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LEVEL OF MARITAL ADJUSTMENT AND
SPIRITUAL WELL-BEING AMONG
LATTER-DAY SAINTS

A Thesis

Presented to the
Department of Sociology
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

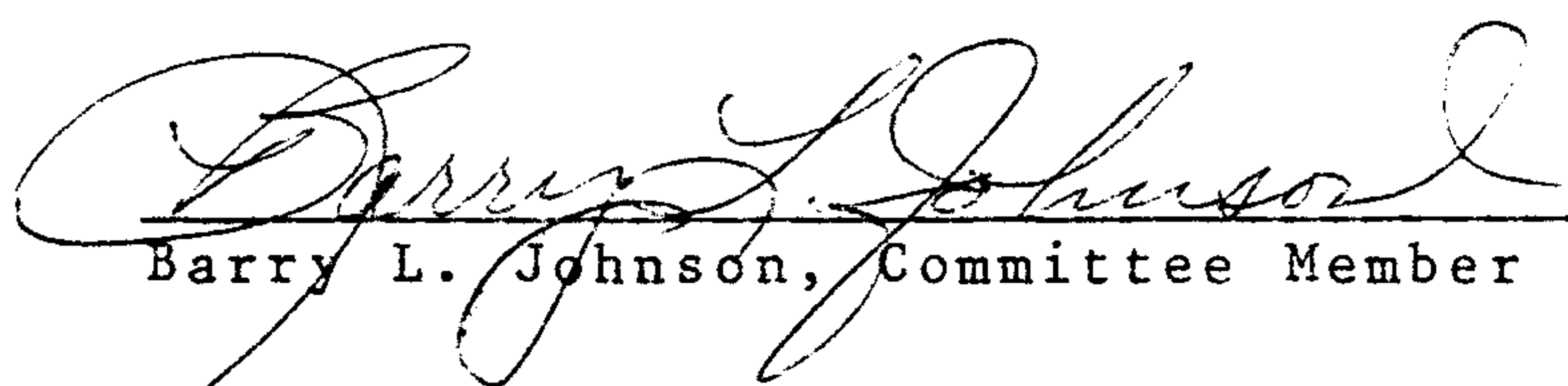
by

Robert W. Reynolds

December 1984

This Thesis, by Robert W. Reynolds, is accepted in its present form by the Department of Sociology of Brigham Young University as satisfying the thesis requirement for the degree of Master of Science.


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CHAPTER 1

INTRODUCTION

Every year the United States government allots enormous amounts of money toward the social welfare of its citizens. Billions of dollars are spent on social services such as the Social Security program, Head Start, educational grants and the G.I. Bill. Additional billions are spent on law enforcement and the entire criminal justice system. The government also funds research through grants to universities as well as through organizations like the National Institute of Mental Health and the Surgeon Generals Office.

Social Indicators

The expenditure of billions of dollars is not made without lengthy consideration. Policymakers are guided in their decisions by various social and economic indicators, and also by the fact that they must account to the public for their actions. They must report whether the programs which they initiate and the programs which they allow to continue are successful. Moberg and Brusek (1978) point out that concerns for social equity, desires to correct past wrongs, and efforts to maintain efficient social agencies have all played significant roles in the growth of social

indicators as a basis for policy making.

Reports on the success or failure of a social program are based on objective social indicators such as statistical measures of crime, suicide, and drug addiction. Subjective measures are also used to evaluate social programs. Subjective social indicators include measures of happiness and psychological well-being. These are taken from surveys administered by the government and by private and university social researchers.

Quality of Life Indicators

When social indicators are considered as a group with the intent of identifying the social well-being of people, they are referred to as Quality of Life (QOL) indicators or measures (Moberg and Brusek, 1978:306). Quality of Life indicators are single measures which are then incorporated into a particular QOL index. QOL is generally defined operationally rather than explicitly because many researchers view it differently (Smith, 1973; Bradburn, 1969; Gerson, 1976; Campbell et al., 1976) and admit to QOL's multidimensionality (Christakis, 1972; Krendel, 1971; Terleckyj, 1970).

Moberg and Brusek (1978:307) state:

The complexity of QOL is so great and involves so many "interacting, conflicting, reinforcing, inhibiting variables changing their directions as time unfolds" (Fanchette, 1974:9-10) that current macro-economic models like the Gross National Product will "look like schoolboys

arithmetic" (Fanchette, 1974:9-10) once the composite indicators and models of QOL are developed.

This assertion that QOL is more complex than any current multidimensional index, such as the Gross National Product, indicates that researchers are moving in the right direction by using operational definitions for QOL, rather than defining it conceptually.

Religion and QOL

Religion is one facet of social life that has not been included in the QOL indexes of most researchers. This neglect is probably due to the reluctance of government officials to enter the gray area of Church and State (Moberg and Brusek, 1978). In addition, those involved in the QOL movement may not view religion as important in well-being and therefore have excluded it through unconscious personal biases. It must be recognized that all researchers are subject to bias, even when following the most rigorous scientifically correct research methodology. (For a more complete list of reasons for the neglect of religion in the QOL movement, see Moberg and Brusek, 1978:310-312).

A study done by Campbell et al (1976) was one of the few projects which included religion in an examination of QOL in the United States. However, results of the study revealed that the explained variance (r^2) of religion when correlated with global well-being amounted to only five percent. Campbell et al therefore concluded that religion had

a minimal influence on the global well-being of an individual. Although regression analysis in the Campbell study showed a weak relationship between religion and global well-being, this researcher believes the actual figures involved may be more significant than previously thought: 60 percent of the respondents viewed having a strong religious faith as either extremely important or very important. Furthermore, 23 percent of the respondents named religion as one of the two most important domains of their lives (Campbell et al, 1976:84). These numbers may indicate that a significant minority of the respondents viewed religion as an important influence in their global well-being.

David O. Moberg (1978) has most persuasively argued for the inclusion of religion as a QOL indicator. He points out that religion's contributions to the general well-being of society and the individual have been theorized, investigated and substantiated by numerous researchers such as Greeley (1972), Nottingham (1971), Yinger (1970), Moberg (1965, 1971, 1974), and Cutler (1976).

Because religion does contribute to the well-being of the individual and society, and because QOL is a measure of well-being, Moberg and Brusek (1978) suggest that researchers shift from religion or religiosity of people to "spiritual health," or more precisely to Spiritual Well-Being (SWB).

Defining Spiritual Well-Being

Since QOL is more clearly defined operationally than conceptually, it might be expected that SWB is also better defined operationally than conceptually. When viewed conceptually, SWB is a measure of an individual's or society's spiritual health, that is to say, of that component of the psyche which gives meaning and direction to life, be it in relation to deity or to oneself. The most striking part of SWB is that for different religious or non-religious groups SWB must be defined differently and then each definition must be compared and correlated to each other definition. SWB may thus be studied at the societal level, rather than just at the denominational level, although that is beyond the scope of this study.

In a Gallup poll evaluating American religious participation (Gallup, 1984:14), regular church attendance was established at 41 percent in 1982. Church attendance may be taken as a positive indication that the churchgoer views religion as an important part of his or her life, otherwise the respondent would not bother attending services. Previous studies support this point of view (Alston, 1975; Alston and McIntosh, 1979; Pargament et al., 1979). Since regular church attendance in the United States is high, it may thus be assumed that the number of U.S. citizens who view religion as an important part of life is also high.

This research will not investigate the reason why so

many people regularly attend church services, nor why they consider religion an important part of life. Instead, Spiritual Well-Being will comprise the main focal point of this research.

Exploring Spiritual Well-Being

In an exploratory study conducted by Moberg in 1975-76, respondents were asked if they thought it was possible for people to know whether they have SWB (Moberg, 1979:7). Ninety-six percent of the respondents thought it was indeed possible. Additional questions in the study revealed that 89 percent of the respondents viewed SWB as a characteristic which some people possessed more than others. Seventy-nine percent of the respondents viewed SWB as something one can have and then lose, and 93 percent viewed SWB as a process of growth and development. This research shows that SWB is a characteristic which a majority of people believe one can possess. In addition, the possessor can be aware of SWB in him or herself, as well as know the degree to which it exists.

