

AN ABSTRACT OF THE THESIS OF

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Title: MARRIAGE ROLE EXPECTATIONS OF COLLEGE STUDENTS

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This study explored the relationship among marital role expectations, religiosity, and other variables including age, dating status of subjects, living arrangement, marriage plans and parents' marriage.

Data were obtained from a sample of 460 Oregon State University students in April, 1976. They were primarily young students, 18 - 19 years old, from many different fields of study, residing in a variety of living situations. Most of the sample came from intact families and the vast majority plan on marrying at sometime during their life.

The instruments used to collect data include Dunn's (1960) Marriage Role Expectation Inventory, Faulkner's and DeJong's (1966) Religiosity in Five D Scale, and Hunt and Hunt's (1975) three item measure of religiosity.

Four hypotheses were tested: the number of students choosing emergent or traditional marital role expectations, the relationships between marital role expectations and selected background factors, the relationships between religiosity and selected background factors, and the relationship between marital role expectations and religiosity.

The following statistical tests were used to test the hypotheses: Wilcoxon Signed Rank Test, linear regression analysis and a t test. The .05 level of significance was used.

Significantly more students chose emergent marital role expectations than traditional marital role expectations.

The variables dating status, college residence, marriage plans, age and parents' marriage yielded insignificant differences on marital role expectation scores. Sex was the only discriminating background variable. Females scored significantly higher (more emergent) on marital role expectations than males.

The relationship between background variables and religiosity was examined. First, using the Five D Scale, no significant differences on religiosity scores were found using the variable parents' marriage. Females scored significantly higher (more religious) than males on the religiosity scale. Engaged students scored significantly higher than any other class of dating status. Those students living together scored significantly lower than any other class of dating status. Those students who were living in a single sex dormitory scored significantly higher on religiosity than any other type of living arrangement. Those students planning on marriage scored significantly higher on the religiosity measure than those students planning to never marry. Those students planning on having three or more children scored significantly higher than any other class, and those students planning no children or only one child, scored significantly lower than any other group. There was a significant positive relationship between religiosity and church attendance.

Second, using the Hunt and Hunt measure, no significant differences were found on this measure on the following variables: desired family size, dating status, college residence, marriage plans and parents' marriage. Females scored significantly higher than males on this religiosity measure. A significant positive relationship was found between religiosity and church attendance. A positive significant relationship was found between the two religiosity measures.

A significant negative relationship was found between marital role expectations and religiosity when the Hunt and Hunt scale was used.

Marriage Role Expectations of College Students

by

Wendy Kyle Fordyce

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# TABLE OF CONTENTS

<u>Chapter</u>		<u>Page</u>
I.	INTRODUCTION	1
	Justification	1
	Definitions	3
	Assumptions	4
	Hypotheses	4
II.	REVIEW OF LITERATURE	6
	Introduction	6
	Theoretical Orientation	6
	Conceptualizations	9
	Research Review	12
	Summary	19
III.	METHODOLOGY	21
	Introduction	21
	Sample	21
	Instruments:	
	Marital Role Expectations	25
	Religiosity	27
	Background Factors	31
	Analysis	32
	Summary	33
IV.	ANALYSIS	34
	Introduction	34
	Marital Role Expectations	34
	Hypothesis I	34
	Hypothesis II	36
	Religiosity	39
	Hypothesis III	40
	Hypothesis IV	50
	Summary	50
V.	DISCUSSION	52
	Introduction	52
	Marital Role Expectation Inventory	52
	Religiosity Measures	56
	Implications for Further Research	62
	Limitations	63
	BIBLIOGRAPHY	64
	APPENDIX	69

## LIST OF TABLES

<u>Table</u>	<u>Page</u>
I. Demographic characteristics of the subjects	22 23
II. Mean values and t values of Inventory scores by background factors	37 38
III. Mean values and t values of the <u>Five D</u> scores by background factors	43 44
IV. Summary of mean values and t values of the Hunt and Hunt scores by background factors	48 49
V. Regression analysis of <u>Five D</u> by church attendance	51
VI. Regression analysis of Hunt and Hunt by <u>Five D Scale</u> and church attendance	51
VII. Regression analysis of Marital Role Expectations scores by two measures of religiosity	51

## LIST OF FIGURES

I. Frequency distribution of <u>Marriage Role Expectation Inventory</u> scores	35
II. Frequency distribution of <u>Five D</u> scores	41
III. Frequency distribution of Hunt and Hunt scores	42



## MARRIAGE ROLE EXPECTATIONS OF COLLEGE STUDENTS

### I. INTRODUCTION

The literature regarding sex role orientation is extensive and conflicting both theoretically and in its resulting research. One facet of this broad topic, sex roles, that is less well researched and conceptualized is that of marital roles, and more specifically of marital role expectations. Motz (1950, 1952) delineated dimensions of marital roles which were later used by Dyer and Urban (1958) who tested the extent of institutionalization of various marital norms for college students. Dunn (1960) created the Marriage Role Expectation Inventory which measures the extent of traditional or emergent marital role expectations. This instrument was later used by Moser (1961) with high school students. Until the present research, no instrument specifically designed to measure traditional or emergent marital role expectations had been used with college students.

The purposes of this exploratory research were threefold. First, was to identify the nature of college students' marital role expectations. Second, was to study the extent to which emergent role expectations have replaced traditional role expectations. Third, was to examine the relationship between several variables and college students' marital role expectations. The variables to be considered were religiosity and selected background factors.

#### Justification

The past fifteen years have seen a sweeping campaign for women's

rights and equality at both the professional and personal level. (Scott, 1974) Although the present study did not determine the effect of the current women's movement, it did demonstrate the extent to which college men and women are accepting the equalitarian theme in their anticipated marital roles.

Both counselors and educators in family life could find a thorough description of marital role expectations quite useful. Contradictions within roles or male-female differences in expectations can help the applied professional address the college student at a relevant level. Potential problem areas that were indicated by this study can be recognized by professionals and given consideration either in an educational or therapeutic setting. Questions college students may have concerning "legitimate expectations" for marriage may also be clarified through discussions based on research such as this.

Two measures of religiosity were used in this research. In addition to testing the hypotheses regarding religiosity, using these measures helps evaluate the formulation and measurement of the concept of religiosity. There is concern regarding the religious beliefs of the young and what little effect religion has on their daily lives. The relationship between religiosity and young people's marital role expectations was examined and this demonstrated the relevance of religion in one area of young people's lives.

Religion has seldom been measured with such conceptually well based measures as the Religiosity in 5-D Scale. (Faulkner and DeJong, 1966) This instrument is relatively new and has been used as an independent variable only a few times. Until the present research it

has not been used with regard to marital roles. Indeed, there has been no measure of religiosity (except for measures dealing with denomination and church attendance) that has been used to explore marital role expectations.

Finally, the use of the Marriage Role Expectation Inventory had never been used with college students and this was seen as an important research task to undertake. Moser (1961) and Dunn (1960) stressed that this instrument should be used with college students so that young people's marital role expectations could be better understood.

#### Definitions

1. Marital Roles: attitudes, values and behaviors relating to one's performance in a marriage according to one's position as husband or wife. (Schvaneveldt, 1966)
2. Marital Role Expectations: attitudes and values relating to one's anticipated performance in a marriage as well as the anticipated performance of one's spouse. Operational definitions of each component of marital role expectations are discussed in the methodology section of this paper.
3. Traditional Marital Role Expectations: characterized by clearly defined sex role dictated division of labor, dominance of husband in areas of economic support and authority; husband's role viewed as essentially instrumental, wife's role as essentially expressive.
4. Emergent Marital Role Expectations: characterized by husband and wife defining the division of labor according to abilities and interests, shared responsibility in areas of support and authority:

much overlap of husband's and wife's expectations in expressive and instrumental roles.

5. Religiosity: degree of religious commitment.
6. Background Factors: sex, age, dating status, residence at college, marital status of parents and socio-economic status (SES) of parents.

### Assumptions

1. College students are anticipating entering a marriage and have certain expectations concerning their future roles and their spouses' future roles. (Motz, 1950; Dyer and Urban, 1958; Dyer, 1962)
2. Marital role expectations can be measured. (Dunn, 1960; Moser, 1961)
3. Religiosity can be measured. (Lenski, 1961; Putney and Middleton, 1961; Glock, 1962; Faulkner and DeJong, 1966)
4. Students answered the questionnaire honestly and accurately according to their own expectations. Students were told of the importance of the study to the field of family life, and that their ideas were wanted. They were also told that their honest and accurate responses would facilitate the reliability and validity of the data.

### Hypotheses

1. There will be no significant difference between the number of students choosing traditional marital role expectations and the

number of students choosing emergent marital role expectations.

2. There will be no significant relationship between marital role expectations and selected background factors.
3. There will be no significant relationship between religiosity and selected background factors.
4. There will be no significant relationship between marital role expectations and religiosity.

## II. REVIEW OF LITERATURE

### Introduction

This review of literature is divided into five sections. The first section is a brief introduction to the organization of the review of literature.

The second section will give a brief overview of the theoretical orientations that have been used while researching this problem. This includes a description of the three major orientations to marital roles; two of them represent extreme positions and the third represents a moderate approach to studying marital role expectations.

The third section will review the major conceptualizations of marital roles found in the literature. It starts with the earliest definitions and ends with the newer marital role conceptualizations in which areas have been added, dropped or combined.

The fourth section will be a review of studies regarding marital role expectations of single people. The literature regarding this topic is somewhat limited; thus it will be supplemented by research which examines married couples' behavior, and ideal conceptions of roles or role orientations.

The fifth and final section to this review of literature is a brief summary.

### Theoretical Orientation

To provide a framework for the conflicting research regarding marital role expectations, it may be helpful to examine two extreme

viewpoints regarding the stability or variability of marital roles. One of these would be a structured viewpoint and the antithesis of this would be an androgynous orientation. A viewpoint that takes a more moderate approach than either of these would be the symbolic interaction framework.

A basic view of contemporary structure functional descriptions of the American family is "structurally isolated from extended kinship solidarities and is functionally differentiated from other systems in the social structure" (Kotlar, 1962, p. 186). Kotlar's ideas are based on the work of Parson and Bales (1955):

If the nuclear family constitutes a social system stable over time, it will differentiate roles so that instrumental leadership and expressive leadership of the system are discriminated; and if the nuclear family consists in a definite "normal" complement of the male adult, female adult and their immediate children, the male adult will play the role of instrumental leader. (p. 324)

Thus the structure functional viewpoint insists on traditional norms of marital roles. Although several studies can support this viewpoint, many others have yielded mixed results or have not supported this hypothesis at all.

The androgynous viewpoint would support a much less rigid view of family or marital roles. Androgyny exists when a "...society has no sex role differentiation... there are no stereotyped behavioral differences on the basis of sex alone" (Osofsky and Osofsky, 1972, p. 411). The probability of androgyny as a life style and the emergence of androgyny in the 1970's was described by Osofsky and Osofsky (1972). The authors maintained that it is no longer possible to assume traditional marital role arrangements.

Although none of the following research can support a complete emergence of androgyny, there are definite signs that androgyny as a life style is emerging. If one accepts the concept that there are no universal norms in marital roles today, one must also accept the position that to study marital role expectations the emphasis must be on individuals and how their future role expectations converge or diverge. Symbolic interaction as a framework places emphasis on just this.

Expectations help people predict later behavior and help organize people's behavior to the other person or situation. Once the other person assumes a known position, the symbolic environment becomes more clearly defined and "we are led to expect certain behaviors from him and we behave toward him on the basis of those expectations" (Stryker, 1964, p. 137). The symbolic environment is culturally defined and dependent upon the social groups of which the person is a member, (Park and Burgess, 1921) and his personal experiences (Hurvitz, 1961).

