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HUSBAND-FATHER INVOLVEMENT IN THE FAMILY AS  
PERCEIVED BY A SELECT GROUP OF  
HUSBANDS AND WIVES

by

David Hugh Findlay

A thesis submitted in partial fulfillment  
of the requirements for the degree  
of  
MASTER OF SCIENCE  
in  
Family and Human Development

---

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David Hugh Findlay

## TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS . . . . .	ii
LIST OF TABLES . . . . .	iv
ABSTRACT . . . . .	v
INTRODUCTION . . . . .	1
Hypotheses . . . . .	5
REVIEW OF LITERATURE . . . . .	6
Studies Regarding Traditional and Contemporary Husband- Father Patterns in the Family . . . . .	6
Studies Regarding the Husband-Wife Relationship . . . . .	14
Studies Regarding the Father-Child and Husband-Wife Relationships with Regard to Child Personality Development . . . . .	24
Studies Regarding the Effects on Children of Father Absence and/or Weak Father Figures . . . . .	28
Summary and Conclusions of the Review of Literature . . . . .	34
METHOD OF PROCEDURE . . . . .	40
Description of the Sample . . . . .	40
Instruments and Procedures . . . . .	41
Analysis of Data . . . . .	44
FINDINGS AND DISCUSSION . . . . .	45
Discussion . . . . .	45
Summary of Findings . . . . .	59
Conclusions . . . . .	61
Limitations . . . . .	63
Recommendations . . . . .	64
LITERATURE CITED . . . . .	66
APPENDIX . . . . .	72
VITA . . . . .	80

## LIST OF TABLES

Table	Page
1. Husbands' and wives' perceptions of the husbands' time spent away from home . . . . .	46
2. Husbands' and wives' perceptions of the husbands' overall performance as husbands and fathers . . . . .	49
3. Husbands' and wives' perceptions of the husbands' time being fulfilling to the wives' needs . . . . .	51
4. Husbands' and wives' perceptions of the husbands' expressions of affection and love to the wives . . . . .	52
5. Husbands' and wives' perceptions of the husbands' religious activity in the home . . . . .	56
6. Husbands' perceptions of their involvement in money decisions concerning fixed expenses . . . . .	57
7. Wives' perceptions of the husbands' involvement in money decisions concerning fixed expenses . . . . .	58
8. Husbands' and wives' perceptions of the husbands' involvement concerning automobile expense . . . . .	58

## ABSTRACT

Husband-Father Involvement in the Family as  
Perceived by a Select Group of  
Husbands and Wives

by

David Hugh Findlay, Master of Science

Utah State University, 1976

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

The purpose of this study was to compare perceptions of husbands with perceptions of wives to determine if there were any significant differences between them. The perceptions dealt with husband-father involvement in the family. Husband and father patterns have experienced many alterations over the past years, and in general, have changed from strict patriarchal or traditional patterns to more equalitarian or contemporary patterns. Considering the changes that have occurred, it was hypothesized that husbands and wives would tend to perceive husband-father involvement quite differently.

Questionnaires were created by the investigator of this study. They were designed primarily to determine the types and qualities of husband-father involvement in the family. The chi-square analysis was used to determine significant differences between husbands' and wives' perceptions. In general, husbands and wives perceived husband-father involvement in basically the same way.

Significant differences were found in several areas: husbands' overall performance compared to the average husband and father, husbands' time away from home, husbands' expressions of affection and love, and husbands' religious activity in the home. Although the outcome showed husbands' and wives' perceptions as generally the same, wives did tend to indicate a greater measure of satisfaction with the husbands' overall performance in the family than did the husbands.

(80 pages)

## INTRODUCTION

The primary purpose of this study was to investigate a sample of married individuals, as represented by a selected group of marriage partners in Northern Utah, on how they perceive the involvement of men in their families who hold the roles of husband and father. From an overview of the study and the current literature, it was observed that there is a tendency for husband-father involvement to vary from older traditional patterns to newer and more contemporary patterns.

Conflicts over who plays what roles by husband and wife are fairly new, because in the past roles were more fixed and each partner knew what was expected. As the girl grew up she was taught and conditioned that when she reached the position of marriage she would play the role of wife and mother. She knew that her time would be spent doing household tasks, caring for a family, making clothes, preserving food, helping in raising the food, and in being a helpmate to her husband in whatever he had to do. This was a special and honored role for her, and she did not need to concern herself with formal education, politics, economics or world affairs because that was a man's world (Landis, 1953).

In like manner men were generally taught to assume definite roles. The men were expected to be head of the house and sole provider, particularly in regard to outside employment. In contrast, men were generally not expected to care for children or to do household tasks. They operated the farm or worked away from home to make a living. They were conditioned to be masculine and any work connected with the home was



considered feminine. Their place was to know the ways of the world and to have superior knowledge in financial matters. They were the only ones in their family to have formal education, if anyone had it at all. Men were revered and respected as heads of their families. They in turn honored their wives who were diligent, thrifty and devoted to their families, and especially so if they helped to make their husbands feel the importance and superiority of their role as head of the family (Landis, 1953).

With the passing of time, many well-defined roles have been subject to change and are no longer definitely assigned to one person or the other. In general, the transitions created by industrialization, democratic-coeducational systems, decline in birth rate, and other factors have taken away or at least altered the definite assignment of specific roles to specific people according to sex. These roles are at least available to both husbands and wives depending on the amount of adjustment they are willing to make. Now, woman can also rise in the same way men achieve status (Landis, 1953).

With the change in roles, where women compete with men, other changes have affected the nature of the work to be done in the home. The lower birth rate requires less time in child care. The once provided services of sewing, canning, baking, cleaning, washing and ironing are not as often considered only the work of a housewife. Less time is required for home tasks with the large variation of labor-saving devices available. The large number of working mothers cause adjustments in home labors because women, in becoming financial providers, feel they should not be expected to continue as primary household workers (Landis, 1953).

In general it appears that the home is changing from a patriarchal government to a more democratic or equalitarian arrangement. Distribution of labor within the home is shared and women are no longer the only ones to do household chores. One significant change is that the husbands are more involved in child care. Men are not only considered valuable for the mental and emotional well being they can offer their children, they are also expected to do their share of interacting with and taking care of their children. With more wives working outside the home and helping to provide financial support in the family, they have acquired more decision making power which in turn has decreased the decision making power of the husbands. Even women who are not employed have acquired greater voice in family functions. Many wives have expressed concern about their prior subservient roles and expect now to be treated on a more equal basis. The decline in number of children per family has also given wives greater amounts of time to seek fulfillment in ways other than being helpmates, mothers and homemakers. Children themselves have gained more attention and are now given more voice in the family matters.

This individual attention to each family member has supposedly made husbands more responsive to their wives and children. They are expected to be more tolerant of their views and more concerned about individual feelings. Men are generally considered as more feeling human beings and not just domineering authority figures. With this view in mind, the investigator sought to determine to what extent husbands are involved with their spouses, children and families.

More important to this study was determining the differences between husbands' and wives' perceptions of the husbands' involvement in their families as husbands and fathers. Although this study was not designed specifically to determine role changes of husbands and wives, it does reflect a tendency for roles to change from more traditional patterns of family government to more contemporary patterns--the traditional pattern being more husband dominated; the husbands are the authority, sole providers, make decisions on financial matters, and have little involvement with the care of young children and household chores. The wives are considered helpmates to their husbands; they are in charge of household chores, taking care of the children, and following the directions of their husbands. The equalitarian and more democratic view is concerned with every individual and the fulfillment of his or her needs, desires and overall development. Fathers are generally more interested in the feelings of each family member and therefore allow the opinions and help they have to offer in the decision making processes of the family. The wives may or may not be employed, and they receive help from their husbands to take care of household tasks.

Father involvement for this study is defined to include the amount of time and quality of time husbands and fathers spend interacting with their families on an individual and group basis. Husband-father involvement is discussed from four specific viewpoints in the review of literature: First, studies are reviewed that indicate differences between traditional and contemporary husband-father patterns in the family. This topic is merely a general overview of what has taken place in the past and what is happening now.

Second, studies regarding the husband-wife relationship will be discussed, because in most instances men are husbands before they are fathers; and the marriage relationship is the actual beginning of a family institution.

A third perspective deals with father-child and husband-wife relationships with regard to child personality development.

The fourth and final topic will discuss the effects of father absence and weak father figures on the children.

It is considered by the investigator of this study that these four topics indicate some of the positive and negative effects that result when men, as husbands and fathers, are or are not involved with their families.

#### Hypotheses

1. There is no significant difference between the perceptions of the husbands and the perceptions of the wives concerning the husbands' overall involvement in their families.
2. There is no significant difference between the husbands' and wives' perceptions of the husbands' overall understanding and fulfillment of the wives' needs.
3. There is no significant difference between the husbands' and wives' perceptions of the husbands' overall understanding and help in rearing the children.
4. There is no significant difference between the husbands' and wives' perceptions of the husbands' religious activity.
5. There is no significant difference between the husbands' and wives' perceptions of the husbands' involvement in the expenditure of family money.

## REVIEW OF LITERATURE

The review of literature includes four sections that identify some aspects of husband-father involvement which are pertinent to this study. The sections are: (a) studies regarding traditional and contemporary husband-father patterns in the family, (b) studies regarding the husband-wife relationship, (c) studies regarding the father-child and husband-wife relationships with regard to child personality development, and (d) studies regarding the effects on children of father absence and weak father figures.

Studies Regarding Traditional and ContemporaryHusband-Father Patterns in the Family

Considering how long fathers have been around, it is surprising how little attention they receive in regard to scientific studies and publications. For many years it has been assumed that fathers were not authorities on child rearing and in fact knew little about raising children. Rarely is manliness ever equated with fatherhood, especially in today's world of industrialization. Parenting has primarily been assigned to mothers who gained new roles with the introduction of our industrial society, but still maintained their maternal assignments. Irving Tallman (1965) says that fathers receive comparatively little empirical attention because the theoretical framework employed in child-rearing research does not attach any critical significance to the father's role. In another study it was revealed that 15 times as many publications dealing with the mother-child relationship as with that

between father and child were published (Eron, 1961). Although this situation has existed for years it appears to be changing, in that fathers are being considered essential to the parental role by more and more researchers.

Evidence suggests that children have greater conflict with father than with mother when the amount of time spent together is considered, and therefore father is perceived as the principal generator of fear. When the mother is submissive and the father is punitive with their daughters, they tend to be withdrawn and distrustful at home and at school. Sex identification becomes more difficult for a young boy who comes from a father-absent home. These and many other factors are now generating much interest in fathering and its effects on the family.

Mother has become more active in controlling her children because it is she who speaks for children in dealing with contemporary professionals such as teachers and doctors, and she is the one who manages the consumption needs of the household. She often plays the peacemaker or mediator between the children and the father (Dybwad, 1952).