Moberg's study represents a good beginning point for general research on SWB. However, before SWB research can accurately be done at a societal level, SWB needs to first be studied at the denominational level, for the simple reason that SWB has different meanings to members of different denominations.

Spiritual Well-Being Among the Latter-Day Saints

This research will focus specifically on SWB among members of The Church of Jesus Christ of Latter-day Saints (LDS). By virtue of his membership in this denomination, the researcher is more familiar with the theology, religious life and traditions of the LDS than those of any other denomination. Latter-day Saint theology has been well defined, and because of a fundamental belief in the prophetic ability of a single leader of the church, the doctrine and practices of the Latter-day Saints are consistent throughout the United States and the world.

Among Latter-day Saints, SWB is an important aspect of living, simply because their religion is an intrinsically based one. Members of the church attempt to "live" their religion and thus hope to develop SWB.

Religion is brought into all aspects of LDS life. Through personal observation the researcher has noted that many peoples in the world view their religion as they do their nationality; both are seen as occurring through chance, both are passive or ascribed aspects of life. Among the Latter-day Saints, as among many fundamentalist denominations, religion is viewed as an active force in daily life. For example, when a person goes to church, believes in the doctrines of the church and acts accordingly, he is said to be "active." If he does not participate in the church's programs he is said to be "inactive." These terms

are used among Latter-day Saints much as the terms "believer" and "non-believer" are used by other denominations.

As was stated earlier, SWB means different things to people of different denominations. In fact, within each denomination the definition of SWB can often vary widely from culture to culture. For example, the followers of Mohammed range from the "holy warriors" of Iran, to the entrepreneurs of Saudi Arabia, to even the simple shepherds of Morocco--each of which achieves inner religious peace through a different avenue.

The leaders of the LDS Church, however, make constant efforts to unite their people in both religious practice as well as personal and moral values. Since the LDS are a closely linked society, SWB means basically the same thing to all LDS members, no matter their cultural background.

Keys to Achieving SWB as a Latter-Day Saint

Spiritual Well-Being among the Latter-day Saints has been conceptualized as the living of one's life in accordance with the teachings of Jesus Christ to the fullest of one's abilities (Duke and Brown, 1979). Duke and Brown break SWB down even further--according to their interpretation of LDS theology--and state that SWB is achieved by:

- (1) accepting Christ and his teachings and joining Christ's Church [the LDS Church] . . . ,
- (2) obeying the commandments of God to the best of one's ability, and
- (3) repenting of one's sins in an

attempt to remain clean in the sight of God.
(Duke and Brown, 1979:189)

This research views Duke and Brown's three paths to achieving SWB as actually composing one path, namely that of "obeying the commandments of God to the best of one's ability." Path number one, "accepting Christ . . . and joining his Church," and path number three, "repenting of one's sins," are basically included in the commandments of God, according to LDS theology.

In LDS theology, a person who obeys the commandments will gain eternal exaltation by entering the Celestial Kingdom in the afterlife (Doctrine and Covenants 76:50-109). If a person is less faithful, but has not committed any serious crimes, he or she will go to the Terrestrial Kingdom. Finally, if he or she has committed serious crimes, i.e. murder, he or she will go to the Telestial Kingdom. Entering one of these kingdoms in the afterlife is based upon a final judgment, which is a combination of self-judgment of one's earthly life and divine judgment by Christ of one's earthly life.

Determining SWB Level Among Latter-day Saints

As Moberg stated (1979), most people believe they can discern their current level of SWB, should they even possess SWB. Duke and Brown found the Latter-day Saints are also capable of making that self-judgment (1979). The most

direct method of determining the SWB level of Latter-day Saints is to ask them to which kingdom--Celestial, Terrestrial or Telestial--they would assign themselves should they die at that moment (Duke and Brown, 1979:175).

In a study by Duke and Johnson (1980) on the LDS family, one question asked of all respondents was:

If you were to die today, in which of the three degrees of glory do you feel worthy to enter?

- 1 Celestial (highest)
- 2 Terrestrial (middle)
- 3 Telestial (lowest)

Since this question represents a self-reported fact, it fulfills Moberg's criterion for determining SWB. The question also fulfills Duke and Brown's requirements on determining SWB among the LDS, since the respondent evaluates his own worthiness and responds accordingly. Worthiness presumably is judged by the past performance of the respondent in keeping the commandments of God.

As with all self-reported studies, the possibility must be dealt with that some respondents may give socially acceptable answers for fear of self-incrimination; others may simply desire to give the "right" answer. Since this question was part of a nation-wide survey on the LDS family conducted by Duke and Johnson in 1980, the respondents were guaranteed anonymity when the survey results were published. Therefore, there is no reason to suspect more socially acceptable answers than is normal for a mailed

questionnaire. Also, the question was one of several concerning the religiosity of respondents and was loaded positively with the other religiosity questions.

Marital Adjustment

Using the data from the Duke-Johnson survey, this research will present a secondary analysis on the subject of SWB among the Latter-day Saints as influenced by marital adjustment.

The marital relationship has been described in previous research with the terms "marital satisfaction," "happiness," "stability," "quality" and "adjustment" (Hicks and Platt, 1970; Spanier and Cole, 1976). Spanier and Cole (1976) propose that the term "marital" be replaced by the term "dyadic", so that nonmarried, cohabiting couples might be included under the umbrella of family studies. For the purposes of this study, "marital adjustment" will be the preferred term.

The concept of marital adjustment and its operationalization have been assailed as too vague for useful study (Lively, 1969). Hicks and Platt (1970) as well as Lively (1969) argue for their complete elimination from future research. However, Spanier and Cole (1976) take the more pragmatic position that family researchers have a need for an adequate measure of marital adjustment because they insist on studying the concept.

The main criticism of the concept of marital adjustment is that there has been no consistency in defining, conceptualizing or operationalizing it (Burr, 1973; Edmonds, Withers and Dibatista, 1972; Hicks and Platt, 1970; Laws, 1971; Lively, 1969; and Spanier, 1972).

Spanier and Cole suggest that since marital adjustment continues to be studied, researchers must be consistent and clear by using a definition of marital adjustment that meets the following conditions:

1. It would be distinguishable from other concepts.
2. It would be operationalizable, or stated differently, a measure could be developed which follows from and is consistent with the definition proposed.
3. It would account for all criteria thought to be important in conceptualizing marital adjustment.
4. It would not be so abstract that it could not be clearly conceptualized nor would it be so specific that it could not apply to a study of all marriages (Spanier and Cole, 1976:126).

A further issue in defining marital adjustment is both a conceptual as well as a methodological one, namely whether marital adjustment is a process or a state of being. If marital adjustment is a process, longitudinal studies would be the best method of study, but a highly impractical one. If marital adjustment is a state of being, then it would lend itself better to cross-sectional analysis, such as the one-time survey.

The one-time survey is the most widely used social research method, because of the amount of money and time involved, i.e. it is cheap and fast compared to other research methods.

Logically, the process definition of marital adjustment is the one closest to reality. Marital adjustment is not static, but in constant motion; it is conceptualized as being on a continuum from low to high adjustment.

Although marital adjustment is a process and in constant motion, the one-time survey can be used in research with the restriction that it be viewed in a given time frame.

Using these concepts, Spanier and Cole developed the following definition:

Marital adjustment is a process, the outcome of which is determined by the degree of:

1. Troublesome marital differences
2. Interspousal tensions and personal anxiety
3. Marital satisfaction
4. Dyadic cohesion
5. Consensus on matters of importance to marital functioning (Spanier and Cole, 1976:127-128).

The first component, troublesome marital differences, is made with the assumption that certain social, personality and behavioral differences influence marital

adjustment (Spanier and Cole, 1976:128).

