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FACTORS ASSOCIATED WITH MARITAL ADJUSTMENT OF
YOUNG MORMON MARRIED COLLEGE STUDENTS

by

Ronald Shill Jones

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

of

MASTER OF SCIENCE

in

Family and Child Development

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Ronald Shill Jones

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DEFINITION OF TERMS

Branch: An ecclesiastical district or church unit in and through which programs of the church are administered and operated.

Branch president: An officer of the church whose responsibilities are to supervise and administer church business as well as being a spiritual leader.

Nontemple marriage: A marriage involving two members of the Mormon Church, performed by government or church officials. The marriage is not binding or in effect after death according to Mormon theology.

Marital adjustment: The process by which husband and wife adjust to each other in a marital relationship as measured by the Locke-Wallace Short Marital Adjustment Scale.

Mormon: A term for members of The Church of Jesus Christ of Latter-Day Saints.

Religiosity: The degree of religious commitment as measured by a religiosity scale developed by the researcher.

Stake: An ecclesiastical district composed of smaller units known as wards or branches.

Stake president: The presiding authority and administrator over a stake.

Temple: A sanctuary where sacred ordinances, rites, and ceremonies are performed which pertain to salvation and exaltation according to Mormon theology.

Temple marriage: A type of marriage performed in a special edifice known as a temple by someone specifically chosen and delegated to do so. The participating parties become husband and wife not only for their mortal lives but remain together forever in the life after death, provided they fulfill certain requirements and obligations while upon the earth.

Temple recommend: A certificate used to identify persons as members of the Mormon Church and to recognize their worthiness to receive and participate in certain ordinances and blessings in a temple.

ABSTRACT

Factors Associated With Marital Adjustment of
Young Mormon Married College Students

by

Ronald Shill Jones, Master of Science
Utah State University, 1973

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

The study compared the marital adjustment scores of young college student Mormon temple and nontemple couples. Marital adjustment scores of temple couples were significantly higher than they were for nontemple couples. Responses of 20 temple and 20 nontemple couples were analyzed controlling for age, length of marriage, income, number of children, and education. The mean marital adjustment scores did not vary significantly when each control variable was analyzed in terms of its effect on marital adjustment for temple and nontemple couples. Nontemple husbands and wives were affected differently by the various control variables.

Male and female nontemple marital adjustment scores generally increased or decreased in opposite directions, while male and female temple adjustment scores generally increased or decreased in the same direction. This difference, while not statistically significant, affects overall marital adjustment when the multiple effect of all control variables is analyzed.

Analyzing a few selected questions from the marital adjustment test indicated temple couples agreed more often on conventionality,

philosophy of life, and friends than did nontemple couples. Nontemple couples agreed more often on finances than did temple couples.

Temple and nontemple couples who perceived disagreements as being solved by a mate giving in rather than by mutual give and take had marital adjustment scores below the mean for their group.

When respondents were asked to state the percentage of time the responses of them and their mates would be in agreement, temple couples perceived their responses to the marital adjustment test being in agreement more often than did nontemple couples.

The positive correlation between religiosity and marital adjustment scores was significant for temple couples but not for nontemple couples.

(75 pages)

INTRODUCTION

During the last few years there has been an increasing interest and concern in marital adjustment, happiness, and divorce. This interest is stimulated by the fact that the divorce rate has risen 68 percent over the last nine years, according to the Vital Statistics Report, Annual Summary for the United States, 1971.

Research has been undertaken to gain answers to problems associated with marital adjustment, happiness, and divorce. One of the more provocative questions to emerge from research efforts is, do couples who do not seek divorce remain intact because they are happier and better adjusted in their marriages, or do they remain intact for other reasons? Research has provided some insights. Generally divorced and separated couples score considerably lower on marital adjustment tests than do couples which are physically intact (Blood and Wolfe, 1960; Locke and Wallace, 1959). Couples not planning or seeking a divorce are generally better adjusted in their marriages. Of course within this group there is a wide range of adjustment. Due to this and other factors which indicate the complexity of measuring marital adjustment, many scales have been developed to measure marital success in terms of adjustment and happiness (Strauss, 1970). These tests have shown there are several factors associated with marital adjustment and happiness. Those most commonly found were income, occupation, social class, religion, and time of marriage (Hicks and Platt, 1970).

Why then are some marriages which remain intact better adjusted than others? Certainly the variables previously listed have some

influence, but their association to adjustment is not completely understood. Thus it is difficult to predict a successful marriage or to know what problems may be related to a bad marriage. Two factors account for this. First, not all variables which may influence a marriage are known. If they were, then better prediction might result. Second, the relationship or influence the variables have on each other and the marital relationship is not clearly stated, nor is the direction or extent of association. It is therefore impossible to predict a good or bad marriage without first knowing how a variable influences a marriage, how much and to what extent.

One variable which does influence marriage is the type of marriage ceremony. That is, was the ceremony performed by a religious leader in a religious edifice or by a civil authority in a non-religious edifice. Christensen and Cannon (1964) found that the divorce rate was lower for marriage ceremonies performed by religious leaders in a religious edifice. They did not ascertain, however, if adjustment varied with the type of marriage.

A point of clarification is needed here. It is not the type of marriage which influences divorce and possibly adjustment in marriage as much as it is the type of individual and his way of life. Therefore, it would be more accurate to say the religiosity of individuals indirectly influences the divorce rate since religiosity can determine an individual's way of life.

The type of marriage, or religiosity, has particular significance to a sub-culture such as The Church of Jesus Christ of Latter-Day Saints, hereafter referred to as "Mormon." The Mormon Church teaches that a fullness of happiness cannot be attained without a temple marriage (Brown, 1960).

A temple marriage is one performed in a special edifice known as a temple. The ceremony is performed only by someone designated with special authority to do so. In the ceremony the couple is married not only for time but for eternity. Thus the union is meant to be permanent. Although the Mormon Church approves of all legal types of marriages, it encourages and values a temple marriage more.

In order to enter a temple a member of the Mormon Church must meet certain requirements and obligations. A temple recommend is given to all worthy members so they can receive specific opportunities in the temple. A more detailed account of the requirements for a temple recommend may be found under "definition of terms."

Christensen and Cannon (1964) studied marriages involving members of the Mormon Church. Marriage were of three types: temple, involving both mates who were Mormons, nontemple where both mates were Mormon, and nontemple where only one mate was a Mormon. The divorce rate was lowest for temple marriages. These results were supported by further research by Cannon and Steed (1969) which indicated the divorce rate was lower for temple marriages than for nontemple marriages involving Mormons.

Divorce is considered an evil by the Mormon Church. Apparently members of the Mormon Church feel the same way since divorce rates are lower for temple marriages and nontemple marriages involving Mormon partners. But even though statistics indicate temple marriages are more stable, in that they seek fewer divorces, are they better adjusted than Mormon nontemple marriages?

Problem

The problem dealt with in the research relates to the degree and quality of adjustment in temple and nontemple marriages which have not and are not seeking a divorce or separation.

Since the divorce rate for temple marriages is predictably lower than for Mormon nontemple marriages, an assumption is made that temple marriages are also better adjusted than nontemple marriages. The research was undertaken in an effort to discover if the adjustment of a marital relationship varies with the type of marriage: that is, temple or nontemple.

Purpose

It was the purpose of this study to ascertain the degree of marital adjustment of Mormon temple and nontemple young student marriages. According to Mormon theology a temple marriage has the potential of being a better marital relationship than does a nontemple marriage. There are several reasons this might be true. First, since the educational attainment of temple marriages is higher than for nontemple marriages, this could have a positive influence. Second, temple marriages might put forth more effort to achieve success since expectations and pressures are greater. Third, preparations for temple marriages are more numerous than they are for nontemple marriages. This is supported by Rollins (1958) who found couples seeking a temple marriage are more active in church activities, observe more church standards, and have a better understanding of church principles.

In order to have a temple marriage, a recommend must be obtained. This entails the meeting of rules and requirements as well as passing

interviews. There is also social pressure from within the Mormon sub-culture encouraging a temple marriage for all its worthy members. This same pressure carries over after marriage encouraging couples to succeed and maintain the relationship. Overall, temple marriages require more effort to enter into and to maintain than do nontemple marriages. Therefore, it would be assumed that temple marriages would be better adjusted.

In order to make certain a difference in marital adjustment was not due to extraneous influences, it was necessary to control for the following variables: length of marriage, number of children, wife's education, husband's education, age, and income. It was also the purpose of this study to determine the amount of influence of these control variables on adjustment scores of husbands and wives within each group-- temple and nontemple.

Hypotheses

Hypothesis 1. Marital adjustment scores as measured by the Locke-Wallace Short Marital Adjustment Test will be higher for temple marriages than for nontemple marriages.

