

ABSTRACT

ASSESSMENT OF MARITAL SATISFACTION IN THE CHURCH OF GOD IN IZHEVSK, RUSSIA

by

Ilya A. Okhotnikov

The purpose of the study was to identify types of marriages according to the Evaluating and Nurturing Relationship Issues, Communication, and Happiness (ENRICH) Couple Scales and to assess marital satisfaction (MS) of couples in Izhevsk Church of God in Izhevsk, Russia. The study further sought to identify the factors most influencing MS. This project was evaluative in a nonexperimental mode using a quantitative research survey. The study was a pioneering work with the results indicating a great need for marriage and family ministry. Outcomes are limited to the local church, but findings have positive implications for other similar congregations in Russia.



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Sincerely,

David H. Olson, Ph.D.

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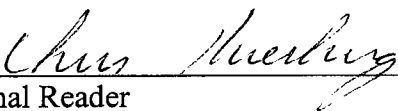
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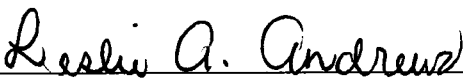
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**ASSESSMENT OF MARITAL SATISFACTION
IN THE CHURCH OF GOD IN IZHEVSK, RUSSIA**

A Dissertation

**Presented to the Faculty of
Asbury Theological Seminary**

**In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry**

by

Ilya Anatolyevich Okhotnikov

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CHAPTER 1

UNDERSTANDING THE PROBLEM

In one short phrase, Russian classic philosopher, writer, and novelist, Leo Tolstoy, profoundly describes the enormous complexity and variety of relationship patterns that influence both happy and unhappy couples: “All happy families resemble one another, but every unhappy family is unhappy in its own way” (Толстой 1).

Background

In the year 2000, my good friend Alexander was getting married. He was a twenty-five year old, prominent leader in my home church. The church is located in Izhevsk, Russia. Talking on the phone with him, I asked Alexander a question: “Had he started premarital counseling already?” He, in turn asked me, “Premarital counseling? What’s that?”

Russian¹ patriarchal culture has existed from the time of the Tsars. The Russian Orthodox Church elevated the role of the man in family and society. Husbands “owned” their wives; women did not have much choice. However, this social order was significantly changed by the communist regime (1917–1993). The Great October Socialist Revolution took place in October 1917, leaving the communists in power. They identified religion as an opiate of the people. All religious behaviors, beliefs, and expressions became illegal. Anyone who today is not older than seventy and was not raised secretly in a Christian home does not remember

¹ The term “Russian” refers not only to the things of the country of the Russian Federation but to the people in former USSR republics. “Russian” refers to a Soviet culture or people who have been formed by the morals and politics of the former USSR. These countries would include the Russian Federation, Belarus, Ukraine, and Moldova. The other twelve countries of the former USSR have maintained their cultural influences despite the propaganda of the USSR. When I refer to the nation of Russia, I use the term “Russian Federation.” When I refer to post-Soviet culture, I use the word “Russian.”

any biblical teaching or training related to Christ or to the Church; therefore, people have tremendous hunger for faith. The Protestant Church's existence² in today's postcommunist countries is a result of the last decade of freedom of religion in the former USSR.

In November 1990, the former USSR declared freedom of religion. During 1991 and following years, many new religious organizations,³ as a "mighty rushing wind," moved into Russia. They had crusades, revivals; and other mass activities. Radio and TV filled the airwaves with "Western" religion every Saturday and Sunday. People watched and listened. New churches were established. Underground churches became less secretive. During the second half of the 1990s, the Russian government, under pressure of the Orthodox Church, issued new restrictive laws on the freedom of religion. Evangelization and revivals decreased due to these new restraints; however, the limitations have not significantly damaged the growth of churches. The mid-1990s, in fact, was marked as a new stage in the religious freedom in former USSR.

Statement of the Problem

My engagement in April 1992 and wedding in July 1993 was the very first one in a five hundred member church; therefore, neither my wife nor I received premarital counseling. The pastor had no experience or education in preparing church youth for marriage and family life. She had no opportunity to get any training of pastoral caregiving. No Bible schools or seminaries existed during the communist

² On 1 January 2001 Russia had 10,912 Russian Orthodox, 3,048 Islamic, 1,323 Pentecostal, 975 Baptist, 612 Evangelical, 563 Seventh Day Adventists, 258 Roman Catholic, 156 nondenominational, 62 Full Gospel, 51 Charismatic, 330 Jehovah's Witnesses, 197 Judaist, and 193 Buddhist religious bodies officially registered by the state (Сведения).

³ All other religious groups including sects and cults came to Russia, not Christian organizations only.

regime. Russia had just opened.

In the beginning of the 1990s, not many churches had marriage or family ministry. The majority of church leaders operated out of an enthusiastic wave of religious freedom. Pastors were not equipped to provide any counseling for newlyweds or married couples. As a result, churches were very heavily oriented toward evangelism and missionary work rather than discipleship or caregiving. Pastors had limited understanding of premarital and family dynamics. They believed that teaching two people to come closer to God would *automatically* bring them closer to each other. Literature in marriage and family suggests that success in marriage depends mostly on communication between the spouses (Stanley et al. 34), how couples talk to one another (Gottman and Silver 20), and on their commitment to the covenantal relationships of oneness in forgiving community (Wangerin 19, 46, 59). Russian pastors concentrating on mission's work missed one mystery of human communication: one half-hour's sincere productive dialogue in the flesh can build up both spouses in the spirit all day through (146).

As the couple comes closer, problems would naturally be solved successfully and constructively. Pastors did not think about offering a teaching on *how* the husband and wife grow closer to each other. Pastors held on to a belief that spouses in marital conflict would have no need for additional marital classes, seminars, or counseling. The clergy were not ready to address the pressing issues of newly formed Christian marriages. Ministers could not answer questions on the particular issues couples need to address to maintain good marital relationships or on constructive ways to resolve conflict or misunderstanding. Teaching or preaching seminars or programs were rarely specific and systemic in the area of marital relationship.

Churches had no training for improving a couple's communication or conflict management, nor did they help them with issues of closeness, relationships with extended family and friends, and so forth. Family conflicts were not even addressed from the pulpit. Marital problems would not be discussed in churches. Instead, pastors, because of lack of training, would "theologize" their advice to couples and use religious language to deal with crisis or marital problems, avoiding them or behaving as if they knew all things. Such an approach would bring more anxiety to the couples and result in little or no progress.

Since Russia opened for religious freedom, the situation is not much better. The issue of church ministry to families to date has not been adequately addressed in churches or Bible schools in Russia. One objective reason is lack of time. Marital and family ministry did not take deep root in churches; churches were highly oriented for missions and evangelism. Therefore, today issues in Christian marriages cry for attention in the church. Thankfully, after thirteen years of evangelistic emphasis, pastors and church leaders are beginning to recognize the need of analyzing and addressing marital issues for their parishioners. During the years 1995 to 2002, an interest in solving marital problems arose exponentially among pastors and church leaders. Some started their own ministries to couples and families; however, the need is much greater than the resources of churches in Russia.

Communist ideology used to instill high standards for family. Certainly the negative sides of communism were present in Russian families. Divorce was not acceptable in the society. To be divorced meant to be a second-class person. Faithfulness to the spouse and children would allow a communist leader to go up in the hierarchy ladder of the communist party. Going up meant higher income, more

opportunities for education, travel and business. Yet with the collapse of the Soviet Union, those standards have been dismantled with no replaced value system in marriage and family.

Political parties do not pay attention to family and marriage. Companies, factories, and firms do not conduct special seminars for their workers on marriage/family-related issues. The social services no longer have such programs. Here, then, is a problem and an opportunity for the evangelical Christian Church in Russia. If Christians of evangelical faith do not initiate family and marriage ministry now, soon the Russian Orthodox Church may take over and fill this void. Evangelicals would lose an opportunity to serve the Church and society.

Marriages are to reflect and model the relationship of Christ with the Church. The Lord Jesus Christ left his commandment that Christians are to love one another just as he has loved them (John 15:12). Another frequently quoted passage, “[Y]ou shall love your neighbor as yourself” (Lev. 18:19; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; Jas. 2:8), gives the foundational principle for the Christian life. I must emphasize that one’s *spouse* is the closest neighbor. The Scriptures talk about marriages, husband–wife relationships, communication, appreciation, affection, sex, intimacy, and love. Many pastors do not preach from the Song of Songs because they were not trained to do so, at least in the former Soviet Union.

In summary, the majority of those who pastor in Russia now were not trained for family ministry. Outreach and evangelism have been high since the fall of the Soviet Union, but thirteen years later not every church has family ministry. Pastors and church leaders now ask Western missionaries to come and teach seminars on marriage and family instead of biblical and theological doctrines as they did in the

beginning of the 1990s. Evangelism dominated then, but now church members are more interested in dealing with their everyday marital and family issues. Relationship with one's neighbor is an essential element of faith and life. When the church does not attend to the marital and family difficulties facing parishioners, people leave the fellowship since they receive no encouragement or care from church leaders. If church leaders will not recognize their important obligation to teach and instruct on marriage and family, then they will miss an essential level of Christian discipleship and a vital ministry to the people of God and to society.

I propose that the first step toward a positive improvement of this problem is recognition of the poor state of marriage and family ministry in evangelical churches. Encouragingly, clergy now recognize what happened and are beginning to take action. Yet church leaders lack training. Realizing the need for marital training in churches, pastors have begun to search for resources in order to provide marriage and family counseling.

The next step is to find out the status of marital relationships in Russian churches, and the structure and function Russian Christians have in their marriages, and what kind of marital relationships issues are waiting to be addressed. Pastors have the opportunity to teach and preach on family and marriage from both theological and practical standpoints.

Supporting Literature

A review of the literature yielded little information concerning couple satisfaction in Russian Christian marriages. However, Western theologians and psychologists have written many books and articles on marital relationships and the role of communication and conflict resolution in marital success. Communication and

conflict resolution skills are crucial elements of marital dynamics, i.e., how to stay calm in a conflict, so that flooding would not block communication, how to speak and listen nondefensively to have productive discussion, and how to validate each other when the going gets tough (Gottman and Silver 175). All of these three elements of communication and conflict resolution in one way or another become the major topics of discussion in the literature on marriage and family (Burgess and Cottrell; Ferguson; Fowers and Olson, ENRICH Marital Inventory; Friedman; Gottman and Silver; Olson and Olson; Snyder; Stanley et al.). The mainline thought suggests that interpersonal dynamics (communication, conflict resolution, sexual relationship, and personality issues) become either obstacles to satisfaction in marriage and life or the tools to maintain, nurture, and enrich a strong marital relationship. Approaching the marriage from the third party perspective, to which husband and wife must give loyalty and nurture, highlights a Christian marriage experience. The third party is the spouses' *relationship*. Nourishing *relationship* is the real work of mutuality that takes realization, commitment, willingness to adjust for the sake of the beloved being, *the relationship* (Wangerin 46–47). The central part of nurturing *the relationship* is talking and listening with truthfulness and dependability in sharing love with forgiveness and healing. Wangerin underlines the two most common complaints in his marital counseling practice. The husband or the wife does not talk and does not listen; however, talking and listening must be learned (157). In all the diversity of life stories, the sorrows are the same: “They have not learned, or else they did not practice, dialogue—both to talk and to listen.” (158).

God has instituted the family, designed basic human emotional needs, and established the principles of relationship in marriage like those of the Trinity:

mutuality, equality, and submission to one another. Edwin Friedman stresses equality of emotional processes in families regardless of religious beliefs, country of origin, nationality, race, etc., because he believes that the fundamentals of family dynamics are universal (278).

The top two empirically identified values of successful marriage in Russian literature are mutual respect and courtesy, ranked in this order by both husbands and wives (Райгородский, Психология семьи 729). Both of them are interpersonal issues that become known via communication or *how* spouses talk and relate to each other. Furthermore, in the Russian literature on family conflicts, communication turns out to be the single most crucial factor attributing to the breakdown of marital relationships (Райгородский, Психология и психотерапия семейных конфликтов 706).

The empirical study of African–American marriages of Allen and Olson replicated the number and characteristics of marital types found in predominantly European–American marital samples, which demonstrate higher marital satisfaction with the higher communication and conflict resolution scores.

All of the above theoretical and empirical evidence lead me to agree with Friedman in his views on the basics of marital and family functioning. The universality of human nature finds its confirmation in Russian and U. S. literature, similar empirical results of both countries, and in the following biblical perspective.

A Biblical Perspective

The Word of God explicitly describes marital relationships and the dynamics of family functions. The Bible gives foundational principles and rules as well as explains specific issues of human behavior, sexuality, and relationship in marriage.

Priority of the Family

God established the family as an institution alongside the institution of the Church. The family is the basic unit of human relating. As such, family is foundational to both society and the Church. Genesis 2:18 and 24 illustrates:

Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him....” For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

The divine origin of the family, along with its foundational character, requires the Church to give priority to family ministry, both from a personal and corporate perspective. The practice of Christian disciplines and virtues should begin in the home. In this way, the family becomes the basic unit of Christian formation:

These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. (Deut. 6:6, 7).

The marriage and one’s attitudes and behaviors are extremely important in setting forth church leaders and pastors for the ministry (1 Tim. 3:1–13; Tit. 1:6–9). Loving God (who is not seen) with all the heart and mind and soul and strength is impossible without first extending love to one’s partner, whom one does see (Church of God’s Practical Commitments par. 4). “If anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever” (1 Tim. 5:8). Living out one’s Christian life in his or her marriage is essential for every Christian; therefore, family life is of importance to every congregation and denomination, country and nation. In addition, well–managed, happy, and satisfied marital relationships of husband and wife are the keystone of success in the Church. Families ought to establish some pattern for family devotions

and should make an effort to provide a Christian tradition at home.

Sanctity of Marriage

Marriage is ordained of God and is a spiritual union in which a man and a woman are joined by God to live equally together as one (Gen. 2:24; Mark 10:7). Because of the divine character of marriage, it is a lifelong commitment. Marriage is God's gift. God instituted marriage as a way to find one's fulfillment in life. The Creator gave humanity the capacity for a relationship as intimate and permanent as anything on earth can be. Because of its depth and intensity, marriage is a source of joy and happiness; however, it also carries the possibility of great heartache. Those closest in relationship can cause the most hurt. Sexual involvement, either before marriage or with someone other than the marriage partner, is strictly forbidden in Scripture (Exod. 20:14; 1 Cor. 6:15–18). Understanding the sanctity of marriage, partners ought to strive to maintain a happy, harmonious, and holy relationship.

Scripture gives several models of family: patriarchal families, in which fathers rule over an extended household; nuclear families, where parents and children live together; couples without children; and, singles who live alone or in small groups. These examples are descriptive and do not have a normative meaning in terms of God's desire for the family (Vining et al. 13).

From the perspective of word studies, the Bible draws the meaning of family from the image of a house. Latin, Greek, and Hebrew words translated into English (and for that matter into Russian) have the same underlying meaning as house or household. The primary reference is to persons who live together, who are bound together in a social unit. Emphasis is placed on the relationship that binds persons together rather than the structures through which persons gather (Vining et al. 14).

The concept of covenant is the fundamental and essential element in developing a theology of the family (Balswick and Balswick 19). The concept of covenant versus contract is discussed in more detail in Chapter 2.

Trinitarian Roots of Marriage

Virginia Holeman defines marriage as a dynamic and complex relationship between peers who are intended to have equitable power sharing. This equality is reflected by the interrelationship of the persons of the Trinity—God the Father, the Son Jesus Christ, and the Holy Spirit. On the other hand, parenting is a relationship that is based on hierarchical principle. Parents are to be in charge of children, and families should model equitable power distribution. Confusing the two may cause additional problems between the couple and among family members. Humans are always children in their relationships with God and peers in their relationships with their mates (1).

The trinitarian foundation for marriage is based on the relational aspect in the fatherhood of God. Trinity highlights continuous^d relationship of communication, affection, and love among the three persons of God. This characteristic of the Trinity is to be reflected in marriage and among family members. The human–divine relationship is originated from the nature of the triune God. He desires to establish and keep relationships with his children. God expects people to relate to him and be open in expressing their feelings, emotions, and desires because God’s nature is relational love. Within the Trinity, the three persons have mutual understanding, communication, and exchange among one another. Humans are to pursue this quality of relationships in their marriages within the spirit of unity and understanding. An analogy of the Trinity in marriage reflects the dynamics of interrelationship among a husband and wife and a new *one*, which is created in the union of the two (Gen.

2:24). Clark Pinnock identifies the nature of the Trinity as the shared life of perfect sociality, mutuality, reciprocity, and peace (31). In the same way, the new *one* reflects and represents the new union of the two self-differentiated persons who mutually share their lives in social, reciprocal, and loving relationships. The trinitarian model of marital relationships is a key to successful and happy marriage. Scott Stanley et al. give insight on *how* couples can achieve the same type of unity and mutuality by working together toward the same goal (44). In such a process, as in any other area of life, couples find their differences at times due to difficulty in resolving emerging tensions, misunderstandings, and conflicts. Ken Sande suggests a good biblically based model in handling disagreements and conflicts. He suggests four basic principles: glorify God (1 Cor. 10:31), get the log out of your eye (Matt. 7:5), go and show your brother his fault (Matt. 18:15), and go and be reconciled (Matt. 5:24) (10–11). This model offers a good way to observe one's own reactions and manage conflict situation. Parishioners, church leaders, and pastors, as well as couples, can easily apply such a method in their everyday life, teach it in Sunday school, or train staff members. This teaching is easy to understand and applicable in any culture at any time at any place.

Context of the Study

The context of this study is the postcommunist country of the Russian Federation. Russia is the world's largest geographical state, more than twice as big as either the USA or China. The Church of God (Cleveland, TN), the oldest Pentecostal denomination, has officially formed new churches in Russia beginning in 1992. The Russian Federation still has less than 3 percent of all Protestant Christians (RosBusinessConsulting).

The population of Russia. The population of the Russian Federation is 144 million people. With territory of seventeen million square kilometers (6.6 million square miles) and bounded by the Arctic and Pacific Oceans on its northern and eastern coasts, the Russian Federation has land boundaries with thirteen countries. With the formal dissolution of the USSR in 1991, Russia became an independent sovereign state (24 August, adopting as its Independence Day 12 June). Within the Commonwealth of Independent States (CIS), it maintains a traditionally dominant role in Central Asia and Eurasia. Ethnic Russians make up 80 percent of the population, at the same time Russian Federation (not the former USSR republics, just Russia) has over 150 smaller ethnic groups, many with their own national territories within Russia's borders. Russia has eighty-nine federal units with their own presidents or governors and parliaments. Udmurtia Republic is one of those units with its own language, history, and subculture. Regionalism and separatism are major political issues. The situation is complicated by the fact that many of these territories are rich in key resources such as oil, gas, gold, and diamonds. The constitution declares equality of religion in Russia (Kindersley); however, the Russian Orthodox Church is the dominant religion, followed by Protestant Christianity and Islam.

A survey of Russian citizens. In August 2000, a survey on religious preferences by "Obshestvennoe Mnenie" (Society's Opinion) Foundation revealed that 56 percent of the population confesses Russian Orthodoxy (N=1500). However, only 6 percent visit churches more often than once a month and 49 percent never pray to God. Ten years after the communist atheistic propaganda and antireligious tensions discontinued 31 percent are still atheists, 5 percent are Moslems, and 3 percent belong to other Christian denominations (Православных 1).

Location, Its History and Demographics

The study was administered in the city of Izhevsk (see Appendix A for contact information), the capital of Udmurtia Republic located eight hundred miles from Moscow to the east in the Western foothills of the Ural Mountains that divide Europe from Asia (see Figure 1).



