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MARRIAGE ROLE EXPECTATIONS AND RELIGIOSITY

by

Gilbert Craig Orme

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

of

MASTER OF SCIENCE

in

Family and Child Development

Approved:

Major Professor

Committee Member

Committee Member

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UTAH STATE UNIVERSITY
Logan, Utah

1974

ACKNOWLEDGEMENTS

I would like to express my deep gratitude to my major professor, Dr. C. Jay Skidmore, for the many helpful suggestions and needed encouragement he has given me throughout this study. My sincere gratitude also must be expressed for the help and encouragement offered me by my committee members, Dr. Don C. Carter and Dr. E. Wayne Wright. I would also like to thank my family members--my mother and father for their concerned support, my two brothers for their needed advice and great assistance, and my sister for her help and thoughtfulness. To all of these people, thank you. Because of you, this study was accomplished.

Craig Orme

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ABSTRACT

Marriage Role Expectations and Religiosity

by

Gilbert Craig Orme, Master of Science

Utah State University, 1974

Major Professor: Dr. C. Jay Skidmore
Department: Family and Child Development

The purpose of this paper was to determine the effect, if any, of religiosity on marriage role expectations. During the past years, the young person's marriage role expectations have been undergoing a gradual change from traditional type roles to more equalitarian-partnership type roles. Religiosity has been found to have a differing effect on the values of people. It was hypothesized that the more religious a person was, the more traditional he would be in his marriage role expectations. Religiosity was determined using a questionnaire developed by Faulkner and De Jong. Marriage role expectations were determined by using an instrument developed by Marie Dunn. An analysis of variance was computed to determine the effect on marriage role expectations of three variables: sex of subject, religiosity of subject, and religious affiliation of subject. It was found that the inactive female was more equalitarian than any other group. The religious affiliation of the subject didn't make a significant difference. It would seem from the results of this study that religiosity did make a difference, particularly with female respondents.

(61 pages)

INTRODUCTION

Our world is constantly changing. There are many new technological and institutional changes emerging in our society every day. The institutional changes, however, seem to take place at a much more gradual pace. A little at a time, new concepts of courtship, marriage, and family life styles seem to be accepted by more and more people. What were radical and unacceptable ideas a few years ago now seem to be at least tolerated, if not openly accepted.

Marriage has always been regarded as a more or less sacred institution. It too seems to be undergoing quite a change. The definite division of labor which in the past has been very well defined and understood seems to now be in a state of conflict. The father has traditionally been the head of the house, the provider, protector, and chief authority in the family. The mother, on the other hand, has been a helpmate to her husband with the central responsibility of running the affairs of the household under her husband's direction. She has been mainly responsible for bringing up the children.

In our present society, there seems to be a definite movement from the traditional role of male and female in a marriage relationship to an equalitarian or companionship-type relationship. The responsibilities of providing are now expected to be shared by many couples in their marriage. Indeed, all formerly divided responsibilities are now partially shared by an ever-increasing number of partnerships in marriage.

The aspect of marriage on which this study focuses is the role the unmarried college-age person of our society sees himself taking in

the marriage relationship. There are many different variables in our society which have an influence upon what role a person might take in a marriage relationship. Among these are his own family background, associations in his community, education, and religious affiliation and commitment.

There seems to be a consensus of opinion of many researchers that the roles of men and women are in transition from traditional type roles to those of more equalitarian partnership type roles. A study performed by Dunn (1960) indicated that more than half the subjects sampled agreed with equalitarian roles of partners in a marriage. Proportionately more of the respondents consistently indicated equalitarian ideals concerning care of children. Dunn found homemaking and employment to be areas in which the expectations were most traditional. She also found that traditional conceptions were reported by males more frequently than by females.

However, Emrey (1958) earlier had indicated a growing tendency of young women to see their role as a dual one, that of preparing for marriage and preparing for a productive occupation.

In a study reported by Moser (1961), it was shown that marriage role expectations were significantly related to the sex of the subjects, again indicating that women are viewing their roles in a more equalitarian sense than males.

Christensen (1963) reported that there are definite differences between the role expectations of men and women. However, the opposite role for men was reported, in that men were found to be consistently more equalitarian in their expectations than were women.

Sterrett and Bollman (1970) reported no significant relationship between marriage role expectations and sex of the respondents.

The reporting of these various studies brings up obvious inconsistencies. Some explanation for the inconsistencies should be investigated. Two of these inconsistencies might be explained partially by the following factors:

First, there was a lapse of ten years between the studies of Dunn (1960) and Sterrett and Bollman (1970). Perhaps the role expectation changed sufficiently in this period of time to allow for the sex of the subjects to show no significant relationship in role perceptions.

Another possible factor affecting this change might be the differences of the populations studied. The study done by Christensen (1963) was concerned with a very different population than any of the other studies. Her population was chiefly concerned with people who were for the most part members of the Church of Jesus Christ of Latter-day Saints, commonly referred to as "Mormons." The differences of Christensen's (1963) study can be explained by doctrine of the L.D.S. or Mormon Church.

Mormons believe that the woman's place is primarily in the home. Here she is to raise the children and abide by her husband's "righteous counsel" (McConkie, 1958).

One of the suggestions of Christensen (1963), of influences which might affect role expectations needing future study, was the aspect of religiosity. She wondered to what extent a Mormon's religiosity influenced his or her marital role conception. She also suggested the study of a Mormon population compared to a non-Mormon population to see if the religious affiliation might have its effect.

The major purpose of the present study was three-fold: (a) to determine the influence of religiosity on the role expectations of a population of Mormon unmarried college students; (b) because of the inconsistency reported in effect of sex on role expectation, this too was a

goal of the present research to see if sex of the subject had any effect or relationship on role expectation in marriage; and (c) to compare a Mormon sample with a small sample of non-Mormons to see if any difference was found in their marriage role expectations. In addition, several other variables were investigated to see what influence they might have on marriage role expectations. These variables included age, education, family size, and community size during early years.

In this study a traditional role toward marriage expectations is viewed as one in which the husband is seen as the head of the house, the ultimate authority, protector, and provider. The wife is seen as the helper of the husband, taking care of the household under the direction of the husband. Child-rearing in the traditional sense is mainly the mother's responsibility with the role of disciplinarian being the father's. The equalitarian orientation toward marriage role conceptions is considered one in which the stress is placed on recognition of individual capabilities, desires, and the need for the development of each member of the family.

Religiosity, as defined by Glock (1962), includes five distinct dimensions. He identifies these dimensions as experiential (feeling, emotion), ritualistic (religious behavior, i.e., church attendance), ideological (beliefs), intellectual (knowledge), and consequential (the effects in the secular world of the prior four dimensions).

Hypotheses

1. There is no difference between the different levels of religiosity of Mormon college students and their role expectations in marriage.
2. There is no difference between Mormon male and female college students and their role expectations in marriage.

3. There is no difference between Mormon and non-Mormon college students and their role expectations in marriage.

4. There is no relationship between any of the following variables and role expectations in marriage: (a) age, (b) education, (c) family size, and (d) community size during early years.

REVIEW OF LITERATURE

The review of the literature will include four sections; the reason for this being each section is important in its own right in developing the rationale for this thesis. The sections are: (a) studies regarding expectations, conceptions, or perceptions of marital or sex roles, (b) studies dealing with the measurement of religiosity, (c) studies attempting to relate religiosity with other variables especially those related to marriage and sex roles, and (d) writings regarding religious doctrine and marriage, particularly the L.D.S. or Mormon religion.

Studies Regarding Expectations, Conceptions, or
Perceptions of Marital or Sex Roles

Following is a review of the research involving persons' expectations, conceptions, and/or perceptions of marital or sex roles. The first section of this review will be a quoted summary of earlier research in this field. Christensen (1963) summed up her review of the research with the following 16 items:

1. Males in all age groups tend to view marital roles more traditionally than do females.
2. Those persons having more equalitarian marital role conceptions include: more females than males, more married persons than single persons, and more urban than rural subjects. It was also found that young children have strongly traditional concepts of sex roles.
3. Adolescent conceptions of marital roles are more equalitarian than those of their parents.
4. Ideal familial roles are seen in the following manner: Father roles are more equalitarianly constituted than mother roles; mother roles, more than the roles of children.
5. The area conceived most equalitarianly by all subjects was that of child-rearing and training.
6. Although females more often had equalitarian

concepts, in the area of housekeeping and household, they were much more prone to have more traditional concepts than were males. There were still areas restricted to female and male sex prerogatives.

7. Consistently more males conceived of the support of the family as their "duty." Their conceptions, here, were much more traditional than were those of females.

8. Significantly more married than single females felt that the husband should be head of the house.

9. There was more role conception agreement between married men and married women than between any other groups. There was less agreement between single men and women or between married and single groups.

10. Wives were found to have more correspondence between role expectations and their actual performance than did men; thus, women had lower "Indexes of Strain."

11. Both sexes expect women to adopt husband's views more than they expect husbands to adopt wives' views.

12. More women are found to have passive-dependent personalities than were men.

13. Empathy of how the mate rates himself seems to be more related to marital adjustment than does insight into how the mate expects his or her spouse to act.