Hypothesis 2. The mean marital adjustment scores will not vary significantly for each control variable when each variable is analyzed in terms of its effect on marital adjustment.

Hypothesis 3. There will be a significant difference in the way temple and nontemple couples respond to selected questions on the marital adjustment test dealing with:

- a. sex
- b. recreation
- c. finances
- d. friends

e. conventionality

f. philosophy of life

Hypothesis 4. There will be a significant positive correlation between religiosity scores and marital adjustment scores.

REVIEW OF LITERATURE

Scope of Review

A fundamental understanding of several areas was necessary in undertaking this research. The literature was assessed and there are sub-titles in this review for happiness, happiness over the life cycle, adjustment, education, income, compromise, wife's employment, occupational status, children, marital interaction, divorce, and religiosity. Due to a profusion of literature on these subjects, a comprehensive review was not undertaken. Only very general overviews of the focal concerns in these areas are presented here.

Happiness

Most recently in the literature there has been an analysis and reformulation of the use of certain terms in relation to marital interaction. The term happiness has come under considerable attack by several authors (Hicks and Platt, 1970; Kieren and Tallman, 1972). While the purpose of this review is not to elaborate on the pros and cons of the usage of the term happiness, an attempt will be made to present research for both sides.

Marital happiness has been shown to be related to overall happiness. Therefore, psychological well being is in part determined by the meshing of marriage and happiness (Orden and Bradburn, 1968). A measure of happiness does not just pertain to marriage. Often the reliability of individual assessments of marriage are questioned. While it is assumed studies in the behavioral sciences will have some amount of

socially desirable responses, Orden and Bradburn (1968) indicate that an individual assessment of marriage is valid. Certainly a definition of happiness varies from person to person and marriage to marriage. But if Orden and Bradburn's research can be useful, it is in providing insight that a couple can assess their own individual and marital happiness. Such a definition of happiness may be at an abstract or ordinal level but is nevertheless justified since an assessment of marital happiness does not indicate the composition of the relationship. Thus any scale attempting to measure marital interaction must use questions dealing with adjustment and interaction as well as assessments of happiness.

Evidence also indicates happiness and satisfaction in marriages are strongly related (Hicks and Platt, 1970; Burr, 1972; and Gurin, 1960). While the correlation of happiness and satisfaction in marriage has been questioned, a precise and difficult analysis of data has indicated happiness and satisfaction are not only related but are very much dependent on each other. This would tend to support previous research that happiness in marriage implies happiness in the marital relationship.

Happiness Over the Life Cycle

Marital happiness is not only related to individual happiness but to all other aspects of the marital relationship. One such aspect is happiness over the life cycle. While research has generally shown happiness decreases over the life cycle (Luckey, 1966; Blood and Wolfe, 1960), further research indicates happiness varies with stages of the life cycle (Rollins and Feldman, 1970). Burr (1970) even goes so far as to suggest satisfaction may even increase at the latter stages of

the life cycle. Burr also suggests there are abrupt variations in happiness and satisfaction for some stages of the life cycle and virtually little or no variations in other stages. This evidence seriously questions the accepted belief that the decrease of happiness over the life cycle is gradual.

Research on Mormon couples and their happiness over the life cycle is sparse, but Marlowe (1968) did find Mormon couples generally became more dissatisfied the longer they were married as compared with non-Mormon couples. This would be related to the fact that expectations of Mormon couples are greater due to their unique beliefs. Therefore, failure to live up to expectations could cause greater dissatisfaction.

A review of literature pertaining to happiness over the life cycle indicates the complexity of marital interaction becomes even more so when attempting to view variables over the life cycle.

Adjustment

The terms happiness, adjustment, and satisfaction have been used interchangeably in the study of marital interaction. It is not the purpose of this review to define each of the terms, especially since many researchers themselves have not defined them even in their research efforts. Those who have defined them operationally have defined them differently. It is, however, the purpose of this review to present a variety of definitions so comparisons can be made.

The current trend in research of marital interaction suggests measuring marital success in terms of one aspect of marriage such as problem solving or role behavior, rather than defining it in terms of happiness and adjustment (Kieren and Tallman, 1972; Burr, 1971). While this point of view may be defended, it is questionable whether such an

effort is valid. Does such a measure actually measure overall marital adjustment or just one small limited area of marital interaction? While the term adjustment does have weaknesses, its continued use is supported by two factors. One, until a scale is developed which includes all aspects of a marital relationship, a specific scale cannot measure overall adjustment. Second, when attempting to ascertain general attitudes, which adjustment scales do, general terms must be employed.

Bernard (1965) argues that marital adjustment depends on the situation within the marriage, personalities of those involved and, finally, the relationship between the partners. While this statement is vague and ambiguous, it does provide a general framework for analysis of marital adjustment. Bernard then defines adjustment as the process of making functional changes in a relationship.

The goal of marital adjustment, then, is to make the relationship function with a maximum of efficiency. This implies that marital adjustment assumes problems and dissatisfaction but the process of adjustment involves working them out through compromise or other means so that the couple remains physically intact. The process and techniques of adjustment vary from relationship to relationship. So how problems are solved is not as important as the fact they are solved and adjustment is maintained.

Adequate theories dealing with adjustment have not been clearly defined or developed. There appears at the present time an interest developing among researchers along this line. Researchers have developed numerous scales to measure marital adjustment (Strauss, 1969). These are an outgrowth of the pioneering work done by Hamilton (1929),

Burgess and Cottrell (1939), Terman (1938), and Locke and Wallace (1959).

Several studies have dealt with the concept of marital adjustment and a review and summary of the more important ones are available in Landis (1970) and Udry (1966). A review of these and other efforts provides information regarding variables which are related to successful and well-adjusted marriages. These variables will be discussed later. Suffice it to say here, well-adjusted marriages have the following characteristics: they are affectionate, they share and participate in leisure activities together, they agree on major issues, and the relationship is generally free of conflict (Spainer, 1972).

There has been much research performed relating to marital adjustment but it is not yet apparent which factors make for a "good" marriage and which for a "bad" marriage. Spainer makes the statement:

. . . much research has been directed toward answering this question. The variables measured have been extensive, yet not extensive enough to give us a firm picture of the marital interaction process. (Spainer, 1972, p. 481)

Variables Related to Marital Adjustment and Happiness

Research efforts indicate a number of variables are associated with marital adjustment even though in many cases there are divergent findings. It must first be established that happiness and adjustment are related to marital stability in a positive way and to divorce in a negative way.

Hicks and Platt (1970, p. 569) suggest:

Marriage and divorce decisions are influenced by the macro-social system . . . stability in marriage is a function of a variety of factors--only one of which is marital happiness.

Therefore, other variables not only influence happiness but the entire marital relationship as well.

Generally happy marriages are stable and unhappy marriages become unstable through divorce (Hicks and Platt, 1970). But this statement creates questions which demand answers: what is a stable marriage, and what factors influence the stability of a marriage?

Divorce and desertion, more particularly divorce since desertion is more difficult to ascertain, have been the criterion to measure stability. However, the problem should be obvious. At what point in time does one couple seek a divorce and another couple remain intact while both couples may be facing similar problems? The threshold of dissatisfaction varies from couple to couple and circumstance to circumstance.

Factors shown to be associated with stability or divorce are not obvious in their extent or direction of influence. Future research must build on efforts of the past and hopefully determine answers to this perplexing problem. A review of some of these variables will now be undertaken.

Education

Stable marriages are more prevalent among the well educated (Hicks and Platt, 1970). However, if a marriage becomes unhappy, the higher the educational attainment of the husband, the greater the probability the marriage will terminate in divorce (Landis, 1963). These two contrasting bits of evidence are good examples of how a variable affects marital interaction but evidence is not strong enough to determine the strength or direction of the influence.

Income

Marriages are also more stable among higher income groups, according to Hicks and Platt (1970), and Cutright (1971). This is in congruence with other findings which indicate an unhappy marriage is a disability related to economic deprivation (Renne, 1970). The greater the economic deprivation, the greater the unhappiness; therefore, the increasing probability the marriage will terminate in divorce. An inherent problem here is the definition of economic deprivation. It would seem evident if a couple defines their economic situation in such a manner as they themselves view it, then problems would result depending on that perception. Consequently, problems would develop regardless of the amount of income.

Scanzoni (1968) offers evidence indicating stable marriages are in agreement on expectations and rewards, in this case monetary rewards. Income itself is not an influence on marriage as much as perceptions and attitudes toward it. Scanzoni also found that stable marriages show a greater amount of compromise. This would be of direct importance when viewing income. But whatever the cause of conflict, the relationship would be more stable if a couple would be more adaptable and flexible in their attitudes. Since compromise is often used as a method to maintain relationships, it is not surprising that Scanzoni noted stable marriages also had a lower level of conflict.