When looking at the total involvement of fathers in the family, it becomes necessary to look at power in the family. Traditionally speaking, male dominance has been the determining factor in assigning family roles and responsibilities. Physical strength is the attribute men possess that for many years has given them the role of dominance in marriage. However, if physical strength were the only factor determining the role of dominance, it would be a universal phenomena; and since male dominance is not typical in all parts of the world, it is logical to assume that other factors contribute to determining this role (Blood and Wolfe, 1960).

Scheinfeld (1943) said beginning with the hunting cultures we find that the male dominance usually prevailed because women bore children and suckled them which generally required that they stay at their camp. The physical exertion needed for hunting was the main reason for men doing the hunting. Scheinfeld concluded that women were dependent on the men for their sustenance; and, therefore, the dominant role was usually given to males. It is quite a different picture when we look at hoe cultures, because women had necessary strength to perform productive work without having to go far from home. The person supplying products for sustenance again gained a significant role of dominance in the family.

Men and their strength were also dominant in the practice of domesticating larger animals. When the plow replaced the hoe, male roles were enhanced (Blood and Wolfe, 1960). As Parsons and Bales (1955) pointed out, it is the most powerful partner who is the instrumental leader, who gets those things done which most urgently need doing if the family is to survive. This type of leader is not only economically productive, but serves as the organizer and administrator of other family members in the task of economic production.

Blood and Wolfe (1960) indicated with the power equals leadership type of background it is easy to see one reason for patriarchal leadership with our early American forbearers. Both men and women had to be rugged to even survive, but again it was the men who forcefully acquired a living from the wilderness with axe, rifle and various other means. Generally the more stark the conditions for survival, the more crucial the family decisions which had to be made; so the more unchallenged the authority figure was likely to be. Disobedience to the husband-father appears to have been rare.

Some of the urgency of male dominance was lost when Americans shifted from hunting to agriculture economic production. The women and children were now able to pitch in, but again it was under the leadership of the father. His role was strengthened by the periodic helpless dependence of his wife when she was bearing a child and the need of his superior competence from experience to rule over his unexperienced children.

Even those families who lived in the cities in the late Nineteenth Century were still primarily patriarchal in nature. True, factories were around, but usually it was the father who went off to work each day. Of the women who did work, they were usually single women. The mills and factories were in their primitive stages and still required brute strength for most of the positions. Women preferred not to work in them. In the large families women were needed and expected to be in the home, even if they desired otherwise. Women were still dependent on their husbands for sustenance, and therefore continued in a subordinate role.

Even in the small businesses where women worked, they played a subordinate role similar to their home situation. As professions gradually increased, the need for higher education was required and adopted mainly by the men, thus separating further the educated husbands from their uneducated wives (Blood and Wolfe, 1960).

World War I brought a greater amount of women into the employment picture. There were simply not enough men available to fill all the jobs needed by the Nation. Industry at this time had improved the factory tasks, so many of them were more bearable to women and more suitable in many cases. Record keeping and extensive systems of communication were best typed and handled by women. With women now in the economic scene,



productivity of the Nation was increased as was the standard of living which allowed the American people to achieve more than just the necessities of life and gave them cultural and recreational luxuries that created an even higher demand on feminine talent. Ready-made clothes, ready-to-eat foods, and other time-saving productions gave women more freedom from the routine of cooking and sewing, which before required much time and effort at home. This increased the desire for women to raise their standard of living and many more women flooded the economic market. The need for female workers was great, but so was the desire by females to work (Blood and Wolfe, 1960).

Education is another reason for women's increased involvement in productivity, because now positions required that they also be educated. The combination of employment and education has changed the mothers' roles significantly from that of their grandmothers and other forebearers. For the working mother she now had some decision-making power because she was providing needs and luxuries to the family and was gaining some respect from her husband in that role. She also offered greater knowledge in decision making because she had an increased amount of contacts outside of the home and was no longer totally dependent on her husband for emotional support (Blood and Wolfe, 1960).

Father involvement through past centuries has in large part been determined by the amount of leisure time men had available. It was not until the industrial revolution with its increased productivity that the hours of labor for men were shortened and leisure time became more available to them. These economic developments not only provided men with more leisure time, but they also made education available to women.

As a result, male dominance shifted more to equality in decision making and therefore encouraged the elimination of barriers and allowed men and women to enjoy each other as persons. This new companionship fulfilled a basic human need--to receive favorable response from another person (Blood and Wolfe, 1960).

With the new leisure time on their hands, fathers could also help to diminish barriers between them and their children by spending more time with the children and taking an interest in their problems. Whether or not fathers became more involved in the family is not certain, but at least they now have the opportunity to do so with the new time available to them.

Although times are changing and more democratic or equalitarian types of marriages are occurring, many fathers tend to convey an authoritative concern for their children due to their size, strength, voice sound, and other symbolic carry-overs of patriarchy. The feeling of being protected by father is impossible to measure but does differ from that of mother (Benson, 1968).

Father involvement becomes important even before the children are old enough to realize how necessary he is to their well-being. Because new infants are so dependent on their mothers, fathers could do better to help the wives so that they will be more emotionally stable for the task of mothering. Most studies indicate that very little father involvement takes place during the early years of their children (Benson, 1968). However, Benson also says there are a number of expressive activities that fathers do to contribute to the feelings of security in their children. These activities include: bodily comfort,

showing love and respect for them, playing with them, listening to them, and numerous other activities that all lead to giving the children a sense of importance and significance. Children receive both positive and negative feedback from fathers just as they do in any other relationship. As Benson (1968, p. 64) pointed out, "these feelings vary from some emotional feeling or sensual response ranging from ecstatic pleasure through simple contentment to repulsion and horror."

Bodily contact varies greatly between children and their fathers, and usually there has been less contact between them during the first year than there is between children and mothers. In most cases mothers are the ones who feed, change and in general care for the children. Because men have traditionally had less to do with their children during this time, it is likely that during the first year they are less accepting of the children than are the mothers (Burchinal, 1958).

The fact that, generally, men now have more time to become involved with the family is no guarantee that contemporary patterns are therefore superior or more beneficial than they were when men had less time. Conditioned and genetic carry-overs would tend to insure a considerable amount of similar behavior patterns of previous generations. For instance, often the practices of throwing children in the air, playing roughly, speaking in a harsh manner, and other similar practices evoke panic reactions in children which fathers don't really intend to happen. Thus, father becomes a threatening figure more often than he realizes. When the children are young, he excites high levels of anxiety and assures the presence of tension and hesitancy in countless situations, which leads to inhibitions and the emergence of a pattern of cautiousness in their lives (Benson, 1968).

Coercive methods are considered to be more foreign to contemporary modes of fathering, but it is likely that traditional force tactics will continue to exist simply because it takes less effort and patience to force certain kinds of behavior in children.

Traditionally, the father conditions his children for social order. His existence personifies for his children the inevitability of rules. His power rests on certain characteristics. He is bigger and stronger than his children, for example, and in fact literally towers over them. His strength enables him to physically restrain children long after mother is unable to. Thus, the basic form of social control is learned, coercive power. This situation often prevents children from seeing their fathers as just mortal men (Benson, 1968).

The manner in which a father treats his son also impresses on the son's mind how he should respond to others. A boy with a nurturant and warm father has more incentive to imitate his father than does a boy with a nonnurturant father. A nurturant father is more likely to reinforce his son for imitating him (Biller, 1971). Whether traditional or contemporary, the warm fatherly behavior would foster warmth in the sons. This is also characteristic of father-daughter relationships as well as husband-wife relationships. Fathers who desire to be more equalitarian minded with their spouses and children have quite a challenge to erase patterns of behavior that have continued from generation to generation.

Fathers who desire to be more involved in child care begin to supply emotional support as the children grow older. They can comfort them in times of pain and embarrassment and reinforce their successes both minor and major. The attachment between child and father that his presence gives is not

always openly thought of, but nevertheless is felt in the form of security and safekeeping. This sense of security is determined by the way a father relates to his children because the adverse of his presence might be one of fear and deep insecurity. It seems that fathers must work harder than mothers to gain acceptance by the children simply because they are not usually the ones who provide the more routine comforts of everyday living. This leads to such actions as bringing home presents, taking the children to the park, show or circus, telling them stories, playing games and many other forms of activities which might work to gain their favor. Because men have been out of the picture so much in the past concerning early rearing of children, it seems that many fathers don't always know what to do in order to build a meaningful relationship with their children. Just giving of their time seems to do wonders for a child's self worth. When they do show attention and interest in their children's activities, it also seems to add a dimension that even mothers cannot supply. Often when fathers attend anything with their children, the occasion becomes a much more important one than it would otherwise have been (Henry, 1963).

#### Studies Regarding the Husband-Wife Relationship

In our modern society mobility creates difficulty in keeping close friendships together. Promotions at work, geographical relocations, searching for better jobs, numerous responsibilities, and other factors all tend to sever or at least restrict relationships with good friends. In order to continue the human need of having other persons respond favorably to them, many husbands have turned more to their wives for close friendships. The choosing of friends is usually carried out very

carefully and particularly when searching for a wife who will hopefully be the best friend a man has (Blood and Wolfe, 1960).

If marriage companionship is desirable to most men, then likely, they will spend considerable time and effort to insure that this desired relationship remains stable. The amount of effort exerted will depend greatly on how desirable they feel the relationship is. A father not only determines much of his children's mental well-being, but he also contributes or takes away the same in his wife.

Typically, husbands respond to serious problems their wives experience, such as: if the wife loses a parent by death, is fixed in conflict with a child, or is the victim of uncomplimentary gossip. On the other hand, do husbands tend to give attention to the little emotional crises which arise? For those women who do not work, the daily separation of husband from wife creates a private life for the wife. Many of the frustrations experienced by mothers are of a temporary nature, but often frequent in occasion; and they usually occur when the husband is not present. Usually, however, the wife will not disturb her husband at work to unload her troubles (Blood and Wolfe, 1960).

Some reasons for a wife not receiving proper attention from her husband are: he may be preoccupied with his own problems; he lacks the necessary ability to help; he is simply unconcerned about his wife's crisis-filled "bad days;" the wife may not have the faith in her husband's ability to help her; or she may not want his attention because on previous occasions his attention did not seem to give her the relief and satisfaction she was seeking. Interruptions by the children also create confusion to the difficulty of talking about the

problems of the day. The amount of involvement the husband exerts will in general determine whether communication takes place concerning the day's activities. If he does not help with the supper tasks, child care and other responsibilities of the wife, it may present additional problems in communicating with her (Blood and Wolfe, 1960).

