

The internal consistency and validity of marriage values scales among young married women in Isfahan

Mahshid. Moghtadai¹, Zahra. Yousefi^{2*}, Mohammad Ali. Davari Dolatabadi¹

¹ M. A, Department of Psychology, Khorasgan Branch, Islamic Azad University, Khorasgan, Isfahan, Iran

² Assistant Professor, Department of Psychology, Khorasgan Branch, Islamic Azad University, Khorasgan, Isfahan, Iran

* Corresponding author email address: dr.yousefi.zahra@gmail.com

Article Info

Article type:

Original Research

How to cite this article:

Moghtadai, M., Yousefi, Z., & Davari Dolatabadi, M. A. (2023). The internal consistency and validity of marriage values scales among young married women in Isfahan. *Journal of Assessment and Research in Applied Counseling*, 5(1), 47-57. <https://doi.org/10.61838/kman.jarac.5.1.7>



© 2023 the authors. Published by KMAN Publication Inc. (KMANPUB), Ontario, Canada. This is an open access article under the terms of the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0) License.

ABSTRACT

Objective: One of the important issues that can help the survival or collapse of the family is the values of people. In fact, the values that people have give direction to their life and help them in the path of family life.

Method: This research was conducted with the aim of investigating the validity and internal consistency of marriage values among married women in Isfahan city. Therefore, the research was of the type of contextualization and tool making. All married women between 20 and 30 years of age in Isfahan made up the statistical population of this research. The statistical sample was 300 married women between 20 and 30 years old who were selected as available. The research tools included the scale of marriage values and the scale of willingness to divorce (Dehgani & Yousefi, 2019). The data were analyzed in two descriptive and inferential parts.

Results: The results showed that the internal consistency of the dimensions of this scale and the internal consistency of the questions were appropriate. The frequency distribution of the dimensions was close to the normal distribution, except for the dimensions of own family values and peace, which had a positive skew, the other dimensions had a normal distribution. The evidence of convergent validity showed that all values had a meaningful relationship with the desire to divorce, except for religious values, having children, and peace. which confirms divergent validity for the three mentioned values and convergent validity for other values. The results of exploratory factor analysis using varimax method showed that this scale has 15 factors.

Conclusion: Based on these findings, it can be concluded that the scale of marriage values has desirable psychometric properties and can be used in educational and research fields.

Keywords: Marriage values, Internal consistency, Validity.

1. Introduction

Family is known as the most important unit of societies, and marriage is the most basic human relationship

because it forms the primary structure of family relationships and the growth of subsequent generations (Navabinejad, Rostami, & Parsakia, 2023). Marriage is considered an important issue in all societies and having a successful

married life is a major goal for most people (Darbani & Parsakia, 2022). Marriage is a means for the growth, perfection and survival of the generation, which is mentioned in the school of Islam as the only way to form a family and to calm the soul of men and women and protect them from illicit sexual behavior. On the other hand, marriage and choosing a spouse is one of the most important indicators of social mobility in any society (Jokar, Yousefi, & Torkan, 2023). Based on this and according to the capacities and structural form of each society, this huge human mobility has undergone changes directly related to that society's culture and its dependent values. In fact, the dominant culture in any society plays a constructive role in forming and continuing people's lives. In other words, marriage, as one of the most important events in life, is directly influenced by the culture and values of the society (Paknejad, Mirzahouseini, & Monirpour, 2020). At the same time, the widespread imitation and imported customs and cultures among families and their departure from the original cultures and values of each society, especially religious values, has caused a change in the style and values of life (Kavehei, Yousefi, & Torkan, 2022). Therefore, regardless of the cultural standards governing society, the marriage union faces problems. However, the original cultures and customs related to holding marriage in the current era have become valuable as a counterculture day by day, imitating other societies due to easy communication. In addition, by moving away from the rich Islamic values and culture by introducing high costs, unnecessary competition, and rituals for young people, is considered an obstacle to marriage or continuing life as a couple (Jokar, Yousefi, & Torkan, 2021). Therefore, people's values regarding marriage have undergone changes that may affect their families after marriage (Mardani et al., 2023).

In connection with the concept of value, Shechtman (2002) considers value as a social phenomenon, which has played an important role in human life since the formation of early societies. In his opinion, values are one of the important and basic aspects of personality, and social life values determine special frameworks for people so that they know what behavior and response is appropriate in any situation. Values guide and determine behavior and are an effective factor in behavior in the environment (Mokhtari, Yosefi, & Manshaee, 2021). In addition, Schwartz (2005) acknowledges that values are trans-situational goals, desirable and different in importance, which act as guiding principles in the lives of individuals. Values are used in choosing, interpreting and justifying the behavior of oneself

