

Sources of Resilience in the Filipino Wife's Responses to Spousal Infidelity

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The purpose of this study was to identify patterns of resilience in the Filipino wife's responses to spousal infidelity, by examining associations between demographic characteristics, spiritual and religious practices and two dependent variables, resilience as measured by the Sense of Coherence Scale (Antonovsky, 1998, 1987), and the Dyadic Adjustment Scale (Spanier, 1976). The sample consisted of 304 Filipino wives from Metro Manila, Laguna, and Bulacan; all of whom experienced a husband's infidelity. The results showed that wife's depression and worry about finances were negatively correlated with Sense of Coherence. Wife's problem solving skills and religious support variables were positively correlated with the Sense of Coherence. Married/Living Together (infidelity stopped) is negatively correlated with Dyadic Adjustment. Husband's attending th Mass is positively correlated with the Dyadic Adjustment.

One of the lessons learned from family systems research is that certain unresolved issues are passed on from generation to generation (Bowen, 1978). This insight into marital and family life lurks behind the cultural stigma of a "broken home." This is why research on resilience is like fresh air in the gloomy predictions about dysfunctional families. Resilience is the ability to bounce back despite adverse events. While there may be some elements of resilience similar to the psychological concepts of adaptability, hardiness and self-efficacy, it is not the aim of the present study to present such similarities. On the other hand, a conceptual definition of resilience is as follows:

Resilience describes a process whereby people bounce back from adversity and go on with their lives. It is a dynamic process highly influenced by protective factors. Protective factors are specific competencies that are necessary for the process of resilience to occur. Competencies are those healthy skills and abilities that the individual can access and may occur within the individual or the interpersonal or family environment (Dyer & McGuinness, 1996, p. 276).

Aside from bouncing back from adversity, human strengths may contribute to the concept of resilience. For this present study, Antonovsky's (1998, 1987) concept of sense of coherence (sense of comprehensibility: perspective, sense of manageability: resources, and sense of meaningfulness: motivation) will help provide the framework and outline of the construct of resilience. While the end of resiliency may take the form of accepting vulnerability or even anger, these aspects, will not be the main subject of the exploratory research. This need for the study of human strengths or movement towards health as part of positive psychology was spelled out by Gillham and Seligman (1999):

A search of psychological abstracts from 1967 through 1998 yields approximately 60,000 articles, book chapters and books on fear or anxiety and fewer than 500 on courage. Similarly, Myers reports that for every article on positive emotions (joy, happiness or life satisfaction) there are 21 articles on negative emotions (anger, anxiety and depression). (p. 161)

Gillham and Seligman's observation may be important in the context of understanding spousal infidelity in the Philippine context, especially in areas like Metro Manila. A frequent concern emerging from family ministry in the Philippine setting is of a marriage affected by infidelity. Infidelity is here defined as the breaking of marital vows. In Philippine culture, infidelities or extramarital relationships range from casual relationships to the keeping of a *querida* or paramour (Medina, 1991). The following studies provide the reasons for the study of resilience after infidelity. Vancio (1980, 1977) cited male infidelity as a major issue for marital break-ups in Metro Manila. Carandang (1987) noted that wives rank infidelity as the number one family stressor. Religious leaders reported that the husband's infidelity is a major concern in Filipino marriages (PCP II, 1992). Lacar (1993) reported that male infidelity was the most frequent reason for marital separation. In the McCann Metro Manila Male Study (1995), half of the 485 male respondents reported having had extramarital affairs. Relucio (1998) in her in-depth interviews with seven separated women, noted that "infidelity was found to be a common problem." Dayan & Samonte (1998), in their study of 100 petitioners for nullity of marriage, reported that adultery was one of the major reasons cited. In spite of the above figures, there are no clear figures about marital break-ups with finality because of the absence of divorce in the Philippines (Lapuz, 1977).

Stereotypically, the wife becomes depressed, sheds a lot of tears, will not eat, fights her husband, storms against the mistress and entertains a never-ending quest for reasons why the infidelity occurred in the first place. There

are no divorce laws that she can readily turn to for resolution. Some take civil or church annulment as an option.

The Filipino population is predominantly Roman Catholic Christian. From the Catholic viewpoint, the sacrament of marriage is meant to be permanent, for better or for worse. This means constant fidelity to each other and indissolubility of the union (Catechism of the Catholic Church, 1997).

From the seminars conducted around the Philippines on marital enrichment, through the Marriage Encounter or *Tipanan* (literally, covenant), one learns a word called "*tapat*." *Tapat* implies being truthful, willing to do what is good for the other, loving with commitment in small, specific steps. Perhaps, this concept of *tapat* provides an ideal for the marital life of the Filipino couple.

The following are the questions the researcher proposes to answer in this study: In the face of spousal infidelity, what makes the wife resilient? What makes her survive the storm of her husband's infidelity? What are the variables comprising her resiliency? What contributes to the quality of the marital relationship? What are the implications for the pastoral ministry of Filipino marriages?

The intent of this exploratory study is to identify patterns of resilience in the Filipino wife's responses to spousal infidelity, as measured by the Sense of Coherence Scale (Antonovsky, 1998,1987), as well as the concurrent quality of the marital relationship as measured by the Dyadic Adjustment Scale (Spanier, 1976). The present study responds to the need to identify human strengths (competencies and the positive variables) or even the sense of coherence (sense of comprehensibility, sense of manageability, and sense of meaningfulness) that contribute to the resilience (bouncing back from adverse events, such as infidelity) of the Filipino wife and the Filipino marriage.

Filipino Context of Infidelity and Resilience

Quantitative studies on resilience of the Filipino wife in the face of spousal infidelity was identified as a gap in the research literature. Some studies provide the background on Filipino husband's infidelity and wife's resilience. In an environment of economic poverty, the Filipino wife is raised to be a conscientious mother and homemaker (Liwag, et al., 1997). There is an increasing trend for the Filipino wife to be well-educated, and well-traveled due to the need find work outside the country (The Economist, 2001; National Statistics Office, 2001; Department of Education, Culture

and Sports, 1999; Mc-Cann-Erickson-Philippines, 1996; National Commission on the Role of Filipino Women and Asian Development Bank, 1995). There seems to be a double standard attitude in the Philippine culture on infidelity: although infidelity is strongly frowned upon, it is also tolerated as largely a male tendency (Daylo-Laylo and Montelibano, 2000; McCann, 2000; Guerrero, 1995; de Vera, 1976). Infidelity needs to be seen in the light of marital dynamics such as the dominant (overprotective) wife-avoidant (withdrawn) husband dance (Lapuz, 1982, 1977; Tanseco, 1972). There is also an unfair blaming of the wife if there is a problem in the marital or home life (McCann-Erickson Philippines, 1996). Infidelity is also seen as a form of domestic abuse, following the familiar pattern of tension-build up, infliction of pain, followed by remorse and guilt and then, back to tension build-up again (Villacarlos-Berba, 2000). There is a conflicting body of literature as to whether marital break-up is related to infidelity because of migration (Aguilar, 2002; Asis, 2001; Osteria, 1994; Cruz, 1989; Baga, 1997; Tacoli, 1996, Salazar, 1987; Mc-Erickson Philippines, 1985). Feelings of betrayal and mistrust leave the marriage shaky (Lapuz, 1977). Feelings of frustration, helplessness, neglect were also mentioned (Carandang, 1987). No one is spared feelings of loss and suffering when the infidelity of the husband sets in: the wife's feelings of betrayal and rejection, the children's feelings of unworthiness, the mistress and illegitimate children's feelings of being less than number one, and the husband's loss of self-respect or personal integrity (Alano, 1995).