Results given by Duberman (1975) indicate that when homemaking is a woman's only role, she often tends to be overdependent on her husband. Wives require adult companionship just as any other adult woman. Adult exchange is often difficult to find during the day for the housewife because of the varied demands on her attention and time. When her husband comes home from work she is likely to seek verbal exchange with him. He, on the other hand, is probably wanting peace and quiet because he has been interacting all day. These different needs at the end of a working day often cause marital strain between a husband and wife. When these differences are not satisfied in a healthy manner, they can be a very destructive force in a marital relationship.

One of the primary essentials of an enriched marriage is improved couple communication. Enriched marriage is defined by David Mace (1975, p. 132) as meaning "the improvement of a relationship by development of its unappropriated inner resources." These inner resources when used properly contribute to marital growth, marital potential, and marital health.

Sherod Miller (1975) says there are many aspects to communicating effectively, but that it requires more than heightened awareness and learning specific skills to express that awareness. Miller claims the most important feature for effective communication is the intent or spirit with which something is said. Ford and Sorrells (1969)

believe that there is an esteem component in every interaction between people. So with a husband and wife relationship they would say that by the way a couple communicates with each other, they are demonstrating their desire to maintain and build, or to destroy, their own and the other person's esteem. The desires or intentions are extremely important in communication because when a person's intentions do not match what he is doing, he behaves incongruently, thus revealing a different message than is being stated.

Closely associated with the reflected types of esteem building messages couples send each other is the responsibility each person takes for his own messages. Responsibility is apparent in the choices each one makes about what to say, how to say it, and under what circumstances. Those couples committed to developing their relationship not only take responsibility for the messages they send, but also for their response to the messages they receive. A person cannot control the types of messages sent to him, but he can be in charge of his own reactions to the stimuli. "This is a critical choice point which, over time, distinguishes esteem building partnerships from esteem diminishing relationships." (Sherod, 1975, p. 149)

Whenever husband and wife contribute equally high in their communication with each other, an equally high understanding occurs. Esteem and respect grows for each other, and their relationship increases in vitality and growth. However, when there is an imbalance created by one partner being less committed, the marital relationship tends to stagnate and become thwarted in its growth and development (Sherod, 1975).



Communication is a central process in marital relationships. The opportunity to take charge of their relationship is greatly enhanced by increasing the effectiveness of communication between a husband and wife. Growth in a relationship should not be left to chance, but should be controlled and directed by the partners themselves (Sherod, 1975).

Kieran (1975) says that just living together does not put an individual on an "open line" to his spouse's inner thoughts. She says that frequently spouses married for several years are guilty of assuming they automatically know what their partner's feelings and attitudes are. This information is usually obtained through communication and observation and requires both time and energy. In Kieran's own words:

Relegating time for sex to a place after child care, supper dishes, term papers, and other routine tasks often means no sex at all. Similarly, relegating time for communicating with one's spouse to the last few minutes before bedtime often means incomplete sharing (1975, p. 263).

The advent and presence of preschool children seems to increase the wife's dependence on the husband for emotional support and decision making. With the transitional experiences of being pregnant, bearing children, and then caring for the child or children, the need for therapeutic help from the husband is greater than the high interdependence during the honeymoon stage. Part of this dependence could also be attributed to youthfulness, which often involves emotional immaturity because the transfer from dependence on parents to dependence on the husband has occurred rather rapidly without any intermediate transition in between (Blood, 1960).

A study by Ivan Nye (1974) found that "new roles are now present in the American family which have not typically been recognized and incorporated into institutional descriptions of the American family." The new roles he found are therapeutic, recreational and sexual. It was believed that the recreational and therapeutic roles are applicable to both positions of mother and father. The sexual role has typically been perceived as the responsibility of the wife, but no consensus that the husband has a corresponding set of duties has existed.

The results of Nye's study were as follows:

The therapeutic role was evident in Nye's study. As the respondents defined the role normatively, they indicated sanctions to support it and actually enacted it positively.

The recreational role was normatively defined by respondents as parental duty without necessarily specifying the duty as that of one or the other of the parents. Both husbands and wives felt they could enact the role.

Both men and women give much support to the idea that husbands do, in fact, have a sexual role as well as the wives. This data showed that the therapeutic, recreational and (male) sexual roles are present in the American family. If these three roles do exist in our society, then husbands today should be genuinely interested in their wives' problems, assume responsibility to recognize and fulfill their wives' sexual needs, and assume partial responsibility to improve their relationship through shared recreational activities.

Dianne Kieran (1975) referring to William Stephens' (1968) study of categorized predictors of marital success indicated that two of six factors Stephens labeled predictive of success were: (1) similarity

of faith generally has less risk than interfaith marriages because of more similar values between husbands and wives; and (2) religiosity, although closely related to similar faith, is important as Stephens revealed that those individuals who attend church and Sunday School frequently are better marital risks than nonreligious individuals. He also reported that marriages performed by a clergyman also had higher probabilities of success.

Religious participants rank companionship higher than do non-religious participants. If a couple belongs to the same religion and is active in that religion, then they would usually score higher than couples who have mixed religions. Belonging to the same religion tends to give a basis for companionship, and even more so if the couple go to church together (Blood, 1960).

According to Blood and Wolfe (1960) wives choose companionship in doing things together with the husband as the most valuable aspect of marriage. Other factors measured were love, understanding, standard of living, and the chance to have children. In all areas except having children, companionship scored almost twice as much as any other choice. The study was carried out in Detroit, Michigan. These findings suggest that when modern Americans are thinking of marriage, they are thinking of companionship more than anything else.

While a successful marriage has often been determined by its longevity (i.e., those having twenty-fifth anniversaries) or by how well it fulfills the traditional roles prescribed by society (husband being a good provider and wife being a good housekeeper and mother), there is an increasing awareness that these criteria are not necessarily associated with a successful marriage. (Olson, 1972, p. 390)

Olson claims that youth have begun to seriously question these criteria as some have become somewhat cynical about marriage because of the alienated, conflicted and devitalized marriages their parents and other adults endure. He says that more and more children are seeing marriage as a relationship that is less often cherished than simply tolerated.

Recent years have created some change in the criteria used to evaluate success of marital relationships. Individuals are increasingly seeking a relationship that will provide growth for them as individuals and as a couple. This would infer more than a companionship marriage as defined by Blood, and suggest there is a search for an authentic and mutually actualizing relationship.

Ideally, the successful marriage is seen as a relationship context in which growth and development of both partners is facilitated to a greater extent than it could be for either of these individuals outside the relationship. (Olson, 1972, p. 390)

While this is usually assumed as one function of marriage, it is now being demanded by many people.

This idealized criteria for successful marriage relationships still remains quite elusive for many people. Olson (1972) says one of the main reasons for this is that society has not adequately prepared individuals to relate in a meaningful way that will facilitate mutual growth within a relationship. He further says that if growth does occur, often it occurs in only one of the spouses. When this happens there is a greater chance the couple will grow further apart than closer together. This is usually true when both individuals grow, but in different directions, because they usually do not share the same growth experience and do not use the experience to further

develop and enhance their relationship. Resulting from this dilemma are many couples today who are frustrated because they have strayed from the more traditional definition of a successful marriage and yet are having difficulty achieving the type of mutually actualizing relationship they are striving to establish. A successful marriage, therefore, appears to be a difficult condition to achieve.

According to Blood and Wolfe:

Power tends to decrease companionship because it creates psychological distance between the partners. On the other hand, mere equality between the partners is not enough if it involves separate-but-equal decision-making. Companionship consists in doing things together. Hence, it is related to sharing in decision-making, not simply to the absence of inequality in power. (Blood and Wolfe, 1960, p. 164)

Decision making can be looked at as a kind of companionship because if a couple sits down together to discuss and decide they are in fact doing it together. If a reciprocal exchange of wishes occurs, then it is likely that mutual decisions will be arrived at. This would apply to any decisions that a husband and wife could be involved in. As an example, leisure time when planned jointly is most likely to please both partners (Blood and Wolfe, 1960).

Rollins (1970) found that the frequency of positive companionship experience declines substantially from the beginning of marriage to the time a couple has children from three to five years old. He said the pattern is clear, that stimulating common activity in marriage often decreases from the very beginning with no recovery. In Pineo's (1961) study similar results were found.

Probably the major emphasis for companionship deals with leisure time because husband and wife are usually separated during the larger part of the working day. It becomes apparent that couples must plan and do things together if companionship is to exist. Time together is relatively little if the husband or wife go from home each day for employment purposes. It therefore will take considerable effort to work and plan the things that can be enjoyed together.

Education of both partners has been found to enlarge the scope of appreciation in life and tends to increase the enjoyment of leisure time together. Just as religion provides common outlooks, so does similar educational backgrounds. One of the main differences between education and religion is that many activities are provided by religions that involve togetherness on the part of the couple, where education merely makes activities known (Blood and Wolfe, 1960).

Companionship is not an automatic occurrence and must receive intense consideration and action to keep it from deteriorating and even dissolving. Divorce often occurs because leisure together has lost its vitality, and even second or more marriages follow the same pattern if experiencing and doing things together is not adequately explored. Marriage is designed to create companionship and when loneliness results this need is not being met. Doing things together is for those who really want it and are willing to put forth the effort to accomplish it (Blood and Wolfe, 1960).

Studies Regarding the Father-Child and Husband-Wife  
Relationships with Regard to Child Personality  
Development

The way a mother perceives and relates to the father has been found to have much influence on the father-child relationship. This is due primarily because of the nurturant role mothers are perceived to have as compared to the more aggressive role fathers are thought to possess. The absence of fear in the more nurturant role of mother gives her the mediating influence which she can portray or color however she wants in regard to the father. It was found by Farber (1962) that even in homes where the relationships between father and mother are good, the mother usually serves as the mediator between the children and the other parent. Farber also found that mothers are more likely to support the child's positive feelings toward the father and the father's positive feelings toward the child when the marriage is congenial and mutual feelings and understanding on domestic values role coordination exist.

A mother can enhance a warm relationship between father and daughter which will later facilitate her transferring similar feelings to her own husband. Fromm (1969) says that as the daughter senses that her mother loves and respects her father, she is freed to develop a close relationship with her father without guilt and without resentment toward her mother.

The role of masculinity in the son also can be greatly influenced by the way a mother relates and refers to the father. An interesting study by Helper (1955) found that a mother's supportive and encouraging

position toward the father not only fostered masculine behavior in her son, but also provided him with peer regard. Helper's study of high school boys showed that those who thought they were similar to their fathers were popular with their peers. Their mothers' ideal for them was similar to the mothers' descriptions of their husbands; in other words, they wanted their sons to become similar to their husbands. Helper concluded that mothers who are not supportive of the father role, but are critical of their husbands, encourage femininity in their boys. Sears (1953) found that kindergarten boys who took a feminine role when asked to play with dolls had mothers who tended to be critical of their husbands.