The second component, interspousal tensions and personal anxiety, assumes the existence of a companionship type of marriage or an institutional type of marriage in which the marriage has become the place for increased emotional gratification of spouses (Hicks and Platt, 1970; Spanier and Cole, 1976; and Winch, 1971).

The third component, marital satisfaction, assumes that high marital adjustment contributes to and is characterized by high personal satisfaction, and that low marital satisfaction will contribute to low personal satisfaction.

The fourth and fifth components, dyadic cohesion and consensus on matters of importance to marital functioning, follow the same logic as marital satisfaction, namely that high cohesion and consensus in the marriage lead to high marital adjustment and that low cohesion and consensus lead to low marital adjustment.

The above assumptions, and the definition to which the assumptions led, were made by Spanier and Cole on the theoretical level without the benefit of research to test the validity of the definition and its components.

In a further study by Spanier (1976), a marital adjustment scale was developed to measure marital adjustment based on Spanier and Cole's definition. In the development of that scale, both the interspousal tensions/personal anxiety component and the troublesome marital differences com-

ponent were dropped. The former was dropped because it did not meet the criteria specified in developing the scale and the latter was dropped because it did not load at the specified acceptance level (.30). Four items originally thought to have been part of either marital satisfaction or marital consensus loaded separately and were subsequently renamed affectional expression and retained in the scale (Spanier, 1976:20-21).

Therefore, the marital adjustment scale developed by Spanier may be said to measure marital adjustment based on the following definition:

Marital adjustment is a process, the outcome of which is determined by the degree of:

1. Marital satisfaction
2. Marital cohesion
3. Marital consensus
4. Affectional expression.

Spanier (1976) has dropped the term "marital" in favor of the term "dyadic" because of the latter's applicability to nonmarried cohabiting couples, but since this particular study is only dealing with married couples, the term "marital" has been retained.

Marital Adjustment Among Latter-day Saints

As stated earlier, this research asserts that obedience to God's commandments is the key path to obtaining SWB

for a Latter-day Saint. High or good marital adjustment is commanded both directly and indirectly in the scriptures. One indirect statement is found in Matthew 22:39, where Jesus Christ answers the lawyer's question as to which is the greatest commandment of God: "And the second is like unto it, Thou shalt love thy neighbor as thyself." Since your spouse is your closest neighbor, this can be seen as a commandment of spousal love.

Paul gave the Ephesians a more direct form of this commandment:

21. Submitting yourselves one to another in the fear of God.

22. Wives, submit yourselves unto your own husbands, as unto the Lord.

23. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the savior of the body.

24. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25. Husbands, love your wives, even as Christ also loved the church, and gave himself to it; . . .

28. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. . . .

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be one flesh. . . .

33. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Ephesians 5:21-33)

In modern times, leaders of the LDS Church have emphasized the same concept of marital adjustment:

It is the normal thing to marry. It was arranged by God in the beginning, long before this world's mountains were ever formed. Remember: "Neither is the man without the woman, neither the woman without the man." (1 Corinthians 11:11) . . . Every person should want to be married. There are some who might not be able to. But every person should want to be married because that is what God in heaven planned for us.

Marriage is ordained of God. It is not merely a social custom. Without proper and successful marriage, one will never be exalted. (Kimball, 1982:291)

Religiosity and Marital Adjustment

Researchers have indeed found a sociological correlation between religiosity and marital adjustment. Hunt and King (1978) found a positive correlation between pro-religiosity and measures of marital adjustment and satisfaction. The measures that correlate positively with marital adjustment scores for both husbands and wives include:

- a. The King-Hunt measures of credal assent;
- b. Involvement in church organizational activities;
and
- c. Orientation to growth and striving (Hunt and King, 1978:403).

Johnson (1973) reports that students view their

parents as generally similar to themselves in religious commitment and that religious students tend to perceive their families as more warm, happy, and accepting than non-religious students. Other researchers have also found that church membership (Locke, 1951; Terman and Oden, 1974) and church attendance (King, 1951) were related to marital adjustment.

Marital Adjustment and SWB

The above studies all imply that religiosity influences marital adjustment. This is not disputed. This researcher, however, believes that marital adjustment also influences SWB. Marital adjustment and SWB are intercorrelated.

It can be shown that SWB is influenced by a number of major domains of life. For example, Campbell et al (1976) point out that global well-being is influenced by numerous domains and it is the level of satisfaction in these domains which determines an individual's global sense of well-being. However, these domains don't all influence well-being equally. A person may experience low satisfaction in one area and still retain a high sense of well-being if he or she experiences high satisfaction in another area or domain, particularly if the latter is more strongly related to well-being than the former.

The same may be said for SWB: different domains (or commandments) exert different levels of influence. For

example, if a Latter-day Saint is not completing his or her home or visiting teaching, but is experiencing high marital adjustment, then his or her SWB is probably higher than if the two areas were reversed.

In this researcher's opinion, marriage and high marital adjustment are major commandments for Latter-day Saints, and therefore marital adjustment is predicted to be positively correlated with SWB.

Research Hypothesis

In Duke and Johnson's 1981 survey of the LDS family, marital adjustment was conceptualized as comprising five dimensions, namely:

- (1) global marital happiness,
- (2) marital cohesion,
- (3) marital consensus,
- (4) sexual adjustment, and
- (5) marital satisfaction.

In defining these five dimensions, global marital adjustment was represented by the measure used in the NORC General Social Survey. Marital cohesion, marital consensus, sexual adjustment and marital satisfaction were all dimensions of marital adjustment as conceptualized and defined by Spanier (1976), although Spanier's affectional expression

dimension was limited to the satisfaction of the respondent with his or her sexual relationship. Therefore, the term "affectional expression" was conceptually and definitionally limited to sexual adjustment for clarity.

Using these five dimensions of marital adjustment, this study hypothesizes:

1. That each of the dimensions of marital adjustment, namely, the global marital happiness dimension, the marital cohesion dimension, the marital consensus dimension, the sexual adjustment dimension and the marital satisfaction dimension, will correlate positively with SWB; and
2. That marital adjustment taken as an index of the five dimensions will correlate positively with SWB.

CHAPTER II

METHODOLOGY

This chapter outlines the methods used for testing the previously mentioned research hypotheses, including a description of the questionnaire, the sampling procedure, sample characteristics, a general overview of the statistical methods used, and a description of the variables considered.

The Questionnaire

A data set containing items with several measures of marital adjustment and SWB was available in a 1980 Duke-Johnson survey funded by Brigham Young University's Institute for Studies in Values and Human Behavior, Provo, Utah. The survey consisted of an eight-page, fifty-three-question booklet entitled The LDS Family 1980. The cover of the booklet contained the survey name; inside the booklet was found a letter of instruction and the name and address of the Institute for Studies in Values and Human Behavior. The first thirteen questions of the survey were subtitled Family Activities. The purpose of these questions was to provide information on the respondents' perception of family strength in America, their general happiness, their marital

adjustment and their degree of satisfaction achieved in the parent-child relationship. An additional question sought to establish the identity of the family's primary decision maker.

The next section, consisting of six questions, sought information on family and personal qualities and was accordingly subtitled Family and Personal Qualities. Respondents were asked to rate themselves and their spouses in comparison to other people, both LDS and non-LDS, on personality characteristics taught by Christ. Respondents were also asked to rate themselves and their spouses as to how gentle, humble, kind, loving, obedient, patient, sacrificing, temperate, virtuous and honest they were. In addition, respondents were asked to explain how they showed love and how much they loved their spouses and children, as well as in which ways spouses and children expressed love to the respondent, and how loved the respondents felt by spouse and children.

The next two subsections, entitled Role Rewards and Role Demands, consisted of a total of twelve questions which sought information on rewards, importance, demands, and stress felt by the respondent. The roles of spouse, income provider, and parent, as well as housekeeping/yardwork and religious activities were to be rated by the respondent.