Wife's Employment

There is evidence to indicate the effect of wife's employment on marital happiness and adjustment. Generally if the wife works full time the adjustment is lower than if the wife works part time. Part

time working wives' marriages were better adjusted than marriages of wives who did not work at all (Axelson, 1963). However, Gover (1963) showed non-working wives scored higher on marital adjustment only in lower income groups. Blood and Wolfe (1960) found just the opposite.

Another study dealing with wife's employment is that of Orden and Bradburn (1969). They found that a woman's freedom to choose whether or not to work is an important predictor of happiness. Adjustment is lower for marriages where wives were employed by necessity rather than choice. This is perhaps the single most important finding related to wife's employment thus far.

One weakness of these studies is they consider only wives who receive monetary rewards for their labors outside the home. What effect does volunteer service have on marital adjustment? This question has special significance when working with Mormon families. Mormon men and women devote many free hours of time each week to church and social activities and receive no monetary reward for their efforts. With such activity the woman is out of the home several hours a day. Future research should focus on this problem.

Husband's Occupational Status

While many studies refer to the importance of husband's occupation and its effect on marital adjustment, only one will be cited here. Udry (1967) reports the lowest stability and therefore adjustment was for those couples where the husband had a low status occupation. Highest stability and adjustment was for higher occupational status. This has strong implications for this research. In order to make certain that adjustment scores for temple and nontemple groups would be comparable, it was necessary to match couples on husband's

occupation. In this case all husbands were full time students and employed part time. Thus, any difference in adjustment scores for the two groups could not be attributed to a difference in occupational status for the husbands.

Children

Conflicting evidence is again apparent when discussing the relationship of children to marital happiness and adjustment. It has long been assumed in Western society that children and marital happiness are strongly correlated. But there has been little empirical support for this assumption. Luckey (1961, 1970) did find children were the only source of happiness in an unhappy marriage. But Luckey (1966) and Hurley and Palonen (1967) found no relationship between the number of children and marital satisfaction. While these studies did not so state, it seems apparent that the number of children is not the variable which may influence marital satisfaction and adjustment, but rather other variables such as whether or not children are wanted and accepted once they arrive. Future research needs to focus more on other possible suggestions.

Other Variables

There are other variables which have been shown to be positively associated with marital happiness and adjustment. Since the literature is so exhaustive only references to major findings will be presented here. In their review of the literature pertaining to marital happiness and stability during the sixties, Hicks and Platt state:

. . . research in the sixties has corroborated findings which generally were established at the beginning of the decade . . . that there is a positive relationship

between husband and wife similarities in socioeconomic status, age and religion . . . (1970, p. 68)

Marital Interaction

Levinger (1965) presents a framework in which the problem of marital interaction can be conceptualized. His efforts are important because he brings together ideas, theories and concepts which before were not assimilated.

He suggests marital cohesion and dissolution are specific cases of more general processes of group behavior. He postulates the marital relationship is a special case of a social group. The strength or weakness of the relationship is a result of three things:

(1) Sources of attraction which include esteem for spouse, desire for companionship, sexual enjoyment, socio-economic rewards, similarity in social status, religion, education, and age. The more prevalent these attractions, the greater the possibility the relationship will remain intact.

(2) Sources of barrier strength which include feelings of obligation to children and the marital bond, moral proscriptions which include religion and church attendance, external pressures from primary group affiliations, community stigma, and legal and economic bars against divorce. Sources of barrier strength are analogous to how strong the defensive line is in football. Its strengths affect the offense's chances of scoring.

(3) Sources of alternate attraction which include affectional rewards which presupposes the possibility of a preferred sex partner, opposing religious affiliations, disjunctive social relations, and

economic rewards which means the wife's opportunity for an independent income.

The determining factor of whether or not a relationship remains intact or dissolves in divorce is a result of the sources of attraction, barrier strength and alternate attractions, interacting with each other. This framework indicates the complexity in analyzing and dealing with the marital interaction process. The author cites thirty-nine sources upon which the theoretical assumptions are built.

There are many theories in marital relations and interaction which have not received much support in research or attention in the literature. A review of some of these materials will hopefully shed importance on the future of research and theorizing.

One such article is that of Kirkpatrick (1963) who suggests five categories which influence happiness and adjustment of married couples: (1) early and adequate orgasm capacity, (2) confidence in and satisfaction with affection, (3) equal rather than a patriarchal relationship, (4) mental and physical health of the marital pair, and (5) sharing of interests. These points offer a direction for further research as well as support for past research. For example, Stinnett (1969) found emotional stability is important for marital interaction and that happy husbands are emotionally stable.

One effort which has received much attention but little empirical support in the way of research is the effort undertaken by Cuber and Harroff (1963). Their work is of extreme importance when studying marital relationships and interaction. Rather than classifying marriages as happy or unhappy, stable or unstable, they are arranged on a continuum. Each classification is unique in its own life style. First, is the conflict habituated relationship which is characterized by

tension and conflict. This relationship thrives on controlled conflict. Second, is the devitalized relationship. In this relationship there is a discrepancy between what there once was and what there is now. The relationship has become void. Third, is the passive-congenial. It differs only from the devitalized in that it was passive and 'blase' from the beginning. Fourth, comes the vital relationship. It involves a complete life style which is shared by the partners. Conflict is avoided. Fifth, is the total relationship. It differs from the vital relationship in that it is more multifaceted. Everything is shared. All problems are handled as they arise. The authors caution that the typology concerns relationships, not personalities. The personality of the relationship is considered, not the personality of the individual husband and wife. The important feature about their work is that the five types of relationships represent different kinds of adjustment and different conceptions of marriage.

It would be erroneous to assume one type of relationship is better than another. Many couples would feel uncomfortable moving from a conflict-habituated relationship to a total one. The authors suggest that if divorce does occur among the five types, it may be the result of couples moving from one type to another. Couples do make the change from one type to another but very infrequently. Doing so upsets the equilibrium which has been established. Cuber and Harroff conclude by saying all aspects of marriage differ from pair to pair with each individual perceiving and reacting differently.

In another study, Kierena and Tallman (1972) postulate marital happiness and adjustment are central to one's identity. Failure or acknowledgement of failure would, therefore, be threats to one's personal sense of adequacy. While this is undoubtedly true in some cases,

there are a number of reasons why it most likely is not. First, there is an increasing acceptance of divorce in our culture. Divorce is not looked upon as failure but rather as an opportunity to seek out success. Second, since couples view adjustment and marriage in a myriad of ways there is no such thing as a consensus of opinion regarding marital adjustment and happiness. Third, because perceptions differ it is not possible to say one relationship is better than another simply because one terminates in divorce and another doesn't. No conclusions can actually be drawn to refute or support Kiernan and Tallman's postulate. Future research efforts need to focus on this problem, especially since divorce and its acceptance is increasing.

Clements (1967) found stable as well as unstable divorced couples are aware of the effects of specific behavior on their spouses. Therefore, he concludes that it is not awareness which discriminates between stable and unstable marriages, but rather a willingness to change behavior. Simply being aware is not enough. One must be willing to alter his own behavior and to negotiate. One's sense of adequacy is not affected if one does not negotiate.

Divorce

Divorce does not necessarily indicate a marriage has failed all the way along. Undoubtedly in some cases this may be true, but generally it is not. Time and space will not allow a discussion of divorce, its causes, effects, and repercussions. As Spainer (1972, p. 481) suggests, "we have very little information on why people really get divorced and why married couples so often experience difficulty."

Divorce rates are important and useful for this study. According to "Utah Marriage and Divorce 1968-1970," a special report issued

by the Utah Division of Mental Health, Utah's divorce rate has been higher than the United States' for the past ten years. Another report by the Utah Population Work Committee estimates that the divorce rate will continue to be above the national average. Utah's divorce rate, however, was lower than any other state in the intermountain area which includes the states of Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, and Wyoming.

Since Utah is over 60 percent Mormon, it is interesting to analyze Utah's divorce rate and see if temple and nontemple marriages have different divorce rates. Cannon (1966), in comparing the divorce rates of temple and nontemple marriages, found that the rate for temple marriages was one-fifth of the rate for nontemple marriages. Other research has verified similar findings (Christensen and Cannon, 1964; Kunz, 1964; Steed, 1969; Skidmore, 1967; and McKay, 1945). Cannon and Steed (1969) suggest the lower rate may be due to the fact that couples with temple marriages are less willing to terminate their marriages especially through divorce since there is pressure to work things out. This is also supported by Rollins (1958).

Looking at divorce rates for Utah more closely, the special report on "Utah Marriage and Divorce 1968-1970" indicates that divorces which involve couples where both the husband and wife were Mormon account for about one-half of the overall divorces in the state. However, of these Mormon couples obtaining a divorce, only 15 percent involved temple marriages. While these figures are provisional and subject to some error, the general trend presented is still valid.