Figure 1. Location of Udmurtia Republic and Its Capitol, Izhevsk-city

Udmurtia Republic is one of eighty-nine federal self-governing units of the Russian Federation. In the ancient times, Udmurts lived on the territories covering the contemporary nearby Udmurtia Northern and Southern territories. Idolization of phenomena of Nature (springs, trees, etc.) and worshipping many Gods formed the poetic paganism of the Udmurt people. At the end of the twelfth century, the first Russians settled down in the territory of Udmurtia. Interethnic conflicts and attempts of violent Christianization increased after the conquest of the Kazan Khanate. The

first purely Udmurt settlements were founded as a result of drastic measures to violently Christianize the Udmurt people. The authorities of Tsarist Russia first established Udmurt grammar (1755), published dictionaries, Bible translations, and national Udmurt literary works. The first national intellectuals, the clergy, also appeared in the late eighteenth century. The rapid development of industry and culture in Udmurtia marked the second half of the nineteenth century. The October Revolution of 1917 led to the establishment of the Udmurt autonomy. In the late 1920s Izhevsk became the birthplace of the Russian motorcycle-building industry releasing the first Russian piston-drive motorcycle in 1928 launching the massive production of the chain-drive motorcycle in 1935. During the Second World War Izhevsk became an important forge of small arms that supplied about 12.5 million weapons for the Russian Army. After the war, radio-technical, timber-processing, and light industry started to develop. Several factories were built, among them the paper-making machine-building factory, automobile, mechanical, ball bearing factories, and radio plant. Izhevsk exports its produce to more than seventy countries of the world ([A Brief History](#)).

The ramified network of culture and art establishments as well as the activity of creative unions of writers, composers, architects, artists, designers, theatrical workers, professional, and folk art developed steadily and remarkably in Izhevsk. Nowadays Udmurt Republic (mainly in Izhevsk) has eight professional theaters, five state creative musical groups, the Philharmonic Society, and a state circus. Over twenty different museums have expositions of the history and the original culture of the Republic and the city of Izhevsk. Besides republican libraries and Houses of Culture, Izhevsk has a centralized library system with rural centers of leisure in each

of twenty five counties of the Udmurtia Republic (A Brief History).

The first Udmurt undergraduate education institution was the Technical College of Higher Education (1930). Undergraduate and graduate education are priorities of the Republic's government. Currently the Udmurtia Republic has five Universities (technical, pedagogical, agricultural, musical, and liberal arts all located in Izhevsk) that offer undergraduate, graduate, and doctoral degrees, with thirty colleges, forty-five professional and technical specialized schools, nine hundred schools, and 1,153 pre-school facilities. Twenty-six organizations and universities in the Republic carry out technical scientific activity and fundamental research. The number of highly qualified specialists is steadily rising (A Brief History).

Udmurtia is a multinational region with twenty-one diverse religious teachings, about two hundred religious organizations. The Russian Orthodox Church of Moscow Patriarchy is the largest denomination in Udmurtia with eighty parishes, two convents, and one monastery. Protestantism is the second largest denomination in Udmurtia. Its spreading in the region began in the nineteenth century. Now the republic has forty-seven communities of different Protestant denominations. The largest denominations are Pentecostal, Baptists, and Charismatics. Protestants publish a newspaper called "Faith and Life". Unlike believers of other denominations, the Protestants actively collaborate with religious centers in the U. S., Finland, Sweden, Canada, and other countries sharing the experience in religious and missionary activity. Less than 10 percent of the religious bodies belong to fourteen Muslim groups under the Spiritual Directorate of the Udmurt Muslims. Every other Muslim community has built a new mosque during the last few years. The main mosque in Izhevsk has a Muslim school where people study the Koran and the Arabic language.

Muslim organizations have business relations with Islamic countries of the Middle East (A Brief History).

Purpose Statement

The purpose of the study was to identify types of marriages according to the ENRICH and to assess marital satisfaction (MS) experienced by couples in the Izhevsk Church of God in the city of Izhevsk, Russia. The study further sought to identify the most influential demographic and relationship dynamic factors related to MS. This study served as an introduction for the further research, development, and contextualization of a marriage enrichment program for couples in Russian-speaking churches.

Research Questions

The following three research questions guided the project.

Research Question 1

What couple types out of five ENRICH couple types, *Vitalized*, *Harmonious*, *Traditional*, *Conflicted*, and *Devitalized*, did marriages exhibit in Izhevsk Church of God in Izhevsk, Russia?

Research Question 2

What demographic factors accounted for the types of marriages found in Izhevsk Church of God?

Research Question 3

How did relationship patterns of communication and conflict resolution relate to satisfaction and/or dissatisfaction in marriages in Izhevsk Church of God?

Definitions

The following definitions are the terms used for this study.

Types of Married Couples

Types of married couples are the five typologies identified by Evaluating and Nurturing Relationship Issues, Communication, Happiness (ENRICH) Marital Inventory. From happiest to unhappiest, they are called *vitalized*, *harmonious*, *traditional*, *conflicted*, and *devitalized*. These couple types have different levels of risks in terms of which couples eventually divorce versus remain happily married (Olson, PREPARE/ENRICH 43).

Marital Satisfaction (MS)

MS is the evaluated status of the marital relationship of a couple in ten areas of the couple's life: communication, conflict resolution, personality issues, role relationship, financial concerns, leisure time, sexual relationship, parenting, family and friends, and religion (Filsinger and Lewis 88). MS is measured by Marital Satisfaction subscale.

Communication

This communication subscale measures each partner's beliefs, feelings and attitudes toward the role of communication in the maintenance of the relationship. Items focus on the level of comfort felt by the spouse in sharing and receiving emotional and cognitive information.

Conflict Resolution

Conflict Resolution subscale assesses behavior, feelings, and beliefs of each spouse about existence and resolution of conflicts in their relationship. Items focus

on the openness of spouses to recognize and resolve issues and the strategies used to end arguments.

Idealistic Distortion

The Idealistic Distortion subscale measures the degree, in which an individual answers personal questions in a socially desirable manner, i.e., looks at the marriage as through “rose-colored” glasses. This subscale is used to revise individual scale scores to correct for that bias.

Anticipated Outcomes

The outcomes are the Individual Revised (REV) and Positive Couple Agreement (PCA) scores measured by the ENRICH instrument in three dimensions of marriage, namely marital satisfaction, communication, and conflict resolution, with a correction for idealistic distortion.

Revised Individual Score (REV)

The Revised Individual score provides an accurate assessment of how each respondent perceives the relationship in a given area (i.e., communication, conflict resolution) (Olson, PREPARE/ENRICH 33). The male and female each have unique REV scores according to their own judgment thus reflecting person’s own response to a question.

Positive Couple Agreement Score (PCA)

Positive Couple Agreement score measures the dyadic relationship between the answers of the spouses. It is a percentage score ranging from 0–100 percent. The PCA score measures the male and female responses on each question to see if they agree with each other on a positive question or disagree on a negative item (Olson, PREPARE/ENRICH 35).

Methodology

The project involved one group. Every participant anonymously completed a questionnaire and a registration card. This project was an evaluation study in the descriptive mode via a quantitative self-report that used a standardized ENRICH survey.

Population and Sample

The population of the study consisted of the members and regularly attending couples of the Izhevsk Church of God. The church had thirty-two couples at the time of this study. The sample was self-selected and composed of couples in Izhevsk Church of God that were married at least one year. Twenty-two couples responded to the invitation to participate in the study. Participation was strictly voluntarily.

Instrumentation

The group completed the Evaluating and Nurturing Relationship Issues, Communication, Happiness (ENRICH) Couple Scales questionnaire and a registration card. Dr. David Olson, on behalf of Life Innovations, Inc., graciously granted permission to use ENRICH Couple Scales in this research. The ENRICH Couple Scale itself has thirty-seven questions, and an additional thirty-one general demographic questions. I have added one more question to the whole questionnaire concerning the wedding ceremony in the church. Since Russia has just opened itself for freedom of religion, I wanted to see how this single ritual would relate to the anticipated outcomes.

The actual ENRICH Couple Scales had the four subscales integrated sequentially. The Marital Satisfaction subscale provided a global measure of satisfaction by surveying ten areas of the couple's life, namely communication,

conflict resolution, personality issues, role distribution, financial concerns, leisure time, sexual relationship, parenting, family and friends, and religion. Following the MS subscale, the ENRICH Couple Scales includes a Marital Communication subscale, a Conflict Resolution subscale, and then the Idealistic Distortion subscale. According to Olson, researchers have expressed most interest in these four of the ENRICH scales (PREPARE/ENRICH 1).

Data Collection

I prepared the original package while on the campus of Asbury Theological Seminary in the fall of 2002 and made all the duplication upon arrival in Russia. One package per couple had two sets of questionnaires, one for the husband and one for the wife, yet only one registration card was included to be returned separately from the completed applications. In January 2003, I conducted an all-day seminar at my home church in Izhevsk, Russia. At this seminar, I distributed prepared packages to the couples. I enclosed a report card and two stamped, self-addressed envelopes to encourage participants to return their completed questionnaires. One envelope was to return each partner's completed questionnaires together, and the other envelope was to mail back the registration card separately from the questionnaires. Participation was voluntarily, and the questionnaires were anonymous.

Delimitations

This descriptive study surveyed couples that responded to the invitation to participate in the research and attend one all-day seminar. The intent was to obtain foundational information and assess marriages in a particular local church in Russia. The results of this study reflect the current status of marital relationships in one particular large-sized church (250 members with an additional four branch churches

in the villages) in provincial Russian territory.

Significance of the Study

No research has been done in the life-demanding area of marriage and family in Christian denominations in the territory of the former USSR. Heavily oriented toward a communal lifestyle, Russian culture has the majority of church members living in families. About 95 percent of church parishioners live in families, and three-fourths of those in families are husbands and wives. One can hardly overestimate the importance of improving the marital dyadic relationships that, in turn, are strongly associated with the spiritual journey of couples as a whole and each partner individually. Thus, couple satisfaction in marriage has a tremendous influence on the life and health of a church. Happy marriages build up strong churches, while unhappy marriages, overwhelmed with conflict, anger, and frustration, stagnate the church.

Overview of the Study

Chapter 2 presents an historical and empirical experience and a theological and theoretical framework for use in understanding and interpreting the research. Due to the unavailability of Russian literature on marriage and family dynamics, I reviewed Western literature to identify issues related to CS concepts. Differences between Western and Russian cultures are discussed as continuity and discontinuity (basically between the USA and Russia) in terms of behavior, attitudes, and customs. Chapter 3 presents a broad description of the design of the study. Chapter 4 contains the summary of the findings from the study. Chapter 5 discusses the results and their strategic implications for church ministry and presents recommendations for pastoral care and suggestions for further research and development of marriage and family

ministry in Church of God churches in the Russian Federation.

CHAPTER 2

HISTORICAL, THEOLOGICAL, AND THEORETICAL

LITERATURE REVIEW

Brief History of Emergence and Development of Pentecostalism in Russia⁴

The first local churches with the characteristics of Pentecostal teaching and praxis were noticed in the territory of the Russian Empire in the nineteenth century (Shevchenko 80). Even before the outpouring of the Holy Ghost at the Azusa Street revival in the United States in 1906, some Russian congregations were characterized as Pentecostals due to their theology and practice; however, the Pentecostal churches were not able to confess openly their faith because of intolerance from the Russian Orthodox Church. The Russian Empire, having accepted Orthodox Christianity as “The State Religion” in 988 suppressed any attempts at a different Christian confession. This decision resulted in cruel, ongoing state-imposed discrimination of all non-Orthodox beliefs. Despite these persecutions before the First World War, some local congregations were established in St. Petersburg in 1913 (Trofimchuk 170) and at the same time in the regions of Moscow, Nizhniy Novgorod, and Viatka River.⁵ Viatka River is one of the main tributaries of the Kama River, which in turn is a tributary of the famous Russian Volga River.

With the establishment of the Soviet regime in November 1917, the Bolsheviks subverted the temporary government of the Russian Empire. Hard times

⁴ This account is not a comprehensive history of the Pentecostal movement due to the limits of this work. I tried to give a brief review using the sources available. A complete history of the Russian Pentecostal movement is yet to be written.

⁵ Viatka [vyat'ku] River is 850 miles (1,370 km) long, rising in the foothills of the central Urals, Eastern European Russia, and flowing first North, then Northwest past the city of Kirov, and finally Southeast into the Kama River near Mamadysh. It is navigable below Kirov and is important for logging and fishing (“Vyatka River”). Vyatka and Kama rivers are thirty miles from Izhevsk city.

for all Christians, regardless of denominational affiliation, followed. Christians became one of the most denigrated ideological enemies. Many Orthodox and Protestant bishops, thousands of clergy, and laypeople were persecuted even to the point of execution. However, the Pentecostal movement in Russia received a boost with the return to Russia of I. E. Voronaev in the 1920s. Rev. Voronaev experienced the outpouring of the Holy Ghost at the Azusa Street revival (Efimov 40). Originally, the center of the Pentecostal movement was located in Odessa, Ukraine, but in 1925 the movement shifted to Moscow. In 1927, the former USSR had 350 churches with a total of seventeen thousand Christians (Trofimchuk 171). In 1928, the USSR rulers issued a new law that condemned religion, and Bishop Voronaev was persecuted and murdered in 1930.

The time of the Second World War eased the life of all Christians but not for long. A new wave of especially cruel persecution started at the end of the 1950s and the beginning of the 1960s. Two types of Christians materialized in the Soviet State: registered and underground (unregistered). While the antireligious propaganda of the 1960s was at its peak, the communist government allowed, at the end of the 1960s, an independent registration of congregations; however, not many Christians wanted to cooperate with the totalitarian regime because it played a double game. On one hand, authorities tried to show that the USSR kept the freedom and rights of people by providing registration of the religious bodies. On the other hand, the communist government increased publication of atheistic literature⁶ and television programs that made Christians appear to be stupid and uneducated. Believing in God was illegal.

⁶ At the end of the 1950s and beginning of the 1960s the former USSR printed 95 percent of all atheistic literature against Pentecostals and Baptists.

Propaganda was so intense and widespread that it effectively formed mass opinion against Christians everywhere. During the 1960s and the 1970s the government imprisoned some clergy and laypeople, giving them sentences of fifteen, twenty, and twenty-five years. Among them were Brothers A. I. Bidash, V. I. Belikh, V. V. Riakhovskiy,⁷ I. P. Fedotov, Sister M. Stmirnova, and others (Riakhovskiy 2).

This totalitarian regime kept its power even up to and during the times of Perestroika and Glasnost of the late 1980s. Pastors and church leaders emphasized faithfulness to God in all of their sermons. One way or another they would always point to the literal meaning of the biblical text and the obligation of keeping a lifestyle, including marital relationships, in line with scriptural teaching. Families would establish and keep some pattern for devotions, such as evening family Scripture reading and prayer, yet the church did not teach couples how to maintain a happy, harmonious, and holy relationship. The main issue of Christian life was the issue of survival in a hostile totalitarian state.

In April 1985 a new revolutionary figure in the history of Russia, Michael S. Gorbachev, announced “*Perestroika*” and “*Glasnost*.” Only five years later, the irreversible flow of freedom became a reality. On 25 October 1990, the new radical law of “Freedom of Conscience and Religious Organizations” was approved in the liberal spirit of *perestroika*. For the first time in all of the recorded history of Russia, direct proclamation of the Pentecostal message began in the USSR. Underground congregations of Moscow led by Bishops S. G. Kostuk, E. P. Gula, S. V. Riakhovskiy, and others, formed an Interregional Christian Association called the “*Kovcheg*” (the Arch). This association received registration at the Justice Ministry

⁷ He was the father of the current Russian Church of God overseer, Sergei V. Riakhovskiy.

of the Russian Federation in 1991. Similar activities were taking place throughout the whole territory of the Russian Federation in the beginning of the 1990s. These associations, fellowships, missions, and local churches united and established the Russian Union of Christians of Evangelical Faith “Church of God” in 1995. During the following years, this Union received many other organizations, churches, and unions of the same confession of faith. Under pressure of the Russian Orthodox Church, the Russian government issued new legislation in 1995. Restrictions and limitations of the new law brought new difficulties to establishing new churches. However, God’s work continued its progress. Under the new restrictions, evangelism and missions as the main emphases slowly began to give way to discipleship and pastoral care. Pastors began to see that an integral part of Christian formation is caring for souls in their own life circumstances. Pastoral care often brought pastors into difficult family and marriage situations of the parishioners.

Churches needed more than just lecture theologizing on marital issues. A balanced theological groundwork is an necessary step in establishing a long lasting marital and family ministry in a local church.

Theological Foundation

Because God has created human beings in his image and likeness, the nature of marriage should be understood as based on the social and mutual relationship among the persons of the Trinity. Balswick and Balswick, when discussing family relationships from a theological and social perspective, focus on the nature of family process rather than family structure. They propose a theology of family relationships that involves four sequential but nonlinear stages: covenant, grace, empowering, and intimacy (20). Initial covenant commitment with unconditional love is the logical

beginning point of family relationships. Commitment to love unconditionally differs covenantal relationships from contracts. Contract implies conditions, but a covenant does not. Initial covenant grows into a stage of grace, which develops from the security provided by the covenant. Family relationships are meant to be lived out in an atmosphere of grace and forgiveness versus law and punishment. In an atmosphere of grace, family members act responsibly based on love and concern for one another. In such an atmosphere, members of the family have freedom to empower each other, in other words help others recognize strengths and potentials as well as encouraging and guiding the development of these qualities. Empowering leads to the possibility of intimacy among family members. When people can share and communicate their thoughts and feelings freely and openly, they are not afraid to share and be intimate with one another. John, in his first Epistle, writes, “God is love... There is no fear in love. But perfect love drives out fear” (1 John 4:16, 18). Open communication, forgiveness, and empowerment give grounds for a higher level of unconditional covenant love. Thus, relationships in the family grow in this cycle (Balswick and Balswick 20–33).

One of the most important elements of healthy family relationships is a concept of covenant versus contract. This concept comes from the ancient Middle East, and the modern understanding is often mixed with that of contract; however, these two concepts are distinct in their meaning. A contract is an agreement between two parties to fulfill obligations and commitments made to each other. Two sides of a contract, one over another, always describe what these two agreed to do for each other. In such relationship, one is bound to another as long as the other fulfills his or her commitments. If couples live together for pleasure and mutual fulfillment, a

contract would be needed to protect their rights when pleasure ends. However, covenant provides a very different core for the marriage. The biblical idea of a covenant binds persons in a relationship, but not as a social unit of two individuals with their own rights to have protection. Covenant defines *the manner* (rather than privileges and obligations) in which persons are to relate to one another. The emphasis of covenant is on the attitude in the relationship. In covenantal bond, one has gracious attitude in the interest of the two rather than in satisfying selfish desires.

God made a covenant with Israel, a covenant of the relationship: He would be their God, and they would be his people. The motivation for such covenant relationship was God's love for humanity and his desire to redeem and bless all nations by reconciling them unto himself. The most significant difference between a contract and a covenant is that in a contract people come together and form a relationship in order to achieve the terms of a contract, while in a covenant the terms exist in order to consummate and maintain the relationship. In a Christian family, one foundational characteristic of its members differentiates them from secular families. Each member knows God, and everyone knows each other while knowing God. Everyone serves God, and, all together, they serve God and each other (Balswick and Balswick 20).

God has created marriage for the manifestation of his glory. A family can show God's glory through preaching the gospel, "the glorious gospel of the blessed God" (1 Tim. 1:11). Creation of Eve out of Adam's rib (Gen. 2:18–25) is a beautiful metaphor for the covenant creation of the church from the cutting of Christ's side (John 19:34). God was pleased that Eve was created for Adam. In the same manner, God delighted when the second Adam's bride, the Church, was created. God intends

the human family covenant to reflect and foster his glory in the new covenant of his Son. Every wedding ceremony and every marriage is an incredibly significant opportunity to preach the glorious gospel in Jesus Christ, the gospel of the one and only true marriage between God and his people through his Son Jesus Christ. Family as a metaphor can preach the gospel as paradigm (Seems 5–6). The human marriage covenant is a metaphor for the divine marriage covenant, which is sealed by the blood covenant, the New Covenant in Christ's blood that ratifies and gives meaning to the human marriage covenant. "Blessed are those who are called to the marriage supper of the Lamb!" (Rev. 19:9).