and others. Values are the perceptual expression of complex behavior choice patterns (Schwartz & Rubel, 2005). Marriage is considered a vital decision, considering that in marriage, people choose a partner for their whole life. Therefore, in this important decision, people are forced to make somewhat risky decisions, in such decisions, people make decisions based on their values. Some values are individual and some are social values; it seems that people choose marriage based on each of the two categories of values. Individual values are values whose consistency and realization depend on the individual, but social values are realized in interpersonal communication and society's culture. Individual values form needs, desires and what people want to take care of in life; values affect people's happiness and sadness. In fact, the time when people are happy is one of the times when their values are respected (Kavehei, Yousefi, & Torkan, 2022). Although public values can influence marriage, an important question is what values young people decide in marriage. Yousefi (2015) extracted 17 types of cultural values of marriage during a preliminary and qualitative study with the help of thematic analysis and showed that these values are related to the desire for divorce. Despite the importance of this structure in marriage and its survival, reliable and up-to-date tools have yet to be prepared for it. Although other tools such as the pre-marriage fear scale or marriage values background questionnaire, have been prepared, the study and review of these scales show that there is still a need for an accurate tool in the field of cultural values of marriage that covers more dimensions (Jokar, Yousefi, & Torkan, 2021, 2023; Mokhtari, Yosefi, & Manshaee, 2021). Therefore, the present study examined the psychometric characteristics of the cultural values of marriage scale among married women in Isfahan and answered the question, what are the psychometric characteristics of the cultural values of marriage scale?

2. Methods

2.1. Study design and Participant

This research is a type of questionnaire construction and standardization; it is considered as survey research. On the other hand, to check validity and reliability, simple and multiple correlation methods (factor analysis) were used, so data analysis is considered descriptive and correlational. This research's statistical population consisted of all married women in Isfahan city. Due to the large sample size and the large number of questions, the sample was selected by available method; in this way, two areas were randomly

selected from the ten districts of Isfahan city, and streets were randomly selected from them. Married women aged 20 to 30 who were concentrated in cultural centers, universities, and mosques and agreed to cooperate completed the questionnaire. Considering that the research was a questionnaire and that one of the statistical analysis methods was exploratory factor analysis, according to the theory of Pearson (2010), at least 300 people were required for this analysis. Hence, the sample size was 300 people. The criteria for entering the research are married women of Isfahan City, having at least 20 years of age, and the exclusion criteria are having a divorce experience, having a physical disability, and being over thirty years old.

2.2. *Measurements*

In order to collect data, *Cultural Values of Marriage Scale (CVMS)* and *Willingness to Divorce Questionnaire* were used.

2.2.1. *Cultural Values of Marriage*

CVMS was designed to measure the cultural values of marriage by Yousefi (2015), which has 75 items. It contains 15 dimensions, each dimension has 5 questions and was scored on a scale of 1 to 5. Its dimensions include religious values, complete physicality, physical beauty, domination, independence, the importance of one's family, money and financial issues, politics, love, peace in the family, communication with the spouse's family, social prestige, art, hedonism, fun, and having children. The questions of this questionnaire were extracted from a preliminary qualitative study to discover cultural values. In this research, the psychometric properties of this scale were investigated (Mokhtari, Yosefi, & Manshace, 2021).

2.2.2. *Willingness to Divorce*

Willingness to Divorce Questionnaire was first designed by Yousefi (2015). This questionnaire has 21 items that are used to evaluate couples prone to divorce, it has four dimensions and each dimension has 7 items. Each item is scored on a 7-point scale (1-never, 2-rarely, 3-very little, 4-little, 5-a lot, 6-very much and 7-always). Therefore, the scores of the questionnaire are obtained by summing the scores. A high score indicates a high degree of willingness to divorce in the subjects. This questionnaire was created by Yousefi in Iran. Its reliability was obtained using Cronbach's alpha method for the whole sample as 0.88, and Cronbach's

alpha for the subscales of thought was 0.941, spousal abuse 0.808, triangulation 0.785, and desire for divorce was 0.930. The validity of the questionnaire was checked by five experts in psychology and counseling. Its internal consistency for the total desire for divorce and its dimensions is reported from 0.8 to 0.9. In this research, the internal consistency of this test was obtained by Cronbach's alpha for the subscales of thinking 0.941, wife abuse 0.808, triangulation 0.785 and the total desire for divorce 0.930. It should be noted that the questions of this questionnaire were matched with the desire for divorce in married women (Dehghani Sheshdeh & Yousefi, 2019).

3. **Findings and Results**

The highest education frequency among the subjects belonged to the bachelor's degree, and the lowest level among the subjects belonged to the doctorate level. Among women, the highest frequency of job status among the subjects belonged to working women, and the lowest frequency belonged to housewives. How is the internal consistency of each of the subscales of the marriage values questionnaire?

In order to answer this question, the internal consistency method (Cronbach's alpha) was used. Table 1 shows Cronbach's alpha of subscales of marriage values.