In studying divorce among Mormons the factor of religiosity is more important than any other variable. Cannon and Steed (1969) found a high religious commitment to be more influential as a variable

negatively related to divorce than either occupational level or bride's age at marriage.

Religiosity

Researchers have shown that the higher the religiosity the higher the marital happiness and adjustment scores (Burchinal, 1957; Tillich, 1958; Nuttall, 1959; and Winward, 1962). This holds true for Mormon as well as non-Mormon marriages.

Sprakowski (1969) found Mormon families who rated high on the religious commitment scale prepared their members for marriage a great deal more than did those who had low religious commitment. This is in agreement with Rollins (1958) that temple marriages require more preparation than do nontemple marriages.

Lenski (1961), in his monumental study of religion, clarifies the influence of religion. He concludes that religion acts in a casual way and is not merely correlated with certain kinds of behaviors and events.

Cline and Richards (1965) studied the effect of religious belief on behavior. They conclude that churches may have an impact on their members but cannot induce them to pray, attend church or make financial contributions. In other words, religion is not correlated with certain kinds of behavior as already suggested. Cline and Richards' sample was primarily Mormon couples. Some of their findings are consequently useful for this research.

First, they found that individuals gave pat answers which do not reflect accurately the complexities about what they believe. Any relationship then between religiosity and marital adjustment must be skillfully and carefully scrutinized.

Second, men and women have different attitudes and practices toward religion. Women often lose their faith but men just become inactive. These differences between men and women will be considered when analyzing the data.

Finally, the degree of religiosity and unique way of life for Mormon couples are best understood in conjunction with a study done by Reeder, Christiansen and Warner (1972). In their study they found the way of life was different for inactive Mormons but not as much as previously believed. Their profile of inactive Mormons is revealing. They estimated the religiosity of this group would be lower than for active Mormons, but the reason this was so was due to the fact the inactives were stereotyped as being less religious by themselves and church leaders. They saw themselves as inadequate leaders and as violating more church standards than active Mormons. But in reality they were willing to serve in positions of responsibility and they did keep a high percentage of church standards as well as maintaining beliefs in the church and its teachings.

Synthesis

While the literature pertaining to marital adjustment is vast there are a few facts and ideas which emerge as obvious and important. The terms happiness and adjustment have been used extensively in the literature but there is a movement underway to eliminate their usage. Until such a time arrives that better defined terms are developed, their continued use is justified.

There are a number of variables which have been shown to be positively related to adjustment and happiness. They are education, income, husband's occupation, wife's employment, and number of children.

Research has not been able to determine the direction or strength of the relationship these variables have on adjustment. What is significant for this study is that they are influential. Therefore, it was necessary to control for each of these variables. By doing so it was hoped the differences in adjustment scores for temple and nontemple couples would be due to different life styles rather than due to any of the control variables.

A review shows that religiosity and divorce are more strongly related than might seem apparent. Generally, religious couples divorce less frequently than do less religious couples. It was for this reason a religiosity scale was developed by the author to measure religious commitment and correlate it with adjustment scores.

PROCEDURE

Sample Description

The sample consisted of 40 young married couples. Half of the couples were married in a temple and half were not. In order to be used in the final analysis, each couple had to have been married at least one year and have one to three children. All respondents were Caucasian between the ages of 20 and 32. All of the husbands in the sample were full time students, according to their own definition. They were also employed part time. All couples were living together at the time of the interview. The subjects resided in a University Stake of the Mormon Church.

Sample Acquisition

There are a total of nine branches in the stake used. However, only seven of the branches were used in the selection of the sample and analysis of the data. The reason for this is that the researcher had personally resided in one branch and was currently residing in another. Not wanting to prejudice the responses of the subjects because of familiarity with them, it was decided to eliminate the two branches in the best interest of the study.

The total number of couples in the seven branches was approximately 538. These figures were obtained from the branch lists provided by each of the seven branch presidents. Membership records of the Mormon Church are not public information. However, each branch has a

list containing the names, addresses, number of children, and phone numbers of all branch members. Each branch president also designated which couples were temple and which were nontemple marriages. Cooperation was obtained from the branch presidents by first contacting the stake president of the Utah State University Second Stake. The purpose and procedure for the research were explained. A letter was then sent to each of the branch presidents by the stake president asking for their cooperation in the study.

After the seven branch lists were received, it was necessary to eliminate those couples who did not have at least one child or had more than three. By doing so the number of couples decreased from 538 to 204. Investigation then revealed 153 couples had married in a temple and 51 had not. It was then decided 20 couples in each group, temple and nontemple, would be used in the final analysis.

The sample was selected in a proportionate stratified manner. In order to make the sample more representative of the population, it was decided each of the seven branches would be used. Even though the total population of each branch was similar, the proportion of temple marriages to nontemple marriages was not. Therefore, each branch was represented in the total sample according to the respective percentages of temple and nontemple marriages as compared with the total in the seven branches.

Investigation showed that each branch yielded from one to six couples for the final analysis. Not every couple interviewed was used in the final analysis, only those who met the specified criterion, some of which could not be ascertained until an interview had taken place.

The actual process of selection of the sample took place in the following manner: On each branch list the couples eligible

for selection were numbered consecutively with temple and nontemple being numbered independently. A table of random numbers was then used to determine which couple would be selected first. If, for example, a branch had four couples eligible for selection and were proportionately supposed to have one couple, the table of numbers provided a number between one and four. The couple with the corresponding number would be selected as a starting point. If the couple refused to participate in the study or if they did not meet the specified criterion, which was determined after the interview was conducted, then the couple with the next highest number was selected. If they refused, then the same process was continued until the designated number of subjects was selected for final analysis.

If a couple agreed to participate, then every other couple was selected rather than the couple with the next highest number, eliminating those in the process who refused to participate. Approximately 90 percent of the couples initially contacted agreed to be interviewed and followed through with the interview. For those couples who did not keep their original appointment, an effort was made to arrange another one. About half of these couples refused to participate. The other half followed through with the interview.

Sample Justification

There are several reasons why the sample is representative and consequently justified. First, an attempt was made to make the phone calls throughout the day and evening so as not to increase the possibility of eliminating any couple due to work, school, or other factors which would keep them from being at home during certain hours.

The interviewer maintained a consistent attitude and manner of appearance when conducting each interview. The husband and wife were not allowed to sit next to each other or converse during the course of the interview. In most cases the subjects did this themselves. Distractions were also eliminated in many cases by the subjects themselves. Radios and televisions were turned off if they were in the same room in which the interview was taking place, and the children were in most cases sent to play in another room unless they were already in one before the interview began. Since the interview took only 15 minutes this was not generally a problem.

Another reason the sample can be justified is that the dwellings of the couples used in the final analysis were plotted on a map. Observation indicated the subjects were representative of the geographical area.

The proportion of temple marriages to nontemple marriages used in the final analysis was three to one. Mormon Church leaders in the Logan area estimated the ratio of temple to nontemple marriages is about two to one for the entire area. They also say that the university student stakes have a higher ratio than this. So the ratio of three to one appears congruent with expectations.

Cannon (1969) suggests that as education increases so will the percentage of temple marriages. A college sample would, therefore, be expected to have a larger ratio of temple over nontemple marriages.

Instrument

The data collection method was an oral interview conducted in three parts. The first part consisted of asking questions to obtain background information regarding length of marriage, number of children,

extent of education, family income, and wife's occupational status. A detailed summary is found in Appendix B.

The second part of the interview attempted to measure the marital adjustment of each couple. The Locke-Wallace Short Marital Adjustment Scale (1959) was administered orally. The test is a 15-item scale which has been used extensively since its development in 1959. Its use and reliability have been seriously questioned by some (Edmonds and Withers, 1972) and supported by others (Hawkins, 1966). Burr (1972) defends use of such scales by saying that until family theory develops to a more sophisticated point, practical implementation of principles in the field of family relations cannot progress beyond where they are now. Better and more adequate theories must be developed and tested before better and more adequate scales and questionnaires can be developed.

A copy of the scale and possible scores for each question are found in Appendix B; question 12 was omitted for this research. It was felt the wording of the question was ambiguous and not in trend with the times. It was felt the semantics of the question would invalidate the reliability of the question. For example, a total number of possible points are given in this question if both spouses "prefer to stay at home." The researcher would seriously question whether or not this would really convey adjustment.

A final justification for using the Locke-Wallace scale came about after referring to Strauss (1970) in a review of techniques of measuring the family. Of all the techniques and scales used to measure adjustment and happiness, the Locke-Wallace was not only used more often, but its split half correlation reliability was .96.