14. The most important factors which seem to influence women's tendency to work include husband's agreement and career orientation of the wife.

15. Many married women find in their jobs a basis for development of feelings of worth.

16. Women's employment does not adversely affect power structure, family relations, or children's activities or emotional development as seen in a rural sample. (Christensen, 1963, p. 23-25)

Emprey (1958) concluded that there seems to be a growing tendency for younger women to view their role in life as a dual one. This included preparing for marriage and also preparing for a productive occupation. He did find, however, that the occupational attitudes and aspirations of young women tended to favor traditional female roles rather than occupational equality between the sexes. It seemed that the desire for additional income and current living standards was a reason for many women working and planning on work in the future. The high school and college girls he surveyed both indicated a strong preference for marriage over a career and were strongly inclined to aspire

to jobs traditionally held by women, occupations which involve relationships with people.

The awareness of the importance of role expectations in our society was one of the precipitating causes of a study by Dunn (1960).

There were three main purposes for her study:

(a) To develop an instrument which will yield data concerning the nature of marriage role expectations of adolescents; (b) to determine through analysis of responses to the instrument the extent to which adolescent expectations reflect companionship-equalitarian or traditional conceptions of marriage roles; and (c) to determine whether a relationship exists between role expectations of adolescents and socio-economic status, place of residence, marital status, and sex. (Dunn, 1960, p. 99)

Dunn developed The Marriage Role Expectation Inventory by collecting responses of 232 students to the request "Name five things that a good husband does," "Name five things that a good wife does." The data she obtained were used as a source of ideas, as a basis for conceptual definitions of traditional, and in defining areas of behavior which concerned adolescent marriage role expectations.

Through consensus of appraisal by thirteen judges, 71 items were selected from 111 items in the preliminary form. These 71 items were divided into seven areas which included: authority patterns, homemaking, care of children, personal characteristics, social participation, education, and financial support and employment. The final form consisted of two forms--Form M for males and Form F for females.

A few descriptive information type questions were added. The inventory was then administered to a group of 436 white high school seniors enrolled in urban and rural public high schools in seven parishes of North Louisiana. Seventy-five percent of the sample were 17 to 18 years of age, 238 being girls and 198 being boys. Although all five

social classes were represented, the lower-middle and upper-lower classes contained the greatest proportion of students.

Dunn found that more than half of the sample agreed with equalitarian items in all subscales of the inventory, but variations in strength were found in some areas more than in others. Proportionately more of the respondents consistently reflected equalitarian conceptions concerning care of children. "Ninety percent of both boys and girls indicated that they expected that as fathers and mothers both would spend time with their children. . ." (Dunn, 1960, p. 102)

Dunn found homemaking and employment to be the areas in which the expectations were most traditional. Girls felt that homemaking was mostly their responsibility, while boys were much more equalitarian about it. However, this view reversed itself in the area of employment--boys feeling that it was their duty and girls being more equalitarian.

Christensen (1963), in another study to investigate what some of the conceptions of marital roles are as seen in terms of division of labor and dominance and submission, studied the following problems: (a) the marital role conceptions of college-age persons, (b) the degree to which marital role conceptions are associated with a person's age, marital status, and sex, and (c) the direction, toward traditional or equalitarian, which these variables are affecting marital role conception.

Christensen's first task was to develop an inventory to measure division of labor and dominance and submission. Each of these major topics was divided into five sub-groups. Her inventory was developed using a form similar to that developed by Dunn (1960).

The final form of Christensen's inventory consisted of 64 randomly-arranged statements either in female or male voice. There were actually two final forms--Form M for males and Form F for females.

After pre-testing the instrument to a sample of 23 students in a marriage and family class, modifications were made in the introductory sheet and in the general information section of the inventory. The scale itself was found to be acceptable.

The inventory was administered to students in two upper division education classes and two lower division general psychology classes Winter Quarter 1962-63 at Utah State University. Inventories were also distributed to married couples living in married students' housing on campus and some randomly picked respondents from the university registration records. The final sample consisted of 345 respondents.

Christensen concluded that there were definite differences between the conceptions of men and those of women. "Men were found to be consistently more equalitarian in their conceptions than were women respondents" (Christensen, 1963, p. 48). In general, rural respondents were more equalitarian than were urban respondents. Men and women seemed to be more equalitarian in early stages of marriage, becoming more traditional as they are married longer.

Both men and women became more conscious of the needs of the other person in marriage than they were prior to marriage. Christensen (1963) indicated that marriage is a dynamic relationship to which both men and women bring a variety of role conceptions.

Using the marriage role expectation inventory developed by Dunn (1960), Moser (1962) investigated six relevant variables to determine whether or not they contributed to the formulation of roles in marriage.

The variables were: (a) sex, (b) social status, (c) religious affiliation, (d) mental maturity, (e) number of siblings, and (f) sex of siblings.

Moser studied 354 white, twelfth grade students enrolled at an urban high school in southwestern Florida. The group, consisting of 143 boys and 211 girls, was approximately one-third middle class, and two-thirds lower class. They were primarily Protestant, but included 51 Catholics and 34 who indicated no religious preference.

While marriage role expectations were shown to be significantly related to the sex of the respondent in three of the seven sub-scales of the inventory, no significant association was revealed when scores were calculated with the total inventory score.

Mental maturity was shown to be an important factor related to role expectations in marriage. Further, Moser concluded, "Thus, the implication is suggested that greater possibility of role conflict is present if one marries outside his own homogeneous group, than if he marries one of his own 'kind' . . ." (1962, p. 43)

Sterrett and Bollman (1970) studied many of the factors relating to adolescents' expectations of marital roles. They used the Marriage Role Expectation Inventory developed by Dunn (1960) to provide a total score which shows the degree to which a respondent's expectations were equalitarian or traditional.

One hundred senior boys and 100 senior girls from a Midwest high school were randomly selected to be given the inventory. The subjects ranged in age from 15 to 20 years. Homes with both parents, one parent, step-parents, mothers who stayed home, and mothers who worked, were all represented.

They found that the mother's employment status was not related significantly to the empirical measure of the student's marriage role expectation score. Social status was, however, related significantly to marriage role expectations with higher social status subjects having a more equalitarian expectation of marriage than lower status subjects.

No relationship was found between the sex of the adolescent and the total score. Boys had a more equalitarian expectation in the area of homemaking than girls, while girls were more equalitarian in their expectations in the areas of personal characteristics and financial support and employment than boys.

The younger the subject, generally, the more equalitarian they scored on the inventory. The higher the grade point average, it was found, the more equalitarian was the score on the inventory.

In another study using Dunn's (1960) Marriage Role Expectation Inventory as a guide to develop the Family Responsibility Inventory, Geiken (1964) explored the extent of sharing family homemaking responsibilities in a group of married couples for the purpose of anticipating the types of tasks which boys and girls might be expected to share in their future families, and to determine the sharing expectation of a group of high school boys and girls. Geiken was only concerned with the first three areas of Dunn's inventory--authority patterns, child care patterns, and housekeeping tasks. The completed inventory consisted of 45 items--12 pertaining to authority patterns, 11 to child care tasks, and 22 to housekeeping responsibilities.

The subjects taking this inventory were 190 married couples living in Eagle Heights, a university graduate community in Madison, Wisconsin. The same form of the Family Responsibility Inventory used with these married couples was used at Verona High School, Verona, Wisconsin, to

determine the expectations for sharing family roles of a group of 18 junior and senior girls and 18 junior and senior boys, all of whom were unmarried.

The findings from the married couples group showed that of the three types of family responsibilities investigated, the one most frequently shared was authority patterns. The child care tasks were the next most frequently shared, and the housekeeping tasks were the least shared.

It appeared that sharing was affected by the nature of the task. The more "mental" the task, the greater the extent of sharing. The more physical or "doing" involved in the task, the less extensive the sharing. (Geiken, 1964, p. 351)

Couples with no children shared a greater number of tasks more often than did those with children. When wives were fully employed or attending school, more kinds of housekeeping tasks were shared by a larger number of couples.

The longer the couple had been married and the older the children, the more sharing existed between the parents in disciplining the children and in guiding their play.

Sharing of money management was greater for couples married less than one year than for couples married for more than one year. Sharing of money management was less if the wife was working outside the home, but the wives were more likely to share the task of paying the bills.

The results from the high school group showed some of the same findings as the married couple sample. Both the boys and the girls agreed that in their future families the greatest sharing would be in the area of authority tasks. Child care tasks would be next with housekeeping tasks being the least shared.

In general, the girls expected to share all three types of tasks to a greater extent than did the boys. Boys placed less emphasis on sharing and more on the division of family responsibilities. However, the girls expected the boys to assume more responsibility than the boys themselves. For the most part, boys and girls agreed on the separation of housekeeping responsibilities.