While there is a gap in the literature on quantitative research on the resilience of the Filipino wife in the face of spousal infidelity, there are hints that the sources of resilience for the Filipino wife are varied: faith and prayer in religion, friends and family, professional counselors and psychiatrists, priests, education, work and personal care.

Filipino Wife's Resilience

To date, there seems to be a dearth of available quantitative research on resiliency of the Filipino wife when the husband becomes unfaithful. However, in the available literature there are hints of various aspects of resiliency, in the broad sense of thriving in the midst of adversity or a certain amount of coping well in the midst of the suffering.

Lapuz (1977), basing her comments on her clinical experience, found the following hints of the resilience of Filipino wife, after ventilating for a long time about the wounds of her husband's infidelity:

She starts to listen. She looks neat. She streaks her hair. She uses make-up. She tries skirts and stockings, not just pants. She tries a bust lift. She learns to drive. She returns to school. She starts a small cottage industry. She takes a trip to Europe. She goes to church. (p. 36)

A number of things take place during the process. There are concrete steps taken that go beyond the initial depression and anger. There is a spiritual resource of going to church, to pray for strength and inspiration to move on. Shahani (1988) underscored the value of religion as a resource for the Filipino wife: "Religion is the root of the Filipino optimism and the capacity to accept life's hardships" (p. 18). This support from religion is similar to the findings of Alano (1995) and Relucio (1995) especially in times like spousal infidelity.

Jurilla (1986) mentions that the low-income wives turn to their neighbors for support when there are problems, like infidelity. The higher income wives find resources or support by talking it over with "a friend, relative, counselor, priest, lawyer or even hire a detective before making any confrontation." Alano (1995) and Relucio (1995) confirm the findings of Jurilla with regard to how the Filipino wife, rich or poor, finds support with significant persons.

One can see the openness of the Filipino wife to expand her horizon beyond the experience of her husband's infidelity. Family support and the focus of attention become a resource for a wife. Some wives pursue graduate studies (Relucio, 1995).

A very probable source of resilience for the Filipino wife is the attraction of economic independence aside from the passion for taking care of the children (McCann Erickson Philippines, 1996). The study reports:

Across the board, across all ages, all over the country, at home, at work, and in school, Filipino women are engaged in small-scale business. She is a tindera at heart (tocino, manok, alahas, antique watches, direct selling, like Avon and Sara Lee); ... early in life, little girls are taught how to become responsible moms. They learn to cook and clean, take care of younger siblings, get organized, manage time between schoolwork and homework. They learn to deal with pain. They learn to take joy from giving; they learn to take risks (p. 6).

The sources of resilience for the Filipino wife are varied: faith and prayer in religion, friends and family, professional counselors and psychiatrists, priests, education, work and personal care. The present study will address this important gap in the research on Filipino wife when the husband becomes unfaithful.

The purpose of this study was to examine the incremental contribution of religious sources of resilience in the Filipino wife's response to spousal infidelity as measured by the Sense of Coherence Scale and the Dyadic Adjustment Scale. The following hypotheses were tested:

1. Higher scores on Sense of Coherence Scale will be related to higher scores on the following set of adaptive variables: educational level, work or income level, feelings (when she first learned about the infidelity and after learning about the infidelity), marital status (living together, living apart, and current fidelity status), social support system, and problem-solving skills.
2. After controlling for all other adaptive variables, higher levels of spiritual/religious practices and religious variables will be related to a higher score on the Sense of Coherence Scale.
3. Higher scores on Dyadic Adjustment Scale will be related to higher scores on the following set of adaptive variables: educational level, work or income level, feelings (when she first learned about the infidelity and after the learning about the infidelity), marital status (living together, living apart, and current fidelity status), social support system, and problem-solving skills.
4. After controlling for all other adaptive variables, higher levels of spiritual/religious practices will be related to a higher scores on the Dyadic Adjustment Scale.

METHOD

Participants

A convenience sample consisted of 304 Filipino wives, identified through a network of referral systems, from various sections of Metro Manila and two nearby provinces, Laguna and Bulacan. All participants had experienced a husband's infidelity (operationally defined as a sexual intimacy, with one or more other women). The sample was divided into 1) married/living with the husband and the infidelity stopped; 2) married and living together but infidelity did not stop; and 3) married and physically apart for any reason. The respondents came from the various Filipino monthly income levels, which are defined below (PhP: Philippine Peso): A: \geq PhP 40,000 a month; B: PhP 15,000- 39,999 a month. C: \leq PhP 14,999 a month.

Procedure

The research had two distinct phases. The first was the formulation and pre-testing of the structured questionnaire and pre-testing of the standard questionnaires (Sense of Coherence Scale and the Dyadic Adjustment Scale). The pilot participants were six Filipino wives who had unfaithful husbands, and who were part of the Filipino ministry (specifically, El Shaddai, and Our Lady of Fatima) in the Metro Washington, D.C. area and who agreed to pre-test the questionnaire. Their suggestions and responses were included to improve the instrument. A marital counselor, a sociologist, an anthropologist, a philosopher and a statistician also reviewed the questions and suggested improvements.

Several months before the implementation of the project, the counseling staff, faculty, students, alumni and network (specifically, Marriage Encounter Foundation of the Philippines, Cannossian schools, and Jesuit parishes) of the Center for Family Ministries, Ateneo de Manila University were invited to participate in the project. In the second stage, the implementation of the research study was conducted. All the volunteer participants were asked to complete the structured questionnaire, the Sense of Coherence Scale and the Dyadic Adjustment Scale. The participants filled out either the Tagalog or the English version of each questionnaire.