The trinitarian model of marriage is rooted in the relational aspect of God's nature. God is constituted by three persons, each of whom is distinct from each other and is the person of its own experiences in the unity of one divine fellowship. In addition to other things, Triune God does not need to relate to the creation in order to be personal and loving. The elements necessary for a fully personal life are in the eternal being of God. Every aspect of the Triune God is shaped in the Holy Spirit, yet the Spirit is distinct from the Father and the Son (Pinnock 35). Pinnock describes the Holy Spirit as a self-differentiated person, while the Western traditions do not stress the personality of the Spirit (31), diminishing the importance of the Holy Spirit's role in the Trinity. Differentiation is the capacity of a family member (or a person of the Trinity) to be "I," remaining connected and having unity, acting on behalf of the Trinity, but being a person (Friedman 27). Pinnock underlines the role of the Holy Spirit in the relationship Father–Spirit, Son–Spirit, and Father–Son through the life of the Trinity in creation and redemption. In the creation, God took rest and pleasure from it (Pinnock 45, 57). The Spirit is self-differentiated as one of the two hands of

God (59), as one who gives revelation beyond the Bible (63). As a self-differentiated person, God was able to create others with the risk of them making their own decisions out of his control in dealing with the consequences. God did not take over for human kind but rather allowed humans to make their own decisions and carry out the consequences. God did not prevent Adam and Eve's exercising their will. God, as a self-differentiated person, did not take over nor withdraw from them. God was there with them.

God the Father is self-differentiated from the Son by allowing the Son to be incarnated and from the Spirit by allowing the Spirit to brood over the waters. Jesus is self-differentiated from the Father. He gave himself, no one took his life; he gave it willingly. Jesus was able to say, "I," when he wished to be rescued as Isaac was from being sacrificed by his father. Yet Christ's death is a trinitarian event: Christ yielded up his life, the Father suffered with his beloved, and the Spirit both supported Jesus in self-sacrifice and vindicated him by raising him from the dead (Pinnock 27). Here Jesus, Father, and the Spirit are distinct, self-differentiated, but working together in mutuality, equality, and submission. All together, the Persons of the Trinity are united in their purpose in bringing God's kingdom on earth. In the event of the Son's baptism, the Holy Spirit descended on Jesus. In his trial in the wilderness, Jesus depended on the Spirit to overcome the temptation. In the crucifixion, the Holy Spirit enables the Son to offer himself up to the Father. In the resurrection, all three were working together, but in a self-differentiated mode: God the Father raised the Son Jesus Christ from the dead by the power of the Holy Spirit. In all of the above, one can see the unity of diverse persons of the Trinity in bringing the kingdom of God on earth (Pinnock 86-90).

Pinnock presents the role of the Pneumo-Christology in life with the Trinity,

in creation and redemption of humankind. Pinnock does not reject the logos–Christology, the incarnation of the word (λογος) of God, God himself in the fleshly form. He rightly points out the neglect of the Spirit–Christology, the fundamental action, active participation of and empowering by the Holy Spirit in the incarnation. In stressing the need of acknowledgement in the role of the Holy Spirit in incarnation, Pinnock differentiates the Holy Spirit without separating the Spirit from the Trinity’s mutuality and community of the perfect relationship of love. In addition to this fact, the life of the Trinity has a very strong mystical component, which cannot be viewed through a rational concept. Describing the life of the Trinity, Pinnock mentions the impossibility of associating each person of the Trinity with a father, mother, or child (39). Herein, I wholeheartedly agree with the need to find an alternative to the anthropologically simplified approach in describing the Trinity relationships. Figure 2 suggests an alternative view of the graphic presentation of a family, which is traditionally portrayed as a hierarchical structure.

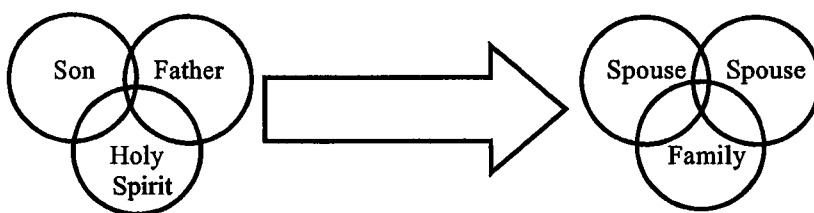


Figure 2. Trinitarian Foundation for Family

Scott Stanley et al.’s theological reflection concentrates on the applicability of the Trinity’s oneness to a marriage between husband and wife and their spiritual intimacy, which I call “family spirit.” This work concentrates mostly on the parallelism of God’s intention for couples’ lives and the applicability of that intent to real life in

marriage to prevent emotional, spiritual, and physical separation and divorce.

Pinnock's thinking about the Trinity emphasizes the role of the Spirit in the relationship between each dyad of the Trinity thus being more theoretical while Stanley et al.'s work tries to apply findings to the more practical setting of a marriage such as communication and conflict resolution. Figure 1, reflecting the unity and diversity of the Trinity's life as portrayed by Pinnock, does correlate to Stanley et al.'s concept of oneness (Stanley et al. 17).

Stanley et al. deal with the barriers of the oneness in a marriage (i.e., how to prevent unity from falling apart), while Pinnock's work portrays perfect unity and mutuality of the life of the Trinity and how each person of the Trinity depends and relies on the others in creation, redemption, and present time. In one sense, Pinnock deals with the ideal perfect relationship of the divine while Stanley et al. give insight on how humans can achieve the same type of unity by working together. Both works say and view the Trinity and marriage relationships as a mystery that no one can fully describe (Pinnock 13, 42) or prescribe (Stanley et al. 16–17). Pinnock shows close relationship and mutuality of the life of the Trinity and emphasizes that without that kind of relationship the Trinity would not be what it is. Trinity is a perfect community of the self-differentiated Persons who share and participate in each other's purposes and goals. Stanley et al. suggest several exercises to restore and keep spiritual intimacy in a marriage through sharing one's personal walk with God or sharing closeness via reading the Scripture, listening to Christian radio programs, or praying, worshipping, taking communion, and sharing ministry with and for one another. All of these exercises aim to bring the intimacy husband and wife would achieve to reflect the intimacy among the persons of the Trinity as described by

Pinnock.

Practicality of Trinitarian theology for marriage and family lays in the foundation of marital satisfaction of the two, man and woman. Couple satisfaction is closely associated with the attitude with which couples handle communication and conflict in their relationship. Both psychology and theology add to each other describing different facades of the same phenomenon, called conflict resolution in marriage. Although cognitive behavioral approach train and assist couples to deal with the conflict constructively, they follow the pattern presented in the Word of God. Ken Sande offers a very well developed biblically based approach to conflict resolution. Satisfaction with one's marriage is higher when conflicts are handled in a constructive mode. In summary, Sande suggests four basic principles.

1. Principle one is glorify God (1 Cor. 10:31). The motivation in resolving a conflict is to please and honor God. God's interests, reputation, and commandments should take precedence over all other considerations. This focus protects one from impulsive, self-centered behavior and the overreactions that make conflict even worse preventing escalation, remaining in non-anxious presence (Friedman 208-10).

2. Next principle is getting the log out of the eye (Matt. 7:5). A person has to face up to one's own attitudes, faults, and responsibilities before correcting a partner or trying to change him/her. Admitting one's own faults honestly and overlooking the minor offenses of others graciously will often encourage similar responses from opponents (or the partner). Recognition and positive change of personal actions and behaviors opens a way for sincere dialogue, reconciliation, and constructive negotiation.

3. Principle three is going and showing a brother his fault (Matt. 18:15).

Constructive confrontation is sometimes required. When others fail to accept responsibilities for their own actions, one may need to confront them in a gracious, yet firm manner. To refuse to respond appropriately may lead to involvement of respected friends, church leaders, or other neutral individuals who can help restore the peace.

4. Last principle is to go and be reconciled (Matt. 5:24). Husbands and wives need to be committed to restoring damaged relationships and developing agreements that are just and satisfactory to each partner. Forgiveness and cooperative negotiating clear away that which was left by conflict and makes possible reconciliation and genuine peace (Sande 10–11).

The Bible does not say that all conflicts are bad, but instead it teaches that some differences are natural and necessary since people are created with different personalities and emotions as unique individuals with different opinions, convictions, perspectives, desires, and priorities. Differences are not right or wrong; emotions are not right or wrong—they just are. Everyone has them. Having emotions is what differentiates human beings from robots and animals. When approached properly, conflicts and disagreements in these areas can bring a helpful change, promote growth, and perhaps even nurture closer intimate relationships for couples. Conflicts can (not necessarily will) bring unity in diversity if handled constructively.

Not all conflicts are beneficial. Those that result from sinful motives and behaviors or direct spiritual attacks from the devil are not to be considered points of growth. They should be fought as on the battle field and with the appropriate means. If the conflict is spiritual, it should be faced with spiritual weapons from the Word of God, including prayer, fasting, and other spiritual exercises. If it is a result of sinful

desires or actions, such conflict must be managed in a straightforward manner. Jesus said, “If your brother sins against you, go and show him his fault, just between the two of you” (Matt. 18:15a). Loving, compassionate confrontation is the key to the kind of repentance that can remove the root of a conflict and open a way for genuine reconciliation. Conflict provides an opportunity to glorify God, to serve one’s partner, and to grow to be like Christ. These opportunities are mentioned throughout the Scriptures. They are sometimes described as being faithful to God, merciful to others (including, first and foremost, loved ones), and acting justly oneself. If a spouse uses the opportunities of conflict as stepping–stones to a closer relationship with God, then his/her life can become more fulfilling and fruitful in relationship with the mate or others. The spouse thus glorifies God in every step he or she takes (Sande 12).

After focusing on God and his concerns (i.e., after seeing the bigger picture rather than focusing on the smaller actions), spouses should focus on themselves to examine their thoughts, attitudes, and actions. This personal introspection can help spouses see things more clearly, overlook minor offenses, and take responsibility for their contributions to the problem (disagreement, conflict). Often introspection leads the other spouse to respond positively. The first issue is to search for sin in one’s own life. Sin is not an action against a hypothetical code of conduct but a rebellion against God, his will, desires, and requirements. Even small wrongs against other people (and the partner in the marriage especially) are serious in God’s eyes because every wrong is a violation of his will (Jas. 2:10–11; Gen. 39:9; Num. 5:6–7; Ps. 51:3–4). Not doing the good while being aware of the good can also be a sin, as James points out in his epistle (Jas. 4:17). Sin is a serious matter and cannot be ignored. It is like a

snake—if touched at the head, it hits with its tail, or if grasped at the tail, it bites with its mouth. A person can do two things. First, asking God to help see what is going on, just as David asked God to search him, test him, and assess any offensive way in him (Ps. 139:23–24). Second, seeking insight from a spiritually mature friend or person in the local church (Prov. 12:15; 19:20; Sande 91–104). Both steps require dedication to studying the Bible and openness and sensitivity to obeying God as he works in the person through Jesus Christ by the power of the Holy Spirit. In doing so, such a person can, with the power of the Holy Spirit, overcome sin and be freed from its influence and its root.

The control of the tongue is another major issue. Sinful speech has many forms: use of reckless words that pierce like a sword (Prov. 12:18), grumbling and complaining that should be avoided (Phil. 2:14; Jas. 5:9), and falsehood, which is not just outright lies but includes any form of misrepresentation and deceit (Prov. 24:28; 2 Cor. 4:2). Gossip is another sinful verbal communication that separates friends (Prov. 16:28). It is the revealing or discussion of personal information of another person for no legitimate purpose. Such conversations are sinful and a sign of spiritual immaturity (2 Cor. 12:20; 1 Tim. 5:13). Slander and worthless talk are other forms of sinful behaviors that should be avoided. Repentance, confession, and personal change (of thinking and behaving) according to the will of God are steps toward productive conflict resolution and life.

Speaking truth in love is a key element in resolving a conflict, but how to speak that way is often not discussed. Sande notes that speaking to build up the spouse is one step to let him or her feel loved. Part of speaking is listening, and the Bible teaches to be quick to listen (Jas. 1:19) especially in resolving a conflict. A key

to resolution constructively is waiting patiently while others speak, not jumping to premature conclusions. One can ask before starting to speak. Attending is also useful. Learning to be comfortable with silence is another good skill in couple communication and conflict resolution. The partner will be more relaxed and comfortable if one concentrates on the issues and not disturbed by the partner. Clarifying and reflecting are extremely important especially in resolving a conflict. Agreeing (which does not mean to abandon personal beliefs) is a powerful tool in resolving a conflict. These kinds of responses require genuine humility and ability to control one's emotions. Using "I" statements instead of attacking "You" tells the other person how his/her actions affect the partner, identifies the partner's concerns, and explains why this issue is important to the speaker. Objectivism and careful use of the Bible are often very helpful. Feedback is a way to make sure that what the speaker says is heard by the mate. Interesting enough, these steps bring partners to thinking about solutions to a disagreement or a conflict. In part these steps are very much like behavioral therapy's problem-solving technique (Sande 149–67).

Reconciliation is the final phase in resolving a conflict, according to Sande. To be reconciled means to replace hostility and separation with peace and intimacy between mates. Reconciliation involves not just repentance and forgiveness but repair work afterwards in thought, in word, and in deed. Reconciliation means demonstration of forgiveness and rebuilding the relationship with the spouse in these three dimensions, in thought, word and deed. God is faithful to help to forgive, accept, make, and keep promises to the partner. He has forgiven humanity; thus, those who have received forgiveness and been reconciled with God can forgive and be reconciled with one another.

Literature Review

Family systems theory presents a systemic methodology dealing with marriage and family dynamics. Friedman correctly emphasizes the significance of the family of origin in dealing with marital problems and positive and negative behaviors. Cognitive behavioral theory offers ways of correcting negative behaviors and reinforcing the positive behaviors of the two parties. Empirical research in conjunction with sound clinical and theoretical framework provides a rich resource for many things couples can do to protect their marriages and make them better. Couple satisfaction is often assumed to be synonymous with marital quality and marital stability, and while theorists do suggest that these two concepts are related, such an approach is erroneous: marriages can be of low or high quality and in both cases couples can be satisfied with either one (L'Abate and Bagarozzi 154).

Although much empirical research has investigated couple satisfaction in Western countries, very few studies have been done in the former USSR. Moreover, no studies were done among Christian couples in Protestant churches. Many studies have been conducted on marital satisfaction with various samples in the U. S. The uniqueness of the situation in former USSR countries, the relatively short period of freedom, and other cultural, social, and economical issues have not produced or made available literature relevant to the study of Christian couples and their level of marital satisfaction.

The two cultures of the West and East (the U. S. and Russian cultures respectfully) are different but not as disparate as the cultures of the U. S. and China would be. The U. S. and Russian cultures have much more continuity between them compared to the U. S. and South Korea or the U. S. and East Indian cultures. While

the U. S. secular world operates with a business-oriented bias, the Russian people in all spheres of society build their lives around relationship issues. Regardless of the differences in the secular world of the societies, families in churches around the world share true ecumenical experiences despite their different contexts and backgrounds (Friedman 1). Therefore, in spite of cultural differences for both the U. S. and Russian cultures, the key intimacy needs are still the same: acceptance, affection, appreciation, approval, attention, comfort, encouragement, respect, security, and support. These intimacy needs are never outgrown, are cross-cultural, and independent of history (Ferguson). Cultural differences and their implications for this research in more detail will be discussed later. The dilemmas and crises couples encounter daily have been identified and broadly described in Western literature. Ethnicity or culture shapes relational experiences by providing group identity, mate selection, social support network, and parent-child relationship (Allen and Olson 303). Each culture differs in these aspects of family life; however, mutuality, equality, and submission within and among the persons of the Trinity defend universality of the husband-wife relationship in its communication aspect. Increased understanding of the ways marriage functions can help couples feel better about themselves and live more healthy and fulfilled lives.

The research of psychology-clergy collaboration in the U. S. reveals that such teamwork is not common. Much remains to be considered regarding how these collaborative relationships will benefit the work of pastors and Christian congregations. In the U. S., evangelical pastors express interest in the relationship of psychology and sin. Their second and third interests are in marital and family counseling (McRay 3-5). Out of my own experience, I know that Russian pastors'

interests would be the same: they would not be inclined to abandon their scriptural beliefs in favor of more contemporary psychological findings and theories. Pastors have a firm conviction in their hearts that theological and spiritual truths have healing power beyond what can be found in the modern psychotherapies. However, they would be interested in what psychology has to say about marital and family conflicts. Pastors would be especially interested in some of the particular helping methods in relation to marital and family interventions.

Pastors in Russia as much as in the U. S. encounter many forms of family dysfunction in their churches. The historical, economical, and political reasons differ. Postmodernity, stable economy, and dependable governments in the West have shifted people's priorities away from discipline children, marital faithfulness, and respect for the elderly. Yet, in Russia the collapse of the communist system, instability of the governments, and a poor economy brought about chaos, helplessness, and hopelessness in people's lives. Domestic violence, parental alcoholism, and lost jobs have severely damaged marital relationships, especially so when couples do not have skills or techniques to resolve their disagreements constructively. These people are in churches all over Russia. Pastors express their interest in learning more in the area of marriage and family. God has designed and created man and woman with many differences. The problem of how to resolve the disagreements and differences between a husband and wife in a Christian way and keep the spirit of unity and respect between the two is a growing challenge for Christian communities in the postcommunist countries.

Continuity and Discontinuity between the Cultures

Creation of a family in Russian culture is slightly different from that of the

Western culture. The life of young people in the U. S. and Russia is one point of discontinuity between the cultures. Only in recent years has limited dating started in Russian high schools. Generally, young people rarely date until they reach the age of sixteen. Moreover, any public display of affection between a male and female student is likely to land the two in the principal's office with disciplinary consequences. Real dating begins in college. In contrast to dating in the Western cultures where young people can readily gather in inexpensive, convenient restaurants or cafeterias, Russia and other postcommunist countries of Europe have very few such places. Dining in Russian restaurants is unaffordable for the youth. Nevertheless, college students gather at dances usually organized by the university's social department. Sometimes these dances are preceded by a movie or special presentation or even a lecture. Working-class youth meet at events organized by social departments of large factories in so-called "culture-houses" or entertainment centers connected to the factories. City-sponsored discotheques are also popular (Dabars and Vokhmina 20). If an American man asks a Russian woman for a date and she accepts, he may be surprised to find himself not only with the woman but also with several other Russians accompanying them. The company is not a sign of mistrust but rather a preference for the group over individualism. At the end of the date, the group disappears leaving the two alone for time together. All of the above is to underline the Russian community-oriented lifestyle from which the romantic relationships between young people emerge.

Next points of discontinuity between the cultures consist of political, economical and social structures. Communist's Bolshevik regime has enforced a communal way of life from the very beginning of the October socialist revolution in

1917. Vladimir Lenin proclaimed the dictatorship of the proletariat from the very beginning and imposed collectivization, industrialization, and cultural revolution after the civil war of 1918–1922. The Bolshevik's ideology has changed the Russian free market economy into a planned economy with a totalitarian regime of little societal freedom. The regime kept the country in unnatural development for over seventy years. As a result, people had fewer opportunities in business compare to that of the U. S. Overall, couples struggled to provide for their families, children, parents, and grandparents, setting up marital dynamics for conflicts related to financial management of the family life. In particular making financial decisions is difficult when the couple must decide what to buy during the next month: daily food to keep the family from starvation or winter clothes. In such circumstances, making decisions about saving can be problematic, also. Immediate needs take precedence over long-term goals. The Russian community-oriented lifestyle presents another point of discontinuity. While in the U. S. and other countries of the West, people are encouraged to develop a sense of individuality, in the USSR and other countries of the Soviet block community has been forced upon people's lives. Even in a day-to-day routine, Russian people have been placed into a public environment.

A well-developed public transportation system, alongside deprivation of personal automobiles during the communist regime, placed Russians into a community in every life's dimension. A hidden philosophy directed the provision of public transportation: the government wanted to control the masses. Control in how (by types of transportation; bus, trolley, tram, subway, train, plane), where (by designing routes for certain places), and when (by making transportation available for a specified time frame) the population moves. Soviet philosophy was based on a strict

equality among all in the country; having a private car was a luxury that contradicted Soviet morality.

Everyone had to share their space and time in the public transportation, especially during rush hours. U.S. culture, on the contrary, accelerated individuation in its society with the widespread ownership of the private automobile in the 1920s. That process not only stimulated private lifestyle in the U. S. but also transformed the nation from a culture of neighborhoods into a culture of small regions. Two other economical changes occurred in the country. One was a legislation signed into law by President Dwight Eisenhower in 1954 that encouraged the construction of new manufacturing plants and shopping centers on the edges of central cities. The other was a legislation that allowed the U. S. to build a network of limited-access highways, currently known as interstate highways or freeways. These two pieces of legislation led to the replacement of the neighborhood with the region as the basic unit of operation (Schaller 74–78). By contrast, the USSR's communal regime did not allow much of self-differentiation or individuation. While in Russian culture young people struggle to achieve self-differentiation, Western cultures try to cultivate community.

