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## Comparative Marital Adjustment of a Selected Sample of Active and Inactive L.D.S. Church Members

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COMPARATIVE MARITAL ADJUSTMENT OF A SELECTED SAMPLE OF  
ACTIVE AND INACTIVE L.D.S. CHURCH MEMBERS

by

Paul K Winward

A thesis submitted in partial fulfillment  
of the requirements for the degree

of

MASTER OF SCIENCE

in

Family Living and Child Development

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c. 2

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Finally, a sincere thanks is expressed to those couples who were willing to share information needful for the completion of the study.

Paul K Winward

Winward, Paul K; 1930; Comparative Marital Adjustment Study of a Selected Sample of Active and Inactive L.D.S. Church Members; Department of Child Development and Family Living; Dr. C. Jay Skidmore, major professor.

This thesis is a study dealing with active and inactive L.D.S. couples and their comparative marital adjustment. The couples were selected from the geographic areas of Enterprise and Logan, Utah, and Preston, Idaho. Respondents consisted of couples who had at least one child, but no children beyond high school age. Their religiosity was determined by the bishop of the L.D.S. Ward of which they were a member. The bishop considered such factors as attendance at regularly scheduled church meetings and contributions made in the form of tithes in determining whether a couple was considered active or inactive. The sample consisted of 40 active couples and 20 inactive couples.

Hypotheses tested in this study were (1) L.D.S. couples who are active in church activities have a higher degree of marital adjustment than those couples who are inactive. (2) L.D.S. couples who are active will rate their marriages as happier on the continuum scale of happiness than will couples who are inactive. (3) Church activity of the part of both husband and wife contributes to the rapport and marital success of the couple. (4) Couples who are least active will be less likely to participate in the study; therefore their marriage adjustment may not be discovered.

In testing the hypotheses subjects were given a modified marital adjustment inventory used by Locke, plus questions pertaining to church activity and a set of background questions. The questionnaires were given directly to the subjects by the investigator or were sent by mail to subjects with a letter of instructions.

Findings of this study appeared to indicate that active couples

had a better marital adjustment. Adjustment scores for active couples ranged from a low of 71 to a high of 123 with an arithmetic mean of 107.80. Adjustment scores for inactive couples ranged from a low of 60 to a high of 121 with an arithmetic mean of 99.15. A "t" ratio of 3.86 was obtained, which is significant at the .01 level of significance.

It is to be noted that when adjustment scores of active husbands were compared with inactive, the difference was not so significant. It only approached significance at the .05 level of significance; still active husbands had somewhat higher adjustment scores. The arithmetic mean of active husbands was 108.45 compared with 100.95 which was the arithmetic mean for inactive husbands.

The difference between active and inactive wives was more significant. Active wives had an arithmetic mean of 107.15 as compared with 97.35 for the inactive. This difference approached significance at the .01 level of significance.

A conclusion of the study is, church activity appears to be a factor contributing to the happiness of the couples and to the adjustments of their marriages.

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## INTRODUCTION

What are the functions of the family in a rapidly changing society? What do people expect to get from the institution of marriage? These questions are complex and broad in scope. How to achieve success in marriage becomes a challenging issue. Cavan (7, p. 3) suggests the following: "The American family has two important aspects: as a social institution charged with important functions related to the public welfare: and as a mode of personal living for husband, wife, and children." It is generally believed that happiness is the chief goal in a marriage. This is difficult to achieve in such a complex world.

At present many families are not aware of a real concept of the meaning of marriage. Roles and social norms which were traditionally defined are no longer clearly accepted by husbands and wives. Concerning this Cavan (7, pp. 8-9) comments:

Thus, at the present time three concepts of marriage exist: the sacred, the social, and the personal. The sacred concept is usually limited to strongly organized groups, such as a religion, which through control of its members succeeds in bringing marital and family conduct into rather close coordination with the ideal norm. The social concept is supported by many religious groups, which, having abandoned the strictly sacred interpretation, uphold the social. As far as individuals are concerned, they now feel free to choose among the sacred, social, and personal interpretations and may even apply the social concept to one phase of married life and the personal concept to another. For example, the wife may insist upon the earlier formulated social obligation that her husband should support her, simultaneously on the basis of personal preference rejecting care of the home, which was her complement to support, in favor of paid employment, the funds from which she uses for personal pleasure.

At present, therefore, there is no uniformity of opinion as to the basic meaning of marriage. Different institutions support conflicting views, and many unaffiliated people attempt to work out an individual concept, or simply try to solve each marital problem as it arises without a clear idea of the basic meaning of marriage to either society or themselves.

The shift from rural to urban living has produced many changes in the ways families now live in comparison with families of sixty years ago. Family members appear to be more independent due to urbanization, industrialization, improved communication and better means of travel. Individual couples may have to find resources other than the immediate family upon which they can rely for the fulfillment of personal and social needs. Religion may be one of these because of its effect upon many families. It may be any important factor to which husbands and wives may turn for a common goal, or as an aid in helping them achieve happiness in their union. This study will investigate church activity as one religious influence affecting the relationships between husbands and wives.

One of the major teachings of the Church of Jesus Christ of Latter-Day Saints is based on the philosophy that when the family is active in the Church and worships together that this activity will aid in the development of better adjusted, happier marriages. Emphasis has been stressed upon church activity from the very beginnings of the Church. Shortly after the Church was organized the Prophet Joseph Smith reportedly received a revelation which admonishes the membership to participate in church activity. This revelation is contained in the Doctrine and Covenants (8, 59:9-13), one of the Standard Works of the Church.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; Nevertheless thy vows shall be offered up in righteousness on all days and at all times; But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

From the very beginning of the Church, a constant theme of the Church leaders has been one of urging and persuading the membership to attend their meeting and take an active part in the functions of the organization.

Outlined programs and projects have been initiated by local and general leaders in the attempt to activate or reactivate those members who are considered to be inactive. In Stake and General Conferences which are held under the direction of the Church, the leaders exhort the Saints to be active, particularly as a family group. It is felt church activity tends to keep the family united and helps to promote spiritual as well as moral growth among family members. In the classroom and from the pulpit family members are taught that to love and share with each other and to respect one another are goals to be desired and sought for. Thus it is hoped that by keeping the family as a closely knit unit, that this will be a factor adding to the happiness of the family and will help to give that feeling of "oneness." Skidmore (22, p. 199) suggests that activities of worship may help to develop and sustain the ability to love and serve one person a lifetime. The love thus developed extends easily to children and others.

Eberhard (9, p. 244), past bishop, educator, youth counselor, seminary teacher and at present Coordinator-at-large in charge of non-released time Seminaries of the Church of Jesus Christ of Latter-Day Saints, gives the following advice to young couples in connection with church activity:

Keep your partnership with God strong and active. In the earlier part of this study the statement was made that a man and woman will love each other in the same measure as they love God. This love of God must have definite form of expression. You have heard of, or possibly experienced, the increase in love and loyalty which come into a family when a son and brother is called on a mission. The same is true in a measure when Father and Mother

support each other in Church activities. The real love, devotion, and affection they feel for each other will in a large measure be a direct reflection of their love of God. Marriage as a partnership with God is not a figure of speech. It is a necessity for those who want the greatest love and affection in their homes.

One of the most significant teachings of the L.D.S. Church is the importance of temple marriage. This briefly, is a practice where the spouses may enter into the temple and be sealed to each other as husband and wife, not only for this life, but for throughout time and eternity. Before a couple may obtain a temple recommend allowing them the privilege of going through the temple for the marriage ceremony, they must be considered to be active in the Church. The importance of the eternal marriage vows in the eyes of church leaders is reason enough for advocating that the members take an active part in church affairs.

#### Statement of Problem

In this study, a continuum scale of happiness was used to determine whether couples who regularly attend church have a higher marital adjustment score than those who irregularly or never attend. By using a continuum scale of happiness the writer tried to determine whether the active member would rate his marriage as happier than the inactive member. The writer tried to validate the assumption that inactive members generally have lower scores in areas which indicate lower marital adjustment, such as, problems about religion, selfishness and lack of cooperation, desire to have children, different amusements and interests, lack of mutual friends, disharmony in the home, disagreements over leisure time, and money problems.

The researcher was concerned whether church activity on the part of both spouses would be an important influence in their lives tending to keep the family close as a unit, adding to the feeling of family

cohesiveness, which factors seemingly promote better marital adjustment. The assumption was that there would be a significant difference between the two types of marriages.

#### Justification of Study

Current divorce rates are so high that any technique which may help doomed marriages or even better, one which may help to prevent the consummation of doomed marriages would be most worth while and welcomed by church, social and civic leaders, and by members of society at large.

Terman and Wallin (24, p. 504) comment in regards to administering marriage adjustment tests, "if they reduce by the slightest fraction the enormous gamble marriage is today their employment is justified."

## REVIEW OF LITERATURE

Measuring Marital Happiness

For many years marital adjustment inventories have been used in measuring the degree of marital success or happiness in selected groups of marriages. However, attempts to measure marital success in marriage is not an entirely new field; since it has been the object of many kinds of people, such as friends, clergy, in-laws and parents, who have attempted to evaluate the success of, or lack of success in marital adjustment. In some cases these non-professionals who have made a diagnosis of the problem and then have freely given advice, may have increased the difficulties of the marriage instead of aiding the adjustment and have caused the couple to move in opposite directions of good marital adjustment.

Many people have been judging the success or failure of marriages. This however has been through the process of observation. Still, without using a systematic approach, one would consider that some of the observations would probably be correct. After all, observation of a marriage ending with divorce would indicate a lack of adjustment in the marriage. But could observation alone indicate whether or not a couple was happily adjusted? Burgess and Cottrell (3, pp. 40-41), in studying success or failure in marriage, discovered that an observer who was fairly well acquainted with the couple would rate the happiness of the marriage about the same as the members of the couple will rate the happiness of their marriage. They compared 272 paired ratings of happiness of given marriages, with one rating by a member of the couple

and the other by an outsider who was fairly well acquainted with the marriage. The ratings were under conditions which made it impossible for the raters to collaborate. The ratings were on a five-fold scale: very happy, happy, average, unhappy, and very unhappy. In this survey the raters agreed in 48.5 per cent of the ratings, and also agreed within the range of one category in 42.7 per cent, and only disagreed by two or more categories in 8.8 per cent. They concluded that this seems to indicate that happiness in marriage, as judged by an outsider, is a fairly good index of marital adjustment. Taking the past few remarks into consideration, one may conclude that an outsider might actually judge correctly the adjustment of couples; especially at the extremes of the continuum. That is, they can determine quite correctly those marriages which are well adjusted, providing they are acquainted with the couple and can tell from those ending in divorce that there has been a poor adjustment in the marriage. What about those marriages in between and the numerous marriages where the observer is not acquainted with the couple?

Professional people keenly interested in trying to find ways to measure marital success and be objective in their studies, have approached the problem with various types of inventories. Burgess and Wallin (4, p. 471) give some of the criteria which have been used by researchers:

The single criteria of marital success which have been most often used in research by psychologists and sociologists are 1) permanence of the union, 2) adjustment of the couple, 3) happiness of husband and wife, and 4) satisfaction of couples with the marriage and with the spouse.

Examples of researchers who have used the single criterion method to measure marital adjustment, according to Nuttall (19, pp. 3-4) have been: Hart and Shields, and Schroeder using the factor of divorce as



a basis for their studies; Davis using as her criterion a question, "Is your marriage happy or unhappy"; and Hamilton, who used the criterion of satisfaction of couples with the marriage, using one spouse as a basis for measuring marital happiness.

