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The Relationship of Family Religious Ritual in the Home and the Marital Adjustment of Young Couples

Adlin Lamar Huish II

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THE RELATIONSHIP OF FAMILY RELIGIOUS RITUAL
IN THE HOME AND THE MARITAL ADJUSTMENT
OF YOUNG COUPLES

by

Adlin Lamar Huish II

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

of

MASTER OF SCIENCE

in

Family and Human Development
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Adlin Lamar Huish II
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ABSTRACT

The Relationship of Family Religious Ritual in the Home and the Marital Adjustment of Young Couples

by

Adlin Lamar Huish II, Master of Science

Utah State University, 1976

Major Professor: Dr. Jay D. Schvaneveldt
Department: Family and Human Development

The practice of family religious ritual in the home and its effect on family life has not been very well understood because of the small amount of research completed. In order to help increase the understanding of this concept, this study investigated the practice of family religious ritual in the home and measured the effect of family religious ritual on a couple's marital life by testing four hypotheses: 1) The indices of family religious ritual are positively correlated with marital adjustment. 2) Overall family religious ritual is positively correlated with marital adjustment. 3) Husband-wife family religious ritual is positively correlated with husband-wife marital adjustment. 4) Perceptions of parent's family religious ritual is positively correlated with perceptions of parent's marital happiness scale.
The data came from a larger pool of data collected on a more involved study of family religious ritual made by Schvaneveldt in 1968. It specifically dealt with part of the data collected on eighty-nine husband-and-wife couples selected from the married student's housing lists of Utah State University in Logan, Utah. Trained interviewers completed a questionnaire with each spouse within the confines of their own home.

Descriptive statistics were used in analyzing background characteristics and to obtain a profile of the practice of family religious ritual, marital adjustment, their parent’s practice of family religious ritual, and parent’s marital happiness. The Pearson product moment correlation coefficient was used to assess the degree of the relationship between their family religious ritual and marital adjustment and their parent's family religious ritual and happiness.

From the results of this study the following conclusions were made on the practice of family religious ritual and its effect on the family: 1) Most people who practice family religious rituals report a frequency of observing them "sometimes". 2) Of all family religious rituals, individual prayer and grace are the most commonly practiced in frequency and amounts. 3) Spouses who practice family religious ritual in their homes report basically the same amount and frequency, except for individual prayer and individual bible reading where the wives report a greater observance to each. 4) The practice of family religious ritual in the home and marital adjustment
is seen to have low positive correlations. While the research design does not permit the assessment of causality directly, the positive correlations suggest a causal effect of the practice of family religious ritual on marital adjustment. 5) The practice of church related religious ritual outside the home is seen to have a low positive correlation. The correlation here is also seen to suggest a causal effect of this ritual on marital adjustment. 6) Husbands show higher positive correlations between the practice of religious rituals and marital adjustment than the wives. This suggests that the practice of religious rituals has a more positive affect on their marital adjustment than the wives.
INTRODUCTION

Some professionals and nonprofessionals see the family as a dying institution. They talk of it as unable to fit the needs of the people and society and therefore in need of replacement. Others, however, do not view it as such. Kephart, in looking at the value of the family, made the following statement:

The family is perhaps the most remarkable of all man's social institutions. No other social institution is older and none is more universal than the family. In all times and in all places it has been found that certain societal imperatives can most effectively be met through the institutionalization of marriage and the family. (Kephart, 1966, p. 2)

Schwartz (1968) in her article dealing with divorce and remarriage also spoke of the family's significance to society by pointing out its strength:

The study of marital problems, divorce and marriage itself discloses a host of questions that mirror conflicting ideas, feelings and values. One area alone seems to meet with general agreement and that is that the family in some form is the toughest institution we have. It is fundamental to human life and the very cradle of human nature. (p. 213)

It then appears that though the institution of the family is far from perfect and in many ways is in need of improvement, its history, predominance, and durability support the assumption that it is the best we have. Thus, instead of trying to tear it down and replace it, more efforts need to be directed toward strengthening it and improving its
operation so that it more effectively fulfills the functions of reproduction, socialization, physical care, and emotional support.

(Christensen, 1971)

With the objective of looking at the improvement of the family system, a host of studies have been performed in investigating those factors associated with family adjustment and stability. One such factor, examined and found to be positively correlated with family adjustment, is religiosity. Researchers have attempted to explain how religiosity is positively associated with marital stability and adjustment but more studies are required to adequately determine this.

A second factor that has not had much investigation but has often been mentioned in the literature is ritual. Authors and researchers of society and the family have commented on the importance of this regularized pattern of doing things together for promoting group cohesion and family integration and functioning. From their work and writing, ritual seems to be a significant factor to focus on, and it is worthy of more study in marital adjustment.

A third factor that this study addresses itself to is religious rituals in the home. These are regularized behaviors associated with one's religiosity. Very little information on home-based religious ritual is available but a general belief prevails that its performance is "right" and beneficial. Because of these common beliefs and because religious ritual is a part of one's religiosity, it also is
expected to have a positive affect on marriage and family life.

**Problem**

Marital adjustment has been heavily researched during the past 30 years but still remains as a concept that is poorly understood. Little is actually known about the criteria which are assumed to influence this concept and how such influences vary over time with other background factors. Ritual, as a process in family and society, is likewise assumed to be an important concept, but has received very little empirical study. When the notion of marital happiness is linked with home-based religious ritual, the problem is further amplified, as almost no work has been done. In essence we have two broad concepts which permeate family interaction to a large degree, but little is known about how marital happiness and ritual relate.

**Purpose**

It is the purpose of this study to assess the degree of marital adjustment of couples who have high or low amounts of family religious rituals in their homes. In measuring this relationship, spouses were first separately assessed to determine if the practice of specific indices of family religious ritual in their homes (ie., family prayers, grace, bible readings, fasting, etc.) was positively associated with their marital adjustment and if the overall practice of family religious ritual in their homes was positively associated with their marital adjustment. Spouse's results were also combined to form a husband-
wife "family" score for each of the measures of overall family religious ritual and marital adjustment so that a more accurate measure of its relationship in a family context could be determined. As another measure of this relationship, the spouse's perceptions of their parent's practice of family religious rituals and their parent's marital happiness have also been correlated.

Hypotheses

In assessing the relationship between family religious ritual and marital adjustment, four hypotheses have been tested.

1. The indices of family religious ritual are positively correlated with marital adjustment.
2. Overall family religious ritual is positively correlated with marital adjustment.
3. Husband-wife family religious ritual is positively correlated with husband-wife marital adjustment.
4. Perceptions of parent's family religious ritual is positively correlated with perceptions of parent's marital happiness scale.
REVIEW OF LITERATURE

Up to this time the researcher could not find any empirical studies and only very little written work that could be related to family religious ritual and its affect on marital adjustment. Because of this, this review shall deal with the factors of ritual, family ritual and religiosity which are associated with this concept as well as the little which has been written on it. In looking at the literature on this concept it will also be noted that though many of the works presented here are not recent, they do present significant information necessary in the understanding of religious ritual in family life. A brief look at marital adjustment as it pertains to the study shall also be included.

Ritual

Rituals have existed for a long time. Found among all types of people, they fill many an anthropologist's journal. Rituals have been defined as habits, customs, rites, traditions, ceremonies, conventions, and formalities. Bossard and Boll (1950) have clarified the conception of ritual by expanding its meaning to include more than religious activities but also by narrowing its meaning to exclude many other types of repetitive behavior. According to them, ritual is:

...a system of procedure, a form or pattern of social interaction which has three unvarying characteristics. First, it is definitely prescribed. This is the way a thing is to be done.
Ritual means exactness and precision in procedure. Second, there is an element of rigidity. The longer the prescribed procedure continues, the more binding its precision becomes. And finally, there is a sense of rightness which emerges from the past history of the process i.e., the more often the repetition of the prescribed procedure occurs, the more it becomes approved. (p. 16)

Ritual, then, is more than some kind of rhythmic activity executed by individuals or groups, it is a defined pattern of behavior that is rigidly prescribed, directed toward a meaningful and purposeful end and brings feelings or rightness and pleasure to the participants. Those who have written of the benefits of ritual have done so in regard to the individual and to groups. In looking at the literature on the affect of rituals on the individual, Starr (1973) is the most recent. Ritual, he declares, is "an inevitable and valuable part of being human" (p. 37). In describing the value of ritual to the individual, he outlines four purposes served: 1) gives order; 2) links one's emotions to the real world; 3) brings one in touch with oneself and with others; and 4) brings one closer to others, especially family. In looking at other effects, Russell (1971), Adams (1907) and Henke (1910) point out how ritual provides feelings of rest, tranquility, contentment, happiness, security, and satisfaction to the participants. Borgardus (1923) too, commented on how rituals or what he called "group habits", give possession and permanancy to one's experience and provide a feeling of reliability. From these authors, ritual seems to have a very positive affect upon those individuals who involve themselves with it.
In looking at ritual's affect on the group, one needs to look at the writings of Bocock (1974), Durrant (1950), and Bossard and Boll (1950). In their writings about group ritual, a common thread which permeates throughout is that ritual tends to bond individuals together. Bocock talks of how it integrates and ties one's bodily feelings and emotions to society's purposes. Durrant spoke of Jewish rituals and how it "was a mark of identity, a bond of unity and continuity". (p. 356). Bossard and Boll made the statement that the way rituals hold men together is by the simple device of having them do things together. Overall, then, it may serve as a strong cement among a united people.

In his early writings, Durkheim (1912) spoke of four general functions ritual performed for society: first, it disciplines and prepares by shaping men for social life; second, it's an adhesive which brings people together and reaffirms common bonds and enhances social solidarity; third, it vitalizes the functions of religious by transmitting deeply embedded values; and fourth, it establishes a condition or feeling of social well-being, "a euphoria". Here too, its meaningfulness, purposefulness and importance in groups is supported.

