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Role of Religious Orientation in the General Happiness of Married Catholics

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ROLE OF RELIGIOUS ORIENTATION
IN THE GENERAL HAPPINESS
OF MARRIED CATHOLICS

by

Raymond George Carey

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
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LIFE

Raymond George Carey was born in Chicago, Illinois, February 5, 1929.

He graduated from Quigley Preparatory Seminary, Chicago, Illinois, in June, 1947. He was ordained a Catholic Priest in May, 1954, with the degrees of Bachelor of Philosophy and Licentiate of Sacred Theology.

He began graduate studies in Psychology in 1962.

He has served as assistant pastor of St. Tarcissus Church in Chicago for seven years, and assistant pastor of St. Hubert Church, Hoffman Estates, since August, 1961. He has also served as marriage counselor for the Catholic Family Consultation Service.

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CHAPTER I

INTRODUCTION AND REVIEW OF RELATED LITERATURE

In recent years the role of the diocesan priest has broadened quite drastically. Besides his traditional role - preaching the word of God and administering the Sacraments - the priest, among other activities, has found himself drawn more and more into an area that may be broadly defined as psychological counseling. The number of clergy enrolled in formal counseling courses and programs is evidence that the clergy has accepted this role, and, further, seek to enhance their skills within this area.

Although the problems that people bring to the priest-counselor fall into a variety of categories, one very broad category deals with the happiness or satisfaction of married persons. Considerable time is spent in pre-marital counseling, i.e. interviewing the couple before marriage. Much more time is spent with the ever-increasing number of couples who turn to the Rectory with their marital problems. As part of his training in counseling, it is important that the priest has a clear understanding of the most salient factors that contribute to the happiness of married people.

It is very natural for the priest to assume that religious observance and practice is one of the important factors related to the happiness of married people, and to orientate his counseling and/or guidance with this in mind. Although a close relationship between religiosity and happiness may be assumed by the priest-counselor, there is a very real question as

to the validity of this assumption. Therefore the purpose of the research presented in this thesis is to explore the validity of this assumption that, in many cases, is basic to the counseling orientation of the priest-counselor.

There has been little past research in this area. That which has been presented has been contradictory in its results. An early attempt to explore this problem was a study by Kirkpatrick (1937). This researcher was concerned with religious preferences of well-adjusted and poorly-adjusted couples. His finding for the Catholics in his sample indicated as many poorly-adjusted Catholic couples as well-adjusted. However, he did find a greater tendency for those with no religious preference to fall within the well-adjusted category than in the poorly-adjusted category.

Terman's often quoted 1938 study examined the relationship between reported religious training and the happiness of married people. His results suggest a curvilinear relationship between happiness and religious training. His findings, which were based on a sample of over 1000, suggested that very much or very little religious training is less favorable to the happiness of married people than a moderate amount of religious training.

Although Terman was concerned with the religious training and not the present religious practices of his subjects, his research, nevertheless, raises some crucial questions. Above all, it suggests that the relationship between religious practice and happiness may not be a simple linear relationship. Too much religious practice may have the same effect as no religious practice, and both of these categories might be less favorable

to happiness than a moderate degree of religious practice. Certainly a relationship of this type would tend to negate the assumption of a direct relationship between religiosity and happiness.

In a more recent study, Burchinal (1957) tested the hypothesis that husbands and wives who are church members or who attend church regularly have significantly higher marital satisfaction scores than husbands and wives who are not church members or do not attend church regularly. There is some confirmation of his hypothesis both on the question of church attendance and church membership. However, the confidence levels ranged from .20 to .05 when husbands and wives were analyzed separately. He also looked at the marital satisfaction scores of couples in which both members attended church either regularly, occasionally, or never. Again he found a tendency in the predicted direction, although short of the .05 level of confidence.

Gurin, Veroll and Fald (1960) also reported a positive relationship between church attendance and both general happiness and marital happiness. However, Bradburn (1965) found no relationship between attendance at church-sponsored events and happiness.

The results of the past research cited above tend to be contradictory: one suggests no relationship between the variables under examination, at least one points to a curvilinear relationship, and several suggest a direct linear relationship. The study presented in this thesis seeks to further explore the relationship between general happiness and religiosity. However, several significant improvements are made over past research in this area.