The fifth subsection, Religious Activities, included nine questions on SWB, public devotion, prayer, and the

"testimony" (religious conviction) of the respondent.

The final section was not subtitled but contained an introductory sentence clarifying an intent to establish demographic information. The respondent's sex, age, marital status, length of marriage, age of oldest and youngest child, place of marriage, priesthood, education, occupation and length of work-week, as well as spouse's occupation and length of work-week, were determined. This section contained thirteen questions.

After completing the final section, respondents were asked to comment on anything in their family life and religious activity, if so inclined. The respondents were also asked for any suggestions they might have to help the researchers in future studies of Latter-day Saints, their families and religious lives.

Sampling Procedure

The Duke-Johnson survey was the first nation-wide sample of Latter-day Saints ever accomplished. Since Latter-day Saints represent approximately 1 percent of the population of the United States, it has proved difficult in the past to obtain a national sample of Latter-day Saints. The subscription list of a major LDS publication was used to compile a sampling frame. Each state was proportionally represented, with the exception of Utah whose proportion was cut in half so that the large number of Utah Latter-day Saints would not predominate the sample. This resulted in a

randomly selected sample of 1026 households. Utilizing this sampling frame resulted inevitably in a sample composed primarily of active Latter-day Saints (those who received this LDS publication) which is typical of studies of religiosity. Thus, the generalizations made in research from this sample apply most fully to persons who are relatively religious and active in Latter-day Saint congregations.

In the initial mailing, two questionnaires were sent to each address, to be completed by both husband and wife. If both husband and wife were not present in the household, the head of the household was asked to complete a questionnaire and share the other questionnaire with another adult person residing in the household.

Three follow-up mailings were used to increase the response rate. Two weeks after the initial mailing, the first follow-up was mailed. This consisted of a post-card reminder, asking the respondents to complete the questionnaire. The second follow-up mailing occurred after an additional two weeks. This consisted of a completely new packet, including two questionnaires. The third follow-up mailing consisted of an additional two questionnaires sent by certified mail. The mailings were done between October 1980 and January 1981. Twenty-eight households were eventually excluded because the residents were not Latter-day Saints, were deceased, or had moved, leaving a possible universe of 998 households.

At the close of the mailing, a total of 1384 usable questionnaires from 801 households had been obtained, representing 80 percent of all households sampled. Two questionnaires were obtained from 583 households, and one questionnaire was received from 218 households.

For use in this researcher's secondary analysis, the 218 single households were deleted from the sample, as well as 61 households from which two questionnaires were received but the respondents were not married, leaving 522 households, or 52 percent of all households sampled.

Sample Characteristics

Through the deletion of all nonmarried households, the sample of presently married couples included an even number of males and females. Of the husbands, 38.7 percent were under age 35, as compared to 44.4 percent of the wives. This left 60 percent of the husbands who were 35 or over, compared to 55.2 percent of the wives (Table 1). The vast majority of both husbands (85.6 percent) and wives (86.8 percent) were in their first marriage. Only 10.7 percent of husbands and 10 percent of wives were in a marriage after divorce (Table 2). In addition, the majority of respondents in their first marriage were married in an LDS temple. Only 16.1 percent of the husbands and 15.5 percent of the wives were not married in an LDS temple (Table 2). (Latter-day Saints believe that a marriage solemnized in a temple endures through eternity and is a requisite part in

TABLE 1
 FREQUENCIES OF SAMPLE CHARACTERISTICS--DEMOGRAPHICS

Category	<u>Husbands</u>		<u>Wives</u>	
	(N)	%	(N)	%
<u>Age</u>				
17 to 34 years	(202)	38.7	(232)	44.4
35 to 64 years	(260)	49.8	(247)	47.3
over 65 years	(53)	10.2	(41)	7.9
missing	(7)	1.3	(2)	0.4
<u>Education</u>				
no formal education	(0)	0	(2)	0.4
some grade school	(9)	1.7	(4)	0.8
completed grade school	(12)	2.3	(6)	1.1
some high school	(28)	5.4	(34)	6.5
completed high school	(89)	17.0	(141)	27.0
some college	(195)	37.4	(223)	42.7
completed college	(77)	14.8	(74)	14.2
some graduate work	(44)	8.4	(22)	4.2
graduate work	(67)	12.8	(16)	3.1
missing	(1)	0.2	(0)	0
<u>Church Membership</u>				
lifetime member	(312)	59.8	(327)	62.6
convert	(179)	34.3	(185)	35.4
missing	(31)	5.9	(10)	1.9

TABLE 2
 FREQUENCIES OF SAMPLE CHARACTERISTICS--MARRIAGE

Category	<u>Husbands</u>		<u>Wives</u>	
	(N)	%	(N)	%
Marital Status				
first marriage	(447)	85.6	(453)	86.8
marriage after divorce	(56)	10.7	(52)	10.0
marriage after widowhood	(11)	2.1	(15)	2.9
separated	(1)	0.2	(1)	0.2
missing	(7)	1.3	(1)	0.2
Place of Marriage				
temple	(276)	52.9	(272)	52.1
church > temple	(85)	16.3	(76)	14.6
civil > temple	(75)	14.4	(90)	17.2
church	(44)	8.4	(48)	9.2
civil	(40)	7.7	(33)	6.3
missing	(2)	0.4	(3)	0.6
Years Married				
0-10	(215)	41.2	(214)	40.9
11-25	(158)	30.2	(159)	30.5
25+	(145)	27.8	(147)	28.2
missing	(4)	0.8	(2)	0.4
Number of Children				
none	(29)	5.6	(26)	5.0
one child	(50)	9.6	(49)	9.4
two or three children	(200)	38.3	(195)	37.4
four or more children	(242)	46.4	(252)	48.3
missing	(1)	0.2	(0)	0

attaining Celestial glory in the hereafter.)

Approximately 41 percent of husbands and wives had been married ten years or less, with 30 percent married eleven to twenty-five years and 28 percent over twenty-five years (Table 2).

Almost half of the husbands (46.4 percent) and wives (48.3 percent) reported having four or more children. A further 38.3 percent of husbands and 37.4 percent of wives reported having two or three children (Table 2).

Over two-thirds of the husbands (73.4) percent and just under two-thirds of the wives (64.2 percent) said they had attended some college, with 36 percent of husbands and 21.5 percent of wives having completed a degree (Table 1).

Well over half of the wives (62.6 percent) had been lifetime members of the LDS church. Approximately a third of the husbands (34.3 percent) and wives (35.4 percent) reported being converts to the church (Table 1).

General Overview of Methods

Since the purpose of this research is to test the strength and direction of the correlation between marital adjustment and SWB, Pearson product-moment correlation coefficient (Pearson r) was computed for each relationship resulting from hypotheses (1) and (2). The program PEARSON CORR in SPSS was used to do the actual computations. The subprogram PARTIAL CORR was also run so that the relationships between the marital adjustment variables and the SWB

variables could be analyzed while controlling for other variables that might separately influence SWB.

In using Pearson r , certain assumptions must be met. One must have at least interval-scale data on both variables. Z-scores and statistics derived from the data make use of distances on the measurement scale. These distances have meaning only for interval- and ratio-scale measurements. Whether any measures of marital adjustment or SWB can be termed an interval-scale measure is questionable, although the data on both the marital adjustment and SWB variables were coded as interval data.

The second assumption in computing Pearson r is that the independent and dependent variables are in a linear relation, because a curvilinear relation will not be measured by Pearson r . In order to show curvilinearity, η^2 would have to be calculated, and then the difference between η^2 and r^2 computed. The assumption of linearity is made in both research hypotheses.

When computing Pearson r , homoscedasticity of variances must also be assumed. In a homoscedastic relation the variance of Y values (the dependent variable) above one interval on the X axis (the independent variable) is about the same as the variance of Y values above any other interval on the X axis. Naturally, no real relation between an independent and a dependent variable meets this condition exactly. If one has at least interval-scale data on both

variables, and if it is assumed that the conditions of linearity and homoscedasticity are met, then Pearson r can be computed.