A more recent contribution made by Zablocki (1972) deals with the affect of rituals in communal groups. One of the major objectives of his study investigated those forces which help to hold communes together. In looking at the structural factors associated with commune longevity, he discovered that 47% of the communes which use heavy amounts of ritual in daily living lasted five years or more as compared
to 8% that practiced heavy amounts daily which lasted one year or less. He also learned that "transcendent communes" which would be more ritualistic than others had greater survival rates than other communal types with 38% of these types of communes lasting five years or more as compared to 25% which lasted less than one year. Overall, then, he found ritual to be a significant positive force in holding communal groups together.

**Family ritual**

The family is a very significant grouping of individuals which forms a basic part of society. In showing how ritual is a part of the family, Bossard and Boll (1960) describe and define it in the following manner:

> Obviously, the family is an aspect of social life in which ritual develops. It is a social process. It has a definite cultural content. Its relationships are intimate, repetitious and continue over long periods of time. Many patterns of its behavior come to be prescribed both for its individual members and for the family as a functioning unit. Routine, habit, rigidity, sense of rightness and wrongness are inevitable accompaniments of these patterns. They also are the essence of much of the life of the family. Just as ritual has been identified as the core of the culture of a people, so it should seem also to be the hard core of family living.

> A family ritual may be defined then as a prescribed formal procedure, arising out of family interaction involving a pattern of defined behavior which is directed toward some specific end or purpose and which acquires rigidity and a sense of rightness as a result of its continuing history. Thus defined, ritual develops in connection with many aspects of family life but clusters particularly about such things as holidays, anniversary days, meals, vacations, religious worship, and collective ways of using leisure time. (p. 285-286)

> It seems to satisfy a fundamental desire in the lives of people (p. 292)
In understanding more about this phenomenon in the family, several exploratory descriptive studies have been performed. One recent study by Schvaneveldt and Hendricks (1975) dealt with family ritual and patterns of food-related behaviors in the home. They focused on: different eating behavior patterns in families during holidays, Sundays, birthdays and other occasions; the effect of T. V. on the eating behavior of the family; the times when different meals are eaten; what days and meals family members eat together; the time spent at different meals; the degree of rigidity to meal times; various family eating styles and rules; significance of food to actual family get-togethers; and the seating arrangements and table settings at mealtimes. They conclude that: holidays and food times are important settings for family life styles; that the special positions of family members and table settings during mealtimes are important to family behavior; that these ritualistic behaviors in the home when food is served are more significant to the family than the value of the food itself; and that considerable enjoyment as well as considerable strife come during these settings.

Albrecht (1962) in a descriptive study reported on the role of older people in family rituals. She found that older people served as the focus of many rituals of family gatherings during holidays and special visits. Though couples are more apt to be the center of the ritual than single persons, there was no preference for either the paternal or maternal side of the family or one sex over the other.
Many older persons looked forward to these rituals and planned for them months ahead and spent much time reminiscing about them after they were over. In discussing the contributions of ritual, she stated that they helped in the deepening of family relationships by promoting feelings of closeness, loyalty, and serving as stabilizers to the entire system. She also suggested that ritual can serve to restrict family members too, by making them feel obligated and trapped into doing things. Her conclusion was that in the lives of the older person, ritual is a pleasurable activity which forms a bond between themselves, their children, their grandchildren and the other extended family members.

Ayab (1966) proceeded further in a descriptive study of the ritual of family reunions. After describing the different types of reunions, he spoke of how all involved in this ritual considered themselves as one family. He asserted that the ritual of family reunions links each member and adds a bond of affiliation which promotes solidarity throughout the extended family system.

Of all the contributors, the largest, most involved, and perhaps most significant up to this time have been the works of Bossard and Boll as reported in an article (1949) and two books (1950 and 1960). In these three sources they speak of the results of a study in which they recorded information dealing with family rituals from questionnaires, autobiographies, and student essays that covered a number of families over a period of about 80 years. Among their findings are detailed
characteristics of ritual in the modern family and its changing nature in family living. First, they state that "ritual is not dying" but that it is still an integral active and healthy phenomenon in family life. Second, in the family, ritual tends to be: more secular and simple; more intimate and less public; less traditional; less autocratically prescribed; more frequently of the consciously constructed and adjusted type; more narrowly restricted in number and scope; and more personalized to a particular family group. Finally, their third point is that the numbers and variety of rituals are on the increase within the family.

Some of the family rituals Bossard and Boll examined are those relating to: holiday observances; mealtimes; gift giving; doing dishes; walking the dog; the Sunday drive; home entertainment; bathroom procedures; retiring and awakening; growing up; vacationing; and various religious rituals in and outside the home. They pointed out that though these rituals may themselves seem trivial and wholly insignificant to family life, the significant contribution they make in the family is the involvement and activity they create among family members.

Bossard and Boll stress four main contributions that ritual makes in the family: one, ritual standardizes behaviors and makes it predictable; two, ritual regularizes personal relations between the family as a whole and its individual members; three, ritual promotes a common interest between family members and creates a sense of
common group participation; and four, ritual eases stress and strain in group living through providing stability, promoting a common life and enhancing group rapport. In essence, they conclude that ritual is significant in family living and its continuance deepens the relationship between family members and adds to the family's smooth functioning and integration.

Religiosity and marital adjustment

Blood (1969, p. 270) made the comment that "According to the billboards, families that pray together stay together. According to the researchers, billboards are right." This comment using prayer as one representation of religiosity was confirmed in a review of the literature made by Hicks and Platt (1970) as they found that generally studies show a positive correlation between religiosity and marital adjustment and happiness. In this part of the review on religiosity and marital adjustment three factors used in measuring their association were interfaith marriages, type of marriage, and church attendance.

Studies dealing with interfaith marriages show a positive relationship existing between religiosity and marital adjustment. Landis and Landis (1958, p. 430) wrote:

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

Weeks (1943) empirically expresses this same view in his study by showing divorce rates around 3.8% - 10% for couples of the same religion, 17.4% for mixed marriages and 23.9% among couples with no religion. These researchers explained such differences as being due to the varying amounts of religious activity in each group. For example, those marrying within the same religion were more religious than the other two. But among the other two, those declaring mixed faith marriages were more religious than those declaring none.

The second factor used in measuring the relationship between religiosity and marriage stability was type of marriage. Locke (1951) and Burgess and Cottrell (1939) found that those who have church weddings had greater amounts of marital happiness and adjustment. McKay (1945), Widstoe (1948), Cannon and Stead (1964), Mitchell and Peterson (1972) and Jones (1973) all researching into types of marriages in the Church of Jesus Christ of Latter Day Saints (L. D. S.) found that those having "temple marriages" had significantly fewer divorces than those who married outside the temple (L. D. S. couples having temple marriages being classified as higher in religious commitment and those L. D. S. couples not having temple marriages being classified as lower in religious commitment). Kunz (1964) and Canon and Christensen (1964) found this relationship occurring within their samples. In addition, they noticed that those marrying outside
the temple but who had a "church wedding" (married by a church official) were higher than those with civil ceremonies (married by a civil official) in marital stability as measured by number of divorces.

Church attendance was a third factor revealing the relationship between religiosity and adjustment in marriage. Burgess and Cottrell (1939), Locke (1951), Landis and Landis (1958), Laws (1959, and Cavan (1959) were some of the first to recognize this positive relationship between church attendance and marital happiness and adjustment. Winward (1962) also found that couples who were active church attenders had better marital adjustment. His study showed significant differences between mean marital adjustment scores of 107.8 for the active church attenders as compared to 99.15 for the inactives. Chesser (1957) found that church attendance contributes to marital stability when it is shared by both the husband and wife. His results show that when both husband and wife go to church often, 91% report that they are very happy. When both go occasionally to church, 79% report being very happy. When both never go to church, 62% report that they are very happy. And when only the wife goes to church, 55% of the couples report being very happy. Hatton (1959) looking at a population from a marriage counseling center, reported that among the active church-goers in her sample, 36% were divorced, while among the inactives, 73% were divorced. Kunz (1964) supported Hatton's research when he found among his sample of couples who attended church always, 1.9% of the fathers and 2.3% of the mothers were
divorced as compared to couples who never attended church with 18.2% of the fathers and 25% of the mothers divorced.

Though these empirical studies give evidence of the positive correlation existing between religiosity and marital adjustment and stability, what are some of the reasons why this relationship exists? One reason is that religious couples have as Landis (1963) points out, "scruples" or values of how to live. Blood (1969, p. 275) says, "Religion is concerned with the way family members treat each other" as they "ought to be treated" and "teaches things to do and things to avoid that heighten the quality of family life". Landis and Landis (1958) point out that religious faith with its philosophies of life and standards of behavior make one's life more meaningful. With these values at the base of the family member's actions, families would seem to be better adjusted.

Cavan (1959) stressed that religion carries with it a philosophy and a value orientation which stresses the serious intent of marriage. Landis (1963) pointed out that devout couples who stay together might do so because of these specific "scruples" regardless of whether they are happy or unhappy. Freeman and Showel (1952) call this a "familistic attitude" that religious couples have and which states that above all else the family is most important and its staying together paramount. Such an attitude is portrayed by Thomas (1956) in his description of the Catholic family. In this faith the marriage bond is "intrinsically indissoluble" with any direct interference to the union
considered as "morally evil". Here the individuals involved have a moral obligation, an inner pressure to "stick it out" no matter what.

Another reason in explaining religiosity's affect on marriage is the influences that come from others. Blood (1969) (p. 274) mentioned how the church provides a supporting network of primary relationships. Locke (1951) and Burchinal (1957) also point out how church goers tend to be more sociable and conventional; and more socially acceptable and conforming. This is all brought together by Zimmerman (1962) in his book *Successful American Families*. He points out that the close similar friends ("friend groups" as he calls them) which a church provides are highly associated with stable-successful families and very low divorce rates. This is caused by similar friends promoting a wall of common values as well as being a social environment which reinforces the marriage intention - "till death do we part". With religion supporting this selection of close and similar friends, it also provides the social pressure for the family to be stable, or at least not to divorce.