The third instrument used in collection of data was a religiosity scale. A number of religiosity scales were reviewed but

all were found to be unsatisfactory for this research for one or two reasons. First, most were too extensive in length. The researcher did not want to present a detailed and time-consuming religiosity questionnaire. Rather, it was the intent of the research to have a religiosity scale which would measure general attitudes and commitment rather than using a frequency of a particular activity to determine individual religiosity.

Second, there are very few religiosity scales and questionnaires in existence which were specifically designed for use in the Mormon sub-culture. Those scales developed by Mormon researchers were either too long or not yet accepted as valid or reliable. Some were also eliminated since this study wanted to measure general attitudes of commitment toward religion rather than measure frequency of particular items.

It was with this in mind that the researcher developed a religiosity scale. A familiarity with the Mormon sub-culture enabled the researcher to include questions of particular significance to Mormon temple and nontemple marriages. To increase the reliability and validity of the scale all questions were weighted the same when scoring them. The religiosity scale consisted of nine questions. Two additional questions were asked of temple couples which dealt with holding a current temple recommend and attendance at a temple.

In summary, the instruments given to the subjects consisted of seven questions relating to background information, the Locke-Wallace Short Marital Adjustment Test and a nine-item religiosity scale with two additional questions given to temple couples.

Scoring Procedures

The scoring procedures for the marital adjustment test are the same as those used by Locke and Wallace. As mentioned previously, question 12 was eliminated so the total possible score on the adjustment test would be 148 rather than 158. The test and the scoring for each question is found in Appendix B.

The scoring on the religiosity scale was three points for each question, making a total of 27 points for the nine questions. Religiosity scores for the temple and nontemple couples were compared using the scores from the nine questions. Further correlations and discussions will be found in the Findings and Discussion section.

With the two additional questions for the temple couples, the total possible score was 33 points. This, too, was correlated with adjustment scores and will be discussed later.

Administration

After a couple had been selected to participate in the study, a phone call was made to each household to arrange for an appointment so the researcher could interview each couple. The following is an example of the conversation which took place:

"Hello, (Mr. or Mrs.) _____, my name is (name of interviewer). I am a graduate student in Family Relations at Utah State University. You and your mate have been randomly selected from a list of names to participate in a study dealing with marital relations. If you desire to participate, I would like to arrange a time when both you and your (husband or wife) would be at home when I could come and administer a short oral questionnaire. It will take about 15 minutes and all of your responses will remain completely anonymous. When would be a good time for me to come?"

Upon arriving, the interviewer introduced himself and proceeded with the interview. The first part of the interview involved asking the

couple questions pertaining to background information about the subjects themselves. The interviewer asked the questions and marked the appropriate responses on a pre-coded answer sheet.

The second part of the interview consisted of the marital adjustment test. Each partner was given an answer sheet to respond to the questions as presented orally by the interviewer. The respondents then marked their answers in the appropriate place on the answer sheet.

The last part of the interview involved the administering of the religiosity scale. The interviewer asked each respondent the questions and then recorded their answers on a pre-coded answer sheet.

There were a few cases where the participants asked to see some sort of identification to verify the legitimacy of the interviewer. A copy of a letter written for this purpose is included as Appendix C.

Questions were repeated if necessary and ample time was given for responses. After all responses were recorded the interview was terminated.

It should be mentioned here that the researcher attempted to go to the dwellings of couples unannounced without first phoning and making an appointment. The purpose was to compare the success and response of this method and the one which was actually used. After knocking on several doors and being unable to find both husband and wife at home or finding that the couple did not wish to participate at that time, it was decided the use of telephone appointments would be much more successful. It appeared to the interviewer that this method of arriving unannounced gave the interviewer less credibility, even though a letter of introduction was displayed upon request. One possible explanation for this lack of success is that during the past few months before the study was undertaken, there had been a number of door-to-door salesmen in the

area who said they were conducting college research, using this as a method of getting into homes.

Analysis of Data

The Wilcoxin Matched Pairs Sign Ranked Test was used to test hypothesis number one. A total adjustment score was computed for each respondent. The Wilcoxin Test was then applied for a comparison of temple couples and nontemple couples as well as a comparison of temple females and nontemple females and a comparison of temple males and nontemple males. Means, standard deviations, and ranges were used descriptively with the data. The .05 level of confidence was the critical level employed in testing all the hypotheses.

A "t" test for two sample means was used to test significance of the second hypothesis. Means, standard deviations, and ranges were used descriptively with the data.

The third hypothesis was tested using chi square. A phi coefficient was computed to determine the strength of the relationship on those questions found to be significant.

A Pearson correlation coefficient, hereafter referred to as the Pearson "r," was computed to test the fourth hypothesis. A comparison of religiosity scores for each group was also made.

All statistical analyses were performed manually with the aid of a calculator by the researcher. All statistics were computed at least two times to check for errors.

FINDINGS AND DISCUSSION

Hypothesis 1

Hypothesis 1 states marital adjustment scores as measured by the Locke-Wallace Short Marital Adjustment Test will be higher for temple marriages than for nontemple marriages. A comparison of mean marital adjustment scores is presented in Table 1.

The adjustment scores for temple couples ranged from a low of 86 to a high of 138 with a mean of 114.37. The standard deviation is 12 as compared with a standard deviation of 18.3 for nontemple couples. The mean for the nontemple couples was 100.13 and the range of scores was a low of 57 and a high of 130.

The Wilcoxin Matched Pairs Sign Ranked Test was applied to see if there was a significant difference in the adjustment scores of the temple and nontemple groups. A Wilcoxin "T" of 57 was obtained which is significant beyond the .05 level which was the preselected level of significance. There is then a significant difference between temple and nontemple groups for marital adjustment.

The hypothesis stated that adjustment scores will be higher for temple marriages than for nontemple marriages. Since this is an alternate hypothesis, it was first necessary to reject the null hypothesis, which was the purpose of utilizing the Wilcoxin Matched Pairs Sign Ranked Test. Once the null hypothesis was rejected the alternate hypothesis was accepted which in this case was the hypothesis tested in this research.

Table 1. Summary comparison of marital adjustment scores

Group	Number	Mean	Standard Deviation	Range	"T"	Level of Sig.
Couples						
Temple	40	114.37	12.00	86-138		
Nontemple	40	100.13	18.30	57-130		
					57	.05

Husbands						
Temple	20	114.15	10.74	89-136		
Nontemple	20	100.05	15.06	65-124		
					24	.05

Wives						
Temple	20	114.60	13.15	86-138		
Nontemple	20	100.20	21.10	57-130		
					33	.05

This finding also holds true when comparing husbands of temple and nontemple marriages. The range for temple husbands was a low of 89 and a high of 136, with a mean of 114.15 and a standard deviation of 10.74. The range for nontemple males was a low of 65 and a high of 124, with a mean of 100.05 and a standard deviation of 15.06. A "T" of 24 was obtained which is significant beyond the .05 level. There is, then, a significant difference between male temple marriages and male nontemple marriages for adjustment.

Marital adjustment scores for wives of temple marriages ranged from a low of 86 to a high of 138, with a mean of 114.60 and a standard deviation of 13.15. Scores of nontemple wives ranged from a low of 57 to a high of 130, with a mean of 100.20 and a standard deviation of 21.1. A Wilcoxin "T" of 33 was obtained which is significant beyond the .05 level. Wives of temple marriages, then, are significantly better adjusted than are wives of nontemple marriages.

Although there is a significant difference in the marital adjustment scores of temple and nontemple couples, husband and wife scores within each group are almost identical.

Husbands of temple marriages had a mean adjustment score of 114.15, compared with temple wives scores of 114.60. Nontemple husbands had a mean adjustment score of 100.05, compared with nontemple wives scores of 100.20. This would seem to indicate, even though temple marriages are significantly better adjusted than are nontemple marriages, husbands and wives within each group get along equally well or equally bad. This would be supported by the fact that none of the couples in the sample had sought or were seeking a divorce, according to the branch presidents.

The Wilcoxin Matched Pairs Sign Ranked Test was used to determine significant differences between the temple and nontemple couples. Use of the test requires matching pairs on one or more variables. As mentioned previously, the temple and nontemple groups were matched on a number of control variables.

Hypothesis 2

Hypothesis 2 states the mean adjustment scores will not vary significantly for each control variable when each variable is analyzed in terms of its effect on marital adjustment scores. A "t" test for two sample means was used to test the hypothesis. The hypothesis is accepted at the .05 level of confidence. The mean adjustment scores did not vary significantly for each control variable when each variable was analyzed in terms of its effect on adjustment. However, since Hypothesis 1 was accepted, it is assumed the multiple causation effect of the control variables does affect overall adjustment.

The following discussion will present the results of the analysis of each control variable and its influence on adjustment scores. A comparison of husband and wife differences as well as differences for temple and nontemple couples will be presented. Each control variable will be analyzed using the data descriptively.