A study by King, McIntyre, and Axelson (1968) investigated the attitude of adolescent ninth grade students toward the effects of maternal employment on the husband-wife relationship. Adolescents whose mothers were employed viewed their mothers' employment as less threatening to the marital relationship than did adolescents of non-working mothers. Children of higher-status parents believed maternal employment to be less threatening to the husband-wife relationship than did children of lower-status parents. The perceived effects of maternal employment on the husband-wife relationship were thought to be greater by the male than by the female adolescent. It was found by them that the greater the father's participation in household tasks, the more accepting of the mother's employment were the adolescents, and this was true for both sexes with the effects being more pronounced for females.

A study by Axelson (1963) explored the husband's attitudes toward the working wife and investigated the relationship of the husband's marital adjustment to working and non-working wives. He found that the husband of the working wife is more likely to exhibit the personal beliefs and characteristics that are believed to be functional for the emergence of the democratic family than the husband of the non-working wife.

Axelson (1963) also found that the husband of the working wife was more inclined to include the woman within the democratic value system and was more inclined to evaluate her as less of a threat to his masculine

pride as she moves toward economic and social equality. Evidence was also found to support previous research reporting poorer marital adjustment on the part of spouses in families where the wife is employed.

The working wife continues to be perceived as a real threat by the male in our society. Not only did the male believe that the children will suffer if the wife is employed, but he also feared the wife would increase her independence which would threaten his culturally defined dominance, particularly if she enjoyed greater economic success. (Axelson, 1963, p. 195)

Stuckert (1963) found for wives the extent to which their perception of their husbands' expectations correlates with the husband's actual expectations is the dominant factor associated with marital satisfaction. In the case of the husbands, however, the actual similarity between their own role concepts and expectations and those of their wives is the most important single factor. Stuckert suggests that the husband's role definitions and expectations may be more important to the early success of a marriage than the wife's and accordingly the husband may have a greater part in establishing the general structure of the new family.

To assess the expected change in marriage role expectations of college students taking a course on marriage role expectations of university students, Rogers (1964) used Dunn's (1960) Marriage Role Expectation Inventory. She found that the general trend of the changes in attitudes, after taking the course, was in the equalitarian direction. She concluded that the course did have an impact on the students, moving them toward being more equalitarian.

Upon studying two generations of women, Wise and Carter (1965, p. 532) found that the two generations of women ". . . defined their duties as homemakers in nearly identical terms. Their concept of woman's role was predominantly traditional." They felt that there was role-ideal conflict because of the fact that the expressed role of women in their

sample was traditional and yet women were working at all ages. Wise and Carter (1965, p. 532) stated: "Women in this particular culture are participating as 'providers' in the move to factory and office but are evidently not ready to define their roles accordingly."

Another study, by Walters (1967), using the Dunn (1960) Marriage Role Expectation Inventory found that marriage role expectations were significantly related to geographic region, employment status of mother, and family authority pattern. Students of southern and northeastern regions expressed significantly more equalitarian conceptions of future marriage roles than did students in north central and western regions. Walters concluded that traditionalism, regarding family attitudes and marriage role expectations, is well on its way out among American college students. The trend, he felt, was toward weaker family ties and more equalitarian marriage role expectations.

In a study in Germany, Pfeil (1968) found traditional role interpretations still prevailing but a real trend toward partnership-type marriages. Mowrer (1969) in Chicago found a diminution in the traditional power and instrumental role of the husband, increased sharing of the traditional expressive role of the wife, and increased companionship. He also found greater role differentiation the higher the social status.

A study by Epstein and Bronzaft (1972) showed a strong rejection of the traditional view of home and family as a be-all and end-all for women, while at the same time rejecting any suggestion of eschewing marriage or giving up having a family. A clear plurality of the sample looks forward to having it all: career, marriage, and children. They found a strong trend away from the traditional and toward the modern role for women among students drawn largely from lower middle class and working class backgrounds.

Studies Dealing With the Measurement
of Religiosity

Glock (1962, p. 98) stated, "A first and obvious requirement if religious commitment is to be comprehensively assessed is to establish the different ways in which individuals can be religious." He felt that even though a great variation exists in the details of religious expression, five dimensions of consensus exist as to the more general areas in which religiosity ought to be manifested. He called these dimensions the experiential, the ritualistic, the ideological, the intellectual, and the consequential.

The experiential dimension gives recognition to the fact that all religions have certain expectations, however imprecisely they may be stated, that the religious person will at one time or another achieve direct knowledge of ultimate reality or will experience religious emotion. On the other hand, the ideological dimension is constituted by expectations that the religious person will hold to certain beliefs.

The ritualistic dimension encompasses the specifically religious practices expected of religious adherents. The intellectual dimension has to do with the expectation that the religious person will be informed and knowledgeable about the basic tenets of his faith and its sacred scriptures.

The consequential dimension is different in kind from the first four. It includes all the secular effects of religious belief, practice, experience, and knowledge on the individual. Included under this dimension are all those religious prescriptions which specify what people ought to do and the attitudes they ought to hold as a consequence of their religion.

Glock (1962, p. 99) felt, "These dimensions, it is proposed, provide a frame of reference for studying religion and assessing religiosity." He concluded that more adequate measures of religion within and between dimensions are needed.

Faulkner and De Jong (1966) did a study based on the framework suggested by Glock (1962) that religiosity should include ideological, ritualistic, experiential, intellectual, and consequential dimensions. They set out to develop a scale based on traditional Judaeo-Christian beliefs.

The scale items are designed to measure deviation from the traditional Judaeo-Christian responses to such matters as belief in God, attendance at church services, and personal communion with the Divine. With this emphasis on traditional beliefs, item response categories permitted the student to answer in a fashion which in certain instances would be considered liberal, or in others, irreligious. (Faulkner and De Jong, 1966, p. 247)

An initial pretest of the instrument was made by interviewing 89 randomly selected Pennsylvania State University students. Based on the pretest, the instrument was revised and administered to students in introductory sociology classes at The Pennsylvania State University during the fall of 1964. Out of a total of 375 students, 362 usable responses were obtained.

From these data, dichotomized responses in each dimension were analyzed for scalability. This procedure yielded items which were most promising on empirical and logical grounds. All five scales met the .90 minimum standard for the coefficient of reproducibility and all items included in the scales met the .85 minimum single-item standard established by Ford (1950). All items were scaled using the Guttman (1947) technique.

The findings from the correlations among the five dimensions of religiosity indicated the interdependent nature of the measures of religious involvement. The diversity in the degree of relationships lendened empirical support to the view that religious involvement is characterized by several dimensions--some of which are more closely related than others.

A study by King (1967) tested the hypothesis that religion was unidimensional. He also tested procedures which might be used in a more comprehensive survey.

King first constructed a questionnaire containing questions about many aspects of an individual's religious beliefs, attitudes, and behaviors and of his involvement in a congregation. Eleven possible dimensions were chosen to test. The items, 7 to 17 for each dimension, were selected or modified from questionnaires used in other studies or were constructed as possible indicators of a hypothetical dimension. There were 121 religious items in all, each with four alternatives. About 25 other questions sought data on possible correlates.

The subjects tested were 575 active and inactive members of six Methodist congregations in the city of Dallas and its suburbs. Questionnaires were mailed with a stamped return envelope enclosed. A 48 percent return was obtained with letters of follow-up and use of the telephone.

Factor and cluster analyses, with the modern computer, proved suitable and useful tools for exploring the nature of the religious variable. Nine tentative dimensions were found to concur with the existing data and recent research. The nine proposed dimensions which King felt proved themselves worthy of future study are: creedal assent and personal commitment, participation in congregational activities, personal religious experience, personal ties in the congregation, commitment to intellectual

search despite doubt, openness to religious growth, dogmatism and extrinsic orientation, financial behavior and attitude, and talking and reading about religion. King (1967, p. 177) concluded, "The multi-dimensional hypothesis should be retested with greater rigor on a number of different, and larger populations." He felt his work was a preliminary step in the slow process of beginning to build a more adequate measure of the religious variable.

According to Fichter (1969, p. 172), "Everything that is measurable in the category of religious behavior is a manifestation, expression, or consequence of religiosity." Religious involvement is a term broad enough to embrace all aspects of religious commitment or church membership. He felt that every organized religion proposes some set of moral or ethical standards, a code of conduct so to speak, for its members. He reported that the best that the scientific observer can do is to provide a rough description of a class of persons who tend to approach the ideal type of nuclear parishioner.

He felt that in the long run there are many dimensions of religiosity and combinations of dimensions which may be useful in any particular research study. He concluded that the four-fold dimensions of religiosity--creed, code, cult, and communions--employed in the Southern Parish in 1948, are as serviceable today as they were then.

Cardwell (1971) seemed to think that items which scale for one denomination or religious body do not, a priori, yield the same scale for another denomination or religious body. He questioned whether we can develop one measure of commitment which will work across denominations. His data suggested that the multidimensional measures within denominations may yield more satisfactory results than measures across denominations. Individuals who are low in terms of commitment within the denomination

to which they belong may be high in terms of some other denomination-specific commitment measure.