There are a couple of studies present in the literature, though, that show opposing results to these findings. Wallin (1957), when using sexual gratification as a measure of marital stability, found it not to be significantly related to either religious or non-religious couples. One of the findings Terman (1938) discovered in his study was that strict religious upbringing had an unfavorable influence on one's latter marital adjustment. Therefore, these two researchers
suggest from their results that religiosity in some cases is negligible and even causes a negative affect on marital adjustment.

Perhaps the difference between the results of these two studies and the majority of other studies could be explained by describing the relationship between religiosity and marital adjustment as being curvilinear. Thus, a high degree of religiosity is associated with marital stability and adjustment unless it is too orthodox and rigid, then it may actually stifle and becomes a negative agent in a relationship. Religiosity could also cause a negative effect on a marriage if both are of different religions which stress different values and beliefs, or if one is very religious and the other not. The degree of religiosity in these cases may act as a negative factor in a marriage.

**Family religious ritual**

Glock and Stark (1965) in studying the assessment of religiosity conceptualized five dimensions of religious commitment. These they saw as: religious belief, an ideological dimension; religious knowledge, an intellectual dimension; religious feeling, an experiential dimension; religious effects, a consequential dimension; and religious practice, a ritualistic dimension. They describe the ritualistic dimension as encompassing the specific "religious practices expected of religious adherents. It comprises such activities as worship, prayer, participation in special sacraments, fasting, and the like" (p. 20). In their study they examined certain religious rituals such
as acts of prayer, baptism, church attendance, participation in sacraments, and tithing, and found their importance for salvation among people in different Christian denominations to differ widely. Also, when looking at politics and ritual involvement, they discovered that right-wing communists have less religious ritualistic practices than do left-wing socialists and radicals. Their main criticisms of the ritualistic dimension were that most of it's focus has been on what people do rather than on the meaning of the activity to them, but that "even within this framework the effort has been neither systematic or comprehensive" (p. 28).

Bealer and Willets (1967) used the ritualistic dimension formulated by Glock and Stark as one of the windows they looked through to understand the religious interests of adolescents. In their survey of the literature they reported on the results of a Gallup survey in 1961 and a Purdue University poll of 1957 and 1962 which measured the rituals of church attendance and prayer among American adolescents. From these data they learned that the majority of American youth are regular church goers and pray fairly often and are therefore "not irreligious" at least according to the frequency of "doing" these rituals. Their main criticism was similar to Glock and Stark in that they saw a need for more information on the meaning of the rituals to these youth rather than just reporting what rituals are performed.

In considering religious ritual in the family, Bossard and Boll (1950) mentioned that family religious rituals are of two kinds: those
practiced in the home such as grace, family prayers, religious readings, celebration of sacred days and those religious activities participated in outside the home ie., going to church. They spoke of class differences with the middle class "carrying the torch of religion" in the home and the upper and lower being less staunch. They also mentioned the passing on of observing such religious practices as grace, prayers, church attendance, etc. from one generation to the other. Their final comment is that religious rituals in the home are becoming less common, being replaced by more secular ones such as the Sunday drive and the drink before bedtime.

In 1955 Ogburn and Nimkoff in their book *Technology and the Changing Family* stated that in the modern American family there has been a decline of "religious practices" or rituals in the home because of a general secularization movement occurring in society. From this assertion, Schvaneveldt (1963) researched the change of family religious rituals in the home over three generations. His findings supported Ogburn and Nimkoff in that religious rituals of the family prayers, grace, bible and other religious readings, and other special religious home observances had decreased over time with the third generation having the least amount when compared with their parents and grandparents.

In reviewing the literature on rituals, especially within the family, and their positive affects on it; and also considering religiosity and its positive affect on family functioning, it would seem that the
concept of family religious ritual would also have a positive influence on family life. There is a general belief by many religious leaders and the public that this is true, but Blood (1969) in his text, *The Family*, is the only researcher found who commented on the value of religious rituals in the home:

> Religious rituals offer rich potentialities to family living. Less common in American homes today than in the past, religious rituals nevertheless give those who practice them a sense of participating in pattern of meaningful activity. (p. 272)

From the studies mentioned here, family religious ritual seems to be on the decrease. But though it is becoming less common, related factors and common opinions support the view that it is an important concept to consider in the adjustment of marriage and the family.

**Measuring marital adjustment**

Measuring the subjective state of a marriage has been the goal of many an inventory developed by family researchers. From the early pioneering works of Hamilton (1928) many have attempted to conceptualize certain criteria that could describe the subjective state of a relationship. Such concepts as success, happiness, satisfaction, integration, companionship and consensus have been used. Many of these were first based on single measurements trying to ascertain the degree to which they were found in a marriage. Later researchers like Burgess and Cottrel, (1938) Terman, (1938) and Locke (1951) began to incorporate some of them to give a more complete picture
of the marriage relationship. Others also followed their examples and used many of these same criteria together in their measurements. Adams (1946), Kelly (1941), Burgess and Wallin (1953) and Karlson (1952).

During and since the development of these inventories much criticism has been given concerning their use. First, Ellis (1948), Frankum (1952) and Edmunds and Withers (1972) criticized that these inventories were too "direct" and subjected respondents to manipulation for some social or personal reasons. They spoke of the respondents being able to "gloss" over the effects in their marriage or to exaggerate its virtues because the questions were so open. They therefore, concluded that because of this, such tests could not be very reliable. Locke (1951), Terman and Wallin (1949), and Hawkins (1966) defined the use of marital adjustment tests by pointing out through statistics their reliability and validity. They suggested that subjects would be honest in their responses and would not fill out the questionnaires if they had to give too many false answers. Though admitting that respondents could be subjected to social desirability and personal reasons in biasing the results from the scales, these researchers believed that these effects would be minimal enough to be insignificant.

Waller and Hill (1951) spoke of the limitations of marital success studies because of their narrow and confined look at the relationship. They saw a need for a broader, more comprehensive and complete
analysis. To achieve this they spoke of a need to "produce a more
defensive set of criteria for evaluating the phenomenon" (p. 369).
These criteria they wrapped-up in a concept they called "developmental
adjustment". It combines into one instrument measures of integration,
companionship, adjustment (concensus and agreement), satisfaction
and personality development. These they concluded to be the major
aspects or criteria needed to give a more complete profile in classify­
ing marriages and thus making the measurements of the subjective
state a more accurate and true picture.

Lively (1969), Hicks and Platt (1970) and Burr (1973) criticized
the various material adjustment studies in being inconsistent in the
conceptualization of the criteria used (such as happiness, satisfaction,
success, stability, etc.). They stated that there is much overlapping
in the meaning among the different criteria and that similar criteria
are being defined in so many different ways that they appear meaning­
less. They expressed the need for uniformity in definitions used in
conceptualizing the terms of these tests so that greater clarity can
come out of their use.

Foote and Cottrell (1955) commented that adjustment itself is a
term that gives an inaccurate picture of a relationship. They state
that it is full of value-laden middle class norms that determine adjust­
ment to the extent that it is conflict-free, secure, happy, contented
and stable. This, they suggest, describes a "state" which the
marriage is in but ignores other segments of the society and
individual differences that do not fit these conditions. In originating a more dynamic concept for describing one's relationship more accurately, Foote and Cottrell developed the term of "Interpersonal Competence" with its components being health, intelligence, empathy, autonomy, judgment, and creativity. This they defined not as a "state" or "trait" as many have defined adjustment, but as an active capability "to meet and deal with a changing world, to formulate ends and implement them" (p. 49).

Though much criticism has been given to the use of marital adjustment inventories and the terms used in their formulation, there has been support for their continuance. Burr (1973) had pointed out that though they are in need of much improvement and do not give a total or complete picture of a marriage, they do give reliable and valid information and are therefore of some worth. Jones (1973), also justifying their uses, wrote that "Better and more adequate theories must be developed and tested before better and adequate scales and questionnaires can be developed" (p. 28).

Concluding, then, this investigator notices that while these scales are often inadequate and are in many ways in need of improvement, their selected use is justified until more related theories are developed and tested, and better scales formulated.

**Synthesis**

As this study proceeds to look at the relationship between family
religious ritual and marital adjustment the literature provides a basis for beginning. In reviewing rituals, the literature showed these activities to have positive influence on individual and group behavior. Family ritual was also described as having positive affects on family life by promoting better functioning and integration among its members.

Religiosity, as another factor, has been measured, using such variables as interfaith marriages, types of marriages, and church attendance. All three of these variables have a positive effect on marriage and family life. The reasons given for this correlation are the values and scruples it teaches for proper social behavior, the familistic attitude it supports, and the supporting network of friendship groups that it involves one in. It was also noted, however, that in some circumstances, religiosity's effect was negligible and even caused a negative affect, thus suggesting a curvilinear relationship between religiosity and marital adjustment and stability.

Next family religious ritual was examined. Glock and Stark (1965), in describing religiosity, defined five dimensions with ritualistic activity being one. In their study they looked at ritual's importance in the idea of salvation among different denominations and at politics' involvement in religious rituals. Bealer and Willets (1967) used the same criteria in studying the religiosity of the American adolescent and found that the majority of American youth were involved in such rituals as church attending and praying. Both studies called for more research to be done, especially in looking at the meaning of why
rituals are performed. In the writings of Bossard and Boll (1949, 1950, 1960) two kinds of religious rituals were mentioned—those practiced in the home and those practiced outside the home. They also spoke of class differences, the passing on of religious ritual, the reduction of ritual, and its replacement by secular ones. Schvaneveldt's (1963) study of the change of ritual over three generations in the home was next reviewed with the results showing a decreasing trend. The only author found who made any comment on the effect of religious ritual on family life in the home was Blood (1969), who stated that it offers "rich potentialities" and provided "meaningfulness" to those who participated in it.