First, several indices of religiosity will be used. Note that in past research usually only a single measure of religiosity was used, e.g. either church attendance, church affiliation, or attendance at social events. Further, although the above indices do reflect religiosity, they are at best crude measures of this concept. In the study presented in this thesis, several indices will be used to examine different aspects of the concept of religiosity.

Second, the study presented in this thesis uses a national sample and is restricted to Catholics. Studies run in a single geographical locality and including several religions may be introducing problems due to different accepted practices in different religions, or may reflect peculiarities due to the specific locality in which the study was conducted. Further, the study is limited to the general happiness of couples of which both members are Catholic - thus eliminating the contaminating factor of mixed marriages.

CHAPTER II

PROCEDURE

Sample from National Opinion Research Center.

The National Opinion Research Center of the University of Chicago, under a grant from the Carnegie Corporation, began a study on the social effects of Catholic education in 1963. From a previously existing national sample of Catholics (drawn in a 1962 study of adult education in America), 2753 Catholic respondents between the ages of twenty-three and fifty-seven were selected for personal interviewing. In addition, 1000 self-administered questionnaires were left at the homes of remaining Catholic respondents of the 1962 sample who were in the proper age brackets. Finally, a questionnaire was mailed to a randomly selected sample of 1000 readers of the Commonweal so that the analysis could compare the liberal intelligentsia and the total population in their attitudes toward parochial education. For a control group, interviews were also conducted with a small sample of Protestants who were chosen to match the regional distribution of Catholics.

For the purposes of this thesis, only those questionnaires of Catholics married to other Catholics were used. The total number in this study amounted, therefore, to 1617.

Description of the Five Indices of Religious Orientation.

Greeley, Rossi, and Pinto (1964) at the National Opinion Research Center of the University of Chicago, made the above mentioned survey of the social effects of Catholic education. To measure the effect of

Catholic education, the authors devised several indices of religious orientation that give a much better picture than mere church attendance. The questionnaire that they used appears in Appendix D of their Preliminary Report. The five indices that were developed from their questionnaire are as follows:

1) Devotional Index (p. 21, Q. 57) gives a rating based on frequency of Mass, Communion, and Confession. The respondent was given a choice of eight answers for his frequency at Mass, Communion, and Confession:

Every day
 Several times a week
 Every week
 Several times a month
 About once a month
 Several times a year
 About once a year
 Practically never or not at all

2) Religious Knowledge Index (p. 28, Q. 86) is based on the score to several multiple-choice questions, testing knowledge of Church teachings. The respondent was asked to circle the answer which comes closest to being correct in their opinion. Six questions were given:

- | | |
|--|--|
| A. The word we use to describe the fact that the Second Person of the Trinity became man is -- | Transfiguration
Incarnation
Transubstantiation
Immaculate Conception |
| B. Supernatural life is -- | the life we receive from our parents
Sanctifying grace in our souls
our life after death
the power to work miracles |
| C. The "mystical body" is -- | Christ's body in heaven
Christ in Holy Communion
Christ united with His followers
none of the above |

- | | |
|--|---|
| D. Uncharitable talk is forbidden by — | the second commandment
the fourth commandment
the eighth commandment
the tenth commandment |
| E. A man is judged immediately after he dies. This judgment is called — | general judgment
natural judgment
particular judgment
final judgment |
| F. The Encyclicals "Rerum Novarum" of Leo XIII and "Quadragesimo anno" of Pius XI both deal with — | Christian marriage
Christian education
the condition of labor
Papal infallibility |

3) Ethical Attitudes Index (p. 4, Q. 4) evaluates feelings toward life situations involving moral choice. Respondents were given a choice of five answers: Agree strongly, agree somewhat, disagree somewhat, disagree strongly, don't know, - to the following eleven questions:

- A. It is all right to ask an insurance company for more money than you deserve after an auto accident if you think they might cut your claim.
- B. Even though you find some people unpleasant, it is wrong to try to avoid them.
- C. A married couple who feel they have as many children as they want are really not doing anything wrong when they use artificial means to prevent conception.
- D. A salesman has the right to exaggerate how good his product is when a customer is too suspicious.
- E. Two people who are in love do not do anything wrong when they marry, even though one of them has been divorced.
- F. There is an obligation to work for the end of racial segregation.
- G. It is all right to refuse to talk to some member of the family after a disagreement, especially if the argument was the fault of the other.
- H. If the government wastes tax money, people don't have to be too exact on their income tax returns.
- I. It would be wrong to take considerable time off while working for a large company, even though the company would not be hurt by it at all.