The single criterion used for predicting or measuring marital success had its merits, yet many limitations, which professional people recognized. Consequently beginning in the late 1930's such researchers as Burgess and Cottrell (3, pp. 471-472) combined some of the single criterion items in use and began to employ several criteria for measuring marital adjustment. Following Burgess and Cottrell, other researchers used basically the same type of questions as these authors, with some modifications in the hope of developing an inventory which would measure as many phases of marriage adjustment as possible. Terman (23, pp. 39-83) used numerous items in his "Index of Marital Happiness" which seemed successful in measuring the objectives of such an inventory; however, his index took considerable time to administer. Following Terman's study, Locke (16, p. 65) constructed an inventory using 29 items from the Burgess-Cottrell adjustment test, 2 from Terman and 8 which he formulated himself. After the inventory had been used and as a result of suggestions from others, it was modified to include 23 items. This inventory in Locke's opinion would differentiate between those relatively well adjusted and those relatively maladjusted in marriage.

Since Locke's modified inventory is one of the major schedules in use at this time to measure marital adjustment, it is the inventory selected for use in this study.

## Discussion of Marital Adjustment Inventories

### Validity and reliability of adjustment inventories

Marital adjustment inventories, like all types of inventories need to be evaluated. It is probably through evaluation, by users of the inventories as well as by qualified critics, that inventories become more useful as their limitations and values become evident. Marriage adjustment inventories have not escaped these evaluations; and since there are those who have been critical of the inventories, it was felt a summary of prior assessments made should be given.

The following question has been raised: Can one rate his own marriage adjustment in a realistic and objective way? This has been a topic of concern by researchers who question whether marital adjustment tests have been valid and whether a direct or indirect approach would be most reliable as a means to measure the success of one's marriage.

Ellis (10, pp. 715-716) was one of the early writers who felt that tests available and in use around 1948 were not valid. He said they have shortcomings which failed to measure accurately the objectives of a test.

To illustrate this possibility, let us suppose that all respondents to a marriage prediction scale and a marriage adjustment scale may be divided into two subgroups: those who are ashamed to admit that there is anything seriously wrong with their marriages, and those who are not ashamed to do so. Under such circumstances, those individuals in subgroup sample A--who are ashamed to admit that there is anything wrong with their marriages--will doubtlessly tend to (a) gloss over the defects of their marriages, and hence to obtain high marriage adjustment scores; and (b) to exaggerate the virtues of their parents' marriages, and of other premarital background factors in their lives, and thus to obtain high premarital adjustment scores. At the same time, those individuals who are in subsample B--who are not ashamed that there is something wrong with their marriages--will doubtlessly tend to (a) admit the defects of their marriages, and hence to obtain relatively low marriage adjustment scores; and (b) to admit the defects of their parents' marriages, and of

other premarital background factors in their lives, and thus obtain relatively low premarital scores. Under such circumstances, there would be a sort of double-barreled artificial correlation effect which would almost certainly lead to substantial "validity" coefficients between the entire sample's marriage adjustment and premarital adjustment scores; and a "marriage prediction scale" would probably result which proved only, in point of fact, that individuals who are ashamed to admit that there is anything wrong with their marriage receive consistently different questionnaire scores than individuals who are not ashamed to make such admissions.

Frumkin (11, p. 215) like Ellis, didn't feel existing inventories could be relied on. He felt that an adjustment schedule, to be valid and reliable should be an indirect type of scale. He also felt there were too many negative aspects to using a direct type of scale in the measurement of marital adjustment. Following are some of the negative aspects he lists, which aspects one must at least consider if he is interested in being objective in his approach to the study of marital adjustment.

(1) Examinee Manipulation.---Consciously or unconsciously, if the respondent is set on showing others that his marriage is successful, even though in fact he may know it is not, he may respond in a fashion contrary to the fact.

As an example of what he means, Frumkin quotes Taves, another researcher in favor of using indirect scales.

If a man applying for a job knew that his being hired depended on his presenting a picture of marital tranquilities, he would tend both consciously and unconsciously, to try for a higher adjustment score than if not so motivated. The direct approach is highly responsive to such distortion.

Frumkin continues:

(2) Examinee Antagonism.---Some respondents resent being asked personal questions and so may refuse to answer questions or may not answer them honestly.

(3) Differential Motivation.---Because of the nature of the questions and the situations under which they may be answered, motivation may be different in each case. For example, if a spouse is trying to impress the investigator he will naturally tend to make his score high.

It seems to the writer that the respondent will not likely be

motivated to impress the investigator as long as they are unknown to each other. However, in cases where there is an acquaintance between the two, it is felt the respondent may try to impress the investigator. In pre-testing the questionnaire used for this study, the researcher administered the tests to close acquaintances. Since there was not a complete lack of anonymity, the feeling was that the respondents were biased in their responses. I reiterate, however, that in cases of complete anonymity, the respondent has nothing to gain by trying to impress the investigator. Thus he is unlikely to do it purposefully.

Discussion of marital adjustment by the direct and indirect approach.

In defense of the indirect approach, Frumkin (11, p. 216) gives some of the indirect measures that have been used, and then lists reasons as to why he would favor an indirect approach. Some of the indirect measures that have been used are: "(1) disguised-nonstructured, i.e., typical "projective" techniques; (2) disguised-structural, i.e., tests which approximate the objective testing of attitudes.

In further attempt to give understanding of the indirect approach, Frumkin refers to some of the work of D. T. Campbell, who posits two prerequisites for an indirect measure.

(a) that the examinee shall be neither self-conscious nor aware of the intent of the study and (b) that the form of the attitude being measured shall not be destroyed in the process of describing it.

Frumkin continues:

Coming to the disguised structured tests, (i.e., information tests, tests of ability to do critical thinking, inference tests, etc.), with which we are more concerned, we find what approximates the objective testing of attitudes. Here the respondent participated in an objective task--that is, he seeks right answers. There is thus common motivation, namely the desire to perform well.

In favor of the indirect approach, Frumkin concludes:

1. Although the validity of the indirect scales is not as

high as that of most standard direct scales the reliability has been found to be consistently higher.

2. Derived indirect measures may provide us with information concerning marital adjustment which it is relatively impossible for the more direct scale to obtain.

3. Derived indirect measures yield more uniform and more normal distribution of scores on the continuum of marital adjustment, indicating less susceptibility of indirect measures to examinee manipulation.

If all that Frumkin posits is true, then it appears that the indirect type of scale is: 1) more reliable; 2) it gives a more normal distribution of scores; 3) it is less subject to the common intruding variables of the direct scale, e.g., examinee manipulation, examinee antagonism, differential motivation, etc. and 4) it is simple, economical, easier to administer, and easier to score.

After trying to satisfy ones-self as to what was the better approach, direct or indirect, it was evident that possibly neither group has a monopoly on a best method, but much depends on the training and background experience of the researcher as to which method he chooses.

Terman and Wallin (24, p. 498) who have conducted studies, using a direct types of scale, are of the conviction that available direct types of adjustment inventories are reliable. In defense of previous tests, and in answer to Ellis who criticized some "rather naive attitudinal questions" such as how often husbands and wives quarreled, how many times they regretted their marriages and how often they kissed each other, etc., they reply: "actually these particular questions pertain to reported behavior of the spouses and, naive or not, they do discriminate different degrees of marital success."

These writers are aware of the fact that marital happiness tests fail in a degree to tap unconscious feelings of hostility and affection. But to put large numbers of persons through psychoanalysis or other kinds of prolonged clinical study would not be feasible. After making

their defense against Ellis' objections they finally conclude:

The adjustment tests now used by Terman and by Burgess and Wallin are, on the whole, reasonably satisfactory for this purpose, though doubtless they could be materially improved.

Terman and Wallin (24, p. 498) raise the question, why would subjects deliberately respond falsely when they volunteer freely to participate in the research under conditions of strict anonymity. The question makes sense to the writer. It appears that if people do not want to give correct answers in nearly every situation; that instead of giving too many false answers, they will not even fill out the questionnaire.

Locke (16, p. 8) not wishing to keep silent on the issue has the following statement to make in regards to the reliability of using direct types of scales in measuring marital adjustment:

If one had adequate information on the values of an individual or group and on the degree to which these values are being satisfied, one could predict the behavior of the individual or group with a high degree of accuracy.

#### Role of Religion in Marital Adjustment

##### Religion as a factor contributing to marital happiness

The question might be asked, does religion actually play an important factor in marital adjustment? Cavan (6, p. 232) a nationally known figure in the field of marriage and family living, expresses the idea that most denominations consider marriage as having sacred significance. She writes:

Various studies show that persons who have a religious affiliation have a better chance of success in marriage than those without this affiliation. This association between religion and success in marriage is interpreted to mean that these persons, long before marriage, have accepted the religious philosophy and social values of their religious group. All religious groups support the serious intent of marriage as a lifelong relationship and of the family as the social cradle for good child development.

Persons who are members of these religious groups have accepted these concepts and view marriage as a relationship with spiritual and social as well as personal values.

Landis (12, p. 165), another well known writer in this field of marriage, makes the following significant statement, indicating he feels that religion plays an important role in the success of one's marriage.

An astute churchman observed that religion is a very great socializing factor. During the period of courtship, young people are so completely wrapped up in each other and so completely satisfied emotionally in their lives together that they tend to overlook the place of religion and church activity in their lives. However, when they settle down after the honeymoon to the adjustments of marriage and community life they again want to establish the social ties which have been most meaningful to them. Each then naturally wishes to turn to his own church and the church group he has found congenial.

It is often only after marriage that the couple begins to realize too, how deeply inbedded are the philosophies of life and standards of behavior that form a part of any religious faith. A person who has had his life and goals oriented around the goals and aspirations that are the essence of his faith finds religion more deeply significant in his life than he has realized.

It is, of course, particularly shocking for the person whose life is oriented around religious values to realize after marriage that the person whom he has married is entirely without religious orientation and holds none of the concepts and values which make life meaningful to the religious person.

There have been research studies made in an effort to discover whether persons with religious affiliations were better adjusted in their marriages than in those marriages where religion had no function. These studies have dealt mainly with divorced couples, wherein the researcher was trying to discover the degree of religious affiliation of the couple, and in connection with it, the religious preference of the couple.

In comparing divorced and happily married couples, Locke (16, pp. 239-241) found a larger percentage of the happily married couples had a church wedding, were church members, and were active in church functions, both before and during marriage. He also suggests that to be a church member is a mark of a conventional and sociable person, both characteristics of good marital adjustment.

Young couples contemplating marriage could do well to consider their own religious inclinations. Landis and Landis (13, p. 429) give this bit of warning to couples approaching marriage. They recommend that couples approaching marriage need to consider whether they are together in their religious attitudes. Their agreement or disagreement and the extent of their religious or non-religious orientation will affect the happiness and success of their marriage. They conducted a survey of 409 couples which showed regular church attendance to be among the factors associated with happiness in marriage.

Most writers in the field of marriage and family living consider the topic of religion in their works. Skidmore and Cannon (22, p. 191) suggest "that religion may strengthen marriage by adding companionship of great purpose and the spiritualization even of things and experiences." They also suggest that "shared religion usually promotes union between husband and wife and binds children to their parents with love." In his book, Marriage For Moderns, Bowman (1, p. 331) discusses his feelings and findings in regards to the important function of religion in the lives of many people. He recognized many positive values of religion and how it may enhance the marriage. One of his many comments is that "religion places marriage so high among human values that it attributes a special esteem to husband and wife as members of a unique association regardless of the nature of the persons themselves."

L.D.S. writers and Church leaders also emphasize the role of religion in marriage. The late Elder John A. Widtsoe (27, pp. 237-238) of the Council of Twelve Apostles has said:

Falling in love is always from within, rather than from without. That is, physical attractiveness must be reinforced with mutual and spiritual harmony if true love is to be born and have long life. The man and his wife, to make life secure, must



have the same outlook on the major issues of life; they must grow in the same direction. If one is an infidel and the other a believer in God, the resulting disagreement of spirit will tend to drive the two apart despite greater physical attractions. The association of husband and wife is so close and intimate that every difference becomes evident and important.