Table 1

The correlation coefficient of each item of the subscales of the marriage values scale with the total score

The name of the scale	Alpha	Items
Religious values	0/929	5
Totally physical values	0/814	5
Aesthetics values	0/819	5
Domination values	0/799	5
Independence values	0/770	5
The values of own family	0/842	5
Money values and financial issues	0/887	5
Political values	0/828	5
The values of love	0/868	5
The values of peace	0/832	5
The values of the spouse's family	0/719	5
Values of social prestige	0/854	5
Artistic values of art	0/813	5
The values of hedonism and fun	0/833	5
The values of having children	0/923	5

The results showed that Cronbach's alpha coefficient of the subscales of marriage values is higher than the criterion of 0.70 and the subscales of marriage values have good internal consistency (Table 1).

3.1. *How do the items of each marriage value subscale match its total score?*

In order to answer this question, the correlation of each item of each subscale with the total score of that subscale was calculated.

Table 2

The correlation coefficient of each item of the subscales of the marriage values scale with the total score

Subscale	Item	R	Subscale	Item	R	Subscale	Item	R
Religious values	1	*0.867	own family	26	*0.792	Spouse's family	51	*0.743
	2	*0.859		27	*0.700		52	*0.591
	3	*0.880		28	*0.782		53	*0.625
	4	*0.758		29	*0.794		54	*0.688
	5	*0.817		30	*0.756		55	*0.665
Totally physical values	6	*0.710	Money and financial issues	31	*0.787	Social prestige	56	*0.774
	7	*0.799		32	*0.814		57	*0.761
	8	*0.800		33	*0.803		58	*0.793
	9	*0.715		34	*0.797		59	*0.792
	10	*0.596		35	*0.864		60	*0.772
Beauty	11	*0.689	politics	36	*0.737	Art	61	*0.729
	12	*0.494		37	*0.751		62	*0.803
	13	*0.855		38	*0.727		63	*0.725
	14	*0.843		39	*0.625		64	*0.619
	15	*0.773		40	*0.740		65	*0.692
domination	16	*0.680	loving	41	*0.819	Hedonism and fun	66	*0.729
	17	*0.720		42	*0.818		67	*0.803
	18	*0.729		43	*0.805		68	*0.725
	19	*0.705		44	*0.644		69	*0.619
	20	*0.669		45	*0.751		70	*0.692
Independence	21	*0.644	peace of mind	46	*0.725	Parenting	71	*0.827
	22	*0.571		47	*0.787		72	*0.812
	23	*0.686		48	*0.850		73	*0.875
	24	*0.742		49	*0.807		74	*0.848
	25	*0.714		50	*0.763		75	*0.833

* p < 0.05

As seen in Table 2, all the items of each subscale have a positive and significant relationship with the total score of the questionnaire, which indicates the internal coordination of the questions.

3.2. *How is the convergent validity of each of the subscales of marriage values?*

In order to answer this question, the correlation between the scores of the marriage values subscales and the willingness to divorce scale was investigated.

Table 3

The results of Pearson correlation

Variable	Desire to divorce
Religious	0.196
Physical	0.119
Aesthetics	0.261
Domination	0.280
Independence	0.125
Own family	0.108
Money	0.265
Politics	0.116
Love	0.173
Peace	0.158
Spouse's family	0.107
Social prestige	0.162
Aesthetics	0.123
Hedonism	0.138
Having children	-0.162

Table 3 shows that the desire for divorce has a positive and significant relationship with beauty, domination, money and financial issues, confirming the validity of convergence. And the desire for divorce has a negative and significant relationship with having children and religious values, which ensures the validity of the divergence.

3.3. *How is the exploratory factor analysis of subscales of marriage values?*

Table 4 shows the results of factor analysis of marriage values subscales; all these coefficients are positive and significant.

Table 4

The results of the factor analysis of subscales of marriage values

Factor	Value	Total loads extracted		Total loads in the rotated state		
		Variance percentage	Cumulative variance percentage	Total	Variance percentage	Cumulative variance percentage
1	14.917	19.890	19.890	4.352	5.803	5.803
2	6.362	8.483	28.373	4.287	5.716	11.519
3	4.939	6.585	34.958	4.267	5.690	17.208
4	3.993	5.325	40.282	4.221	5.628	22.836
5	3.523	4.893	44.980	4.138	5.517	28.353
6	2.630	3.507	48.487	4.090	5.454	33.807
7	2.329	3.106	51.593	4.074	5.431	39.238
8	2.203	2.937	54.530	3.728	4.970	44.208
9	2.114	2.819	57.349	3.646	4.861	49.069
10	2.015	2.686	60.035	3.371	4.494	53.563
11	1.734	2.312	3.164	3.164	4.219	57.782
12	1.566	2.088	3.158	3.158	4.210	61.992
13	1.447	1.929	2.736	2.736	3.648	62.664
14	1.311	2.747	68.112	1.594	2.125	67.765
15	1.232	1.643	69.755	1.492	1.990	69.755

As can be seen in Table 4, 69.75% of the variance of the marriage values subscales was determined by these fifteen

factors. Table 5 shows the items of each factor and its factor load.