In order to reach as many participants as possible, about 75 interviewers were used. They all had some basic counseling training or helping relationship skills from training at the Center for Family Ministries (CEFAM). Some are currently enrolled or have completed a Certificate Program for Marital and Family Ministry. The interviewers asked the participants for answers to the items in the questionnaire, in an empathic manner and using reflective methods. Some participants wished to fill out the questionnaire alone and were permitted to do so. The Center for Family Ministries was available to the participants for counseling, if necessary.

Research Instruments: The Sense of Coherence Scale (SOC-29)

The Sense of Coherence Scale (Antonovsky, 1998,1987), entitled the Orientation to Life Questionnaire, is a 29-item scale designed to measure individual dispositional orientation to health with three components: comprehensibility (sense of a world with order: with structure, predictability, and explicability), manageability (sense of mobilizing resources: money, support system, belief in God, among others) and meaningfulness (motivation, engagement and investment) in the face of adverse events or major life stressors. In other words, it measures a way of seeing the world

that facilitates successful coping with stressors. The higher the SOC score, the more likely an individual is to cope in the face of ever-present stressors. This construct is reported to be universally meaningful, and cuts across lines of gender, social class, region and culture. Saboga Nunes (1999) reported that almost 15,000 persons, in 3,568 published studies, had completed the SOC-29 in different 14 languages (Afrikaans, Czech, Dutch/Flemish, English, Finnish, German, Hebrew, Norwegian, Rumanian, Russian, Serbian, Spanish, Swedish, and Tswana) in 20 countries, with a wide age range: adults of all ages, adolescents and children.

Dyadic Adjustment Scale (DAS)

The Dyadic Adjustment Scale (Spanier, 1976), a 32-item scale, is designed to measure the quality of relationship for married or cohabiting couples. Spanier defines marital adjustment as: "a process of movement along a continuum which can be evaluated in terms of proximity to good or poor adjustment." The scale measures the extent of agreement or disagreement, and the rate of engagement in various activities, using a Likert-type scale (Budd & Heilman, (1989).

Total scores of adjustment are the sum of the four subscales (Dyadic Consensus, Dyadic Satisfaction, Dyadic Cohesion, and Affectional Expression), ranging from 0 to 151. Higher scores reflect a better relationship. Vaughn & Matyastik Baier (1999) reported that 97 and below indicate a poor relationship adjustment. Spanier (1976) classified individuals scoring 101 and below as relationally distressed; those with 102 and higher, as relationally nondistressed. The manual itself is not as clear as to whether there is a cut-off score (Budd & Heilman, 1989).

In a study of the most frequently used marital and family measures occurring in psychology literature, Dyadic Adjustment Scale was ranked one of the instruments most used (Piotrowski, 1999; Zimmerman, Prest, & Wetzell, 1997, Carey, Spector, Lantinga, & Krauss, 1993; Johnson & Greenberg, 1985). Spanier (1985) reports over 1,000 studies using the DAS. Consistently, the DAS has been demonstrated to distinguish couples with better adjustment, those dissatisfied with their relationship and those with greater likelihood to divorce (Brock & Joaning, 1983; Crane, Allgood, Larson, & Griffin, 1990; Crane, Busby, & Larson, 1991; Schaefer & Olson, 1981; Schumm & Bullman, 1982; Schumm et.al., 1986; Spanier, 1976, 1988; Spanier & Lewis, 1980; Spanier & Thompson, 1982).

The DAS has been translated into at least two languages, French (Baillargeon, Dubois, & Marineau, 1986), and Chinese (Sheck, Lam, Tsoi, &

Lam, 1993). Prouty et. al. (2000) reported that DAS has been often used as a pre-treatment and post-treatment assessment tool in studies of therapeutic efficacy and effectiveness (Adam & Gingras, 1982; Brock & Joanning, 1983; Jacobson, 1984; Jacobson & Follette, 1985; Laham, 1990).

Structured Questionnaire

The Structured Questionnaire was designed by the first author to elicit responses, from the Filipino wives, through a Likert-type scale, about their perceptions of the experience of spousal infidelity. Some of areas of interest were the following: significant persons who were most affected by the husband's infidelity, feelings before and after the infidelity, perceived causes of the infidelity, and effective sources of resilience (religious, spiritual, significant persons and self-care skills).

RESULTS

Sample Demographics

Table 1 shows that most (79%) of the participants were still married (but a lower figure than the 87.6% from the 1990 Philippine national census), with 8 percent of the marriages annulled, and 1.9 percent divorced. There is no divorce law in the Philippines, and so any divorce must be obtained outside the Philippines. The present data are consistent with the previous data on national perceptions about marriage and divorce (Guerrero, 1995; Casuga, 1996). While there is physical separation, neither divorce nor annulment is yet a preferred route.

Since there were only a few participants in the annulled, divorced, widowed and "other" marital status, these categories were not analyzed further. Starting with Table 2, only the three marital groups (Group LTIS: living together and infidelity stopped (24.3%, $n = 74$), Group LTINS: living together and infidelity did not stop or do not know (20.7%, $n = 62$) and physically separated, and Group PS: did not stop or do not know (33.9%, $n = 104$) were used for comparison.

Table 2 displays demographic variables for the wives in the three groups. The average age was 44.8 years. Most (60.0%) have a college degree, most reside in Metro Manila (83.3%), have less than P14,999 income (59.9%, considered lower middle class and below in the Philippines), and work outside the home for 34.2 hours on average. Most (75.2%) of the participants have been married in the Roman Catholic Church.

Table 1. Wives' Marital Status (N=304)

Categories	P	n
Married, Living Together (Infidelity stopped)	24.3	74
Married, Living Together (Infidelity did not stop/not sure)	20.7	62
Married, Living Separately (infidelity did not stop/not sure)	33.9	104
Annulled	8.2	25
Divorced	1.6	5
Widowed	5.3	16
Other	5.9	18

Table 2. Demographic Variables for Wives by Group

Variables	Group LTIS n=74	Group LTNS n = 62	Group PS n= 104	χ^2 or F
Age	M= 45.4 (74) SD=9.3	M= 44.2 (61) SD=9.0	M=44.7 (104) SD=9.8	F = .30
Education				$\chi^2 = 4.58$
≤ HS	16.2% (12)	22.6% (14)	22.1% (23)	
College	60.8% (45)	66.1% (41)	55.8% (58)	
Grad School	23.0% (17)	11.3% (7)	21.1% (23)	
Residence				$\chi^2 = 3.52$
Metro Manila	78.4% (58)	90.3% (56)	82.5% (85)	
Other	21.6% (16)	9.7% (6)	17.5% (18)	
Income (PhP)				$\chi^2 = 4.12$
≥ 40,000	10.5% (6)	19.6% (9)	10.7% (9)	
15,000-39,999	33.3% (19)	26.1% (12)	23.8% (20)	
≤ 14,999	56.1% (32)	54.3% (25)	65.5% (55)	
Hours of work/week	M=35.5 (44) SD= 18.6	M=29.2 (34) SD=16.9	M= 35.7 (71) SD= 19.8	F = 1.51
Wed Type				$\chi^2 = 7.79$
Church(R.C.)	85.1% (63)	74.2% (46)	68.3% (71)	
Civil	12.2% (9)	21.0% (13)	28.8% (30)	
Other	2.7% (2)	4.8% (3)	2.9% (3)	
Years Married	M =21.9 (70) SD= 10.3	M= 20.3 (59) SD=9.8	M= 15.2 (98) SD=9.6	F = 10.6*
N of Children	M = 3.4 (74) SD= 1.4	M = 3.1 (61) SD= 1.5	M= 2.8 (100) SD= 1.5	F = 4.8*

Group LTIS: Married/Living Together, husband's infidelity stopped.