The review concluded with the literature on marital adjustment. First the development of marital adjustment inventories was presented from Hamilton (1928) to the ones being used now. Next, criticisms of these inventories were offered, ranging from over-directness and thus subject to respondent's manipulation, to lack of clarity in their conceptualizations of the criteria used to the point of meaninglessness. Though these scales are in need of much improvement, their justification for use was supported until such time as better theories are developed and tested and superior measurements of the subjective state are formulated.

In summary, much work has focused on marital adjustment and background factors which are associated with it. Religiosity of family members and participants in the marital bond is one factor which is
positively associated with stability and happiness in marriage. One can infer from the research on rituals in general that family adjustment and happiness is facilitated by such activity, but there is no empirical data in this area to document this relationship. The present study seeks to partially fill this gap by focusing directly on the relationship between marital happiness of young married couples and the degree to which they engage in a number of home-based religious rituals. Family or home-based religious ritual has not been studied extensively and as such it is important to understand what religious rituals are practiced by families in the home and the frequency with which they occur, as well as their affect on marriage and family life.
PROCEDURE

The specific data for this study have been taken from a larger pool of data collected by an earlier and larger study on religious ritual made by Schvaneveldt in 1968. His overall project collected information dealing with religious ritual and marital adjustment, the change and pattern of religious ritual in the family over three generations, and background factors such as age, sex, religiosity, social economic status, and their relationship. The data he collected covers information dealing with a possible sample of 1400 couples of three generations from the Rocky Mountain, Logan, Utah area, and southeastern, Tallahassee, Florida, regions of the United States. The third generation, two hundred total, chosen on a probability basis from the married student housing office at Utah State University (100) and Florida State University (100), were personally interviewed while the second (400) and first (800) generations were mailed questionnaires. All were asked to respond to the same information.

This study uses only part of the data collected in Schvaneveldt's study of 1968. It concentrates on eighty-nine husband and wife couples (or one hundred and seventy-eight individual observations) from the Rocky Mountain third generation sample of married students at Utah State University in the Logan, Utah Area. Their cooperation was solicited first by a letter of introduction and second by being contacted
by an interviewer who personally administered the questionnaire to the husband and wife. Each marital partner was instructed to complete it separately without consulting each other so as to not influence one another's responses.

**Instrument**

The data were collected through the use of a self administered questionnaire under the supervision of trained interviewers. The first part consisted of items pertaining to background information regarding sex, age, residential background, religious affiliation and activity in home of orientation, religious affiliation and activity in present family of procreation, length of marriage, number of marriages, number and ages of children, wife's occupational status, education, income, occupation, and perception of parent's marital happiness (see Appendix).

The second part of the questionnaire attempted to measure the degree of family religious ritual in their present home and their home of orientation or parents' home. It consisted of nine items pertaining to religious rituals in the family: family prayer, grace, individual prayer, family bible reading, individual bible reading, family religious readings (other religious reading material), special religious practices (special prayers, testimonies, religious singing, etc), family home evenings (a special family get-together for religious purposes), and fasts, and also included the amount and frequency with
with which they were practiced in the home (daily, weekly, monthly, sometimes, and never). This scale was developed and pretested in an earlier study in the fall of 1962 at Florida State University by Schvaneveldt (see Appendix).

The third part attempted to measure each spouse's perception of their own marital adjustment. The Locke-Wallace Short Marital Adjustment Scale (1959: see Appendix) was used. This is a fifteen-item scale which has been extensively used with its validity and reliability being significantly high (Straus 1970, Locke and Wallace 1959). Items included in this scale are based on the criteria of the couple's happiness-satisfaction, companionship-integration, and consensus-agreement. These exhibit the scale's capability to assess a fairly complete and accurate picture of couple's adjustment in their marriage by measuring not only the "state" of the relationship as some adjustment inventories do, but the "competency" of the relationship as well.

Analysis of data

The data were pre-coded to facilitate computer processing and analysis. As the information was processed, descriptive statistics were used to identify the specific background characteristics of the sample as well as to give a profile of the spouses' family religious rituals in their present home, their marital adjustment, the perceptions of their parents' practice of religious ritual in their home of
orientation, and perceptions of their parents' marital happiness.

Marital adjustment was computed by appropriate weights (derived by Locke and Wallace) given to each of the fifteen items to compute an overall marital adjustment score (see Appendix). The possible range was from a low of 2 points to a high of 158.

The practice of family religious ritual in the home was analyzed for each indice of family religious ritual and also as an overall score. The overall family religious ritual score was derived by assigning appropriate weights to the frequencies of each of the indices (see Appendix). The possible total score ranged from a low of 0 to a high of 45.

The data obtained on couples' practice of family religious ritual in their home, their marital adjustment, and couples' perceptions of their parents' family religious ritual and parents' marital happiness have also been statistically assessed by the Pearson product moment correlation in order to test the four hypotheses of this study. The .05 level of significance was employed in testing these hypotheses to determine the significance of these correlations.
FINDINGS

This section deals with the major findings of this study and reports on them in the following divisions. First, a general profile of the sample is presented looking at background characteristics, overall marital adjustment, overall practice of family religious ritual, and couples' perceptions of their parents' family religious ritual and parents' happiness. Second, the four hypotheses tested in this study are individually reported on. Third, other findings observed in the process of the study are stated.

Sample characteristics

The population under study consisted of 89 husband and wife couples representing 178 individual observations. The majority of the respondents were under 30 years of age with the husbands being slightly older (15% of the husbands being over 30; 8% of the wives being over 30).

Seventy percent of the population came from communities with less than 50,000 people with husbands coming from more rural backgrounds than the wives (42% of the husbands come from communities under 2,500 people as compared to 36% of the wives).

Fourty percent of the sample had been married less than two years, 77% less than five years and 23% married more than five years. Almost all cited their present union as being their first marriage.
except for two wives and two husbands who reported their present union as being their second marriage. Their previous marriages had been terminated by "divorce" or "other reasons".

Thirty-eight percent of the couples reported not having any children. The other 62% of the couples had an average of two children each with none of the couples having over five. Of the couples who have offspring, 38% of their children were less than five years old, 25% had children over five years old, but none had children over nine years old.

Husbands appear to have had more formal education than their wives, though both sexes tend to have been quite well educated. Ninety-eight percent of the husbands reported one year or more of college as compared to 70% of the wives reporting one year or more. Twenty-four percent of both sexes reported having a BS degree while only 29% of the husbands as compared to 5% of the wives state graduate work. At the other end of the continuum 30% of the wives as compared to only 2% of the husbands reported only having a twelfth grade education or less.

Seventy-six percent of the husbands stated a student status as compared to 19% of the wives. Other husbands (24%) reported occupations ranging from white collar, professional, and blue collar, to farming, and services. Forty-four percent of the wives considered their occupation to be homemakers; 11% stated professional positions as teachers; 15% had white collar or service jobs; and 11% stated
secretarial and clerk positions. The main source of income coming into these families was from salaries and wages (over 82%).

The majority of the sample stated a religious affiliation and came from L. D. S. homes. Fifty-eight percent of the husbands as compared to 54% of the wives declared being raised L. D. S., while 32% of the husbands as compared to 38% of the wives came from Protestant homes. The remaining were raised Catholics (6-7%) except for one male Jew and two husbands and one wife who declared they had no formal religion in their home of orientation.

The majority of this sample in their home of orientation considered themselves members of a church, with 92% of the wives and 89% of the husbands belonging. Wives also considered themselves more active church goers in their home of orientation with 90% of them reporting church activity, as compared to 65% of the husbands reporting church activity.

In their present home of procreation the majority of the sample reported presently being L. D. S. with 63% of the husbands and 62% of the wives stating such an affiliation. Among the others, 21% of the husbands and 20% of the wives reported being Protestant, 5% of the husbands and 8% of the wives were Catholic, one of each sex reported being Jewish, and 8% of the wives and 10% of the husbands stated no religion. More wives than husbands (65% vs 51%) reported presently being active in church attendance.
Tables 1 and 2 present the frequency of family religious ritual as reported by husbands and wives. The practice of family religious rituals were reported by the husbands and wives in varying degrees, ranging from 41% reporting some frequency of family bible reading to 87% reporting some frequency of individual prayer. In considering the frequency of these specific indices of family religious ritual, grace, individual prayer, and family prayer stand out as the most practiced on a daily basis; family religious readings and family home evening as the most observed on a weekly basis; and fasting as the most observed on a monthly basis. The majority of the sample, although engaging in some religious rituals in the home, reported doing so on a "sometimes" basis. Husbands and wives also seemed to report basically about the same frequency for most of the rituals except for the wives stating a more frequent observance of daily individual prayer.