Father-mother interaction is an important determinant of personality development for both boys and girls. It has been found that individuals who possess both positive masculine and positive feminine characteristics, and secure self-concepts, are most able to actualize their potential. Men who feel certain about their masculinity and are nurturant and sensitive as well as independent and assertive are likely to be successful interpersonally and vocationally. Likewise, women who have pride in their femininity and are independent and assertive as well as nurturant and sensitive can achieve interpersonal and self-initiated fulfillment (Biller, 1971).

In larger families the ability of parents to relate to each of their children is at least as crucial as their ability to economically provide for them. This should be a major concern when a couple is planning to have children. It is important for the child to be able to observe father-mother interaction in various situations involving the expression of emotion and problem solving. Children can learn much



from witnessing the display of mutual parental respect and understanding and the effective solution of parental disagreements. These types of experiences can form the basis for the child's success in interpersonal relationships (Biller, 1971).

An interesting investigation was initiated by Grunebaum (1962) concerning underachieving elementary school boys. He examined the family life of boys who had at least average intelligence, but scored one to two years below expectation on standard achievement tests. The fathers of the underachieving boys were reported to feel generally inadequate and to consider themselves failures. The fathers did not seem to offer their sons adequate models of male competence. Most of the fathers viewed their wives as being superior to them, and their wives generally shared this perception. There was evidence that the mothers were involved in undermining both their husbands' and sons' feelings of adequacy.

Although the father is important for the emotional health of his children especially as a warm but firm authority figure, there is great significance in the relationship between parents. Of particular danger to children's emotional health would be a situation where father has a greater need for dependence than mother (Becker, 1957).

The way in which a father relates to his wife serves as a model for the husband role in the eyes of his children. Somehow parents pass on a formula for marital accommodation to their children. It is likely that the children will succeed in marriage if their parents have been successful (Benson, 1968).

It was suggested by Barry (1970) that fathers tend to carry over factors from their childhood more than mothers do--such factors as past history, the happiness of their parent's marriage, and their relationship to their fathers. If the past history was one of marital discord it is logical to assume that one of the consequences may be marital discord in the later marriage of one's children, especially males. Parental accord then would tend to influence parental accord in their married children.

Numerous studies (Coopersmith, 1967; Cottle, 1968; Farber, 1962; Friedman, 1969; Hall, 1964; Kakkar, 1970; Medinnus and Johnson, 1970; Miller, 1959; Van der Veen, 1965; Wetter, 1971; Wyer, 1965) substantiate that one can expect parental accord to be associated with mental health, adjustment, leadership and popularity in the children and parental discord to be associated with poor adjustment, neurosis and other symptoms of poor mental health. These studies point out other expectations. Parental discord has been associated with children's social uncertainty, lack of popularity, failure to assume leadership, low self-esteem, failure to take initiative in carrying out tasks, poor self-acceptance, lowered IQ, poor scholastic achievement, and learning problems.

William Goode (1961) shows evidence indicating that the delinquency rate is higher for those whose parents are separated or divorced than it is for those who have lost a parent by death. This would not necessarily result because of father absence itself, but likely result more from the unstable conditions created when only one parent is home.

Studies Regarding the Effects on Children of  
Father Absence and/or Weak Father Figures

More than 10 percent of the children in the United States, a total in excess of six million live in fatherless families (Clausen, 1966; Herzog & Sudia, 1970). Lower class people and particularly the lower class Black families account for a large portion of fatherless families. This is especially alarming when one considers the influence a father has in the overall well-being of his family.

Landis (1960) found that children who had been separated from their fathers by divorce reacted differently according to how they viewed the home before the divorce. Those who viewed their homes as happy before divorce suffered greater trauma than those who viewed their homes as unhappy.

Koch (1961) in studying preschool children found that when the children were asked to paste happy or sad faces on children in family pictures, more of the children who were separated from their fathers pasted unhappy faces on the pictures than the children whose fathers who were not separated from them.

School classes for the emotionally disturbed were studied by James Redding (1971) to determine the difference between father-absent and father-present children with those pupils in regular classes who had emotional handicaps and well-adjusted pupils. He found that fewer of the children in classes for the emotionally disturbed had fathers living at home.

Stolz (1954) conducted a very thorough investigation to determine the effects of two years separation from their fathers in children who

were from four to eight years old. The results showed that the boys were less assertively aggressive and independent in their peer relations than boys who had not been separated from their fathers. They were also observed to be very submissive or to react with immature hostility.

Sex role orientation has been found to be of crucial importance during the first two to three years of life. Research by Money and Hampson (1965) bore this out. Their study showed that on the basis of their observations of individuals with physical-sexual incongruencies, the self-conceptions relating to sex role appear especially difficult to change after the second and third years of life.

Hetherington (1966) reported that 9- to 12-year-old father-absent boys manifested less masculine projective sex role behavior and were rated by male recreation directors as more dependent on their peers, less aggressive, and as engaging in fewer physical contact games than were father-present boys.

It is apparent that a boy's perception of himself as being more similar to his father than his mother occurs when fathers are not separated. It would also appear that young boys with an inadequate or absent father can expect to have particular difficulty in developing a masculine sex role.

A father's positive interaction with his baby boy is usually more often than not associated with the baby's attachment to him and with the baby's responding better to male than female strangers. It has been found that fathers average very little time in vocal interaction with their babies, and their vocalization with their infant daughters decreases over time (Lynn, 1974).

Fatherlessness seems to have a more profound effect on male children than it does on female children. Sex identification has been proven to be one of the most difficult problems a fatherless boy faces. Nash (1965) said that boys who are reared in homes where the father is absent during the first five years often fail to acquire masculine attitudes that most other boys have. To support this Stephens (1961) also found greater femininity in boys from home with just the mother-child relationships.

Children have also been found to have greater behavioral problems when separated from their fathers than those children who were not. This is especially true when it happens in the early years of the children's lives. Also related to young children, it was found by Mischel (1961) that a significantly greater proportion of fatherless children were impulsive and chose immediate rewards over those that have to be delayed. The tendency for boys from fatherless homes to be less aggressive, more submissive, more dependent, and more willing to accept authority than those from intact homes has been reported by several researchers (Bach, 1946; Sears, Pintler and Sears, 1946; Stolz, 1954; Lynn and Sawrey, 1959; Bieri, 1960; Bronfenbrenner, 1961; Santrock, 1970).

Father-absence and paternal deprivation can hamper girls' personality development. Compared to girls who have had adequate fathering, father-absent girls have more difficulties in their feminine development and in their interpersonal relationships with males (Jacobsen and Ryder, 1969). Overdependency on the mother and difficulties in controlling aggressive impulses appear to be more frequent for father-absent females (Biller, 1971). When inadequate fathering

occurs, females are more likely to have homosexual tendencies than those who have had warm affectionate relationships with their fathers (Bene, 1965). Severe psychological disturbances among females is also closely associated with paternal inadequacy (Sopchak, 1952).

Not only is father-absence detrimental to the children, but so is the father who is home but fails to function as head of the home. Studies give evidence that a weak father figure also contributes highly to juvenile delinquency (Barker and Adams, 1962). This suggests that the quality of life is even more important than the formal structure of family patterns (Weinberg, 1964). Clausen (1961) claims that a disproportionate number of prostitutes, drug addicts, unwed mothers, and other deviants come from homes lacking a stable male head, which are different from homes where fathers are absent.

Bronfenbrenner (1958) concluded that what seems to inhibit the boy's masculine development is not the father's participation in traditionally feminine activities in the home per se (e.g., helping with the housework), but the father's surrendering of the masculine role in the family (e.g., decision-making and/or a relative parental role reversal). A related study by Kagan (1958) found that over 40 percent of the boys rated low in aggression by their teachers, as compared to only about 10 percent of those rated high in aggression, perceived their mothers "as boss at home."

If a father works hard at his employment, comes home, and then does nothing but lie on the couch, watch television or sleep, it is not likely that he will rear appropriately assertive, active, aggressive and independent sons because he is not consistently involved in family functions (Biller, 1971). Lynn (1969) indicated that girls

have the opportunity to learn the female role and its details from their mothers, while the boys must actively determine how to be masculine since their fathers are not available often enough to help them learn the specifics of the masculine role. The unfortunate circumstance of not having a father who is involved in family functions robs sons of the reality that being a father requires effort and is also rewarding. A central point of learning the feminine role for girls is how to be a mother, but the process of learning how to be an adequate father is often ignored (Biller, 1971).

Widespread paternal inadequacy contributes to the existence of large numbers of interpersonally insensitive men. Many of those men are in positions of authority and their alienation as fathers has limited their ability to interact with young people. The women's liberation movement seems, in part, a reaction to paternal deprivation. One of their key assertions is that lack of father participation has given women an unfair portion of the responsibility for child rearing (Biller, 1971).

In psychotherapy it is found that the mothers and children of families in which the father did not come to the clinic were found to be more emotionally disturbed. There is also an abundance of case reports of psychotherapists that consist largely of individuals who were paternally deprived. Family therapy is most successful when the father is also involved (Biller, 1971).

In describing the treatment of young antisocial children, Rexford (1964) noted that therapists were more likely to be successful with father-absent boys than with boys who have a strong identification with an emotionally disturbed, criminal or generally inadequate father.

Sopchak (1952) concluded that failure to identify with the father, both with men and women, was more closely associated with tendencies toward abnormality than failure to identify with the mother.

Fathering transmits many personal qualities both desirable and undesirable. Litwack (1961) found that fathering seems to have something to do with repeated criminal behavior. Benson (1968, p. 262) reported:

Fathers who do time in jail somehow predispose their sons to that vulnerability, not through imitative and identification processes as a rule, but through their inability to stabilize the family and to serve as a constructive object of imitation and identification.

Fathers have much influence in inspiring upward social mobility in their children even if the mothers are a stronger personality type. Numerous studies from the early 1960's indicate this is so. In general, those children with strong mother-weak father personalities appeared to be less friendly, less autonomous, lower in academic motivation (particularly for boys), less competent, more selfish, and more dependent than children from any other type of family. Smelser (1963) concluded that the boys who were going downward in social mobility were more likely to come from mother dominated homes, and high school drop-outs seem to come from homes where the fathers had little influence in the family. Bowerman and Elder (1963) suggest that boys who have the strongest academic motivation usually see their fathers as being head of the family and democratic in their relationships with their children. Later when peer group acceptance comes into focus for boys, it is usually dependent on how well fathers have promoted masculine habits that can foster or undermine a boy's standing with his peers.



Fathers are the objects of their sons' identification, and adequate sex socialization is dependent on how this identification process takes place.