Politically, Russian people were constantly reminded *what* the Communist party expectations were for people. The party would tell for whom Russians should vote in each election while the Western countries practiced democracy and support of people's rights, freedom of speech and belief. Economically, the communist government limited the numbers of jobs for people. If one had no job or two jobs, such a person was considered a criminal. Marxist-Leninist ideology shamed a desire to earn more money or to have choices. To have a private business for the sake of

earning more than a person would earn working at a factory was “politically incorrect,” thus, having one’s own business was as illegal as having personal opinion or a set of beliefs that was different from those of the Communist party. Therefore, everyone was provided with a job but only *one* job; with a choice but only *one* choice; with a freedom of belief on paper but expected to believe in *one* philosophy in practice. At the same time, the economy provided a different context for the Western cultures: free market with consumer-oriented business created more job opportunities. One can argue what economy model was more beneficial to countries in terms of overall spiritual state of the nations. I can only submit my subjective observations of the U. S. and Russia’s hunger for the divine intervention in the lives of people. I can say that both nations are searching God and crying out to him. Yet, people with less possessions tend to have deeper engagement and participation in the divine life and are more opened for God to change them. The Ukraine and Russian Federation are some of the countries with troubled economies.

Socially, the Russian neighborhood lifestyle with its public transportation is different from that of the U. S. privately owned transportation and good road system. Living in high-rise apartment buildings, Russian people experienced communal life everyday. Neighbors knock on each other’s doors with requests to borrow flower or sugar, asking for advice in marital problems, borrowing a video cassette player or electrical tool, or just asking to spend time talking and sharing, often associated with drinking. In the public transportation, standing shoulder to shoulder during rush hours, pushing each other at the stops, people are forced to share their physical space, giving up their own spatial privacy so much valued in the U. S.

Perhaps in addition to political, economical, and social factors, nature itself,

with its vastness of Russian land urges people to depend on each other and develop neighborhoods of close relationships among relatives and friends. This geographical fact may be the most determining issue in the formation of the Russian communal spirit and togetherness. Russian communalism was not an invention of the Soviet regime, yet the latter defiantly advanced the former. Nevertheless, communal life is rooted deep in the vastness of the great Russian plain. In a society where the communal good takes priority over individual needs and rights (Communist's main ideology law), mutual dependence is a unifying factor.

Traditionally Russians form their relationships at their place of work or study residence. People still leave it in these communities. Nevertheless, community emphasis having its positives can contribute negativity in marital relationships. For instance, over dependence of one spouse from another, emotional enmeshment or difficulties in taking a strong stand toward couple's privacy from numerous friends and relatives are some of the downfalls of Russian communal culture. These can contribute to low scores in marital satisfaction, communication, and conflict resolution in Russian marriages. The other consequence of the communal life style is higher influence on marriage from family of origin, in-laws, close relatives, and friends. Those close to the couple have more authority in the couple's private lives in Russian culture rather than in Western culture.

Two other points of discontinuity between the two cultures relate to the family. One is a phenomenon of *babushka* (Grandmother), vehicle other is a concept of "The Strong Man." Grandmothers, more frequently than in the West, live with one of their children, who are growing and married. This phenomenon of intergenerational cohabiting is not only do to housing shortages but to the closeness

of the Russian extended family. Has specially if a grandmother is retired, she because the main work force in the family to prepare meals, babysat, shop, and even assist grandchildren in their school homework. Grandmothers also act as commentators on social behavior and rigorists of morality and attitudes, reprimanding those they consider to be out of line (Dabars and Vokhmina 7). The result of grandmother's influence on the family relationships brings positive and negative dynamics for marital bond. In addition to the above mentioned positive elements grandmothers serve as carriers of cross-generational connection that transfers the values and customs from older to younger generations. On the other hand, grandmothers complicate marital relationships between husband and wife: Triangulation, control, and breaking the privacy of a couple are some of the issues with which a couple in the Western culture would not have to deal as frequently.

The concept of "The Strong Man" is well known in Russian culture. The attitude toward Ivan the Terrible, Stalin, and other leaders in Russian history is tied to the Russian attitude toward the strong man, whoever he may be: a tyrant, persecutor, or dictator. The idea is rooted in Russian fairytales and how they presented the image of the tsar to young Russian children. Peasants, often abused by overbearing, inconsiderable landlords, believed that landlords abused them only because the tsar did not know about their actions. "If only he knew about it, he would do something." During Stalin's repressions their victims went to their deaths believing that Stalin's enemies, not Stalin, were responsible for their unjust treatment. "If only comrade Stalin knew." The Western culture values individuality and freedom and mistrusts authority. Russian culture values order and security and believes that firmness from the leaders is essential (Dabars and Vokhmina 15). One

of the implications of this concept for this study shifts the distribution of roles between the husband and the wife in marital relationships. Russian couples would tend to have more traditionally oriented roles while the Western couples would have less of the traditionally divided households aiming for equality in relationships, willingness of the partner to make adjustments in marriage, and households with tasks divided based on preferences, not tradition. However, in either culture, happy couples are much more likely not to feel concerned that one partner is doing more than the other in sharing the household tasks than unhappy couples (Olson and Olson 79).

The role of women in Russia is another difference between the two cultures. Women's role in Russia and the U. S. represents both continuity and discontinuity. In Russia before the Bolshevik revolution, women were treated as helpers, servants, or even the possession of the men, very similar to the Western attitude toward women of that time. Nevertheless, not only did women do hard work in the house and out in the fields simultaneously, they were subject to abuse from their husbands, who frequently beat them if they displeased or disobeyed their husbands in some way. Many men, though not all, were violent because of vodka abuse. Wife beating was one of the common family traditions among peasants in Russia (90 percent) and sometimes was so severe that the woman died.

In 1917, that situation was changed. One of the advantages of the Bolshevik revolution was the liberation of women from the oppression of men. Society treated women officially, legally, financially as equal with men. They worked in both typical (doctors, dentists, teachers, managers) and unusual workplaces for women that demanded physical strength (e.g., construction work and house painting). Much was

made for their presence in the government and Communist party; sometimes they held top government positions. As in all the previous years, today women tend to continue to do most of the traditional household tasks in addition to having an outside job.

Several decades after the revolution, peasant women still did almost all the household work and had many of the menial jobs on the fields while the men operated complex farm equipment and machinery and occupied most of the administrative positions. The family survived as men worked and provided for the family, but few would help their wives at home; instead, they spent nonworking hours with friends, watching television, reading, or just sitting around drinking vodka. Alcohol historically has been accessible to Russians from their childhood and became the number one demoralizing factor for the nation. Women did almost all the cooking and cleaning (without washing machines, dishwashers, or even good cleaning agents) and child care regardless of having or not having an outside job. Yet, the official position on women had underlying rules.

Many men and women alike seemed to think that having a man in positions of importance was better. Although men held almost all the most powerful jobs, at the other end of the spectrum women did much of the heavy, dirty, unskilled physical labor. The harshness of a dual burden on women (outside work and household duties) contributed significantly to their ill health and to the decline in childbirth rates. At the end of the communist regime, ideas of women staying at home became stronger, suggesting that they might like to try the traditional role of housekeeping mother again. Some women liked it while the others did not want to give up their jobs and become dependent on their husbands. Yet, nine out of ten women considered the

family their main interest and vocation in life, with only 11 percent considering their career as the top priority over family. This percentage is much higher than what is found in the U. S. (Schultze 39–43). Nevertheless, with the downfall of the Soviet regime, the drive for a market economy may have forced more women than men, especially women with children, to join the unemployment market. Women's position in the culture was further debased by pornography and prostitution. Russian society became one of free sex. Pornography and prostitution were illegal and unavailable to the Russian public during the Soviet regime. Sex was a taboo in education, media, and other dimensions of social life. Talking about sexuality was discouraged, shamed, and punished. Pornography was as illegal as Christianity. Any one who would be found guilty of possessing of either one could be sentenced to serve prison time. However, both underground Christianity and secretive pornographic production did exist. With the fall of Communism and advent of open freedom (often resembling anarchy), both pornography and religion became widely available in all kinds of extremes: homosexuality on the one hand and cults and sects on the other. Graphic sexual materials reduced women to body parts, undermining their personality and individuality.

Spirituality and sexuality have many things in common and are strongly connected with one another. The research does provide empirical data that confirms a tight relationship between the two. A study of long-term spiritual functioning in adult Christian women who had been sexually abused as children revealed that the abused group demonstrated significantly lower spiritual functioning than both of the other two control groups. Research suggests that sexual abuse adversely affects spiritual functioning in three broad areas: a sense of being loved and accepted by God, a sense

of community with others, and trust in God's plan and purpose for the future (Hall 129). Another study of human spirituality suggests six core factors associated with sexuality: spiritual experiences, flexibility of belief system, general well-being, human connectedness, passion in life, and sexual well-being (Mauldin 584). The Bible itself speaks of God-human relationships in sexual language of faithfulness, adultery, marriage supper, etc., and in doing so indicates interdependence between sexuality and spirituality of a person.

The sexual relationship in marriage acts as the emotional barometer reflecting couple's satisfaction with other aspects of their relationship. Couples who have good connection have the best physical relationship. For them sexuality flows from emotional intimacy based on honest and open communication and exchange of feelings, thoughts and emotions.

A point of discontinuity between the Western and Russian cultures could be in the degree of societal openness to discuss sexuality in marital context. Yet reluctance of clergy to discuss the sexuality of human beings in churches makes some kind of continuity between the two countries and cultures. Regardless of cultural differences, the quality of sexual relationships between husband and wife is a major strength of happy couples (Olson, PREPARE/ENRICH 114).

I want to add one final comment on the differences in the two cultures. In times of war, the U. S. government calls people of the country to serve "Uncle Sam," a male with logical thinking and an individualistic personality. On the other hand, Russian people were urged to stand and fight to protect the "Homeland, The Mother," *Rodina Matt*, a female with relational thinking, right brain dominance, and communal nature. Both cultures call for an image of a human being, which is a point of

continuity. Yet, gender differences between male and female reflect discontinuity between the West and Russia. Accepting Russian culture at an intellectual level, identifying and explaining its significant and subtle traits that contrast with the Western culture can help church leaders, pastors, counselors, therapists, missionaries, and tourists in relationship with Russian people, parishioners, and clients. Russian generosity and kindness to a guest and especially to those in need of aid is well known. Foreign visitors, missionaries, and tourists are the frequent beneficiaries of this kindness. On the other hand, Russian culture's individuality does not affect the results of this study considerably because marriage and family is transcendent through time and cultures experienced.

Overview of Previous Studies

No one before tried to survey Christian families in Russia using a well-known instrument such as ENRICH. However, in 1998 in Russia N. F. Mikhailova used the whole ENRICH Circumflex model to assess seventy healthy and neurotic families, and in 2000–2001, M. Y Gordonova and S. B. Vaisov used the same model to evaluate ninety families with heroin dependent teenagers (Эйдемиллер 54). My attempts to find the reports on these studies failed. The assessment of these Russian scientists aimed for a different goal than this study, but the ENRICH instrument has been used in the country prior to the current research.

The first major attempt to examine empirically a wide range of variables associated with marital satisfaction (MS) was conducted in 1939 by E. W. Burgess and L. S. Cottrel. In their work, they showed that religious beliefs and behaviors, church membership before and during marriage, and the sanctioning of marriage by the church does influence couple satisfaction positively. Since then, many studies

revealed a positive linear correlation between religious behavior and couple satisfaction, marital adjustment, and marital commitment (Chamberlain and Hall 157–62).

Marital satisfaction and related concepts are studied more often than any other concepts in the field. Two multidimensional indices of marital satisfaction exist at present: *the Dyadic Adjustment Scale* (DAS) by G. B. Spanier and the *Marital Satisfaction Inventory* (MSI) by D. K. Snyder or its *Revised* version (MSI–R). The results of these studies have been generally positive. In the original validation study, Spanier found that the thirty–two items in the scale could differentiate married from divorced couples. The scale was reasonably reliable. Two subsequent studies have examined the DAS factor structure further. Spanier and Thompson completed a confirmatory factor analysis that found still another factor structure with separated couples. A fourth factor structure was found by Sharpley and Cross. These authors also divided their sample into high and low score on the DAS in order to assess its discriminant validity (740).

Discriminant analysis showed that the DAS items could discriminate successfully between the groups (Fowers and Olson, ENRICH Marital Inventory 66). The Marital Satisfaction Inventory (MSI) is another multidimensional inventory (eleven scales, 280 items) designed for clinical and research purposes. Snyder and his colleagues have conducted a number of studies to evaluate the MSI. The inventory has been found to be reliable and capable of discriminating between couples who were in therapy and those who were not in therapy (Snyder, Wills, and Keiser 268). Studies also indicate that the MSI has acceptable concurrent validity (Snyder, Willis, and Keiser) and predictive validity (L'Abate and Bagarozzi 155). Research on the

DAS and the MSI is more rigorous than earlier marital satisfaction scales. Their sample sizes were sufficient for reliable conclusions, and both husbands and wives were studied. The multidimensionality of both measures has been supported by factor and cluster analytic procedures. Although the body of research on these inventories offers partial replications, none of the studies conducted to this date have been successfully cross validated. In addition, research on these scales have not controlled for demographic variables. Finally, neither of these inventories offers dyadic measurement (Fowers and Olson, ENRICH Marital Inventory 65–66).

Evaluating and Nurturing Relationship Issues, Communication and Happiness (ENRICH) inventory research has received empirical justification in recent studies that have demonstrated that marital satisfaction is the most prominent contributor to global satisfaction for married people in the United States (Fowers and Olson, ENRICH Marital Inventory 65). The majority of previous studies validating marital inventories have been limited in four important ways. First, sample sizes were usually too small. Second, studies have often failed to control for background factors that could confound the findings. Third, current marital satisfaction measures often did not have truly dyadic measurement. That is, inventory scores were generally limited to individuals' reports about the couple rather than some measure of the dyad itself (65). Finally, previous research seldom assessed the multiple dimensions of marital satisfaction and the unique contribution of each dimension. These limitations were specifically addressed in the ENRICH inventory; therefore, this inventory was chosen to implement the study in a Russian context.

Conclusion

Over one thousand years of the Russian Orthodox Church's presence in

Russia significantly influences the social and political life of the country at present. After the outpouring of religious freedom in the former USSR, both the Ukraine and Russian Federation experienced an explosion of evangelism and outreach. Ten to twelve years of freedom allowed for the rapid formation of new churches, but a lack of experienced pastors created a great need for education and training not in biblical areas only but in pastoral care and counseling, as well.

Marriage and family are the most sensitive topics of life and were neglected in the church. No marriage and family ministry was established. The majority of Christians as well as pastors and leaders in Russian churches come from an atheistic background with a load of communist atheistic ideology. The Soviet lifestyle marginalized an understanding of marital dynamics; thus, churches inherited a similar approach also.

Biblical teachings, as revealed in the history of Christianity, on marriage and family relationships provide the true approach for all the theoretical and empirical research in this field. The Bible has always been and always will be the foundation for thinking about the most important issues of life, including marital relationships. Interpretations of passages related to marriage and family might vary from denomination to denomination; however, in addition to the Bible, a strong body of academically based research confirms and explains what exactly leads marriages to failure and what leads marriages to success. The research findings recognize the patterns of behavior associated with progress or regression on the road to happy marriages. Developed for that purpose, research instruments become significant in identifying, assessing, and evaluating variables to suggest programs for improvement of couples' marital satisfaction. Among all inventories the ENRICH couples'

satisfaction scale provides assessment of the ten most significant areas of marital relations in a more comprehensive and holistic way. ENRICH assesses conflict areas in four major categories: personality issues, which are individual characteristics; interpersonal issues such as personal beliefs and expectations; interpersonal issues, which include communication and relationship matters (conflict resolution, decision making); and external issues, which are outside factors that affect the dyadic relationship of the couple such as family and friends (Life Innovations). ENRICH is a comprehensive marital assessment tool that has a theoretical and empirical foundation and clinical relevance to couples. The degree and depth of relationships' evaluation makes the instrument indispensable for the purpose of this research.

CHAPTER 3

DESIGN OF THE STUDY

The Problem

In the early years of the former USSR's religious freedom, Russian churches, in particular, had no experienced pastors. Other problems, combined with the pressure from the Russian Orthodox Church, slowed healthy growth. The most emphasized church activities were biblical preaching and teaching. Pastors mainly preached, taught, and managed the church. As a result, churches were very heavily oriented toward evangelism and missionary work rather than on caregiving or marriage and family ministry. Churches offered no training for improving couples' marital relationships. Marital problems were not discussed in churches, and family conflicts were not addressed from pulpits. The need for Christian education, training, and discipleship in marriage and family matters is great. Clergy and lay ministers are calling for help. Church members want to learn more about how to build successful Christian families. Because Russian church leaders have not had an opportunity to study family and marriage counseling, national educators along with missionaries can make a significant change in the family and marriage dimension of Christian discipleship in the Russian Church.

When the former USSR ratified the new revolutionary legislation for the freedom of religion in October 1990, Russian people came out of a faith void. Like released air rushes into a vacuum, an army of religious activists marched into the USSR. Crusades and evangelistic campaigns flooded the two Russian capitals (Moscow and St. Petersburg) as well as Kiev, the capital of the Ukraine. In 1992, Church of God (Cleveland, TN) organized its first church in Russia. Since then new

churches have opened and earlier existing churches joined the organization in Russia and other republics of the former USSR. The beginning of the 1990s brought excitement as well as challenges in religious life of Ukrainian and Russian congregations. The underground church that had survived the Communist regime did not understand the new worship and preaching styles, while the Russian Orthodox Church resented other denominations (Chesser 1).

This study was a pioneering work for assessing the current state of couple satisfaction among marriages in Russian churches. I hoped not only to perform the study for the sake of the study but also to instill among church leaders an awareness and interest in marital and family issues. Their parishioners face family problems every day. I hoped to encourage within pastors and church leaders a healthy zeal for the marriage and family ministry because I believe healthy marriages do bring health into the life of a local church.

Design of the Study

The purpose of the study was to identify types of marriages according to the Evaluating and Nurturing Relationship Issues, Communication, Happiness (ENRICH) Couple Scales and to assess marital satisfaction (MS) experienced by couples in the Izhevsk Church of God in the city of Izhevsk, Russia. The study further sought to identify specific demographic and background characteristic and relationship dynamic related to MS. Descriptive and correlation statistics methods utilized the results of the self-report research. I pursued two goals in this research. One was to assess the current state of MS in couples of my home church with an idea afterwards to teach and share the knowledge and experience I received at Asbury, to help couples with communication and conflict resolution. My second goal was to report

the assessment results to the church leaders to encourage them in designing a marriage enrichment program.

Instrumentation

Every participant completed a package of materials that included a Background Information Questionnaire (see Appendix B), the ENRICH Couple Scales Questionnaire (see Appendix C), and a registration card (see Appendix D). The ENRICH Couple Scales included four subscales (see Appendix E). The Communication and Conflict Resolution subscales evaluated partners in each domain of their marriage. The third subscale of Idealistic Distortion measured how much a person distorted his or her answers in a positive direction since people have a tendency to answer questions in a socially desirable manner. The Marital Satisfaction subscale assessed couples' overall happiness with marriage in ten areas of their lives: communication, conflict resolution, personality issues, role relationships, financial concerns, leisure time, sexual relationship, children and parenting, family and friends, and religion. The communication subscales measured each individual's beliefs, feelings, and attitudes toward the role of communication in the maintenance of his or her dyadic relationships. Questions assessed how comfortable each partner felt in being able to express to the mate important emotions experienced and beliefs he or she held. These subscales also determined how respondents perceived their mates' listening and speaking skills as well as their own skills in communication with their mates. The Conflict Resolution subscale evaluated each partner in terms of attitudes, behaviors, beliefs, and feelings experienced in a conflict situation and the ways in which the latter is usually resolved. This subscales pertained to the openness of partners in recognizing and working toward resolution of the conflicted matters,

the strategies and processes used to end the arguments, as well as the level of satisfaction with the manner in which issues are worked out. Additionally couples answered demographic questions for each spouse (such as age, years married, number of children, birth order, marital status, residence, income, education, occupation, etc.). Participation in the study was voluminous. The questionnaires were self-administered and anonymous.