Table 3 combines the couple's "daily," "weekly," "monthly," and "sometimes," responses, to obtain a total number of husbands and wives who reported observing these specific religious rituals. From this overall picture, couples were seen to be active in the specific home based indices of religious ritual. As with ritualistic frequency, both husbands and wives reported about the same amount of activity for most of the rituals, except for individual bible reading where the wives reported a significantly greater amount of observance to this ritual than the husbands did.
Table 1. The frequency of specific family religious rituals practiced in the home as reported by husbands

<table>
<thead>
<tr>
<th></th>
<th>No Report</th>
<th>Never</th>
<th>Sometime</th>
<th>Monthly</th>
<th>Weekly</th>
<th>Daily</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family Prayer</td>
<td>1</td>
<td>33</td>
<td>26</td>
<td>1</td>
<td>4</td>
<td>24</td>
</tr>
<tr>
<td>Grace at meals</td>
<td>0</td>
<td>16</td>
<td>21</td>
<td>0</td>
<td>1</td>
<td>51</td>
</tr>
<tr>
<td>Individual Prayer</td>
<td>0</td>
<td>14</td>
<td>34</td>
<td>2</td>
<td>5</td>
<td>34</td>
</tr>
<tr>
<td>Family Bible Reading</td>
<td>0</td>
<td>53</td>
<td>29</td>
<td>4</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Individual Bible Reading</td>
<td>0</td>
<td>36</td>
<td>33</td>
<td>8</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>Family Religious Readings</td>
<td>1</td>
<td>27</td>
<td>36</td>
<td>8</td>
<td>14</td>
<td>3</td>
</tr>
<tr>
<td>Special Religious Practices</td>
<td>2</td>
<td>49</td>
<td>26</td>
<td>1</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>Family Home Evenings</td>
<td>0</td>
<td>49</td>
<td>20</td>
<td>2</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>Fasting</td>
<td>0</td>
<td>44</td>
<td>16</td>
<td>23</td>
<td>4</td>
<td>2</td>
</tr>
</tbody>
</table>
Table 2. The frequency of specific family religious rituals practiced in the home as reported by wives

<table>
<thead>
<tr>
<th></th>
<th>No report</th>
<th>Never</th>
<th>Sometime</th>
<th>Monthly</th>
<th>Weekly</th>
<th>Daily</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family Prayer</td>
<td>0</td>
<td>36</td>
<td>22</td>
<td>0</td>
<td>5</td>
<td>26</td>
</tr>
<tr>
<td>Grace at meals</td>
<td>0</td>
<td>17</td>
<td>19</td>
<td>0</td>
<td>2</td>
<td>51</td>
</tr>
<tr>
<td>Individual Prayer</td>
<td>1</td>
<td>12</td>
<td>24</td>
<td>0</td>
<td>6</td>
<td>46</td>
</tr>
<tr>
<td>Family Bible Reading</td>
<td>0</td>
<td>52</td>
<td>29</td>
<td>2</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Individual Bible Reading</td>
<td>0</td>
<td>27</td>
<td>47</td>
<td>7</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Family Religious Readings</td>
<td>1</td>
<td>30</td>
<td>38</td>
<td>3</td>
<td>14</td>
<td>3</td>
</tr>
<tr>
<td>Special Religious Practices</td>
<td>3</td>
<td>47</td>
<td>25</td>
<td>3</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Family Home Evenings</td>
<td>1</td>
<td>49</td>
<td>22</td>
<td>2</td>
<td>13</td>
<td>2</td>
</tr>
<tr>
<td>Fasting</td>
<td>1</td>
<td>41</td>
<td>19</td>
<td>26</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>
Table 3. Rank order of husbands and wives observing specific family religious rituals in the home

<table>
<thead>
<tr>
<th></th>
<th>Husbands</th>
<th>Wives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual Prayer</td>
<td>75</td>
<td>77</td>
</tr>
<tr>
<td>Grace at meals</td>
<td>73</td>
<td>72</td>
</tr>
<tr>
<td>Family Religious Readings</td>
<td>62</td>
<td>59</td>
</tr>
<tr>
<td>Individual Bible Reading</td>
<td>53</td>
<td>62</td>
</tr>
<tr>
<td>Family Prayer</td>
<td>55</td>
<td>53</td>
</tr>
<tr>
<td>Fasting</td>
<td>45</td>
<td>48</td>
</tr>
<tr>
<td>Special Practices</td>
<td>40</td>
<td>42</td>
</tr>
<tr>
<td>Family Home Evenings</td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>Family Bible Reading</td>
<td>36</td>
<td>37</td>
</tr>
</tbody>
</table>

From these total amounts, the most commonly observed rituals reported by both husbands and wives are individual prayer and grace. The next most common rituals are family readings, individual bible readings, family prayer, and fasting. The least practiced rituals are special activities, family home evening and family bible readings.

To obtain an overall family religious ritual score each of the specific family religious rituals were assigned appropriate numerical weights (see Appendix). The possible total score ranged from a low
of 0, to a high of 45. The overall mean family religious ritual scores were nearly the same for both sexes, 14.7 for the wives and 14.1 for the husbands. The standard deviations were similar between the spouses with only minor differences occurring: husbands have 1.2 and wives, 1.1. The only difference between the sexes occurred in the range of scores with husbands having a greater range (0-41) than the wives (0-35).

In looking at the overall results of couple's marital adjustment (as derived from the Locke-Wallace Marital Adjustment Inventory: (see Appendix), scores had a possible range from a low of 2 to a high of 158. The actual scores of the spouses ranged from 65 to 157 for the husbands and 43 to 155 for the wives. The mean score for the husbands was 112 with a standard deviation of 2.1, while for the wives the mean score was 121 with a standard deviation of 2.3. These statistics describe the husbands and wives as perceiving their marriages as fairly well adjusted, but shows the husbands with lower marital adjustment scores than the wives.

The mean family religious ritual scores which couples perceived for their parents were viewed nearly the same by both the husbands and wives, with the wives perceiving slightly greater mean scores for their parents (13.7) than the husbands did of their own (12.5). Their standard deviations were similar, though, with the husbands' parents having 1.1 and the wives' parents having .99. The wives' parents had a slightly greater range in scores (0-37) than the husbands' parents.
Husbands and wives also saw themselves as practicing on the average more ritual in their homes than their parents did.

The majority of couples saw their parent's marriage as "happy" with wives seeing their parents as more happy than husbands saw theirs. Ninety-five percent of the wives as compared to 90% of the husbands reported their parents to be average or higher in marital happiness. Respectively, 5% of the females, as compared to 10% of the males, saw their parents as below average in amount of marital happiness.

In summary, the sample then was made up of college-age first married couples with small, young families. The majority of the husbands and wives came from rural backgrounds, were generally highly educated, with the husbands still in school. On the average they considered themselves to be fairly well adjusted in their marriage.

A high percent of the couples came from active church backgrounds with a majority still reporting church activity, though not as active as in their home of orientation. Wives in general also tended to have more church activity than the husbands. Couples practiced religious rituals in their homes with the wives being more frequent in the practice of individual prayer and stating to practice a greater amount of individual bible reading than the husbands.

Both husbands and wives saw their parents as happy with wives perceiving their parents as happier. They also saw their parents practicing on the average some religious rituals, with wives in
general reporting a slightly greater amount for their parents than the husbands. They also saw their parents as practicing, on the average, less religious ritual in their home than themselves.

**Hypothesis 1**

Hypothesis 1 states that the indices of family religious ritual are positively correlated with marital adjustment. In testing this hypothesis the frequency (as reported by couples; daily, weekly, monthly, sometimes, never), of each of the indices of family religious ritual were statistically measured via correlation with each of the husbands' and wives' marital adjustment scores. To measure the degree of this relationship the Pearson product-moment correlation formula was used.

The marital adjustment scores had a possible range of 2 for the lowest and 158 for the highest. The husbands ranged from 65-157, and have a mean score of 112 with a standard deviation of 2.1. The wives ranged from 43-155, with a mean score of 121 and a standard deviation of 2.3.

Each of the specific indices of family religious ritual had a possible frequency range of 1 as the lowest to 5 as the highest (daily=5, weekly=4, monthly=3, sometimes=2, and never=1). Both sexes ranged from 1-5 in all of the different indices of family religious ritual. The means and standard deviations of each of the indices are reported for each spouse in Table 4.
Table 4. Mean and standard deviation of the frequency of specific family religious rituals

<table>
<thead>
<tr>
<th></th>
<th>Husbands</th>
<th></th>
<th>Wives</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Grace</td>
<td>3.6</td>
<td>1.6</td>
<td>3.6</td>
<td>1.8</td>
</tr>
<tr>
<td>Individual Prayer</td>
<td>3.1</td>
<td>1.7</td>
<td>3.6</td>
<td>1.7</td>
</tr>
<tr>
<td>Family Prayer</td>
<td>2.6</td>
<td>1.2</td>
<td>2.6</td>
<td>1.8</td>
</tr>
<tr>
<td>Family Readings</td>
<td>2.2</td>
<td>1.1</td>
<td>2.1</td>
<td>1.1</td>
</tr>
<tr>
<td>Individual Bible</td>
<td>2.0</td>
<td>1.1</td>
<td>2.0</td>
<td>0.9</td>
</tr>
<tr>
<td>Fastings</td>
<td>1.9</td>
<td>1.1</td>
<td>1.9</td>
<td>1.0</td>
</tr>
<tr>
<td>Family Evenings</td>
<td>1.9</td>
<td>1.1</td>
<td>1.8</td>
<td>1.2</td>
</tr>
<tr>
<td>Special Practices</td>
<td>1.7</td>
<td>1.1</td>
<td>1.8</td>
<td>1.1</td>
</tr>
<tr>
<td>Family Bible</td>
<td>1.5</td>
<td>0.9</td>
<td>1.6</td>
<td>1.0</td>
</tr>
</tbody>
</table>

Table 4 shows the indices of grace and individual prayer with the highest mean score. Family prayer, family religious readings, individual bible, fasting, and family home evenings have the next highest and then special religious practices and family bible reading having the lowest means scores. The greater deviations of the mean occur with the first three indices, with the last six being lower.

Table 5 shows the correlation coefficient (r) computed on husbands and wives between each of the indices of family religious ritual and
Table 5. Correlation coefficients of husbands and wives between frequency of specific family religious rituals in the home and marital adjustment

<table>
<thead>
<tr>
<th></th>
<th>Husbands N</th>
<th>Wives N</th>
<th>Husbands r</th>
<th>Wives r</th>
</tr>
</thead>
<tbody>
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<td>86</td>
<td>.3356</td>
<td>.1840</td>
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<tr>
<td>Individual Bible</td>
<td>89</td>
<td>89</td>
<td>.2946</td>
<td>.0824</td>
</tr>
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<td>Family Prayer</td>
<td>88</td>
<td>89</td>
<td>.2905</td>
<td>.2132</td>
</tr>
<tr>
<td>Family Evenings</td>
<td>89</td>
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marital adjustment. It also gives the number (N) of observations used to compute these values.