Often the amount of time a father spends with his children is partially determined by the type of occupation he is involved in. Fathers in less demanding occupations actually should have more time during an ordinary week to spend with their children, while men in lines of work requiring greater hours of commitment actually have less time to spend relating to their children. It is likely that many of the fathers postpone relationships with their children until larger blocks of time are available that they can actually spend with the family. The primary difficulty with this type of thinking is that in the interim between these larger sums of time, the fathers are not learning to relate to their children in a daily routine manner. It is not likely that they can make up the lost time of relating on a frequent basis in just a few short days together on an infrequent basis. It becomes difficult for fathers to understand why the children fail to appreciate their now concentrated efforts and attention. These frustrating experiences either cause regret for even trying or guilt for not keeping up the day-to-day relationships (Benson, 1968).

#### Summary and Conclusions of the Review of Literature

The review of the literature emphasized several significant areas concerning husband-father involvement in the family. The intent and purpose of the review was to cover: (a) studies regarding the differences in traditional and contemporary husband-father patterns in the family; (b) studies regarding the husband-wife relationship; (c) studies

regarding the father-child and husband-wife relationships with regard to child personality development; and (d) studies regarding the effects of father absence and weak father figure.

In summary form, the following was disclosed from the reviewed studies:

Traditional and contemporary husband-father patterns in the family

1. Due to the industrial revolution, democratic coeducational opportunities, the decrease in birth rate, recognition and respect of all family members, and other contributing factors, the dominance of patriarchal rule in the home has shifted to a more equalitarian system.

2. In general, fathers have more time to spend with their families today than they did in prior times.

3. In general, women hold a more equal position to their husbands in regard to family decisions. This is more evident when the wives are employed to help support the family financially and contribute to the accumulation of nonessential extras.

4. Children who have warm, nurturant fathers are more likely to imitate them than children whose fathers are non-nurturant.

5. In general, fathers today must work harder than mothers to gain acceptance by the children because traditionally fathers did not provide the more routine comforts of everyday living.

Based on information from the review concerning traditional and contemporary husband-father patterns, two hypotheses were formed:

(1) There is no significant difference between the perceptions of the husbands and the perceptions of the wives concerning the husbands' overall involvement in their families; (2) there is no significant

difference between the perceptions of the husbands and the perceptions of the wives as to the husbands' role in the expenditure of family money.

#### Husband-wife relationship

1. Husbands can contribute to the mental well-being of their wives when they respond with empathy and understanding to the problems their wives encounter.

2. Husbands who involve themselves in routine household chores help to facilitate communication with their wives.

3. The desires or intentions are critically important in communication because if a person's intentions do not match what he is doing, he is actually revealing a different message than is being stated.

4. Husband-wife communications are often hampered by the spouses assuming they automatically know what their partner's feelings and attitudes are.

5. Contrary to popular belief, husbands are considered responsible to fulfill the sexual needs of their wives and do have a sexual role as well as the wives.

6. Couples with the same religious faith generally have less marital risk than those who have interfaith marriages. Those individuals who attend church and Sunday school frequently are better marital risks than nonreligious individuals.

7. Companionship consists in doing things together and is therefore related to sharing in decision-making. Power tends to decrease companionship because it creates psychological distance between the partners.

8. Education of both partners has been found to enlarge the scope of appreciation in life and tends to increase the enjoyment of leisure time together.

9. Marriage is designed to create companionship; and when loneliness results, this need is not being met. Doing things together is for those who really want it and are willing to put forth the effort to accomplish it.

Because of the reviewed information concerning elements of the husband-wife relationship, two more hypotheses were formulated. The first hypothesis states that there is no significant difference between the husbands' and wives' perceptions of the husbands' overall understanding and fulfillment of the wives' needs. The second hypothesis deals with religion because the researcher, knowing the geographical location where the study took place, realized that a majority of the respondents would be of the L.D.S. faith. Briefly, the L.D.S. religion encourages strong family ties and active husband-father participation in the family. Hence, the second hypothesis states that there is no significant difference between the husbands' and wives' perceptions of the husbands' religious activity.

#### Father-child and husband-wife relationships with regard to child personality development

1. The way a mother perceives and relates to her husband has much influence on the father-child relationship. She either enhances warm and accepting feelings between the father and child or fosters negative feelings that result in the child's disapproval of his father.

2. Individuals who possess both positive masculine and positive feminine characteristics, and secure self-concepts, are most able to

actualize their potential. These personality characteristics are influenced significantly by father-mother interaction and modeling before their children.

3. Fathers who feel inadequate and consider themselves failures foster the same attitudes in their sons because they do not serve as adequate models of male competence.

4. One can expect parental accord to be associated with mental health, adjustment, leadership and popularity in the children. One can also expect parental discord to be associated with poor adjustment, neurosis and other symptoms of poor mental health in the children.

#### Effects on children of father absence and weak father figure

1. Young boys whose fathers are absent from the home are less assertively aggressive and independent in their peer relationships than boys who have not been separated from their fathers.

2. Loving and nurturant fathers who deal with their children rationally and democratically promote competence in their children. In contrast, unloving, punitive, authoritarian fathers tend to produce dependent, withdrawn, anxious and dejected children.

3. Fatherlessness seems to have a more profound effect on male children than it does on female children. Sex identification has been proven to be one of the most difficult problems a fatherless boy faces.

4. Compared to girls who have had adequate fathering, father-absent girls have more difficulties in their feminine development and in their interpersonal relationships with males.

5. A boy's masculine development is not necessarily inhibited by his father's participation in traditional feminine activities (dishes,

mopping, and other housework), but rather his father's surrendering of the masculine role in the family (e.g., primary decision maker). This is known as role reversal.

6. Widespread paternal inadequacy contributes to the existence of large numbers of interpersonally insensitive men.

7. Fathers who have criminal records in some way predispose their sons to that vulnerability, not through imitative and identification processes, but through their inability to stabilize the family and to serve as a constructive object of imitation and identification.

Another final hypothesis formed is in relation to the father-child relationship. It is stated, there is no significant difference between the husbands' and wives' perceptions of the husbands' overall understanding and help in rearing the children.

## METHOD OF PROCEDURE

Description of the Sample

The sample chosen for this study consisted of the parents of children enrolled in Winter and Spring quarters of the 1974-75 Child Development laboratories at Utah State University in Logan, Utah. The sample was selected to ensure that each husband was also a father and that he had the opportunity to interact and be involved with not only his wife, but also his child or children. This sample was also chosen with the idea in mind that most of the children would be in a close age range around the early childhood stages. The investigator felt that this age group would present greater possibility for father interaction as compared to the adolescent stage, which often finds the children away from home because of their increased activity and involvement with peers and other related school functions.

Inasmuch as the study required the perceptions of both the husbands and the wives, the parents of the laboratory children were all qualified, as in each case the parents were living together. This eliminated the possibility of having a family with only one parent or neither parent at home.

The total sample, of those who responded, consisted of 102 people, comprised of 51 husbands and 51 wives. Approximately 52 percent of 192 people contacted participated in the study. The mean age of the husbands was 32 years, while the mean age of the wives was 29 years.

As a total group, each married couple averaged one child of each sex. The mean age of male children was 4 years and the mean age of female children was 3.5 years.

The sample proved to be largely homogenous in regard to the amount of education the respondents had, religious affiliation and race. All but seven of the husbands completed or attended college and post graduate school. The majority of wives also completed or attended college and post graduate school, as only nine went no further in their education than high school. Approximately 12 percent of the husbands were attending school on a full time basis. About 4 percent of the wives were enrolled full time.

Religious affiliation consisted mostly of the dominant faith in the Logan Area, L.D.S. or the Church of Jesus Christ of Latter Day Saints. Of the husbands, 84 percent were L.D.S., 6 percent were Protestant, 2 percent were Catholic, and 6 percent were nonaffiliated. The wives were almost identical in their religious affiliation. With the exception of one person, all respondents were Caucasian.

The amount of time married per couple was a mean of 108 months or 9 years. Approximately 84 percent of the husbands were employed full time and about 10 percent were employed part time. Of the wives, close to 16 percent were employed full time and 14 percent were employed part time.

#### Instruments and Procedures

Human perceptions are not easy to differentiate or measure, and the investigator believed that no test available measured exactly what he was looking for. Out of necessity he developed his own instruments



with the hope of obtaining more completely the information he was seeking.

Two questionnaires were created and titled Findlay Husband-Father Inventory Form M for the males and Findlay Husband-Father Inventory Form F for the females. The only difference between the two instruments was that the questionnaire for the males measured husbands' perceptions of themselves as husbands and fathers and the questionnaire for the females measured wives' perceptions of their husbands as husbands and fathers. The questions for both instruments covered the same information but were worded according to the sex.

The first 22 questions were designed to acquire personal information, both general and specific, for tabulation purposes as well as gathering information about father-husband involvement. The remaining 11 questions were set up on a scale. The question was stated, for example: "Generally, I see my husband as verbally communicating with me with feeling and understanding," and the responses could be selected from five choices: (1) strongly agree, (2) agree, (3) undecided, (4) disagree, or (5) strongly disagree. Of the 11 final questions, five were designed to measure the husbands' interaction with their wives, three were designed to measure their interaction with their children, and three were designed to measure husbands' overall involvement with their entire families.

The primary objective of the inventories was to measure or find scores that would indicate the amount of husband-father involvement as well as the quality of husbands' family involvement as they perceived it and as the wives perceived it.

With the exception of general information questions, all other questions were constructed to measure six areas of interest. The six areas were selected because the researcher believed they measured information necessary to test the three identified hypotheses: the first area dealt with some aspects of the division of labor, which indicated some of the work responsibilities husbands had in their homes; the second area dealt with dominance, which measured some of the responsibilities husbands exhibited in regard to family authority; a third area measured financial responsibility and husbands' roles in money matters; a fourth area measured types of husband-father interaction in the family (husband-wife relationship, father-child relationship, and the husband-father-family relationship); the fifth area measured the amount of time husbands spent interacting with their families; and the sixth and final area measured the quality of time husbands spent in family interaction and whether it equaled their wives' expectations.

The questions that were not in the general information section were scored by categorizing the responses in a specific framework. For instance, "I spend approximately \_\_\_\_\_ time verbally communicating with my wife each week," would be scored (1-10 hours) as category 1; (11-21 hours) as category 2; (22-32 hours) as category 3; and (33-43 hours) as category 4.

A preliminary test was administered to 12 couples randomly selected in a one block area in Roy, Utah to see what type of reaction the questionnaire would receive. Approximately 60 percent of the respondents felt the questionnaires were too tedious with regard to estimations of time. From their suggestions and further consideration, modifications were made and a final draft was adopted.

A letter was mailed to each married couple explaining the reason for this study and requesting their cooperation by filling out the questionnaires that would be arriving by mail a few days later. A copy of the letter can be found in the Appendix. A week after the questionnaires were mailed, the researcher contacted each couple by telephone to encourage their participation. Two weeks passed with only 33 percent return, so the researcher again contacted each couple by telephone to explain how important their participation was to the success of the study. As was reported previously, the rate of returned questionnaires was 52 percent.