Group LTINS: Married/Living Together, husband's infidelity did not stop, or don't know.

Group PS: Married but physically separated, infidelity did not stop or don't know.

* significant at the 0.05 level.

There are statistically significant differences, $F(2, 233) = 10.6$, $p < .05$, among the groups for the number of years the couples were married. Group PS have been together only for $M = 15$ years compared to the Group LTIS at $M = 21.9$ years and the Group LTINS at $M = 20.3$ years. There is also a statistically significant difference for the number of children reported, $F(2, 239) = 4.8$ children, $p < .05$, with slightly fewer children for the Group PS with $M = 2.8$ children compared to Group LTIS with $M = 3.4$ children.

Table 3 displays the demographic data for the husbands by group. The husbands are slightly older in age than the wives, $M = 46.1$ years. Most (58.6%) of the husbands have college degrees, a slightly lower percentage than the wives with college degree (60.0%), while slightly more husbands (22.4%) have a graduate school degree compared to the wives (19.6%). The majority of the men reside in Metro Manila (73.3%). There is a statistical significant difference, $\chi^2(2, N = 236) = 19.06$, $p < .05$, among the groups of husbands in their place of residence. Those men in Group PS were more likely to live outside Metro Manila (40.6%) compared to the other two groups. The majority (40.5%) of the husbands are in the $\leq P14,999$ income level, although with a higher percentage (32.0%) of the husbands at the $\geq P40,000$ income level (upper income level bracket in the Philippines) compared with

Table 3. Demographic Variables for Husbands by Group

Variables	Group LTIS <i>n</i> = 74	Group LTNS <i>n</i> = 62	Group PS <i>n</i> = 104	χ^2 or <i>F</i>
Age	<i>M</i> = 47.5 (74) <i>SD</i> = 9.1	<i>M</i> = 45.8 (66) <i>SD</i> = 11.8	<i>M</i> = 45.4 (103) <i>SD</i> = 10.3	<i>F</i> = .88
Education				$\chi^2 = .96$
\leq HS	16.4% (12)	17.7% (11)	21.6% (22)	
College	61.6% (45)	58.1% (36)	56.9% (58)	
Grad School	21.9% (16)	24.2% (15)	21.6% (22)	
Residence				$\chi^2 = 19.06^*$
Metro Manila	76.7% (56)	90.3% (56)	59.4% (57)	
Other	23.3% (17)	9.7% (6)	40.6% (39)	
Income (Php)				$\chi^2 = 4.51$
$\geq 40,000$	36.2% (25)	31.6% (18)	29.0% (27)	
15,000-39,999	30.4% (21)	31.6% (18)	22.6% (21)	
$\leq 14,999$	33.3% (23)	36.8% (21)	48.4% (45)	
Hours of work/ week	<i>M</i> = 44.7 (56) <i>SD</i> = 14.8	<i>M</i> = 44.6 (39) <i>SD</i> = 18.3	<i>M</i> = 39.2 (48) <i>SD</i> = 17.6	<i>F</i> = 1.74

* significant at the 0.05 level.

the wives (12.8%) on the same income level. On average, the husbands work longer hours outside the home ($M = 42.8$ hours) than the wives ($M=34.2$ hours).

Table 4 presents the religious variables for the married couples by group. There is a statistical difference between the groups, $\chi^2(4, N = 246) = 34.5, p < .05$, for the husbands who attend mass. The husbands attending mass (daily to monthly) for LTIS is 62.2%, which is higher than the other groups. There is also a significant difference, $\chi^2(4, N = 246) = 33.1$, for the LTIS husbands who go to confession.

The group of husbands who go to confession on special occasions, under Group LTIS was 67.6%, which is higher than the other groups of the same

Table 4. *Religious Variables for Wives and Husbands by Group*

Variables	Group LTIS n=74	Group LTNS n = 62	Group PS n= 104	χ^2 or F
Religion, (W)				
Catholic	69	59	97	$\chi^2 = .28$
Other	5	3	7	
Religion, (H)				
Catholic	70	56	96	$\chi^2 = .41$
Other	4	5	7	
Attend Mass,(W)				
No, Don't know	5	2	9	$\chi^2 = 2.36$
Special Events	11	10	19	
Daily-Monthly	58	50	75	
Attend Mass, (H)				
No, Don't know	15	28	54	$\chi^2 = 34.5^*$
Special Events	13	14	29	
Daily-Monthly	46	20	21	
Confess, (W)				
No, Don't know	9	13	16	$\chi^2 = 3.15$
Special Events	56	40	70	
Daily-Monthly	9	9	18	
Confess, (H)				
No, Don't know	22	42	70	$\chi^2 = 33.1^*$
Special Events	50	19	29	
Daily-Monthly	2	1	5	
Activities, (W)				
Yes	55	37	66	$\chi^2 = 2.27$
No	17	20	31	
Activities, (H)				
Yes	41	17	30	$\chi^2 = 15.48^*$
No	24	32	60	

* significant at the 0.05 level.

W: Wife; H: Husband

category. Lastly, there is a significant difference, $\chi^2(2, N = 209) = 15.48, p < .05$, with more LTIS husbands volunteering for church or community activities. There is no statistical difference for the religious variables by groups for wives on attending mass, going to confession or volunteering for church or community activities.