Table 5

Factors, items and factor loading of each item

Factor	Item	Content	Factor load	Factor	Item	Content	Factor load
Money	1	If my wife can't meet my material needs, I get upset.	0.670	Prestige	If my wife is quiet and shy, I get confused.	39	0.459
	2	If my wife can't provide what I want due to financial problems or financial strictness, I get upset	0.720		If my wife is not noticed in clothes, I will be disturbed	40	0.470
	3	If my wife does not have the power to generate income compared to other wives, I will be disturbed.	0.721	Fun	If my wife is not a good companion to go to the picnic, garden, park or travel, I get disturbed.	41	0.721

	4	If my wife says I don't have money, I get upset	0.822		If my wife is not a good companion for fun and social games, I get confused.	42	0.604
	5	If my wife is not able to improve and provide for my well-being, I will be disturbed	0.786		If my wife does not like watching movies and going to the cinema, I will be disturbed	43	0.621
Religion	6	If my wife is indifferent to religious values, I will be disturbed	0.903		If my wife is not a good companion to go to restaurants and eat new foods, I will be disturbed	44	0.567
	7	If my wife insults religious values, I get disturbed.	0.883		If my wife is not a good companion for fun and social games, I get confused.	45	0.737
	8	If my wife follows religious issues wherever it is in her favor and follows the principles according to her desire wherever it is harmful to her, I will be disturbed.	0.924	Aesthetics	If the type and appearance of my wife is not suitable for her age and position, I will be disturbed.	46	0.821
	9	If my wife does not pay attention to the religious principles of marriage, I will be disturbed.	0.742		If people forget my wife's beauty and looks, I will be disturbed.	47	0.823
	10	If my wife is indifferent to religious practices and rituals, I will be confused.	0.805		When I see that my wife's beauty and looks are not to the extent that I can be proud of her, I get confused.	48	0.771
Child	11	If I don't have an understanding with my wife about having children, I get confused	0.815		If the type and appearance of my wife is far from my mental standards, I will be disturbed.	49	0.780
	12	If my wife disagrees with me about having children or not, I get confused.	0.800		If the type and appearance of my wife is not up-to-date (according to fashion), I will be disturbed.	50	0.777
	13	If I like children but my wife does not, I will be confused.	0.824	Peace	If my wife is not able to keep the atmosphere of our life calm, I will be disturbed.	51	0.793
	14	If my wife does not understand that our child wants a sibling, I will be disturbed	0.853		If my wife is not able to understand that peace in life is more important than anything else, I will be disturbed.	52	0.546
	15	If my wife does not understand that the problems of the child can make life more cheerful and beautiful, I will be disturbed.	0.764		If my wife is anxious and worried, I get disturbed.	53	0.756
Art	16	If my wife is not interested in poetry, music or movies, I get confused.	0.364		If my wife can't understand my feelings and anxiety, I get confused.	54	0.813
	17	If my wife does not have an opinion and taste in the arrangement of household items, I will be disturbed.	0.778		I get disturbed if my wife disturbs my peace.	55	0.717
	18	If my wife reacts with indifference to mountains, sea and nature, I will be disturbed.	0.727	Political	If my wife does not have a proper political analysis of the issues, I get confused.	56	0.522
	19	If my wife is indifferent to my charms and the charms I create, I will be disturbed.	0.611		If my wife thinks about the mundane issues of life instead of getting into the political issues of the day, I get disturbed.	57	0.691
	20	If my wife doesn't use a romantic poem, a romantic sentence, a romantic look, or a romantic song or movement to make our atmosphere romantic, I will be disturbed.	0.446		If my wife disagrees with my political views, I get upset.	58	0.679
Love	21	If my wife doesn't caress me well, I get upset.	0.595		If my wife does not want to continue her education or mine, I will be disturbed.	59	0.652
	22	If my wife is not able to express love, I will be disturbed.	0.599		If my wife is not interested in scientific topics and discussions about them, I will be disturbed.	60	0.573
	23	If my wife is not familiar with the methods of love, I get confused.	0.459	Domination	If my wife's opinions are totally against mine, I get confused	61	0.507
	24	If my wife loves her job more than me, I will be disturbed.	0.522		If my wife doesn't follow me, I get upset	62	0.397
	25	If my wife doesn't love me the way she should and maybe doesn't love me, I will be disturbed..	0.767		If my tricks to control my wife don't work, I get confused	63	0.708