#### Analysis of Data

Although the respondents of this study were contacted as marriage couples, their responses were separated into two groups: husbands as one group and wives as the other group. The intent of this study was to compare only the responses of the two groups. The data were analyzed by the chi-square technique. Significance was determined at the .05 confidence level.

Responses from the scaled questions were computed at the Utah State University Computer Center. All remaining questions were analyzed manually with a calculator by the researcher. These statistics were computed more than once to check for any possible errors. The Yates correction for continuity was used when more than one cell frequency was less than five (Ferguson, 1971). This prevented any appreciable error from happening while using the chi-square technique.

## FINDINGS AND DISCUSSION

### Discussion

Results of this study were reported in relation to the five chosen hypotheses. Generally stated sub-headings were used to represent each hypothesis.

#### Husband-father involvement

When looking at husband-father involvement in the family, one should first of all consider the amount of time a man actually has to spend with his family. Realizing how difficult it is to obtain an accurate account of time spent at home, the investigator decided to determine the opposite, or rather, how much time was spent away from home. The rationale for this thinking was based on the idea that most men work for a living which would involve at least 40 hours per week if they are employed on a full-time basis. About 85 percent of the husbands were employed full time. Therefore, the average husband had a possible 128 hours to be involved with his family, not considering travel time to and from work, sleeping, and other possible time-consuming responsibilities.

Husbands perceived their time away from home to be less than what the wives perceived. Forty-one percent of the husbands indicated they were away from home 41 to 56 hours each week, and 33 percent indicated they were away from home 57 to 72 hours each week. Thirty-seven percent of the wives indicated the husbands were away from home 57 to 72

hours each week, and 31 percent indicated 73 to 88 hours per week. Determining the remaining hours per week available for family involvement, husbands' and wives' perceptions indicated from 96 to 127 hours according to the husbands and from 24 to 71 hours according to the wives. It was determined that the average husband of this study had at least 24 hours per week in which he could be involved with his family.

Because a considerable difference was indicated between husbands and wives, a chi-square analysis was used to determine if the difference was significant. A significant difference was found, as illustrated in Table 1.

Table 1. Husbands' and wives' perceptions of the husbands' time spent away from home

Group	Hours per week away from home										Total N
	N	25-40	N	41-56	N	57-72	N	73-88	N	89-104	
Husbands	7	13.7%	21	41.1%	17	33.3%	4	7.8%	2	3.9%	51
Wives	1	1.9%	7	13.7%	19	37.2%	16	31.3%	8	15.6%	<u>51</u>
											102
Degrees of freedom = 4		Chi-square = 17.83					P < .01				

The tabulated chi-square value required for significance at the .01 confidence level was 13.28. Significance exceeded the .01 confidence level. Husbands did perceive their time away from home to be less than the wives perceived it. The Haye's correction for continuity was used to determine the correct chi-square value.

Results concerning the husbands' religious involvement were reported in the final section of the findings. However, the researcher believed that the topic of family council would be highly influenced by recommendations of the Church and therefore reported the findings concerning family council in relation to the L.D.S. Church. Further explanation of why the L.D.S. Church was referred to specifically was given in the husbands religiosity section of these findings. Husbands and fathers of the L.D.S. religion are highly encouraged to be the heads or leaders in their families. It is their responsibility to initiate and take charge of many family functions that are believed to create stronger family ties. This responsibility is directly related to the Priesthood which is given only to male members. The Priesthood is the order of leadership and authority in the L.D.S. Church.

Where so much emphasis is placed on the L.D.S. Priesthood bearer to give directions in righteousness and to be head of his family, one would assume that he would take charge and initiate the important family functions. The opposite was indicated in this study in regard to holding family council. Approximately 51 percent of the husbands and about 57 percent of the wives responded that the wives usually stressed the holding of family council. The results contribute to the notion that the wives of this study achieved a more contemporary role in making family decisions. Perhaps it meant that mothers spent more time in the care of children and the house; and when they reached a point of complete frustration from lack of family cooperation, wives merely suggested to the husbands that it was time for another family council. The chi-square analysis showed no significant difference between the husbands' and wives' perceptions concerning the holding of family council.

The performance of household chores was the next area considered to indicate husband-father involvement. This topic was defined to include both indoor and outdoor chores. Responses of husbands and wives were very similar. Although the majority of husbands and wives agreed about the amount of time husbands spent doing household chores, it may be noted that approximately 4 percent of the husbands perceived they did as much as 24 to 29 hours of household chores per week, while approximately 8 percent of the wives felt the husbands did no work at all around the house. Because the majority of responses were similar, the chi-square analysis was nonsignificant.

Three additional statements were formulated to indicate some type of husband-father involvement in the family. The first statement read: "As a family we usually go on at least one vacation each year." Husbands and wives scored closely on this statement and no significant differences were found. Approximately 75 percent of both husbands and wives responded in the affirmative.

A second statement read: "As a family we are frequently involved in family projects." Again husbands and wives revealed very little difference in their perceptions of family projects. Close to 60 percent of the husbands and wives indicated positive responses. No significant difference was noted.

The third and final statement dealing with the overall husband-father involvement in the family read: "My husband's (or my) overall performance as a husband and father is better than the average husband and father." Husbands and wives did not perceive as closely on this statement, and a significant difference was found as illustrated in Table 2.

Table 2. Husbands' and wives' perceptions of the husbands' overall performance as husbands and fathers

Group	Numbers and percentages of responses										
	Strongly agree		Agree		Undecided		Disagree		Strongly disagree		Total N
	N	%	N	%	N	%	N	%	N	%	
Husbands	9	17.6	21	41.1	16	31.3	3	5.8	2	3.9	51
Wives	24	47.0	20	39.2	4	7.8	2	3.9	1	1.9	<u>51</u>
											102
Degrees of freedom - 4			Chi-square = 11.02				P < .05				

The tabulated chi-square value needed for significance at the .05 confidence level was 9.48. The significance found exceeded the .05 confidence level. The difference indicated that husbands did not perceive their performance as high as the wives perceived the husbands' performance. The Hays' correction for continuity was used to determine the correct chi-square value.

#### Husband-wife relationship

Several statements were formulated to determine the difference between husbands and wives concerning the husband-wife relationship. The first statement was designed to determine the amount of time husbands spent verbally communicating with the wives each week. Because husbands' and wives' perceptions of husbands' time away from home varied significantly, it was thought that the time they spent together would also bear similar variation. Contrary to that notion, husbands and wives had very little variation in their perceptions. Husbands



perceived the amount of time they spent verbally communicating with the wives to be almost identical with the perceptions of the wives. The results of the chi-square analysis were nonsignificant.

The next statement was concerned with the quality of time spent communicating. It was designed to determine if the husbands communicated with feeling and understanding to the wives. There was no significant difference, as husbands and wives responded very similarly. In general, husbands and wives answered in the affirmative, indicating they perceived the husbands communicating with feeling and understanding.

The quality of husbands' overall time was the focus of the next statement. It was the intention of the statement to determine if the husbands' time spent with the wives was satisfying to the wives. As with the amount of time communicating, the quality of time communicating proved to be nonsignificant. Both the husbands and the wives responded with positive answers, indicating satisfaction with the time husbands spent with the wives.

Still seeking to determine any differences dealing with the quality of time husbands spent with wives, the next statement was designed to show if the husbands' time spent with the wives was fulfilling to the wives' needs. Table 3 illustrates the differences found in the fulfillment of needs.

Table 3. Husbands' and wives' perceptions of the husbands' time being fulfilling to the wives' needs

Group	Numbers and percentages of responses										
	N	Strongly Agree	N	Agree	N	Undecided	N	Disagree	N	Strongly Disagree	Total
Husbands	1	1.9	21	41.1	17	33.3	10	19.6	2	3.9	51
Wives	9	17.6	26	50.9	8	15.6	6	11.7	2	3.9	<u>51</u>
											102
Degrees of freedom = 4			Chi-square = 8.42				P > .05				

The chi-square value was not great enough to be significant at the .05 confidence level; however, it was sufficient to be significant at the .10 confidence level. The required value for .05 significance was 9.49 and the required value for .10 significance was 7.78. The chi-square value was determined by the Haye's correction of continuity. Although the difference was less than that required for the predetermined significance level of .05, the researcher thought the difference was large enough to be recognized; it did show that the majority of wives responded with affirmative answers, while the majority of husbands responded with negative answers.

The final statement of the husband-wife relationship also showed a significant difference. This statement involved the husbands' expressions of affection and love to the wives. Wives indicated a high degree of satisfaction, as illustrated in Table 4, while about one-half of the husbands indicated uncertainty or disagreement that their expressions of affection and love were satisfying to the wives.

Table 4. Husbands' and wives' perceptions of the husbands' expressions of affection and love to the wives

Group	Numbers and percentages of responses						Total N
	N	Agree	N	Undecided	N	Disagree	
Husbands	25	48.9	12	23.5	14	27.3	51
Wives	43	84.2	5	9.8	3	5.8	<u>51</u>
							102
Degrees of freedom = 2		Chi-square = 14.76		P < .01			

The wives indicated no response in the "strongly disagree" section of this question, so it became necessary to combine the cells in order that a chi-square analysis could be administered. The "strongly agree" responses were combined with the "agree" responses, and the "strongly disagree" responses were combined with the "disagree" responses. The calculated chi-square value was significant beyond the .01 confidence level using 2 degrees of freedom. In general, wives perceived the husbands' expressions of affection and love to be significantly more satisfying than the husbands perceived them. These results cause one to wonder why prior results concerning communication with feeling and understanding between husbands and wives indicated no significant differences, assuming, that is, that effective communication would likely bring out such differences concerning the expression of love and affection as were shown in the results from this statement. The responses were likely accurate though, as these particular questions were stated in general terms rather than absolute terms.

### Father-child relationship

Husbands and wives perceived husbands' involvement with the children very much alike. The first area analyzed dealt with the time fathers spent verbally communicating with their children. The perceptions of the husbands were almost identical with the perceptions of the wives. Approximately 61 percent of the husbands and 63 percent of the wives indicated the husbands spent from 1 to 10 hours verbally communicating with the children each week. A chi-square analysis showed no significance for the total responses to this statement.

A second statement was concerned with the perceptions of husbands and wives concerning the amount of time husbands spent in child care each week. Very little difference was indicated, as 47 percent of the husbands and 43 percent of the wives responded that husbands spent from 1 to 5 hours each week taking care of the children. Again the difference between husbands' and wives' perceptions were not great enough to indicate significance by chi-square analysis.

The next statement was concerned with whether or not the time husbands spent with their children was executed in a constructive and positive manner. Husbands and wives responded similarly, and the chi-square analysis showed no significant difference between them. At least 70 percent of both groups indicated positive responses. Husbands scored themselves approximately 6 percent higher than the wives scored them. In general, husbands' perceptions did not differ significantly from the wives' perceptions. Husbands were perceived to relate in a constructive and positive way with their children.