David C. McKay (17, p. 425), President of the L.D.S. Church, lists church activity as one of the goals for obtaining the most happiness in life in the following words:

It is the duty of parents and of the church not only to teach but also to demonstrate to young people that living a life of truth and moral purity brings joy and happiness---I know that if our young people will accept of the teachings and live the standards they will be the happiest, most joyous persons in all the world, and I know if they do not, they will bring sorrow upon themselves and upon their wives and children in the future.

Ashley Weeks (26, p. 336) analyzed the marital status of 6,548 families of public and parochial school children in Spokane, Washington. He found a divorce rate of 3.8 per cent among Catholics, 10.0 per cent among protestants, and 17.4 per cent in mixed marriages, and 23.9 per cent if there was no religion. The findings of Landis and Landis (13, p. 430), who have made a major study of this problem, though they have given no figures, support the findings of Weeks. They share the following statement in this regards:

When the measure is marital permanence or marital breakup, studies covering approximately 25,000 marriages have shown that there were three times as many marital failures among people with no religious affiliation as among those within given religions. In marriages between persons of different religions, religion may be a disruptive factor, yet the failure rate of marriages of mixed religions is generally lower than that of marriages where there is no religion.

Bell, as quoted in Landis and Landis (13, p. 164), made a study on the eastern coast of the United States dealing with 13,528 couples in Maryland wherein he found about the same results as Weeks. Jewish divorce rate was 4.6 per cent, Catholic rate was 6.4 per cent, protestant rate was 15.2 per cent, and couples who professed no religious affiliation

had a divorce rate of 16.7 per cent.

Eberhard (9, p. 65) in writing to youth who are contemplating marriage gives a word of caution towards marrying someone who is inactive in church affairs. In quoting from This Week Magazine, he gives the following information for the benefit of young students in hopes it will give them some sobering thoughts in selecting a mate who has no religious affiliations.

If a person without religion marries a person without any religion, divorce, desertion, delinquency are generally shown in the Harvard Survey of Happy Families to quadruple. But if a person without any religion engages in a "mixed marriage," that is, if he marries someone with some religious adherence, his socially negative record is cut from a quadruple threat to a mitigated double threat....

Thus far, studies cited indicate that church activity on the part of the spouses leads to marital adjustment. However studies have been conducted which do not wholly support the mentioned findings. Considering the above studies it is interesting to note that Terman (23, p. 164) found that happier married men had a more favorable attitude toward religion, but he also discovered that a strict religious upbringing had an unfavorable influence on marital adjustment. Furthermore, in a study conducted by Burgess and Wallin (4, pp. 289, 586) they report religious differences were not related to the marital adjustment of the couples with whom interviews were completed.

After considering these apparent disagreements in studies, Burchinal (2, pp. 307-310) determined to test the hypothesis that: husbands and wives who are church members or who attend church regularly have significantly higher marital satisfaction scores than husbands or wives who are not church members or who do not attend church or attend church irregularly. The results of his findings are:

In terms of statistical criteria per se the hypothesis for

this study was not upheld. The marital satisfaction scores for both husbands and wives who were church members or who were regular or occasional in their church attendance were consistently higher than the scores for the husbands and wives who were not church members or who did not attend church, but, with one exception only, the differences failed to reach the level of significance. However, since the mean differences tended to follow the predicted pattern and since the nonsignificant P values approached significance, evaluation of the hypothesis in terms of strict levels of significance appeared unduly severe.

The mean marital satisfaction score for the husbands who were church members was significantly higher ( $P < .05$ ) than the mean for husbands who were not church members. For the wives, the mean for the church members was higher than the mean for the non-church members, but the difference was not significant.

Husbands who occasionally attended church had the highest mean marital satisfaction score; those who attended church regularly had an intermediate mean score, while the lowest mean score was made by the husbands who never went to church. The differences among the means approached significance ( $.05 < P < .10$ ).

The wives' mean marital satisfaction scores were ranked in the predicted direction for this analysis, but the mean differences were nonsignificant. ( $.10 < P < .20$ ).

To summarize Burchinal concludes by saying:

Differences among a sample of husbands' and wives' mean marital satisfaction scores as classified by church membership or nonmembership and frequency of church attendance were tested by a nonparametric method that is similar to single criterion variance analysis. Only one of the six tests of mean differences was significant....although two other sets of differences approached significance... and three other P values were only slightly less significant. Rejection of the hypothesis predicting mean differences in favor of church-related persons appeared unrealistic since the mean differences were consistently in favor of husbands or wives who were church members or who regularly attended church. The results of the present study agreed with some of the relevant findings of the major marital success or adjustment prediction studies although in several of these investigations there were some contrary findings.

In a survey made by Wallin (25, p. 305) findings obtained do strengthen the findings of Burchinal. In Wallin's study of "Religiosity, Sexual Gratification, and Marital Satisfaction," his findings indicated that church attenders and non-attenders did not differ significantly in the proportions having high and low marital satisfaction scores.

One cannot overlook the findings of either side of the problem. Surely there are explainable answers for the lack of harmony in the

findings. As far as non L.D.S. marriages are concerned one would have to conclude that as far as research goes, it does not seem to agree or prove that the religiosity of the couple determines to a large extent the success or failure in their marital adjustment. Still religion is a subject which so many writers give credit as a force which contributes to marital adjustment. Surely one could say that if it is not the force responsible for adjustment in most marriages, it is certainly a force to be reckoned with, since it exerts such a strong influence in the lives of so many people.

#### L.D.S. Church activity and marital adjustment.

Inasmuch as the L.D.S. Church recommends so strongly that its members remain active, one would not expect L.D.S. writers or speakers to give any indication that members who are inactive will have as high a marital adjustment as those who take an active part in the programs of the Church.

Hugh B. Brown (5, p. 116), Apostle and Counselor in the First Presidency of the Church made the following statement on behalf of church activity:

Another insurance against divorce is religious conviction and activity on the part of husband and wife. The refining influence of religion in the home and in public worship is indispensable to enduring happiness. Statistics show there are fewer divorces in the truly religious homes. In one survey made by judges of district courts, it was found that in the years since 1933 only two couples have come to the legal aid society seeking divorce where both husband and wife were active in Church work and living up to the standards of the Church. The spirit of dissension, strife, bickering, quarreling, recrimination, and fault finding is incompatible with the spirit of the gospel. Religion, like light, dispels darkness and fear.

Apostle Mark E. Petersen (20, p. 90) often speaks and writes on the subject of the members remaining active, and gives some of the fruits of activity:

Activity in the Church is our means of working out our salvation here on earth. It is through activity that we grow in spirituality, help build up the kingdom of God, and qualify ourselves for the blessings the Lord has in store for his faithful Saints.

Inactivity leads us away from these saving programs, and tends to make our faith diminish as our interest in the Church wanes.

Rex A. Skidmore (21, p. 73), nationally known for his contributions to the field of marriage and family living, and also a well-known writer for L.D.S. publications dealing with courtship and marriage, recognizes that religion may strengthen a marriage. In his chapter of *Spiritual Harmony*, Dr. Skidmore asks the question, Why does religion usually strengthen a marriage? In answer he gives the following information:

1. The church provides a basic philosophy of life which stresses the importance of marriage and the family.
2. The church provides many opportunities for family life education: In Sunday School, youth organizations, other auxiliaries, meetings, firesides, etc. As members of the Church better understand themselves, each other, and what marriage and family life involve, they are more likely to translate principles into practice that bring joy and satisfaction. Wise husbands and wives take advantage of religious lessons and other opportunities in learning more about successful family living.

Skidmore (20, p. 75) continues to comment on the idea that husbands and wives should be active together, and when children come into the family they, too, should be taken to church with them:

Husband and wife should adopt the practice of participating in church activities together, whenever possible. This includes regular meetings and auxiliaries. When the children arrive, they may be added to the family circle in many of these activities.

Laws (15, pp. 56-58) in a recent study (1959) concerned with the marital adjustment scores between temple and non-temple marriages was also interested in trying to find whether subjects whose parents were most active in the L.D.S. Church would have higher marital adjustment scores than those who were inactive. He asked subjects to rate their

parents' adjustment on the basis of activity in the L.D.S. Church. The responses of the subjects were compared on the basis of three gradations of church participation, "very active," "average or rather active," and "inactive." His findings were that couples who were rated as "very active" had a significantly higher marital adjustment at the 1 per cent level. It was felt that in that study church activity appeared to aid in the adjustment of the couples.

One of the highest, if not the highest goal of the L.D.S. Church, is that of temple marriage. Youth are taught at an early age that they should plan on and prepare themselves for a temple marriage. President McKay (18, p. 23) in one of his radio talks to youth lists what he calls his third ideal which contributes to happy marriage:

The third ideal I contribute to happy marriage begins when you kneel at the altar, each covenanting to be true to each other ...and particularly when the couple kneels in the house of the Lord, signifying that each is worthy of the other.

One requirement a couple must meet before they can be given a recommend to go into the temple is that they must be active in the church. Since the principle of temple marriage is stressed so strongly to the membership of the church, one wonders then if there is evidence available to indicate whether or not those couples married in the temple have greater marriage adjustment than those who have not participated in the temple ceremony.

Widtsoe (28, p. 14-15) as an Apostle of the Church, wondering whether temple marriage was a deterrent to divorce conducted a study to find out. It was decided to select one year and to study the conditions of those married in that year. The year 1936 was chosen. Three temple areas were chosen: Salt Lake, St. George, and Arizona. The marriages fell into three classes: 1. those married in the temple,

2. those married by Church authorities outside of the temple (by bishops and stake presidents), and 3. those married by civil authority only. Thirteen per cent of the marriages could not be found; but eighty-seven per cent were found. The results were approximately the same in all three areas, so the findings apparently are reliable. When the results of the three areas were combined, it was found that of those married in the temple 83.9 per cent were active to some extent in the Church, while those married by Church authorities, but outside of the temple, only 40.6 per cent were active in the Church, and 37.6 per cent of those married by civil authorities were active in the Church.

Among those married in the temple 6.4 per cent of the couples had been divorced during the fifteen years of the study, while 15.6 per cent of those married by Church officials outside of the temple had been divorced and 19.4 per cent of those married by civil authorities had been divorced. This seems quite conclusive evidence that worthiness to obtain a temple recommend followed by marriage in the temple has led to the success of that type of L.D.S. marriages.

## HYPOTHESES

In the L.D.S. Church, leaders strongly advocate that the family worship together as a unit, that they regularly attend scheduled church meetings; and that as a result of so doing the family will be a closely knit unit and will be more likely to remain as such. As cited in the review of literature, some studies made of other religious denominations indicate there is a difference in the marital adjustment between active and inactive couples. In consideration of these studies and because of the positive approach used by L.D.S. leaders in urging members to attend church, and be active participants in the programs of the Church, it was felt by the investigator that there would be a significant difference in the marital adjustment between the two kinds of marriages. This should be particularly so when one considers the importance the Church stresses on temple marriage. The membership is made keenly aware that to be worthy of temple marriage, the individual must be an active participant in the Church.

Considering the above, the following hypotheses are given:

1. L.D.S. couples who are active in church activities have a higher degree of marital adjustment than those couples who are inactive.
2. L.D.S. couples who are active will rate their marriages as happier on the continuum scale of happiness than will couples who are inactive.
3. Church activity on the part of both husband and wife contributes to the rapport and marital success of the couple.
4. Couples who are least active will be less likely to participate in the study; therefore their marriage adjustment may not be discovered.



to determine whether the hypotheses were correct, the modified marital adjustment inventory used by Locke, with questions pertaining to church activity, and a set of background questions pertinent to the study were given to selected couples for their individual responses.