According to Kuhre (1971, p. 62), "The major shortcomings of most previous research has been to approach religiosity from a uni-dimensional or bi-dimensional perspective." Drawing from Glock's (1962) theoretical perspective pertaining to the multi-dimensional nature of religious involvement, six Guttman scales were developed for the purpose of measuring religiosity. One scale for each of the five dimensions and a composite scale of religiosity was constructed by incorporating items from the five dimensional scales.

The data was collected by use of a mailed questionnaire to a sample of 490 students during the Winter Term, 1965, at a major eastern state university.

Of the five dimensions, the ideological showed the greatest amount of involvement by the students. The overwhelming majority of students might be categorized as being moderately religious. The five dimensions of religiosity are an important heuristic device for assessment of a person's religiosity. The findings clearly conveyed that individuals give expressions to their religious orientations in different ways and some dimensions show a greater degree of religious involvement than do others.

Studies Attempting to Relate Religiosity with
Other Variables Especially Those Related
To Marriage and Sex Roles

Faulkner and De Jong (1968) set out to find the effect of religiosity on reported incidences of cheating on examinations and premarital sexual relations by college students and also find the effect of

religiosity on the traditional double standard of sexual behavior for young men and women.

Religiosity was measured by an eight-item scale using the Guttman (1947) technique. The scale was developed to differentiate religiosity along an underlying continuum based on traditional Judaeo-Christian beliefs. The items in the scale represented all five dimensions of religiosity that were identified by Glock (1962) as characteristic of the religious devotee. The dimensions were ideological, intellectual, ritualistic, experiential, and consequential. For purposes of analysis the scale types were dichotomized to indicate higher and lower religiosity.

The data was obtained from students at Pennsylvania State University during the fall of 1964 using 362 responses out of 375 sampled.

They found that religiosity exerted an uneven influence on the two aspects of moral behavior they were considering. Religiosity seemed to explain more of the variation in premarital sexual behavior than does religious affiliation alone. The influence of religiosity on reported cheating was inconsistent and may have indicated the demise of the conception of cheating on examinations as a moral issue.

Cardwell (1969) made a study of the relationship between religious commitment and attitudes toward premarital sexual permissiveness. Using a sample of 187 college students, five dimensions of religious commitment were measured by the Likert technique and tested for significance of relationship to attitudes toward premarital sexual permissiveness.

He found that each of the five sub-scales of religious commitment was highly correlated with the composite measure of religious commitment. He assumed that each sub-scale was actually measuring some dimension of the larger configuration called religious commitment. He concluded that religious commitment was a multi-dimensional phenomena,

and should be taken into account in social research. Cardwell (1969, p. 77) states:

Thus, the more religious a person, the more likely it is that he will conform to those attitudes and behaviors that are consistent with his religion.

Using Faulkner and De Jong's (1966) instrument, Ruppel (1970) did not find the strong relationship between religiosity and sexual permissiveness in groups with traditions of low sexual permissiveness than in groups with traditions of high sexual permissiveness that he expected. Ruppel also found that the ritual dimension was not as important a determinant of sexual permissiveness as the intellectual, ideological, and the experiential dimensions.

Given the five dimensional framework suggested by Glock (1962), it is important to note that all five dimensions are negatively correlated with permissiveness according to Ruppel. Ruppel (1970, p. 54) stated:

These findings support those recently reported by Cardwell (1969) in which the intercorrelations between five dimensions of religiosity and permissiveness were negative and significant, thus providing support for the multi-dimensional conceptual framework for religiosity.

In studying marriage role expectations of high school students, Moser (1962) also found some correlations with religious affiliation. The 354 white, twelfth grade students enrolled at an urban high school in Florida were given Dunn's (1960) Marriage Role Expectation Inventory. Students professing no religion scored the most equalitarian, with Protestant some 11 percent more traditional, and Catholics 20 percent more traditional in the outlook of marital role expectations.

Kosa (1963) concluded in his study of marriage, career, and religiousness among Catholic college girls that religiousness was an additional factor affecting college girls' plans for marriage or career. Kosa (1963) felt the role of this factor seemed to be restricted to the

more religious segment of the population where it "appears to make an important contribution to the characteristics of marital life. Its contribution deserves further investigation." (Kosa, 1963, p. 380)

Writings Regarding Religious Doctrine and
Marriage, Particularly the L.D.S. or
Mormon Religion

Paul in his epistle to the Ephesians said:

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. (Holy Bible, Ephesians 5:22-25)

According to Widtsoe, the organization of the family in the L.D.S. Church is as follows:

There must be a presiding authority in the family. The father is the head or president, or spokesman of the family. This arrangement is of divine origin. It also conforms to physical and physiological laws under which humanity live. A home, as viewed by the Church, is composed of a family group, so organized as to be presided over by the father, under the authority and in the spirit of the Priesthood conferred upon him. (Widtsoe, 1954, p. 81)

Joseph F. Smith stated, according to Widtsoe (1954, p. 81), "In the home the presiding authority is always vested in the father, and in all home affairs and family matters there is no other authority paramount."

In a lesson for L.D.S. women, Ballif (1961) concluded that man is the head of the family by priesthood designation. And further she stated, "Man has held the position of head of the family throughout the ages" (Ballif, 1961, p. 561). In the gospel plan the priesthood bearer has the responsibility of being the head of the family. The blessings and respect that this position merits can be justified only as the man

honors his priesthood and recognizes the value and significance of his co-partner and of each member of his family by providing them with full opportunity for growth and development. The husband is the "head of the house," implying many responsibilities, among them "the providing of the necessities of life, comforts, love and consideration, wisdom, counsel, and leadership" (Ballif, 1961, p. 562).

Faust (1974) in a conference address, repeated the admonition of President Stephen L Richards quoting Judge Samuel S. Liebowitz:

In an article appearing in the Reader's Digest entitled "Nine Words That Can Stop Juvenile Delinquency," the nine words suggested by the judge were: "Put father back at the head of the family." President Richards concluded from the article "that the primary reasons for reduced percentages of juvenile delinquency in certain European countries, was a respect for authority in the home, which normally reposes in the father as head of the family." President Richards continued: "For generations in the Church, we have been endeavoring to do just what the judge advocates, to put and keep the father at the head of the family, and with all our might, we have been trying to make him fit for that high and heavy responsibility." (Faust, 1974, p. 22)

Tuttle (1974, p. 66) recently noted in a talk before the Church that "the father is the patriarch in the home. This means that the father is the presiding authority. This does not mean that he should be dictatorial." The father heads the family as if it were a small dominion within itself. The father is the spiritual leader, the provider and the protector. He also serves as a teacher to all in the family.

In another report, Barlow (1973, p. 30) stated: "The patriarchal order is of divine origin and will continue throughout time and eternity." The father is to be provider, protector, and in general the leader of the home. He is to rule in righteousness with his wife and family in council.

Summary and Conclusions of the Review of Literature

The purpose of this review of literature has been to cover: (a) studies regarding expectations, conceptions, or perceptions of marital or sex roles, (b) studies dealing with the measurement of religiosity, (c) studies attempting to relate religiosity with other variables, especially those related to marriage and sex roles, and (d) writings regarding religious doctrine and marriage, particularly the L.D.S. or Mormon religion.

The following findings were revealed by the investigators and writers in the studies reviewed:

1. There seems to be a transition from traditional marital conceptions to more equalitarian-partnership type marital conceptions.
2. In general, men are more traditional than women in their marital role conceptions, but not significantly so and many studies found them equal in expectations.
3. Marriages seem to be more equalitarian early in their existence and become more traditional as the marriage progresses.
4. People of high status were more equalitarian than people of lower class.
5. Household tasks are the least often shared responsibility of marriage partnerships.
6. A dual role seems to be seen by an increasing number of women with them preparing for marriage and a career.
7. Religiosity seems to have multi-dimensional aspects with the dimensions of it varying from four to nine variables. It seemed conclusive by most writers that the measurement of religiosity was a developing science which needed much more research and study.

8. The basic view of the religious outlook of the L.D.S. or Mormon Church is for the father to preside at the head of the family. He is the ruling patriarch and by virtue of his priesthood is the one in authority. He is not, however, to rule unrighteously or dictatorially.

9. Marriage, permissiveness, and other values of humans seem to be correlated quite highly with religiosity.

PROCEDURE

Setting for the Study

This study was conducted at Utah State University, an institution comprised of eight colleges and a graduate school. The existence of these colleges is indicative of the variety of backgrounds and interests which exists within the student population. Because Utah State University is in Logan, Utah, a majority of its student population belongs to the predominant religion of the State, i.e., The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church. A great number of students also come from rural areas of Utah and the surrounding states with mainly rural type populations. The student enrollment at Utah State University for the Winter Quarter, 1972-73, was 8,271. This was the period of time during which the study was done. Of this total enrollment, 1,583 (or 19 percent) are married, with 6,688 (or 81 percent) being single students at the time of registration. Sixty-one percent, or 5,050, were males and 39 percent, or 3,221, were females.

Questionnaires

Marriage Role Expectation Inventory

The Marriage Role Expectation Inventory developed by Dunn (1960) was used. This inventory consisted of a general statement, "In my marriage I expect:" followed by 71 items to which the subject could respond: (1) strongly agree, (2) agree, (3) undecided, (4) disagree, or (5) strongly disagree. Of the 71 items, 37 were determined by Dunn to be authoritarian and 34 were determined to be democratic.