Own family	26	If my wife can't get along with my family, I will be disturbed	0.824	Physical	If my wife makes most of the decisions, I will be disturbed	64	0.811
	27	If my wife wants to listen to the weak points of my family, I get disturbed.	0.757		If I cannot manage all the affairs of my wife's and family's life, I will be disturbed	65	0.859
	28	If my wife wants to disrespect my family, I will be disturbed.	0.626		If my wife is not paying attention to my sexual needs, I will be disturbed.	66	0.635
	29	If my wife wants to somehow weaken my relationship with my family, I will be disturbed.	0.673		If I have to pay a ransom to satisfy my sexual needs, I will be disturbed.	67	0.509
	30	If my wife doesn't understand how important my family is to me, I will be disturbed	0.656		If my sex life is of poor quality, I will be disturbed.	68	0.433
Spouse's family	31	If my wife's family is very different from my standards, I will be disturbed.	0.579	Independence	If my wife does not pay attention to food and food on time for herself and me, I will be disturbed.	69	0.481
	32	If my wife's family is not a famous family, I will be disturbed.	0.841		If my wife's body is not what I want, I will be disturbed.	70	0.716
	33	If my wife's family doesn't treat me the way I like, I get upset.	0.785		If my wife orders me imperiously, I get confused.	71	0.750
	34	If my wife's family doesn't treat me the way I deserve, I get upset.	0.673		If my wife does not consult me in her decisions, I will be disturbed.	72	0.470
	35	If my wife's family does not adhere to cultural and social customs, I will be disturbed.	0.451		If my wife wants to find out about all my work, I will be disturbed.	73	0.567
Prestige	36	If my wife doesn't know or doesn't want to dress well, I get confused.	0.470		If my wife and her demands prevent me from following my personal decisions, I will be disturbed.	74	0.342
	37	If my wife is not outstanding in her clothing and living facilities, I will be disturbed.	0.342		If my wife delays my personal growth with her decisions and plans, I will be disturbed.		0.421
	38	If my wife is not good at socializing and interacting with others, I get confused.	0.522				

The first factor has 5 items, and according to the content of the items, it was named "Financial Values," and it contained 5 items. If my wife cannot meet my material needs, I will be disturbed; If my wife can't provide what I want due to financial problems or financial strictness, I get upset; If my wife does not have the power to generate income compared to other wives, I will be disturbed; If my wife says I don't have money, I get upset; If my wife is not able to improve and provide for my well-being, I will be disturbed. The second factor with 5 items attributed the title "religious values" to itself, if my wife is indifferent to religious values, I will be confused; If my wife offends religious values, I get disturbed; If my wife is indifferent to religious practices and rituals, I get confused; If my wife follows religious issues wherever it is in her favor and principles according to her desire wherever it is harmful, I will be disturbed. If my wife ignores the religious principles of marriage, I will be confused. For the third factor, 5 items titled "childbearing values" were suggested. If I have an understanding with my wife about having children, I get clear. If my wife disagrees with me about having children or not; I get confused; If I like children but my wife doesn't, I get confused; If my wife doesn't understand that our child wants a sibling, I get

confused; If my wife doesn't understand that a child's troubles can make life more joyful and beautiful, I will be disturbed. The fourth factor has 5 items, and according to the content of the items, the name "artistic values" was chosen for it. If my wife does not have an opinion and taste in the arrangement of household items, I will be disturbed; If my wife reacts with indifference to the mountains, sea, and nature, I get disturbed; If my wife is indifferent to my charms and the charms I create, I will be disturbed; If my wife doesn't use a romantic poem, a romantic sentence, a romantic look, or a romantic song or movement to make our atmosphere romantic, I will be disturbed. The fifth factor, with 5 items, titled "love values," is attributed to my wife if she doesn't caress me well. I get confused; If my wife is not able to express love, I get confused; If my wife is not familiar with the methods of making love, I get confused; If my wife likes her job more than me, I get confused; If my wife doesn't love me the way she should and maybe doesn't love me, I get confused. The sixth factor has 5 items, and according to the content of the items, it was named "values of my family." If my wife wants to listen to the weak points of my family, I get confused; I get upset if my wife tries to disrespect my family; If my wife tries to somehow weaken my relationship

with my family, I get disturbed; If my wife does not understand how important my family is to me, I will be disturbed. The seventh factor with 10 items titled "Spouse's Family Values" will be disturbed if my wife's family is very different from my standards; If my wife's family is not famous, I will be disturbed; If my wife's family doesn't treat my wife the way I like, I get upset; If my in-laws don't treat me the way I deserve, I get upset.