## NATURE OF THE PROBLEM

As this study was being considered with all its ramifications, the writer was primarily interested in sending out a questionnaire to a selected group of L.E.S. couples with the intent of comparing differences in the marital adjustment between two different kinds of marriages. One kind of marriage would consist of those couples who were presently active in the programs of the Church and the other kind would consist of those couples who were not actively engaged in Church affairs, and who were considered as inactive by their bishop.

Subjects used for the Study

To qualify for the study, couples must have one or more children; and since couples with younger families were desired, no child was to be older than high school age. They were to be families where both spouses were active (taking into consideration the wife having to care for young children); or where one or both spouses were inactive. Both spouses had to belong to the L.E.S. Church. The bishop of the ward to which they belonged was to determine which couples were to be considered as active or inactive.

Names were obtained from the following Idaho wards: Clifton, Dayton, Fairview, Weston, Whitney, and Preston wards numbered One through Seven. Utah wards used in the study were Enterprise First and Second, and Logan Twentieth.

The investigator found it relatively easy to secure names and the cooperation of active couples to help with the study. No active

couples refused to take a questionnaire; while the investigator was refused a number of times by the inactive group. Many of the inactive readily admitted they were too busy or were not interested. Two couples felt it was none of my business to try and get such information.

The samples were selected on a partial random basis, with conscious effort being made to obtain couples of approximately the same age. Every eligible couple in the L.D.S. wards previously mentioned received a questionnaire. There was no deliberate attempt to choose those couples which might yield the desired results.

## METHOD OF STUDY

Because of the intimate nature of some of the material involved, it was felt that extreme care should be exercised in protecting the identity of the individuals who would cooperate with the study. Thus it was decided respondents should not put their names on the questionnaire, and those who felt their occupational status would reveal their identity should omit that question.

The field work was carried out in the following manner:

1. Couples of both types of marriages, were selected from wards in the L.D.S. Church from the geographic areas of Preston, Idaho; Logan, Utah; and Enterprise, Utah. Both areas generally consist of small business or agricultural types of families.

2. Names of couples who qualified for the study were obtained from bishops in the selected areas.<sup>1</sup>

3. The questionnaires were introduced using the following three methods: 1) The investigator made a personal visit to the couple, explaining purpose of the questionnaire, emphasizing that no names would be used, then soliciting the cooperation of the couple. 2) A visit was made to the Priesthood Quorums where the purpose of the study was explained to the husbands that were eligible for the study, and then questionnaires were distributed at that time to them. 3) Names were obtained from bishops of wards and a questionnaire was mailed to the couple asking for their help in the study. A self-addressed

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<sup>1</sup>Bishops were to consider contributions made in the form of tithes and regularity of attendance at scheduled church meetings as criteria in determining whether a couple was to be considered as active or inactive.

envelope and a letter with instructions were included in the envelope. See Appendix A for the letter of instruction which accompanied each questionnaire.

4. It was suggested that husband and wife work separately on the questionnaire so as not to influence one another's responses.

5. Approximately ten to twelve days after the questionnaires were sent or given to couples, post cards were sent to each couple urging them to fill in the schedule and promptly return it if they had not already done so. In case they had they were thanked for their cooperation.

#### Inventory Questionnaire

The questionnaire was composed of those items which the writer felt were necessary to measure the intended objectives of the study.

General make-up of the test included: 1) Locke's revised marital adjustment test, consisting of twenty-three parts, which was used to measure the degree of marital adjustment; 2) nineteen short answer questions dealing with background information of the respondents; and 3) five questions dealing with the religiosity of the couples with a space provided where they may list reasons pro or con for attending (not attending) church activities.

When the questionnaire was edited in its final form the investigator administered sets to well known acquaintances with the intention of determining the amount of time required to complete it. Checks were made to make certain that all ambiguity was eliminated. Also, the writer wanted to know what kind of responses he might expect from such an intimate type of inventory. For complete set of questions see Appendix B.

Problems Encountered

The only difficult problem encountered was securing a larger number of inactive couples to cooperate in this study. It was more difficult to obtain responses desired as so few of the inactive couples cooperated and returned their questionnaires from the selected areas. They were slower to respond and some who did failed to fill in the questionnaire completely. Every questionnaire returned by active couples were filled in adequately; while fourteen of the 54 questionnaires returned by the inactive couples had to be discarded because needful information was not given.

It proved to be a minor problem making necessary appointments with bishops in the Preston area. Five different trips to the area were necessary to contact the twelve bishops who cooperated with the study.

### Scope and Limitations

Only couples with young children were to be used, thus all couples with children over high school age were omitted. Incomplete families, such as widows and widowers as well as childless couples were not used for this study.

It must be remembered that the findings of this study are applicable to communities and towns which are predominately L.D.S. and most people involved have approximately the same education and income bracket. However it is felt that similar results would be obtained in most Utah and Southern Idaho communities because of the unique organization of the Church, where similar programs of activation or reactivation are used.

This study does not involve experimentation over a long period of time by a skilled observer. It is not intended to be complete or accurate, but it is merely a compilation of information which the author feels could be of worth, not only to himself as a teacher and religious and personal counselor, but also to the student interested in marital adjustment problems. It is hoped that the study will yield information which will test existing theories dealing with religion as a factor contributing to marital adjustment; or stimulate interest on a larger scale in making further study involving the same kinds of marriages.

It is to be expected that some and maybe all the participants will have biased their responses, since it is easier for people to put down on paper what they would like to be even though in actual living they may not measure up to the ideal.

## FINDINGS AND DISCUSSION

This section will deal mainly with the major findings of this study and for complete list of all results, the reader is referred to the Appendixes.

The final sample used for this study consisted of 40 active couples, which makes a total return of 80 questionnaires, and 20 inactive couples, making a total return of 40 separate questionnaires.

Table 1 portrays a summary of the findings showing the comparison of marital adjustment scores.

Table 1. Summary comparison of marital adjustment scores<sup>a</sup>

Group	Number	Range	Mean	Standard Deviation	T-Ratio	P
Couples						
Active	80	71-123	107.80	12.31	3.86	.01
Inactive	40	60-121	99.15	15.16		
Husbands						
Active	40	71-123	108.45	13.78	1.87	.10
Inactive	20	69-121	100.95	15.13		
Wives						
Active	40	79-120	107.15	10.60	2.62	.05
Inactive	20	60-118	97.35	14.99		

<sup>a</sup>For complete tabulation of adjustment scores see Appendix E



The adjustment scores for active couples ranged from a low of 71 to a high of 123 with an arithmetic mean of 107.80. Adjustment scores for inactive couples ranged from a low of 60 to a high of 121 with an arithmetic mean of 99.15. The "t" test was applied to see if this was a significant difference and a "t" ratio of 3.86 was obtained, which is significant at the .01 level of significance.

Adjustment scores for active husbands ranged from a low of 71 to a high of 123 with 108.45 as an arithmetic mean. Adjustment scores for inactive husbands ranged from a low of 69 to a high of 121 with 100.95 as an arithmetic mean. Again the "t" test was used to check for a significant difference. It was discovered that it approached a significant difference at the .05 level of significance, with a "t" ratio of 1.87 and was significant at the .10 level of significance.<sup>1</sup>

Adjustment scores for active wives ranged from a low of 79 to a high of 120 with an arithmetic mean of 107.15. Scores for inactive women ranged from a low of 60 to a high of 118 with an arithmetic mean of 97.35. When the "t" test was applied to check whether this difference was significant, a "t" ratio of 2.62 was obtained which approaches significance at the .01 level and is significant at the .05 level.

Though the "t" shows no real significant difference between the adjustment scores of the husbands, it is to be noted that active husbands have a mean of 108.45 as compared to 100.95 for inactive husbands. This appears to be an indication that active men have a better marital adjustment.

There is a possibility that if larger numbers of men had been used

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<sup>1</sup>With an N of 60 a "t" ratio of 2.66 is needed to be significant at the .01 level of significance; and a "t" ratio of 2.00 is needed to be significant at the .05 level of significance and a "t" ratio of 1.67 is needed to be significant at the .10 level of significance.

for the study that a significant difference would have been obtained. The use of a smaller sample requires a much larger difference to be significant because it is assumed that the smaller the sample the greater the chance for error to be introduced and therefore in the statistical procedure used these error factors must be taken into account. This statistical correction for error appeared to have operated in this study. For example, the difference between the mean scores of the active and inactive couples (8.65) is not much larger than the differences between husbands (7.50); however the difference between the active and inactive couples was found to be highly significant while the difference between the active and inactive husbands only approached being significant at the .05 level of significance. If twice the number of men were used and the same difference obtained it would have been significant. This statistical correction for error explains why that while the difference obtained between the husbands was not significant at the .05 level of significance and while the difference obtained between the wives was not significant at the .01 level of significance, yet the difference between these couples was significant beyond the .01 level of significance.

Possibly a future study could be made to see if using a larger sample would show a significant difference.

Results of the information received indicate that active couples have a better marital adjustment than those who are inactive.

Table 2 shows the results of the information obtained from the continuum scale of happiness. (For scale used, see question number 23, Appendix B.)

Couples were asked to circle the "X" on the scale line of happiness the degree of happiness of their present marriage. A three point scale

of happiness--extremely happy, happy, and extremely unhappy--was used.

Table 2. Per Cent of active and inactive couples for given degrees of happiness of present marriage

Degrees of happiness	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
Extremely happy . . . . .	85.0	70.0	85.0	65.0
Happy . . . . .	15.0	30.0	15.0	30.0
Extremely unhappy . . . . .	0.0	0.0	0.0	5.0
Total	100.0	100.0	100.0	100.0

Results show that 85 per cent of the active husbands reported their marriage as extremely happy, while 70 per cent of the inactive husbands reported their marriage as extremely happy. The same percentage of active wives listed their marriage as extremely happy as compared with only 65 per cent of the inactive wives rating their marriage as extremely happy.

No active husbands or wives, nor inactive husbands rated their marriage as extremely unhappy; but 5 per cent of the inactive wives did.

Percentage figures indicate that active husbands and wives rate on the continuum scale of happiness their marriages as happier than inactive couples.

In effort to discover possible relationship correlations between the way active couples rated the degree of happiness of their parents' marriage as compared with the way inactive couples rated the degree of happiness of their parents' marriage, a background question, included in the inventory calls for the respondents to rate on the continuum scale of happiness the degree of happiness of their parents' marriage,

using the three point scale of happiness—extremely happy, happy, and extremely unhappy. See Table 3 for the results of this question.

Table 3. Per cent of active and inactive couples for given degrees of happiness of parents' marriage

Degrees of happiness	Husbands		Wives	
	Active N=40 %	Inactive N=20 %	Active N=40 %	Inactive N=20 %
Extremely happy . . . . .	45.0	35.0	45.0	40.0
Happy . . . . .	55.0	55.0	45.0	50.0
Extremely unhappy. . . . .	0.0	10.0	10.0	10.0
Total	100.0	100.0	100.0	100.0

In each case, active husbands and wives rated their parents' marriage as extremely happy more often than inactive couples. However, the difference in per cents was not as great as those given by the couples when rating the happiness of their present marriage.

The conclusion reached from the results given on the continuum scale of happiness is that there may be a fair probability that happier adjusted couples come from homes where the parents are happier in their adjustment.

The inventory was composed of questions (numbers 13 to 22) dealing with the degree of agreement and disagreement on various items, and on certain aspects of conflict. The writer has selected those areas where there appears to be significant differences between couples to show the differences by tables, using per cent figures. For a total picture of questions used with tabulated responses, see Appendix C.