For each role a person has or will assume, he will also have expectations regarding his performance in his role as well as the performance of others in counter roles. "Each of the marriage partners comes into the new relationship with certain expectations as to how he or she should behave as husband or wife" (Dyer, 1962, p. 24). Thus the role expectations for each family member will define the rights and responsibilities that are expected according to his role. "Internalized in that person these social roles provide the main basis of that person's conceptions of himself as a marriage partner



or family member" (Mangus, 1957, p. 256).

This study is based on the symbolic interaction concept that there is no one marital role orientation since individuals are subjected to differing social groups, (their families) and have differing personal experiences. Thus their marital role expectations, based on their symbolic environments, are unique.

### Conceptualizations

There has been voluminous research on marital roles. Motz (1950, 1952) conceptualized two basic marital role orientations, conventional and companionate which operate within the following areas: housework, employment, financial support, care of children, participation in community activities and schooling. The conventional marital roles for the husband include emphasis on his supporting the family financially, and his authority and prestige are dependent on how successfully he supports his family. The husband does the "heavy man's work" around the house and helps with the housework or with the children in emergencies. Education is necessary for his vocational interests.

The conventional wife's role includes care of the house and children and working outside the house only when it is necessary. The wife is submissive to her husband's authority. Her education is considered "nice to have" but it is not considered an essential part of her training.

The companionate conception of marital roles encourages greater equality of husband and wife in the assumption of economic, parental, household and social responsibilities. Another emphasis is on meeting

the personality needs of each member in the family as well as fostering healthy personality development of each member. The companionate conception of roles allows greater flexibility and individuality.

These two basic formulations of marital roles have dominated the majority of the research. Laws (1971) in her critique of marital adjustment literature found:

The orthodox model in the marriage literature - judging by the regularity of its invocation by the faithful - is the traditional, instrumental, institutional or utilitarian marriage... the model may be said to describe a traditional form of marriage in that the wife's activities are confined to the home. These marital roles are said to be complementary... Burgess (1956) has made available an alternative model... he believed that companionship marriage was emerging as the dominant form of marriage... In the literature it (the traditional form) clearly remains the model of choice. (p. 488)

The present review of literature generally supports Laws' finding that the research refers to one of the two models in marital role expectation literature.

However, there are some notable exceptions. A process of change was noted by Kirkpatrick (1963). "The old, simple, generally accepted ideas concerning the family institution have been replaced by a confused cultural heritage which leaves many persons bewildered" (p. 635). Kirkpatrick hypothesizes that as familial behavior changes, expectations of one's behavior also changes. Families become increasingly variable which yields a broad range of family behaviors and expectations, a process known as individuation. From all the differences of family behavior, Kirkpatrick conceptualizes three basic types of marital roles: traditional, companion and partner. The traditional

and partner roles closely resemble Motz's conventional and companionate roles. Kirkpatrick's companion role is a mixture of the traditional and partner roles with some of the benefits and disadvantages of both.

Utilizing factor analysis, Tharp (1963) identified five dimensions of marital roles. The five dimensions are: external relations, internal instrumentality, division of responsibility (role sharing, social influence, authority), sexuality and solidarity. These dimensions are considered areas of marital functioning and they were not divided along a traditional - emergent continuum. Criticizing the conceptualization of marital roles, Nye (1974) suggested that three more areas, recreational, sexual and therapeutic could be added to the dimensions of marital roles. The areas that Nye found unnecessary in modern society were the areas of kinship relations and household labor. Nye claimed that the areas of child care, providing financial resources and socialization are still strongly imbedded in marital roles, but the areas of kinship relations and household labor were not relevant.

These additions to the concept of marital roles are important but one must assess their utility. Kirkpatrick makes a finer distinction along the original traditional - emergent continuum. Tharp's dimensions appear quite valid, soundly based in theory and research. However, because there is no measure determining traditional or emergent role expectations using his dimensions, his conceptualization was not used. The same can be said for Nye's additions and deletions of areas in marital roles, except his work is less well based in

research than Tharp's. Therefore, for the purposes of this study the original conceptualizations of marital roles as measured by Dunn (1960) were used.

### Research Review

One of the earliest research studies regarding traditional or emergent marital roles was done by Motz (1952) with student couples. The majority of the couples defined the man's role as companionate and the woman's role as conventional. There was some variance by social class, with upper-middle and upper-lower class couples having similar orientations and lower-middle class women supporting the conventional definition of husband and wife more than lower-middle class men. This study measured marital role orientations or conceptions, not expectations since the sample consisted of married couples. The present study measured marital role expectations.

Dyer and Urban (1958) found that married men and women have similar marital role orientations, with equalitarian activities agreed upon in the areas of child rearing, decision making and finances, but not for household tasks, where the orientations were much more traditionally centered. The study also investigated expectations of single men and women. Much less agreement was found between the sexes than the married sample exhibited. Women expected more power to handle finances and single men expected a greater division of labor.

In comparing single men and women's expectations for adult roles, Rose (1951) found men's expectations more "adequate" than women's expectations because women's expectations contained more inconsistencies

and "lacked realism" when compared to men's expectations. Men were found to want to marry at a later age, have fewer children and work fewer hours per week on household tasks.

Hobart (1958) investigated the effects of courtship status on marital role opinions and found "distinctive perceptions and sub-cultural norms which are different for advanced courtship subjects from those of non-dating status" (p. 342). As courtship progressed, a maturing viewpoint regarding marital role expectations also evolved.

In a study of the norms of marriage, Bott (1956) found considerable variation in couples' conceptions of marital norms. Bott found that generally couples expected a traditional division of labor, that adultery was a serious offence and that parenthood lasted until the children reached adulthood. Couples with highly connected social networks expected a rigid division of labor, placed less emphasis on joint recreation and placed less stress on satisfactory sexual relationships. Couples with loosely connected social networks had a less rigid division of labor, stressed shared interests and joint recreation, placed more emphasis on satisfactory sexual relations and were more self-conscious about child rearing.

Staudt (1952) examined the attitudes of single college students to marriage and found that the majority of men and women thought 23-25 was an ideal age for men to marry. Men and women unanimously felt that women should marry before the age of 25. The maximum acceptable differences in ages for married couples were 6.1 for men and 7.3 for women. Unanimously it was agreed that the man should be the older partner of the couple.

The role expectation of single college women regarding marriage and a career was done by Empey (1958). Eight out of ten women preferred marriage to a career. Two-thirds of both men and women found marriage and a family to be the most important duty of a woman. Of the women who chose either a career, or marriage and a career, three-fourths chose a traditionally female occupation. Empey concluded, "There seems to be a growing tendency for young women to view their role as a dual one, that of preparing for marriage and a productive occupation" (p. 155).

Dunn (1960) found more high school girls than boys favoring equalitarianism in the areas of authority, care of children, personal characteristics and financial support. However, this pattern was reversed in the area of homemaking. The area of homemaking generated more traditional responses, yet there were qualification of "if the wife works" a more equalitarian stand would be assumed. Social class was related to traditional expectations on the subscales of child care, education and financial support. In conclusion, there was a slight trend to equalitarian marital role expectations in some areas. However, in the most sex dictated areas, financial support and homemaking, there was the least amount of progress to equalitarian expectations. Dunn also contended that there was a "blurred division of labor" as opposed to a "clearly defined division of labor."

These findings are contradictory to Kotlar's (1962) findings. Kotlar examined adjusted and maladjusted marriages with respect to the degree of instrumentality or expressiveness of husband - wife roles. Although Kotlar found that the spouses of better adjusted marriages

perceived each other as more expressive, the final conclusion was:

marital roles for the American middle class are still differentiated even within equalitarian role orientations, as are marital roles in other societies... leadership in the family is divided into instrumental and expressive roles for the husband and wife respectively. (p. 193)

One explanation for these contradictory findings is the different measures used by the studies. Another explanation could be the differences in the samples. Perhaps marriage facilitates traditionalism; however, Dyer and Urban (1958) found that marital adjustment tended toward greater equality in the marital roles.

Moser (1961) replicated Dunn's original work and found quite similar results. Moser contributed an additional interpretation that, although students agree with one another on a general level, they may disagree with one another on specific items. Moser did not find sex and SES (socio-economic status) having as great an association as did Dunn. Both Dunn and Moser called for use of this instrument with college students.

Geiken (1964) utilized Dunn's Inventory in a study of junior high school boys and girls. Geiken analyzed the marital role expectations of the children in three areas. Both girls and boys agreed that the area of greatest shared responsibility would be the area of authority tasks, the next most shared area would be child care and the least shared area would be housekeeping. In general, girls expected to share all three types of tasks to a greater extent than did boys.

The effect of sorority living on the adult aspirations of college women was studied by Wallace (1966). He concluded that "specialized

social structures" (sororities) facilitated orientation to marital modes of success and that more academic aspects of college facilitated an occupational mode of success orientation.

Along similar lines Reid (1974) examined the effects of coresidential living on male-female relationships compared to the effects of living in an all female dorm. A coresidential dorm was defined as having both sexes on the same floor, and in some cases, sharing the same bathroom. This study did not directly examine marital role expectations but several of the women commented on the importance of careers for both spouses. Women from coed dorms rated marriage lower in their priorities than did women from an all female dorm. Women from the coed dorms experienced more equalitarian relationships with men and tended to value equalitarian role expectations.

With a married sample of 104 couples, Hurvitz (1968) found a very traditional definition of husband and wife roles. The description of the roles is not quite as traditional as the conventional role description that Motz (1950) delineated. There was more emphasis on the leisure time to be spent with each other, responding to each other sexually and the husband spending time with the children. However, it was basically a traditional description.

Fengler (1973) examined the effects of age and education on marital ideology. He found that husbands who had the most segregated role relationships with their wives had manual occupations and the husbands who shared the most joint role relationships were professional or semi-professional men. This is consistent with Kohn's (1969) finding that working class fathers were less likely to relieve wives of full time



child care responsibilities and less likely to go out for an evening. Middle class mothers and fathers were much more likely to share child rearing responsibilities for children of both sexes. Middle class mothers' and fathers' roles were less sharply differentiated than working class families. Both studies tend to support the idea that social class is highly related to marital role ideologies. One interesting finding that Fengler (1973) noted was that young people with average levels of education were more likely to put emphasis on expressive values than the young people with better education. Perhaps this is an indication of a new trend.

Komarovsky (1973) analyzed men's attitudes towards working wives. This is a follow up of her classic 1950 study on women's sex roles. In that study Komarovsky maintained that some norms exist that are not functionally appropriate for women. The (1973) study examined the position that college men must at least pay lip service to the liberal attitudes of working wives; therefore one asks, what is the degree to which they believe in these liberal attitudes? Forty-eight percent of the men favored a sequential pattern of work, homemaking and child rearing with a return to work after the children were grown. Twenty-four percent of the men favored no work for their wives except for housework and child care. Sixteen percent of the men generally disliked the idea of working wives, but could possibly see some situations where wives may have to work. Only seven percent of the men supported the idea of a wife's full time career but only when there was a symmetrical role relationship, not a reversal of roles.

The ideological support for the belief in sharp sex role differentiation has weakened but the

belief itself has not relinquished... The expectation that the husband should be the superior achiever appears to be clearly rooted. Even equality of achievement of husband and wife is interpreted as a defeat for the man. (p. 872)

Although Komarovsky did not specifically measure marital role expectations, she did show quite a discrepancy between what the assumed role expectations of men and women are, and what role expectations they actually held.