Table 5 displays the infidelity variables for married couples by group, such as whether there was a history of infidelity in the husband's or wife's family, the year in the marriage when the infidelity started, the type of the infidelity (short-term, long-term), infidelity with whom (co-worker, prostitute, others), the age of the mistress, and any infidelity of wife. Both the husbands' (79.6%) and wives' (52.9%) families were reported to have a history of

Table 5. Infidelity Variables for Wives and Husbands by Group

Variables	Group LTIS <i>n</i> =74	Group LTNS <i>n</i> = 62	Group PS <i>n</i> = 104	χ^2 or <i>F</i>
Family(Hx), (H)				
Yes	79.7% (55)	88.1% (52)	74.5% (73)	$\chi^2 = 4.2$
No, Don't know	20.3% (14)	11.9% (7)	25.5% (25)	
Family (Hx), (W)				
Yes	58.1% (43)	59.7% (37)	45.2% (47)	$\chi^2 = 4.42$
No, Don't know	41.9% (31)	40.3% (25)	54.8% (57)	
Infidelity (begins) (years)	<i>M</i> = 10.9 (70) <i>SD</i> = 9.0	<i>M</i> = 11.6 (54) <i>SD</i> = 9.3	<i>M</i> =11.7 (85) <i>SD</i> = 9.3	<i>F</i> = .18
Type of Infid.				
Short-term	27.8% (20)	27.4% (17)	33.0% (33)	$\chi^2 = .79$
Long-Term	72.2% (52)	72.6% (45)	67.0% (67)	
Infidelity with				
Co-worker	53.7% (22)	52.8% (20)	56.1 (32)	$\chi = .25$
Prostitute	22.0% (9)	25.0% (10)	22.8% (13)	
Others	24.4% (10)	22.2% (10)	21.1% (12)	
Age of Mistress				
>21 years, (F)	85.1% (63)	82.3% (51)	91.7% (85)	$\chi^2 = .37$
Other	14.9% (11)	17.7% (11)	18.3% (19)	
Wife Unfaithful				
No	85.1% (63)	71.0% (44)	72.8% (75)	$\chi^2 = 8.31$
Yes	5.4% (4)	21.0% (13)	14.6% (15)	
No comment	9.5% (7)	8.1% (5)	12.6% (13)	
Support for illegit.children:				
Agree	47.3%(35)	50.0% (31)	64.4% (67)	$\chi^2 = 16.7^*$
Not sure	32.4%(24)	22.6% (14)	29.8% (31)	
Disagree	20.3%(15)	27.4% (17)	5.8% (6)	

* significant at the 0.05 level.

infidelity. On average, the husband's infidelity began 11.4 years ago, and the majority (70.1 %) had long-term infidelity. Over half (53.2%) of the infidelities occurred in the office, or happened in the work-setting; about twenty four percent (23.7%) occurred in the "night spots/clubs." There was no statistically significant difference by groups for any infidelity variables except for the readiness of wives to approve support of the illegitimate children of the husband, $\chi^2(4,240) = 16.7, p < .05$. The wives of the Group PS have a higher percentage (64.4%) for those who approve of support for the illegitimate children by the husband, compared to the Group LTIS, 47.3%, and the Group LTINS, (50%).

Table 6 displays the extent to which the children were reported to be affected by the infidelity, $\chi^2(4, N = 246) = 14.2, p < .05$, with the lowest percentage of very much affected for the children of Group LTIS (52.7%) compared to the children of Group LTINS (72.6%), and to the children of Group PS (74%). There is also a statistically significant difference for reports that parents of the couples were very much affected, $\chi^2(4, N = 240) = 10.6, p < .05$, with more parents of Group PS (61.5%) reported to be very much affected, compared to the parents of Group LTIS (47.3%), or parents of

Table 6. Significant persons in the family affected by infidelity

Variables	Group LTIS	Group LTNS <i>n</i> =74	Group PS <i>n</i> = 62	χ^2 or <i>F</i> <i>n</i> = 104
Children				
Not at all	19	8	8	$\chi^2 = 14.2^*$
Moderately	16	10	19	
Very much	39	45	77	
Wife				
Not at all	14	8	13	$\chi^2 = 1.86$
Moderately	3	8	5	
Very much	57	52	86	
Husband				
Not at all	18	23	39	$\chi^2 = 6.4$
Moderately	10	11	19	
Very much	46	28	46	
Parents of the couple				
Not at all	30	20	20	$\chi^2 = 10.6^*$
Moderately	9	12	20	
Very much	35	30	64	

*significant at the 0.05 level.

Group LTINS (48.4%). More wives (81.3%) were very much affected compared to the husbands (50%), $\chi^2(4, N = 240) = 43.40, p < .05$. However, note that the husbands's reactions are *as reported by the wife*.

Table 7 displays statistical differences for perceived social support for the wife in facing the husband's infidelity, $F(2, 240) = 13.68, p < .05$, with more social support ($N = 103$) felt by Group PS, $M = 8.77$, than the Group LTIS, $M = 6.51$, or the Group LTINS, $M = 6.84$. There is also a statistical difference for the extent to which problem solving skills were perceived to be helpful by the participants (helpfulness options ranged from *not at all* to *extremely*), $F(2, 246) = 14.49, p < .05$, with problem-solving skills more helpful for the Group PS, $M = 9.69$, than the Group LTIS, $M = 6.45$, or the Group LTINS, $M = 7.82$. There is no significant difference among the groups for the extent to which religious support was perceived to be helpful by the participants (helpfulness options ranged from *not at all* to *extremely*). On average, the level of perceived religious support across all the groups was higher, $M = 9.87$, than social support, $M = 7.57$, or problem-solving skills support, $M = 8.20$.

Table 8 displays wives' self-reported feelings when the infidelity was discovered (options ranged from *not at all* to *extremely*). Some of the feelings that were reported were anger, depression, jealousy, loss of trust, betrayal, loss of self-esteem, relief, humiliation, hurt, rejection, worry about the children's future, worry about finances and worry about what others will say. Two affects have statistical differences between the groups: jealousy – then, $F(2, 239) = 3.17, p < .05$, and relief - then, $F(2, 240) = 5.08, p < .05$. The Group LTIS have the highest score for jealousy with a $M = 1.65$ compared to the Group LTINS with a $M = 1.59$ and the Group PS with a $M = 1.39$. The

Table 7. *Perceived Support Variables*

Variables	Group LTIS $n=74$	Group LTNS $n = 62$	Group PS $n= 104$	F
Religious Support	$M=9.7(74)$ $SD=3.97$	$M=9.53(62)$ $SD=3.55$	$M=10.21(103)$ $SD=3.88$	$F = .72$
Social Support	$M= 6.51(74)$ $SD= 2.98$	$M= 6.84(62)$ $SD= 3.29$	$M= 8.77(103)$ $SD= 3.09$	$F = 3.68^*$
Problem-Solving Support	$M= 6.45(74)$ $SD = 3.56$	$M=7.82(62)$ $SD=3.62$	$M= 9.69(103)$ $SD=4.48$	$F = 14.49^*$