This part of the inventory included questions asking the couples to indicate the degree of agreement or disagreement between themselves

and their mate on a five-fold scale--always agree; almost always agree; sometimes agree, sometimes disagree; almost always disagree; and always disagree.

Table 4 shows the results by per cent, as reported by the couples on the question concerned with handling of family finances. The degree of difference is not too large, still both active husbands and wives always agree a higher per cent of the time than do inactive couples.

Table 4. Distribution of answers to question dealing with the handling of family finances by per cent

Handling family finances	Husbands		Wives	
	Active N=40 %	Inactive N=20 %	Active N=40 %	Inactive N=20 %
Always agree . . . . .	.50.0	40.0	65.0	50.0
Almost always agree . . . . .	.40.0	50.0	30.0	30.0
Sometimes agree, sometimes disagree	.10.0	10.0	5.0	20.0
Almost always disagree . . . . .	.0.0	0.0	0.0	0.0
Always disagree . . . . .	.0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

On the question dealing with agreement or disagreement over religious matters, findings show a real difference in per cent between active and inactive couples. While 75 per cent of the active husbands report they always agree, only 30 per cent of the inactive husbands always agree with their spouses. Active wives always agree 65 per cent of the time compared with only 20 per cent of the inactive wives. Active husbands almost always agree 25 per cent of the time as compared to 20 per cent for inactive husbands. Active wives almost always agree

35 per cent of the time while inactive wives almost always agree 10 per cent of the time. Inactive wives listed that they sometimes agree, sometimes disagree 50 per cent of the time while no active wives list disagreement for this item. Table 5 shows the result of this question.

Table 5. Distribution of answers to question dealing with religious matters by per cent

Religious matters	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
Always agree . . . . .	75.0	30.0	65.0	20.0
Almost always agree . . . . .	25.0	20.0	35.0	10.0
Sometimes agree, sometimes disagree	0.0	40.0	0.0	50.0
Almost always disagree . . . . .	0.0	10.0	0.0	10.0
Always disagree . . . . .	0.0	0.0	0.0	10.0
Total	100.0	100.0	100.0	100.0

Agreement or disagreement over the subject of friends showed a marked difference from the responses given. Table 6 reveals the amount of, or lack of, harmony for this item. Active husbands reported they always agree 65 per cent of the time while inactive husbands only always agree 40 per cent of the time. Fifty per cent of the active wives reported they always agree as compared with 30 per cent of the inactive. Once again inactive wives report they sometimes agree, sometimes disagree 50 per cent of the time with active wives reporting they never sometimes agree, sometimes disagree.

Table 6. Distribution of answers to question dealing with the relationship towards friends by per cent

Friends	Husbands		Wives	
	Active N=40 %	Inactive N=20 %	Active N=40 %	Inactive N=20 %
Always agree . . . . .	65.0	40.0	50.0	30.0
Almost always agree . . . . .	30.0	30.0	50.0	20.0
Sometimes agree, sometimes disagree	5.0	60.0	0.0	50.0
Almost always disagree . . . . .	0.0	0.0	0.0	0.0
Always disagree . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

The amount of time that should be spent together was another item which revealed a large difference in the per cents given for agreement or disagreement. Table 7 shows that 95 per cent of the active husbands always agree, or almost always agree as compared with 60 per cent for inactive husbands. Ninety per cent of active wives report they always agree or almost always agree while only 60 per cent of the inactive wives report this extent of agreement. Inactive husbands list that they sometimes agree, sometimes disagree 30 per cent of the time as compared with 5 per cent for active husbands. Inactive wives report that they sometimes agree, sometimes disagree 40 per cent of the time as compared with 10 per cent for active wives.

Table 7. Distribution of answers to question dealing with the amount of time that should be spent together by per cent

The amount of time that should be spent together	Husbands		Wives	
	Active N=40 %	Inactive N=20 %	Active N=40 %	Inactive N=20 %
Always agree . . . . .	40.0	10.0	55.0	20.0
Almost always agree . . . .	55.0	50.0	35.0	40.0
Sometimes agree, sometimes disagree	5.0	30.0	10.0	40.0
Almost always disagree . . . .	0.0	0.0	0.0	0.0
Always disagree . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

Ten questions were used to check for the amount of agreement or disagreement between the spouses. Of the 10 questions, in only one instance did an inactive husband report a higher per cent of always agree. In all other cases the per cents favored the active couples.

Table 8 shows that inactive husbands reported 90 per cent of the time they always agree or almost always agree about sex relations as compared to 80 per cent of the active husbands. For this topic, active wives reported 75 per cent of always or almost always agree as compared with 60 per cent of the inactive.



Table 8. Distribution of answers to question dealing with sex relations by per cent

Sex relations	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
Always agree . . . . .	35.0	50.0	30.0	30.0
Almost always agree . . . . .	45.0	40.0	45.0	30.0
Sometimes agree, sometimes disagree	20.0	10.0	25.0	40.0
Almost always disagree . . . . .	0.0 <sup>1</sup>	0.0	0.0	0.0
Always disagree . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

Question number 7 of the questionnaire consisted of 18 items which may cause conflict or unhappiness in marriage. This variable was used to see which kind of couple checked the greater number of items. Table 9 portrays items checked and per cent of couples checking the items.

Active husbands checked 7 items while inactive husbands checked 9. Five items were checked by active wives as compared with 9 being checked by inactive wives. There was only one item which was checked by as many as 10 per cent of the active husbands, whereas 7 items were checked by 10 per cent or more inactive husbands. In the case of active wives, 2 items of 15 per cent or more were checked, while inactive wives checked 6 items causing conflict or unhappiness 15 per cent of the time or more often.

Religious differences and difference in amusement interests were the items which received the highest per cent of checks. Forty per cent of the inactive wives checked the item of religious differences, while 40 per cent of the inactive husbands checked different amusement

Table 9. Distribution of answers to question dealing with items which cause unhappiness or conflict in marriage by per cent

Items which cause unhappiness or conflict in marriage	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
Mate's attempt to control my spending money . . . . .	5.0	0.0	0.0	0.0
Other difficulties over money . . . . .	5.0	10.0	5.0	20.0
Religious differences . . . . .	0.0	10.0	0.0	40.0
Different amusement interests . . . . .	0.0	40.0	5.0	30.0
Lack of mutual friends . . . . .	0.0	30.0	0.0	20.0
Constant bickering . . . . .	5.0	10.0	5.0	0.0
Interference of in-laws . . . . .	10.0	0.0	20.0	10.0
Lack of mutual affection (no longer in love). . . . .	5.0	0.0	0.0	0.0
Unsatisfying sex relations . . . . .	5.0	10.0	0.0	20.0
Selfishness . . . . .	5.0	10.0	15.0	20.0
Desire to have children . . . . .	0.0	0.0	0.0	0.0
Sterility of husband or wife . . . . .	0.0	0.0	0.0	0.0
Mate paid attention to (became familiar with) another person . . . . .	0.0	0.0	0.0	0.0
Non-support . . . . .	0.0	0.0	0.0	0.0
Drunkenness . . . . .	0.0	0.0	0.0	0.0
Gambling . . . . .	0.0	0.0	0.0	0.0
Ill health . . . . .	0.0	10.0	0.0	10.0
Others (specify) . . . . .	0.0	10.0	0.0	10.0

interests. Only 5 per cent of the active wives checked either of these items and no active husbands checked the items.

Interference of in-laws was the item checked most often by active couples. Active husbands checked the item 10 per cent of the time while active wives checked it 20 per cent of the time. It is interesting to note that this item was not considered to be a problem with inactive couples. Only 10 per cent of the inactive wives checked the item while no inactive husbands did.

Conclusion is that active couples for an unknown reason, except possibly they are by nature the type of persons who are usually more cooperative and congenial, generally are happier in their marital adjustment than inactive couples as they seem to have less conflict over items which help foster conflict and increase the unhappiness of marriage.

According to Locke (16, p. 84), "it is not uncommon in American culture for a husband or wife to leave the mate for varying lengths of time because of conflict." Thus an item dealing with this topic was included in the inventory phrased as follows: What is the total number of times you have left your mate or your mate has left you during conflict? No times \_\_\_\_\_; one or more times \_\_\_\_\_.

When a person leaves their mate during conflict, it may be an indication that the conflict is serious and has caused considerable maladjustment in the marriage. In this study the adjustment of those couples responding to the questionnaire did not appear to be significantly influenced by this item. Ninety per cent of the active couples, as well as the same per cent of inactive husbands had never left their mate during conflict. Fifteen per cent of the inactive women had left

their mate on one or more occasions. If one could tell from the responses obtained from the questionnaire just how many times, beyond one, spouses had left their mate because of conflict, possibly a significant difference would have been noted. However, the questionnaire, because of the way it is structured, does not reveal how many times one mate has left the other. Future study might rephrase the question in a way that it will more effectively measure desired objectives.

Couples were matched as husband and wife for this item, thus it would be expected that identical results would be obtained from mates of the same kind of marriage. Inactive husbands and wives have a reported difference of 5 per cent. Possibly they interpreted differently what constituted leaving; or since the difference is so small, it is feasible to consider that memory may be a factor.

A substantial difference was noted with the question: How frequently do you and your mate get on each other's nerves around the house? Almost never\_\_\_\_\_; occasionally\_\_\_\_\_; frequently\_\_\_\_\_; almost always\_\_\_\_\_. Table 10 gives the results of the study which shows that 80 per cent of the inactive wives report they occasionally get on each other's nerves around the house, while only 35 per cent of the active wives report this. Sixty per cent of the inactive husbands reported that they occasionally got on each other's nerves with 35 per cent of the active husbands reporting such.

The first 6 questions on the inventory dealt with items concerning the way spouses felt toward each other in relationship to satisfaction of spouse; how often spouses did things together and an item concerned with intimate association between spouses.

Table 10. Distribution of answers to the question dealing with the frequency of the spouses getting on each other's nerves by per cent

Frequency of getting on each other's nerves	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
Almost never . . . . .	65.0	40.0	65.0	10.0
Occasionally . . . . .	35.0	60.0	35.0	80.0
Frequently . . . . .	0.0	0.0	0.0	10.0
Almost always . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

Question number two: If you had your life to live over would you: Marry the same person\_\_\_\_; marry a different person\_\_\_\_; not marry at all\_\_\_\_; cannot say\_\_\_\_, indicated a slight difference between the two kinds of marriages. Ninety per cent of the active husbands said they would marry the same person and 10 per cent said they cannot say. Eighty per cent of the inactive husbands reported they would marry the same person and 20 per cent said they cannot say. Active wives appeared to be the most certain they had a satisfactory spouse as 95 per cent said they would marry the same person and only 5 per cent reported they cannot say. Responses from inactive wives indicated they were not as certain about marrying the same person again. Thirty per cent remarked they cannot say with 70 per cent claiming they would marry the same person.

Findings show a distinction in responses obtained to question number one: Have you ever wished you had not married? Very frequently\_\_\_\_; occasionally\_\_\_\_; rarely\_\_\_\_; never\_\_\_\_. No couples

reported they had very frequently wished so, 5 per cent of the wives who are active reported they occasionally wished so, with not others reporting for this indice. Seventy per cent of the active husbands reported they had never wished they never had, 65 per cent of the active wives said they had never and 50 per cent of inactive wives reported they had never. Table 11 shows a list of the responses made to this question. Again findings support the idea that active couples probably have a better marital adjustment.