Reliability and Validity

The validity and clinical utility of the marital inventory ENRICH has been established via a discriminant validity study conducted by Blaine Fowers and David Olson using a national sample of 5,039 married couples (ENRICH Marital Inventory 65). The study randomly split its sample in order to form a cross-validation group. ENRICH is a multidimensional scale, and two types of analyses were conducted to assess the value of these various scales. Results from discriminant analysis indicated that using either the individual scores (REV) or couples' scores (PCA), happily married couples could be discriminated from unhappily married couples with 85–95 percent accuracy. These results were cross validated with a second sample. Three indicators of marital quality were included in the study that can provide a limited evaluation of the external validity of this typology. The first is a single item that asked the respondents if they had considered divorcing their partner. The couples were divided into three groups following the procedure used by Fowers and Olson: (1) those in which both partners have considered divorce; (2) those in which neither partner had considered divorce; and, (3) couples in which only one partner had considered divorce. A chi-square analysis indicated that the marital types are represented differentially in these three groups ($\chi^2=1109.4$; $df=8$; $p<.001$). This

analysis supported the typology in that vitalized, harmonious, and traditional couples were seldom inclined toward divorce while the majority of devitalized and a plurality of conflicted couples had considered divorcing. The second external validity criterion was a single-item measure asking how satisfied each respondent was with the marriage overall. The couples were again divided into three groups following the procedure used by Fowers and Olson: (1) couples in which both partners indicated dissatisfaction; (2) those in which both partners responded that they were satisfied overall; and, (3) couples with one satisfied and one dissatisfied partner. A chi-square analysis suggested that the types were significantly different on this summary measure as well ($\chi^2=1270.8$; $df=8$; $p<.001$). As expected, the overwhelming majority of vitalized, harmonious, and traditional couples indicated general satisfaction. Both partners were dissatisfied in a plurality of conflicted couples and a majority of devitalized couples indicated overall dissatisfaction (Olson and Fowers 205).

Using the ENRICH Couple Scales I pursued three specific research questions.

Research Questions

The following three research questions guided the project. A certain expectation accompanied the research—that most of the couples would perhaps show signs of being the traditional type of married couples.

Research Question 1

What couple types out of five ENRICH couple types, *Vitalized*, *Harmonious*, *Traditional*, *Conflicted*, and *Devitalized*, did marriages exhibit in Izhevsk Church of God in Izhevsk, Russia?

Research Question 2

What demographic factors accounted for the types of marriages found in

Izhevsk Church of God?

Research Question 3

How did relationship patterns of communication and conflict resolution relate to satisfaction and/or dissatisfaction in marriages in Izhevsk Church of God?

Variables

This study described the phenomena of marital satisfaction as it exists among Russian families defined for the research. The variables are demographic characteristics, and scores in marital satisfaction, communication, conflict resolution as measured by corresponding subscales of ENRICH Couple Scales.

Communication Subscale

Communication is one of the most significant dynamics in the marriage relationship. A separate subscale measured respondents' feelings, beliefs, and attitudes about communication in their relationships. The level of comfort felt by both partners in being able to share important emotions and beliefs with each other, the perception of the partners' ways of giving and receiving information, and the respondents' perceptions of how adequately they communicate with their partners were identified and assessed.

High scores (sixty and above) would reflect awareness and satisfaction with the level and type of communication existing in the relationship. People with high scores usually felt understood by their partners and saw themselves as being able to express their feelings and beliefs adequately. Low scores (thirty and below) indicated the need to improve communication skills as well as a deficiency in the level of communication, which in turn did not allow for satisfactory maintenance of the couple's relationship.

Conflict Resolution Subscale

Conflicts are present in every marriage. This scale evaluated the ability of the

couple to manage a conflict. Questions examined the areas of respondents' attitudes, feelings, and beliefs toward the existence and resolution of a conflict in their dyadic relationships. Such examination aimed to assess the openness of partners to recognize and resolve issues. In addition, assessment focused on the strategies and procedures used to end arguments and partners' satisfaction with the way problems were resolved.

High scores (sixty and above) reflected realistic attitudes about the potential for a conflict in the couple's relationship and satisfaction with the practical ways most problems were resolved. Low scores (thirty and below) indicated difficulty and dissatisfaction in the ways the couples approach and deal with the conflicts. Such couples might believe their disagreements were very difficult to resolve and/or may have a tendency to avoid conflicts by withdrawing, suppressing, limiting communication, etc.

Marital Satisfaction Subscale

In addition to assessment of the above two areas of marital relationship, the Marital Satisfaction subscale itself had eight more variables discussed below. These variables were not measured by separate subscales but by one or two questions within the Marital Satisfaction subscale.

Personality issues examined partners' perceptions of their mates concerning behavioral issues and the level of satisfaction felt on those issues. A high score (5 or 4) reflected approval of the personality characteristics of the partners and general satisfaction with partners' behavior and character and vice versa.

Role responsibilities included evaluation of mates' beliefs, feelings, and attitudes toward the roles of husband and wife in the family. Satisfaction with role

relationship depended on the degree of agreement the partners achieved. Taken alone this element of the relationship cannot serve as a determinative factor for marital satisfaction. If both husband and wife were high or low on this scale then they had a tendency to have a high degree of satisfaction of their roles. Conversely, if their answers was diametrically opposed, then the couple experienced disharmony that suggested this area was potentially problematic in their relationship.

Financial concerns were explored through partners' attitudes and satisfaction with financial agreement and management within the marriage. A high score indicated satisfaction with financial management and realistic attitudes toward financial matters. A low score suggested a concern over the way money is handled in the marriage.

Leisure time assessed preferences and couples' consensus about the use of leisure activities, interests, and time spent together. A high score suggested compatibility, flexibility, and/or consensus about ways of spending free time as well as time spent together for partners with similar interests and a balance in the use of their free time. A low score indicated dissatisfaction with the time spent together and use of leisure time, suggesting mates had different interests and/or experienced anxiety over the amount of time they spent together.

Sexual relationship reflected the respondents' feelings and concerns about the expression of affection and sexuality in their relationships. A high score indicated satisfaction with affectionate behaviors and a positive role of sexuality in marriage. A low score suggested the opposite. In addition, the low score might reflect disagreement over decisions regarding birth control and concerns over sexual fidelity. Regarding the two last items, Christians from underground churches would feel

strongly against using birth control in any form. This strong opinion was part of their practical theology.

Children and parenting reflected couples' consensus regarding childbearing and child-rearing decisions and satisfaction with how parental roles were defined and performed in the family. A high score indicated a satisfaction with the parenting roles each partner performed. A low score suggested this area was problematic in the relationship and partners might have different values related to raising children or discomfort with fulfilling the roles and responsibilities of parents.

Family and friends assessed feelings and concerns about relationships with relatives, in-laws, and friends. A high score revealed comfortable relationships with family and friends. A low score suggested this area was problematic because of dissatisfaction with the impact relatives, in-laws, and friends made on the marital relationship of the couple.

Religious orientation assessed religious beliefs and attitudes about the importance of religion in the couples' lives. The questions did not imply superiority of one religion over the other and did not reflect a specific theological orientation. High scores were indicative of approval for each of the partners' behaviors and beliefs relating to a confession of faith. The low scores suggested that religion plays no significant role in marital relationship.

Idealistic Distortion Subscale

A potential problem with self-report instruments is the tendency for some individuals to report their desired status of marriage or the community's expectations of the marriage, but not the actual experience. In order to adjust for this bias, Life Innovations, Inc., added the Idealistic Distortion subscale that measures the effect of

social desirability of the respondents. Idealistic Distortion assessed the tendency of respondents to answer personal questions in a socially desirable manner to make an item appear as the respondent desired it to be and not as it was actually. High scores (sixty and above) indicated that an individual answered in a highly favorable manner as he or she wished the marriage to be. This suggested an unwillingness to acknowledge problematic areas in the relationship and/or defensiveness (fear to share personal issues) in completing the inventory. Low scores (thirty and below) indicated a more realistic disclosure concerning relationship issues.

Data Collection

The primary instrument was the ENRICH marriage assessment inventory. Upon my return from Wilmore to Izhevsk, Russia, I had only three weeks to do the research. My time was limited because my ministerial placement was at the Eurasian Theological Seminary in Moscow; therefore, I had to return to Moscow in three weeks. I arranged with the leadership of the Izhevsk church one, all-day seminar on marital communication and conflict resolution. In the beginning of the day, participants received the packet and completed the enclosed questionnaire. Each packet additionally had a registration card with a stamped, self-addressed return envelope to encourage participants to return their completed registration card. After completion of the questionnaire participant returned them to me in husband and wife pairs. Registration cards came to my address at the Eurasian Theological Seminary in Moscow, Russia, while the actual research took place in Izhevsk, eight hundred miles away from Moscow. Participation was strictly voluntary and anonymous. The results of the study were processed by means of correlation and descriptive statistics data analysis using a general-purpose statistics add-in for Microsoft Excel "SPC XL

2000". Once the questionnaires were collected, I entered the data into the EXCEL worksheet according to the questions in each subscale while participants had questions from all the subscales integrated sequentially. In order to analyze the information, the following steps were applied to ensure consistency with each one of the group's response analysis.

First, responses of all the participants were scored using a key (+) or (-) in front of the questions (see Appendix E). For the items preceded by a (+), the responses were not changed, i.e., a "1" remained a "1". For the items preceded by (-), the responses were reversed, a "1" became a "5," a "2" became a "4," a "3" was not changed, a "4" became a "2," and a "5" became a "1." The item responses were totaled for each subscales. The result was called a Raw Score (Olson, "ENRICH Couple Scales" 1).

Second, a new score, Individual Percentile score, was calculated based on the Statistical Summary presented in Appendix F. Third, the Distortion Percentile score for Idealistic Distortion was calculated based on the Statistical Summary presented in Appendix F. Fourth, *Revised Individual Score* (REV) was created by revising the Individual Percentile score downward based on the Idealistic Distortion score for each person (male or female). The specific formula for creating the Revised Individual Score appears below.

$$REVms = PCTms - [(PCTms - RAWms*0.4) (PCTid*0.01)]$$

Where REVms is Revised Individual Score of Marital Satisfaction, PCTms is Percentile Score of Marital Satisfaction, RAWms is Raw Score of Marital Satisfaction; PCTid is Percentile Score of Idealistic Distortion (ID). The constant 0.4 is based on the correlation

between the MS scale and ID scale, which is $r=0.63$, therefore, common variance is 0.4 (Fowers and Olson, ENRICH Marital Satisfaction 185).

The Revised Individual Score was designed by the authors of the ENRICH instrument to provide an accurate assessment of how each respondent perceives the relationship in a given area (i.e., communication, conflict resolution). The male and female each have a unique REV score. As a result, REV gave a picture of how similar or different the two partners' worlds were in the surveyed area of their marriage (Olson, PREPARE/ENRICH 33–34).

The fifth step was taken to calculate another score, a Positive Couple Agreement (PCA) Score. The score is a percentage score ranging from 0–100 percent. It was created by comparing the male and female responses on each question to see if they agree with each other on a positive (preceded by a sign "+") question or if they disagree on a negative (preceded by a sign "-"). Achieved agreement on a positive item was counted when they both answered by a "4" or a "5" or by a "1" or a "2" on a negative item. For example, it was scored as a PCA if they both agree with the statement, "I can express my true feelings to my partner," or disagree with a statement, "I am unhappy with our communication and feel my partner does not understand me" (Olson, PREPARE/ENRICH 34–35).

I used two types of scoring in this study: Individual Revised (REV) score and Positive Couple Agreement (PCA) score. They are related while calculated differently and designed to assess separate issues. The PCA score is created by measuring the couples' agreement in describing their relationships in positive terms with respect to each subscale (Communication, Conflict Resolution, and Marital Satisfaction), while the REV score is single individual's score, which reflects how

satisfied the person is with that particular aspect of the relationship. The result of REV scoring is finding person's own opinion regardless of what the other spouses' answer is. Therefore, each in the couple could be living in "his" world or "her" world (Olson, PREPARE/ENRICH 35). The two scores cannot be compared between each other. Agreement of the couple in the PCA score and individual's rating of the REV score is what makes them different.

In the sixth step to answering the first research question, I compared all the PCA scores in communication and conflict resolution with corresponding scores of married couples based on an article Olson and Fowers published using the results of 6,267 couples (8; see Appendix H). I categorized couples according to their highest PCA scores in Communication and Conflict Resolution into the ENRICH couple types. The methods of descriptive statistics applied to the REV scores revealed characteristics of the data in each subscale, Communication, Conflict Resolution, MS, and ID.

The seventh step was to answer the second research question. I analyzed correlation between the background information in relation to the calculated levels of marital satisfaction, communication, and conflict resolution. In the last step answering the third research question, I analyzed correlation between communication, conflict resolution and marital satisfaction in both scoring methods, REV and PCA. Different observations are reported and discussed in Chapters 4 and 5.

Delimitations and Generalizability

The research was limited to one local church, the Izhevsk Church of God in the city of Izhevsk, the most eastern part of European Russia. Couples were officially

married and regularly participated in the church life. The results of the study are generalizable only for the local Church of God in Izhevsk with potential implications for other local churches of its and other denominations in the former USSR countries.

Significance of the Study

Never before has someone done research among Russian Christians using such well-known instrument as ENRICH. Completed field research addressed different issues in the most influential and meaningful areas of life, marriage, and family. Russian culture is strongly oriented toward communal lifestyle, as a result most of church members live with family members. The family is a basic unit of society, thus, churches, by addressing the issues of marital and family dynamics, can serve the community in a more efficient way. The first step toward successful marriage and family ministry is identifying and assessing marital and family dynamics as this study has accomplished. Church leaders of the local church in Izhevsk, as well as pastors in Russia, would like to influence couples in their churches positively; however, they fall far short because of indifference or lack of know how (Priest 1).

The present research aimed to make a difference in recognizing and evaluating the current status of marital relationships in couples that belong to the Pentecostal tradition. Future research and programs on marriage enrichment will be using the results of this study to serve as an introduction for the development of a marriage enrichment program (“Lifelong Marriage”) for couples in Russian-speaking churches in the former USSR countries.

CHAPTER 4

FINDINGS OF THE STUDY

The purpose of this research was to identify types of marriages according to the ENRICH Couple Scales and assess marital satisfaction (MS) experienced by couples in the Izhevsk Church of God in the city of Izhevsk, Russia. In addition, the study further sought to identify the most influential demographic factors and relationship dynamics related to MS.

General Characteristics

Forty-four persons (twenty-two couples) participated in this descriptive research that utilized the results of standardized ENRICH questionnaires and correlation methods. The mean age for the men was 39.2 with a range of 24 to 56 years old. The average female was 36.9, with a range of 26 to 53 years old. The group consisted of mostly born-again Bible believers (95.4 percent), members of the Izhevsk Church of God. One man was an atheist and another Russian Orthodox (4.6 percent of the group). Each participated in the study at the request of their wives. Overall the group has been married on average of 12.5 years, known each other before marriage for 3.3 years, and have 1.9 children in the family. By ethnicity all were Caucasian Europeans, living in the city (91 percent) with an average monthly income between \$111 and \$240. The participants' educational level included 2.3 percent with a Ph.D., 13.6 percent who obtained a five-year university engineering degree (above bachelor's, but below master's), 41 percent with some college education or specialized training, 36.4 percent with high school diplomas, and 6.8 percent who did not finish high school. The majority of the couples were in their first marriage (81.6 percent). More than half the group has considered divorce (54.4

percent), yet most are somewhat satisfied with their marriage (68.0 percent) when asked a direct question. Only one-third of the participants (34.1 percent) had their wedding ceremony at the church in addition to the state registration ceremony.

A statistical summary of ENRICH Couple Scales is presented in Table 1. The basic features of the data collected in this study revealed the same patterns with the previous studies. Overall, scores in all subscales in the study were almost the same compared to the scores of a much larger U. S. national sample shown in Appendix F and in Table 1.

Table 1. Comparative Statistical Summary of ENRICH Couple Scales
(Russian Couples N=44; U. S. Couples N=80,266)

	Russian Couples				U. S. Couples			
	Mean	SD	Range Min–Max		Mean	SD	Range Min–Max	
Marital Satisfaction	31.3	5.6	21	42	31.5	8.5	10	48
Communication	29.8	5.6	20	45	31	9	10	46
Conflict Resolution	28.8	4.4	20	40	29.7	7.3	10	47
Idealistic Distortion	21.7	4.8	14	31	20.5	6.6	7	35

The mean scores in the Russian sample were about the same as those of the U. S. sample for marital satisfaction, communication, conflict resolution, and idealistic distortion were at the most three percent different from the means of the U. S. sample. This little variation of the means between two culturally different samples is empirical evidence substantiating the legitimacy of using a Western research instrument, the ENRICH Couple Scales, in the context of the Eastern culture, in particular in the Russian provincial city of Izhevsk. In addition, having the means of

the two culturally different groups so close speaks for the similarity in communication and conflict resolution dynamics in families between the two societies. Compared to the national sample, the standard deviation was narrower in the Russian sample, indicating that the Russian sample was more homogeneous. Such an outcome is due to the demographics of the Russian sample: the majority of participants live in the same area, practice their faith in the same church, and have similar socioeconomic characteristics.

Types of Marriages

The following major research question guided the study: What couple types out of five ENRICH couple types, *Vitalized*, *Harmonious*, *Traditional*, *Conflicted*, and *Devitalized*, did marriages exhibit in the Izhevsk Church of God in Izhevsk, Russia? In other words how many couples in their communication and conflict resolution patterns emerged in each of the ENRICH five types of married couples?

According to the ENRICH findings, vitalized couples would report high relationship quality on all dimensions. Their PCA on communication and conflict resolution is above 70 percent (Olson, PREPARE/ENRICH 115). Harmonious couples would have a relatively high relationship quality. Their communication and conflict resolution is between 51 and 70 percent. Traditional couples would score slightly above average with scores between 21 and 50 percent. Overall, they have markedly higher scores on parenting and religious scales that were not addressed in this study. Moderately low scores, between 10 and 20 percent, characterized conflicted couples. The Devitalized group would have the lowest scores on every ENRICH dimension (Olson and Fowers 196).

The Positive Couple Agreement (PCA) score was used to identify couple

types in their skills, beliefs, and attitudes as revealed by the communication and conflict resolution dimensions only. These results reflect couples' positive agreements in their communication and conflict resolution dynamics as those of *devitalized*, *conflicted*, *traditional*, or *harmonious*, according to the ENRICH types of married couples (see Table 2). *No vitalized* couple type emerged. A majority of the couples exhibited characteristics of the devitalized type (47.7 percent), followed by traditional (25 percent) and conflicted (20.5 percent). Only 6.8 percent showed signs of the harmonious couple type.

Table 2. Couple Types in Communication and Conflict Resolution

	Devitalized	Conflicted	Traditional	Harmonious
Communication	10	5	5	2
Conflict Resolution	11	4	6	1

Using the ENRICH scoring method (Olson, PREPARE/ENRICH 37-38), I identified special focus (SF) and disagreement (DA) scores in the Communication and Conflict Resolution subscales to look for specific problems with. The SF score is the opposed to PCA score. SF is counted when couples are either agreeing to a negative item or disagreeing to a positive one. For example, they both agree with a statement, "My partner does not listen to me." In other words, they are both saying that this issue is something to work on as a couple. In counseling sessions, SF questions provide useful information to the pastor: both husband and wife recognize the issue, and the task of the pastor is to help them work out this problem in their

relationship. The DA score identifies disagreement with each other on a question.

The pastor's role in addressing the DA items is more complicated compared to working out SF items because the work is more productive when the couple agrees on a problem.

The Communication subscale revealed that partners wish their spouses would be more willing to share feelings. Among all other questions, this item became *the* Special Focus for 77 percent of all the couples (see Table 3).