The objective of the inventory was to provide a total score which shows the degree to which a respondent's expectations were equalitarian or traditional. The score could be placed in a range of scores which show expectations to be traditional, moderately traditional, equalitarian, or moderately equalitarian.

The inventory was further divided into seven sub-scales, each of which included both authoritarian and democratic items. These sub-scales included the following areas: (1) authority, (2) homemaking, (3) care of children, (4) personal characteristics, (5) social participation, (6) education, and (7) employment.

The scoring of the inventory was done with a key provided by the author. One point was given for a correct response according to the key. The total number of points is the score of expectations for the inventory: 0-18 is traditional, 19-35 is moderately traditional, 36-53 is moderately equalitarian, and 54-71 is equalitarian.

A split-half correlation coefficient computed on scores of 50 respondents on the odd-numbered and on the even-numbered statements demonstrates the reliability of the 71-item inventory. The coefficient of .95, corrected by the Spearman-Brown formula to .975, compares favorably with those reported in the literature for attitude scales developed by the method of summated ratings.

Only the total score was utilized in the present study. The seven sub-scales were determined to take too much time to score for their value by other researchers, with the value of the scoring being with the marriage counseling purpose of the inventory.

The Form M for males was printed on blue paper with the Form F for females being printed on pink paper for ease in administration. (See Appendixes A and B.)

Religiosity inventory

This inventory was developed by Faulkner and De Jong (1966, 1968) in an effort to measure the five dimensions of religiosity outlined by Glock (1962). These five dimensions of religiosity are: (1) experiential (feeling, emotion), (2) ritualistic (religious behavior, i.e., church attendance), (3) ideological (beliefs), (4) intellectual (knowledge), and (5) consequential (the effects in the secular world of the prior four dimensions). The questionnaire was scaled using the Guttman technique. "For those not familiar with Guttman scaling, it is an attempt to reproduce a respondent's full set of answers from his rank on the scale" (Faulkner and De Jong, 1968, p. 43).

Originally the authors developed five scales which tapped the five dimensions of religiosity. Subsequently, intercorrelations of the scale items revealed that the ideological and intellectual dimensions were of considerably greater importance than the other three dimensions. This observation guided the construction of an eight-item composite scale in which three were selected from the ideological dimension scale, two from the intellectual dimension scale, and one each from the ritual, experiential, and consequential dimensions. The composite scale was utilized because of its brevity and consequently its ease of administration which is so important in a questionnaire.

The items yielded a coefficient of reproducibility of .92 and all items included in the scale met the single item standard established by Ford (1950). The observed number of exact scale-type responses exceeded the expected number by a statistically significant margin. Results from the coefficient of scalability, a measure of the extremeness in the marginal distribution of items and individuals, was well above the minimal level suggested by Menzal (1963). For purposes of analysis, the scale

types were dichotomized to indicate higher and lower religiosity. (See Appendix C.)

Sample Description

The sample was drawn from four classes at Utah State University, Winter Quarter 1972-73. Students enrolled in an introductory psychology class, an introductory political science class, and two introductory Marriage and the American Family classes were used to represent the university population. These classes are all general education classes. They were used to represent a sample of the university as all students must meet the university requirements in general education by taking one or more of these type classes. The population of the general education classes is composed mostly of freshman students. Freshman are usually single and since this research dealt with role expectations in marriage, a single population was required.

The total sample consisted of 209 students. Of these, 75 were males and 135 were females. Of the total sample, 144 of the subjects were Mormons and 65 were non-Mormon. The mean age for the sample was 19.6 years of age. There were 133 freshmen, 44 sophomores, 19 juniors, 10 seniors, and 3 graduate students in the sample. The average family size of the subjects was 3.8 children. Most of the subjects came from relatively small cities.

The sampling procedure was the same for all students. Permission was obtained from the professor or instructor of each class chosen for the study, and the questionnaires were filled out by the subjects during class time. Usually the last 15 minutes were reserved the day the students were to fill out the questionnaires. Those requiring longer to complete the questionnaires stayed until finished. None of the class

members knew they would be participating in the study until the questionnaires were being distributed.

Analysis of the Data

Data received from the participants was analyzed statistically by the analysis of variance technique. A three-way analysis of variance was computed to find the statistical significance of the variables on each other. The three independent variables were: (1) sex of the respondent, (2) religious affiliation, Mormon or non-Mormon, and (3) religiosity, from a dichotomy of the religiosity inventory. The dependent variable tested for significance with these three independent variables was the respondent's score on the Marriage Role Expectation Inventory.

A Pearson R Correlation was also computed to determine if any of the following variables were correlated: age, sex, education, family size, community size, religious affiliation, Marriage Role Expectation Inventory score, and religiosity dichotomy.

The .05 level of confidence was chosen as the point to represent significance.

RESULTS AND DISCUSSION OF FINDINGS

This section will contain two areas. The first area will be a presentation of the results of the analysis of variance in text and table form. The second area will be the discussion of these results as they pertain to the thesis.

Results

The results of the analysis of variance are presented in four tables. Each table is an attempt to show a meaningful display of which interactions, among the variables, showed an effect on the independent variable, the marriage role expectation.

Table 1 is a summary of the F values for the three independent variables and their interaction with the dependent variable or the respondent's score on the Marriage Role Expectation Inventory.

Table 1. Analysis of variance subset analysis

Source of variation	Degrees of freedom	Mean squares	F test value
Total	208	72.04	
Sex (A)	1	239.04	3.67
Religious Affiliation (B)	1	75.70	1.16
Religious Activity (C)	1	277.31	4.25*
Variables A and B	1	2.52	.04
Variables A and C	1	346.66	5.32*
Variables B and C	1	1.78	.03
Variables A, B, and C	1	7.37	.11
Error	197	65.21	

*Significant at 5 percent level

F .95 = 3.89

Looking at Table 1, two areas of significance are seen. Religious activity and the interaction between religious activity and the sex of the respondent were both significant F values in the analysis of variance. This finding indicated that the religious activity of the respondent did have an effect on the way the respondent answered the marriage role inventory. The sex of the respondent also seems to be affecting the marriage role expectation of the respondent. When interacting with the religious activity variable, the sex variable has a strong significance. However, when only the sex of the respondent and its effect on marriage role expectations are examined, we find it not significant although it is quite near the point of significance.

To see what effect each variable has in relationship to the other variables, the adjusted means of the marriage role expectation score and the various interactions examined in the analysis of variance may be examined.

Table 2 is the marriage role expectation score adjusted mean and the interaction between sex and religious affiliation of the respondent.

Table 2. Marriage Role Expectation Inventory adjusted mean and the sex and religious affiliation interaction

Variable	Mean value
Male non-Mormon	52.00
Male Mormon	50.70
Female non-Mormon	55.13
Female Mormon	53.25
Male total	51.35
Female total	54.19
Mormon total	51.98
Non-Mormon total	53.56

Looking at Table 2, it is interesting to note that in spite of no significant interaction, there are some real differences between the variables. The females are somewhat more equalitarian in their scoring on the marriage role inventory than are the males. It is also found that the non-Mormon female is the most equalitarian of any of the variables listed in this table, although not significantly more equalitarian.

Table 3 is the interaction of the sex and religious activity variables and their effect on the adjusted mean of the marriage role expectation score.

Table 3 is most interesting as it shows the between variable interactions and just where the variance of the interaction is. When looking at the adjusted means in this table, it is seen that the inactive female is different, more equalitarian, than any of the other groups in the interaction. When taking into account that the activity of the respondent was a significant variable, the reason for this significance is made known to be because of the inactive female. The females alone were not significantly different from the males, but when taking into account the religious activity of the respondents, the females are very different

Table 3. Marriage Role Expectation Inventory adjusted mean value and the sex and religious activity interaction

Variable	Mean value
Inactive male	51.20
Active male	51.49
Inactive female	57.37
Active female	51.01
Inactive total	54.28
Active total	51.25
Male total	51.35
Female total	54.19

in their marriage role expectations than the active males and females and also different from the inactive males. The total active sample is less equalitarian than the total inactive sample, but not significantly so.

Table 4 is the marriage role expectation adjusted mean and the religious affiliation and religious activity interaction.

In Table 4, it is shown that the Mormon sample is more traditional than the non-Mormon sample although not significantly so. The active Mormon is the most traditional of the groups with the inactive non-Mormon being the most equalitarian. This is caused to some extent because of the significant difference between active and inactive respondents. The religious affiliation does not have any significant effect.

The total sample mean score for the Marriage Role Expectation Inventory was 52.77. This represents a "Moderately Equalitarian" sample according to Dunn (1960). Scores of 54 and above are representative of equalitarian responding.

The variance for the total sample on the inventory was 8.49. The range of scores was 20 to 71, with 0 to 71 being possible.