*significant at 0.05 level

Table 8A. Feelings Variables

Variables	Group LTIS n=74	Group LTNS n = 62	Group PS n= 104	χ^2 or <i>F</i>
ANGER	M = 1.85	M = 1.80	M = 1.72	<i>F</i> = 1.35
Then	(SD = .48)	(SD = .50)	(SD = .58)	
ANGER	M = .74	M = 1.2	M = .87	<i>F</i> = 8.1*
Now	(SD = .64)	(SD = .68)	(SD = .75)	
DEPRESS	M = 1.75	M=1.64	M = 1.59	<i>F</i> = 1.35
Then	(SD = .59)	(SD= .67)	(SD = .66)	
DEPRESS	M = .61	M = .90	M = .61	<i>F</i> = 4.06*
Now	(SD = .64)	(SD= .71)	(SD= .71)	
JEALOUS	M= 1.65	M = 1.59	M = 1.39	<i>F</i> = 3.17*
Then	(SD= .67)	(SD = .66)	(SD= .76)	
JEALOUS	M = .69	M = .97	M = .40	<i>F</i> = 14.29*
Now	(SD = .68)	(SD= .72)	(SD = .61)	
MISTRUST	M = 1.89	M = 1.92	M = 1.85	<i>F</i> = .48
Then	(SD = .39)	(SD= .33)	(SD = .47)	
MISTRUST	M = 1.13	M = 1.56	M = 1.29	<i>F</i> = 4.77*
Now	(SD = .78)	(SD= .66)	(SD = .91)	
BETRAYED	M = 1.74	M = 1.72	M = 1.73	<i>F</i> = .01
Then	(SD = .64)	(SD = .60)	(SD = .66)	
BETRAYED	M = .59	M = 1.58	M = 1.73	<i>F</i> = 5.84*
Now	(SD = .74)	(SD = .60)	(SD = .66)	
ESTEEM	M = 1.22	M = 1.34	M = 1.16	<i>F</i> = .92
Low, Then	(SD = .83)	(SD= .74)	(SD = .82)	
ESTEEM	M = .58	M = .76	M = .41	<i>F</i> = 4.69*
Low, Now	(SD = .74)	(SD = .74)	(SD = .66)	
RELIEF	M = .38	M = .31	M = .63	<i>F</i> = 5.08*
Then	(SD = .67)	(SD = .67)	(SD = .75)	
RELIEF	M = .99	M = .64	M = 1.09	<i>F</i> = 5.51*
Now	(SD = .87)	(SD= .75)	(SD = .87)	

*significant at the 0.05 level

feeling of relief was highest for the Group PS with a $M = .63$ compared to Group LTIS with a $M = .38$ and Group LTINS with a $M = .31$.

Almost all of the listed "feelings - now" (except for feeling of rejection) have statistical differences between the groups: anger, $F(2, 240) = 8.1, p < .05$; depression, $F(2, 240) = 4.06, p < .05$; jealousy, $F(2, 240) = 14.29, p < .05$; mistrust, $F(2, 240) = 4.77, p < .05$; betrayal, $F(2, 240) = 5.84, p < .05$; loss of self-esteem, $F(2, 240) = 4.69, p < .05$; relief, $F(2, 240) = 5.51, p < .05$; humiliation, $F(2, 240) = 5.65, p < .05$; hurt, $F(2, 240) = 6.39, p < .05$; worry for the children's

Table 8B. Feelings Variables

Variables	Group LTIS n=74	Group LTNS n = 62	Group PS n= 104	χ^2 or F
HUMIL. Then	M =1.34 (SD = .85)	M =1.40 (SD = .80)	M =1.25 (SD= .82)	F = .71
HUMIL. Now	M = .54 (SD = .69)	M = .85 (SD = .70)	M = .49 (SD = .71)	F = 5.65*
HURT Then	M =1.92 (SD = .36)	M =1.92 (SD = .33)	M =1.83 (SD = .46)	F = 1.24
HURT Now	M = .88 (SD = .70)	M =1.29 (SD = .75)	M = .89 (SD = .81)	F = 6.39*
REJECT Then	M =1.16 (SD = .92)	M =1.50 (SD = .78)	M =1.27 (SD = .87)	F = 2.61
REJECT Now	M = .62 (SD = .70)	M = .87 (SD = .80)	M = .61 (SD = .74)	F = 2.66
WORRY CHILD,T	M =1.35 (SD = .83)	M =1.52 (SD = .80)	M =1.52 (SD = .77)	F = 1.10
WORRY CHILD,N	M = .67 (SD = .83)	M =1.01 (SD = .84)	M =1.01 (SD= .85)	F = 4.08*
WORRY MONEY,T	M =1.11 (SD = .85)	M =1.16 (SD = .85)	M =1.28 (SD = .82)	F = .97
WORRY MONEY,N	M = .63 (SD = .80)	M =1.02 (SD = .88)	M =1.01 (SD = .83)	F = 5.21*
WORRY OTHER,T	M =1.19 (SD= .80)	M = 1.0 (SD = .85)	M =1.03 (SD = .84)	F = 1.10
WORRY, OTHER,N	M = .50 (SD= .73)	M = .66 (SD = 72)	M =.37 (SD = .63)	F = 3.42*

*significant at the 0.05 level

HUMIL. Then (Humiliation, Then); HUMIL. Now (Humiliation, Now)

REJECT, Then (Rejection, Then); REJECT, Now (Rejection, Now)

WORRY CHILD, T (Worry about the children's future, Then)

WORRY CHILD, N (Worry about the children's future, Now)

WORRY MONEY, T (Worry about finances, Then); WORRY MONEY, N (Worry about Finances, Now);

WORRY OTHER, T (Worry about others' talk, Then); WORRY OTHER, N (Worry about others' talk, Now)

future, $F(2, 240) = 4.08, p < .05$; worry about money, $F(2, 240) = 5.21, p < .05$; worry about what others will say, $F(2, 240) = 3.42, p < .05$. With the exception of the feeling of relief (Group PS), the highest scores for each affect were for Group LTINS consistently.