- J. It is not really wrong for an engaged couple to have some sexual relations before they are married.
- K. Even though a person has a hard time making ends meet, he should still try to give some of his money to help the poor.

4) Doctrinal Attitudes Index (p. 7, Q. 11) differs from Index #2 on religious knowledge, in so far as it tests attitudes toward certain church teachings. The respondent was given a choice of five answers: Certainly true, probably true, I am uncertain whether this is true or false, probably false, certainly false, - to the following six questions:

- A. There is no definite proof that God exists.
- B. God doesn't really care how He is worshipped, so long as He is worshipped.
- C. God will punish the evil for all eternity.
- D. Science proves that Christ's Resurrection was impossible.
- E. Jesus directly handed over the leadership of His Church to Peter and the Popes.
- F. A good man can earn heaven by his own efforts alone.

5) Catholic Schooling Index. Respondent was placed in one of three categories:

- all Catholic schooling
- some Catholic schooling
- no Catholic schooling

Measure of Happiness.

The measure of general happiness that was used by the National Opinion Research Center was a self-report on a single direct question: "Taken altogether, how would you say things are these days -- would you say that you are very happy, pretty happy, or not too happy?"

Bradburn and Caplovitz (1965) used exactly the same question for their criterion of happiness. They claim "there is no evidence that self-reports are any less (or for that matter more) valid than expert ratings or psychological tests for rating people on a mental health dimension" (p. 5).

CHAPTER III

RESULTS

For the purposes of clarity the results of each index will be presented separately.

Devotional Index.

Table 1 presents the relationship between the devotional index and general happiness. The respondents completing the index were divided into four categories: those scoring very high, high, low, and very low. The responses to the general happiness index for the respondents falling into the above categories were dichotomized: those respondents who said they were very happy formed one category, those respondents who checked either pretty happy or not too happy were coded in the other category. Table 1 reports the percent of respondents in each of the devotional categories who fell into each of the happiness categories, and the N for each cell is reported in parenthesis.

An inspection of Table 1 reveals a clear-cut linear trend - the higher the devotional index score, the higher the happiness. This trend was found to be significant using a Chi-square test for K independent samples (Siegel, 1956), $\chi^2 = 45.09$, $P .001$.

Ethical Attitudes Index.

Table 2 presents the relationship between the ethical attitudes index and general happiness. The respondents completing this index were trichotomized into low, medium, and high ethical attitudes. The general happiness index was again split into the same two categories, as was done

Table 1 General Happiness and Devotional Index.

General Happiness	Devotional Index				
	Very high	High	Low	Very low	
Very happy	50.4 (137)	38.8 (122)	35.7 (179)	27.4 (112)	= 600
Pretty happy and not too happy	49.6 (184)	61.1 (192)	64.3 (322)	72.6 (297)	= 995
				NA	= 22
$\chi^2 = 45.09$ P .001				Total	= 1517

Table 2 General Happiness and Ethical Attitudes.

General Happiness	Ethical Attitudes			
	Low	Medium	High	
Very happy	30.6 (194)	35.6 (185)	48.9 (226)	= 605
Pretty happy and not too happy	69.4 (441)	64.4 (335)	51.1 (236)	= 1012
$\chi^2 = 40.06$ P .001			Total	= 1517

Table 3 General Happiness and Doctrinal Attitudes.

General Happiness	Doctrinal Attitudes			
	Low	Medium	High	
Very happy	33.9 (271)	36.9 (163)	45.6 (171)	= 605
Pretty happy and not too happy	66.1 (529)	63.1 (279)	54.4 (204)	= 1012
$\chi^2 = 15.49$ P .001			Total = 1617	

Table 4 General Happiness and Religious Knowledge.

General Happiness	Religious Knowledge			
	Low	Medium	High	
Very happy	33.0 (150)	37.5 (316)	43.4 (139)	= 605
Pretty happy or not too happy	67.0 (304)	62.5 (527)	56.6 (181)	= 1012
$\chi^2 = 8.66$ P .02			Total = 1617	

Table 5 General Happiness and Catholic Schooling.

General Happiness	Catholic Schooling			
	All	Some	None	
Very happy	45.1 (120)	34.6 (135)	36.7 (300)	= 605
Pretty happy or not too happy	54.9 (146)	65.4 (349)	63.3 (517)	= 1012
$\chi^2 = 9.46$ P .01			Total	= 1617

for all analyses reported in this paper. Table 2 presents the percent of respondents in each of the ethical attitudes categories who check each of the two happiness categories. The N for each cell is presented in parenthesis.