Table 4. Marriage Role Expectation Inventory adjusted mean value and religious affiliation and religious activity interaction

Variable	Mean value
Inactive non-Mormon	55.20
Active non-Mormon	51.93
Inactive Mormon	53.37
Active Mormon	50.58
Inactive Total	55.28
Active Total	51.25
Non-Mormon Total	53.56
Mormon Total	50.58

The only significant correlation not explained by the analysis of variance was between age and education. This is an expected correlation and quite reasonable. As people grow older, we expect them to become more knowledgeable. One surprising factor from the correlational information was that family size did not have any significant correlation with education. Because none of the correlations offer significant data to the reader beyond the information of the analysis of variance, they will not be put in table form.

Discussion

Religion provides man with the definitions of what is moral and immoral, what is good and bad, and what is righteous and unrighteous. Religious definitions are used by man to make sense out of his world. It is only natural to expect that religion would have an effect on the roles men and women learn in relation to marriage and family practices. It is indeed expected that religion plays a very important role in the development of our values. Religion plays an especially important role in the lives of people who are devoted and active to their church.

It is not surprising then to note that the active church members in this study are behind the general trend in the world of moving to more equalitarian relationships in marriage. Religious people have a tendency to lag behind the world in many respects. It would seem that the church teaches traditionalism and constancy are in general the rules we should live by. Nevertheless, change has its effect even on the active church goer. The active church person in fact does change his values and beliefs but more gradually than does the rest of the world.

The findings of this study do in fact support that there is a change in marriage role expectations going on today. There is a definite

trend toward more equalitarian type relationships in a marriage today. Males and females alike are viewing their role in a marriage relationship in a generally more equalitarian frame of reference. The dual role of the female is an ever-increasingly popular ideal. The female of our society seems to be preparing for this dual role by planning to complete college in an effort to gain the skills necessary for her to compete equally in the world.

The women's liberation movement is expanding and influencing more and more people, men and women, every day. The movement stresses equality of the sexes in the world of work and also in the world of the family. Women's liberationists seem to feel that it is equally as important for the male to care for the house as it is for the female to help provide for the family.

In many instances, actual contracts between partners are drawn up before marriage outlining the duties and responsibilities of each partner. Before the marriage ever begins, the partners agree as to what each expects of the other and what they will give in return. In these contract marriages, usually both partners share the authority, and decisions are made jointly.

The results of this study are very interesting in light of the influence of women's liberation and similar social forces on women today. The fact that the inactive female is a group different from any of the other groups is indeed very interesting. The inactive female seems to be the group most influenced by the women's liberation movement. Inactive females are significantly more equalitarian than any of the other groups studied.

The influence of the church is felt most strongly by the other three groups, active males, active females, and inactive males. These

three groups are significantly more gradual in their change in marriage role expectations. The inactive female group is the least affected by the church.

One might speculate that the church has little influence on either inactive group. The fact that the inactive females are more equalitarian than the inactive males might be the result of an over-reaction of the males to the females and their increasing tendency toward equality in marriage and family roles.

The church also seems to be having its effect on the change in marriage role expectations. The more active people in this study were in fact more traditional in their perception of marriage role conceptions. This would support the premise that church doctrine supporting the traditional aspects of marriage are indeed influencing the active members. The fact that there is little difference between the males and females in the attitude toward marriage role expectations indicates that the church has an equal effect on both of these groups.

As far as this sample was concerned, it did not make much difference whether the respondent was Mormon or non-Mormon, as long as they were active in their church. Active Mormons were a little more traditional in their expectation of marriage roles but not enough to be able to say the Mormon Church had any more of an effect on its members than did the non-Mormon's church.

There are a few limitations of this study which need to be discussed as they might have some effect on the sample studied. In dealing with a college sample we are dealing with what is in many respects an atypical example. College students represent a more liberal type population than the populations including non-college samples. College students are subject to quicker change because of the influence of education.

The marriage role inventory used in this sample was developed over 14 years ago. It was developed for use with high school students but with the idea of it being used with college students as well. In corresponding with the developer, it was learned that the inventory is still very much in use today, and with many college populations.

A final limitation of this study is the fact that the population of Mormons at Utah State University may be atypical of Mormon students at B.Y.U. Brigham Young University is owned and operated by the Mormon Church. Students wishing to attend Brigham Young University are required to maintain certain moral and religious standards. There are no such standards required of students at Utah State University. The absence of such requirements might give Utah State a somewhat more liberal and less religious representation of Mormon students.

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This section of the thesis is divided into three areas: summary, conclusions, and recommendations. The summary area is an effort to tie the discussion of the results with the reported research. The conclusions are those inferences which can be drawn from the data presented and from previous research reported. The recommendations are those aspects which need further research and study.

Summary

In this study it was found that active males, active females, and inactive males all responded very similarly with the different group being the inactive females. This is not backed up by the existing literature because, to the knowledge of this writer, no study like this has been done. When the related studies on values and permissiveness are examined, it is found that religions have their effect but usually on both respondents, male and female. In this study, religiosity seemed to have little or no significant effect on the males in regard to marriage role expectations.

It was found that the role expectations of women were more equalitarian than the male expectations in relation to marriage roles. The current literature found the females to be either more equalitarian than the males or equal to the males in their marriage role expectations.

Just the reverse of the findings of the Christensen (1963) study were found by this present study. The males were the more traditional today, being the more equalitarian ten years ago in the Christensen

sample. Both of these samples were taken at Utah State University and consisted of predominantly Mormon populations. The difference might be in the fact that the present study was only concerned with marital role expectations of single students and did not take into account the married student as did Christensen's study.

Conclusions

Marriage role expectations of students sampled at Utah State University are moderately equalitarian. As a whole, the sample scored in the range judged to be moderately equalitarian in their marriage role conception.

There is little difference between the religious affiliation of the respondents of this study and their marital role conception. Mormons and non-Mormons alike seemed to answer similarly when responding concerning their expected roles in marriage.

Overall, there was little difference in the variance of the marital role conception as affected by the sex of the respondent. However, when taking into account the religious activity of the respondent, the inactive female differed markedly from the inactive male and active male and female. The inactive female was the most equalitarian of the four groups in her marital role conception.

In regard to the four hypotheses, the following must be concluded:

1. Hypothesis No. 1, there is no difference between the different levels of religiosity of Mormon college students and their role expectations in marriage, must be rejected because of the influence of the inactive female, both Mormon and non-Mormon.

2. Hypothesis No. 2, there is no difference between Mormon male and female college students and their role expectations in marriage, must be accepted.

3. Hypothesis No. 3, there is no difference between Mormon and non-Mormon college students and their role expectations in marriage, must be accepted.

4. Hypothesis No. 4, there is no relationship between any of the following variables and role expectations in marriage: (a) age, (b) education, (c) family size, and (d) community size during early years, must be accepted with the exception of condition (b) which showed a relationship.

Recommendations

From the findings of this study, the following suggestions for future research and study are recommended:

1. A study of the various roles making up marriage role conceptions. These might be those seven areas included in the Marriage Role Expectation Inventory, but some modifications and revisions would be necessary to be more applicable to present knowledge of changes in the family.

2. Another study might try to determine the extent to which the role expectation of a Mormon changes. The role expectation might be entirely different before marriage and in marriage and may change again as the marriage progresses.

3. Because of the strong difference of the inactive female, it would be interesting to see what effect the women's liberation movement has upon the various church and non-church populations.

4. Another study using only Mormon respondents might try to ascertain the influence of family size, community background, and religious doctrine on marriage role expectations.

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APPENDIXES

FORM M
MARRIAGE ROLE EXPECTATION INVENTORY

by
Marie S. Dunn

- SA A U D SD 56. to help wash or dry dishes.
SA A U D SD 57. entire responsibility for earning the family living.
SA A U D SD 58. that staying at home with the children will be my wife's duty rather than mine.
SA A U D SD 59. that an education for me will be as important in making me a more cultured person as in helping me to earn a living.
SA A U D SD 60. to feel equally as responsible for the children after work and on holidays as my wife does.
SA A U D SD 61. to make most of the decisions concerning the children such as where they will go and what they may do.
SA A U D SD 62. that it will be exclusively my wife's duty to do the cooking and keeping the house in order.
SA A U D SD 63. that I will forget about an education after I am married and support my wife.
SA A U D SD 64. that my wife and I will share household tasks according to individual interests and abilities rather than according to "woman's work" and "man's work."
SA A U D SD 65. as far as education is concerned, that it is unimportant for my wife or me if both of us are ambitious and hard working.
SA A U D SD 66. to earn a good living if I expect love and respect from my family.
SA A U D SD 67. whether or not my wife works will depend upon what we as a couple think is best for our own happiness.
SA A U D SD 68. that if my wife is not going to work outside the home, there is no reason for getting a college education.
SA A U D SD 69. as our children grow up the boys will be more my responsibility while the girls are my wife's.
SA A U D SD 70. that my wife and I will feel equally responsible for looking after the welfare of our children.
SA A U D SD 71. that my wife will take full responsibility for care and training of our children so that I can devote my time to my work.

Please supply the information requested below:

Age Sex (check one) Male Female
Marital Status (check one) Single Married Separated Divorced
Education (circle highest grade completed) High School 1 2 3 4 College 1 2 3 4
How many brothers and/or sisters do you have?