5) If my wife's family does not adhere to cultural and social customs, I will be disturbed. The eighth factor has 5 items, and according to the contents of the items, its name was chosen as "social prestige". If my wife doesn't know or doesn't want to dress well, I get confused; If my wife is not outstanding in her clothing and living facilities, I will be disturbed; If my wife doesn't like to socialize and interact with others, I get confused; If my wife is quiet and shy, I get confused. The ninth factor has 5, and according to the content of the items, its name was chosen as "entertainment values." If my wife is not a good companion to go to restaurants and eat new foods, I get confused; If my spouse is not a good companion to go to the picnic, garden, park, or travel, I get disturbed; If my wife is not a good companion for fun and social games, I get confused. If my wife is not a good partner for dancing and singing, I get confused; The 10th factor with 5 items attributed the title "beauty value" to itself. If my wife's looks and appearance do not match her age and position, I will be disturbed. If people ignore my wife's beauty and appearance, I will be disturbed. When I see that my wife's beauty and looks are not to the extent that I can be proud of her, I get confused; If the type and appearance of my wife is far from my mental standards, I get confused; If my wife's style and appearance are not up-to-date (by fashion), I will be disturbed. For the 11th factor, the title "value of peace" was suggested with 5 items. The twelfth factor has 4 items, and according to the contents of the items, its name was chosen as "Scientific-Political Values." If my wife is not able to understand that peace in life is more important than anything else, I will be disturbed; If my wife is anxious and worried, I get disturbed; If my wife can't understand my feelings and anxiety, I get confused. The 13th factor with 5 items attributed the title "Dominance value" to myself. If my wife's opinions are completely against my opinion, I get confused; If my wife doesn't follow me, I get upset; If my tricks to control my wife don't work, I get confused; If my wife makes most of the decisions, I get confused; If I can't manage all the affairs of my wife's and family's life, I will be disturbed. The fourteenth factor has 5 items, and according to the content of the items, its name was

chosen as "totally physical values". If my wife is indifferent to my sexual needs, I will be disturbed; If I have to pay the ransom and beg to satisfy my sexual need, I will be confused; If my sex life is of poor quality, I become disturbed; If my wife does not pay attention to food and feed on time for herself and me, I get disturbed; If my wife's body and parts are not what I want, I will be disturbed. The 15th factor with 5 items attributed the title "Independence values" to me. If my wife orders me imperiously, I will be disturbed; If my wife doesn't consult me in her decisions, I get confused; If my wife wants to find out about all my work, I get confused; If my wife and her demands prevent me from following my personal decisions, I get upset; I get upset if my spouse delays my personal growth with his decisions and plans.

4. Discussion and Conclusion

The present study investigated the validity and reliability of the 75-item form of marriage values among married women in Isfahan City. In order to answer this question, what is the reliability and validity of the marriage values scale among married women in Isfahan city? First, the internal consistency of this scale was calculated using Cronbach's alpha. The results of the internal consistency of the subscale are religious values 0.929; For completely physical values, 0.814; for beauty 0.819; 0.799 for domination; 0.770 for independence; 0.842 for his family; for money and financial issues 0.887; for policy 0.828; 0.868 for making love; 0.832 for relaxation; for wife's family 0.719; for social prestige 0.854; for art 0.813; 0.833 for pleasure-seeking and 0.923 for having children. All subscales have an internal consistency above 0.70, so it can be said that the items are conceptually compatible, and all items related to the evaluation of marriage values are designed for the same subscale.

In order to check the internal consistency of each subscale, the correlation of the scores of each item with the total score was checked. The results showed that all the items have a positive and significant correlation coefficient with the total score of each subscale. The items are well designed for the concept related to each sub-scale, and according to the positive relationship of each item with the total score of the sub-scale related to it, all the items are scored directly; these results confirmed the construct validity of this scale.

In order to examine the evidence related to construct validity, divergent and convergent validity were also examined. In this way, the correlation of each sub-scale with the desire for divorce was investigated. The results showed

that the value of having a child indicates the desire to raise and have a child. For such a desire and need, a person must provide a platform for raising a child: having a healthy family (Andersson & Kolk, 2015). Therefore, it was expected that having children has a negative relationship with the desire to divorce, which confirmed the divergent validity. In addition, the results showed that financial values have a positive and significant relationship with the desire to divorce. Since the family is the place of crystallization of human values such as forgiveness and sacrifice, therefore, a person can be successful in the center of the family if he considers human values more than material values. Therefore, having materialistic values is expected to pay less attention to human values and look for material benefits before looking for family benefits (Roberts, Tanner Jr, & Manolis, 2005). Therefore, such people are expected to have more desire for divorce. These results are consistent with material values.

According to the results, there is a positive and significant relationship between the value of independence and the desire to divorce. These results were in line with the expectation because in order to form a family, a person must be able to reduce the desire for independence, individualism, and self-centeredness and seek collective interests, wishes, and desires. Therefore, it is expected that individualism and self-centeredness, along with independence values, will increase the desire for divorce.