Table 11. Distribution of answers to the question, have you ever wished you had not married by per cent

Have you ever wished you had not married?	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
Very frequently . . . . .	0.0	0.0	0.0	0.0
Occasionally . . . . .	0.0	0.0	5.0	0.0
Rarely . . . . .	30.0	50.0	30.0	50.0
Never . . . . .	<u>70.0</u>	<u>50.0</u>	<u>65.0</u>	<u>50.0</u>
Total	100.0	100.0	100.0	100.0

Couples who engage in outside activities together would be expected in general to have a better marital adjustment. The fact that they often do this together is an indication they enjoy the companionship of each other.

In response to question number three: Do you and your mate engage in outside activities together? All of them \_\_\_\_\_; some of them \_\_\_\_\_; few of them \_\_\_\_\_; none of them \_\_\_\_\_, results again favor the active couples. Eighty-five per cent of the active husbands said they engaged in all or some outside activities together, while 50 per cent of the inactive husbands engaged in all or some together. Ninety-five per cent

of the active wives reported they engaged in outside activities together all or some of the time with 80 per cent of the inactive wives reporting such. See Table 12 for findings to this question.

Table 12. Distribution of answers to the question, do you and your mate engage in outside activities together? by per cent

Do you and your mate engage in outside activities together?	Husbands		Wives	
	Active N=40 %	Inactive N=20 %	Active N=40 %	Inactive N=20 %
All of them . . . . .	35.0	10.0	40.0	0.0
Some of them . . . . .	50.0	40.0	55.0	80.0
Few of them . . . . .	15.0	50.0	5.0	10.0
None of them . . . . .	0.0	0.0	0.0	10.0
Total	100.0	100.0	100.0	100.0

According to Locke (16, p. 249), "In American culture frequency of kissing is considered one measure of intimacy of association." Thus this study was interested in discovering the frequency of kissing between the spouses to determine whether or not there would be a significant difference.

The following question (number 7) on the frequency of kissing was used: How often do you kiss your mate? Everyday\_\_\_\_\_; now and then \_\_\_\_\_; almost never\_\_\_\_\_.

A far larger per cent of the active husbands reported they kissed their mate every day than did the inactive. Findings were that 85 per cent of the active husbands kissed their wife every day while 50 per cent of the inactive husbands reported such. Nearly the same findings were given for women, as 80 per cent of the active wives reported they kissed their mate every day, with 60 per cent of the inactive wives

such. Table 13 shows the results obtained from this question.

Table 13. Distribution of answers dealing with the frequency of kissing between spouses by per cent

How often do you kiss your mate?	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
Every day . . . . .	85.0	50.0	80.0	60.0
Now and then . . . . .	15.0	50.0	20.0	40.0
Almost never . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

Expectations were that a larger per cent of the active couples would have been married in the temple. Findings show this to be true, as 90 per cent of the active couples had a temple marriage as compared with 60 per cent of the inactive couples. The other 10 per cent of the active couples had a church wedding while 25 per cent of the inactive had a church wedding, with the remaining 15 per cent having a civil type ceremony.

This study was not designed to determine whether or not temple marriage was an influencing factor contributing to the happiness of a couple's adjustment. However, since it is a principle which the Church gives so much emphasis towards as an ordinance necessary for the eternal union of the family, it is assumed that members who comply with this commandment possibly feel more secure in their marriage; consequently the adjustment is probably enhanced by temple marriage. If this assumption is true, then findings shown by Table 14 indicate active members should have a better marital adjustment.



Table 14. Kind of marriage ceremony entered into by active and inactive couples by per cent

Kind of marriage ceremony	Active N=40 %	Inactive N=20 %
Temple . . . . .	90.0	60.0
Church authority . . . . .	10.0	25.0
Civil . . . . .	0.0	15.0
Total	100.0	100.0

The writer was interested in comparing the marital adjustment scores of marriages wherein one spouse was a returned missionary, as compared to adjustment scores of those marriages where no spouses had served as missionaries for the L.D.S. Church. Findings show that of the 40 active husbands, 8 were returned missionaries, while only one husband of the inactive group had been on a mission. Mean adjustment scores for total active husbands was 108.45, with a mean score for returned missionaries of 108.63. Mean adjustment scores for inactive husbands was 97.35 while the only returned missionary of the inactive group had an adjustment score of 100.0. No women reported serving as a missionary for the Church.

Results of the study do not indicate a significant difference between the mean adjustment scores. Thus one cannot show from findings obtained in this study that a mission experience will add to or detract from the adjustment of one's marriage. Actually the number of husbands who had served as missionaries for the Church was not a large enough sample to reveal significant results.

Education may be a factor to consider when one deals with marital

adjustment, since those who have completed a college education would, no doubt, have a much different philosophy toward marriage than those who had completed grade school only. Thus if there was a significant difference in the number of school years completed by the sample, one may expect educational differences to be a factor in the final analysis.

The similarity of the educational level of the sample indicates that total number of school years completed probably did not influence to a significant degree the results of the findings. However, attention is drawn to the fact that inactive husbands have a slightly higher level of education. Table 15 gives a picture as to the number of school years completed by men and women shown by per cent figures. Eighty-eight per cent of the active men had completed between 10 and 14 years of school. Ninety-five per cent of the active women had completed between 10 and 14 years with 82 per cent of them having completed between 10 and 12 years. Percentages are nearly the same for inactive women with 85 per cent of them having completed between 10 and 14 years with 80 per cent of them having completed between 10 and 12 years. Inactive men showed a greater dispersion between the number of school years completed than any other group. Only one active male had completed more than 14 years of schooling, while 5 inactive men had completed over 14 years. One of the inactive men had completed between 21 and 22 years.

Monthly income may also be an influencing factor affecting marriage adjustment, providing the difference is significantly large. For this reason a question was included in the inventory to discover approximate income brackets.

Table 15. Years of school completed by the couples by per cent

Years completed	Husbands		Wives	
	Active N=40 %	Inactive N=20 %	Active N=40 %	Inactive N=20 %
Less than 10 . . . . .	10.0	5.0	0.0	0.0
10-12 . . . . .	68.0	45.0	82.0	80.0
13-14 . . . . .	20.0	25.0	13.0	5.0
15-16 . . . . .	0.0	10.0	5.0	15.0
17-18 . . . . .	2.0	10.0	0.0	0.0
19-20 . . . . .	0.0	0.0	0.0	0.0
21-22 . . . . .	0.0	5.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

The results revealed that monthly income was nearly the same for both kinds of marriages. This is to be expected since the couples were relatively young and lived in geographic areas where there is not a great fluctuation in the income level of the immediate population. Results showed that 65 per cent of the active couples had an income of \$300 to \$500 monthly while the same per cent was true of inactive couples for the same income bracket. The largest per cent of active couples had an income of \$300 to \$400 per month while inactive couples reported a monthly income of \$400-\$500 most often. An analysis of Table 16 will show that for this study, inactive couples had slightly higher monthly incomes. A shortcoming of the question dealing with monthly income is the fact that it does not reveal how much beyond \$500 per month couples received. It is assumed because of the nature of the couples and results shown that few are receiving much over this figure.

Table 16. Monthly income reported by active and inactive couples by per cent

Monthly income	Active N=40 %	Inactive N=20 %
0-\$100 . . . . .	2.0	0.0
1-\$200 . . . . .	5.0	5.0
2-\$300 . . . . .	12.0	0.0
3-\$400 . . . . .	38.0	30.0
4-\$500 . . . . .	27.0	35.0
Over \$500 . . . . .	15.0	30.0
Total	100.0	100.0

Findings of this study in regards to the average length of engagement did not show any real difference between active and inactive couples. According to Table 17, in both kinds of marriages the larger per cent of the couples had relatively short engagement periods.

Results show that 92 per cent of the active couples were engaged 15 months or less, with 47 per cent having an engagement period of 4 months or less. Eighty per cent of the inactive couples had an engagement of 15 months or less, with 40 per cent having an engagement period of 4 months or less. The difference does not appear to have significant meaning in relation to the adjustment of the marriages.

Table 17. Length of engagement of active and inactive couples by per cent

Length in months	Active	Inactive
	N=40 %	N=20 %
Under 1 . . . . .	4.0	10.0
1-4 . . . . .	43.0	30.0
5-9 . . . . .	30.0	20.0
10-15 . . . . .	15.0	20.0
16-20 . . . . .	0.0	5.0
21-25 . . . . .	2.0	15.0
26 and over . . . . .	<u>4.0</u>	<u>0.0</u>
Total	100.0	100.0

Length of marriage was a variable which the writer considered as a factor influencing the responses made by cooperators. For this study couples of both types of marriages had been married approximately the same length of time. The larger per cent of active couples had been married between 6 and 15 years with 36 per cent having been married between 6 and 10 years and 30 per cent of them between 11 and 15 years. For inactive couples, the larger per cent of marriages were between 6 and 20 years of marriage, with 20 per cent of the group having been married 6 to 10 years, 25 per cent between 11 and 15 years and 20 per cent between 16 and 20 years. See Table 18 for a total picture of the results given in relation to length of marriage.

Table 18. Length of marriage of active and inactive couples by per cent

Length in years	Active N=40 %	Inactive N=20 %
Less than 1 . . . . .	0.0	0.0
1 . . . . .	2.0	0.0
2 . . . . .	10.0	5.0
3 . . . . .	0.0	5.0
4 . . . . .	0.0	5.0
5 . . . . .	8.0	5.0
6-10 . . . . .	36.0	20.0
11-15 . . . . .	30.0	25.0
16-20 . . . . .	12.0	20.0
21-25 . . . . .	2.0	5.0
26-30 . . . . .	0.0	10.0
Total	100.0	100.0

Conclusion is, length of engagement or length of marriage failed to be an important factor contributing or detracting from the adjustment of the marriage.

#### Suggestions for Further Study

The following suggestions may be considered, providing there is an interest to enlarge upon this study, or in conducting one of a similar nature.

1. Use a larger sampling in order that results will be even more significant.

2. Use samples who have been married for a longer length of time to determine whether or not religion may yet be a factor influencing marital adjustment; or whether people adjust better toward one another as their marriage matures.

3. Use sample living in large urban areas where L.D.S. couples may be influenced by many different factors not present in smaller towns, including more contact with other religions.

a. A third kind of marriage may be used wherein one spouse is not I.D.S.

4. Would a similar schedule, if administered as part of a more complex inventory, yield similar results? This should prove interesting as a study for a researcher.

## SUMMARY AND CONCLUSION

This study was made with the intent of discovering differences, if any, in marital adjustment between active and inactive L.D.S. couples.

Hypotheses were given, followed by an investigation which attempted to determine their validity.

On the basis of this study, findings support hypothesis number one: L.D.S. couples who are active in church participation have a higher degree of marital adjustment than those couples who are not. Results show that active couples have a significantly higher marital adjustment score than those couples who are inactive. However it must be noted that in the case of individual husbands, though the active generally had higher marital adjustment scores, the difference was not significant at the .05 level of significance (although the difference approached this level). The higher mean score and the rest of the findings suggest that if a larger sample had been used that a significant difference at the .05 level would have been obtained.

Hypothesis number two was: L.D.S. couples who are active will rate their marriages as happier on the continuum scale of happiness than will couples who are inactive. Findings indicated this to be a true hypothesis, as a much larger per cent of active husbands and wives reported their marriages as extremely happy than did the inactive.

On the basis of findings dealing with hypotheses one and two, it was felt that this is evidence supporting hypothesis number three which was: Church activity on part of both husband and wife contributes to



the rapport and marital success of the couple.

Hypothesis number four stated: Couples who are least active will be less likely to participate in the study; therefore their marriage adjustment may not be discovered.

The investigator had a low percentage of returns from questionnaires sent to inactive couples. A return of 53 per cent was received from active couples and only 15.45 per cent return from inactive. A Chi square test was used to determine whether this was a significant difference. The Chi square of 28.28 which was obtained indicates the difference was significant beyond the .01 level of significance.