Type of community in which childhood was spent

Country Small town Small city Suburban Large city

Childhood religious training

Catholic Protestant Jewish None Other

INSTRUCTIONS

To help you prepare for marriage and family life your counselor or teacher needs to know what you expect of marriage. And, for a better understanding of yourself and your present or future courtship partner you should know what to expect of each other in marriage.

If you are planning to be married this MARRIAGE ROLE EXPECTATION INVENTORY will help you and your fiancé(e) reveal yourselves to each other against a background of marriage expectations that are important to your happiness and success as man and wife.

If you are married the inventory will help you achieve a better understanding of yourself and your marriage partner.

On the pages that follow you will find brief statements of marriage expectations for husbands and wives. As you read these statements think about what you expect from your own marriage and indicate your opinion of each statement in one of the following ways:

1. If you *strongly agree* with a statement draw a circle around the letters SA.
2. If you *agree* with a statement draw a circle around the letter A.
3. When you are *undecided* as to your opinion of a statement put a circle around U.
4. If you *disagree* with a statement draw a circle around the letter D.
5. If you *strongly disagree* with the statement draw a circle around the letters SD.

As you read begin each statement with the phrase, "In my marriage I expect . . ."

The Marriage Role Expectation Inventory is not a test. The only right and helpful answers will be those in which you truly show what you expect of your own marriage.

DO NOT CONSULT WITH YOUR COURTSHIP PARTNER, FIANCE(E) OR MARRIAGE PARTNER WHILE COMPLETING THIS INVENTORY.

Please Answer Every Question

Published by Family Life Publications, Inc., Box 6725, College Station Post Office, Durham, N. C.
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Originally published in *Marriage and Family Living*, May 1960.

SUMMATION OF SCORES

a. (11) e. (11)
h. (11) es. (7)
c. (12) SCORE
p. (8) U—(total)
s. (11) t—(total) SA or SD O—OR

Key for marking items below: SA = Strongly Agree; A = Agree; U = Undecided; D = Disagree; SD = Strongly Disagree

IN MY MARRIAGE I EXPECT:

1. that if there is a difference of opinion, I will decide where to live SA A U D SD
2. that my wife's opinion will carry much weight in money matters SA A U D SD
3. to help my wife with the housework SA A U D SD
4. that it would be undesirable for my wife to be better educated than I SA A U D SD
5. that if we marry before going to college, my wife and I will do our best to go on to earn college degrees SA A U D SD
6. my wife to become a mother and a careerist if that seems possible SA A U D SD
7. that my wife will be a homemaker and a housewife, and what is not to be done SA A U D SD
8. that my wife will be as well informed as I concerning the family's financial status and business affairs SA A U D SD
9. to leave the care of the children entirely up to my wife when they are babies SA A U D SD
10. to be as interested in spending time with the girls as with the boys in our family SA A U D SD
11. that if my wife prefers a career to having children we will have the right to make that choice SA A U D SD
12. that for the most successful family living, my wife and I will need more than a high school education SA A U D SD
13. that an important part of my wife to be a good cook and housekeeper than for her to be an attractive, interesting companion SA A U D SD
14. that being married will not keep me from going to college SA A U D SD
15. that the family schedule, such as when the meals will be served, and when television can be turned on, will be determined by my wishes and working hours SA A U D SD
16. that my wife and I will share responsibility for housework if both of us work outside the home SA A U D SD
17. that keeping the yard, making repairs, and doing outside chores will be the responsibility of whomever has the time and wishes to do them SA A U D SD
18. that if my husband is a good worker, respectable and faithful to my family, older person, and has a good character, I will be able to depend on him SA A U D SD
19. that it will be more important that my wife has a good family background than that she has a compatible personality and gets along well with people SA A U D SD
20. that I will decide almost all money matters SA A U D SD
21. that my wife and I shall have equal privileges in such things as going out at night SA A U D SD
22. that if my wife and I have children, they will be to make a good living, provide a home, and make them mind SA A U D SD
23. that since doing things like laundry, cleaning, and child care are "woman's work," I will feel no responsibility for them SA A U D SD
24. that my wife will be a good mother SA A U D SD
25. that I will be expected to assist with cooking SA A U D SD
26. that if help with the housework, my wife will help with outside chores such as keeping the yard, painting or repairing the house SA A U D SD
27. that my wife and I will have equal voice in decisions affecting the family as a whole SA A U D SD
28. that after marriage, my wife will forget an education and make a home for me SA A U D SD
29. that my wife will have and respect me regardless of the kind of work that I do SA A U D SD
30. my wife to work outside the home if she enjoys working more than staying at home SA A U D SD
31. that both my wife and I will concern ourselves with the social and emotional development of our children SA A U D SD
32. it will be just as important that I am congenial, love and enjoy my family as that I love my wife SA A U D SD
33. that it will be equally important that my wife is affectionate and understanding as that she is thrifty and skillful in housekeeping SA A U D SD
34. that it will be my responsibility and privilege to choose where we will go and what we will do when we go out SA A U D SD
35. that my wife and I will have a genuine interest in what our children do SA A U D SD
36. that my wife and I will take an active interest together in what's going on in our community SA A U D SD
37. that if my wife can cook, sew, keep house, and care for children, any other kind of such characteristics as being religious, honest, and hard working SA A U D SD
38. that having compatible personalities will be considerably less important to us than such characteristics as being religious, honest, and hard working SA A U D SD
39. it will be only natural that I will be the one concerned about politics and what is going on in the world SA A U D SD
40. that the fact that I will devote most of my time to getting ahead and my wife to success in her own career SA A U D SD
41. that being married should cause little or no change in my social or recreational activities SA A U D SD
42. that my wife will generally prefer talking about something like politics, clubs, or SA A U D SD
43. that my wife will be interested in such things as social, international and economic affairs SA A U D SD
44. that my wife's activities outside the home will be largely confined to those associated with the church SA A U D SD
45. that my wife to stay at home to care for the children and me instead of using time attending club meetings and entertainments SA A U D SD
46. that my wife will be interested in whether or not she works outside the home SA A U D SD
47. that my wife will keep herself informed and active in the work of the community SA A U D SD
48. that since I must earn the living, I can't be expected to take time to "play" with the children SA A U D SD
49. that it is my wife's job rather than mine to set a good example and see that the family SA A U D SD
50. it will be more important that as a husband I am ambitious and a good provider than that I am kind, understanding, and get along well with people SA A U D SD
51. that it will be equally as important for my wife to find time to enjoy our children as to do things like bathing, cooking, and feeding them SA A U D SD
52. that my wife will be interested in my life, my work, and my interests SA A U D SD
53. that managing and planning for spending money will be a joint proposition between my wife and me SA A U D SD
54. to manage my time so that I will be able to share in the care of the children SA A U D SD
55. that having guests in our home will not prevent my leading a hard work serving meals or taking the house orderly SA A U D SD
56. that we will let the children do as they please, according to their abilities, with the parents in making family decisions SA A U D SD

Appendix B

File No.

FORM F

MARRIAGE ROLE EXPECTATION INVENTORY

by
Marie S. Dunn

Please supply the information requested below:

Age Sex (check one) Male Female
 Marital Status (check one) Married Separated Divorced
 Education (circle highest grade completed) High School 1 2 3 4 College 1 2 3 4
 How many brothers and/or sisters do you have?
 Type of community in which childhood was spent
 Country Small town Suburban Large city
 Childhood religious training
 Catholic Protestant Jewish None Other

INSTRUCTIONS

To help you prepare for marriage and family life your counselor or teacher needs to know what you expect from your future spouse and what you expect from your present or future courtship partner. You should know what you expect from each other in marriage.

If you are planning to be married, this **MARRIAGE ROLE EXPECTATION INVENTORY** will help you and your fiancé(s) reveal your expectations and your opinions of marriage expectations that are important to your happiness and success as man and wife.

If you are married the inventory will help you achieve a better understanding of yourself and your marriage partner.

On the pages that follow you will find brief statements of marriage expectations for husbands and wives. As you read these statements think about what you expect from your own marriage and indicate your opinion of each statement in one of the following ways:

1. If you *strongly agree* with a statement draw a circle around the letters SA.
2. If you *agree* with a statement draw a circle around the letter A.
3. When you are *undecided* as to your opinion of a statement put a circle around U.
4. If you *disagree* with a statement draw a circle around the letter D.
5. If you *strongly disagree* with the statement draw a circle around the letters SD.

As you read each statement with the phrase, "In my marriage I expect . . ." The **Marriage Role Expectation Inventory** is not a test. The only right and helpful answers will be those in which you are honest about the expectations of your own marriage.

DO NOT CONSULT WITH YOUR COUNSELOR, PARTNER, FIANCE(E) OR MARRIAGE PARTNER WHILE COMPLETING THIS INVENTORY.