Most of the values computed between the indices of family religious ritual and marital adjustment for the husbands indicate weak positive correlations, and most are significant at the .05 level except for family bible readings and fasting. Fasting was significant at the .10 level.
Most of the wives' values show weak positive correlations (weaker than the husbands) except for family home evening and fasting which show very weak negative correlations. All but one, family prayer, are nonsignificant at the .05 level. One though, special religious practices, is significant at the .10 level.

In looking at the percent of variance for those which are significant at the .05 and .10 levels, husbands: family prayer, accounts for 8% of the variation in the correlation; grace accounts for 4%; individual prayer for 5%; individual bible for 9%; family home evening for 8%; and fasting for 4%. For wives: family prayer accounts for 5% of the correlation; and special practices for 3%.

The findings tentatively support the acceptance of this hypothesis by revealing that generally among the husbands, there is a fairly strong positive correlation between marital adjustment and all the specific family religious rituals with the majority of the indices being significant at the .05 level and accounting for 4-9% of the association existing. When looking at the results of the wives, they show a low but positive correlation existing between family religious ritual and marital adjustment except for two of the indices where even a very weak negative correlation appears. All of the values for the wives except for two are nonsignificant at the .05 and .10 level, and account for only 3-5% of the association. Thus the majority of the specific indices of family religious rituals show positive correlations with marital adjustment for both spouses with husbands presenting
stronger and more significant relationships than the wives.

**Hypothesis 2**

Hypothesis two states that the overall family religious ritual of each spouse is positively correlated with marital adjustment. In testing this hypothesis the indices of family religious ritual were appropriately weighted to obtain an overall family religious ritual score (see Appendix) for each of the husbands and wives separately. This overall family religious ritual score was then correlated with each of the husbands and wives marital adjustment scores. As in hypothesis one, the Pearson product moment correlation formula was used to compute the relationship.

The marital adjustment scores used in hypothesis one for husbands and wives were also used in this hypothesis. The family religious ritual total score had a possible range of 0 for the lowest and 45 for the highest. The husbands range from 0-41, had a mean score of 14.09 with a standard deviation of 1.2. The wives ranged from 0-35, had a mean score of 14.7 with a standard deviation of 1.11.

The correlation coefficient computed between overall family religious ritual and marital adjustment was .3423 for the 89 husbands and .1093 for the 89 wives. Both of these values show a positive correlation existing between these two variables but the husbands show a higher correlation than the wives. The husbands' value was also significant at the .05 level while the wives' value is not. The
percent of variance as calculated from both the husbands and wives values accounted for only 1% of variation in the relationship for the wives but 12% of the variation in the relationship for the husbands.

The findings for this hypothesis tentatively support the acceptance of it by showing both the husbands and wives to have positive correlation between overall family religious ritual and marital adjustment. The husbands, though, show a stronger relationship, have a higher percent of variance, and are significant at the .05 level, while the wives have a weaker and lower percent of variance, and show no significance.

**Hypothesis 3**

Hypothesis three states that the combined husband-wife family religious ritual score is positively correlated with the combined husband-wife marital adjustment scores. The purpose of this hypothesis is to assess the family unit that the husband and wife together form. The first two hypotheses analyzed the spouses separately to look at their individual view of their marriage and to determine the correlation between family religious ritual and marital adjustment. This hypothesis intended to obtain a more complete correlation of family religious ritual and marital adjustment by combining the results of the husbands and wives, thus averaging out their individual differences, and seeing the association of these two variables as reported from a more total family context. This was accomplished by adding
together the overall family religious ritual scores computed separately for each of the spouses to create a combined husband-wife score. These scores were then statistically measured for correlation with combined marital adjustment scores of the husbands and wives. The Pearson product-moment correlation coefficient was again used to determine their association.

The possible range for the computed husband-wife family religious ritual score is between a low of 0 and a high of 90. The actual reported range was 0-76 with a mean score of 28.8 and a standard deviation of 2.3.

The possible range for the combined husband-wife marital adjustment score is 4-316. The actual reported range of the combined husband-wife scores was between 150-299 with a mean of 233 and a standard deviation of 3.9.

The correlation coefficient computed between the husband-wife family religious ritual score and the husband-wife marital adjustment score was .2547. This value shows a positive and significant (at .05 level) correlation existing for the 89 matched pairs. In looking at the percent of variance it can be seen that the correlation accounts for nearly 7% of the relationship. Therefore, when correlating the combined husbands' and wives' family religious ritual and marital adjustment, a more accurate and true picture of the total family can be seen to report a somewhat low but positive and significant correlation between these two variables. Thus these
findings support the acceptance of this hypothesis.

Hypothesis 4

Hypothesis four states that couples' perceptions of their parents' family religious rituals are positively correlated with couples' perceptions of their parents' marital happiness. In testing this hypothesis, husbands' and wives' parents' family religious rituals as reported by the husbands and wives were weighted in the same manner as the spouses' own family religious rituals were in hypothesis two, to obtain an overall family religious ritual score for their parents. This score was then statistically measured for correlation with husbands' and wives' perceptions of their parents' happiness.

The parents' family religious ritual scores as perceived by their children, the spouses, had a possible range of a low 0 to a high of 45. Husbands' parents range from 0-37 and the wives' parents from 0-34. The mean score for the wives' parents was 13.7 and for the husbands' parents 12.5 with standard deviations of .99 for the wives' and 1.1 for the husbands'.

The couples' perceptions of their parents' marital happiness scale had a range of a possible low of 1 to a high of 5. Both husbands and wives reported their parents ranging from 1-5. The mean score for the husbands' parents is 3.9 and for the wives' parents, 4.1 with standard deviations being 1.2 for the wives and 1.1 for the husbands.
The computed correlation coefficient between perceived parents' family religious ritual and perceived parent's marital happiness was .2018 for the 89 wives and .1798 for the 89 husbands. Though both of these values show a positive correlation existing, they are weak and are nonsignificant at the .05 level. Both of these scores though do show significance at the .10 level. In looking at the percent of variance the wives' parents' value account for 4% and the husbands' parents' value for 3% of the variation in the relationship between these two variables.

These findings do not support the acceptance of this hypothesis. They show both the husbands and wives as perceiving their parents to have nonsignificant correlations between family religious ritual and marital happiness. Those these were nonsignificant at the .05 level they both were positively correlated and found to be significant at the .10 level. Wives also reported their parents as having a stronger correlation between these two variables than the husbands reported for their own parents.

Other findings

This study also looked at the religious ritual activity outside the home by collecting data on the church activity level of each spouse. Many studies as mentioned earlier in the review of literature report a positive relationship between religiosity as measured by church activity and marital adjustment and stability. To determine if this
association is supported by this sample an assessment of correlation between the church activity level of these young married couples and their marital adjustment (as reported by the Locke-Wallace Inventory) was performed for each spouse. The Pearson product moment correlation formula was used to calculate this relationship.

In determining the church activity level of each spouse, husbands and wives were asked to assess their own degree of present church activity: high, medium, or low. Scores were assigned to these three responses as 1 for low, 2 for medium, and 3 for high. The possible range then is 1-3. Both the husbands and the wives reported in all three. The mean score for the husbands was 1.84 with a standard deviation of .91. For the wives the mean score was 2.06 with a standard deviation of .85. The marital adjustment scores as described earlier in hypothesis one and two were used.

The computed correlation coefficient between church activity and marital adjustment was .2836 for the 89 matched pairs for the husbands and .1923 for the 89 matched pairs for the wives. These both show positive but weak correlations with the husbands' value being significant at the .05 level and the wives' value not. The wives' value was found though to be significant at the .10 level. The percent of variance reveals that 8% of the husbands' correlation can account for the variation in the relationship of these two variables while for the wives' value only 4% account for the variation in the relationship.
From these findings, the positive relationship of church activity as mentioned in the literature is supported in that church activity appears to have a positive, though fairly weak, correlation with marital adjustment of couples; it accounts for 4-8% of the variation; and is significant for the husbands at the .05 level and for the wives at the .10 level. Husbands also are seen to have a stronger positive correlation than the wives, accounting therefore also for a greater percent of variance.
DISCUSSION OF FINDINGS

In the first division of the section on findings (the sample characteristics) the religiosity of the spouses in their home of orientation and procreation was reported. Some of the interesting results occurring here were: a decrease in religiosity among the spouses after they left their homes of origin and married; and a general prevalence of the wives being more religious than the husbands in both their homes of orientation and procreation. The decrease in religiosity seems to correspond with the work of Blood (1950) and others who view religiosity in society as decreasing over the generations and being replaced by more secular observances. The wives evidencing more religiosity, supports the general finding that women are more inclined or more expected to be religious than men.

In this same division, spouses reported on their marital adjustment. On the average, husbands and wives both saw themselves as well adjusted in their marriages though wives perceived themselves as more adjusted than the husbands. Both spouses may be generally well adjusted due to the newness of their marriage. Here the excitement is still present as well as the interest, and desires to stick it out and make it work. Disillusionment and disenchantment in the majority of these marriages probably have not yet set in, thus making the couples perceive their marriages as basically adjusted.
Husbands may be reporting lower marital adjustment scores because of the great number of them who are in school and report having children. This may be placing a burden on them financially, since while attending school they probably have a more difficult time meeting the needs of their family. The presence of children may also be making the finances harder to manage, making it harder to study, and taking much of the time he used to spend with his wife away from him. While these are obviously stressed for both spouses, family role definitions and expectations allow the wives to better socially accept these stresses than the husbands. Thus, the husbands would generally see their marriage as lesser in adjustment than the wives would see theirs.