No appreciable difference was found between Pearson r , Eta, and Spearman rho when Eta and Spearman rho were computed for the same relationships. It was therefore safe to assume that using Pearson r on these variables would not make any difference in the strength of the correlations or computations of the partial correlation coefficients. This also leads to the conclusion that the correlations do not reflect curvilinear relationships.

The Variables

The variables used in this research were divided into three categories: marital adjustment, SWB and control. There were six marital adjustment variables, one SWB variable and thirteen control variables in five areas that may have impacted separately on SWB.

The Marital Adjustment Variables

The marital adjustment variables included: global marital happiness, marital cohesion, marital consensus, sexual adjustment, marital satisfaction, and a marital adjustment index.

To measure global marital happiness, Duke and Johnson used the NORC General Social Survey question:

Taking things all together, how would you

describe your marriage? Would you say that your marriage is:

- 1 Extremely happy
- 2 Very happy
- 3 Pretty happy
- 4 Not too happy
- 5 Unhappy
- 9 Not married

Of the husbands that answered this question, 27.3 percent were extremely happy, 45.6 percent were very happy and 23 percent were pretty happy. Of the wives that answered this question, 25.1 percent were extremely happy, 44.2 percent very happy and 25.7 percent pretty happy (Table 3). As with most studies of marriage, a majority of men (72.9 percent) and of women (69.3 percent) viewed themselves as being extremely or very happily married.

In constructing the questionnaire, Duke and Johnson only took one variable from each of Spanier's four dimensions, due to space limitations and focus of the survey. The variables chosen were those which most directly sought the information pertinent to that area.

To measure marital cohesion, the respondent was asked the following question:

How often would you say that you and your (husband/wife) do things together, like work on a project together?

- 1 Frequently
- 2 Occasionally
- 3 Rarely
- 4 Never
- 9 Not married

TABLE 3
FREQUENCIES OF MARITAL ADJUSTMENT VARIABLES

Category	<u>Husbands</u>		<u>Wives</u>	
	(N)	%	(N)	%
Global Marital Happiness				
extremely happy	(141)	27.0	(130)	24.9
very happy	(236)	45.2	(229)	43.9
pretty happy	(119)	22.8	(133)	25.5
not too happy	(18)	3.4	(19)	3.6
unhappy	(3)	0.6	(7)	1.3
missing	(5)	1.0	(4)	0.8
Marital Cohesion				
frequently	(275)	52.7	(266)	51.0
occasionally	(195)	37.4	(183)	35.1
rarely	(47)	9.0	(62)	11.9
never	(1)	0.2	(8)	1.5
missing	(4)	0.8	(3)	0.6
Marital Consensus				
frequently	(22)	4.2	(22)	4.2
occasionally	(231)	44.3	(229)	43.9
rarely	(230)	44.1	(230)	44.1
never	(37)	7.1	(41)	7.9
missing	(2)	0.4	(0)	0
Sexual Adjustment				
very satisfied	(269)	51.5	(289)	55.4
moderately satisfied	(173)	33.1	(163)	31.2
moderately dissatisfied	(42)	8.0	(31)	5.9
very dissatisfied	(20)	3.8	(21)	4.0
missing	(18)	3.4	(18)	3.4
Marital Satisfaction				
all the time	(80)	15.3	(70)	13.4
most of the time	(368)	70.5	(357)	68.4
more often than not	(49)	9.4	(67)	12.8
occasionally	(22)	4.2	(26)	5.0
missing	(3)	0.6	(2)	0.4

Of the husbands that answered this question, 52.7 percent reported working frequently on a project with their wives. A further 37.4 percent worked occasionally on a project with their wives. For the wives, the percentages were similar, with 51.0 percent reporting "Frequently" and 35.1 percent working occasionally with their husbands on a project (Table 3).

Marital consensus was measured by the question:

How often would you say that you and your (husband/wife) disagree on things, like handling family finances or leisure time activities?

- 1 Frequently
- 2 Occasionally
- 3 Rarely
- 4 Never
- 9 Not married

The majority of the husbands reported that they rarely (44.3 percent) or occasionally (44.1 percent) disagreed with their wives. The wives reported that 44.1 percent rarely and 43.9 percent occasionally disagreed with their husbands (Table 3).

Spanier's affectional expression was measured only by sexual adjustment or satisfaction and was accordingly renamed "sexual adjustment." Information on the sexual adjustment variable was sought by the question:

How satisfied are you with your sexual relationship with your (husband/wife)?

- 1 Very satisfied
- 2 Moderately satisfied

- 3 Moderately dissatisfied
- 4 Very dissatisfied
- 9 Not married

Over half of the husbands, 51.5 percent, were very satisfied with their sexual relationship, with 33.1 percent moderately satisfied. Of the wives who responded, 55.4 percent were very satisfied, with 31.2 percent moderately satisfied (Table 3).

Marital satisfaction was measured by the question:

In general, how often do you think that things between you and your partner are going well:

- 1 All of the time
- 2 Most of the time
- 3 More often than not
- 4 Occasionally
- 5 Never
- 9 Not married

Again, the majority of husbands answered positively, with 15.3 percent reporting that things were going well all the time and 70.5 percent reporting that things were going well most of the time. The majority of wives also reported positively, with 13.4 percent reporting that things were going well all the time and 68.4 percent reporting that things were going well most of the time between themselves and their husbands (Table 3).

The final marital adjustment variable, the marital adjustment index, is the mean score of the five component variables. The marital adjustment index was computed separately for husbands and wives.

The SWB Variable

The SWB variable is operationally defined for Latter-day Saints as to where they place themselves in the hereafter. Another way of viewing this is that the level attained in the hereafter is based on how one stands in the eyes of Christ, based upon one's earthly performance in keeping God's commandments. For Latter-day Saints, these levels are clearly defined by the three degrees of glory in the hereafter. Therefore, SWB is measured by the question:

If you were to die today, in which of the three degrees of glory do you feel worthy to enter?

- 1 Celestial (highest)
- 2 Terrestrial (middle)
- 3 Telestial (lowest)

Over a third of the husbands (33.5 percent) reported they would enter Celestial glory, with 48.3 percent reporting they would enter Terrestrial glory. Just under a third of the wives (28.4 percent) reported they would enter Celestial glory, with 58.2 percent reporting they would enter Terrestrial glory (Table 4). Almost twice as many men (10.3 percent) as women (6.1 percent) reported they would enter Telestial glory if they were to die today.

The Control Variables

When doing correlation analysis, it is important to control variables which may have caused a spurious correlation between the independent and dependent variables. In

TABLE 4
SWB/THREE DEGREES OF GLORY FREQUENCIES

Category	<u>Husbands</u>		<u>Wives</u>	
	(N)	%	(N)	%
Celestial	(175)	33.5	(148)	28.4
Terrestrial	(252)	48.3	(304)	58.2
Telestial	(54)	10.3	(32)	6.1
missing	(41)	7.9	(38)	7.3

order to detect spurious correlations, the SPSS subprogram PARTIAL CORR was run.

Logically, the choice of control variables led the researcher to other dimensions of religiosity. SWB is definitely influenced by other religiosity dimensions. In fact, many areas impact on SWB. Marital adjustment was simply the particular dimension which this researcher wished to examine.

The religiosity variables which were controlled for included: public devotion, private devotion, Duke and Johnson's Beatitudes dimension and self-evaluation. Public devotion is composed of three variables: church attendance, church activity and fulfilling church callings. Private devotion was measured by the variable number of private prayers per day. Duke and Johnson's Beatitudes dimension consisted of six Christ-like characteristics which loaded in factor analysis. The six characteristics included: gentle, humble, kind, loving, patient and temperate. The SPSS subprogram PARTIAL CORR will only allow a fifth order partial to be specified. Since this researcher wished to use the Beatitudes dimension as a composite control variable, the variable "temperate," which had the lowest factor loading of the six characteristics, was dropped. The Beatitudes dimension was controlled for by controlling the remaining five components simultaneously, rather than using the factor score. The self-evaluation dimension consisted of four

variables with which the SWB variable factored highly. Strong LDS, knowledge of scriptures, emulation of Christ, and perception of own religiosity all loaded with SWB and were therefore controlled for.