Number of children

Table A1 in Appendix A shows the effect of the number of children on marital adjustment scores. Temple couples had a mean of 1.8 children, compared with a mean of 1.3 children for nontemple couples. One child's effect on adjustment is consistent for temple male and female and nontemple female, all whose scores are barely above the mean for each group. The nontemple husbands' adjustment scores are slightly below the mean. While this difference is not significant, the introduction of the first child affects the male nontemple differently than any other group, in this case negatively. This would be in congruence with Dyer (1963) who reported the introduction of the first child creates a crisis.

Although the increases or decreases in adjustment are not significant, the arrival of each child does affect husband and wife responses of nontemple couples differently than it does for temple husbands and wives. Temple husbands and wives appear to react in similar fashion to the entrance of children in the relationship. Nontemple husbands and wives react differently. This may account for the difference in overall adjustment for temple and nontemple couples.

Age

Table A2 in Appendix A shows the relationship between age and marital adjustment. Adjustment scores for temple couples decrease with age. Adjustment scores for nontemple couples decrease with age for females but increase for males. Once again the difference in how temple and nontemple couples were affected by a control variable undoubtedly influences overall adjustment. The results of nontemple males would be incongruent with Landis (1963) who said couples would be more prone to seek divorce if they marry younger. A clarification might be that age at marriage is not as important as how husband and wife react to it. If husbands and wives react differently, as is the case with nontemple couples, then the expected adjustment score would be lower.

Length of marriage

The relationship of length of marriage to marital adjustment is shown in Table A3 of Appendix A. Once again the nontemple males do not follow the pattern which is in congruence with Burr (1970). They show an increase in adjustment contrasted with a decrease for female nontemple and male and female temple. The interesting comparison here is that of age and length of marriage. The mean adjustment scores for nontemple males were almost identical when comparing age and length of

marriage. This observation would seem to add validity to the findings of the research.

Income

The relationship of income to marital adjustment is presented in Table A4 in Appendix A. There were an equal number of temple and non-temple couples in each of the two income categories. There is a decrease in adjustment from lower to higher income for temple couples and male temple, but the differences are not significant. The interesting comparison, however, is between male and female temple. Thus far, discrepancies between male and female have been for nontemple couples. It will be shown later that temple couples do disagree more over finances than do nontemple couples. The congruency between these two findings would increase the validity of the study. It was because of the limited range of income, perhaps, that there was not a statistical significant difference in the way finances influence temple and nontemple husbands and wives. It is interesting to note that there were 12 temple and 12 nontemple couples in the higher income bracket. College students, especially married ones, may not be as poor as they would like everyone to believe.

Education

Table A5 in Appendix A shows the relationship between husband's and wife's education and marital adjustment. A "t" test was not used to test significance since the numbers in each category were too small to warrant such an effort. Observation suggests that wife's education may influence adjustment more than husband's education. As the wife's education increases, there is an increase in the adjustment scores of

husbands and wives of nontemple marriages; that is, until the wife's education reaches the level of a college education and beyond.

It is unfair to make a comparison with temple adjustment scores since there are no wives in the temple group who had 16 years or more of education. Previous research on education and its influence on adjustment and happiness focused on husband's education. Therefore, it is interesting to note wife's education influences adjustment in this sample even though the extent or amount of influence is not known since no statistic was computed. It is possible education influences adjustment up to a point, then the influence decreases or levels off. This would be an interesting point for future research. Past research efforts have shown that the attainment of a higher education by females is incongruent with traditional and instrumental role expectations. Adjustment decreases as traditional and instrumental role expectations are not met (Hicks and Platt, 1970).

Wife's occupation

It is not known for this sample if wife's occupation negatively or positively influences marital adjustment since the numbers in each category were again too small to warrant computing a statistical test. Table A6 in Appendix A presents information comparing wife's occupation and its effect on adjustment. Where the wife was not employed outside of the home the adjustment scores for temple and nontemple couples were very close to the mean. Where the wife's occupation is classified as professional, the adjustment scores decrease for the nontemple group. This would be in agreement with Axelson (1963) who suggested there is a time lag in cultural acceptance of new roles for women. Thus, having a wife who was working in a professional occupation could negatively

influence adjustment. There were no wives in the temple group who were classified as professionals. This may be due to the fact they had no choice of occupation, but an analysis of the extent of education for temple wives indicates there were no temple wives with 16 years or more of education. Consequently, they would not have enough education to work in a professional occupation.

A comparison between wives' education and occupation is interesting. Nontemple wives with a college education or more scored low on adjustment and so did their husbands. Professional working wives in the nontemple group also scored below the mean on adjustment.

For those relationships where the wife was a student, the temple adjustment scores were extremely close to the mean. But for the nontemple husbands and wives, the adjustment scores were above the mean for their group. It should be pointed out that the number of student wives in each group is two, which is too small to really make any honest comparisons.

Hypothesis 3

Hypothesis 3 states there will be a significant difference in the way temple and nontemple couples respond to selected questions on the marital adjustment test dealing with: sex, recreation, finances, conventionality, and philosophy of life. Chi square was used to test the relationship between the way temple and nontemple couples responded to the selected questions. A phi coefficient was computed to determine the strength of the relationship.

Difference in responses of temple and nontemple couples were not found to be statistically significant for the questions dealing with sex and recreation. There was, however, a significant difference in

responses of temple and nontemple couples for the remaining questions. Each question will be presented and discussed individually.

Finances

The extent of agreement over the way finances are handled is one area where nontemple couples agreed more than did temple couples. There was a statistically significant difference when comparing the responses for temple and nontemple couples as to whether they always agreed or almost always agreed. The phi coefficient was .58, which indicates a rather strong relationship.

The differences in temple and nontemple responses is best understood when considering the unique financial obligations temple couples generally adhere to more than do nontemple couples. The financial obligations include ten percent of the total income donated to the church, one to two percent of the total income donated for operating expenses and budget, and a number of other financial obligations which members are not required but expected to donate or volunteer. This is one of the requirements to obtain a temple recommend. These findings are presented in Table 2.

Question five of the religiosity scale is useful here since it records the responses of those meeting church financial obligations. Table 3 shows the frequency of those meeting church financial obligations. More temple couples meet their financial obligations than do nontemple couples. Temple couples also partially meet their financial obligations more often than do nontemple couples. There are not any temple couples who do not meet their financial obligations. From this it would be expected the additional financial strain on temple couples could lead to disagreement on finances. It should also be remembered

Table 2. Chi square analysis for the extent of agreement of the way finances are handled for temple and nontemple couples

	Always Agree	Almost Always Agree	Total
Temple	3	23	26
Nontemple	10	17	27
Total	13	40	53
Degree of freedom = 1 Chi square = 18.80 Phi coefficient = .58			

Table 3. Frequency of those meeting church financial obligations

	Yes	Partly	No
Temple Couples	10	10	0
Nontemple Couples	8	7	5

that there were an equal number of temple and nontemple couples in each income category. This would increase the validity of the findings relating to finances.

Friends

Question five of the adjustment test asks to state the extent of agreement or disagreement in relation to friends. The disparity between husband and wife responses for the temple and nontemple groups is not very large. Table 4 indicates these findings.

There are, however, more temple couples who always agree on selection of friends than nontemple couples. This difference is statistically significant and the correlation is .60. If there is agreement

Table 4. Chi square analysis for the extent of agreement on friends for temple and nontemple couples

	Always Agree	Almost Always Agree	Total
Temple	14	17	31
Nontemple	3	24	27
Total	17	41	58
Degree of freedom = 1 Chi square = 21.62 Phi coefficient = .60			

lacking on whom one's friends are, then it would be expected this could influence overall marital adjustment. Selection of and maintenance of friends is often influenced by one's philosophy of life. Tables 5 and 6 present responses for questions seven and eight dealing with extent of agreement on conventionality and philosophy of life.

Conventionality and philosophy of life

To test significance for these two questions, chi square was computed using a two by two table. Responses were broken down so always agree and almost always agree were in one category and occasionally disagree and frequently disagree were in the other category. There was a significant difference in the way temple couples and nontemple couples responded. For conventionality, chi square was 14.73 with a correlation of .41. For philosophy of life, chi square was 6.66 and correlation was .44. In order to have a significant difference at the .05 level, a chi square of 3.84 was needed. The responses to these questions must be considered in conjunction with the difference of the way of life for temple and nontemple couples as previously discussed. Responses to these two questions indicate that not only is the way of

Table 5. Chi square analysis for the extent of agreement on conventionality for temple and nontemple couples

	Agree	Disagree	Total
Temple	34	6	40
Nontemple	17	23	40
Total	51	29	80
Degree of freedom = 1 Chi square = 14.73 Phi coefficient = .41			

Table 6. Chi square analysis for the extent of agreement on philosophy of life for temple and nontemple couples

	Agree	Disagree	Total
Temple	35	5	40
Nontemple	25	15	40
Total	60	20	80
Degree of freedom = 1 Chi square = 6.66 Phi coefficient = .44			

life different but agreement on the way of life is different for temple and nontemple couples.