The study of the relationship between religiosity and family behavior began with Argyle (1951) and Lenski, (1961). Unfortunately, poor measures of religiosity (church attendance and denomination) have been used in family life research. Johnson (1973) notes, "The common stereotype of the religious family is one in which the father is authoritarian and dominating" (p. 144). However, Stark (1971) reviewed six research articles involving authoritarianism and religiosity. After eliminating two of the studies used because of poor level of analysis or the odd populations used, Stark found no relationship between authoritarianism and religious commitment. These six studies, however, did not examine authority patterns in family life. The present study is one of the first in the field of family life using two somewhat sophisticated measures of religiosity.

Hobart (1973) found religion the most predictive variable (when compared to SES or rurality) for predicting desired family size. His measure of religiosity was the incidence of church attendance and religious affiliation. Hobart found that as religiosity increased, the desire for a larger family also increased. Authoritarian attitudes towards child rearing were not associated with religiosity,

SES or rurality. Preference for traditional parental responsibility was highly associated with courtship precocity, but not with religiosity. Hobart's sample consisted of French and English speaking Canadian university or technical school students. Hobart maintained that of all three variables religiosity remained the most powerful influence, especially for the French speaking (Roman Catholic) sample. Rurality was found to have a declining influence and SES also had low predictive power:

Differences ascribable to the rural-urban residence do not exist among groups from which this sample was drawn... as a consequence of mass media or other social influences, social class differences are disappearing in respect to parenthood issues.  
(p. 81)

### Summary

The frameworks under which one may study marital roles vary considerably in their position. At one end is a rigid traditionalist view. The other end of the continuum supports a flexible individual approach, androgyny. Another meaningful orientation is provided by symbolic interaction with the emphasis on change in norms as a possibility and the expectations of individuals as a central consideration.

Basic conceptualizations of marital roles are provided by Motz (1950), supported by Burgess (1956) and measured by Motz (1952) and Dunn (1960). Significant enlargements were made by Kirkpatrick (1963). Tharp (1966) reconceptualized the entire phenomenon and Nye (1974) contributed several progressive ideas to the conceptualization of marital roles.

The concept of two distinct marital role orientations was first studied by Motz (1950, 1952). Bott (1956) in a sample of married couples found differing role orientations as a function of the degree of connected social networks. Rose (1951) found women's expectations for adult roles inadequate when compared to men's expectations. Staudt (1952) examined men and women's ideas on the ideal age to marry and found no differences between the sexes. Role expectations of women regarding marriage and a career were examined by Empey (1958). Marital role expectations of high school students were studied by Dunn (1960) and Moser (1961). Geiken (1964) examined junior high school students' marital role expectations. The correlation of living facilities and role expectations was studied by Wallace (1966) and Reid (1974). Hobart (1958) examined the relationship between courtship states and marital role expectations. Fengler (1973) studied the effects of age and education on marital ideology. Along similar lines Kohn (1969) examined social class and marital role behaviors. Komarovsky (1973) added to her classic 1950 work on women's sex roles when she examined the attitudes of college men to working wives. The relationship between family behaviors and religiosity was studied by Johnson (1973), Lenski (1961) and Hobart (1973).

### III. METHODOLOGY

#### Introduction

Methodological procedures used to gather and analyze the data of this study will be described in this chapter. Major topics of concern are the sample, the instruments to measure marriage role expectations and religiosity, and the statistical analysis. Copies of the instruments used including Dunn's (1960) Marriage Role Expectation Inventory, Faulkner and DeJong (1966) Religiosity in 5-D Scale, Hunt and Hunt's (1975) three item measure and the background questions are contained in the Appendix.

#### Sample

A sample was selected by using classes believed to include a broad range of Oregon State University students. The subjects consisted of a nonrandom sample of male and female college students who met the following criteria:

1. Respondent was currently enrolled at Oregon State University during Spring Quarter, 1976.
2. Respondent was of undergraduate status.
3. Respondent was between the ages of 17 and 25.
4. Respondent was never legally married.

Demographic characteristics of the sample are contained in Table I. The wide range of backgrounds are apparent from this table. Forty-two students either did not meet the above criteria or had defaced their questionnaire in such a manner that the sincerity of their responses was seriously doubted. These students were eliminated from the final

TABLE I. DEMOGRAPHIC CHARACTERISTICS OF THE SUBJECTS

<u>Group</u>	<u>N</u>	<u>Percent</u>
<u>Sex</u>		
female	270	58.0
male	195	42.0
<u>Age</u>		
18 - 19	254	55.0
20	89	19.4
21	70	15.2
22	31	6.7
23 - 25	17	3.7
<u>Year in School</u>		
freshman	198	42.6
sophomore	132	28.4
junior	62	13.3
senior	73	15.7
<u>Major Field of Study</u>		
liberal arts and P.E.	101	22.3
science and engineering	111	24.4
business and pharmacy	124	27.3
forestry and agriculture	34	7.5
home ec. and education	84	18.5
<u>College Residence</u>		
single sex dorm	139	29.8
coed dorm	124	26.7
sorority or fraternity	91	19.6
apartment	104	22.4
relative's home	7	1.5
<u>Number of Children in Family of Orientation</u>		
one	18	3.9
two	89	19.1
three	125	26.9
four	84	18.1
five or more	148	31.9
<u>Birth Order</u>		
oldest child	126	27.3
only child	15	3.3
middle child	182	39.1
youngest child	141	30.3

TABLE I. DEMOGRAPHIC CHARACTERISTICS OF THE SUBJECTS CONTINUED

<u>Group</u>	<u>N</u>	<u>Percent</u>
<u>Parents' Marital Status</u>		
unhappily married	18	3.9
happily married	392	84.8
divorced or separated	36	7.9
deceased (one or both parents)	17	3.4
<u>SES of Parents</u>		
Class I	110	25.6
Class II	89	20.7
Class III	161	37.4
Class IV	66	15.3
Class V	4	1.0
<u>Dating Status</u>		
engaged	38	8.3
steadily dating one person	179	38.8
dating several people or occasionally dating	175	37.9
rarely dating	64	13.9
living with a member of the opposite sex	5	1.0
<u>Religious Denomination</u>		
agnostic, atheist	77	16.8
Protestant Category I	75	16.3
Protestant Category II	191	41.6
Roman Catholic	108	23.5
Latter Day Saints	8	1.8
<u>Church Attendance per Month</u>		
zero	218	47.0
one	71	15.4
two	51	11.0
three	23	4.9
four or more	100	21.7

sample. The final sample consisted of 465 students.

Examination of Table I indicates that there were more female respondents than male respondents and that the majority of the students were freshmen or sophomores who were 18 or 19 years old. Thus, the sample was comprised of mainly younger students. A broad variety of major fields of study was also represented. The students were living in many different kinds of housing arrangements. Very few of the students were living at home.

The family characteristics of the sample also covered a broad range. Nearly half of the students (49%) came from families with five or more children. Approximately thirty percent of the students were middle children and approximately thirty percent of the sample were youngest children. Three percent of the sample were only children. Nearly ninety percent of the sample came from intact families. Eight percent came from divorced families. Over fifty percent of the respondents were placed in the middle-class or upper-middle-class category. Only one percent of the sample was placed in the lowest SES class. Thus the sample appears to be comprised of largely upper-middle-class students.

The students were at various levels of courtship. Eight percent of the sample were engaged and an additional one percent stated that they were living with a member of the opposite sex. Over three-fourths of the sample were either dating one person, several people or occasionally dating. Nearly fourteen percent of the sample were rarely dating.

Many different kinds of religious denominations were represented by the sample. Almost half (47%) of the students reported that they



never went to church, although 21.6% of the students attended church four or more times a month. It appears that the students came from a variety of backgrounds.

#### Instruments: Marital Role Expectations Inventory

The Marriage Role Expectation Inventory was designed by Dunn (1960) to measure the extent of traditional or emergent marital role expectations. The seven areas measured by subscales were: authority patterns, homemaking, care of children, personal characteristics, social participation, education and financial support or employment.

Dunn's Inventory consists of 71 randomly distributed items, to cover the seven areas named above. Respondents were instructed to respond to each item along a five point scale from strongly agree to strongly disagree with uncertain as the middle option. The Inventory is a self-administered questionnaire.

Two forms of the Inventory were used, (F=female and M=male), because it is written in the first person, "In my marriage I expect..." For example, Form F states on item 3: "In my marriage I expect my husband to help me with the housework." Form M states on item 3: "In my marriage I expect to help my wife with the housework."

The Marriage Role Expectation Inventory was scored by the following method. Any emergent statement that was marked strongly agree or agree, received a score of three. Any traditional statement that was marked strongly agree or agree, received a score of one. Any statement that was marked uncertain, strongly disagree or disagree, was given a score of two. Thus the final total could have ranged from 105 to 176

with the midpoint, 142, as the neutral point. Any score falling between 105 and 142 was considered traditional. Any score falling between 142 and 176 was considered emergent.

Each of the seven role areas is measured by a subscale comprised of appropriate items from the 71 item Inventory. An operational definition of each area consists of the subjects' responses to the items comprising the subscale. The subscale Homemaking refers to the division of household tasks such as cooking, cleaning the house, yard-work, repairs and painting. Financial Support and Employment refers to earning a living and the idea that the family's respect and affection for the husband is dependent upon his earning a living and supporting the family. Because Dunn's sample was high school students, Education was measured by asking the subjects if they were going to college. For the purposes of the present study the items measuring Education referred to "finishing one's education." Personal Characteristics are typified as being an interesting companion, thrifty, ambitious or being hard working. Participating in religious, political or civic affairs and leisure time activities are part of the subscale Social Participation. The subscale Care of Children includes physical care, concern over social and emotional development and dividing responsibility regarding the children. The subscale Authority includes items regarding personal freedom, making decisions and issues that determine who the "head of the house is."

Construct validity was demonstrated by Dunn (1960) when the test scores were found to logically vary according to the hypothesized variables of residence, social class, sex and marital status. Moser (1961) found less evidence for construct validity for the entire

measure, but found certain subscales (personal characteristics, social participation and education) significant.

Content validity was established by polling 232 students with the questions, "Name five things a good husband/wife does." A pool of 111 items were selected by thirteen qualified judges from the responses of the poll. An internal consistency analysis was used to select the final items. Each item on the Inventory was above the five percent level of probability to differentiate high and low scoring respondents.

Reliability was demonstrated by a split half correlation with a score of .98. Thus the measure appears to be both reliable and valid.

### Religiosity

Religiosity, the degree of commitment to a religion, or the importance of religion in one's life, is one independent variable used in this study. Measures of religiosity devised by Faulkner and DeJong (1966) and Hunt and Hunt (1975) were used in the present study. New measures of religiosity are primarily based on the conceptualizations of Argyle (1951), Glock (1962) and Lenski (1963). The primary measure of religiosity used in this study, Religiosity in 5-D Scale, uses Glock's conceptualizations of religiosity as a multidimensional phenomenon.

Glock identified five dimensions of religion that are relevant to all religions: experiential, ideological, ritualistic, intellectual and consequential. The experiential dimension recognizes the fact that at some time a religious person will "...achieve direct knowledge of ultimate reality or will experience religious emotion" (Glock, 1962,

p. S-99). The ideological dimension recognizes that religious people hold certain religious beliefs, and these beliefs are dependent on the religion a person practices. The ritualistic dimension encompasses specific religious practices that are expected of religious people. The intellectual dimension assumes that a religious person is knowledgeable about the basic facts of his religion such as dogma or sacred writings. The fifth dimension is consequential, the degree to which religion has secular effects on the individual such as religious prescriptions for proper attitudes or behavior.