A conclusion of the study is that church activity is a factor contributing to the happiness of the couples and therefore aids in the adjustment of their marriage, as shown by the results of this study.

Religious teachings of love, kindness, sharing, thoughtfulness, etc., when practiced by the spouses, may tend to aid in their adjustment. These teachings are not peculiar to religion alone, but they are given added emphasis in church meetings and apparently are incorporated to a greater extent in the lives of those who regularly attend church meetings. Thus, this study indicates religious activity is a positive force when assimilated into the lives of people, promoting happiness in their lives; consequently their marriage appears to be better adjusted.

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APPENDIXES

## Appendix A.

Letter of Transmittal Which Accompanied Each Mailed Questionnaire

Dear

Enclosed find a set of questionnaires dealing with marital adjustment. It would be a great worth to me if you would take a few minutes of your time and each of you fill out a separate questionnaire, put it in the self-addressed envelope and send it to me.

I am not interested in any names or occupations so please leave those spaces blank. Since I will have no knowledge of who the questionnaires belong to, please be frank and honest in filling in all the blanks.

These questionnaires have been, or are being, sent to about 150 couples, with young families, in the enterprise, Utah, and Southern Idaho stakes. The results obtained are to be used as partial requirement for my Master's thesis.

Your cooperation would be greatly appreciated. It won't take long to fill them out. They may be easier to fill out providing you do not work together.

Thank you,

P.S. I can use the results soon, won't you please fill them out and mail them to me right away?

## Appendix B

The Questionnaire Given, or Sent to Couples Represented in the Sample

## FAMILY LIFE SURVEY

The answers we want in the questionnaire are your own opinions whether they agree with the opinions of other people or not. Your answers will be kept anonymous, therefore please be frank and honest in your replies.

## BACKGROUND INFORMATION

1. Name \_\_\_\_\_ 2. Age \_\_\_\_\_ 3. \_\_\_\_\_  
 4. Number of school years completed \_\_\_\_\_ Degrees \_\_\_\_\_  
 5. Religious preference \_\_\_\_\_ 6. Mission (if any) \_\_\_\_\_  
 7. Number of children: boys \_\_\_\_\_ girls \_\_\_\_\_  
 8. Occupation \_\_\_\_\_  
 9. How long were you acquainted with your mate before marriage? \_\_\_\_\_  
 10. How long were you engaged? \_\_\_\_\_  
 11. What was your age at marriage? \_\_\_\_\_  
 12. How long have you been married? \_\_\_\_\_  
 13. About how many persons did you date other than present spouse? \_\_\_\_\_  
 14. Where were you married? \_\_\_\_\_  
 15. Title or Office held by person performing marriage \_\_\_\_\_  
 16. Did your mother favor your marriage? \_\_\_\_\_  
 17. Did your father favor your marriage? \_\_\_\_\_  
 18. Check which of the following sums most nearly represents your monthly income: 0 to \$100 \_\_\_\_\_ \$100 to 200 \_\_\_\_\_  
 \$200 to 300 \_\_\_\_\_ \$300 to 400 \_\_\_\_\_ \$400 to 500 \_\_\_\_\_  
 over \$500 \_\_\_\_\_
19. Give your appraisal of the happiness of your parents' marriage. On the scale below encircle the "X" which best describes the degree of the happiness of their marriage.  
 X.....X.....X.....X.....X.....X.....X.....X  
 Extremely happy happy happy happy happy happy happy  
 happy happy happy happy happy happy happy  
 Extremely unhappy

## CHURCH ACTIVITY

1. On the average how many times do you attend the following meetings per month. (Check)
- |                          |   |   |   |   |   |
|--------------------------|---|---|---|---|---|
| a. Sacrament             | 4 | 3 | 2 | 1 | 0 |
| b. Priesthood (husband)  | 4 | 3 | 2 | 1 | 0 |
| c. Sunday School         | 4 | 3 | 2 | 1 | 0 |
| d. Relief Society (wife) | 4 | 3 | 2 | 1 | 0 |
| e. M. I. A.              | 4 | 3 | 2 | 1 | 0 |
2. How many times would you like your spouse to attend the following meetings per month?
- |                          |   |   |   |   |   |
|--------------------------|---|---|---|---|---|
| a. Sacrament             | 4 | 3 | 2 | 1 | 0 |
| b. Priesthood (husband)  | 4 | 3 | 2 | 1 | 0 |
| c. Sunday School         | 4 | 3 | 2 | 1 | 0 |
| d. Relief Society (wife) | 4 | 3 | 2 | 1 | 0 |
| e. M. I. A.              | 4 | 3 | 2 | 1 | 0 |

3. At what age did you quit attending church? (Active leave blank)
- Between one and ten years of age \_\_\_\_\_
  - Between ten and fifteen years of age \_\_\_\_\_
  - Between fifteen and twenty years of age \_\_\_\_\_
  - Between twenty and twenty-five years of age \_\_\_\_\_
  - Never attended \_\_\_\_\_
4. (If inactive) List some reasons which you feel are keeping you from attending church as often as you may like \_\_\_\_\_
5. (If active) List reasons why you enjoy being active in the church \_\_\_\_\_

## SECTION II

Directions: Check the appropriate blank or blanks

- Have you ever wished you had not married? Very frequently \_\_\_\_\_; occasionally \_\_\_\_\_; rarely \_\_\_\_\_; never \_\_\_\_\_.
- If you had your life to live over again would you: Marry the same person \_\_\_\_\_; marry a different person \_\_\_\_\_; not marry at all \_\_\_\_\_; cannot say \_\_\_\_\_.
- Do you and your mate engage in outside activities together? All of them \_\_\_\_\_; some of them \_\_\_\_\_; few of them \_\_\_\_\_; none of them \_\_\_\_\_.
- In your leisure time, which do you prefer? Both to stay at home \_\_\_\_\_; both to be on the go \_\_\_\_\_; one to be on the go and the other to stay at home \_\_\_\_\_.
- Do you and your mate talk things over together? Never \_\_\_\_\_; sometimes \_\_\_\_\_; almost always \_\_\_\_\_; always \_\_\_\_\_.
- How often do you kiss your mate? Every day \_\_\_\_\_; now and then \_\_\_\_\_; almost never \_\_\_\_\_.
- Check any of the following items which you think have caused considerable unhappiness in your marriage.

\_\_\_\_ Mate's attempt to control my spending money

\_\_\_\_ Other difficulties over money

\_\_\_\_ Religious differences

\_\_\_\_ Different amusement interests

\_\_\_\_ Lack of mutual friends

\_\_\_\_ Constant bickering

\_\_\_\_ Interference of in-laws

\_\_\_\_ Lack of mutual affection (no longer in love)

\_\_\_\_ Unsatisfying sex relations

\_\_\_\_ Selfishness and lack of cooperation

\_\_\_\_ Desire to have children

\_\_\_\_ Sterility of husband or wife

\_\_\_\_ Mate paid attention to (became familiar with) another person

\_\_\_\_ Non-support

\_\_\_\_ Drunkenness

\_\_\_\_ Gambling

\_\_\_\_ Ill health

\_\_\_\_ Others (specify) \_\_\_\_\_

8. When disagreements arise, they generally result in: husband giving in \_\_\_\_\_; wife giving in \_\_\_\_\_; neither giving in \_\_\_\_\_; agreement by mutual give and take \_\_\_\_\_.
9. What is the total number of times you have left your mate or your mate has left you because of conflict? No times \_\_\_\_\_; one or more times \_\_\_\_\_.
10. How frequently do you and your mate get on each other's nerves around the house? Almost never \_\_\_\_\_; occasionally \_\_\_\_\_; frequently \_\_\_\_\_; almost always \_\_\_\_\_.
11. What are your feelings on sex relations with your mate? Very enjoyable \_\_\_\_\_; enjoyable \_\_\_\_\_; tolerable \_\_\_\_\_; annoying \_\_\_\_\_; disgusting \_\_\_\_\_.
12. What are your mate's feeling on sex relations with you? Very enjoyable \_\_\_\_\_; enjoyable \_\_\_\_\_; tolerable \_\_\_\_\_; annoying \_\_\_\_\_; disgusting \_\_\_\_\_.

Check in the appropriate blank the extent of agreement or disagreement during marriage on the following items:

	Always agree	Almost always agree	Sometimes agree, sometimes disagree	Almost always disagree	Always disagree
13. Handling family finances					
14. Matters of recreation					
15. Religious matters					
16. Demonstration of affection					
17. Friends					
18. Sex relations					
19. Ways of dealing with in-laws					
20. The amount of time that should be spent together					
21. Conventionality (good, right and proper conduct)					
22. Aims, goals and things believed to be important in life					





## Appendix C

Total Distribution of Answers to Questions About Present Marriage by  
Per CentTable 19. Distribution of answers to questions about present marriage  
by per cent

Questions	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
1. Have you ever wishes you had not married:				
Very frequently . . . . .	0.0	0.0	0.0	0.0
Occasionally . . . . .	0.0	0.0	5.0	0.0
Rarely . . . . .	30.0	50.0	30.0	50.0
Never . . . . .	70.0	50.0	65.0	50.0
Total	100.0	100.0	100.0	100.0
2. If you had your life to live over would you:				
Marry the same person . . . . .	90.0	80.0	95.0	70.0
Marry a different person . . . . .	0.0	0.0	0.0	0.0
Not marry at all . . . . .	0.0	0.0	0.0	0.0
Cannot say . . . . .	10.0	20.0	5.0	30.0
Total	100.0	100.0	100.0	100.0
3. Do you and your mate engage in outside activities together?				
All of them . . . . .	35.0	10.0	40.0	0.0
Some of them . . . . .	50.0	40.0	55.0	80.0
Few of them . . . . .	15.0	50.0	5.0	10.0
None of them . . . . .	0.0	0.0	0.0	10.0
Total	100.0	100.0	100.0	100.0
4. In your leisure time, which do you prefer?				
Both to stay at home . . . . .	70.0	50.0	60.0	40.0
Both to be on the go . . . . .	30.0	45.0	40.0	40.0
One to be on the go and the other stay home . . . . .	0.0	5.0	0.0	20.0
Total	100.0	100.0	100.0	100.0
5. Do you and your mate talk things together?				
Never . . . . .	0.0	0.0	0.0	0.0
Sometimes . . . . .	15.0	30.0	0.0	20.0
Almost always . . . . .	55.0	40.0	70.0	60.0
Always . . . . .	30.0	30.0	30.0	20.0
Total	100.0	100.0	100.0	100.0

Table 19. Continued

Questions	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
6. How often do you kiss your mate?				
Every day . . . . .	85.0	50.0	80.0	60.0
Now and then . . . . .	15.0	50.0	20.0	40.0
Almost never . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
7. Check any of the following items which you think have caused considerable unhappiness in your marriage				
Mate's attempt to control my spending money . . . . .	5.0	0.0	0.0	0.0
Other difficulties over money . . . . .	5.0	10.0	5.0	20.0
Religious differences . . . . .	0.0	10.0	0.0	40.0
Different amusement interests . . . . .	0.0	40.0	5.0	30.0
Lack of mutual friends . . . . .	0.0	30.0	0.0	20.0
Constant bickering . . . . .	5.0	10.0	5.0	0.0
Interference of in-laws . . . . .	10.0	0.0	20.0	10.0
Lack of mutual affection (no longer in love) . . . . .	5.0	0.0	0.0	0.0
Unsatisfying sex relations . . . . .	5.0	10.0	0.0	20.0
Selfishness . . . . .	5.0	10.0	15.0	20.0
Desire to have children . . . . .	0.0	0.0	0.0	0.0
Sterility of husband or wife . . . . .	0.0	0.0	0.0	0.0
Mate paid attention to (became familiar with) another person . . . . .	0.0	0.0	0.0	0.0
Non-support . . . . .	0.0	0.0	0.0	0.0
Drunkenness . . . . .	0.0	0.0	0.0	0.0
Gambling . . . . .	0.0	0.0	0.0	0.0
Ill health . . . . .	0.0	10.0	0.0	10.0
Others (specify) . . . . .	0.0	10.0	0.0	10.0
8. When disagreements arise, they generally result in:				
Husband giving in . . . . .	15.0	0.0	5.0	0.0
Wife giving in . . . . .	5.0	10.0	20.0	30.0
Neither giving in . . . . .	5.0	10.0	0.0	20.0
Agreement by mutual give and take . . . . .	75.0	80.0	75.0	50.0
Total	100.0	100.0	100.0	100.0