Table 9. Coefficients of Predictors of Wife's Sense of Coherence (SOC)

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	β		
(Constant)	118.61	11.99		9.86	.000
Years Married/Lived Together	.10	.19	.04	.52	.599
Number of children	-1.82	1.41	-.11	-1.29	.198
Husband's residence (+M/LT) ^b , Infidelity Stopped (+M/LT), Infidelity Did not Stop	- 2.69	4.05	-.04	-.66	.507
Support for Illegitimate Children	11.19	5.01	.21	2.23	.027
Children Affected	-1.43	5.09	-.02	-.28	.778
Parents Affected	4.42	2.42	-.13	1.82	.070
Jealous- Then	4.56	2.84	.13	1.60	.111
Relief- Then	-4.82	2.56	-.17	-1.88	.062
Anger- Now	.45	2.73	.01	.16	.867
Depression- Now	-2.27	2.50	-.06	-.90	.366
Jealousy- Now	.40	3.30	.01	.12	.903
Loss of Trust- Now	-8.61	3.77	-.24	-2.28	.024
Betrayed- Now	-1.80	3.22	-.05	.55	.577
Relief- Now	1.66	2.70	.05	.61	.539
Hurt- Now	1.12	2.57	.04	.43	.663
Worry about children's future, Now	2.41	3.30	.07	.72	.467
Worry about finances	3.41	2.17	.11	1.56	.119
Worry about others talk	3.31	3.24	.10	1.02	.309
Humiliation- Now	2.24	3.54	.07	.63	.526
Social Support	-6.52	-.04	-.22	-2.08	.039
Problem Solving Skills	-3.82	3.42	.10	-1.11	.266
Husband's attendance at Mass	-2.47	3.58	-.07	-.69	.491
Husband's going to Confession	.22	.73	.02	.30	.762
Husband's going to church/ community activities	1.01	.48	.17	2.11	.036
Religious Support Variables	-1.88	2.76	-.06	-.68	.498
	-.76	4.05	-.01	-.18	.850
	-2.72	3.89	-.05	-.69	.485
	1.31	.49	.20	2.64	.009

a. Dependent Variable: SOC

b. (+M/LT): Married/Living Together

Table 10. Significant Predictors of Wife's Sense of Coherence

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	β		
(Constant)	132.99	4.96		26.76	.000
(M/LT), Infidelity Stopped	7.09	3.18	.13	2.22	.027
Depression, Now	-7.06	2.11	-.20	-3.34	.001
Worry about Finances, Now	-6.96	1.78	-.24	-3.90	.000
Helpful Problem Solving Skills	.94	.36	.16	2.59	.010
Religious Support Variables	1.23	.38	.19	3.19	.002

a. Dependent Variable: SOC

A hierarchical regression was performed using all the variables above to predict the dependent variable: the wife's Sense of Coherence. Table 9 displays regression co-efficients associated with the different independent variables.

Table 10 displays the significant predictors for the Sense of Coherence with their standardized coefficients: Married/Living Together, Infidelity Stopped = 0.13; Depression, Now = - 0.20; Worry about finances = - 0.24; Helpful Problem Solving Skills = 0.16; and Religious Support Variables = 0.19.

A hierarchical regression was likewise performed to determine the predictors of the second dependent variable: the wife's Dyadic Adjustment Scale (DAS) scores. The results of this regression appear in Table 11.

Table 12 displays the significant predictors with their standardized coefficients: Married/Living Together- Infidelity Stopped = .40 and Husband's attending the Mass = 0.15. In both the reduced models, the constant in the model remains significant. This indicates that other variables are important but missing.

Table 11. Coefficients of Model Two (Dyadic Adjustment Scale), Hierarchical Regression

	Unstandardized Coefficients		Standardized Coefficients		Sig.
	B	Std. Error	β	t	
(Constant)	89.38	11.14		8.02	.000
Years Married/Lived Together	-.11	.17	.05	-.62	.534
Number of children	-2.34	1.3	-.15	-1.78	.076
Husband's residence (M/LT) ^b , Infidelity Stopped (M/LT), Infidelity Did not Stop	-8.87	3.77	-.01	-.23	.817
Support for Illegitimate Children	20.26	4.65	.42	4.35	.000
Children Affected	3.60	4.73	.06	.76	.448
Parents Affected	1.26	2.24	.04	.56	.575
Jealous- Then	-1.92	2.64	-.06	-.72	.467
Relief- Then	-1.89	2.38	-.07	-.79	.429
Anger- Now	-.64	2.53	-.01	.25	.799
Depress- Now	.22	2.32	.00	-.09	.922
Jealous- Now	-4.95	3.06	-.15	-1.61	.109
Loss of Trust- Now	1.39	3.50	.04	.39	.692
Betrayed- Now	-3.45	2.99	-.10	-1.15	.250
Loss of self-esteem, Now	-3.44	2.50	-.12	-1.37	.172
Relief- Now	-1.54	2.39	.05	-.64	.521
Humiliation- Now	-1.28	3.07	-.04	-.41	.677
Hurt- Now	-1.21	2.02	-.04	-.60	.549
Worry about children's future, Now	-1.44	3.32	-.04	-4.36	.664
Worry about finances, Now	6.31	3.01	.21	2.09	.038
Worry about others talk, Now	5.16	3.29	.19	1.56	.119
Social Support	-2.48	2.90	-.09	-.85	.395
Problem Solving Skills	-1.41	3.17	-.04	-.44	.656
Husband's attending the Mass	1.19	.67	.16	1.75	.081
Husband's going to Confession	-4.979E-02	.44	-.00	-.11	.912
Husband's going to church/ community activities	6.11	2.57	.23	2.37	.019
Religious Support Variables	.35	3.76	.00	.09	.925
	3.25	3.61	.07	.90	.369
	-7.367-02	.46	-.01	-.16	.873

a. Dependent Variable: DAS

b. (M/LT) = Married and Living Together

Table 12. Coefficients of Reduced Model Two (Dyadic Adjustment Scale)

	Unstandardized Coefficients		Standardized Coefficients		Sig.
	B	Std. Error	β	<i>t</i>	
(Constant)	83.07	2.71		30.55	.00
(MLT), Infidelity					
Stopped	20.20	3.10	.40	6.50	.00
HURT- Now	.21	1.72	.00	.12	.89
Husband's attending the Mass	4.04	1.63	.15	2.47	.01

a. Dependent Variable: DAS

SUMMARY AND DISCUSSION

The following are the highlights of the present study:

1. Depression- Now is negatively correlated with the Sense of Coherence (SOC), and is statistically significant. In the Philippine culture, anger is not culturally tolerated. It is understandable that there are times when, out of frustration and deep hurt, the wife confronts the mistress and creates an unpleasant scene with screaming matches. But anger is perceived as losing control of oneself or balance/harmony. This is a big source of shame ("nakakahiya"). Many times, feelings of anger, hurt, and frustration are turned inward and come out in the form of depression. When depression subsides, and the wife recovers herself, she begins to regain a new surge of energy to work, to take care of the children, to be with others and perhaps, take good care of her self (as part of her problem-solving skills which will be discussed later).
2. Worry about finances is also negatively correlated with Sense of Coherence (SOC), and is statistically significant. Unless the husband is of high income, the income for the legitimate family is often divided between two women and their children. This leaves the wife and her children insecure about their financial interests. In a culture of poverty, and without the security of child/marital support, the wife is left to carry the burden of raising the family.

