics

Biographical:

Personal Data: Born in Wilburton, Oklahoma, August 20, 1937, the son of Floyd and Robbie Allen. Married to Ramona Peters, August 9, 1959. Father of one daughter, Charity Elizabeth, and one son, Timothy Lee.

Education: Graduated from Wilburton High School, Wilburton, Oklahoma, May 1954; received Bachelor Arts degree with a major in History, Northeastern State College, Tahlequah, Oklahoma, May 1960; received Master of Religious Education in 1963 and Master of Divinity in 1969 from Golden Gate Baptist Theological Seminary, Mill Valley, California; received Master of Education with a major in Guidance and Counseling, Southeastern Oklahoma State University, Durant, Oklahoma, May 1983; completed requirements for the Doctor of Education degree at Oklahoma State University, May 1992.

Professional Experience: Southern Baptist minister in Oklahoma, California, and Hawaii, 1960-1972; Clinical Pastoral Education in Hospital Chaplaincy, 1972-1973; Campus Minister, 1973-1974 and 1978-1984; Veteran Center Chaplain, 1979-1986 (part-time); U. S. Army Chaplain, 1970-1974 (Reserve), 1974-1977 (Active), 1977-present (Reserve) with active duty in Operation Desert Storm, November 1990-May 1991; Prison Chaplain, 1986-present.

Professional Organizations: National Council on Family Relations, Association of Clinical Pastoral Education, American Correctional Association, American Correctional Chaplains Association, Oklahoma Corrections Association, Oklahoma Chaplains Association, Oklahoma Southern Baptist Chaplains Association, Reserve Officers Association (Life Member), American Legion and Veterans of Foreign Wars.