In explaining the positive relationship between beauty values and the desire to divorce, it should be said that beauty is a value that is affected by age, gender, and situational characteristics and may change over time in couples (Kang et al., 2022). Therefore, a person who has such a value is expected to have problems with his wife's appearance over time and cannot meet his beauty standards, so it is expected that such a person will have a higher desire for divorce. Because a person with the value of domination has a desire to manage others, he wants to control and dominate others, he naturally considers his own interests more than the interests of his family (Weiss, Lavner, & Miller, 2018). Therefore, the desire for divorce increases in him. In explaining the positive relationship of coherence and balanced conformity with religious values, which supports the convergent narrative, it can be said that since balanced coherence means establishing a safe and appropriate bond with the main family members in such a way that the person is neither dependent on the family nor separated from them. On the other hand, balanced adaptation means that the person has a family that neither resists nor is too open to

changes. Therefore, it was expected that since one with religious values puts religious values at the forefront of his work in connection with others, they can have a clear and specific task for himself due to having religious role models and having clear and specific rules in interpersonal communication. It seems that the individual obtains these values from the family, and the family also has appropriate characteristics in regulating communication and communication (Agate, Zabriskie, & Eggett, 2007). In this way, it is expected that balanced coherence and balanced adaptation with religious values have a positive and meaningful relationship, which confirms convergent validity. Religious values had a negative and significant relationship with disordered conformity, which was an expected result because having religious values, having a relationship with God, and following clear rules can give order to life. This arrangement can be correct in relation to family issues and its changes. As a result, it was expected that religious values would have a negative relationship with disordered conformity. This result confirmed the narrative of different religious values. Also, religious values have a negative and significant relationship with the desire to divorce. In explaining this relationship, it can be said that in religion, family formation and its stability are emphasized (Adamczyk, 2013). Therefore, a person who has religious values is expected to have less desire for divorce despite family problems. This result confirmed the divergent narrative; The results of examining the frequency distribution of each of the values showed that the distribution of values: religious, complete physical, domination, independence, financial, political, and love was close to normal and stretched to the right, which shows that the distribution of grades tends towards high grades. The distribution of the scores of beauty values was close to the normal distribution, the distribution of the scores of the family values was skewed to the right and was far from the normal distribution, which shows that among married women, the family is one of the red lines of their lives and is considered an important criterion for their decisions.

Another type of validity evidence that was examined for construct validity was exploratory factor analysis, which confirmed the dimensions and questions of the questionnaire. Based on this analysis, among the values, first of all, the financial values accounted for the most variance of the values. It shows that material and non-spiritual matters are more important than human and spiritual matters for people. The second category of values that explained the variance of changes in values was religious values, which

shows that despite the fact that material values are important for young people today, religious values are still powerful among young people, so that the second order of values has been assigned to it. The third type of value that had the power to explain the variance of values was having children, which shows that having children is still one of the important goals of family formation. The fourth value in the explanation of values is artistic value, which shows that people give importance to the expression of feelings in the form of art. The fifth value in explaining the value variance was the value of love, which shows that expressing love is an important issue for couples. The sixth value was related to the couples giving importance to their families, which shows that one of the important values for couples is valuing their spouses to their families. The seventh value in explaining the variance of values was the value related to beauty and body, and it shows that although apparently, beauty values are important to them, other values are of special importance. The value of peace ranked eighth in the explanation of marriage values, and it shows that although many people emphasize having peace in life, in practice, this value is less important than other values. The ninth value in explaining the variance of marriage values was related to dominating one's spouse, which showed that controlling one's spouse is less important among women than other values. The tenth value was the value related to meeting physical needs, which shows that according to women, physical values are less important than other values in life decisions. Asking for advice and companionship took the 11th place in explaining marriage values, which shows that companionship and asking for advice is less important among young people than other values. Another evidence of construct validity that was examined in this research was the examination of the internal consistency of the questions. For this purpose, the relationship between each item and the total score of each subscale was investigated, and the results showed that all items have a positive and significant correlation with the

total score of each subscale, and this means that the concepts of each item are related to the overall concept of each subscale. Additionally, none of the items are reverse-scored. The results of this research showed that the marriage values scale has favorable psychometric properties and can be used for counseling and research purposes.

5. Limitations

The limitations of this research can be summarized in the following cases: considering that the sample size was high, the selection of the sample was not available. Inter-rater reliability and predictive validity were not investigated. The research was conducted on married women in Isfahan City, so the generalization of the results is limited.

6. Suggestions and Applications

It is suggested that the sample be selected randomly in other studies. Check inter-rater reliability. In order to increase generalizability, similar studies should be conducted in different cities with different cultures. It is suggested that confirmatory factor analysis be taken into consideration in future studies. Finally, it is suggested to use this questionnaire in marriage counseling.

Acknowledgments

The cooperation of all participants in the research is thanked and appreciated.

Declaration of Interest

The authors of this article declared no conflict of interest.

Ethics principles

In this research, ethical standards including obtaining informed consent, ensuring privacy and confidentiality were observed.