Falulknor and DeJong (1966) devised the Religiosity in 5-D Scale, (hereafter referred to as the Five D Scale), using Glock's conceptualizations. The scale consists of 23 multiple choice questions. There are five subscales in the Five D Scale which are based on the five dimensions outlined by Glock (1962). An example from the experiential scale is: "All religions stress that belief normally includes some experience of 'union' with the Divine. Are there moments when you feel 'close' to the Divine?" The respondent chooses one of the four answers: "1. Frequently, 2. Occasionally, 3. Rarely, 4. Never." This questionnaire is self-administered.

Clayton (1968) compared students in a small private church related school in the South with a sample from a large Northeastern state university. His hypothesis that religiosity would be lower in the large Northeastern university was supported. This finding provides constructive validity for the Five D Scale since it enabled Clayton to identify factors that accounted for variance on the test scores. Religiosity was significantly lower in the Northeastern university on four out of

the five subscales (all but the consequential).

Content validity was found in the careful conceptualizations upon which the measure is based. Each subscale of the measure is devised from each dimension that Glock (1962) outlined in his classic work on religiosity as a multidimensional phenomenon. Each subscale meets Guttman scaling criteria, which makes each subscale unidimensional.

Several criticisms have been leveled against the Five D Scale. Clayton (1971) implied that the Five D Scale may be one dimension of religiosity rather than representing five separate and distinct dimensions of religiosity. Although the unidimensionality of each subscale was quite well documented, this says nothing of the independence of each scale from another. In examining the 1967 and 1970 data, Clayton (1974) concludes:

The Ideological Dimension accounts for 78% of the common variance for the 1967 data and 83% of the variance for the 1970 data....we would suggest that religiosity is primarily a commitment to an ideology and the other so called dimensions are merely expressions of the strength of that core commitment. (p. 141)

Thus, the present study treated religiosity as a unidimensional phenomenon.

Himmelfarb (1975) offers more criticism of the new measures of religiosity. The first major criticism is that if religiosity is defined as the degree to which one is committed to religion, then measures of religiosity should not include variables in other domains of thought that are supposed to be a consequence of religion. This is analogous to putting a dependent variable into a list of independent or intervening variables. Thus, Faulkner and DeJong's Consequential

dimension was not included in the present study. Because all subscales meet the criteria for Guttman scaling of unidimensionality omitting the consequential scale will not affect the reliability of the measure.

Another criticism by Himmelfarb (1975) is that religious knowledge is not necessarily a measure of religious involvement. Thus, Faulkner and DeJong's Intellectual subscale was also dropped. The final instrument used in this study was considered a unidimensional measure of religiosity. The subscales Experiential, Ideology and Ritualism were retained.

The Five D Scale was scored by the following method. Each question or statement is followed by a variety of responses from which the respondent chooses one. If the respondent chooses a "highly religious" response, that question receives a score of one. If the respondent chooses any other response, the question receives a score of zero. The final scale consists of scores ranging from zero to fifteen.

Hunt and Hunt (1975) devised a three item measure of religiosity which concentrates on the strength of the respondent's identification with his or her religion. This scale conceptualizes religiosity as a unidimensional phenomenon. Content validity is based on the straight forward manner in which these questions are asked, for example: "Is your religion: very important to you, pretty important to you, not all important to you?" Hunt and Hunt provide construct validity since their finding that black Catholics have higher achievement patterns and less salient black identities. This pattern is significantly stronger for black Catholics who have a strong religious orientation. The measure utilizes Guttman scaling and is unidimensional. No replication studies have been done on this measure. The original measure

was used in an interview form: however, for the purposes of this study, the three items (retaining the original wording) were used in a self-administered questionnaire. The Hunt and Hunt scale was scored in the following manner. If the respondent chose a highly religious response, a score of one was given. If any other response was chosen, a score of zero was given. The final scale consists of scores ranging from zero to three.

### Background Factors

Background factors measured in this study include: sex, age, dating status, college residence, marriage plans, religious denomination, church attendance, marital status of parents and socio-economic status (hereafter referred to as SES) of parents. Sex, age, dating status, marriage plans, denomination, church attendance, marital status of parents and college residence were measured by standard questions to which the respondent appropriately responded. SES was measured by Hollingshead's (1957) Two-Factor Index. The various religious denominations were grouped into five categories. Those who named Catholicism, Greek Orthodox or Russian Orthodox were placed in the Catholic category. Following Argyle's (1958) breakdown of religions by sociological factors, the Protestant religions were divided into two categories. Protestant category I consisted of the following religions: Church of God, Baptist, Pentacostal, Church of Christ, Holiness Evangelical Church of North America, Mennonite, Nazarene and Christadelphian. Protestant category II consisted of the following religions: Unitarian, Lutheran, Episcopal, Congregational, Methodist, Presbyterian, "Christian", or

"Protestant." Latter Day Saints (Mormons) compromised the L.D.S. category. Those who responded agnostic, atheist, or "none" were placed in the agnostic, atheist category.

### Analysis

Three basic analyses were used in this study. The first hypothesis was tested by the Wilcoxon Signed Rank Test for the median. This is a very robust test statistic and is appropriate to use with normally distributed random samples or very large samples. (Hogg and Craig, 1970) This test assumes that the distribution is symmetrical around the true median. The data for the present study met this assumption.

To test the three remaining hypotheses linear regression or the t test was used. Linear regression was used when the data was of a multivariate nature. The basic assumptions of linear regression are that the independent variables are measured without error, that any error is normally distributed with a mean of zero and that all error has the same standard deviation. (Peterson, 1972)

A t test was used when the data were categorized by groups and not measured by an interval level scale. The assumptions for the t test are that the sample is random and the population is normal. (Korin, 1975). Although a random sample of subjects was not used, the sample was selected from classes that are known to have a broad range of students enrolled. The t test is a robust statistical test since it is valid with both normal and abnormal populations. Thus, it was the choice for testing the differences between the class means of each group.



A probability level of .05 was used to determine the significance level of the findings.

#### Summary

This chapter described the methods and instruments used to obtain the data of this study. The next chapter reports the results of statistical tests of the data.

#### IV. ANALYSIS

##### Introduction

Data obtained to test the hypotheses of this study are presented in Tables II, III, IV, V, VI, and VII. Discussion of the scales measuring marital role expectations and religiosity will be followed by descriptions of the tests of the hypotheses.

##### Marital Role Expectations

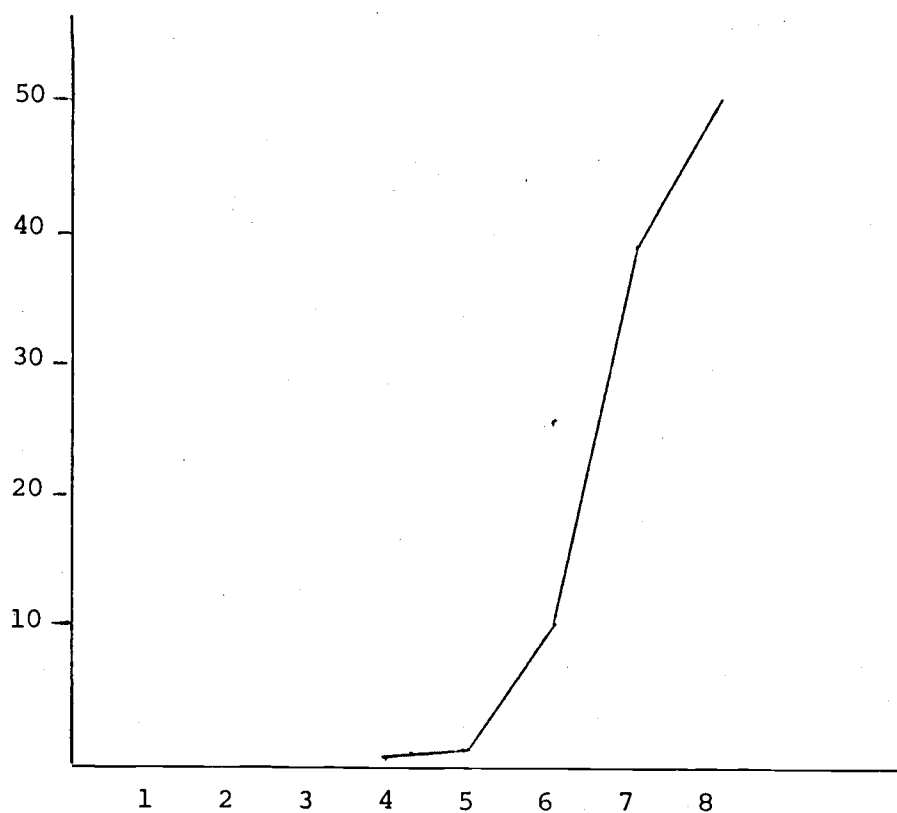
The Marital Role Expectation Inventory yields scores ranging from 105 to 176. The range of achieved scores was from a high of 176 to a low score of 133, with a mean of 167.2 and a standard deviation of 6.1. Subjects were classified as traditional or emergent following the scoring instructions described in Chapter III.

Absolutely no scores fell in the first 37% of the Inventory's continuum, (104.5 - 132.5) as shown in Figure I. The scores on the traditional side of the Inventory's continuum, (132.5 - 141.5) comprised less than one percent (.5%) of the subjects. One percent of the scores fell between 141.5 and 150.5 which is the lower end of the emergent continuum. Ten percent (9.9%) of the scores fell between 150.5 and 159.5, and 38% of the scores fell between 159.5 and 168.5. Therefore, only four subjects scored on the traditional end of the continuum. Approximately half of the subjects scored on the upper eighth of the continuum.

Two hypotheses regarding marital role expectations were tested.

Hypothesis I. There will be no significant difference between the number of students choosing emergent marital role expectations and the

FIGURE I. FREQUENCY DISTRIBUTION OF MARRIAGE ROLE EXPECTATION  
INVENTORY SCORES



INTERVAL	N	% FREQUENCY
1 = 105.5 - 114.5	0	0
2 = 114.5 - 123.5	0	0
3 = 123.5 - 132.5	0	0
4 = 132.5 - 141.5	2	.5
5 = 141.5 - 150.5	5	1.1
6 = 150.5 - 159.5	45	9.8
7 = 159.5 - 168.5	177	38.8
8 = 168.5 - 176.5	227	49.8

number of students choosing traditional marital role expectations. The hypothesis was tested using the Wilcoxon Signed Rank test for the median. It yielded a value of 18.499. The critical value of  $t$  at the .001 level is 3.09. Since the calculated value exceeds the critical value, the null hypothesis cannot be accepted. One concludes that the number of students choosing emergent marital role expectations is greater than the number of students choosing traditional marital role expectations.

Hypothesis II. There will be no significant relationship between marital role expectations and selected background factors, which include sex, dating status, college residence, marriage plans, age, SES of parents and parents' marital status. A summary of the mean values of the marital role expectations scores by the variables sex, dating status, college residence, marriage plans and parents' marital status is shown in Table II.

Although the relationship between the variables marital role expectations and parents' SES was originally going to be investigated, the validity and reliability of the SES variable is in serious doubt and the relationship will not be explored for the following reasons. Of all the questions asked, this question had the poorest response rate. Part of the reason for the lack of response to the question could be the personal nature of the question: father's educational level and the father's occupation. Another reason for the lack of response could be the position that the question was placed on the questionnaire. The placement was on the lower right hand side of one page, and the upper

TABLE II. MEAN VALUES AND  $t$  VALUES OF INVENTORY SCORES BY BACKGROUND GROUPS.