An inspection of the data presented in Table 2 reveals once again a clear-cut linear trend - the greater the respondents' ethical attitudes, the greater the happiness. A 2 x 3 Chi-square analysis performed on this data indicates this trend is also significant - $\chi^2 = 40.06$, P .001.

Doctrinal Attitudes Index.

Table 3 presents the relationship between the doctrinal attitudes index and general happiness. The respondents completing this index were tricotomized into high, medium, and low categories. Table 3 presents the percent of respondents in each of the doctrinal attitudes categories who checked each of the two happiness categories. The N for each cell appears in parenthesis.

Table 3 also reveals a linear trend similar to two indices cited above, but not as strong by comparison. A 2 x 3 Chi-square analysis performed on this data indicates the trend to be significant - $\chi^2 = 15.49$, P .001. This trend indicates the greater the doctrinal attitudes score, the greater the general happiness.

Religious Knowledge Index.

Table 4 presents the relationship between the religious knowledge index and general happiness. The respondents were tricotomized into high, medium, and low categories, which reflect the amount of their religious knowledge. The percent of respondents in each of these categories who

checked each of the two happiness categories are reported in Table 4. The N for each cell appears in parenthesis.

An inspection of the data in Table 4 reveals a very slight linear trend; however, this trend appears very slight. A 2 x 3 Chi-square analysis performed on this data failed to reach an acceptable confidence level. Because the N used in these five tables was extremely large (over 1600), a .001 confidence level was arbitrarily chosen as indication of significance greater than chance. The analysis failed to reach this arbitrary level - $\chi^2 = 8.66$, P .02.

Catholic Schooling Index.

Table 5 presents the relationship between Catholic schooling and general happiness. Respondents completing this index checked one of three categories: all, some, or none. Table 5 presents the percent of subjects in each of these categories who checked each of the two happiness categories. The N for each cell is presented in parenthesis.

An inspection of the data presented in Table 5 suggests that there is little difference in happiness between the "some" and "none" categories of Catholic schooling. Those who had all their education in Catholic schools, however, tended to rate themselves higher in general happiness, in comparison to the "some" and "none" categories. A 2 x 3 Chi-square analysis performed on this data failed to reach an acceptable level of significance - $\chi^2 = 9.46$, P .01.

Although three of the five indices suggest a significant positive relationship between religiosity and general happiness, the possibility also arises that this relationship may be caused, in part, by a third

variable. Bradburn (1965) has suggested three other variables that correlate with general happiness: age, amount of education, and income. If there exists a positive relationship between religiosity and income, for example, and income is positively related to happiness, then we might assume that the relationship between religiosity and happiness might be caused by the third variable - income.

In order to assess the influence of the other variables that have been found to relate to general happiness, the relationships between the devotional index and happiness, and the ethical index and happiness, were re-analyzed for the various age, income, and education groupings. Sex was also added as a control. Only the two indices - devotional and ethical - will be analyzed in this manner, because these were the two indices that had the most significant relationship with general happiness.

To further explain this analysis, we can take the example of sex. If we analyze the relationship between devotional attitudes and happiness for males and females separately, and find that a positive linear relationship appears for both sex groupings, then we can assume that the variable of sex is not causing the positive relationship between the other two variables.

For the sake of continuity the tables for this analysis will not be presented in this section but are presented in the Appendix.

Controlling for Sex.

The positive relationship between both the devotional and ethical attitudes indices and general happiness was almost identical for both men and women. (Appendix I. Tables 1.1 and 1.2).

Controlling for Amount of Education.

It was found that the positive linear relationship between the devotional index and general happiness held up at all levels of education. It was most significant, however, for those who scored high on the devotional index and who had attended high school or college. Three out of five people who scored high on the devotional index and also attended college rated themselves as being very happy, whereas only one in four of those who scored low on the devotional index and also attended college rated themselves as very happy.

Controlling for education on the ethical attitudes index, it was found that those who scored high on ethical attitudes consistently rated themselves as being happier as a group than those who scored low - the biggest spread being on the college level. (Appendix I. Tables 2.1 and 2.2).

Controlling for Income Groups.

The devotional index showed a positive relationship with happiness at all levels of income, but it was most significant with the low income group, and least significant with the high income group.