Table 3. Ordered Special Focus (SF) Items in Communication (COM)

Question	SF Score in COM	SF percentage to the rest of questions
(-) 14. I wish my partner were more willing to share his/her feelings with me.	17	77%
(-) 18. At times, it is hard for me to ask my partner for what I want.	9	41%
(-) 10. My partner sometimes makes comments that put me down.	9	41%
(+) 30. I am very satisfied with how my partner and I talk with each other.	5	23%
(-) 26. My partner often does not understand how I feel.	4	18%
(-) 22. Sometimes I have trouble believing everything my partner tells me.	4	18%
(-) 6. When we are having a problem, my partner often refuses to talk about it.	3	14%
(-) 33. It is difficult for me to share negative feelings with my partner.	2	9%
(+) 36. My partner is a very good listener.	2	9%
(+) 2. I can express my true feelings to my partner.	1	5%

SF in COM Score's Mean=5.6; SD=4.9

The percentage in the right column indicates for how many couples this particular question became a special focus issue. Individuals recognize they have problems in asking their spouses for what they want, and they do not like comments from their spouse that put them down.

Disagreements in communication were distributed more evenly. Couples disagreed on their ability to share negative feelings (55 percent), on refusal to talk about a problem (45 percent), and on partners' skills to listen well (41 percent, see Table 4).

Table 4. Ordered Disagreement (DA) Items in Communication (COM)

Question	DA Score in COM	DA percentage to the rest of questions
(-) 33. It is difficult for me to share negative feelings with my partner.	12	55%
(-) 6. When we are having a problem, my partner often refuses to talk about it.	10	45%
(+) 36. My partner is a very good listener.	9	41%
(+) 2. I can express my true feelings to my partner.	8	36%
(-) 18. At times, it is hard for me to ask my partner for what I want.	7	32%
(-) 26. My partner often does not understand how I feel.	7	32%
(+) 30. I am very satisfied with how my partner and I talk with each other.	6	27%
(-) 22. Sometimes I have trouble believing everything my partner tells me.	6	27%
(-) 10. My partner sometimes makes comments that put me down.	5	23%
(-) 14. I wish my partner were more willing to share his/her feelings with me.	4	18%

DA in COM Score's Mean=7.4; SD=2.4

Analysis of the SF items in Conflict Resolution questions showed that couples agree that they sometimes have serious arguments over unimportant questions (50 percent), both feel responsible for the problem (45 percent), tend to say nothing to avoid hurting each other (41 percent), and think that they have different ideas about the best way to solve their disputes (41 percent, see Table 5).

Table 5. Ordered Special Focus (SF) Items in Conflict Resolution (SR)

Question	SF Score in CR	SF percentage to the rest of questions
(-) 19. Sometimes we have serious disputes over unimportant issues.	11	50%
(-) 37. When we argue, I usually end up feeling responsible for the problem.	10	45%
(-) 31. To avoid hurting my partner's feelings during an argument, I tend to say nothing.	9	41%
(-) 7. My partner and I have very different ideas about the best way to solve our disagreements.	9	41%
(-) 3. To end an argument, I tend to give in too quickly.	6	27%
(-) 27. At times, I feel some of our differences never get resolved.	5	23%
(-) 34. At times, my partner does not take our disagreements seriously.	4	18%
(+) 15. Even during disagreements, I can share my feelings and ideas with my partner.	3	14%
(-) 23. I go out of my way to avoid conflict with my partner.	2	9%
(+) 11. When we discuss problems, my partner understands my opinions and ideas.	1	5%

SF in CR Score's Mean=6.0; SD=3.6

The top two disagreement issues in Conflict Resolution shared a 50 percent rate (To end an argument, I tend to give in too quickly. I go out of my way to avoid

conflict with my partner). These two items mean that one of the partners to avoid conflict, would give up or go out of his or her way, but the other does not. The third item where spouses differ is in sharing feelings and ideas with partners during conflict: one can and does share (in what tone and with what kind of emotions is a different question), but the other cannot share feelings or thoughts (see Table 6).

Table 6. Ordered Disagreement (DA) Items in Conflict Resolution (SR)

Question	DA score in CR	SF percentage to the rest of questions
(-) 3. To end an argument, I tend to give in too quickly.	11	50%
(-) 23. I go out of my way to avoid conflict with my partner.	11	50%
(+) 15. Even during disagreements, I can share my feelings and ideas with my partner.	10	45%
(-) 31. To avoid hurting my partner's feelings during an argument, I tend to say nothing.	7	32%
(-) 27. At times, I feel some of our differences never get resolved.	7	32%
(-) 34. At times, my partner does not take our disagreements seriously.	7	32%
(+) 11. When we discuss problems, my partner understands my opinions and ideas.	7	32%
(-) 37. When we argue, I usually end up feeling responsible for the problem.	5	23%
(-) 19. Sometimes we have serious disputes over unimportant issues.	4	18%
(-) 7. My partner and I have very different ideas about the best way to solve our disagreements.	0	0%

DA in CR Score's Mean=6.9; SD=3.4

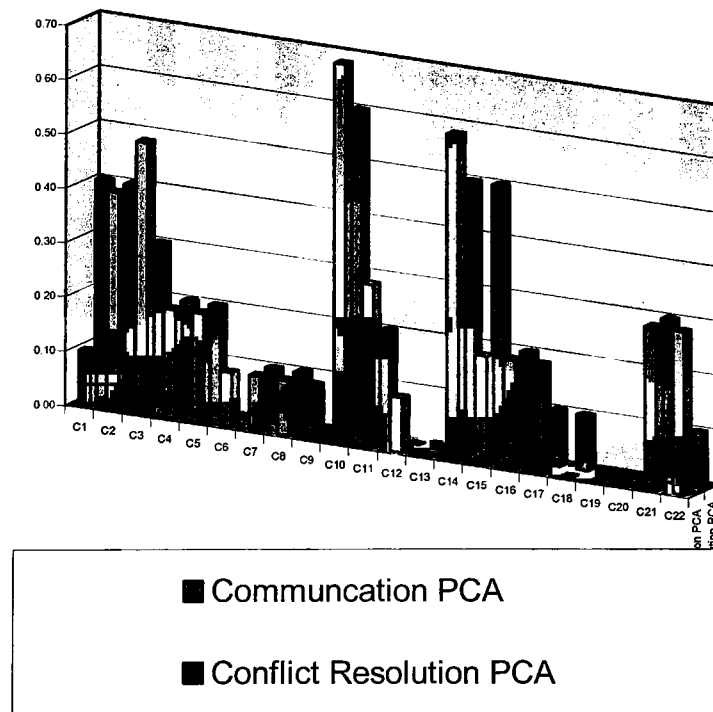
The mean scores indicated that the top negative dynamic in marriages is disagreement in communication issues. The most narrow standard deviation and higher mean reveals that more couples tend to disagree in communication issues and

less couples would identify special focus items in their communication (the lowest mean and widest SD). Conflict resolution analysis points to more disagreement between husbands and wives rather than identifying special focus areas in their conflict resolution patterns. SF and DA statistics of CR are in between COM's high DA and low SF items, yet couples tend to have more disagreements in CR rather than identifying SF issues in their CR. Overall, after analyzing statistics of the negative dynamics of COM and CR, I came to the conclusion that couples tend to disagree more often rather than recognize special focus items in their communication and conflict resolution issues.

To identify the degree of correlation between variables, I used a two-variable statistical procedure known as the Pearson product-moment correlation. The result of this calculation is called the Pearson Correlation coefficient r . The Pearson r is a measure of the degree of linear relationship between two interval or ratio scale level variables (Kauffman). In this study, I compared PCA and REV scores with demographic parameters interchangeably accruing data to answer the first research question. In general, correlation between the two variables shows both the strength of the relationship and the direction of the relationship *without ascribing cause and effect*. Hypothetically correlation indicates that a couple with good communication satisfaction also has high conflict resolution satisfaction, but the latter may not necessarily be an effect of the former. Correlation coefficient does not prove that good conflict resolution scores are the result of good communication scores; rather, it describes direction and intensity of the relationship. Communication is strongly associated with the conflict resolution, and their relationship is positive. In addition, common sense as well as empirical findings including this one suggests that

communication is one of the most significant factors in conflict resolution and marital satisfaction. Communication is the most important single relationship dynamic marriages identify as a problem area of their relationship (Geiss and O'Leary 515). Figure 3 graphically displays the correlation of communication and conflict resolution of this study based on couples' PCA scores from Communication and Conflict Resolution subscales.

Figure 3 shows the majority of couples have a positive correlation between high scores of both the communication and conflict resolution dimensions.



Blue color indicates Positive Couple Agreement (PCA) in Communication.
Cherry color indicates PCA in Conflict Resolution dimension

Figure 3. Overlay of Couples' PCA in Communication and Conflict Resolution

Overall, correlation analysis revealed fairly strong positive relationship between PCA

scores in communication and conflict resolution with the coefficient $r=0.781$ ($R\alpha=.423$, $N=22$, $p<.05$). $R\alpha$ is a critical value, the minimum correlation coefficient at which I can ninety–five times out of a hundred ($p<0.5$) confidently state that relationship of communication to the conflict resolution in twenty–two couples exists in the population that the couples represent (Kauffman). This strong correlation allows identifying the ENRICH couple types using the Positive Couple Agreement (PCA) score in communication and conflict resolution dimensions. Authors of the ENRICH marital inventory report that the use of the regression analysis establishes a high level of relationship between marital satisfaction and the relationship dynamics of the couple (Fowers and Olson, ENRICH Marital Inventory 65). However, one does not cause the other to happen. Correlation analysis simply describes correlation between the two variables and points to the direction and intensity of their relationship. Comparing the mean of the Communication and Conflict Resolution PCA scores with the chart types of Married Couples (Olson, PREPARE/ENRICH 45), distribution of couple types in this study looks as shown in Table 7.

Table 7. ENRICH Couple Types from the Study

Devitalized	Conflicted	Traditional	Harmonious
46% 10 couples	18% 4 couples	27% 6 couples	9% 2 couples

Explanatory Factors

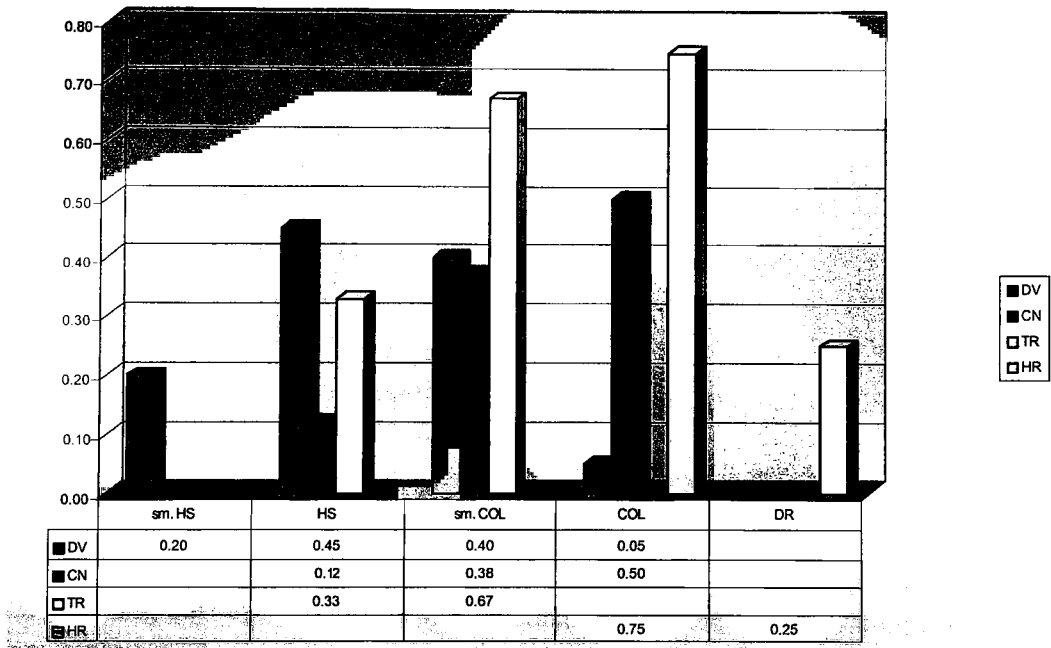
Demographic characteristics (or background factors) account for little of the variance in discriminating happy from unhappy married couples compared to their relationship dynamics, i.e., feelings, beliefs, and attitudes in spouses' communication, conflict resolution, personality issues, financial management, sexual relationships, leisure activities, parenting, family and friends, distribution of roles, and religious dimensions of life. In this study only the first two subscales were used, i.e., communication and conflict resolution, due to the fact that researchers have expressed most interest in four of the ENRICH subscales: Marital Satisfaction, Communication, Conflict Resolution, and Idealistic Distortion (Olson, "ENRICH Couple Scales" 1). In addition, the previous studies found that Communication and Conflict Resolution were more closely related to the Marital Satisfaction scale (Fowers and Olson, ENRICH Marital Satisfaction Scale 185). Although background data does not significantly contribute to discrimination of couple types (Olson and Fowers 11; Allen and Olson 313), some demographic factors have association with marital satisfaction and, therefore, can be informative.

Analyses of demographic characteristics revealed statistically insignificant results of correlation between demographics and marital satisfaction. Previous studies of marital typologies of African–American couples also found a less convincing relationship between demographics and marital satisfaction (Allen and Olson).

However, in this study men tend to be older in the devitalized and harmonious couples, while women were found being older only in the devitalized type. Devitalized and traditional couples had been married longer; devitalized and conflicted couples had known each other for a longer period than any of the other

couple types.

The marital types in the empirical typology study of Olson and Fowers were significantly different in education. The pattern of frequencies in that study indicated that both husbands and wives in vitalized, harmonious, and traditional couples tend to be more educated and devitalized couples had less education in general (10). This study aligned with the original research and found that harmonious couples had the highest level in both degree and educational percentage within its own group. Figure 4 represents the findings on education.



Couple types (rows top to bottom):
 DV—Devitalized type (blue)
 CN—Conflicted type (cherry)
 TR—Traditional type (yellow)
 HR—Harmonious type (light green)

Education obtained (columns left to right):
 “smHS”—some high school
 “HS”—high school
 “smCOL”—some college or professional training
 “COL”—five year college with engineering degree
 “DR”—doctoral Ph.D degree

Figure 4. Level of Education within Couples' Types

However, the African–American study by Allen and Olson did not detect the same direction in the relationship between education and marital satisfaction. They found that in devitalized couples husbands had better education, while in conflicted and traditional couples wives were more educated (313–14).

In devitalized couples, the professional position of a *factory worker* appeared with greater frequency. Couples, in which either husband or wife or both were ministers, came to be equally dispersed between two typologies: conflicted and traditional. The major differences in income for men was that men in all other couples tended to have higher incomes compared to men from the devitalized type. A different pattern emerged for female income with women from devitalized and harmonious couples earning more than women in conflicted and traditional couples. Only in devitalized couples did men and women earn about the same amount of money, while in conflicted, traditional, and harmonious couples men have been significantly contributing to the family budget.

Within types, employment status patterns were similar in devitalized and traditional couples. Most of them worked full–time (60 and 50 percent), and their unemployment rate was higher (15 and 41.7 percent), while no unemployed persons were found among harmonious couples. In conflicted couples the rate of workers who had both, full and part time jobs, was higher (25 percent) compared to the rest of the types.

In terms of religion and race, due to the limitations research, results showed no difference. The sample consisted of a particular group from a local church in Russia. No African–American, Hispanic, or native American people live in that part of the country. All of the participating people were Russians. I expected no difference

in religion and was surprised to find two men (4.5 percent of the participants) were not members of the Izhevsk Church of God yet responded to their spouses' requests to participate in the study. Both of these families' results placed them into the devitalized couple type, but ascribing this result to religious characteristics would be inadequate with no support received from data. In addition, no correlation was found between marital satisfaction and the single item question on performing a wedding ceremony in the church.

The marital types differed in the number of children they had. Conflicted couples tended to have the fewest children (1.3 average) while the harmonious group had the highest number (3.3) children in average. In the previous studies, the traditional type of married couples had the highest number of children (3.2) (Fowers and Olson, ENRICH Marital Inventory 12). When directly asked a question on their marital satisfaction, women in traditional couples gave the highest number (84 percent satisfied), followed by harmonious (80 percent), conflicted (60 percent), and devitalized (48 percent). Men had the highest rating of self-reported marital satisfaction in harmonious couples (90 percent satisfied), followed by conflicted (80 percent), then traditional (76 percent), and finally by devitalized couples (66 percent). Overall, men tend to have a higher rating than women when self-reporting their marital satisfaction in the marriage.

Statistically significant correlation ($N=44$; $p < .05$; $df=42$; $R_a=.288$) appeared between individual's marital satisfaction and self-reported marital satisfaction ($r=.349$). This fact positively contributed to the validation of the ENRICH instrument; however, this study did not have the goal of validating the instrument it used. Moreover, association of self-reported *perceived* partner's marital satisfaction

with the individual's own marital satisfaction was highly related ($r=.424$) with self-reported happiness and enjoying life closely associated with marital satisfaction ($r=.462$). The r coefficient suggests that self-reported perceived partner's marital satisfaction and self-reported person's own happiness in life in ninety-five percent of married couples in Izhevsk Church of God correlates to a degree of 18 percent and 21.3 percent respectfully with overall evaluated marital satisfaction. In other words, 39.3 percent of one's marital satisfaction relates to the person's own perception (intuition, inner understanding of) partner's marital satisfaction and the person's own happiness and enjoyment of life. This significant correlation suggest that the indicators of family quality included in the background questionnaire in addition to the subscale of marital satisfaction provide little external validity for the ENRICH instrument.

In summary, background data attributes little toward discrimination of marital types of couples, but overall marital satisfaction, however, does have significant correlation with self-reported satisfaction with marriage, partner's perceived marital satisfaction, and with person's own satisfaction in life. This fact does align with the earlier studies (Fowers and Olson, ENRICH Marital Inventory 10; ENRICH Marital Satisfaction 183; Allen and Olson 310–11). They constantly reported positive correlation between couple's self-reported satisfaction in their marriage and life with their ENRICH marital typology: higher self-reported satisfaction in vitalized married couple type down to the lowest in devitalized type. Results of this study did not demonstrate statistically significant correlation between consideration of divorce and marital satisfaction, while just mentioned studies report positive correlation between the two.

Table 8 presents the “heart” of discovery and answer to the third research question: How the relationship patterns of communication and conflict resolution related to satisfaction and/or dissatisfaction in marriages in Izhevsk Church of God?

Table 8. Correlation Matrix between *REV* and *PCA* Scores in This Study

	PCA– MS	PCA– COM	PCA– CR	REV– MS	REV– COM	REV– CR
PCA–MS	1.00	0.58	0.57			
PCA–COM		1.00	0.78			
PCA–CR			1.00			
REV–MS				1.00	0.55	0.34
REV–COM					1.00	0.64
REV–CR						1.00

PSA–MS–Positive Couple Agreement score in Marital Satisfaction scale

PSA–COM–Positive Couple Agreement score in Communication scale

PSA–CR–Positive Couple Agreement score in Conflict Resolution scale

For PCA $df=20$ $p<.05$ $R_{\alpha}=.423$ $N=22$

REV–MS–Individual Revised score in Marital Satisfaction scale

REV–COM–Individual Revised score in Communication scale

REV–CR–Individual Revised score in Conflict Resolution scale

For REV $df=40$ $p<.05$ $R_{\alpha}=.304$ $N=44$

df –degree of freedom; p –significance level, i.e., probability of hypothesis to be true,

R_{α} –critical value for correlation coefficient, i.e., the level of statistical significance

The data from the table, coefficient of correlation r , indicates the intensity and direction of correlation between communication and marital satisfaction, and between conflict resolution and marital satisfaction accumulated by the means of two parameters discussed previously, Positive Couple Agreement (PCA) and Individual Revised (REV) scores. The PCA and REV scores are related, but their linear comparison mathematically is incorrect, due to the different numbers of observation and scoring procedures.

The PCA scores reflect how couple agrees on the issues, while REV scores show an individual’s own degree of agreement or disagreement with the questions

asked. REV score creates the PCA score. The number of observations for the REV score was 44 and for the PCA score was 22. The direction of correlation between the scores on the Marital Satisfaction (MS) scale, Communication scale (COM), and Conflict Resolution scale (CR) is positive. If a couple had higher scoring on one scale, its scoring on the other scale was higher also.