Grouping	N	Mean	t-Value
<u>Sex</u>			
female	268	168.43	4.984***
male	165	165.50	
<u>Age</u>			
20	88	167.82	.369
18 and 19	249	167.54	1.135
21	68	166.59	.013
22	30	166.58	.756
23 - 25	17	165.18	
<u>Dating Status</u>			
rarely dating	60	168.06	.473
occasionally dating	168	167.62	.933
steadily dating	175	167.01	.002
engaged	36	166.00	
<u>College Residence</u>			
coed dorm	120	168.21	1.250
single sex dorm	136	167.25	.083
sorority or fraternity	89	167.18	.017
relative's home	7	167.14	.424
apartment	96	166.13	
<u>Marriage Plans</u>			
will marry	430	167.35	.013
will never marry	10	167.33	

\*\*\*  
p<.001

TABLE II. CONTINUED.

Grouping	N	Mean	t-Value
<u>Parents' Marriage</u>			
unhappily married	18	169.01	.260
deceased	17	168.47	
divorced	34	167.55	.430
happily married	385	167.08	.507

left hand side of the next page. Students could have very easily missed the questions. The Hollingshead scale tends to be biased towards the upper-middle class, which this study also reflected. Therefore the relationship between the two variables will not be explored in this study.

The t test was used to test the hypothesis regarding background variables and marital role expectations. No significant t values were obtained for the variables of age, dating status, college residence and parents' marital status. Therefore the null hypothesis cannot be rejected for these variables. There is no significant relationship between marital role expectations and the variables of age, dating status, college residence or parents' marital status. However, a significant difference in marital role expectation scores was found by the variable of sex. Females had significantly higher mean scores than did males. The difference was 3.1 with a t value of 4.984 which is significant at the .001 level.

### Religiosity

Religiosity, the independent variable in this study, was measured by two instruments, the Five D scale devised by Faulkner and DeJong (1966) and the three item index developed by Hunt and Hunt (1975).

The Five D Scale yields scores from zero to fifteen. The range achieved by the subjects included scores from zero to fifteen. The mean score for the Five D Scale was 8.09 and it had a standard deviation of 4.0. The distribution of scores on the Five D Scale is shown in Figure II. Two distinct cluster of scores can be seen from Figure II.

The first cluster peaks at the score of three and then drops sharply. The second cluster peaks at the score of 12 and then drops off rapidly.

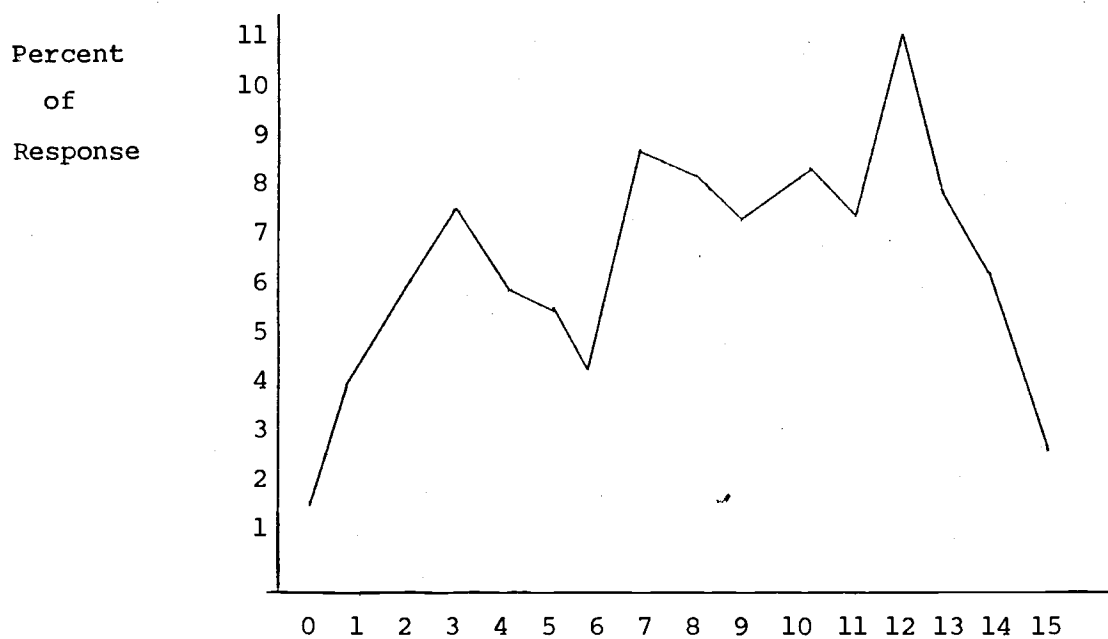
The Hunt and Hunt religiosity scale yields scores ranging from zero to three. The range of achieved scores ranged from zero to three with a mean of 1.45 and a standard deviation of 1.0. The scores were fairly evenly distributed across the scale since 20% of the subjects scored zero, 32% of the subjects scored one, 30% of the subjects scored two and 18% of the subjects scored three. Figure III contains the distribution of scores on the Hunt and Hunt scale.

Hypothesis III. There will be no significant relationship between religiosity and selected background factors, which include sex, dating status, college residence, marriage plans, desired family size, denomination, church attendance and parents' marital status. The relationships between religiosity and selected background factors were tested by t tests as shown in Tables III and IV.

First, the hypothesis will be examined using the Five D Scale. Various significant differences were found in each grouping identified in Table III except for that of parents' marriage as shown by the absence of significant t values. Apparently characteristics of parents' marriage are unrelated to religiosity scores. Thus, the null hypothesis cannot be rejected. For the remaining variables, different patterns of significance are evident.

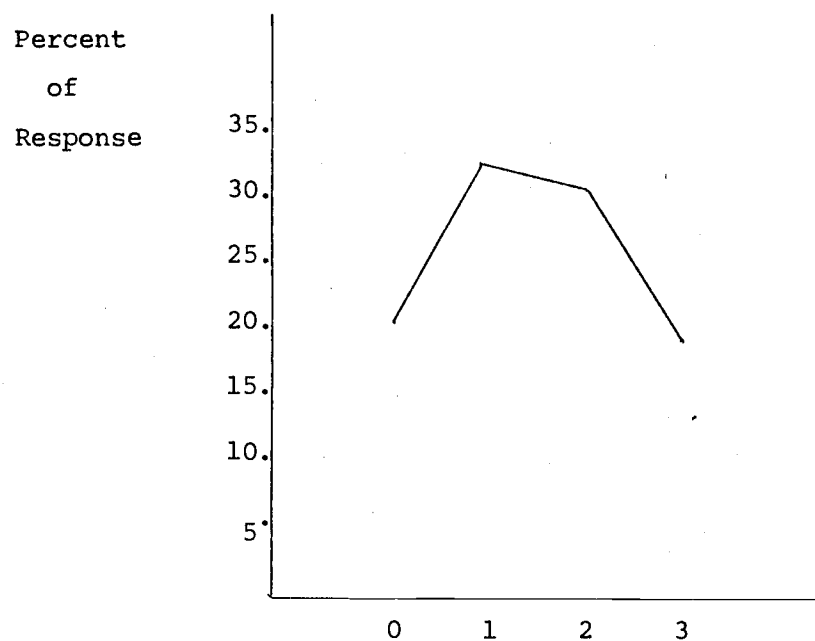
Sex. The null hypothesis for sex must be rejected since the calculated t value is 4.41, and the critical value of t at a level of .001 is 3.09. females scored significantly higher than males on this scale of religiosity.



FIGURE II. FREQUENCY DISTRIBUTION OF FIVE D SCORES

SCORE	N	PERCENT
0	8	1.7
1	18	3.9
2	28	6.0
3	34	7.3
4	27	5.8
5	25	5.4
6	19	4.1
7	40	8.6
8	39	8.4
9	32	6.9
10	37	8.0
11	33	7.1
12	50	10.7
13	34	7.3
14	28	6.0
15	13	2.8

FIGURE III. FREQUENCY DISTRIBUTION OF HUNT AND HUNT SCORES



<u>SCORE</u>	<u>N</u>	<u>PERCENT</u>
0	95	20.4
1	148	31.8
2	138	29.7
3	84	18.1

TABLE III. MEAN VALUES AND t VALUES OF THE FIVE D SCORES BY BACKGROUND FACTORS

Grouping	N	Mean	t Value
<u>Sex</u>			
female	270	8.809	4.416***
male	195	7.109	
<u>Dating Status</u>			
engaged	37	9.785	1.785
steadily dating	178	8.466	.921
occasionally dating	171	8.063	.843
rarely dating	62	7.551	1.760*
living together	5	4.200	
<u>College Residence</u>			
single sex dorm	137	8.936	1.784*
coed dorm	122	8.027	.222
sorority or fraternity	89	7.900	.028
apartment	102	7.886	.106
relative's home	7	7.715	
<u>Marriage Plans</u>			
will marry	438	8.280	2.188**
will never marry	11	5.546	
<u>Parents' Marriage</u>			
deceased	17	8.824	.543
happily married	385	8.282	.500
unhappily married	18	7.778	.196
divorced	35	7.545	

\*\*\*p=&lt;.05

\*\* p=&lt;.025

\* p=&lt;.001

TABLE III. MEAN VALUES AND t VALUES OF THE FIVE D SCORES BY BACKGROUND FACTORS CONTINUED

Grouping	N	Mean	t Value
<u>Number of Desired Children</u>			
five or more	9	11.222	
three or four	117	9.443	1.256
two	274	7.992	3.209***
none	23	6.637	1.796*
one	24	6.263	.340
<u>Denomination</u>			
Protestant I	75	10.498	.865
Catholic	108	9.965	4.610***
Protestant II	191	7.693	.130
L.D.S.	8	7.500	2.043
agnostic, atheist	77	4.393	

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\*\*\*  
p=<.05  
\*\*  
p=<.025  
\*  
p=<.001

Dating Status. The null hypothesis for dating status is rejected. Engaged students had the highest mean score, 9.785, which is significantly higher than those who were either dating steadily, occasionally dating or rarely dating. With a  $t$  value of 1.78 the score is significantly different at the .05 level. The categories steadily dating, occasionally dating and rarely dating yielded insignificant  $t$  values. Thus they can be treated as one group which scored significantly lower than the engaged group, but significantly higher than the living together group on the Five-D religiosity measure. Those living together had the lowest mean score on religiosity with a  $t$  value of 1.76 which is significant at the .05 level.

College Residence. College residence had one class, single sex dorm, that was significantly different from the other four classes with a  $t$  value of 1.783 which is significant at the .05 level. Those living in a single sex dorm scored significantly higher on religiosity than those living in any other housing arrangement.

Marriage Plans. The variable of future marriage plans generated a  $t$  value of 2.188 which is significant at the .025 level. The null hypothesis for this variable must be rejected. Those planning to marry have significantly higher religiosity scores than those planning to never marry.

Number of Desired Children. The variable desired family size yielded significant differences on all categories except two. There were no significant differences between those desiring five or more children and those desiring three or four. There was a significant difference between those students desiring three or more children and

those students desiring two. With a  $t$  value of 3.209, the difference is significant at the .001 level. There was also a significant difference between those who desired two children and those who desired one child or no children. The  $t$  value for this difference was 1.79, which is significant at the .05 level. There was no significant difference between those desiring one child and those desiring no children.

Denomination. There were significant differences between all the denomination class means except for the Protestant category II and the L.D.S., and between the Protestant category I and the Catholic group. The Protestant category I and the Catholic group scored significantly higher than the Protestant category II and the L.D.S. group, with a  $t$  value of 4.60 which is significant at the .001 level. Agnostics and atheists scored significantly lower than any other group with a  $t$  value of 2.04 which is significant at the .025 level.