The ethical attitudes index showed a significant positive relationship with happiness at all levels of income. (Appendix I. Tables 3.1 and 3.2).

Controlling for Age.

The devotional index showed a positive linear relationship with happiness in all age groups, but was most significant in the 20 - 29 group. The relationship was weaker, but persistent, in the other age groups.

The ethical attitudes index showed a significant positive relationship for all age groups. (Appendix I. Tables 4.1 and 4.2).

To summarize the effects of the control variables: it appears that each of the variables examined (age, sex, education, and income) had minimal effects on the relationship between religiosity and happiness. In general, a rather clear-cut linear relationship appeared, regardless of the grouping. It is assumed, therefore, that the relationships found in this study were not caused by the third variable of sex, age, education, or income.

CHAPTER IV

DISCUSSION

The data presented in this study shows a rather significant positive linear relationship between general happiness of married Catholic men and women and their devotional practices and ethical attitudes. A weaker but still significant relationship was found for doctrinal attitudes. The relationship between religious knowledge and Catholic schooling, and general happiness, was in the positive direction, but failed to reach an acceptable level of significance.

Two points of caution should be noted in interpreting the results. The first deals with the question of cause and effect. At least one investigation has interpreted results of this type as indicating that more religiosity causes more happiness. This interpretation is erroneous. There is no evidence in the study as to what causes what. We have simply found that religiosity and happiness co-vary to a moderate extent. It must be realized that human behavior is quite complex and causes of happiness may be quite varied and complicated. This study is seen as an exploration into these complexities.

To illustrate this point at a practical level: suppose a priest-counselor is faced with a couple who have experienced unhappiness in their marriage. Merely to advise the couple to attend Mass and receive Holy Communion more often is an inadequate and shallow solution - even though this study revealed that devotional practices are positively related to

general happiness. The couple's problem is probably more complex, and the priest-counselor should be aware of this.

A second point of caution in interpreting the results of this study deals with the methodology of the study. It has frequently been found that people will tend to give socially desirable answers to questionnaires. This fact is well documented. It is well to look at this study in the light of the social desirability effect. A socially desirable answer to the questionnaire used in this study would be to say that you are highly religious and very happy, or vice versa. If one were to classify the religious indices used in this study as to their susceptibility to a socially desirable response, we would assume that the devotional index and the ethical index are most susceptible. That is, in both of these indices the "correct" and "good" Catholic response is well-known. The doctrinal attitude index would probably be classified third, because it is reasonable to assume that although there may be a "correct" and "good" Catholic response, it may be less well-known than the above mentioned indices. The religious knowledge index and amount of Catholic schooling index are least susceptible to the effects of social desirability. The former index is an index of knowledge, and in the latter index, it is acceptable to admit one went to a public school.

It is further noted that the significance levels obtained using the various indices are directly proportional to the susceptibility to social desirability of the indices. Thus it might be assumed that social desirability may, in part, explain some of the findings of this study. How large an influence this variable had cannot be ascertained.

In spite of the notes of caution cited above, the study can be viewed as ground-breaking in an area which has never been explored, and which is very needy of systematic investigation.

The study raises some interesting questions that are worthy of further exploration:

One puzzling point is why both devotional practices and ethical attitudes are so strongly related with happiness during the years from 20 to 29, and then weakly related until the age of 50, when the relationship strengthens once again.

Another interesting question is why both devotional practices and ethical attitudes should be much more highly associated with happiness among those who have attended college, as compared with those who have only had a grammar school education.

Perhaps a further exploration of these questions will yield valuable information as to the psycho-social conditions under which both faith and happiness are strengthened or weakened.

CHAPTER V

SUMMARY

Three of the five indices of religious orientation showed a significant positive linear relationship with the general happiness of Catholics married to Catholics. These three were: the devotional, ethical attitudes, and religious attitudes indices. Of these three the devotional and ethical attitudes indices revealed the strongest association. The relationship between the other two indices (religious knowledge and Catholic schooling) and general happiness, was in the positive direction, but failed to reach an acceptable level of significance.

Using sociological controls, this study showed that the positive relationship held up for both sexes, at all levels of education, for all income groups, and for all ages. The most significant association between religious behavior and happiness was for those with more education, for those in the lower income group, and for those in their twenty's.

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APPENDIX I

Tables for Sociological Controls

Table 1.1 Sex, General Happiness, and Devotional Index.