In considering the observance of family religious rituals both husbands and wives overall reported nearly the same in the practice of religious rituals in their homes. In looking at each of the specific indices of family religious ritual, grace and individual prayer are the most frequently practiced. This may be because they are the easiest ones to do and are the most commonly taught and expected of any of the home based religious rituals. Though these two rituals are reported as being the most frequently practiced their high frequency is reported for only about half of the sample. These two rituals, then, as with the other religious rituals, are reported by many of the respondents to be observed generally with a frequency of "sometimes". This suggests that the majority of husbands and wives who practice
family religious rituals in their homes are not orthodox in practicing them frequently, but do reflect religiosity to the degree that they do practice them "sometimes". These findings also may be reflecting the comments of Blood (1969), Ogburn and Nimkoff (1955), and the findings of Schvaneveldt (1963) who view the practice of religious rituals in the family to be on the decrease.

Though both spouses reported to practice nearly the same frequency and amount of family religious rituals in their homes, there are some differences occurring in that the wives reported a greater frequency of family prayer and a greater amount of individual bible reading. Wives may be reporting to have individual prayer more frequently than the husbands because of their greater expressive religious role which would seem to be more compatible with the practice and promotion of this more personal religious ritual. The greater number reporting individual bible reading may be due to the wives having more time to read it, putting more importance or value on it, finding it more interesting, or considering it just a greater part of their religiosity than do the husbands.

Husbands and wives viewed their parents' practice of family religious ritual nearly the same as their own. This contradicts the earlier findings of Schvaneveldt (1963) who found parents (the second generation) practicing more family religious ritual than their children (the third generation). This slight difference may be due to the 5 to 8% of the sample converting over to the L. D. S. faith, the
predominant religion of the sample. Being converts, they would possibly be more enthusiastic in practicing religious rituals than those reared in the faith and would probably be more active in practicing these rituals than their parents. This difference would then affect the overall parents' family religious ritual score so as to be less than the overall family religious ritual scores of their children, the husbands and wives.

Wives perceived their parents to have a slightly greater overall family religious ritual score than husbands perceived their parents. This differential in perception may be due to the higher religiosity of the wives.

Spouses also reported their parents as being above average in marital happiness. Wives, though, viewed on the average, their parent's marital happiness as slightly greater than husbands viewed theirs. This difference may be due to the wives viewing themselves as being more adjusted in their own marriage than the husbands which also influenced their perceptions of their parents' happiness to be greater.

The second division of the findings section presented the results of the four hypotheses tested. In hypothesis one, nine indices of family religious rituals were tested for correlation with marital adjustment. For the husbands, all the indices were positively correlated and seven were significant at the .05 level. For the wives, seven were positive correlations with marital adjustment except for two
which showed very weak negative correlations. Most of the wives' indices of family religious ritual were nonsignificant at the .05 level except for one, family prayer, which was significant. From these findings then, the husbands are seen as having stronger positive correlations between many of the family religious rituals indices and marital adjustment than the wives, with more of these correlations also being significant. The practice of these specific family religious rituals would seem to show this general positive correlation with marital adjustment because of the basic nature of their being observed. For instance, the practice of family prayer, family religious readings, family home evening and the like are ritualistic activities that get the family together and get them to do things together. With the religious orientation being present, values and principles dealing with having a better and happier life would be constantly presented which also would promote a better and happier family life. Though these family religious rituals would seem to have this effect, it is interesting to note why the difference occurred between the sexes. First it is seen that the only significant correlation for the wives was with family prayer, while special religious practices, individual bible reading, family prayer, family home evenings, individual prayer, family religious readings, and grace are all the religious rituals that the husbands associate with their marital adjustment. This suggests that family prayer is the only religious ritual that significantly affects the wives' marital adjustment while the husbands'
marital adjustment is significantly affected by many of the others. One other reason for this difference may be that wives are more commonly inclined and expected to be active religiously and therefore, do not associate the relationship of the practice of religious rituals inside the home with marital adjustment, as their husbands do, when they practice them. Another possibility is that the practice of family religious rituals by the spouses may provide a common interest that husbands find more rewarding than do wives. Another explanation for this difference was suggested to center around the majority of the sample being of the Latterday Saint faith. As such, the husbands have a responsibility to see that religious rituals are practiced in their family. With this duty they would be more often supported by their religiously inclined wives than other wives would be by their less religiously inclined husbands. Because of this the husbands would generally see their marriages as happier and better adjusted.

In hypothesis two, spouses' overall practice of family religious ritual in their home was tested for correlation with marital adjustment. The results showed that the husbands overall practice of the nine family religious rituals was positively correlated with marital adjustment and significant at the .05 level, while the wives overall practice of family religious ritual was also positively correlated with marital adjustment but was nonsignificant. Though only the husbands were found to be significantly correlated, both of the spouses had positive
correlations between the overall practice of family religious rituals and marital adjustment. Thus both seem to be showing an effect of the overall practice of family religious ritual on marital adjustment. The sex difference between the husbands and the wives is again displayed here but on an overall scale. This could be showing the husbands as obtaining more benefits in their marriage from the overall practice of family religious rituals than the wives do. Other reasons, though, mentioned in hypothesis one for this occurring could also explain this difference.

Hypothesis three looked at the relationship of these two variables (family religious ritual and marital adjustment) in a family context by combining husbands' and wives' scores together for each of these two variables and testing for correlation. The results presented a positive correlation that was significant at the .05 level. This shows the relationship of these variables in a marital unit and perhaps even the total effect of their practice of family religious ritual together by the husbands and wives on the adjustment of their marital life.

Hypothesis four tested the correlation of each of the husbands' and wives' perceptions of their parents' family religious ritual and marital happiness. Both derived values were nonsignificant at the .05 level but showed positive correlations that were significant at the .10 level. Though they might not show strong significant relationships occurring, they do show a tendency towards the association of these two variables in their parents' marriage. Perhaps if the spouses
were able to use a marital adjustment inventory in rating their parent's marriage, the relationship might be even greater and perhaps even significant.

A reversal of the sex difference as seen earlier in hypothesis one and two was found in hypothesis four between the correlation of the spouses perceptions of their parents' family religious rituals and happiness with wives having a higher value for their parents than the husbands. This was considered to be due to the wives initially reporting a higher overall average of family religious ritual and marital happiness for their parents than the husbands did of their parents.

The third and final division of the results section reported on the other findings in this study dealing with the religious ritual outside the home of church activity and its relationship to marital adjustment. In correlating these two variables, wives and husbands were found to have positive correlations with husbands being significant at the .05 level and wives at the .10 level. Thus, this religious ritual practiced outside the home was seen to be associated with marital adjustment and supports other research on this same issue. As other studies mentioned, this could be a causal affect due to the many values and "scruples" that are taught by churches. This researcher also notices though, that this relationship could also be due to the husbands and wives practicing this ritual together which, stated earlier, would help to keep them together and thus would then be seen to have a positive effect on their marital adjustment.
SUMMARY AND CONCLUSIONS

Summary

The purpose of this study was to assess the degree of association between family religious ritual and marital adjustment of young couples. The literature in general substantiated this intent with most research showing the positive effect of rituals on individuals, groups, and in families. Religiosity as measured by interfaith marriages, type of marriage, and church attendance were other factors examined in the literature and found to have generally positive affects on marital adjustment and stability.

As the literature focused on religious rituals, a few studies and works were presented discussing it in general, but no empirical research was found that assessed the relationship between religious ritual and family life. Comments though were cited and attitudes were mentioned that did suggest religious rituals to be related to well adjusted marriages and families.

Part of the review of literature also dealt with measuring marital adjustment. Its development was described from Hamilton (1929) to the latter inventories of Burgess and Cottrell (1939) and Locke and Wallace (1951, 1959). Criticisms of these inventories suggests that some of them are too direct, too unclear in their definitions of concepts, and not being, in general, an accurate measure of a
marriage. The use of these inventories though was supported until better theories and better scales to measure the marital condition are developed.

Overall, the literature review upheld this study's intent by suggesting that a possible positive association between family religious ritual and marital adjustment exists. It also justified such a study since no other empirical research has yet been done focusing on the relationship between these two variables in family life. Accordingly, this study makes a significant contribution in partially filling this gap in family studies.

In assessing the relationship between family religious ritual and marital adjustment, part of the data collected in an earlier study by Schvaneveldt (1968) was used. The data used in this study came from 89 husband and wife couples randomly selected from the married student housing lists at Utah State University in Logan, Utah. Each couple was approached by an interviewer and instructed to separately complete a questionnaire dealing with background factors of sex, age, religiosity, length of marriage, number of children, occupation, income, etc., (see Appendix); information on the practice of religious rituals in their homes (see Appendix) their marital adjustment (as measured by the Locke-Wallace Marital Adjustment Inventory, see Appendix); and the practice of family religious rituals by their parents and their parent's happiness. The data were then statistically described to obtain the general characteristics and profile of the
sample. The data was also statistically assessed by correlation to test four hypotheses dealing with the relationship of the practice of family religious rituals in the home and marital adjustment.

The characteristics and general profile of the sample showed that these 89 couples tended to be for the most part well-educated, college age, married couples, with small young families. The majority of the husbands were attending school and nearly half of the wives are employed, with the majority of their income coming from salaries and wages.