Church Attendance. Because church attendance yielded a numerical scale, this variable lent itself to a regression analysis. Thus when the relationship between church attendance and the Five D scores was examined, an  $F$  value of 351.5 was obtained as Table V indicates. The tabular value of  $F$  at the .001 level is 10.83. Since the calculated value exceeds this tabular value, the null hypothesis is rejected. One concludes that there is a significant positive relationship between church attendance and religiosity.

The relationship between the selected background factors and religiosity using the Hunt and Hunt measure will now be examined. Insignificant  $t$  values were obtained for all the background factors

except sex, church attendance and denomination, as shown in Table IV. Thus one must conclude that there is no relationship between religiosity and dating status, college residence, desired family size, marriage plans and parents' marital status.

Sex. The null hypothesis for sex can be rejected since the  $t$  value was 2.22, which is significant at the .025 level. Females score significantly higher than males on this religiosity measure.

Denomination. No significant  $t$  values were obtained among the class means of Protestant category I, the Catholic group and the Protestant category II. These three categories scored significantly higher than the agnostic category and the L.D.S. group. With a  $t$  value of 1.72, the difference is significant at the .05 level. There were no significant differences between the class means of the agnostic or atheist group and the L.D.S. group.

Church Attendance. The relationship between church attendance and the Hunt and Hunt scores was examined using regression analysis. As Table VI indicates, an  $F$  value of 71.42 was obtained. The tabular value of  $F$  at the .001 level is 10.83. Since the calculated  $F$  value exceeds the tabular value, the null hypothesis is rejected. There is a significant positive relationship between church attendance and religiosity.

Five D and Hunt and Hunt. The relationship between the two religiosity scales was examined by regression analysis and an  $F$  value of 308.2 was obtained. The tabular value of  $F$  at the .001 level is 10.83. The calculated  $F$  exceeds the tabular value; thus, the null hypothesis is rejected and one concludes that there is a significant positive relationship between the two religiosity scales.

TABLE IV. SUMMARY OF MEAN VALUES AND t VALUES OF THE HUNT AND HUNT SCORES, GROUPED BY BACKGROUND FACTORS

Grouping	N	Mean	t-Value
<u>Sex</u>			
female	226	1.920	2.223**
male	144	1.680	
<u>Dating Status</u>			
engaged	34	1.999	.511
steadily dating	142	1.901	.295
living together	4	1.749	.011
occasionally dating	137	1.745	.027
rarely dating	50	1.740	
<u>College Residence</u>			
single sex dorm	114	1.947	.756
coed dorm	102	1.843	.607
apartment	70	1.749	.282
sorority or fraternity	75	1.707	.067
relative's home	3	1.667	
<u>Marriage Plans</u>			
will marry	438	1.819	.204
will never marry	11	1.889	
<u>Parents' Marriage</u>			
unhappily married	13	1.846	.061
happily married	315	1.829	.100
divorced	26	1.808	.492
deceased	14	1.643	

\*\*p&lt;.025



TABLE IV. SUMMARY OF MEAN VALUES AND *t* VALUES OF THE HUNT AND HUNT SCORES, GROUPED BY BACKGROUND FACTORS CONTINUED

Grouping	N	Mean	t-Value
<u>Number of Desired Children</u>			
five or more	9	1.999	.113
three or four	101	1.961	1.401
two	219	1.790	.391
one	16	1.688	.147
none	25	1.639	
<u>Denomination</u>			
Protestant I	68	2.029	.378
Catholic	96	1.969	1.488 <sup>t</sup>
Protestant II	149	1.772	1.721*
agnostic, atheist	46	1.489	.121
L.D.S.	7	1.429	

<sup>t</sup>  
p<.1

\*  
p<.05

Hypothesis IV. There will be no significant relationship between marital role expectations and religiosity. This relationship will first be tested by the Five-D Scale. Using a regression analysis, an F value of 2.951 was obtained. This is significant only at the .1 level. Therefore the null hypothesis cannot be rejected using this measure. Testing this relationship by the second measure, Hunt and Hunt, an F value of 4.004 was obtained. The critical value of F at the .05 level is 3.84. The calculated value exceeds the tabular value; thus, the null hypothesis must be rejected. There is a significant negative relationship between marital role expectations and religiosity using the Hunt and Hunt scale. As religiosity increases, the scores on the Marriage Role Expectation Inventory become less emergent.

#### Summary

This chapter reported the results of statistical tests of the four hypotheses. The nature of the analysis and the findings do not lend themselves to simplistic statements of relationships. Chapter V will examine the results of the statistical tests and present suggestions for future research.

TABLE V. REGRESSION ANALYSIS OF FIVE D BY CHURCH ATTENDANCE

Measure	F	R <sup>2</sup>	$\beta$	d.f.
Attendance	351.54***	.4326	+1.679	1,461

TABLE VI. REGRESSION ANALYSIS OF HUNT AND HUNT BY FIVE D SCALE AND CHURCH ATTENDANCE

Measure	F	R <sup>2</sup>	$\beta$	d.f.
Attendance	71.42***	.1761	+.0655	1,334
<u>Five D Scale</u>	308.24***	.3997	+.1559	1,463

TABLE VII. REGRESSION ANALYSIS OF MARITAL ROLE EXPECTATION SCORES BY TWO MEASURES OF RELIGIOSITY

Measure	F	R <sup>2</sup>	$\beta$	d.f.
<u>Five D Scale</u>	2.952 <sup>t</sup>	.0065	-1.797	1,447
Hunt and Hunt	4.004*	.0087	-1.648	1,454

<sup>t</sup>  
p < .1

\*  
p < .05

\*\*\*  
p < .001

## V. DISCUSSION

### Introduction

This chapter will discuss the findings and implications of the tests of the four hypotheses. This will be done in four sections. The first section will discuss the results of the Marital Role Expectation Inventory. The second section will be a discussion of the two religiosity scales. The final sections of this chapter will deal with suggestions for future research and the basic limitations of the present study.

### Marital Role Expectation Inventory

The findings of the first hypothesis, that the number of students choosing emergent marital role expectations is greater than the number of students choosing traditional marital role expectations is not surprising when Figure I is examined. The distribution of scores is obviously well slanted to the right of the continuum. This finding will form the basis for most of the discussion regarding marital role expectations.

It appears from the test statistic that there are overwhelmingly large numbers of students choosing emergent marital role expectations. Only four subjects scored on the traditional end of the continuum, and even those subjects scored at the higher (less traditional) end. Previous studies Dunn (1960), Moser (1961) and Komarovsky (1973) have not found similar results. There are several possible reasons for the discrepancies between the present finding and previous research findings.

One possible explanation for the disparity in findings between the previous studies and the present study could be the age differences between the two samples used. Dunn (1960) and Moser (1961) used high school students. The present study used college students, who perhaps have more emergent views than younger students, because of an age difference. The effect of moving away from home, being exposed to people of different backgrounds and philosophies, plus the tendency for college students to at least temporarily reject their parents' standards could account for such discrepancies between the samples' responses.

Komarovsky (1973) used a college sample of men in the analysis of modern sex roles. While the present study utilized a questionnaire methodology, she used an in depth two hour interview technique. Komarovsky concluded that men only pay lip service to many of the egalitarian beliefs that are currently popular. The differences between the Komarovsky study and the present study could be the different methodology or measurement used.

Another possible explanation for the conflict in results between the present study and previous studies could be the increased acceptance of emergent marital role expectations as defined by Dunn in the early 1960's. Students may be scoring higher because of a time effect. That is, the women's movement or the increase of people living in a variety of life styles, (communes, dual career families) has probably had a liberalizing effect on students' marital role expectations.

Although there are several possible explanations for the present finding, the author suggests that the present results are due in large part to a time effect. Again, popular views on marital role expecta-

tions have become more liberalized and the differences are probably not due as much to age or methodological effects as to a time effect, although this study could not directly measure this. This is consistent with Kirkpatrick's (1963) logic as stated in Chapter II. As familial behavior changes (increase of cohabitation, dual career marriages), changes in expectations also occur. Thus, views that were considered emergent in 1960 are now more openly accepted in 1976.

Perhaps the most significant finding of Hypothesis I is that there appears to be a ceiling effect on the measuring capacity of this instrument. Since half of the subjects scored on the upper eighth of the Marital Role Expectation continuum, one asks what the distribution would resemble if the instrument measured views that were even more extreme in their equalitarian or emergent outlook. Since the instrument is not capable of measuring more extreme expectations, it appears that a new instrument is needed to measure the range of expectations that young people now hold.

After testing Hypothesis II, the relationship between marital role expectations and selected background factors, only one significant background factor was found. There was no significant relationship between marital role expectations and dating status, college residence, marriage plans or parents' marital status.

College residence did not affect the scores on the Inventory. Although Reid (1974) did not directly measure marital role expectations, his discussion indicated a relationship between equalitarian marital role expectations and residence in a coed dorm as opposed to a single sex dorm. Reid's conclusion was not supported in the present research.

Although this author was unable to find any literature regarding a relationship between parents' marriage or subjects' age and marital role expectations, the author originally thought a relationship may be present. The present research cannot support this proposition.

Hobart (1958) found a relationship between courtship precocity and marital role opinions. As courtship advanced a more mature viewpoint was observed. The present study did not measure marital role opinions, but marital role expectations, however no relationship was found between dating status and marital role expectations.

Logically one might expect to find a difference on marital role expectations between those who plan to marry and those who plan to never marry. Such a difference was not found by the present research. Apparently those students who hope to marry some day and those students who plan to never marry have similar responses to the Marital Role Expectation Inventory.

The differences between this study's finding on background factors and marital role expectations and previous studies' findings, could be due to a ceiling effect on the measuring capacity of the Inventory. Previous studies could discriminate differences on various factors because the instruments used measured the whole range of expectations. The Inventory cannot measure the entire range of expectations that people now hold; thus, it cannot discriminate differences among various groups.

The only significant relationship between marital role expectations and background variables was with the variable of sex. Females scored significantly higher on the Inventory than did males. This finding

is quite similar to previous studies. Dunn (1960) and Moser (1961) found similar variation with the high school sample. Komarovsky's (1973) finding also tended to support the sex difference. The difference in means between females and males in the present study was small, only about three points, but it is statistically significant. Obviously both sexes were scoring very high on the emergent continuum.

### Religiosity Measures

Examining the distribution of scores of the Five D Scale shows two rather distinct groups. The extreme scores of the Five D Scale have a lower response rate than do the middle ranges of the scale.

Hunt and Hunt's distribution resembles the Five D distribution only in that the extreme scores have a lower frequency of response than do the middle scores. However, the distribution of responses more accurately resembles a normal distribution than does the Five D Scale. This is reflected in the smaller standard deviation of the Hunt and Hunt scale.

The test of Hypothesis III contained several significant relationships between background factors and religiosity. The relationship between each factor and the Five D Scale will first be discussed, followed by a discussion of the relationship between each factor and the Hunt and Hunt scale. The discrepancies between the scales will be discussed after the background factors are examined.

The only background variable that had no significant relationship to the Five D Scale was that of parents' marital status. Apparently there is no relationship between the status parents' marriage to the



students' religiosity. The author knows of no previous research done in this area; however, one would hypothesize that the divorced status of a parent may be negatively related to the students' religiosity, but this was not shown. The Hunt and Hunt scale also concluded with similar results.

Both the Hunt and Hunt scale and the Five D Scale showed a significant difference between male and female religiosity scores. According to the Five D Scale, females score significantly higher than males at the .001 level. The Hunt and Hunt scale also found that females score significantly higher than males, but only at the .025 level. Argyle (1958) found quite similar patterns in his classic study on religious behavior. Apparently for this variable, the Five D Scale is the more discriminating measure.