SEX

General Happiness

Devotional Index

Men

	Very high	High	Low	Very low	
Very happy	52.4 (64)	33.6 (44)	35.3 (90)	27.2 (56)	= 254
Pretty happy or not too happy	47.5 (58)	66.4 (87)	64.7 (165)	72.8 (150)	= 460
				NA	= 10
				Total	= 724

$\chi^2 = 21.74$

P .001

Women

Very happy	49.4 (123)	42.6 (78)	36.2 (89)	27.6 (56)	= 346
Pretty happy or not too happy	50.6 (126)	57.4 (105)	63.8 (157)	72.4 (147)	= 535
				NA	= 12
				Total	= 893

$\chi^2 = 24.17$

P .001

Grand Total = 1617

Table 1.2 Sex, General Happiness, and Ethical Attitudes.

SEX

General Happiness

Ethical Attitudes

Men

	Low	Medium	High	
Very happy	29.1 (93)	37.3 (87)	45.0 (77)	= 257
Pretty happy or not too happy	70.9 (227)	62.7 (146)	55.0 (94)	= 467
$\chi^2 = 12.90$ P .01			Total = 724	

Women

Very happy	32.1 (101)	34.1 (98)	51.2 (149)	= 348
Pretty happy or not too happy	67.9 (214)	65.8 (189)	48.8 (142)	= 545
$\chi^2 = 27.43$ P .001			Total = 893	

Grand Total = 1617

Table 2.1 Amount of Education, General Happiness, and Devotional Index.

EDUCATION

General Happiness	Devotional Index				
	Very high	High	Low	Very low	
<u>Grammar School</u>					
Very happy	40.7 (24)	29.1 (16)	30.8 (33)	24.1 (26)	= 99
Pretty happy or not too happy	59.3 (35)	70.9 (39)	69.2 (74)	75.9 (82)	= 230
				NA	= 4
$X^2 = 5.05$ P .20				Total	= 333

High School

Very happy	48.4 (93)	39.3 (79)	33.2 (96)	29.8 (73)	= 341
Pretty happy or not too happy	51.6 (99)	60.7 (122)	66.8 (193)	70.2 (172)	= 586
				NA	= 15
$X^2 = 19.80$ P .001				Total	= 942

College

Very happy	58.8 (70)	46.6 (27)	47.6 (49)	23.6 (13)	= 159
Pretty happy or not too happy	41.2 (49)	53.4 (31)	52.4 (54)	76.4 (42)	= 176
				NA	= 3
$X^2 = 18.69$ P .001				Total	= 338
				Grand Total	= 1613

Table 2.2 Amount of Education, General Happiness, and Ethical Attitudes.

EDUCATION

General Happiness	Ethical Attitudes			
	Low	Medium	High	
<u>Grammar School</u>				
Very happy	29.8 (51)	23.6 (26)	46.2 (24)	= 101
Pretty happy or not too happy	70.2 (120)	76.4 (84)	53.8 (28)	= 232
$\chi^2 = 8.50$ P .02			Total = 333	
<u>High School</u>				
Very happy	30.7 (112)	33.3 (99)	47.1 (132)	= 343
Pretty happy or not too happy	69.3 (253)	66.7 (198)	52.8 (148)	= 599
$\chi^2 = 20.30$ P .001			Total = 942	
<u>College</u>				
Very happy	31.6 (31)	54.0 (60)	53.5 (69)	= 160
Pretty happy or not too happy	68.4 (67)	45.9 (51)	46.5 (60)	= 178
$\chi^2 = 14.67$ P .001			Total = 338	
			Grand Total = 1613	

Table 3.1 Income, General Happiness, and Devotional Index.

INCOME

	General Happiness		Devotional Index			
	Very high	High	Low	Very low		
<u>Under \$6000</u>						
Very happy	46.6 (54)	24.8 (25)	28.8 (45)	19.0 (27)		= 151
Pretty happy or not too happy	53.4 (62)	75.2 (76)	71.2 (111)	81.0 (115)		= 364
					NA	= 6
					Total	= 521
$\chi^2 = 24.92$ P .001						
<u>\$6000 - \$7999</u>						
Very happy	50.6 (43)	41.9 (44)	27.9 (41)	25.4 (30)		= 158
Pretty happy or not too happy	49.4 (42)	58.1 (61)	72.1 (106)	74.6 (88)		= 297
					NA	= 5
					Total	= 460
$\chi^2 = 19.37$ P .001						
<u>\$8000 and over</u>						
Very happy	52.3 (80)	50.0 (50)	48.0 (84)	38.5 (45)		= 259
Pretty happy or not too happy	47.7 (73)	50.0 (50)	52.0 (91)	61.5 (72)		= 286
					NA	= 3
					Total	= 548
$\chi^2 = 5.49$ P .20						
					Grand Total	= 1529

Table 3.2 Income, General Happiness, and Ethical Attitudes.