Another statement dealt with the quality of fathers' verbal communication with the children. It was designed to determine the difference in husbands' and wives' perceptions concerning whether or not fathers communicated with understanding and patience to their children. A slightly larger variation resulted, with 10 percent of the husbands scoring themselves lower than the wives scored them. However, variation was too slight to be considered significant by chi-square analysis. Husbands and wives generally agreed that the fathers communicated with their children in an understanding and patient way.

The final statement dealing with the father-child relationship was constructed to determine if fathers expressed affection and love on a frequent basis to their children. Very little variation occurred in the responses and the chi-square analysis produced no significance. Husbands and wives scored in the affirmative and therefore perceived the fathers' expressions of love and affection to the children to be basically the same. The wives scored the husbands approximately 6 percent higher than the husbands scored themselves.

#### Husbands' religious activity

One function of religion is to define values, both good and bad, for its members. Religion was therefore considered because of the recommendations it would prescribe for family interaction. As noted previously, 84 percent of the respondents of this study were members of the L.D.S. faith. Because the majority of respondents were members of the same faith, religion is discussed from the L.D.S. perspective.

The L.D.S. religion encourages active adherence to its principles and doctrines. This is especially true with men who hold the Priesthood. Priesthood is the order of leadership and authority in the L.D.S. church. One who holds this authority is responsible to teach his family correct principles and to give directions in righteousness over them. The Priesthood bearer is often required to participate in many functions that consume a sizeable amount of time and responsibilities which are not located in the home, such as serving in a leadership position, teaching classes, participating in work projects, or some other church function.

Two areas were tested to determine husbands' and wives' perceptions of the husbands' religious activity. The first area dealt with the husbands' overall religious involvement. Husbands' and wives' perceptions concerning husbands' religious involvement were basically the same. Religious involvement was scored as "active," "moderately active," or "not active." In the category listed as most active, husbands perceived themselves as being approximately 12 percent less active than the wives perceived them. This was considered to be a possible reason why the wives estimated the husbands' time away from home to be greater than the time the husbands indicated. Because of the similarity of responses, the chi-square analysis found no significant difference between husbands and wives concerning the husbands' religious activity.

Husband-father religious activity in the home was perceived considerably different by the husbands and wives. Table 5 illustrates how the wives perceived the husbands spending less time in religious home activities than did the husbands.

Table 5. Husbands' and wives' perceptions of the husbands' religious activity in the home

Group	Hours spent in home religious activities								Total N
	N	0	N	1-2	N	3-5	N	6-8	
Husbands	13	25.4	8	15.6	22	43.1	8	15.6	51
Wives	11	21.5	29	56.8	10	19.6	1	1.9	<u>51</u>
									102
Degrees of freedom = 3      Chi-square = 22.02      P < .01									

The findings of the chi-square analysis were highly significant, as the calculated value of 22.02 was considerably more than the needed value of 11.34 at the .01 confidence level. The difference indicates that husbands perceived they spent more time in home religious activities than the wives indicated the husbands spending.

It was interesting to note that the overall religiosity of the husbands was perceived higher by the wives than the husbands, yet in the home setting the husbands were thought to be less active in religious activities by the wives. This may have been one reason why the wives said the husbands were away from home so much. Perhaps they felt the husbands spent a good amount of time in religious activities outside the home.

#### Expenditure of money

The final area of findings involved the expenditure of family money. Husbands' and wives' perceptions of the husbands' role in money decisions were very much alike. Five basic expenses were used

to determine if the perceptions of husbands and wives were significantly different. The expenses were food, clothing, shelter, utilities and automobile expenses. The first four expenses were selected as fixed expenses so that the total responses could be analyzed as one expense. The final expense dealt with the purchasing of an automobile and was analyzed separately. The results of the combined responses of the fixed expenses are illustrated in Tables 6 and 7. Table 6 displays the husbands' perceptions and Table 7 displays the wives' perceptions. These tables were included to help the readers to better understand expenditure results even though no significant differences were found in this area.

Table 6. Husbands' perceptions of their involvement in money decisions concerning fixed expenses

Expenses	Who decides what money is spent on fixed expense									
	Husband		Hus & wife		Wife		No Response		Total	
	N	%	N	%	N	%	N	%	N	%
Food	2	3.9	10	19.6	38	74.5	1	1.9	51	100
Clothing	2	3.9	29	56.8	19	37.2	1	1.9	51	100
Shelter	9	17.6	39	76.4	2	3.9	1	1.9	51	100
Utilities	11	21.5	27	52.9	12	23.5	1	1.9	51	100

Chi-square analysis was nonsignificant between the husbands and wives as they perceived the husbands' involvement in money matters.



Table 7. Wives' perceptions of the husbands' involvement in money decisions concerning fixed expenses

Expenses	Who decides what money is spent on fixed expenses							
	Husband		Husband & wife		Wife		Total	
	N	%	N	%	N	%	N	%
Food	1	1.9	15	29.4	35	68.6	51	100
Clothing	1	1.9	28	54.9	22	43.1	51	100
Shelter	9	17.6	40	78.4	2	3.9	51	100
Utilities	10	19.6	31	60.7	10	19.6	51	100

With the exception of food, all other fixed expenses were decided on by both husbands and wives. In all cases, however, husbands and wives perceived the expenditure of money on fixed expenses in much the same way.

The final expense tested involved the perceptions of husband and wives on the husbands' decision role when buying an automobile. Table 8 illustrates the responses of both husbands and wives.

Table 8. Husbands' and wives' perceptions of the husbands' involvement concerning automobile expense

Group	Who decided on automobile expense									
	Husband		Hus & Wife		Wife		No Response		Total	
	N	%	N	%	N	%	N	%	N	%
Husbands	28	54.9	21	41.1	1	1.9	1	1.9	51	100
Wives	21	41.1	28	54.9	1	1.9	1	1.9	51	100
									102	200

Husbands' and wives' perceptions varied slightly concerning automobile expense, but the difference was nonsignificant as calculated by chi-square analysis. It may be noted that wives were perceived to have almost no solo involvement when buying an automobile.

#### Summary of Findings

Although it was not the intention of this survey to determine the values of the respondents concerning husband-father involvement, it is the assumption of the researcher that a man who is a dedicated husband and a conscientious father will be highly involved with his family. Judged by husbands' and wives' responses of time involvement, husbands did appear to spend considerable time in family involvement. The quality of time is integrally linked with quantity of time if husbands and fathers are desirous to do their part in developing the emotional and mental well-being of their families. Judged by husbands' and wives' responses concerning satisfaction and fulfillment, the respondents appeared to think the husbands' time was fairly qualitative in nature.

The primary objective of this study was to determine the differences of perceptions between husbands and wives concerning husband-father involvement in the family. The data showed husbands' and wives' perceptions to be basically the same; however, significant differences were found in some areas.

Overall husband-father involvement indicated two areas of significant differences. The first area showed that husbands and wives differed considerably about the amount of time husbands were away from

home. These results were in direct contrast with husbands' and wives' perceptions of time together, as both groups indicated similar responses. The wives indicated husbands spent more time away from home than the husbands indicated. The second area of significance came from husbands' and wives' perceptions of the husbands' overall performance as husbands and fathers as compared to the average husband and father. Wives perceived the husbands performance to be better than the average husband and father, while many of the husbands were either uncertain or disagreed that their performance was better than the average husband and father.

The data concerning the husband-wife relationship indicated only one area of significant difference. Husbands' and wives' perceptions differed in regard to the husbands' expressions of affection and love to the wives and whether or not the expressions were satisfying to the wives. Wives indicated more affirmative responses than the husbands. Close to 50 percent of the husbands responded negatively.

No significant differences were found in regard to the father-child relationship. Husbands' and wives' perceptions were very similar and in general were indicated in the affirmative, thus verifying both groups perceived the fathers' relationships with their children in a favorable light.

Husbands' religious activity showed significant difference in one area. It involved husband-father religious activity in the home. Wives perceived the husbands spending less time in family religious activities than the husbands perceived. This was contrary to the wives' perceptions of the husbands' overall religiosity, as they scored the husbands higher than the husbands scored themselves.

Expenditure of family money indicated no significant differences between husbands' and wives' perceptions. Husbands and wives responded similarly on all expenses, with husbands not really being singularly decisive for any one expense.

#### Conclusions

Data gathered revealed that husbands and wives of this study, as separate groups, perceived husband-father involvement in the family in basically the same way. However, some significant differences were found. In general, wives perceived the husbands' involvement slightly higher than the husbands perceived themselves.

The following was concluded in regard to the five hypotheses:

Hypothesis One: This hypothesis states that there is no significant difference between the perceptions of the husbands and the perceptions of the wives concerning the husbands' overall involvement in the family. The hypothesis was accepted because the majority of questions designed to measure husband-father involvement in the family did not reveal differences sufficient enough to be significant. Significant differences were found in two of the six areas: (1) Wives' and husbands' perceptions differed significantly concerning the husbands' overall performance as husbands and fathers compared to the average husband and father. Wives scored the husbands' performance higher than the husbands scored themselves. (2) Husbands' and wives' perceptions of the husbands' time spent away from home differed significantly. Husbands perceived themselves spending less time away from home than the wives perceived. Significant differences were not found in regard

to the amount of time husbands spent doing household chores, family council being held, family vacations, and being involved with the family in family projects.

Hypothesis Two: This hypothesis states that there is no significant difference between the husbands' and wives' perceptions of the husbands' overall understanding and fulfillment of the wives' needs. The hypothesis was accepted because significance was found in only one of the five areas analyzed: the area of significant difference involved the husbands' expressions of affection and love to the wives. Wives again scored the husbands' performance significantly higher than the husbands scored their own performance. No significant differences were found regarding time husbands spent verbally communicating with the wives, whether or not husbands communicated with feeling and understanding, and husbands' time being satisfying.

Hypothesis Three: This hypothesis states that there is no significant difference between the husbands' and wives' perceptions of the husbands' overall understanding and help in rearing the children. This hypothesis was accepted, as no significant differences were found in any of the areas analyzed. Husbands' and wives' perceptions were very similar in regard to the husbands' time with their children being constructive and positive, husbands communicating with the children in an understanding and patient way, and the husbands' expressions of affection and love on a frequent basis to the children.

Hypothesis Four: This hypothesis states there is no significant difference between the husbands' and wives' perceptions of the husbands' religious activity. The hypothesis was accepted because a significant difference was found in only one area: husbands' and wives' perceptions of the husbands' religious activity in the home differed significantly. Wives perceived the husbands spending less time in home religious activities than did the husbands. The only other area tested concerned the overall religious involvement which was not significantly different.