Conclusion

Demographics' relationships to the marital satisfaction of married couples is little; however, background data gives informative results that can predispose a couple for certain dynamics in their relationship. Most related to marital satisfaction parameters are communication and conflict resolution. Dyadic measurement of conflict resolution compared to its individual assessment revealed that if both of the spouses are satisfied with their conflict resolution skills, feelings, and beliefs then their marital satisfaction increases almost three times more (2.7 to be exact) compared to their individually measured conflict resolution score. Therefore, compared to individual opinion, dyadic relationship in conflict resolution has almost three times greater relevance in assessing conflict resolution and marital satisfaction.

CHAPTER 5

SUMMARY AND CONCLUSIONS

The purpose of the study was to categorize marriages in Izhevsk Church of God in the city of Izhevsk, Russia according to the types of the ENRICH Couple Scales and assess marital satisfaction experienced by couples.

Brief Summary of Major Findings

Following results emerged in the study.

Types of Marriages

Married couples in Izhevsk Church of God in Izhevsk, consisted of four ENRICH couple types (see Figure 5):

- *Devitalized Couples* (46 percent; DV),
- *Conflicted Couples* (18 percent; CN),
- *Traditional Couples* (27 percent; TR),
- *Harmonious Couples* (9 percent; HR).

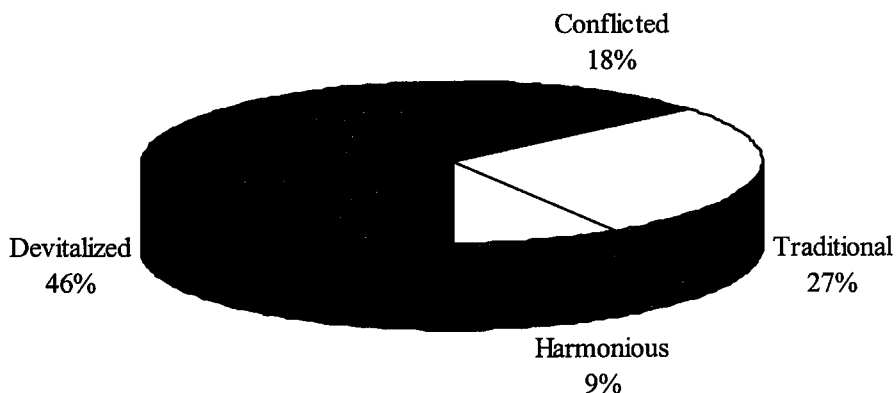


Figure 5. Types of Marriages Found in the Study

No *Vitalized* couple type was identified among the couples in the Izhevsk Church of God in Izhevsk, Russia.

Average Scores

The mean in each subscale, namely Marital Satisfaction, Communication, and Conflict Resolution, was a little lower (0.6 percent, 3.9 percent, 3.0 percent respectfully) compared to subscales of a national sample of 40,133 couples (Olson, “ENRICH Couple Scales” 2). Appendix I contains graphics of REV scores on Marital Satisfaction found in this study.

Major Type Identified

Most of the couples emerged as devitalized couples (46 percent). Devitalized and Conflicted type together represented almost two-thirds of all the marriages in the church (64 percent). This finding was surprising, disappointing, and overwhelming.

Demographic Factors

No statistically significant demographic factors were found that attributed to the marital satisfaction of the couples. This indifference of background data to marital satisfaction was expected due to the same pattern in the previous ENRICH studies (Hawley and Olson; Olson, PREPARE/ENRICH; Fowers and Olson, ENRICH Marital Satisfaction; ENRICH Marital Inventory; Olson and Fowers). Demographic data plays a lower role in assessing marital satisfaction. In the previous studies, researches, after removing background data, found little or no difference in data variance. Regression analysis in other studies has revealed that demographic data relatively slightly contributed to the variance; therefore, findings of this study confirm the idea the subscales are more potent discriminators between satisfied and

unsatisfied couples than demographic factors (Fowers and Olson, ENRICH Marital Inventory 80). However, demographic factors do play a role in the kind of relationship a couple can develop. While the demographics cannot discriminate between the couple types, they have statistical significance and strong association with marital satisfaction. While more studies with a greater number of couples in each identified couple type are needed, in this research project higher education, women's younger age, being employed, and having more children in the family attributed to the harmonious married couple type and vice versa.

Evaluation, Interpretation, and Theological Reflection

To evaluate and interpret received data, I had to differentiate discussion in the following aspects.

Relationship between Couples' Communication and Marital Satisfaction

Communication in all couples significantly influenced the scores of the MS subscale. Individual Revised (REV) scores and Positive Couple Agreement (PCA) scores clearly demonstrated the strong intensity of the correlation between communication and marital satisfaction. For instance, PCA-COM and PCA-MS correlation speaks of the same positive correlation between communication skills and marital satisfaction in the whole church in Izhevsk, Russia. Moreover, this correlation exists with the probability of 99 percent ($p < 0.01$). This coefficient simply indicates the direction and intensity of correlation; squaring it makes it easier to understand. Coefficient of correlation allows the calculation coefficient of determination that shows probability that chances scores from one scale will go up when the scores on the other scale also increase. It indicates the amount of variability that can be accounted for in one variable by knowing a second variable.

Determination coefficient is equal to the percent of the change in MS that relates to the change in communication. In other words, 33.2 percent of change in communication relates to the change in MS. If both partners agree that they like the communication in their marriage, then their MS score will be one-third higher (see Table 9).

Table 9. Coefficient of Determination between *REV* Scores and *PCA* Scores in ENRICH Couple Scales

	PCA– MS	PCA– COM	PCA– CR	REV– MS	REV– COM	REV– CR
PCA–MS	100.0%	33.2%	32.1%			
PCA–COM		100.0%	61.0%			
PCA–CR			100.0%			
REV–MS				100.0%	30.7%	11.7%
REV–COM					100.0%	41.3%
REV–CR						100.0%

For PCA df=20, $p < .05$, $R_a^2 = 17.89\%$, $N = 22$

For REV df=40, $p < .05$, $R_a^2 = 9.24\%$, $N = 44$

Assessing individually calculated REV scores, I saw the same dynamic between MS and communication on the REV scale as on the PCA scale. With the probability of 95 percent, marital satisfaction of individuals in the whole church does relate to their individual satisfaction with communication with the spouse. The partner's satisfaction in this score is not counted. The partner may not be satisfied, but the interviewee's satisfaction relates to his or her own marital satisfaction with 30.1 percent.

Single most difficult issue for the couples in their communication was sharing

of the feelings (77 percent), followed by problems with asking the partner for what he or she wanted, and negative comments that put a person down. In building a marriage enrichment program, I would pay a special attention to these specific areas of communication along with working on personalities issues of the spouses.

Relationship between Couples' Conflict Resolution and Marital Satisfaction

Likewise, conflict resolution skills, beliefs, and feelings in all couples was fairly strongly associated with their marital satisfaction score in both ways of scoring: The same observations as in COM and MS correlation apply for the correlation between CR and MS in both scales, PCA and REV. One's feelings, beliefs, and attitudes in CR relate to MS in 32.1 percent degree as evaluated by the dyadic PCA score, but through measurement via individual's REV score only 11.7 percent of CR relates to MS (see Table 5).

The conflict resolution results speak even more in favor of the dyadic measurement rather than the individual's measurement scale. The individual's satisfaction with CR related to MS in 11.7 percent as measured by the REV score. At the same time, the dyadic PCA scoring indicated correlation increases up to 32.1 percent, in about three times (2.7 to be exact). Relevance to MS scoring in conflict resolution has almost three times more relation in dyadic PCA assessment than REV scoring. Evaluation of the degree of correlation between communication's influence and conflict resolution's influence in marital satisfaction between the two scales, PCA and REV, allows one to see the difference between an individually answered question and dyadically measured answer for the same question. Thus the PCA scale shows that CR has a greater influence on MS when both are satisfied with their CR. Evidently one's marital satisfaction greatly relates to the dyadic CR dynamic rather

than to personal satisfaction with CR in his or her marriage. If a person satisfied with communication in his or her marriage then his or her MS score will be 11.7 percent higher. However, if both spouses are satisfied with their communication, then their marital satisfaction will increase 32.1 percent.

All of these explanations of strong positive correlation between MS and COM on the one hand and MS and CR on the other support the universality of relationship dynamics in marital communication regardless of nationality, culture, or country. In turn this empirical support to the common characteristics of marriage among the cultures speaks for the possibility of receiving accurate results in the research using a Western instrument like ENRICH in the context of an Eastern country such as Russia.

Types of Marriages and the Major Type Identified

Almost half of married couples in Izhevsk Church of God in Izhevsk, Russia, have the very distinct characteristics of the devitalized couple type (46 percent). Together with the conflicted type, they cover about two-thirds of all married members of the church. In addition, no couples displayed characteristics of the vitalized type. Nevertheless, these marriage types emerged based on only two subscales (communication and conflict resolution). The other eight scales were not included in the ENRICH Couple Scales. Traditional couples have a greater scoring (PCA) on Children and Parenting, Family and Friends, and religion subscales (Olson, "ENRICH Couple Scale"); thus, some of the conflicted and even devitalized couples in this study could very well fit into the traditional type. Hope and potential for future improvement keeps my optimism high. Because two-thirds of the marriages emerged on the lower end of the scales, I see the potential to improve their communication and

conflict resolution skills.

On the one hand, I hoped to receive results with a higher percentage of traditional couples due to the patriarchal past of the tsar's Russia. On the other, the communist regime did something good to the overall society. It elevated the role of women in social, economical, and family dimensions of the Soviet people. Women were given high education, they were allowed to work and have the same level income long before the World War II. Women were praised for their caregiving capacity in their families. Socialism gave to mothers-to-be three years off work with lower salary allowance. These first three years are critical in human development and formation as the recent research has emphasized (Joy 35). All of the above is to say that the traditional couple type could be on the bottom of the list because the Russian context has social characteristics of the past that could influence the relationship dynamics of the present in a lesser traditional way.

Influence of Russian Context

In general, analysis of Communication and Conflict Resolution scores indicated that the Russian sample is not far away from the U. S. sample in communication behavior, beliefs, and skills. This fact goes to defend the apiary approach of cultural indifference on marital communication and conflict resolution in relation to marital satisfaction. The single area of difficulty in communication proved to be the sharing of feelings. This outcome could be expected. In my opinion, one particular factor can contribute to the struggle to share one's feelings. The Russian society's concept of "a strong man" who shows no tears and has to hold his other feelings to himself has significantly affected Russian marriages in general and those who participated in this study in particular. With a background in a share-no-feelings

environment, men in particular have strong reservations about expressing their feelings or emotions. Russia has not gone through the times of “Don’t–Worry–Be–Happy” like the U. S. did after the Second World War. The communist regime would place a taboo on any research, education, or practice in psychology geared toward the public. The former USSR turned away from the idea to serve the general population with counseling. Political authority did not allow common people to receive counseling, support, and encouragement for many years. They reserved the theory and practice of psychology and psychiatry for mentally sick people only. Sanatoriums and psychiatric institutions were used to persecute Christians of all kinds:

Evangelical, Lutheran, Russian Orthodox, or Roman Catholic. Praise God, the Lord has set them free: firstly from eternal punishment, secondly from the communist regime. Nevertheless, Russians still experience discomfort and even embarrassment sharing their feelings with their spouses. American society is overflowing with numerous counselors in church and in the secular world, at schools and at work. Counseling and psychology in the U. S. is more available to the common people. More research, lectures, seminars, training, and education are dedicated to communication and conflict resolution in the U. S., rather than in Russia. Psychology started to expand and be available to the public only in the last fifteen years. The lower availability of conflict resolution education and training in Russia compared to that of the U. S. really sends a signal to the leadership of the churches to implement training in the church. Much needed seminars on practical issues of effective and affective communication in marriage have yet to become widely available and accepted by Russian population. Training on how to face conflict and workable ways of constructive resolution would assist greatly to improve and enrich marriages in

Russia overall and in the Izhevsk Church of God specifically. Counseling, in general, and family and marriage therapy, in particular, currently has a large market place in Russia.

Having established this local church in my home city of Izhevsk together with the group of people called by God, I am disappointed to find out that about two-thirds of married people in the church live in such poor satisfaction with their spouses. Biblically speaking the spouse is the closest neighbor of every one who is married. Born-again Bible believers have two strong imperatives from the Lord Jesus Christ. Number one is to love God with all the heart, soul, mind, and strength, and the second is to love each other as the Lord Christ Jesus has loved his disciples (John 13:34; 15:12). Love is the manner in which husband and wife communicate, make decisions, and resolve the conflicts. Love is not a feeling; it is a decision flowing from a person's romantic emotions but then growing into a willful determination or a choice to save and help, to respect and encourage, to protect and build up the spouse. I am honestly disappointed with the church as I regretfully observed the results of this study. In my opinion, the church has less chances to follow the Great Commission in a sense of the importance of loving one's neighbor if couples in the church have low satisfaction in their marriages. Strong marriages build strong churches. If the church does not preach, teach, and practice marriage enrichment issues, it will be weak internally and externally. Internally, the church may face difficulty reflecting the love of Christ within the church body. Externally, such churches may not have successful outreach programs due to disharmony within itself. I want to see the time when in the local church a theology of divine love would be hermeneutically interpreted and preached to the common people in a language they

understand, with principles they can apply, and with examples they can use at home. Everyone wants to be loved and to love, to talk and fellowship, to be respected and encouraged. Communication is crucial in all dimensions of marital relationship. The church can implement marriage enrichment programs and make them a priority in Christian discipleship programs. People often envision churches as family-oriented bodies. The Scriptures indicate the same, and the Lord Jesus Christ himself commanded his followers to love one another because on this basis the world will know that Christians are disciples of Christ (John 13:35; 15:17; 1 Cor. 13:2; 1 John 2:9–11; 3:10; 4:7, 20).

The church in Izhevsk does very little, if anything, to improve, facilitate, and enrich couples' relationship. This lack of interest of the church in marriage and family ministry may have external objective causes. Higher education obtained by some who participated in this study strongly correlated with higher scores in communication and conflict resolution. The church can apply a strategy of providing education to its members seeking to improve their marital communication and conflict resolution. Yet education for the sake of education might not be much of use, unless couples would learn through its process and content how to take perspectives of their spouse, how effectively to convey meaning, and how to find ways of affective communication that would be helpful in expressing their feelings to their partners. Education broadens one's views, teaches one to be open minded, and allows two partners to remain friends while accepting others' dissimilar opinions. The value of mature growth that is behind education can increase the marital satisfaction of couples. In establishing training programs in marriage and family issues, the Izhevsk Church of God can address and help members to process their difficulties with the

sharing of feelings, asking partners for what they want, changing remarks that put spouses down, and bringing positive change in communication behavior and beliefs of the two. Those who are closest can hurt one the most. This phenomenon has its roots, in my opinion, in a person's poor manners and social skills obtained through life. Those who comment in such a way that hurts their spouses think that the strength of their relationships would withstand the comments and the partners' loyalty would not die if they let go, lose their temper, and bounce a few insults off their partners. The marital programs in the church could assist couples to realize that respectful communication would change their serious disputes turning them to productive conflict resolution. In other words, since a higher education level is associated with better satisfaction in couples communication and conflict resolution issues, training and education of couples in church can facilitate and enrich their communication and help them to deal with the conflicts in a more constructive manner.

This study reinforced the hypothesis of the universality of emotional processes in families regardless of ethnicity, culture, or country (Friedman 278). These processes rather depend strongly on the interpersonal dynamic between spouses (Fowers and Olson, ENRICH Marital Inventory 65), which include communication, conflict resolution, sexual relationship, financial management, and personality issues. The influence of culture plays a role in the distinct ways people in one society practice parenting, select social support network, choose mates, and find self and group identity. Results revealed that the Western ENRICH instrument can be used to assess other than Western cultures and be accurate in identifying levels of communication and conflict resolution between married couples.

Implications for Further Study

I see four implications of the findings to adjust the instrument used in the study and expand the population of the study.

Adjusting the instrument is necessary for receiving new data that would reflect all dimensions of marriage as measured by all subscales of the ENRICH, namely Personality Issues, Financial Management, Sexual Relationships, Leisure Activities, Children and Parenting, Family and Friends, Equalitarian Roles, and Religious Orientation. Having the data from all of the above mentioned subscales would allow one to identify couple types more accurately, help these church couples in their relationships precisely in all the areas, and compare the results with the previous studies more efficiently.

Another issue of the instrument touches the cross-cultural element. Revision of the translation *language* is important. This study used questionnaire in the context of the community oriented Russian sample. Wording the questions in the Russian language, in some instances, may convey a different meaning of the same question in the U. S. For instance, the question of earned income can be understood differently in the U. S. and Russia. In the U. S. individualism has been a mark of the society; therefore, when the question of the monthly income is asked, the interviewee answers for his or her own personal income. People in a community-oriented society (like Russia) answer the same question differently by placing the *gross family* income rather than their personal income. Therefore, I would like to see translation of the questions with equivalent meaning rather than their direct technical translation. In addition, moving out of the parameters of a local church into a larger church sphere would serve the needs of the Christian community in Izhevsk, Russia. Moreover,

when assessing marriages in Russian churches, the world largest country, I would suggest enlarging geographical area of the research.

One of the social structures and institutions that regulate dimensions of human existence is marriage. I address the influence of culture in this study from the standpoint of universality in marital dynamics between two humans, male and female. Biblically and theoretically people, regardless of the culture or ethnicity, have the same basic psycho–physiological needs. Nevertheless, culture does influence the degree and intensity of marital dynamics. The study of Allen and Olson, based on the analyses of 415 African–American couples revealed convincing evidence of the same five ENRICH marital types (308). However, the depth and intensity of the relationships was not a copy of the five marital types found by the Olson and Fowers' study in 1993. All of the above is to hypothesize that the application of an improved instrument with an enlarged sample in a different culture can display substantial confirmation of the same marital typology with some distinctions exclusive to the culture.

The last implication of the findings I see is enlarging the population and, therefore, the sample. I was very interested in analyzing emerged couple types within themselves. Positive Couple Agreement (PCA), unlike the Individual Revised (REV) score, has revealed a higher correlation with the marital satisfaction. Authors of the ENRICH instrument have also argued for selecting a couple as a unit of the research to analyze their PCA scores, because the PCA scores indicate the level of interpersonal relationship versus individual's raw answer obtained through the REV scores. Marital satisfaction strongly depends on the dyadic relationship between husband and wife; therefore, in assessing it one can have more accurate results using

Positive Couple Agreement scores rather than Individual Revised scores. In future studies, I would recommend counting couples versus individuals when analyzing collected data and paying closer attention to their PCA agreement scores. Therefore, for the future research one would need to have about three hundred couples to broaden the results with the new sample.

Possible Contribution to Methodology and Relation to Previous Studies

This study did resemble previous studies and, in proportion to its sample size, supported the idea of using the Positive Couple Agreement (PCA) score rather than Individual Revised (REV). They are related, yet independently calculated and designed to assess different issues. The PCA score is created by comparing the partners' responses on each question to see if they agree with each other on a positive item or disagree on the negative. The REV score is a single individual's score that reflects how satisfied the person is with that particular aspect of the relationship. The result of REV scoring is a person's own opinion regardless of what the other spouse's answer is. Therefore, each in the couple could have "his" or "her" perception of marriage (Olson, PREPARE/ENRICH 35). Agreement and disagreement are what make the marriage live. Communication is crucial in every dimension of marital relationship. The REV scores can be high, but the couple's agreement cannot be calculated using the REV scoring only; thus any instrument that has only individuals; scoring will fail to assess the interrelational dynamics between the two. This study has confirmed that PCA has a higher correlation among the couple types, their happiness, and satisfaction.

Limitations

This study has been limited to one congregation—Izhevsk Church of God in

the city of Izhevsk, Russia. As a result, findings apply only for this congregation. However, possible implications may be relevant for other like congregations that emerged in Russia after the fall of the communist regime. This research project is not representative of the overall Russian society due to the goals of assessing marital relationships in the church. Secular society may include all kind of couples: first-time married, married with children prior to marriage, cohabiting couples, etc. Yet this study was limited to one particular church. The project applies to the context of ten year old local Pentecostal or charismatic churches with a membership size of about 220 people.