References

- Adameczyk, A. (2013). The effect of personal religiosity on attitudes toward abortion, divorce, and gender equality--does cultural context make a difference? *EurAmerica*, 43(1). [https://doi.org/10.7015/JEAS.201303_43\(1\).0005](https://doi.org/10.7015/JEAS.201303_43(1).0005)
- Agate, S. T., Zabriskie, R. B., & Eggett, D. L. (2007). Praying, playing, and successful families: An examination of family religiosity, family leisure, and family functioning. *Marriage & Family Review*, 42(2), 51-75. https://doi.org/10.1300/J002v42n02_04
- Andersson, G., & Kolk, M. (2015). Trends in childbearing, marriage and divorce in Sweden: An update with data up to 2012. *Finnish Yearbook of Population Research*, 50, 21-30. <https://doi.org/10.23979/fypr.52483>
- Darbani, S. A., & Parsakia, K. (2022). The effectiveness of strength-based counseling on the reduction of divorced women's depression. *Journal of Assessment and Research in Applied Counseling*, 4(2), 28-32. <https://doi.org/10.52547/jarac.4.2.64>

- Dehghani Sheshdeh, Z., & Yousefi, Z. (2019). The Structural Equation Modeling of Desire to Divorce based on System, Psychological and Social Variables among High School Students' Mothers in Isfahan. *Journal of Family Research*, 15(1), 155-171. https://jfr.sbu.ac.ir/article_97713.html?lang=en
- Jokar, H., Yousefi, Z., & Torkan, H. (2021). Explanation of untimely celibacy of educated men in Bushehr: A qualitative study. *Journal of Family Psychology*, 7(1), 133-146. <https://doi.org/10.52547/ijfp.7.1.133>
- Jokar, H., Yousefi, Z., & Torkan, H. (2023). The Effect of Reality-Based Pre-marital Instruction on Type Decision Making and Marriage Self-Efficacy in Single Boys. *Iranian Journal of Psychiatric Nursing (IJP) Original Article*, 10(6). <https://doi.org/10.22034/IJP.10.6.75>
- Kang, D., Kim, N., Han, G., Kim, S., Kim, H., Lim, J., Kim, H., Shim, S., Lee, M., & Lee, J. E. (2022). Divorce after breast cancer diagnosis and its impact on quality of life. *Palliative & Supportive Care*, 20(6), 807-812. <https://doi.org/10.1017/S1478951521001711>
- Kavehei, S., Yousefi, Z., & Torkan, H. (2022). Investigate the method of marriage counseling with marriage counseling experts and provide an expert-centered premarital counseling model. *Knowledge & Research in Applied Psychology*, 23(1), 26-37. <https://doi.org/10.30486/jsrp.2021.1890869.2252>
- Mardani, F., Yousefi, S. A., Ghorbani, E., & Mirzaei, Z. (2023). The effectiveness of realistic acceptance and commitment therapy (RACT) on marital burnout and alexithymia in couples. *Journal of Assessment and Research in Applied Counseling*, 5(1), 8-19. <https://doi.org/10.52547/jarac.5.1.10>
- Mokhtari, S., Yosefi, Z., & Manshaee, G. (2021). Identification of the Marriage Delay Phenomenon in Girls: A Grounded Theory. *Journal of Applied Family Therapy*, 2(2), 46-66. <https://doi.org/10.22034/afj.2021.284513.1082>
- Navabinejad, S., Rostami, M., & Parsakia, K. (2023). The Mediating Role of Emotional Intelligence In The Relationship Between Marital Conflicts And Tendency To Marital Infidelity In Couples. *Journal of Assessment and Research in Applied Counseling*, 5(1), 1-8. <https://doi.org/10.52547/jarac.5.1.1>
- Paknejad, S., Mirzahouseini, H., & Monirpour, N. (2020). The effectiveness of schema-based counseling model on marriage doubts and attitudes. *Journal of Assessment and Research in Counseling and Psychology*, 2(2), 1-17. <https://doi.org/10.52547/jarcp.2.2.1>
- Roberts, J. A., Tanner Jr, J. F., & Manolis, C. (2005). Materialism and the family structure–stress relation. *Journal of Consumer Psychology*, 15(2), 183-190. https://doi.org/10.1207/s15327663jcp1502_10
- Schwartz, S. H., & Rubel, T. (2005). Sex differences in value priorities: cross-cultural and multimethod studies. *Journal of personality and social psychology*, 89(6), 1010. <https://doi.org/10.1037/0022-3514.89.6.1010>
- Weiss, B., Lavner, J. A., & Miller, J. D. (2018). Self-and partner-reported psychopathic traits' relations with couples' communication, marital satisfaction trajectories, and divorce in a longitudinal sample. *Personality Disorders: Theory, Research, and Treatment*, 9(3), 239. <https://doi.org/10.1037/per0000233>