Hypothesis Five: This hypothesis states there is no significant difference between husbands' and wives' perceptions of the husbands' involvement in the expenditure of family money. This hypothesis was accepted, as no significant differences were found. The areas tested for money decisions are: food, clothing, shelter, utilities and automobile expenses. Husbands' and wives' perceptions were basically the same.

#### Limitations

Certain limitations were realized concerning this study. The sample taken was predominantly L.D.S.; therefore, the results may not be applicable to young married couples who are not members of the L.D.S. religion. All of the respondents were married, so the results may have little application to fathers who are single because of divorce, death or some other cause for separation. The sample size was somewhat limited, and a larger sample may reveal different results from those found in this study. Because the majority of the respondents had college degrees and were considerably more educated than the general

public, the results may not be applicable to those young married couples with limited formal education. The results may also be limited to couples where the wives are not employed, as only 13 percent of the female respondents were employed. The national and Utah state averages for married women working are considerably higher. These results may apply only to those people of the caucasian race, as all but one of the respondents were caucasian. Because the instruments were created and used for the first time, their validity is yet to be established. Only selected aspects of husband-father involvement were measured; therefore, the results are not necessarily representative of the total husband-father involvement for all young married couples.

#### Recommendations

As an outgrowth of this study, it might be meaningful to further investigate some of the specific variables.

1. A wide gap was found between husbands' and wives' perceptions concerning the husbands' expressions of affection and love to the wives. A study could be conducted to determine the reasons for this finding and the impact it might have on the marriage relationship and also the father role.

2. Another area deserving further research is the perceptions of school age children or older concerning father involvement. We could learn from the ideas and feelings the children experience in regard to their relationships with their fathers. Aspects of fathering which are especially meaningful to the children could be determined. The

results could be compared to some type of mental and emotional adjustment scale to determine which characteristics are most desirable for fathering.

3. A significant difference between husbands and wives concerning husbands' religious activity in the home was found. It might be meaningful to measure both husbands' and wives' religiosity, then compare the results with scores they would indicate on a marital adjustment scale to determine the influence of religion on marital adjustment.

4. This same study could be carried out with a larger sample having a wider diversity of age, religion and social status.



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## APPENDIX



DEPARTMENT OF  
FAMILY AND  
CHILD DEVELOPMENT  
UMC 29

April 7, 1975

Dear Mr. and Mrs.

I am currently attending Utah State University where I am working on my Masters degree in Marriage and Family Counseling. As part of my degree requirements, I must do a study and complete a thesis on it. I am working under the direction of Dr. C. Jay Skidmore of the Department of Family and Child Development.

My chosen topic of study is Father-Husband Involvement in the Family as perceived by the father and by the mother. A necessary part of this study requires that the families I study have at least one child in the preschool age group. To simplify finding families in this category I have obtained the names of all the preschool children and their parents from the Utah State University preschools. My study is in no way related to the preschool program.

Because I am limited in the amount of people I can test and also in the amount of time I have to fill my requirements for graduation, I am asking for your participation which is so essential to the completion of my degree. In a few days I will send two questionnaires with a self addressed return envelope. One is marked Form M which should be answered by the father (male) and the other is marked Form F which should be answered by the mother (female).

Do not put your names on the questionnaires for this will help me to insure keeping the information anonymous. When you answer the questions please do not talk to each other about them until you have returned the questionnaires. In order that the comparison between fathers views and mothers be accurate, it is very important that you do not figure out the answers together. Your cooperation on this matter will be greatly appreciated.

May I again emphasize how important and necessary your participation is to my study and in helping to better determine the effects of father involvement in the family. I will be happy to send you the results of the study when it is completed. Thank you so very much for your help.

Sincerely yours,

David H. Findlay



FindlayHusband-Father InventoryForm FGeneral Information

- |  |   |
|--|---|
| 1. Age _____   | 7. Employment status:<br>Full time _____<br>Part time _____<br>Not currently employed _____                                 |
| 2. Length of time married in<br>present marriage:<br>Years _____<br>Months _____   | 8. Religious affiliation:<br>Catholic _____ LDS _____<br>Protestant _____ Jew _____<br>Other _____ None _____               |
| 3. Number of male children: _____<br>Their ages _____  | 9. I consider my husband's reli-<br>gious involvement to be:<br>Active _____<br>Moderately active _____<br>Not active _____ |
| 4. Number of female children: _____<br>Their ages _____  | 10. Race:<br>Caucasian _____<br>Negroid _____<br>Jewish _____<br>Mexican _____<br>Indian _____<br>Other _____               |
| 5. Education: circle highest grade<br>High School - 1 2 3 4<br>College - 1 2 3 4<br>Postgraduate- 1 2 3 4<br>Other - 1 2 3 4 |   |
| 6. Current school status:<br>Full time _____<br>Part time _____<br>Not enrolled _____  |   |

For the questions that follow, please answer that which most nearly represents your actual living experience.

Estimations of time should be rounded off to the nearest hour.

1. My husband spends approximately \_\_\_\_\_ waking hours away from our family each week.
2. My husband spends approximately \_\_\_\_\_ time verbally communicating with me each week.
3. My husband spends approximately \_\_\_\_\_ time verbally communicating with our child or children each week.
4. On a typical day, which day of the week does your husband spend more time verbally communicating with your entire family \_\_\_\_\_.
5. What kinds of recreational activities does your husband share alone with you each month:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. What kinds of recreational and play activities, both in and out of the home, does your husband share with you and your child or children in a typical week:

_____	_____	_____
_____	_____	_____

7. What kinds of recreational and play activities, both in and out of the home, does your husband share with your child or children in an average week.

_____	_____	_____
_____	_____	_____

8. Generally speaking, my husband spends \_\_\_\_\_ time each week in religious activities with our family.

9. My husband spends approximately \_\_\_\_\_ hours each week doing household chores. (Doing dishes, vacuuming, sweeping, dusting, repairs, yard work, etc.)

10. My husband spends approximately \_\_\_\_\_ hours each week caring for our child or children. (Feeding, bathing, changing diapers, tending, etc.)

11. If family council is held, who generally stresses it being held.

Myself \_\_\_\_\_  
 Wife \_\_\_\_\_  
 Child \_\_\_\_\_  
 Other \_\_\_\_\_

12. Who decides how money is spent for the following items:

	Husband	Husband and Wife	Wife
Food			
Clothing			
Shelter			
Utilities			
Automobile			
Non-essential items			
Religious contributions			

PLEASE RESPOND TO EVERY STATEMENT

Please answer each of the following statements as nearly as possible to that which represents your actual living experience. The Key: SA=Strongly Agree, A=Agree, U=Undecided, D=Disagree, SD=Strongly Disagree.

1. Generally, I see my husband as verbally communicating with me with feeling and understanding.

SA	A	U	D	SD



Findlay  
Husband-Father Inventory  
Form M

General Information

- |   |  |
|---|--|
| <p>1. Age _____</p> <p>2. Length of time married in present marriage:<br/>Years _____<br/>Months _____</p> <p>3. Number of male children: _____<br/>Their ages _____</p> <p>4. Number of female children: _____<br/>Their ages _____</p> <p>5. Education: circle highest grade<br/>High school - 1 2 3 4<br/>College - 1 2 3 4<br/>Postgraduate - 1 2 3 4<br/>Other - 1 2 3 4</p> <p>6. Current school status:<br/>Full time _____<br/>Part time _____<br/>Not enrolled _____</p> | <p>7. Employment status:<br/>Full time _____<br/>Part time _____<br/>Not currently employed _____</p> <p>8. Religious affiliation:<br/>Catholic _____ LDS _____<br/>Protestant _____ Jew _____<br/>Other _____ None _____</p> <p>9. I consider my religious involvement as:<br/>Active _____<br/>Moderately Active _____<br/>Not active _____</p> <p>10. Race:<br/>Caucasian _____<br/>Negroid _____<br/>Jewish _____<br/>Mexican _____<br/>Indian _____<br/>Other _____</p> |
|---|--|

For the questions that follow, please answer that which most nearly represents your actual living experience.

Estimations of time should be rounded off to the nearest hour.

1. I spend approximately \_\_\_\_\_ waking hours away from my family members each week.
2. I spend approximately \_\_\_\_\_ time verbally communicating with my wife each week.
3. I spend approximately \_\_\_\_\_ time verbally communicating with our child or children each week.
4. On a typical day, which day of the week do you spend more time verbally communicating with your entire family \_\_\_\_\_.
5. What kinds of recreational activities do you share alone with your wife each month:


6. What kinds of recreational and play activities, both in and out of the home, do you share with your wife and child or children in a typical week.
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
7. What kinds of recreational and play activities, both in and out of the home, do you share with your child or children in an average week.
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
8. Generally speaking, I spend \_\_\_\_\_ time each week in religious activities with my family.
9. I spend approximately \_\_\_\_\_ hours each week doing household chores. (Doing dishes, vacuuming, sweeping, dusting, repairs, yard work, etc.)
10. I spend approximately \_\_\_\_\_ hours each week caring for our child or children. (Feeding, bathing, changing diapers, tending, etc.)
11. If family council is held, who generally stresses it being held.
- Myself \_\_\_\_\_
- Wife \_\_\_\_\_
- Child \_\_\_\_\_
- Other \_\_\_\_\_
12. Who decides how money is spent for the following items:

Food  
 Clothing  
 Shelter  
 Utilities  
 Automobile  
 Non-essential items  
 Religious contributions

Husband	Husband and Wife	Wife

PLEASE RESPOND TO EVERY STATEMENT

Please answer each of the following statements as nearly as possible that which represents your actual living experience. The Key: SA=Strongly Agree, A=Agree, U=Undecided, D=Disagree, SD=Strongly Disagree.

1. Generally, I see myself as verbally communicating with my wife with feeling and understanding.

SA	A	U	D	SD



## VITA

David Hugh Findlay

Candidate for the Degree of

Master of Science

Thesis: Husband-Father Involvement in the Family as Perceived by a  
Select Group of Husbands and Wives

Major Field: Family and Human Development

## Biographical Information:

Personal Data: Born at Provo, Utah, August 15, 1945, son of  
Merrill Hugh Findlay and Ann Ames Findlay; married Rebecca  
Jo Campbell January 12, 1965; four children--Robin, Heather,  
Laura and Hugh.

Education: Attended elementary school in Orem, Utah; graduated  
from Orem High School in 1963; received the Bachelor of  
Science degree from Weber State College, with a major in  
Child Development, in 1973; completed requirements for the  
Master of Science degree, specializing in marriage and family  
relations, at Utah State University in 1976.

Professional Experience: During the 1975 year I worked as a  
volunteer counselor for the L.D.S. Social Services in Logan  
and Ogden, Utah. I counseled individual clients and married  
couples under the direction of qualified licensed counselors.