CHAPTER III

FINDINGS AND CONCLUSIONS

This chapter discusses the findings and analysis of the relationship between marital adjustment and SWB. An analysis without control variables will be reported first. Thereafter the relationship between the two concepts will be analyzed while controlling for public devotion, private devotion and the Beatitudes dimension. In a separate section, marital adjustment and SWB will be analyzed while controlling for self-evaluation. The self-evaluation dimension is the control variable most intercorrelated with SWB, and is therefore most likely to influence the marital adjustment-SWB relationship.

Marital Adjustment and SWB Analyzed

Using the SPSS program, PEARSON CORR, Pearson r was calculated for the following relationships: global marital happiness-SWB, marital cohesion-SWB, marital consensus-SWB, sexual adjustment-SWB, marital satisfaction-SWB, and marital adjustment index-SWB. The coefficients for these relationships were calculated separately for husbands and wives. All of the Pearson r 's were positive and significant, though relatively low.

The Husbands

The husband's coefficients ranged from a low of .11 for marital consensus-SWB to a high of .26 for global marital happiness-SWB (see Table 5).

Based on the Pearson r 's, the six relationships could be grouped according to the strengths of the relationships. Marital consensus-SWB and sexual adjustment-SWB, had the lowest Pearson r coefficients with .11 and .12 respectively. Therefore, for the husbands, marital consensus and sexual adjustment had the least amount of influence upon SWB and vice versa, and their correlation coefficients were similar to each other. The Pearson r for marital consensus-sexual adjustment was also weak at .23 (Table 6). In fact, this was the lowest Pearson r for either variable when correlated with any one of the other marital adjustment variables. The similarity of the Pearson r for the two relationships might be accounted for in the fact that sexual adjustment and marital consensus or decision making were the least important areas of marital adjustment in terms of their impact on SWB (Campbell, et al, 1976). Although research appears to indicate that low marital consensus leads to lower general well-being, it apparently does not have the same effect on SWB. Further study is needed, however, before any positive conclusions can be made.

The next two relationships having similar Pearson r 's consisted of marital cohesion-SWB and marital

TABLE 5

PEARSON R AND PARTIAL CORRELATION COEFFICIENTS FOR
 MARITAL ADJUSTMENT AND SWB FOR HUSBANDS AND
 WIVES CONTROLLING FOR PUBLIC AND PRIVATE
 DEVOTION AND BEATITUDES*

Husbands' Correlations	No Control	Control Variables		Beati- tudes
		Public Devotion	Private Devotion	
Global marital happiness w/SWB	.26	.22	.21	.19
Marital cohesion w/SWB	.18	.12	.14	.13
Marital consensus w/SWB	.11	.08	.13	.07
Sexual adjustment w/SWB	.12	.08	.07	.06
Marital satisfac- tion w/SWB	.20	.14	.13	.12
Marital adjustment index w/SWB	.24	.18	.19	.16

Wives' Correlations	No Control	Control Variables		Beati- tudes
		Public Devotion	Private Devotion	
Global marital happiness w/SWB	.32	.28	.29	.26
Marital cohesion w/SWB	.16	.15	.13	.10
Marital consensus w/SWB	.18	.17	.19	.14
Sexual adjustment w/SWB	.22	.19	.19	.18
Marital satisfac- tion w/SWB	.20	.18	.19	.14
Marital adjustment index w/SWB	.30	.28	.27	.24

* All the Pearson r's were statistically significant at the .05 level.

TABLE 6
PEARSON R'S FOR MARITAL ADJUSTMENT
AND SWB VARIABLES*

Husbands' Correlations	Global Marital Happ.	Marital Cohes.	Marital Cons.	Sexual Adj.	Marital Sat.	Marital Adj. Index
Marital Cohes.	.44					
Marital Cons.	.35	.28				
Sexual Adj.	.53	.31	.23			
Marital Sat.	.65	.38	.40	.56		
Marital Adjust- Index	.83	.65	.61	.74	.82	
SWB	.26	.18	.11	.12	.20	.24

Wives' Correlations	Global Marital Happ.	Marital Cohes.	Marital Cons.	Sexual Adj.	Marital Sat.	Marital Adj. Index
Marital Cohes.	.49					
Marital Cons.	.36	.21				
Sexual Adj.	.52	.39	.23			
Marital Sat.	.61	.45	.37	.47		
Marital Adjust- ment Index	.84	.70	.58	.72	.78	
SWB	.32	.16	.18	.22	.20	.30

* All the Pearson r's were statistically significant at the .001 level.

satisfaction-SWB, with Pearson r 's of .18 and .20 respectively. The majority of husbands reported doing things frequently or occasionally with their wives, and also reported that things were going well all or most of the time between themselves and their wives. The Pearson r for marital cohesion-marital satisfaction was .38, indicating a moderate correlation between these two variables. Both marital cohesion and marital satisfaction were correlated more strongly with SWB than marital consensus or sexual adjustment, possibly because marital cohesion and marital satisfaction measure more general dimensions of marriage.

The final two relationships having similar Pearson r 's included global marital happiness-SWB and marital adjustment-SWB, with Pearson r 's of .26 and .24, respectively. Both global marital happiness and the marital adjustment index are viewed by this researcher as very general measures of marital adjustment, since the former measures in one question what the latter measures in four. One would therefore expect the two variables to correlate similarly with SWB.

The Wives

The Pearson r 's for the wives were higher than those of the husbands, ranging from .16 for the marital cohesion-SWB relationship to .32 for the global marital happiness-SWB relationship (see Table 5). Marital cohesion, marital consensus, sexual adjustment and marital satisfaction all

correlated similarly with SWB, with Pearson r 's of .16, .18, .22 and .20, respectively. These four variables were taken from Spanier's Dyadic Adjustment Scale (1976) to measure the four dimensions of marital adjustment as defined by Spanier. Global marital happiness-SWB and the marital adjustment index-SWB correlated similarly with Pearson r 's of .32 and .30 respectively. Global marital happiness-SWB and marital adjustment index-SWB correlated similarly for the wives, as they did for the husbands. The other four relationships correlated similarly.

Husbands and Wives Compared

The correlations of the variables were slightly higher or equal for the wives compared to the husbands in all relationships. The only exception was the marital cohesion-SWB relationship in which the husbands' Pearson r was higher, although the difference was so small (.02) that it was negligible. Marital satisfaction-SWB was the same for both husbands and wives, with a Pearson r of .20. The greatest difference between husbands and wives occurred in the sexual adjustment-SWB relationship, with wives having a Pearson r of .22 and husbands .12.

It is possible that women do not compartmentalize their lives as much as men and therefore sexual adjustment is part of the whole for women. In other words, when other areas of marriage and life go well, sexual adjustment for women will be correspondingly high. Men may be more likely

to compartmentalize their lives, which would explain why the Pearson r 's were more similar for the wives than for the husbands when Spanier's four components of marital adjustment were correlated with SWB.

Controlling for Four Dimensions of Religiosity

The SPSS subprogram PARTIAL CORR was run on the six marital adjustment-SWB relationships to test for spurious relationships. Public devotion, private devotion, Duke and Johnson's Beatitudes dimension and religious self-evaluation were the four dimensions of religiosity controlled for. Since SWB is a religiosity dimension, it is interrelated both empirically and theoretically with other religiosity dimensions. Therefore, one would expect the marital adjustment-SWB correlations to diminish when other religiosity dimensions are controlled for. The reason for controlling other religiosity dimensions was to test for spurious relationships and to test for another measure of SWB.