Table 19. Continued

Questions	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
9. What is the total number of times you have left your mate or your mate has left you because of conflict?				
No times . . . . .	90.0	90.0	85.0	90.0
One or more times . . . .	10.0	10.0	15.0	10.0
Total	100.0	100.0	100.0	100.0
10. How frequently do you and your mate get on each other's nerves around the house?				
Almost never . . . . .	65.0	40.0	65.0	10.0
Occasionally . . . . .	35.0	60.0	35.0	80.0
Frequently . . . . .	0.0	0.0	0.0	10.0
Almost always . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
11. What are your feelings on sex relations with your mate?				
Very enjoyable . . . . .	75.0	50.0	30.0	40.0
Enjoyable . . . . .	25.0	40.0	70.0	40.0
Tolerable . . . . .	0.0	10.0	0.0	20.0
Annoying . . . . .	0.0	0.0	0.0	0.0
Disgusting . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
12. What are your mate's feelings on sex relations with you?				
Very Enjoyable . . . . .	35.0	50.0	65.0	50.0
Enjoyable . . . . .	55.0	40.0	35.0	50.0
Tolerable . . . . .	10.0	10.0	0.0	0.0
Annoying . . . . .	0.0	0.0	0.0	0.0
Disgusting . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
Check in the appropriate blank the extent of agreement or disagreement during marriage on the following items:				
13. Handling family finances				
Always agree . . . . .	50.0	40.0	65.0	50.0
Almost always agree . . . .	40.0	50.0	30.0	30.0
Sometimes agree, sometimes disagree . . . . .	10.0	10.0	5.0	20.0
Almost always disagree . . .	0.0	0.0	0.0	0.0
Always disagree . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

Table 19. Continued

Questions	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
14. Matters of recreation				
Always agree . . . . .	35.0	20.0	40.0	20.0
Almost always agree . . . .	45.0	60.0	50.0	20.0
Sometimes agree, sometimes disagree . . . . .	20.0	20.0	10.0	50.0
Almost always disagree . . . .	0.0	0.0	0.0	0.0
Always disagree . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
15. Religious matters				
Always agree . . . . .	75.0	30.0	65.0	20.0
Almost always agree . . . . .	25.0	20.0	35.0	10.0
Sometimes agree, sometimes disagree . . . . .	0.0	40.0	0.0	50.0
Almost always disagree . . . .	0.0	10.0	0.0	10.0
Always disagree . . . . .	0.0	0.0	0.0	10.0
Total	100.0	100.0	100.0	100.0
16. Demonstration of affection				
Always agree . . . . .	55.0	20.0	60.0	30.0
Almost always agree . . . . .	35.0	50.0	35.0	30.0
Sometimes agree, sometimes disagree . . . . .	10.0	30.0	5.0	40.0
Almost always disagree . . . .	0.0	0.0	0.0	0.0
Always disagree . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
17. Friends				
Always agree . . . . .	65.0	40.0	50.0	30.0
Almost always agree . . . . .	30.0	30.0	50.0	20.0
Sometimes agree, sometimes disagree . . . . .	5.0	30.0	0.0	50.0
Almost always disagree . . . .	0.0	0.0	0.0	0.0
Always disagree . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
18. Sex relations				
Always agree . . . . .	35.0	50.0	30.0	30.0
Almost always agree . . . . .	45.0	40.0	45.0	30.0
Sometimes agree, sometimes disagree . . . . .	20.0	10.0	25.0	40.0
Almost always disagree . . . .	0.0	0.0	0.0	0.0
Always disagree . . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

Table 19. Continued.

Questions	Husbands		Wives	
	Active	Inactive	Active	Inactive
	N=40 %	N=20 %	N=40 %	N=20 %
19. Ways of dealing with in-laws				
Always agree . . . .	45.0	30.0	40.0	30.0
Almost always agree . . . .	40.0	60.0	35.0	50.0
Sometimes agree, sometimes disagree . . . .	15.0	10.0	25.0	20.0
Almost always disagree . . . .	0.0	0.0	0.0	0.0
Always disagree . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
20. The amount of time that should be spent together				
Always agree . . . .	40.0	10.0	55.0	20.0
Almost always agree . . . .	55.0	50.0	35.0	40.0
Sometimes agree, sometimes disagree . . . .	5.0	30.0	10.0	40.0
Almost always disagree . . . .	0.0	10.0	0.0	0.0
Always disagree . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
21. Conventionality (good, right and proper conduct)				
Always agree . . . .	60.0	40.0	65.0	20.0
Almost always agree . . . .	35.0	40.0	35.0	40.0
Sometimes agree, sometimes disagree . . . .	5.0	20.0	0.0	40.0
Almost always disagree . . . .	0.0	0.0	0.0	0.0
Always disagree . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
22. Aims, goals and things believed to be important in life				
Always agree . . . .	65.0	40.0	75.0	30.0
Almost always agree . . . .	30.0	50.0	20.0	30.0
Sometimes agree, sometimes disagree . . . .	5.0	10.0	5.0	40.0
Almost always disagree . . . .	0.0	0.0	0.0	0.0
Always disagree . . . .	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0
23. On the scale line below, encircle the "X" which best describes the degree of happiness of your present marriage.				
Extremely happy . . . .	85.0	70.0	85.0	65.0
Happy . . . .	15.0	30.0	15.0	30.0
Extremely unhappy . . . .	0.0	0.0	0.0	5.0
Total	100.0	100.0	100.0	100.0

## Appendix D

Marital Adjustment Items and Weights for Men and Women

Table 20. Marital Adjustment items and weights for men and women

Questions	Men	Women
1. Have you ever wished you had not married?		
Very frequently . . . . .	2	2
Occasionally . . . . .	2	2
Rarely . . . . .	2	2
Never . . . . .	6	5
2. If you had your life to live over again would you:		
Marry the same person . . . . .	7	7
Marry a different person . . . . .	1	1
Not marry at all . . . . .	1	1
Cannot say . . . . .	1	1
3. Do you and your mate engage in outside activities together?		
All of them . . . . .	5	5
Some of them . . . . .	4	4
Few of them . . . . .	2	2
None of them . . . . .	2	2
4. In your leisure time, which do you prefer?		
Both to stay at home . . . . .	6	6
Both to be on the go . . . . .	3	4
One to be on the go and the other stay home . . . . .	2	2
5. Do you and your mate talk things over together?		
Never . . . . .	2	2
Sometimes . . . . .	2	2
Almost always . . . . .	4	4
Always . . . . .	5	5
6. How often do you kiss your mate?		
Every day . . . . .	5	5
Now and then . . . . .	3	3
Almost never . . . . .	3	3
7. Check any of the following items which you think have caused considerable unhappiness in your marriage.		
___ Mate's attempt to control my spending money	___	Selfishness and lack of cooperation
___ Other difficulties over money	___	Desire to have children
___ Religious differences	___	Sterility of husband or wife

Table 20. Continued

Questions	Men	Women
___ Different amusement interests	___ Mate paid attention to (became familiar with) another person	
___ Lack of mutual friends	___ Non-support	
___ Constant bickering	___ Drunkenness	
___ Interference of in-laws	___ Gambling	
___ Lack of mutual affection (no longer in love)	___ Ill health	
___ Unsatisfying sex relations	___ Others (specify) _____	
a. Nothing checked . . . . .	6	6
b. One checked . . . . .	6	6
c. Two checked . . . . .	4	5
d. Three checked . . . . .	4	4
e. Four or five checked . . . . .	2	3
f. Six or more checked . . . . .	2	2
8. When disagreements arise, they generally result in:		
Husband giving in . . . . .	2	3
Wife giving in . . . . .	3	2
Neither giving in . . . . .	2	2
Agreement by mutual give and take . . . . .	6	6
9. What is the total number of times you have left your mate or your mate has left you because of conflict?		
No times . . . . .	7	7
One or more times . . . . .	1	2
10. How frequently do you and your mate get on each other's nerves around the house?		
Almost never . . . . .	5	4
Occasionally . . . . .	3	3
Frequently . . . . .	3	3
Almost always . . . . .	3	3
11. What are your feelings on sex relations with your mate?		
Very enjoyable . . . . .	5	5
Enjoyable . . . . .	4	5
Tolerable . . . . .	2	2
Annoying . . . . .	2	2
Disgusting . . . . .	2	2



Table 20. Continued

Questions			Men	Women		
12. What are your mate's feeling on sex relations with you?						
	Very enjoyable . . . . .		5	5		
	Enjoyable . . . . .		4	3		
	Tolerable . . . . .		3	3		
	Annoying . . . . .		3	3		
	Disgusting . . . . .		3	3		
Check in the appropriate blank the extent of agreement or disagreement during marriage on the following items:						
			sometimes			
		Almost	Almost			
		Always	always	Always		
		agree	agree	disagree		
		agree	disagree	disagree		
13. Handling family						
	finances . . . . .	5	5	2	2	2
14. Matters of						
	recreation . . . . .	5(4)	4	4(3)	3	3
15. Religious matters . . . . .		4	4	3	3	3
16. Demonstration of						
	affection . . . . .	5	4	3	3	3
17. Friends . . . . .		5	5	3(2)	2	2
18. Sex relations . . . . .		5	5(4)	2(3)	2(3)	2(3)
19. Ways of dealing with						
	in-laws . . . . .	5	5	2(3)	2(3)	2(3)
20. The amount of time						
	that should be					
	spent together . . . . .	6(5)	4	2	2	2
21. Conventionality (good,						
	right and proper					
	conduct . . . . .	5	5(4)	2	2	2
22. Aims, goals and						
	things believed to					
	be important in life . . . . .	6	4	2	2	2
(When weights differ, weights for women appear in parentheses.)						
23. How happy would you rate your present marriage?						
	Extremely happy . . . . .				6	6
	Happy . . . . .				3	3
	Extremely unhappy . . . . .				1	2

## Appendix E

Comparison of Active and Inactive Couples' Marital Adjustment Scores

Table 21. Comparison of active and inactive couples' marital adjustment scores

Couple number	Active		Inactive	
	Husbands	Wives	Husbands	Wives
1.	92	91	105	89
2.	116	106	69	84
3.	119	119	96	96
4.	112	111	95	97
5.	106	110	121	117
6.	110	110	101	79
7.	95	101	117	112
8.	119	120	100	95
9.	123	103	102	76
10.	116	119	121	105
11.	112	111	108	113
12.	75	104	83	60
13.	118	110	84	108
14.	119	110	98	100
15.	120	118	121	118
16.	113	111	85	105
17.	123	120	118	113
18.	103	107	77	85
19.	122	118	102	89
20.	106	105	116	106
21.	79	80		
22.	119	110		
23.	111	116		
24.	95	110		
25.	71	79		
26.	116	114		
27.	72	86		
28.	116	109		
29.	114	97		
30.	112	99		
31.	98	93		
32.	118	119		
33.	117	116		
34.	121	115		
35.	107	114		
36.	104	102		
37.	115	109		
38.	105	113		
39.	118	89		
40.	111	112		