Over half of both the husbands and wives reported coming from active church backgrounds and reported now to be active church goers, though not as much as before their marriage. Wives also reported coming from more active church backgrounds and being more active in their present home than did husbands report of themselves. The majority of both spouses also reported practicing religious rituals in their homes with most of them reporting a frequency of "sometimes". Spouses generally reported about the same frequency of family religious rituals in their homes, except for the wives reporting a greater frequency than the husbands on individual prayer. The spouses also reported practicing similar amounts of religious rituals, with grace, individual prayer, and family religious readings reported as being the most practiced, and with the wives reporting practicing a greater amount of individual bible reading than the husbands.
Both husbands and wives generally saw themselves as well adjusted in their marriage with the husbands having a greater range of marital adjustment scores than the wives but with the wives reporting a higher mean score than the husbands.

Each spouse also perceived their parents as practicing family religious rituals and being, generally above average in marital happiness. The wives, though, perceived their parents as practicing generally slightly more religious rituals in their home than the husbands perceived their doing. Wives also reported their parents to be slightly more happy in marriage than the husbands reported of their parents.

The study examined the relationship of the practice of family religious rituals in the home and marital adjustment by testing four hypotheses. These hypotheses dealt with this relationship by examining the correlations between each spouse's report of the practice of specific family religious rituals in the home and their marital adjustment; each spouse's report of the overall family religious ritual practiced in their home and marital adjustment; the combined spouse's overall family religious ritual and combined spouses' marital adjustment; and each spouse's perceptions of their parents' family religious ritual and their marital adjustment.

Hypothesis one was tentatively accepted when the findings showed the husbands to report all indices of family religious ritual to be positively related to marital adjustment and as the wives showed the
majority of the indices of family religious ritual to be positively correlated with marital adjustment except for two which showed very weak negative correlations. Seven of the nine indices of family religious ritual for the husbands were significant at the .05 level. For the wives, all but two of the indices of family religious ritual were nonsignificant in their relationship with marital adjustment.

Hypothesis two was tentatively accepted as the findings showed both the husbands and wives to have positive correlations between their overall family religious rituals and marital adjustment. The husbands' value was significant at the .05 level but the wives' value was not significant.

Hypothesis three was accepted as the findings showed the combined husband-wife overall family religious ritual score to be positively correlated with husband-wife combined marital adjustment score with this association being significant at the .05 level.

Hypothesis four was not accepted as the data showed the husbands and wives to see their parents to have nonsignificant but positive and weak correlations between their parents' overall family religious rituals and their parents' marital happiness. Though these correlations were nonsignificant at the .05 level, significance was found at the .10 level.

In addition to the four hypotheses being tested, a correlation between church activity and marital adjustment of these couples was examined. Both husbands and wives were found to have positive
correlations existing between these variables. Husbands' value was significant at the .05 level while significance for the wives was found at the .10 level.

Conclusions

The following conclusions on the practice of family religious ritual, as well as its relationship to marital adjustment have been derived from the findings of this study.

1. Most people who report to practice family religious ritual report a frequency of observing them "sometimes".

2. Of all family religious rituals, individual prayer and grace are the most commonly practiced in frequency and amounts.

3. Spouses who report practicing family religious ritual in their homes report basically the same amount and frequency, except for individual prayer and individual bible reading where the wives report a greater observance to each.

4. The practice of family religious ritual in the home and marital adjustment are seen to have low positive correlations. While the research design does not permit the assessment of causality directly, the positive correlations suggest a causal affect of the practice of family religious ritual on marital adjustment.

5. The practice of church-related religious ritual outside the home is seen to have a low positive correlation. The correlation here is also seen to suggest a causal affect of this ritual on marital
adjustment.

6. Husbands show higher positive correlations between the practice of religious rituals and marital adjustment than the wives. This suggests that the practice of religious rituals has a more positive affect on their marital adjustment than the wives.

Recommendations for further research

The concept of family religious rituals and rituals in general is in need of further research. The following are some recommendations for further research that can and should be undertaken in order to obtain a better understanding of family ritual and its affect on the family.

1. Other studies should consider the practice of family religious rituals by the children and its affects on their feelings and attitudes toward their parents and siblings.

2. Instead of looking only at just what is practiced and to what degree, a study should look into the "meaning" of family religious rituals to those that practice them.

3. Studies should look at the other rituals in the family that are replacing the decreasing amount of religious rituals in the home and their effect on the family functioning.
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APPENDIX
Do not fill in left hand column. Your name is not required on this sheet or anywhere else in this survey. Please answer all items as truthfully and completely as possible. Check answers as is appropriate, filling in if necessary.

(5) Sex: Male  Female
(6) Year of birth ____________
(7) I grew up in ________________ (city) ________________ (state).
   This was:  ( ) a farm
               ( ) a community of less than 2,500 population
               ( ) a community of over 50,000 population.
(8) The church you were reared in ________________ . Were you a
   member?  ( ) yes
            ( ) no
(10) Would you rate your activity level in the church in which you were reared as:
       ( ) high
           ( ) medium
           ( ) low
(11) Your present church affiliation is ________________ . Are you a member
       ( ) yes
           ( ) no
(13) Would you rate your activity level in the church in which you now go to or belong to as:
       ( ) high
           ( ) medium
           ( ) low
(14) How long have you been married? _____ (years) Is this your
(15) first marriage? _____ If no, first marriage was terminated
(16) by:
       ( ) death
       ( ) divorce
       ( ) other
(17) I have ___ boys and ___ girls. Their ages are: boys ____
(18) girls ______
(19) ______
(20) Does the wife work outside the home?
       ( ) no ( ) full-time
       ( ) part-time
(21) In School I completed grades:
( ) none
( ) 1-4
( ) 5-7
( ) 8
( ) 9-11
( ) 12 or high school graduate
( ) 1-3 years of college
( ) B.S. degree
( ) graduate study

(22) The main source of income is:
( ) inherited savings and investments
( ) earned wealth, transferable investment
( ) profits, royalties, fees
( ) salary, commissions (regular monthly or yearly)
( ) hourly wages, weekly checks
( ) odd jobs, seasonal work, private charity
( ) public relief or charity

(23) Your present occupation (work) is: (Describe what you do)

(24) In regards to happiness in marriage, I consider my parents to be:
5 ( ) very happy
4 ( ) somewhat above average
3 ( ) average
2 ( ) somewhat below average
1 ( ) very unhappy

The next section has questions dealing with the type and frequency of religious activities carried out in the home. Please fill in the necessary items.

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(25) Do you have family prayer? 5 3 2 1 0
(26) Do you say grace at meals? II II II II II
(27) Do you have individual prayer? II II II II II
(28) Do you read the Bible as a family? II II II II II
(29) Do you read the Bible individually? II II II II II
(30) Do you as a family tell or read religious stories or other religious material? II II II II II
(31) Do you as a family observe any special religious rituals such as special prayers, testimonies, religious singing, etc. in the home? II II II II II
(32) Do you as a family hold a family hour or home evening? 5 5 2 1 0
(33) Do you as a family practice a Fast?

In your parent's home (the home in which you were reared) please check the following:

(34) Did you have family prayer?
(35) Did you say grace at meals?
(36) Did you have individual prayer?
(37) Did you read the Bible as a Family?
(38) Did you read the Bible individually?
(39) Did you as a family tell or read religious stories or other religious materials?
(40) Did you as a family observe any special religious rituals such as special prayers, testimonies, religious singing, etc. in the home?
(41) Did you as a family hold a family hour or a home evening?
(42) Did you as a family practice a fast?
(43) What church did your parents belong to?
Marital Adjustment Test

(62) Check the dot on the scale line below which best describes the degree of happiness, everything considered, of your marriage. The middle point, "happy," represents the degree of happiness which most people get from marriage, and the scale gradually ranges on one side to those few who are very unhappy in marriage, and on the other, to those few who experience extreme joy or felicity in marriage.

<table>
<thead>
<tr>
<th>0</th>
<th>2</th>
<th>7</th>
<th>15</th>
<th>20</th>
<th>25</th>
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</thead>
<tbody>
<tr>
<td>Very Unhappy</td>
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<td>Happy</td>
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<td>Perfectly Happy</td>
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State the approximate extent of agreement or disagreement between you and your mate on the following items. Please check each item: 1--always agree; 2--almost always agree; 3--occasionally disagree; 4--frequently disagree; 5--almost always disagree; 6--always disagree.

Place appropriate number beside items. 1 2 3 4 5 6

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<tbody>
<tr>
<td>(63) Handling family finances</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
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<tr>
<td>(64) Matters of recreation</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
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<tr>
<td>(65) Demonstration of affection</td>
<td>8</td>
<td>6</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(66) Friends</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(67) Sex relations</td>
<td>15</td>
<td>12</td>
<td>9</td>
<td>4</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(68) Conventionality (right, good, or proper conduct)</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(69) Philosophy of life</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(70) Ways of dealing with in-laws</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
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Please check one blank for each of the following:

(71) When disagreements arise they usually result in: 0 husband giving in; 2 wife giving in; 10 agreement by mutual give and take.

(72) Do you and your mate engage in outside interests together?
   10 all of them; 8 some of them; 3 very few of them; 0 none of them.

(73) In leisure time do you generally prefer:  to be on the go; to stay at home? Does your mate prefer to be on the go ; stay at home?

(74) Do you ever wish you had not married: 0 frequently; 3 occasionally; 8 rarely; 15 never.

(75) If you had your life to live over, do you think you would: 15 marry the same person; 0 marry a different person; 1 not marry at all.
__(76) Do you confide in your mate? 0 almost never; 2 rarely; 
10 in most things; 10 in everything.

(#73: Both at home-10, Both on the go-3, disagree-2)

*D = Daily
W = Weekly
M = Monthly
S = Sometimes
N = Never
VITA

Adlin Lamar Huish II

Candidate for the Degree of

Master of Science

Thesis: The Relationship of Family Religious Ritual in the Home and the Marital Adjustment of Young Couples

Major Field: Family and Human Development

Biographical Information:


Education: A.A. Degree in History at Shasta College, Redding, California in 1971. B.S. Degree in Family and Child Development at Utah State University, Logan, Utah in 1975.