Public Devotion

Public devotion was chosen as a control variable because the researcher wished to control for the extrinsic religiosity dimension. Public devotion was composed of three different measures: church attendance, church activity and fulfilling church callings. These three variables were controlled for simultaneously.

For the husbands, controlling for public devotion

did lower the strength of the correlations, but only slightly so. Global marital happiness-SWB was still the strongest correlation, with a partial coefficient of .22 as compared to a zero order coefficient of .25 (see Table 5). Sexual adjustment-SWB and marital consensus-SWB each had correlation coefficients of .08 compared to .12 and .11, respectively. Sexual adjustment-SWB and marital consensus-SWB continued to have similar Pearson r 's and proved to be the weakest correlations. Marital cohesion-SWB and marital satisfaction-SWB also continued to have similar Pearson r 's with coefficients of .12 and .14 respectively. Global marital happiness-SWB and the marital adjustment index-SWB continued to form the two strongest correlations at .22 and .18, respectively.

Overall the wives continued to have slightly higher correlation coefficients. In fact, marital cohesion-SWB had a slightly stronger correlation for the wives than for the husbands, with a coefficient of .15 compared to .12 (see Table 5). Global marital happiness-SWB and marital adjustment index-SWB had the same Pearson r at .28. The other four relationships were again quite similar to each other, ranging from a high of .19 for sexual adjustment-SWB to a low of .15 for marital cohesion-SWB.

The patterns shown in the zero order Pearson r 's held for both the husbands and for the wives when controlling for public devotion. The coefficients were slightly

smaller when controlling for public devotion, but not sufficiently to necessitate discounting the marital adjustment-SWB relationship.

Private Devotion

Private devotion was chosen as a control variable because the researcher also wished to control for the intrinsic religiosity dimension. Private devotion was measured by one variable, private prayer.

As was the case with public devotion, when controlling for private devotion the correlation coefficients for the marital adjustment-SWB relationships dropped slightly for the husbands, except for the marital consensus-SWB relationship, which rose (see Table 5). Global marital happiness-SWB and marital adjustment index-SWB continued to have similar correlation coefficients of .21 and .19, respectively. Marital cohesion-SWB, marital adjustment-SWB and marital satisfaction-SWB were similarly correlated at .14, .13 and .13, respectively. Sexual adjustment-SWB had the weakest correlation, with a coefficient of .07.

The marital adjustment-SWB relationships also dropped slightly for the wives when private devotion was controlled for (see Table 5). Marital cohesion-SWB had the lowest correlation coefficient at .13. Marital consensus-SWB, sexual adjustment-SWB and marital satisfaction-SWB all had Pearson r 's of .19. The global marital happiness-SWB and the marital adjustment index-SWB relationships were once

again the strongest relationships, with Pearson r 's of .29 and .27, respectively.

As with public devotion, when private devotion was controlled for the correlation coefficients of both husbands and wives dropped slightly for the various marital adjustment-SWB relationships, with the exception of the marital consensus-SWB relationship which rose slightly for both husbands and wives. None of the differences between the zero order Pearson r 's and the partial coefficients was large enough to suggest that private devotion had been the cause of a spurious relationship between the various marital adjustment-SWB relationships.

The Beatitudes

The Beatitudes dimension of religiosity was chosen as a control variable, because the researcher wished to control for a consequential religiosity dimension and the Beatitudes dimension has been conceptualized as such by Duke and Johnson (1984). For the purposes of this research, the Beatitudes factor consists of five Christ-like characteristics: gentle, humble, kind, loving and patient. All five characteristics were controlled for simultaneously using the SPSS subprogram PARTIAL CORR.

When controlling for the Beatitudes dimension, the correlation coefficients dropped slightly for the husbands (see Table 5). As with the zero order Pearson r 's and the Pearson r 's when controlling for public devotion, the six

marital adjustment-SWB relationships could be grouped based on the strength of the relationships. Marital consensus-SWB and sexual adjustment-SWB again had the weakest correlations at .07 and .06, respectively. Marital cohesion-SWB and marital satisfaction-SWB were next, with Pearson r 's of .13 and .12, respectively. Global marital happiness-SWB and marital adjustment index-SWB continued as the strongest relationships, with Pearson r 's of .19 and .16, respectively.

For the wives, global marital happiness-SWB and marital adjustment-SWB were also the two strongest relationships, with Pearson r 's of .26 and .24, respectively. The sexual adjustment-SWB relationship was third strongest at .18, when controlling for the Beatitudes dimension. Marital consensus-SWB and marital satisfaction-SWB both had Pearson r 's of Marital cohesion-SWB continued to be the weakest relationship for the wives, with a Pearson r of .10.

No evidence was found to indicate that the six marital adjustment-SWB relationships were spurious due to the components of the Beatitudes dimension.

Patterns Across the Three Dimensions

When the correlation coefficients of the marital adjustment-SWB relationships controlled for public devotion, private devotion, the Beatitudes dimension or no variable are compared to one another, certain patterns appear. For both husbands and wives, global marital happiness-SWB was consistently the strongest correlation, closely followed by

the marital adjustment index-SWB relationship. Marital cohesion-SWB was always the weakest relationship for the wives. Marital consensus-SWB and sexual adjustment-SWB were the weakest relationships for the husbands.

Based on the results of the partial correlation coefficients and the zero-order Pearson r 's for these three control variables, this researcher concluded that for these three measures of marital adjustment, the global marital happiness variable was the best predictor of SWB and vice versa, and that it was better for the wives than for the husbands.

A more complete Spanier Dyadic Adjustment Scale would be recommended for measuring marital or dyadic adjustment. The various marital adjustment-SWB correlation coefficients were too small to recommend their use as independent predictors of SWB or vice versa.

Controlling for Self-Evaluation

The religious self-evaluation dimension control variable is discussed separately because of its close affinity to SWB. The self-evaluation dimension consists of four variables which factor-loaded highly with SWB. Strong LDS, knowledge of scriptures, the emulation of Christ and the perception of own religiosity were the four variables which factor-loaded with SWB and were therefore included as components of a control variable. Each of the four variables was controlled for separately, and then all four variables

were controlled for simultaneously.

The knowledge of the scriptures variable influenced the least amount of change in the correlations for either husbands or wives. Only very slight drops in the correlation coefficients occurred (Table 7).

For the husbands, the strong LDS variable caused the greatest drop in the correlation coefficients. Strong LDS was also the most strongly correlated variable with SWB for the husbands, with a coefficient of .54 (Table 8). The emulation of Christ and the perception of own religiosity variables also influenced slight drops in the correlation coefficients of the six marital adjustment-SWB relationships, although the drop was not as large as with the strong LDS variable. When all four variables were simultaneously controlled for, the drop was similar to the drop resulting when only strong LDS was controlled for (Table 7). Therefore, strong LDS is the most important component of religious self-evaluation and knowledge of the scriptures the least important component influencing the marital adjustment-SWB relationships.

For the wives, controlling for strong LDS, emulation of Christ and perception of own religiosity separately produced quite similar correlation coefficients for each of the relationships. For example, when controlling for strong LDS, emulation of Christ and perception of own religiosity, the global marital happiness-SWB relationship had a correla-

TABLE 7

PEARSON R AND PARTIAL CORRELATION COEFFICIENTS FOR MARITAL ADJUSTMENT AND SWB FOR HUSBANDS AND WIVES CONTROLLING FOR RELIGIOUS SELF-EVALUATION*

Husbands' Correlations	No Control	<u>1st Order Partial</u> s			Percep- tion	<u>4th Order</u> Self- Eval.
		Strong LDS	Know- ledge	Emula- tion		
Glob. mar. hap- piness w/SWB	.26	.13	.23	.19	.17	.14
Marital cohesion w/SWB	.18	.10	.16	.16	.14	.12
Marital consensus w/SWB	.11	.05	.10	.08	.06	.05
Sexual adjust- ment w/SWB	.12	.06	.10	.08	.08	.07
Marital satisfac- tion w/SWB	.20	.12	.17	.12	.12	.11
Marital adjustment index w/SWB	.24	.13	.21	.17	.16	.14

Wives' Correlations	No Control	<u>1st Order Partial</u> s			Percep- tion	<u>4th Order</u> Self- Eval.
		Strong LDS	Know- ledge	Emula- tion		
Glob. mar. hap- piness w/SWB	.32	.20	.31	.20	.20	.16
Marital cohesion w/SWB	.16	.08	.15	.07	.05	.03
Marital consensus w/SWB	.18	.12	.17	.11	.11	.09
Sexual adjust- ment w/SWB	.22	.14	.22	.17	.15	.13
Marital satisfac- tion w/SWB	.20	.11	.18	.09	.09	.06
Marital adjustment index w/SWB	.30	.18	.28	.18	.17	.14

* All the Pearson r's were statistically significant at the .05 level.