Hypothesis 4

Hypothesis 4 states there will be a significant positive correlation between religiosity scores and marital adjustment scores. The hypothesis is accepted for temple couples but rejected for nontemple couples. In order to be significant, the Pearson "r" had to be .444 or greater. Although the relationship is not significant at the .05

level of confidence for nontemple couples, the Pearson "r" is close to the .444 limit. The Pearson "r" for temple couples is significant beyond the .05 level of confidence. Table 7 presents the mean religiosity scores and correlations between religiosity and marital adjustment. Temple couples have a mean religiosity score three points or more higher than do nontemple couples.

Religiosity scores were also used as a control to determine the extent of influence of religiosity scores on marital adjustment scores. High, medium, and low religiosity categories were established. Mean marital adjustment scores did not vary significantly for temple or nontemple couples from low to medium to high categories.

Since temple couples are more religious by definition than are nontemple couples, the higher religiosity scores for temple couples is not surprising. It would also be expected that the range of religiosity scores for nontemple couples would be spread out since expectations differ for nontemple couples. Since they are less religious by definition, lower scores would be expected. But they would also be expected to conform to church standards so high religiosity scores could also be expected.

The finding that higher adjustment scores were found for temple couples would be in congruence with Hicks and Platt (1970) who state that religion positively correlates with better adjustment and happiness.

Since the sample of temple and nontemple couples would be expected to be religious, the low correlation between religiosity and adjustment is somewhat surprising even though the correlation for temple couples was significant. The sample used in this research must be examined more closely. The sample used was very homogeneous in

Table 7. Mean religiosity scores and correlations between religion and adjustment

	Mean Religiosity	Range	Correlation
Temple			
Male	24.35	21-27	.47
Female	24.25	21-27	.51
Nontemple			
Male	19.50	8-26	.37
Female	21.00	12-26	.28

regard to income, education, length of marriage, number of children, and age, all of which were used as control variables. Consequently, the low correlation would indicate the sample was representative of a truncated range. Studies which have shown a stronger correlation between religiosity and adjustment have used samples with more diverse backgrounds.

Other Findings

Question 10 of the marital adjustment test was analyzed and the results are presented in Table 8. The question states, "When disagreements arise they result in: husband giving in, wife giving in, or agreement solved by mutual give and take." Adjustment scores were lower for temple and nontemple couples who saw themselves or their mate giving in as a method of solving problems.

Overall there were more nontemple couples and individuals who saw themselves or their mate giving in. It is interesting to note that for those couples who agreed that problems were solved by a mate giving

Table 8. Perception of how disagreements are solved

	No.	Temple Adj.		No.	Nontemple Adj.	
		Male	Female		Male	Female
One or both mates perceive disagreements solved by a mate giving in	11	107.80	105.83	17	88.13	82.60
Both mates agreed someone gave in	4	113.00	109.00	6	87.50	77.60
One mate feels one mate gave in	7	100.00	99.15	5	88.30	85.16

in, only one couple out of twelve in the nontemple groups differed as to which mate gave in. For the temple group, one couple out of two disagreed as to who gave in.

When disagreements are solved by a mate giving in, the overall adjustment scores are negatively affected for all couples. The numbers in each group were too small to warrant computing a statistical test of significance. However, observation indicates temple scores are less affected than are nontemple scores. The conclusion, then, is that being a martyr can contribute to a lower overall adjustment score.

The researcher thought it might be useful to add a question to the adjustment test which attempted to ascertain the perception of agreement between husband and wife in regard to their responses on the adjustment test. The question asked the subjects to predict the percent of time that their and their mates' responses would be in agreement. These findings are presented in Table 9.

A chi square test of significance was computed to test the difference in responses of temple and nontemple couples. Half of the temple couples thought their responses would be in agreement 90-100

Table 9. Chi square analysis of the comparison of temple and non-temple couples' perception of overall agreement

	Agree 90-100%	Agree less than 80%	Total
Temple	23	17	40
Nontemple	11	29	40
Total	34	46	80
Degree of freedom = 1 Chi square = 9.41 Phi coefficient = .35			

percent of the time but only one-fourth of the nontemple couples thought so. Only 50 percent of the temple couples compared with 80 percent of the nontemple couples perceived their responses as being in agreement less than 80 percent of the time. These differences are statistically significant. The phi correlation coefficient was .35, which indicates a weak relationship. Nevertheless, the relationship is there because there was an overall difference in adjustment for temple and nontemple couples. Perhaps, then, perception does affect behavior.

Summary of Findings

Hypothesis 1. Marital adjustment scores as measured by the Locke-Wallace Short Marital Adjustment Test will be higher for Mormon temple marriages than for nontemple marriages. The hypothesis is accepted beyond the .05 level of confidence. Marital adjustment scores of temple husbands and wives were almost identical, and marital adjustment scores of nontemple husbands and wives were also almost identical.

Hypothesis 2. The mean adjustment scores did not vary significantly for number of children, age, length of marriage, income, and education when each variable was analyzed in terms of its effect on

marital adjustment. Although the difference was not significant, nontemple husbands and wives were affected differently by the control variables. If husbands' marital adjustment scores increased, then wives' decreased and visa versa. Generally, temple husbands' and wives' scores increased or decreased in the same direction. When the multiple effect of all the control variables is evaluated, nontemple couples were negatively affected by the husband-wife disparity.

Hypothesis 3. Selected questions from the marital adjustment test were analyzed in terms of temple and nontemple couples' responses. The hypothesis states that there will be a significant difference in the way temple and nontemple couples respond to selected questions on the adjustment test dealing with sex, recreation, finances, friends, conventionality, and philosophy of life. There was not a significant difference in the way temple and nontemple couples agreed or disagreed on questions dealing with sex and recreation.

There was, however, a significant difference in the frequency of agreement on questions dealing with friends, conventionality, and philosophy of life. Temple couples agreed more often than did nontemple couples.

Nontemple couples agreed more on finances than did temple couples. All differences were significant beyond the .05 level of confidence.

Hypothesis 4. The hypothesis states there will be a significant positive correlation between religiosity scores and marital adjustment scores. There was a positive correlation between religiosity scores and marital adjustment scores for temple couples. The finding is significant beyond the .05 level of confidence. There was a positive correlation between religiosity scores and marital adjustment scores for

nontemple couples, but the relationship fell short of the necessary requirement for statistical significance.

Other Findings. When couples were asked to estimate the percent of the time they thought they and their mates' responses on the adjustment test would be in agreement, nontemple couples perceived their mates would disagree with them more frequently than did temple couples. The difference was significant beyond the .05 level of confidence.

Couples and individuals who said disagreements were solved by a mate giving in rather than by mutual give and take had marital adjustment scores below the mean for their group.

Conclusions

The study compared the marital adjustment scores of young Mormon married college students. Twenty temple and twenty nontemple couples were given the Locke-Wallace Short Marital Adjustment Test. Temple couples scored significantly higher than did nontemple couples. Therefore, it can be concluded that Mormons who marry in a temple have a greater chance of having a better adjusted marriage than Mormons who marry outside of a temple. However, it is not so much the ceremony or where it takes place as it is the contrasting life styles of temple and nontemple couples. The unique way of life is entered into before marriage and continued throughout the relationship.

All of the couples were matched on a number of control variables. Each variable--age, length of marriage, income, number of children, and education--was analyzed in terms of its effect on marital adjustment scores. The scores did not vary significantly when each variable was analyzed in terms of its effect on marital adjustment scores of temple and nontemple couples.

It can be concluded, however, that the multiple effect of the control variables influenced nontemple couples in a negative way. Male and female nontemple adjustment scores generally increased or decreased in opposite directions while male and female temple adjustment scores generally increased or decreased in the same direction.

The contrasting life styles of temple and nontemple couples was reflected when selected questions from the marital adjustment test were analyzed. The fact that temple couples agreed more often than did nontemple couples on friends, conventionality, and philosophy of life would indicate there was a basic difference in the life style of the two groups. The uniqueness of a temple marriage would be revealed in the fact nontemple couples agreed more on finances than did temple couples. This is due to additional church financial obligations met by temple couples.

A difference in the way of life for temple and nontemple couples is also evidenced by the fact there was a significant positive correlation between religiosity scores and marital adjustment scores for temple couples but not for nontemple couples. Therefore, it is concluded that temple marriages are not only more religious by definition to begin with but continue to be so throughout the marriage.

Findings from the study would also allow a conclusion regarding perception toward how problems are solved. Couples who solve problems by a mate giving in are not as well adjusted as couples who solve problems by mutual give and take.