Cultural limitation can have its influence in particular dimensions of marital relationships; however, overall relational dynamics and couple types would be the same. The exclusion of the other ENRICH eight scales limited the capacity to assess marital dynamics within the types of married couples and between male and female within and between the types. The larger group and improved research instrument would allow to verify the influence of Russian culture on marital relationship and typology of married couples.

Unexpected Findings and Drawn Conclusions

The most unexpected result was to find so many couples who struggle in their marriage—about two-thirds of participating couples (about 10 percent of the whole church) were identified as devitalized or conflicted couples. My natural conclusion is the church has a great need of a marriage enrichment program and not only for this particular church. I hypothetically predict the same need among other Russian churches.

I expected more traditional couples to emerge in this study, but only 27

percent of the participating couples were the traditional type of married couples. A possible conclusion to the lower number of traditional couples is that the church and city contexts have elements that militate against that couple type. Whether this relates to the two items studied, communication and conflict resolution, remains to be further examined.

The other unexpected discovery was the absence of any vitalized married couple, especially in the church context. Often pastors and teachers identify church as a family in which members express cooperation, encouragement, and love. The absence of vitalized couples reinforces the conclusion that marriage and family ministry is imperative for the church if the church leaders are interested in improving the “health” of the church (i.e., satisfaction of church members in their most intimate interpersonal relationships with their spouses).

Insignificant correlation between income and marital satisfaction was another surprising factor. One may conclude that the amount of income is not as important as the way family manages their finances. Financial area is beyond the scope of this study, yet I would be interested to see the influence of overall economically challenged context to the marital satisfaction.

I was pleasantly surprised to find a strong correlation between marital satisfaction assessed with the ENRICH MS subscale and the self-reported answers to the question about satisfaction with the marriage of each individual participant. This fact of positive correlation between the individual self-reported score and the computed couples' agreement score can attribute to an overall spirit of cooperation between the couples as they live in the “same” world. A hopeful conclusion can close this discussion of the findings. The above noticed strong correlation attributes to a

limited validation of the instrument using an external indicator of marital quality in the form of a direct question. Person's own marital satisfaction as well as marital satisfaction of his or her spouse perceived by the interviewee, do positively correlate, and the instrument, ENRICH, identifies this correlation very well.

Conclusion

In summary, this study has achieved its purpose and identified the ENRICH types of married couples. Results of the research supported the notion of marital dynamics' universality regardless of country, culture, or ethnicity as portrayed in the Bible, discussed in the U. S. and Russian literature, and confirmed by empirical studies in the U. S. In particular, findings revealed the poor level of marital satisfaction in most of the couples, sending an imperative message to church leaders to build up their churches through enriching their members' families. Practically the findings will serve as feedback from the church members to the church leaders emphasizing the need for a marriage enrichment program. Also the results of this study will serve as a foundation for establishing good marriage and family programs and administering new research in other churches beginning from two Russian capitals, Moscow and St. Petersburg, to Izhevsk, Kaliningrad, and Siberian the town of Minisinsk, and to the ends of the former USSR, wherever the Church of God brings the gospel and establishes congregations, fellowships, and churches.

EPILOGUE

The ENRICH marital inventory challenges Tolstoy's statement, "All happy families resemble one another, but every unhappy family is unhappy in its own way" (Толстой 1). I would rephrase Tolstoy and say, "Every happy family is happy in its own way, but every unhappy families resemble one another in communication and conflict resolution."

APPENDIX A
CONTACT INFORMATION
OF THE LOCAL CHURCH USED FOR THE RESEARCH PROJECT

Full name of the church: Local Church of Christians of Evangelical Faith
“Church of God” of the city of Izhevsk, Udmurtia Republic.

Senior Pastor: Rev. Peter Vasilyevich Ovechkin

Physical and mailing address: 8 MAPTA ST. # 49

IZHEVSK, 426060

RUSSIA

E-Mail address: missionC@udm.net

Phone number: +7 (341) 243–8026 home/office, (341) 255–2548 mobile

APPENDIX B**BACKGROUND INFORMATION QUESTIONNAIRE**

1. Gender
2. Age
3. If married, how many years?
4. How many years did you know your partner before marriage?
5. Education Completed i. Some High School ii. Finished High School iii. Some College/ Technical School iv. College/University v. Graduate/Professional
6. Employment (paid) i. Unemployed ii. Part-time
7. Occupation i. Clerical, Sales, Technician ii. Executive, Doctor, Lawyer iii. Factory Worker, Waiter/Waitress iv. Homemaker v. Manager, Teacher, Nurse vi. Self-employed vii. Farmer, Skilled and Building Trades viii. Student ix. Unemployed iii. Full-time iv. Full-time and Part-time x. Other
8. Individual Monthly Income i. \$0 – \$20 ii. Between \$21 and \$50 iii. Between \$51 and \$100 iv. Between \$101 and \$300 v. Between \$301 and \$600 vi. \$601 or more
9. Religious Affiliation i. Russian Orthodox Church ii. Pentecostal iii. Baptist iv. Jewish v. Moslem vi. Other
10. Place of Residence iii. Village iv. Other
11. Current Living Arrangements i. With partner ii. Alone iii. With others iv. With parents
12. Name of the local church (if applicable) in which you are a member
13. Marital Status i. Married iii. Single ii. Separated iv. Cohabiting
14. Was your marriage ceremony performed in and approved by a local church? Which one? 15. Partner's Marital Status i. Married/living together ii. Separated iii. Divorced/both single iv. Divorced/both remarried v. Divorced 1 single, 1 is not, vi. Single (partner deceased) vii. Remarried (partner died) viii. Both parents deceased iv. Fourth v. Fifth vi. Other
16. Is the woman pregnant?
17. What is your birth position in the family? i. First ii. Second iii. Third iv. Other
18. Number of children in the family in which you were raised?
19. How many children do you have?
20. How many more children do you want?
21. How satisfied are you with your relationship? i. Very Dissatisfied ii. Dissatisfied iii. Neutral iv. Satisfied v. Very Satisfied
22. How satisfied do you think your partner is with your relationship? i. Very Dissatisfied ii. Dissatisfied iii. Neutral iv. Satisfied v. Very Satisfied
23. Have you ever considered divorce?

PLEASE, USE SCALE BELOW TO ANSWER THE QUESTIONS:

- 1 Strongly Disagree, 2 Disagree, 3 Undecided, 4 Agree, 5 Strongly Agree
24. Did your parents ever have problems with alcohol or drug use?
 25. Did you ever have problems with alcohol or drug use?
 26. Did your partner ever have problems with alcohol or drug use?

27. Did you ever observe abuse (verbal, emotional, physical) between your parents?
28. Were you ever abused (verbally, emotionally, physically, or sexually) by your parents?
29. Were you ever been abused (verbally, emotionally, physically, or sexually) by your partner?
30. Were you ever been abused (verbally, emotionally, physically, or sexually) by anyone?
31. How often do you feel happy and enjoy life?

APPENDIX C

ENRICH COUPLE SCALES QUESTIONNAIRE

1 Strongly Disagree 2 Disagree 3 Undecided 4 Agree 5 Strongly Agree

Please, indicate how strongly you agree or disagree.

1. I am very happy with how we handle our responsibilities in our family/household.
2. I can express my true feelings to my partner.
3. To end an argument, I tend to give in too quickly.
4. My partner and I understand each other completely.
5. I am unhappy with some of my partner's personality characteristics or personal habits.
6. When we are having a problem, my partner often refuses to talk about it.
7. My partner and I have very different ideas about the best way to solve our disagreements.
8. My partner completely understands and sympathizes with my every mood.
9. I am unhappy with our communication and feel my partner does not understand me.
10. My partner sometimes makes comments that put me down.
11. When we discuss problems, my partner understands my opinions and ideas.
12. Every new thing I have learned about my partner has pleased me.
13. I am very happy with how we make decisions and resolve conflict
14. I wish my partner were more willing to share his/her feelings with me.
15. Even during disagreements, I can share my feelings and ideas with my partner.
16. I have never regretted my relationship with my partner.
17. I am unhappy about our financial position and the way we make financial decisions.
18. At times it is hard for me to ask my partner for what I want.
19. Sometimes we have serious disputes over unimportant issues.
20. My partner has all the qualities I've always wanted in a mate.
21. I am very happy with how we manage our leisure activities and the time we spend together.
22. Sometimes I have trouble believing everything my partner tells me.
23. I go out of my way to avoid conflict with my partner.
24. We are as happy as any couple could possibly be.
25. I am very pleased with how we express affection and relate sexually.
26. My partner often doesn't understand how I feel.
27. At times I feel some of our differences never get resolved.
28. My partner always gives me the love and affection I need.
29. I am very happy with the way we each handle our responsibilities as parents.
30. I am very satisfied with how my partner and I talk with each other.
31. To avoid hurting my partner's feelings during an argument, I tend to say nothing.
32. I am happy with our relationship with my parents, in-laws, and my partner's friends.
33. It is difficult for me to share negative feelings with my partner.
34. At times my partner does not take our disagreements seriously.
35. I feel very good about how we each practice our religious beliefs and values.
36. My partner is a very good listener.

37. When we argue, I usually end up feeling responsible for the problem.

APPENDIX D**REGISTRATION CARD**

Please, fill out the following questions. Remember, this information is treated strictly confidentially and is NOT shared with other people, agencies, or governmental structures.

This information is needed to report to you the overall results of the research findings.

Last Name: _____

First Name: _____

Middle Name: _____

Address: _____

Tel. home: _____ Work: _____ Name of your Spouse: _____

Would you be interested in discussing issues raised by the questionnaires?

Today's date: _____, 2002.

THANK YOU VERY MUCH FOR PARTICIPATING IN THE RESEARCH!

Please, insert the card in a separate envelope provided for you and mail it.

APPENDIX E

ENRICH COUPLE SCALES

Marital Satisfaction Subscale

- (+) 1. I am very happy with how we handle our responsibilities in our family/household.
- (-) 5. I am unhappy with some of my partner's personality characteristics or personal habits.
- (-) 9. I am unhappy with our communication and feel my partner does not understand me.
- (+) 13. I am very happy with how we make decisions and resolve conflict.
- (-) 17. I am unhappy about our financial position and the way we make financial decisions.
- (+) 21. I am very happy with how we manage our leisure activities and the time we spend together.
- (+) 25. I am very pleased with how we express affection and relate sexually.
- (+) 29. I am very happy with the way we each handle our responsibilities as parents.
- (+) 32. I am happy with our relationship with my parents, in-laws, and my partner's friends.
- (+) 35. I feel very good about how we each practice our religious beliefs and values.

Marital Communication Subscale

- (+) 2. I can express my true feelings to my partner.
- (-) 6. When we are having a problem, my partner often refuses to talk about it.
- (-) 10. My partner sometimes makes comments that put me down.
- (-) 14. I wish my partner were more willing to share his/her feelings with me.
- (-) 18. At times it is hard for me to ask my partner for what I want.
- (-) 22. Sometimes I have trouble believing everything my partner tells me.
- (-) 26. My partner often doesn't understand how I feel.
- (+) 30. I am very satisfied with how my partner and I talk with each other.
- (-) 33. It is difficult for me to share negative feelings with my partner.
- (+) 36. My partner is a very good listener.

Conflict Resolution Subscale

- (-) 3. To end an argument, I tend to give in too quickly.
- (-) 7. My partner and I have very different ideas about the best way to solve our disagreements.
- (+) 11. When we discuss problems, my partner understands my opinions and ideas.
- (+) 15. Even during disagreements, I can share my feelings and ideas with my partner.
- (-) 19. Sometimes we have serious disputes over unimportant issues.
- (-) 23. I go out of my way to avoid conflict with my partner.
- (-) 27. At times I feel some of our differences never get resolved.
- (-) 31. To avoid hurting my partner's feelings during an argument, I tend to say nothing.
- (-) 34. At times my partner does not take our disagreements seriously.

(-) 37. When we argue, I usually end up feeling responsible for the problem.

Idealistic Distortion Subscale

- (+) 4. My partner and I understand each other completely.
- (+) 8. My partner completely understands and sympathizes with my every mood.
- (+) 12. Every new thing I have learned about my partner has pleased me.
- (+) 16. I have never regretted my relationship with my partner.
- (+) 20. My partner has all the qualities I have always wanted in a mate.
- (+) 24. We are as happy as any couple could possibly be.
- (+) 28. My partner always gives me the love and affection I need.

APPENDIX F

STATISTICAL SUMMARY OF ENRICH COUPLE SCALES

	Couple Mean*	SD	Range	Alpha Reliability	Test Retest
Marital Satisfaction	31.5	8.5	10-48	.86	.86
Communication	31.0	9.0	10-46	.90	.81
Conflict Resolution	29.7	7.3	10-47	.84	.90
Idealistic Distortion	20.5	6.6	7-35	.83	.92

* Mean and scoring levels based on a sample of 40,133 couples

APPENDIX G

**CRITICAL VALUES OF THE PEARSON PRODUCT-MOMENT
CORRELATION COEFFICIENT**

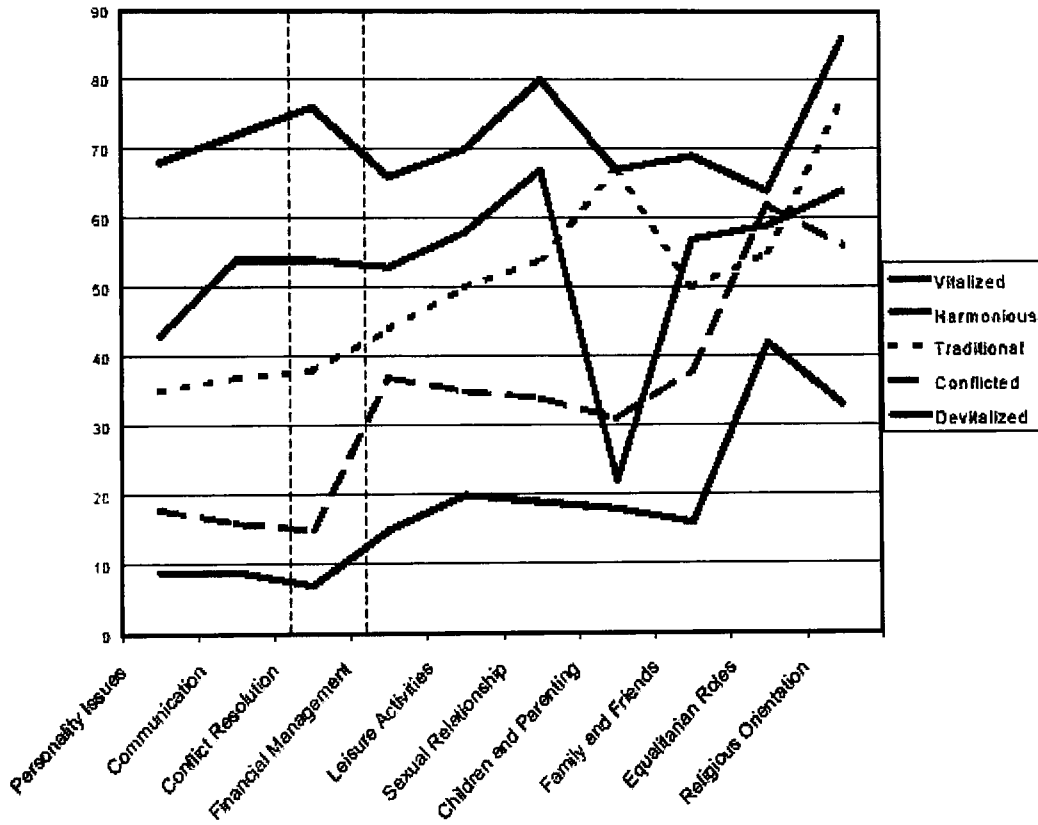
df = $n - 2$	alpha	alpha	alpha	alpha
Level of Significance (p) for Two-Tailed Test	.10	.05	.02	.01
df				
1	.988	.997	.9995	.9999
2	.900	.950	.980	.990
3	.805	.878	.934	.959
4	.729	.811	.882	.917
5	.669	.754	.833	.874
6	.622	.707	.789	.834
7	.582	.666	.750	.798
8	.549	.632	.716	.765
9	.521	.602	.685	.735
10	.497	.576	.658	.708
11	.476	.553	.634	.684
12	.458	.532	.612	.661
13	.441	.514	.592	.641
14	.426	.497	.574	.623
15	.412	.482	.558	.606
16	.400	.468	.542	.590
17	.389	.456	.528	.575
18	.378	.444	.516	.561

df = $n - 2$	alpha	alpha	alpha	alpha
Level of Significance (p) for Two-Tailed Test	.10	.05	.02	.01
df				
19	.369	.433	.503	.549
20	.360	.423	.492	.537
21	.352	.413	.482	.526
22	.344	.404	.472	.515
23	.337	.396	.462	.505
24	.330	.388	.453	.496
25	.323	.381	.445	.487
26	.317	.374	.437	.479
27	.311	.367	.430	.471
28	.306	.361	.423	.463
29	.301	.355	.416	.456
30	.296	.349	.409	.449
35	.275	.325	.381	.418
40	.257	.304	.358	.393
45	.243	.288	.338	.372
50	.231	.273	.322	.354
60	.211	.250	.295	.325
70	.195	.232	.274	.303
80	.183	.217	.256	.283
90	.173	.205	.242	.267
100	.164	.195	.230	.254

APPENDIX H

PCA MEANS FOR ENRICH COUPLE TYPES

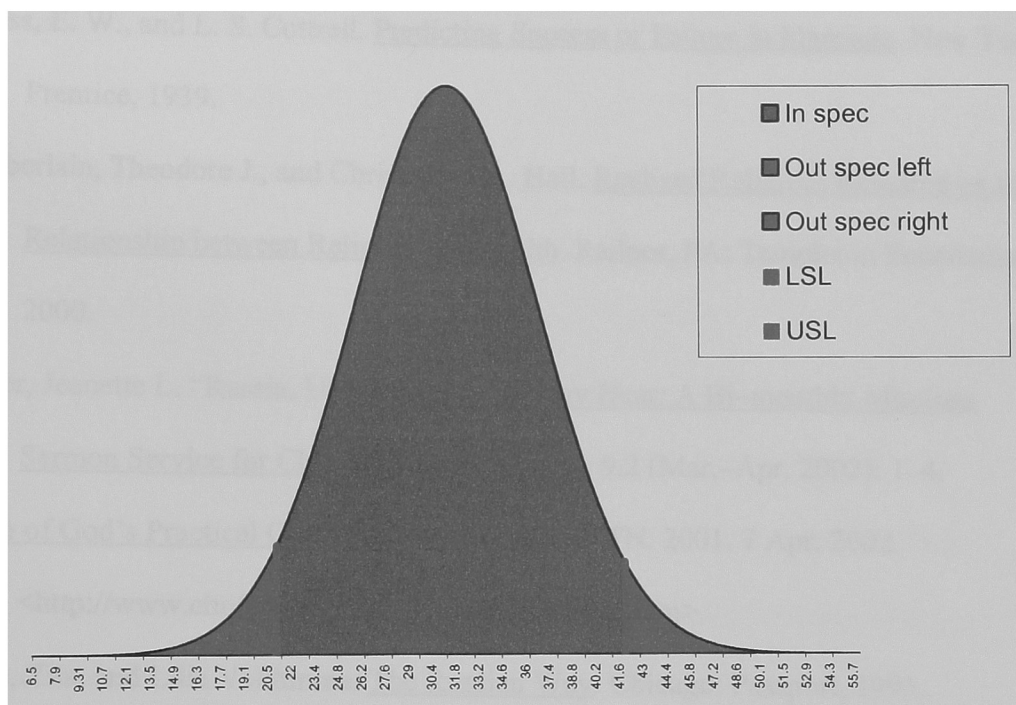
FIGURE 1 ENRICH PCA Means for Couple Types



APPENDIX I

NORMAL DISTRIBUTION OF MS-REV IN THE STUDY

Mean = 31.25
StdDev = 5.6
USL = 42
LSL = 21
Sigma Level = 1.8304
Sigma Capability = 3.0460



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