TABLE 8
 PEARSON R'S FOR SWB AND RELIGIOUS
 SELF-EVALUATION VARIABLES*

Husbands' Correlations	SWB	Strong LDS	Knowledge	Emulation
Strong LDS	.54			
Knowledge	.50	.60		
Emulation	.45	.48	.47	
Perception	.54	.65	.58	.68

Wives' Correlations	SWB	Strong LDS	Knowledge	Emulation
Strong LDS	.42			
Knowledge	.35	.35		
Emulation	.41	.41	.43	
Perception	.44	.57	.39	.64

* All the Pearson r's were statistically significant at the .001 level.

tion coefficient of .20 for each control variable, while marital consensus-SWB had coefficients of .12, .11 and .11, respectively (see Table 7). Controlling all four variables simultaneously produced the lowest correlation coefficients for the six marital adjustment-SWB relationships, some of which were even lower than those of the husbands.

For the husbands, the previously noted pattern of sexual adjustment-SWB and marital consensus-SWB as the weakest correlations and global marital happiness-SWB and marital adjustment-SWB as the strongest correlations, held true.

For the wives, global marital happiness-SWB and marital adjustment index-SWB also continued to be the two strongest correlations. Marital cohesion-SWB continued to have the weakest correlation, dropping to .03 when all four self-evaluation variables were controlled for simultaneously. This would indicate that for wives marital cohesion and SWB are independent of each other. Although 51 percent of wives surveyed reported frequent activities with their husbands, joint activities do not lead to SWB and vice versa. The question on marital cohesion, however, did not solicit information on the frequency of joint prayer, scripture reading, gospel study, or temple attendance, which could have increased the strength of the relationship for wives as well as for husbands. Also, the question did not solicit the degree of satisfaction with the frequency or quality of joint activities; it only solicited the frequency

of joint activities.

Another SWB Measure

For the husbands, the strong LDS variable might be an additional candidate for measuring SWB, based on the strength of its correlation with SWB and by the fact that when it was controlled for, the six marital adjustment-SWB relationships had their most substantial drops. However, since the difference between strong LDS and the other three self-evaluation variables was so small and the correlations of the marital adjustment-SWB relationships was similarly small, further research is needed.

Future Research

This study of SWB attempted to test the strength of the relationship between SWB and marital adjustment. Although only weak correlations were found between the two dimensions of life, the field of study in SWB was expanded. The greatest flaw of the present study was its limited scope. A comprehensive study of SWB is needed, along the lines of Campbell, Converse and Rogers' The Quality of American Life, with an emphasis on SWB. The study would need to cover leisure time satisfaction, family life, marital adjustment, a wide array of religiosity dimensions, work satisfaction, as well as demographic and family historical information, and individual personality testing. SWB would need to be measured with several separate indicators to

fully research and learn what interrelations exist. Only when such a comprehensive effort is made will SWB begin to be understood.

Conclusion

This research proposed to test the hypothesis that marital adjustment was positively correlated with SWB among Latter-day Saints. Marital adjustment was conceptualized as comprising five dimensions, namely

- (1) global marital happiness,
- (2) marital cohesion,
- (3) marital consensus,
- (4) sexual adjustment, and
- (5) marital satisfaction.

A sixth variable was created by creating a marital adjustment index composed of the five dimensions of marital adjustment.

SWB for Latter-day Saints was conceptualized as the place in the hereafter which the respondent felt worthy to enter if he or she were to die that day.

Pearson r was computed for each of the six resulting relationships. Pearson r was computed separately for the husbands and wives of the sample. Partial correlation coefficients were also computed, controlling for public devotion, private devotion, Duke and Johnson's Beatitudes dimension, and religious self-evaluation.

Weak correlations were found for the six marital adjustment-SWB relationships, ranging from .11 to .26 for the husbands, and from .16 to .32 for the wives. These coefficients were lower when the partial correlations were computed.

The researcher concludes that although the tested relationships were weak, marital adjustment is one area of life which influences SWB. However, SWB is a complex dimension which can only be explained through a complex model. Only one small part of SWB has been investigated in the present study. Additional research is needed to fully explore the SWB dimension among Latter-day Saints and other denominations, so that SWB may be studied at the social level in the United States and become a standard indicator of QOL.

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LEVEL OF MARITAL ADJUSTMENT AND
SPIRITUAL WELL-BEING AMONG
LATTER-DAY SAINTS

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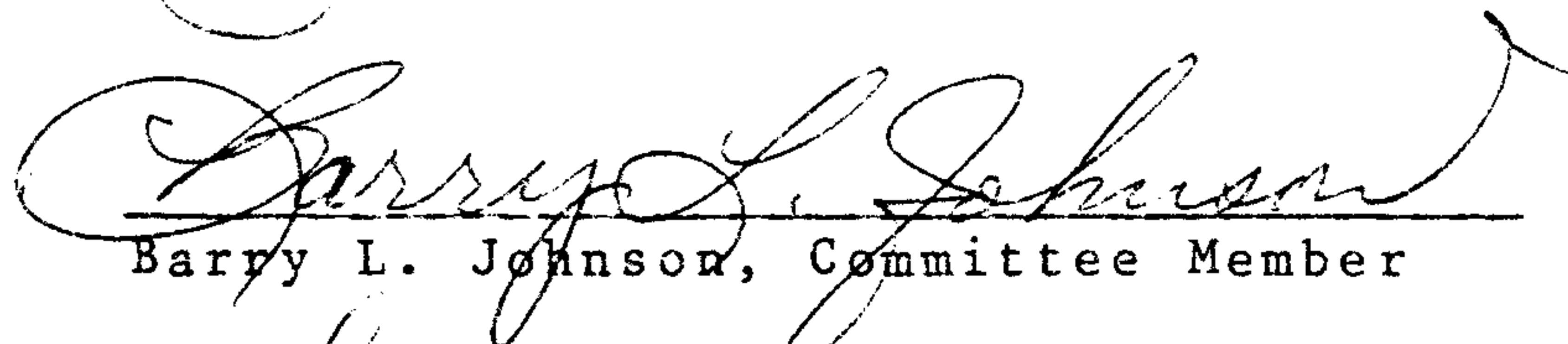
ABSTRACT


This study investigated the relationship between marital adjustment and spiritual well-being (SWB) among a nation-wide random sample of Latter-day Saints. Positive correlations between marital adjustment and SWB were hypothesized. Marital adjustment was conceptualized as comprising five areas: 1) global marital happiness; 2) marital cohesion; 3) marital consensus; 4) sexual adjustment; and 5) marital satisfaction. SWB was conceptualized as the degree of glory the respondent felt worthy to enter if he or she were to presently die. Public and private devotion, Beatitudes, and religious self-evaluation were controlled.

Both husbands' and wives' marital adjustment-SWB correlations were significant, ranging from .11 to .26 for husbands and .16 to .32 for wives. Religious self-evaluation had the greatest effect upon the correlations. The global marital happiness-SWB relationship was strongest for both husbands and wives. Further research using a more complex model of SWB was proposed.

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