INCOME

General Happiness	Ethical Attitudes			
	Low	Medium	High	
<u>Under \$6000</u>				
Very happy	23.7 (53)	29.2 (50)	39.7 (50)	= 153
Pretty happy or not too happy	76.3 (171)	70.8 (121)	60.3 (76)	= 368
$\chi^2 = 9.98$ P .01			Total = 521	
<u>\$6000 - \$7999</u>				
Very happy	29.2 (56)	28.2 (40)	49.2 (62)	= 158
Pretty happy or not too happy	70.8 (136)	71.8 (102)	50.8 (64)	= 302
$\chi^2 = 17.03$ P .001			Total = 460	
<u>\$8000 and over</u>				
Very happy	37.5 (69)	48.0 (84)	56.1 (106)	= 259
Pretty happy or not too happy	62.5 (115)	52.0 (91)	43.9 (83)	= 289
$\chi^2 = 12.97$ P .01			Total = 548	
			Grand Total = 1529	

Table 4.1 Age, General Happiness, and Devotional Index.

AGE	General Happiness	Devotional Index				
		Very high	High	Low	Very low	
<u>20-29</u>	Very happy	64.6 (31)	52.3 (23)	44.2 (34)	21.6 (16)	= 104
	Pretty happy or not too happy	35.4 (17)	47.7 (21)	55.8 (43)	78.4 (58)	= 139
					NA	= 4
	$\chi^2 = 24.52$ P .001				Total	= 247
<u>30-39</u>	Very happy	48.5 (64)	39.4 (39)	39.0 (62)	30.4 (42)	= 207
	Pretty happy or not too happy	51.5 (68)	60.6 (60)	61.0 (97)	69.6 (96)	= 321
					NA	= 7
	$\chi^2 = 9.23$ P .05				Total	= 535
<u>40-49</u>	Very happy	50.9 (57)	34.2 (39)	33.9 (63)	29.9 (41)	= 200
	Pretty happy or not too happy	49.1 (55)	65.8 (75)	66.1 (123)	70.1 (96)	= 349
					NA	= 7
	$\chi^2 = 13.38$ P .01				Total	= 556
<u>50-59</u>	Very happy	45.3 (34)	36.4 (20)	25.3 (19)	23.6 (13)	= 86
	Pretty happy or not too happy	54.7 (41)	63.6 (35)	74.7 (56)	76.4 (42)	= 174
					NA	= 4
	$\chi^2 = 9.59$ P .05				Total	= 264
					Grand Total	= 1602

Table 4.2 Age, General Happiness, and Ethical Attitudes.

AGE

General Happiness	Ethical Attitudes			
	Low	Medium	High	
<u>20-29</u>				
Very happy	31.7 (33)	40.8 (31)	59.7 (40)	= 104
Pretty happy or not too happy	68.3 (71)	59.2 (45)	40.3 (27)	= 143
$\chi^2 = 13.15$ P .01			Total = 247	
<u>30-39</u>				
Very happy	32.0 (64)	40.4 (72)	47.1 (74)	= 210
Pretty happy or not too happy	68.0 (136)	59.6 (106)	52.9 (83)	= 325
$\chi^2 = 8.59$ P .02			Total = 535	
<u>40-49</u>				
Very happy	32.0 (70)	30.3 (53)	48.1 (78)	= 201
Pretty happy or not too happy	68.0 (149)	69.7 (122)	51.8 (84)	= 355
$\chi^2 = 14.38$ P .001			Total = 556	
<u>50-59</u>				
Very happy	24.3 (25)	33.0 (29)	45.2 (33)	= 87
Pretty happy or not too happy	75.7 (78)	67.0 (59)	54.8 (40)	= 177
$\chi^2 = 8.46$ P .02			Total = 264	
			Grand Total = 1602	

APPROVAL SHEET

The thesis submitted by Reverend Raymond George Carey has been read and approved by three members of the Department of Psychology.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

Feb 15 1966
Date

Harvey Johnson
Signature of Adviser