Religiosity tends to increase with engaged students. This relationship is not extremely strong, but it is present. Lower levels of courtship status, such as rarely dating, occasionally dating or going steady are the next highest group according to the Five D Scale. As one would expect, this group is followed by the living together class which scored significantly lower on religiosity than any previous class, yet this relationship is not extremely strong. The Hunt and Hunt scale did not discriminate any differences among the various levels of courtship status. The Five D Scale appears to be the stronger measure for this variable.

The Five D Scale found a significant relationship between college residence and religiosity. The relationship is not extremely strong, but those students who lived in a single sex dorm, scored significantly

higher than those students who lived in a coed dorm, at home, in an apartment or at a fraternity or sorority. The Hunt and Hunt Scale did not find such a relationship.

People who planned on getting married sometime in their life did not score significantly different from those who planned to never marry on the Inventory scale, yet there was a significant difference between these two groups on the Five D religiosity scale. Those who planned to marry scored significantly higher than those who planned to never marry. This would seem logically true, inasmuch as traditional religion does place emphasis on marriage and the family as a valued goal. Those who can reject marriage and the family may well have rejected the influence of religion in their life. The Hunt and Hunt measure showed no significant difference between those who plan on marriage and those who do not plan on marriage, and, thus, it does not support the Five D finding.

Desired family size is another variable that tends to discriminate between high and low scores of religiosity using the Five D Scale. This is consistent with Hobart's (1973) finding that religion was the most predictive variable (when compared to SES and rurality) for predicting desired family size. As religiosity increased, the desire for a larger family also increased. The present study found that those students who plan on having three or more children score significantly higher on the religiosity scales than any other group. The next highest scoring group are those students desiring two children. The groups that scored lowest were the groups who desired one child or no children at all. This is consistent with what one would expect considering the

emphasis many religions place on having children. The Hunt and Hunt scale failed to discriminate any difference between the categories of desired family size.

The religious denomination groups yielded quite interesting differences on the religiosity measures. The Five D Scale found no significant difference between the Protestant category I group and the Catholic group. However, these two groups scored very significantly higher than the Protestant category II group and the L.D.S. group. The latter two categories can be grouped together since there were no significant differences between the class means. The lowest scoring group was the agnostic or atheist group. The Hunt and Hunt scales did not find a significant difference among the Protestant category I group, the Catholic group or the Protestant category II group. However, it did find a significant difference between these three groups and the agnostic group or the L.D.S. group. There was no significant difference between the agnostic or atheist group and the L.D.S. group. Thus it appears that the Five D Scale can discriminate more differences between denominations than can the Hunt and Hunt scale.

The variable church attendance yielded a high positive relationship between both religiosity measures. As church attendance increases, so do religiosity scores. This relationship is very significant for both measures, although there appears to be a stronger relationship between this variable and the Five D Scale since this scale obtained a larger F value.

The two variables of church attendance and religious denomination have traditionally been used as measures of religiosity in family life. This author originally implied that such measures were not reliable and

were conceptually lacking. Although the present study did not examine how well these two variables discriminate other factors, the present study does show that there is a relationship between church attendance, denomination and conceptually well based measures of religiosity such as the Five D Scale and the Hunt and Hunt scale. This gives strength to the defence for using denomination and attendance measures as a measure for religiosity, although the Five D Scale and the Hunt and Hunt scale may be sounder.

The preceeding discussion indicates that the two religiosity scales do not equally discriminate among the variables. The Five D Scale tended to discriminate not only more differences between variables, but also had a stronger relationship with the variables when one was present. This was true for the variables of sex, courtship status, college residence, desired family size, religious denomination and church attendance. An obvious question, is "What is the relationship between the two religiosity scales?"

The regression analysis indicates that there is a very strong positive relationship between the two religiosity scales. That is, as scores on one scale increase, scores on the other scale also increase. The linear regression accounts for 39% of the variance between the two variables. Therefore, the two scales are highly related to one another, but on subsequent comparisons regarding discriminating ability, there are differences. Thus one asks, "How can two scales, which are statistically well related, vary so tremendously on other tests?"

One possible answer to this question is that the Hunt and Hunt scale is a weaker measure. The Five D is a stronger scale and can discriminate

differences in variables more easily.

Another possible answer could be that the scales are measuring two different religious phenomenon. The conceptualization behind the Five D Scale is strongly rooted in ideological beliefs, ritualistic practices and the experiential dimension. The Hunt and Hunt scale concentrates on a person's identification with his religion. If these two scales are measuring two different phenomenon, then the results are more logical. Apparently there is a strong positive relationship between the strength of a person's ideological beliefs and the degree to which a person identifies with his religion. However, on other variables such as marriage plans, the crucial variable to examine is the strength of a person's beliefs, practices or feelings, as measured by the Five D Scale, not how strongly he identifies with his religion as measured by the Hunt and Hunt scale.

Hypothesis IV shows the discrepancies between the two religiosity scales quite clearly. No significant relationship was found between marital role expectations and religiosity using the Five D Scale. There was a general trend (since the significance level of this relationship was .1) for marital role expectation scores to decrease as Five D scores increase, but the relationship was not significant. However, there was a fairly significant negative relationship between the subjects' marital role expectations and religiosity using the Hunt and Hunt scale. As scores on the Inventory decrease, the scores on the Hunt and Hunt scale increase.

Using the interpretation that the two scales measure two different religious phenomenon, one can conclude that there is no

significant relationship between marital role expectations and the strength of a person's ideological beliefs. However, there is a significant relationship between marital role expectations and the strength of a person's identification with his religion.

#### Implications for Future Research

The most important implication for further study is to develop a new instrument with which to measure marital role expectations. If, indeed, there is a ceiling effect on the present instrument, a new scale could measure more extreme emergent expectations. Perhaps the new instrument could contain issues covering orientations to dual career families, childless marriages or living together as a pre-test for marital compatibility. It appears from the present study that views that were considered emergent in the 1960's are now easily accepted by students. Thus, it is time to change the instrument to measure expectations that are considered emergent in the 1970's.

Once a new instrument that measures a full range of expectations has been developed, perhaps background factors that were insignificant with the old measure, would be discriminating with the new one. Research involving a more representative sample of young people could also be done with the new instrument. For instance, samples could be taken of young people in state universities, church related colleges and in various kinds of work settings. This could yield a greater range of scores on the Marital Role Expectation Inventory and the religiosity measures. An interesting comparison would be between the marital role expectations of those who had taken marriage preparation classes and those who had never taken such a course.

A third implication for future research is a revision of the Hollingshead (1957) Two Factor Index of Social Position. In twenty years the economic situation has dramatically changed. Salaries have either rapidly increased their monetary status or have stayed relatively stable and thus have decreased their monetary status. Entire new professions have been created from the rapidly expanding technology. Hollingshead's Index gives a fairly accurate social class level without demanding an excess of information. Revision may be necessary, but the basic conceptualization may not have to be redone.

#### Limitations

An obvious limitation to the present research is that the SES measure was not utilized, as was originally intended. Due to limitations in the measure itself, and the utilization of the measure as discussed in Chapter IV, the SES variable had to be dropped. Hobart (1973) found religion more predictive than SES for predicting desired family size. It would have been interesting to compare the two studies.

Another limitation to the present study is the nonrandom population used. The results cannot be generalized to a larger universe.

Perhaps the most basic limitation in this study is the methodology used. Valid methodological arguments can be raised against the utilization of a survey questionnaire. However, considering the time and economic constraints that were placed on the present research, other alternatives seemed less plausible.

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## APPENDIX

MARRIAGE EXPECTATIONS

F O R M " F "

On the pages that follow you will find statements concerning expectations for husbands and wives, background questions and questions regarding your religious beliefs. By completing this questionnaire you are providing data that will be used to study college students' marriage role expectations. This is a vital aspect of family life research which is undertaken to complete my master's thesis.

Your honest and accurate answers to the following questions are needed in order to obtain valid results. There are no right or wrong answers, these are your personal opinions and feelings. Occasionally the given answers will not accurately fit your feelings or opinions. In that case, check the given answer that most nearly fits your answer. This is a completely anonymous survey, your name or any other identifying symbols are not needed.

Make certain you are using form "F" if you are female, and form "M" if you are male.

Be sure to answer every item or your questionnaire can not be used.

Thank you very much for your time and honest responses.

BACKGROUND DATA

THE FOLLOWING TWO PAGES CONTAIN QUESTIONS REGARDING YOUR BACKGROUND. BE SURE TO ANSWER EVERY QUESTION AS ACCURATELY AS YOU CAN. CHECK THE APPROPRIATE CATEGORY.

1. ☐ Female  
☐ Male

2. ☐ Age

3. The number of children in my family  
(including myself) is:

☐ one  
☐ two  
☐ three  
☐ four  
☐ five or more

4. I am the:

☐ oldest child  
☐ only child  
☐ middle child  
☐ youngest child

5. For most of my time at college I  
have lived in:

☐ single sex dormitory  
☐ coed dormitory/single sex floor  
☐ coed dormitory/coed floor  
☐ cooperative housing  
☐ sorority or fraternity  
☐ apartment  
☐ at home of relatives or family  
friends  
☐ other (specify) \_\_\_\_\_

6. This quarter I am living in:

☐ single sex dormitory  
☐ coed dormitory/single sex floor  
☐ coed dormitory/coed floor  
☐ cooperative housing  
☐ sorority or fraternity  
☐ apartment  
☐ at home of relatives or family friends  
☐ other (specify) \_\_\_\_\_

7. My major is \_\_\_\_\_.

8. My year in school is:

☐ freshman  
☐ sophomore  
☐ junior  
☐ senior  
☐ graduate student or post bac.

9. Regarding paid employment, my mother:  
(CHECK AS MANY AS APPLY)

☐ has never worked  
☐ worked before marriage  
☐ worked before I was born  
☐ worked before I went to grade school  
☐ worked when I was in grade school  
☐ worked when I was in high school  
☐ worked after I graduated from high school  
☐ has always worked

10. My father's occupation is \_\_\_\_\_.

11. My mother's occupation is \_\_\_\_\_.
12. My mother's educational level is \_\_\_\_\_.
13. My father's educational level is \_\_\_\_\_.
14. My parents are:
- \_\_\_\_\_ happily married
  - \_\_\_\_\_ unhappily married
  - \_\_\_\_\_ divorced or separated
  - \_\_\_\_\_ deceased (one or both parents)
15. Presently I am:
- \_\_\_\_\_ married (skip to question # 18)
  - \_\_\_\_\_ divorced
  - \_\_\_\_\_ separated
  - \_\_\_\_\_ single
16. Presently I am:
- \_\_\_\_\_ engaged
  - \_\_\_\_\_ steadily dating one person
  - \_\_\_\_\_ dating several people
  - \_\_\_\_\_ occasionally dating
  - \_\_\_\_\_ rarely dating
  - \_\_\_\_\_ living with a member of the opposite sex.
17. Ideally I would like to marry:
- \_\_\_\_\_ within the next year
  - \_\_\_\_\_ within the next five years
  - \_\_\_\_\_ within the next ten years
  - \_\_\_\_\_ within the next ten years or more
  - \_\_\_\_\_ I do not plan on marrying
18. The number of children I would ideally like to have is:
- \_\_\_\_\_ none
  - \_\_\_\_\_ one
  - \_\_\_\_\_ two
  - \_\_\_\_\_ three or four
  - \_\_\_\_\_ five or six
  - \_\_\_\_\_ seven or more
19. The number of children I will probably have is:
- \_\_\_\_\_ none
  - \_\_\_\_\_ one
  - \_\_\_\_\_ two
  - \_\_\_\_\_ three or four
  - \_\_\_\_\_ five or six
  - \_\_\_\_\_ seven or more
20. Before your present relationship, have you ever: (CHECK AS MANY AS APPLY)
- \_\_\_\_\_ been engaged
  - \_\_\_\_\_ steadily dated one person
  - \_\_\_\_\_ dated several people
  - \_\_\_\_\_ occasionally dated
  - \_\_\_\_\_ rarely dated
  - \_\_\_\_\_ lived with a member of the opposite sex
21. My religious denomination is \_\_\_\_\_.
22. I attend religious services or activities about \_\_\_\_\_ times per month.