3. Problem-solving skills are positively correlated with the Sense of Coherence (SOC), and are statistically significant. Problem-solving skills combine the following: self-care (e.g. study, visit beauty parlor, dancing, painting, gardening, listening to music, journal writing etc.), shopping, travel, becoming economically independent, stopping complaints/blame, reaching out to others, and perhaps, even, filing for civil and/or church annulment. A wife who develops problem-solving skills acts as less of a victim and more of a victor who is taking charge of her daily life and destiny. This fits with the theory behind the movement towards health in Antonovsky's Sense of Coherence, in terms of the sense of manageability (belief that one has the resources within herself and outside herself to face her adverse circumstances).
4. Religious Support Variables are positively correlated with the Sense of Coherence, and are statistically significant. For this study, the religious support variables refer to a combined total of: praying, seeking spiritual advice from a priest/religious, being active in church (e.g. attend Mass), finding meaning/spirituality in the crisis, reading spiritual books, attending renewal programs, and visiting the Blessed Sacrament.

These positive outcomes fit well in a predominantly Catholic culture where certain liturgical activities or "rituals" are very much part of life. The rituals provide meaning, structure and community support to the faithful. Pargament (1997) notes this fertile ground of the sacred in these limit situations: "The language of the sacred – forbearance, mystery, suffering, hope, finitude, surrender, divine purpose, and redemption – and the mechanisms of religion become more relevant here" (p. 232).

Shafranske (1997) notes a similar line of thought:

Religious beliefs, unlike scientific and common sense understanding, allow the inexplicable to be comprehended and the challenges and tragic discontinuities of life to be accepted through faith. Through its function of going beyond explanation to acceptance, faith instills a sense of meaning, coherence (italics added), and at times, courage in the face of confusion, disappointment, loss, suffering, and anomie. Through symbols and rituals – together with beliefs – religious practices inspire and encourage behaviors with religion's prescribed values. Affects that are induced through religious involvement serve as important elements in motivation and influence behavior (p. 2).

One of the participants in the present study summarizes this movement from depression, worry about finances, to a gathering of problem-solving skills and religious support:

I went to a Bible class – a milestone experience; with Bible Study Fellowship. I had a thirst for learning about Jesus and rediscovered a living God – a flesh and blood real Jesus who is there with me in the pit – no matter how deep it is. I experienced the meaning of Christ's death and resurrection. It was happening to me.

She continued further her personal reflection on the journey to resilience or integration or Sense of Coherence:

I took concrete steps to embark on a spiritual journey; self-care: study creative expression; theatre writing; I developed my mind; I acted again; I became active in my NGO [Non-governmental Organization]; I became involved in the lives of women through theatre and drama as a result: a new SELF emerged – better than before – more compassionate.

5. Married/Living Together- infidelity stopped is positively correlated with the Dyadic Adjustment (a measure of the marital adjustment), ($b = 0.40$, See Table 16) and is statistically significant. In other words, the quality of the marital relationship is likely to improve if the infidelity of the husband stops. Note that a big responsibility is primarily placed on the husband's responsibility to commit for the improvement of the marital relationship. This will be true for the following variable, Husband's attending the Mass.
6. Husband's attending the Mass is positively correlated with the Dyadic Adjustment, and is statistically significant. One can speculate that if the husband goes to the church, he must fear the Lord and would not be likely to lead a double life. In other words, going to the Eucharist can serve as conscience shaper and a positive influence on marital renewal. Elizabeth Johnson (1998) captures the spirit of sacramental theology, "nature, bread, wine, water, oil, and sexual intercourse which, when taken into the narrative of Jesus' life, death and resurrection, become avenues of God's healing grace."

Carl Jung (1932/1969) comments regarding this intersection of religion, spirituality and personal wellness:

Among all my patients in the second half of life – that is to say, over thirty-five – there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook (p.334).

Therapeutic Implications

1. The therapist will be well- advised to pay attention, with empathy, to the wives' feelings such as: depression and worry (anxiety) about finances. Interventions will have to be matched accordingly. Glass (1998) points out a key issue in the experience of infidelity:

Affairs really aren't about sex; they're about betrayal. Imagine you are married to somebody very patriotic and then find out your partner is a Russian spy. Someone having a long-term affair is leading a double life. Then you find out all that was going on in your partner's life that you knew nothing about: gifts that were exchanged, poems and letters that were written, trips that you thought were taken for a specific reason were actually taken to meet the affair partner (p. 3).

She sees some hope of the salvageability of a relationship after an affair:

"empathy, responsibility and the degree of understanding of the vulnerabilities that made an affair possible" (p. 13). She concludes:

I tell couples, if you really love your kids, the best gift you can give them is your own happy marriage. You can't have a happy marriage if you never spend time alone. Your children need to see you closing the bedroom door or going out together without them (p. 13).

Even the marital issue of infidelity, if the couple are committed to the recovery of the marriage, will have to be seen in the bigger context of boundaries (inclusion), power and intimacy (Sperry and Giblin, 1997; Doherty & Colangelo, 1984; Doherty, Colangelo, Green, & Hoffman, 1985; Fish & Fish, 1986). The counselor must assess personal, marital, and family history, personal attractions, acceptance of differences, formulation of couple's issues. The therapist must monitor emotional triggers and effects, antecedents and consequences of the marital dance, asking how motivated the unfaithful spouse is to stop the infidelity and the couple to work on the marriage, what changes they are willing to take responsibility for (Ciarrocchi, 2002).

2. The therapist will be in a good position if religious/spiritual resources are taken as solid strengths for rebuilding the new and emerging self or renewal of marital life.

On the integration of religion, spirituality, and pastoral counseling, Sperry and Giblin (1997) makes a helpful observation:

In the context of marital and family therapy, we find it most helpful to focus on the spiritual and religious as the search for meaning; the experience of the

meaningful in relationships (love, acceptance, and forgiveness); the value dimension of people's lives together; and the manner in which people communicate, manage conflicts, maintain commitment, and make decisions in relationship to their ultimate values, including the transcendent.

A therapist can hope for a couple to rebuild their personal and marital lives after stormy times of infidelity, as in the following account of a grateful wife:

We are always together, traveled together, dialogued in all aspects of our marriage including sex; pledged to heal each other (developed non-verbal signals when I start to be "makulit" (nagging) and he is irritated; or when I feel the pain upon seeing a familiar sight, place or face and I need reassurance); thus, these non-verbals were able to avoid many unnecessary quarrels that usually follow an infidelity. It was easier to forgive when you realize and admit. We started reading together good books on sex and our sex life has never been so good as after the infidelity. We started going to church daily (whenever possible) to seek God's help in our healing process. Two years after, we attended a Marriage Encounter and it really helped hasten the healing process. Friends think I'm naïve when I say that if I am given a chance to relive my life I would not want to skip this painful episode of my husband's infidelity because without it I would just have existed with a mediocre marriage. I would not have worked on my marriage relationship at all and would have missed this great marriage which I am enjoying now.

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