Please Answer Every Question

Published by Family Life Publications, Inc., Box 6753, College Station, Texas 77803, Division N. C.
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 Originally published in *Marriage and Family Living*, April 1960

- SA A U D SD 56. my husband to help wash or dry dishes
 SA A U D SD 57. my husband to be entirely responsible for earning the living for our family.
 SA A U D SD 58. that staying at home with the children will be my duty rather than my husband's.
 SA A U D SD 59. that an education for my husband will be as important in making him a more cultured person as in helping him to earn a living.
 SA A U D SD 60. my husband to feel equally as responsible for the children after work and on holidays as I do.
 SA A U D SD 61. my husband to make most of the decisions concerning the children such as where they should go to school, what they may do, etc.
 SA A U D SD 62. that it will be exclusively my duty to do the cooking and keeping the house in order.
 SA A U D SD 63. that my husband will forget about an education after he is married and support his wife.
 SA A U D SD 64. that my husband and I will share household tasks according to individual interests and abilities rather than according to "woman's work" and "man's work."
 SA A U D SD 65. as far as education is concerned, that it is unimportant for either my husband or me if both of us are ambitious and hard working.
 SA A U D SD 66. my husband to earn a good living, if he respects love and respect from his family.
 SA A U D SD 67. whether or not I work will depend on what we as a couple think is best for our own college education.
 SA A U D SD 68. that if I am not going to work outside the home, there is no reason for my getting a college education.
 SA A U D SD 69. as our children grow up the boys will be more my husband's responsibility while the girls will be mine.
 SA A U D SD 70. that my husband and I will feel equally responsible for looking after the welfare of our children.
 SA A U D SD 71. that my husband has the full responsibility for care and training of our children so that my husband can devote his time to his work.

SUMMATION OF SCORES

a (11) e (11)
 b (11) f (7)
 c (12) SCORE
 p (8) U— (total)
 s (11) U— (total) SA or SD O—OR

Key for making items below: SA = Strongly Agree; A = Agree; U = Undecided; D = Disagree; SD = Strongly Disagree

IN MY MARRIAGE I EXPECT:

- 1 that if there is a difference of opinion, my husband will decide where to live
- 2 that my opinion will carry as much weight as my husband's in money matters
- 3 that I will be able to help with the housework
- 4 that I would be undervalued for not being educated beyond my husband
- 5 that if we marry before going to college, my husband and I will do our best to go on to earn college degrees
- 6 to combine our talents and a career if that proves possible
- 7 that I will be the "boss" who says what is to be done and that is not to be done
- 8 that I will be informed as my husband concerning the family's financial status, and business affairs
- 9 my husband to leave the care of the children entirely up to me when they are babies
- 10 my husband to be as interested in spending time with the girls as with the boys in our family
- 11 that I prefer a career in having children, we will have the right to make that choice
- 12 that for the most successful family living I will need more than a high school education
- 13 that I will be more responsible for me to be a good cook and housekeeper than for me to be an attractive, interesting companion
- 14 that long married "will not keep my husband from going to college"
- 15 that the family schedule, such as when meals are served and when the television can be turned on will be determined by my husband's wishes and working hours
- 16 that my husband and I will share responsibility for work if both of us work outside the home
- 17 that keeping the yard, making repairs, and doing outside chores will be the responsibility of whoever has the time and wishes to do them
- 18 if my husband is good wifely, respectful and faithful to his family, other personal characteristics are of considerably less importance
- 19 if I have a computer, I will be more interested that as wife I have a good family background than that I have a computer, planning and get along well with people
- 20 that almost all money matters will be decided by my husband
- 21 that my husband and I will have equal privileges in such things as going out at night
- 22 that my husband's major responsibility to our children will be to make a good living
- 23 that since doing things like laundry, cleaning, and child care are "women's work," my husband will feel no responsibility for them
- 24 weekends will be a period of rest for my husband, so he will not be expected to assist with cooking and housekeeping
- 25 that if my husband helps with the housework, I will help with outside chores such as keeping the yard, painting or repairing the house
- 26 that after marriage I will have equal voice in decisions affecting the family as a whole
- 27 that after marriage I will have an education and make a home for my husband
- 28 that I will love and respect my husband regardless of the kind of work he does

- 29 SA A U D SD that both my husband and I enjoy working more than staying at home
- 30 that both my husband and I will be interested in my husband to be congenial, love and enjoy his family
- 31 that I will be just as important for my husband to be congenial, love and enjoy his family as to earn a good living
- 32 that it will be equally as important as that a wife in an administrative and unskilled job as that I am fairly and skillful in housekeeping
- 33 that it will be my husband's responsibility and privilege to choose where we will go and what we will do when we go out
- 34 to manage my time so that I can show a genuine interest in what our children do
- 35 that I will let my husband tell me how to work
- 36 that my husband and I will take an active interest together in what's going on in our community
- 37 that I can cook, sew, keep house, and care for children any other kind of education for me is unnecessary
- 38 that having complete responsibilities will be considerably less important to us than such characteristics as being physically fit, having a hobby, and hard working
- 39 that I will be only marred that my husband will be the one concerned about politics and social activities
- 40 to accept the fact that my husband will devote most of his time to getting ahead and becoming a success
- 41 that being married should cause little or no change in my husband's social or recreational activities
- 42 that I will generally prefer talking about meaningful and economic plans to go and women's interests
- 43 that my activities outside the home will be largely confined to the associated with the children
- 44 to stay at home to care for my husband and children instead of using time attending child meetings, and entertainment outside the home
- 45 that an education is important for me, whether or not I work outside the home
- 46 that I will keep myself informed and active in the work of the community
- 47 that since my husband must earn a living, he can't be expected to take time to "play" with the children
- 48 that it is my job rather than my husband's to set a good example and see that my family goes to church
- 49 it will be more important that my husband is ambitious and a good provider than that he is kind, understanding, and gets along well with people
- 50 he will be equally as important to find time to enjoy our children as to do things like buying, cleaning, and fixing them
- 51 to try my life in my husband's
- 52 that managing and planning for spending money will be a joint proposition between my husband and me
- 53 my husband to manage his time so that he will be able to share in the care of the children
- 54 that having guests in our home will not prevent my husband's holding a hand with serving meals or keeping the house orderly
- 55 that we will permit the children to share, according to their abilities, with the parents in making family decisions

Appendix C

Indicate the one answer that best describes your feelings about the statement.

1. Do you feel it is possible for an individual to develop a well-rounded religious life apart from the institutional church?
 - 1. No
 - 2. Uncertain
 - 3. Yes

2. What is your feeling about the operation of nonessential business on the Sabbath?
 - 1. They should not be open
 - 2. I am uncertain about this
 - 3. They have a legitimate right to be open

3. Do you believe that the world will come to an end according to the will of God?
 - 1. Yes, I believe this
 - 2. I am uncertain about this
 - 3. No, I do not believe this

4. Which of the following best expresses your opinion concerning miracles?
 - 1. I believe the report of the miracles in the Bible; that is, they occurred through a setting aside of natural laws by a higher power
 - 2. I do not believe in the so-called miracles of the Bible. Either such events did not occur at all or, if they did, the report is inaccurate, and they could be explained upon scientific grounds if we had the actual facts.
 - 3. I neither believe nor disbelieve the so-called miracles of the Bible. No evidence which I have considered seems to prove conclusively that they did or did not happen as recorded.

5. What is your view of the following statement: "Religious truth is higher than any other form of truth?"
 - 1. Strongly agree
 - 2. Agree
 - 3. Disagree

6. Which of the following statements most clearly describes your idea about Deity?
 - 1. I believe in a Divine God, Creator of the Universe, Who knows my innermost thoughts and feelings, and to Whom one day I shall be accountable
 - 2. I believe in a power greater than myself, which some people call God and some call nature
 - 3. I believe in the worth of humanity but not in a God or a Supreme Being
 - 4. The so-called universal mysteries are ultimately knowable according to the scientific method based on natural laws
 - 5. I am not quite sure what I believe
 - 6. I am an atheist

7. How would you respond to the statement: "Religion provides the individual with an interpretation of his existence which could not be discovered by reasons alone?"
- 1. Strongly agree
 - 2. Agree
 - 3. Disagree
8. Which of the following best expresses your view of the Bible?
- 1. The Bible is God's Word and all it says is true
 - 2. The Bible was written by men inspired by God, and its basic moral and religious teachings are true, but because writers were men, it contains some human errors
 - 3. The Bible is a valuable book because it was written by wise and good men, but God had nothing to do with it
 - 4. The Bible was written by men who lived so long ago that it is of little value today

VITA

Gilbert Craig Orme

Candidate for the Degree of

Master of Science

Thesis: Marriage Role Expectations and Religiosity

Major Field: Family and Child Development

Biographical Information:

Personal Data: Born at St. Anthony, Idaho, January 12, 1947, son of H. J. and Beth Terry Orme.

Education: Attended elementary school in St. Anthony, Idaho; graduated from South Fremont High School in 1965; received the Bachelor of Science degree from Utah State University, with a major in psychology and a minor in zoology, in 1972; completed requirements for the Master of Science degree, specializing in family relationships and counseling, at Utah State University in 1974.

Professional Experience: February 1973 to present, counselor at Hillside School for emotionally disturbed adolescents in Logan, Utah.