RELIGIOUS BELIEFS

\* Items = Highly Religious

THE NEXT SECTION OF THIS QUESTIONNAIRE CONTAINS QUESTIONS ABOUT YOUR RELIGIOUS BELIEFS. CHECK THE ANSWER THAT MOST CLOSELY RESEMBLES YOUR BELIEFS.

23. Do you believe that the world will come to an end according to the will of God?

- \* ☐ Yes, I believe this.
- ☐ I am uncertain about this.
- ☐ No, I do not believe this.

24. Which of the following statements most clearly describes your idea about the Deity?

- \* ☐ I believe in a Divine God, Creator of the Universe, who knows my innermost thoughts and feelings, and to whom one day I shall be accountable.
- ☐ I believe in a power greater than myself, which some people call God and some people call Nature.
- ☐ I believe in the worth of humanity but not in a God or Supreme Being.
- ☐ The so-called universal mysteries are ultimately knowable according to the scientific method based on natural laws.
- ☐ I am not quite sure what I believe.
- ☐ I am an atheist.

25. Do you believe that it is necessary for a person to repent before God will forgive his sins?

- \* ☐ Yes, God's forgiveness comes only after repentance.
- ☐ No, God does not demand repentance.
- ☐ I am not in need of repentance.

26. Which of the following best expresses your opinion of God acting in history?

- \* ☐ God has and continues to act in the history of mankind.
- ☐ God acted in previous periods but is not active at the present time.
- ☐ God does not act in human history.

27. Which of the following best expresses your view of the Bible?

- \* ☐ The Bible is God's Word and all it says is true.
- \* ☐ The Bible was written by men inspired by God, and its basic moral and religious teachings are true, but because writers were men, it contains some human error.
- ☐ The Bible is a valuable book because it was written by wise and good men, but God had nothing to do with it.
- ☐ The Bible was written by men who lived so long ago that it is of little value today.

28. Do you feel it is possible for an individual to develop a well rounded religious life apart from the institutional church?

- \* ☐ No
- ☐ Uncertain
- ☐ Yes

29. How much time during a week would you say you spend reading the Bible or other religious literature?

- \* ☐ One hour or more
- \* ☐ One-half hour
- ☐ None

30. How many of the past four Sabbath worship services have you attended?

- \* ☐ Three or more
- \* ☐ Two
- ☐ One
- ☐ None

31. Which of the following best describes your participation in the act of prayer?

- \* ☐ Prayer is a regular part of my behavior.
- \* ☐ I pray primarily in times of stress and/or need, but not much otherwise.
- ☐ Prayer is restricted pretty much to formal worship services.
- ☐ Prayer is only incidental to my life.
- ☐ I never pray.

32. Do you believe that for your marriage the ceremony should be performed by:

- \* ☐ A religious official
- ☐ Either a religious official or a civil authority
- ☐ A civil authority

33. Would you say that one's religious commitment gives life a certain purpose which it could not otherwise have?

- \* ☐ Strongly Agree
- ☐ Agree
- ☐ Disagree

34. All religions stress that belief normally includes some experience of "union" with the Divine. Are there particular moments when you feel "close" to the Divine?

- \* ☐ Frequently
- \* ☐ Occasionally
- ☐ Rarely
- ☐ Never

35. Would you say that religion offers a sense of security in the face of death which is not otherwise possible?

- \* ☐ Agree
- ☐ Uncertain
- ☐ Disagree

36. How would you respond to the statement: "Religion provides the individual with an interpretation of his existence which could not be discovered by reason alone."

- \* ☐ Strongly Agree
- \* ☐ Agree
- ☐ Disagree

37. Faith, meaning putting full confidence in the things we hope for and being certain of things we cannot see, is essential to one's religious life.

\* ☐ Agree  
☐ Uncertain  
☐ Disagree

38. How proud are you of your religion? Do you feel:

\* ☐ Very proud  
\* ☐ Pretty proud  
☐ Not very proud  
☐ Not at all proud

39. If someone said something bad about your religion, would you feel almost as bad as if they had said something bad about you?

\* ☐ Yes  
☐ No

40. Is your religion:

\* ☐ Very important to you  
☐ Pretty important to you  
☐ Not very important to you

MARRIAGE ROLE EXPECTATIONS

\* Items = traditional response

THIS FINAL SECTION CONTAINS STATEMENTS CONCERNING EXPECTATIONS FOR HUSBANDS AND WIVES. PLEASE THINK IN TERMS OF WHAT YOU EXPECT OF YOUR OWN MARRIAGE AS YOU READ EACH STATEMENT. CIRCLE THE SYMBOL THAT REPRESENTS YOUR OPINION. OCCASIONALLY YOUR OPINION WILL NOT "FIT" ON THE PROVIDED SCALE. IN THAT CASE, CIRCLE THE SYMBOL THAT MOST NEARLY FITS YOUR ANSWER.

KEY: SA - Strongly Agree A - Agree U - Undecided D - Disagree SD - Strongly disagree  
BE SURE TO ANSWER EVERY ITEM.

IN MY MARRIAGE I EXPECT:

- \* SA A U D SD 1. that if there is a difference of opinion, my husband will decide where to live.
- SA A U D SD 2. that my opinion will carry as much weight as my husband's in money matters.
- SA A U D SD 3. my husband to help me with the housework.
- \* SA A U D SD 4. that it would be undesirable for me to be better educated than my husband.
- SA A U D SD 5. that if we marry before finishing our education, my husband and I will do our best to finish our educations.
- SA A U D SD 6. to combine motherhood and a career if that proves possible.
- \* SA A U D SD 7. my husband to be the "boss" who says what is to be done and what is not to be done.
- SA A U D SD 8. that I will be as well informed as my husband concerning the family's financial status and business affairs.
- \* SA A U D SD 9. my husband to leave the care of children entirely up to me when they are babies.

IN MY MARRIAGE I EXPECT:

- SA A U D SD 10. my husband to be as interested in spending time with the girls as with the boys in our family.
- SA A U D SD 11. that if I prefer a career to having children, we will have that choice.
- SA A U D SD 12. that for the most successful family living my husband and I will need more than a high school education.
- \*SA A U D SD 13. it will be more important for me to be a good cook and house-keeper than for me to be an attractive interesting companion.
- SA A U D SD 14. that being married will not keep my husband from going to college.
- \*SA A U D SD 15. that the family "schedule" such as when meals are served and when the television can be turned on will be determined by my husband's wishes and working demands.
- SA A U D SD 16. that my husband and I will share responsibility for work if both of us work outside the home.
- SA A U D SD 17. that keeping the yard, making repairs, and doing outside chores will be the responsibility of whoever has the time and wishes to do them.
- \*SA A U D SD 18. if my husband is a good worker, respectable and faithful to his family, other personal characteristics are of considerably less importance.
- \*SA A U D SD 19. it will be more important that as a wife I have a good family background than that I have a compatible personality and get along well with people.
- \*SA A U D SD 20. that almost all money matters will be decided by my husband.
- SA A U D SD 21. that my husband and I shall have equal privileges in such things as going out at night.

IN MY MARRIAGE I EXPECT:

- \*SA A U D SD 22. that my husband's major responsibility to our children will be to make a good living, provide a home and make them mind.
- \*SA A U D SD 23. that since doing things like laundry, cleaning and child care are "women's work," my husband will feel no responsibility for them.
- \*SA A U D SD 24. weekends to be a period of rest for my husband, so he will not be expected to assist with cooking and housekeeping.
- SA A U D SD 25. that if my husband helps with the housework, I will help with outside chores such as keeping the yard, painting or repairing the house.
- SA A U D SD 26. that my husband and I will have equal voice in decisions affecting the family as a whole.
- \*SA A U D SD 27. that after marriage I will forget an education and make a home for my husband.
- SA A U D SD 28. that I will love and respect my husband regardless of the kind of work he does.
- SA A U D SD 29. to work outside the home if I enjoy working more than staying home.
- SA A U D SD 30. that both my husband and I will concern ourselves with the social and emotional development of our children.
- SA A U D SD 31. it will be just as important for my husband to be congenial, love and enjoy his family as to earn a good living.
- SA A U D SD 32. that it will be equally as important that as a wife I am affectionate and understanding as that I am thrifty and skillful in housekeeping.
- \*SA A U D SD 33. that it will be my husband's responsibility and privilege to choose where we will go and what we will do when we go out.

IN MY MARRIAGE I EXPECT:

- SA A U D SD 34. to manage my time so I can show a genuine interest in what our children do.
- \* SA A U D SD 35. that I will let my husband tell me how to vote.
- SA A U D SD 36. that my husband and I will take an active interest together in what's going on in our community.
- \* SA A U D SD 37. that if I cook, sew, keep house, and care for the children any other kind of education for me is unnecessary.
- \* SA A U D SD 38. that having compatible personalities will be considerably less important to us than such characteristics as being religious, honest, and hard working.
- \* SA A U D SD 39. it will only be natural that my husband will be the one concerned about politics and what is going on in the world.
- \* SA A U D SD 40. to accept the fact that my husband will devote most of his time to getting ahead and being a success.
- \* SA A U D SD 41. that being married should cause little or no change in my husband's social or recreational activities.
- \* SA A U D SD 42. that I will generally prefer talking about something like clothes, places to go, and "women's interests" to talking about complicated international and economic affairs.
- \* SA A U D SD 43. that my activities outside the home will be largely confined to those associated with the church.
- \* SA A U D SD 44. to stay at home to care for my husband and children instead of using time attending club meetings, and entertainment outside the home.
- SA A U D SD 45. that an education is important for me whether or not I work outside the home.



IN MY MARRIAGE I EXPECT:

- SA A U D SD 46. that I will keep myself informed and active in the work of the community.
- \* SA A U D SD 47. that since my husband must earn a living, he can't be expected to take time to "play" with the children.
- \* SA A U D SD 48. that it is my job rather than my husband's to set a good example and see that my family goes to church.
- \* SA A U D SD 49. it will be more important that my husband is ambitious and a good provider than that he is kind, understanding and gets along well with people.
- SA A U D SD 50. it will be equally as important to find time to enjoy our children as to do things like bathing, dressing and feeding them.
- \* SA A U D SD 51. to fit my life to my husband's.
- SA A U D SD 52. that managing and planning for money will be a joint proposition between my husband and me.
- SA A U D SD 53. my husband to manage his time so that he will be able to share in the care of the children.
- SA A U D SD 54. that having guests in our home will not prevent my husband's lending a hand with serving meals or keeping the house orderly.
- SA A U D SD 55. that we will permit the children to share, according to their abilities, with the parents in making family decisions.
- SA A U D SD 56. my husband to help wash or dry dishes.
- \* SA A U D SD 57. my husband to be entirely responsible for earning a living for our family.
- \* SA A U D SD 58. that staying at home with the children will be my duty rather than my husband's.

IN MY MARRIAGE I EXPECT:

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

THANK YOU FOR YOUR COOPERATION. PLEASE CHECK TO SEE THAT EVERY QUESTION IS FILLED IN.