Couples who perceive their mates and their own responses to the marital adjustment test as being in agreement on major issues are better adjusted than couples who perceive responses as not agreeing.

The difference in marital adjustment scores of temple and non-temple marriages is due to an accumulation of many factors. It would appear that no one single factor is less or more important than any other. All of this would support the fact that the marital relationship is a complex network of relationships and associations. In order to increase the body of knowledge the following suggestions are made.

Suggestions for Further Research

Several variables which received little attention in this research could be instrumental in analyzing and understanding marital relationships. The influence of new roles for women needs to be considered when studying marital interaction. New roles such as those of working wives and wives as full time students will undoubtedly influence the marital relationship in very different ways and degrees than in the past. The influence of a wife's education, especially in comparison to that of her husband, is another variable which needs to be considered in future research.

Research needs to focus on marital adjustment of temple and non-temple marriages over the life cycle rather than focusing on one stage of the life cycle. A longitudinal study could provide insights which this study failed to produce due to its weaknesses. A study comparing Mormons with non-Mormons over the life cycle could also provide new information for the field of marital relations.

Finally, a weakness of this study which could be overcome in future research efforts would be to use separated and divorced couples of temple and nontemple marriages and make further comparisons of marital adjustment scores.

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APPENDIXES

Appendix A

Table A1. Effect of the number of children on marital adjustment

Number of Children	Temple			Nontemple		
	Husband Adj.	Wife Adj.	No.	Husband Adj.	Wife Adj.	No.
1	115.00	114.50	10	97.75	101.20	12
2	117.30	115.00	6	107.50	95.50	6
3	107.20	114.25	4	100.50	102.00	2

Table A2. Age and marital adjustment

Temple Adj.	No.	20-24 years	No.	25-32 years
Male	7	117.42	13	112.46
Female	11	120.50	9	108.30

Nontemple Adj.				
Male	10	97.79	10	102.20
Female	12	103.16	8	95.75

Temple				
Male	Mean 26.75 years		Range 21-32	
Female	Mean 24.10 years		Range 20-30	
Nontemple				
Male	Mean 24.60		Range 20-28	
Female	Mean 23.45		Range 20-28	

Table A3. Length of marriage and adjustment

Adjustment	No.	1-3 Years	No.	4-8 Years
Temple				
Male	12	120.00	8	105.40
Female	12	118.30	8	110.25
Nontemple				
Male	12	98.75	8	102.00
Female	12	103.20	8	95.75

Temple		Mean 3.5 years		
Nontemple		Mean 3.4 years		

Table A4. Income and marital adjustment

Adjustment	No.	Less than \$5,000	No.	\$5,000-\$7,999
Temple				
Male	8	114.87	12	113.67
Female	8	113.00	12	116.20
Nontemple				
Male	8	100.62	12	99.96
Female	8	108.30	12	94.80

Table A5. Husband's and wife's education and adjustment

	Temple Adjustment		No.	No.	Nontemple Adjustment	
	Male	Female			Male	Female
Husband's Education						
9-12	--	--	0	0	--	--
13-15	114.80	113.21	11	13	98.15	100.40
16 or more	113.30	116.10	9	7	103.57	99.85
Wife's Education						
9-12	105.50	93.50	2	3	81.00	95.00
13-15	115.11	116.94	18	12	103.50	102.90
16 or more	--	--	0	5	102.20	96.80

Table A6. Wife's occupation and adjustment

Wife's Occupation	Temple		No.	Nontemple		No.
	Male	Female		Male	Female	
None	113.00	116.30	15	100.30	102.60	12
Professional	--	--	0	96.70	85.30	3
Unskilled	116.20	113.00	3	98.00	97.00	3
Student	112.50	112.90	2	107.00	113.00	2

Appendix BOral Questionnaire

1. How long have you been married?

(a) 1-3 years ____; (b) 4-8 years ____; (c) 9 years or more ____

2. How many children do you have?

(a) 1 ____; (b) 2 ____; (c) 3 ____

3. Wife's occupation

(a) no ____

(b) type ____

(1) professional ____; (2) skilled ____;

(3) unskilled ____; (4) student ____

4. Husband's education

(a) 9-12 years ____; (b) 13-15 years ____;

(c) 16 years or more ____

5. Wife's education

(a) 9-12 years ____; (b) 13-15 years ____;

(c) 16 years or more ____

6. Age

(a) 20-24 years ____; (b) 25-32 years ____;

(c) 33 years and over ____

7. Yearly family income

(a) less than \$5,000 ____; (b) \$5,000-\$7,999 ____;

(c) \$8,000 and over ____

Religiosity Scale

1. How often do you have individual prayer?
About every day 3 Some of the time 2 Very seldom 1
2. How often do you have family prayer?
About every day 3 Some of the time 2 Very seldom 1
3. How often do you attend church?
Once a week or more 3 Once or twice a month 2
Every few months 1
4. Have you held any church positions during the last year?
Yes 3 No 0
5. Do you meet the financial obligations of your religion?
Yes 3 Partly 1 No 0
6. How often do you hold family home evening?
Weekly 3 Every few weeks 2 Every few months 1
7. Do you consider religion to be a worthwhile and valuable part of your life?
Yes 3 Not sure 1 No 0
8. Do you observe the Word of Wisdom?
Yes 3 Partly 1 No 0
9. As you consider the trials you have gone through in your life, do you feel your religious beliefs have helped you in times of distress and need?
Yes 3 Sometimes 1 No 0

Questions for temple couples only:

1. Do you hold a current temple recommend?
Yes 3 No 0
2. How often do you attend the temple?
Once a month or more 3 Every two months 2
Every three or four months 1

Marital-adjustment test

1. Check the dot on the scale line which best describes the degree of happiness, everything considered, of your present marriage.

0	2	7	15	20	25	35
Very Unhappy			Happy			Perfectly Happy

State the approximate extent of agreement or disagreement between you and your mate on the following items.

	Always Agree	Almost Agree	Occasionally Disagree	Frequently Disagree	Almost Disagree	Always Disagree
2. Handling family finances	5	4	3	2	1	0
3. Matters of recreation	5	4	3	2	1	0
4. Demonstrations of affection	8	6	4	2	1	0
5. Friends	5	4	3	2	1	0
6. Sex relations	15	12	9	4	1	0
7. Conventionality (right, good, or proper conduct)	5	4	3	2	1	0
8. Philosophy of life	5	4	3	2	1	0
9. Ways of dealing with in-laws	5	4	3	2	1	0
10. When disagreements arise, they usually result in: husband giving in 0, wife giving in 2, agreement by mutual give and take 10.						
11. Do you and your mate engage in outside interests together? All of them 10, some of them 8, very few of them 3, none of them 0.						
*12. In leisure time do you generally prefer: to be "on the go" _____, to stay at home _____? Does your mate generally prefer: to be "on the go" _____, to stay at home _____? (Stay at home for both, 10 points, "on the go" for both, 3 points; disagreement, 2 points.)						
13. Do you ever wish you had not married? Frequently 0, occasionally 3, rarely 8, never 15.						
14. If you had your life to live over, do you think you would: marry the same person 15, marry a different person 0, not marry at all 1?						
15. Do you confide in your mate: almost never 0, rarely 2, in most things 10, in everything 10?						
16. What percent of the time do you think your and your mate's responses will be in agreement? (a) 100% _____; (b) 90% _____; (c) 70-80% _____; (d) 50% _____; (e) less than 50% _____						

*Was not included.

Appendix C

See letter on page 65.



UTAH STATE UNIVERSITY · LOGAN, UTAH 84321
COLLEGE OF FAMILY LIFE

DEPARTMENT OF
FAMILY AND
CHILD DEVELOPMENT

October 6, 1972

TO WHOM IT MAY CONCERN:

May I introduce the bearer of this letter, Ron Jones, a graduate student in the Department of Family and Child Development at Utah State University.

Ron is making a study of marital adjustments in randomly selected families. I hope you will be able to cooperate with him in gathering the data.

Sincerely,

C. Jay Skidmore
C. Jay Skidmore
Professor

gc

VITA

Ronald Shill Jones

Candidate for the Degree of

Master of Science

Thesis: Factors Associated with Marital Adjustment of Young Mormon
Married College Students

Major Field: Family and Child Development

Biographical Information:

Personal Data: Born at Salt Lake City, Utah, April 25, 1947,
son of Oscar C. and Zentha W. Jones; married Marilyn
Merrell February 8, 1972; one daughter--Jeralyn.

Education: Attended elementary school in Salt Lake City, Utah;
graduated from South high school in 1965; attended the
University of Utah 1965-66 and 1969-70; received the
Bachelor of Science degree from Brigham Young University,
Provo, Utah, with a major in sociology, in 1972; completed
requirements for the Master of Science degree, majoring
in family and child development with an emphasis in coun-
seling, at Utah State University in 1973.