

MARRIAGE ROLE EXPECTATIONS OF HIGH SCHOOL  
STUDENTS

By

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## TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION . . . . .	1
Statement of Problem . . . . .	1
Need for Research . . . . .	2
Purpose of the Study . . . . .	4
Definition of Terms . . . . .	4
II. REVIEW OF LITERATURE . . . . .	5
Traditional Female Roles . . . . .	6
Traditional Male Roles . . . . .	9
Equalitarian Female Roles . . . . .	9
Equalitarian Male Roles . . . . .	11
Sex Role Socialization . . . . .	12
Effect of Parents . . . . .	12
Effect of Schools . . . . .	13
Effects on Adults . . . . .	14
Role Strain . . . . .	15
Sex Role Perceptions . . . . .	16
Self-Image Compared to That of Opposite Sex .	16
Comparison of Adolescent and Adult Role	
Perceptions . . . . .	17
Marriage Role Expectations . . . . .	17
Summary . . . . .	19
III. PROCEDURE . . . . .	21
Selection of Subjects . . . . .	21
Selection of Instrument . . . . .	21
Administration of Instrument . . . . .	22
Analysis of Data . . . . .	23
IV. RESULTS . . . . .	24
Description of the Subjects . . . . .	24
Analysis of MREI Scores . . . . .	24
Scores on MREI Subscales . . . . .	26
Examination of Hypotheses . . . . .	26
Analysis of MREI Subscales According to Sex .	27
Analysis of Total MREI Scores According	
to Sex . . . . .	28
Analysis of MREI Subscales According to Age .	30

Chapter	Page
IV. (Continued)	
Analysis of Total MREI Scores According to Age . . . . .	30
Analysis of MREI Subscores According to Marital Status . . . . .	32
Analysis of Total MREI Scores According to Marital Status . . . . .	32
Analysis of MREI Subscores According to Religious Preference . . . . .	33
Analysis of Total MREI Scores According to Religious Preference . . . . .	33
Analysis of MREI Subscores According to Socioeconomic Status . . . . .	35
Analysis of Total MREI Scores According to Socioeconomic Status . . . . .	37
V. SUMMARY . . . . .	38
SELECTED BIBLIOGRAPHY . . . . .	42
APPENDIX . . . . .	47

LIST OF TABLES

Table	Page
I. Description of the Subjects . . . . .	25
II. Total Responses to MREI . . . . .	26
III. MREI Subscores for Total Sample and According to Sex .	27
IV. Analysis of Variance Reflecting Differences in MREI Subscores According to Sex . . . . .	29
V. Analysis of Variance Reflecting Differences in MREI Responses According to Sex . . . . .	30
VI. Analysis of Variance Reflecting Differences in MREI Subscores According to Age . . . . .	31
VII. Analysis of Variance Reflecting Differences in MREI Responses According to Age . . . . .	32
VIII. Analysis of Variance Reflecting Differences in MREI Subscores According to Religious Preference . . . . .	34
IX. Analysis of Variance Reflecting Differences in MREI Responses According to Religious Preference . . . . .	35
X. Analysis of Variance Reflecting Differences in MREI Subscores According to Socioeconomic Status . . . . .	36
XI. Analysis of Variance Reflecting Differences in MREI Responses According to Socioeconomic Status . . . . .	37

## CHAPTER I

### INTRODUCTION

#### Statement of Problem

Performance of marital roles in accord with the other spouse's expectations leads to marital adjustment. But performance of marital roles not in accord with the other spouse's expectations leads to interpersonal strain and inner conflict (Hurvitz, 1965). In a marriage, if this stress becomes sufficient, a divorce becomes a possibility (Jacobson, 1971). Unresolved role conflicts can be viewed, therefore, as antecedents of divorce.

The kinds of marriage role expectations that couples bring to the marriage determine the nature of their marriage relationship and the degree of adjustment they achieve (Dunn, 1960). It is important to know more about the nature of these expectations as role expectations may differ considerably between individuals. According to Kenkel (1966), American society contains the broad outlines of the roles of the sexes in marriage. There are standardized expectations of what a husband should do and what a wife should do; however, no two individuals interpret the cultural definition of marriage roles in precisely the same manner. Rather, each has a unique perception and interpretation of these roles which he uses as a guide for his behavior and a standard for evaluating the behavior of his spouse. Unless the role expectations are compatible, a couple finds difficulty in achieving marital adjustment.



To further complicate the situation, men's and women's roles have undergone change in recent years (Harriman, 1975), and society's role expectations for men and women are now rather ambiguous (Balswick and Peek, 1971; Burr, 1971). Therefore, couples need to become aware of the significance of role expectations in determining the quality of the relationship two people are able to build in marriage.

#### Need for Research

Other than marriage, few decisions require the adolescent to contract more of himself, his time, and his life (Knox and Patrick, 1971). However, adolescents bring unrealistic expectations to marriage and therefore experience unmet needs in marital and family life during adulthood (Cromwell, 1976). For example, expectations of adolescents concerning employment are often not consistent with present-day practices. An unrealistically large number of adolescents expect that wives in their marriage will not work (Dunn, 1960). The increasing number of married women who are gainfully employed and the forces recognized as favoring increased employment of married women suggest that efforts be made to develop an awareness on the part of adolescents of the importance of preparing for dual roles.

The changing roles of men and women can lead to role conflict. Marital conflict may result from social change when the transition from traditional roles makes sex prerogatives in various situations less clear (Sterrett and Bollman, 1970).

It is particularly important to recognize the potential for conflict or disillusionment inherent in the nature of role expectations of adolescents. Inconsistencies and unrealistic expectations can lead to

future conflict in marriage (Dunn, 1960).

One of the first steps in preventing possible future marital conflict for adolescents is for teachers and counselors to be informed of the marriage role expectations of adolescents. A need exists, therefore, for more extensive and more up-to-date research concerning marriage role expectations of adolescents. Particular attention needs to be focused upon the male as most of the present sex role research concerns the female (Hochschild, 1973). When teachers and counselors have current information about youths' perceptions of marriage roles, they may be better prepared to develop student-centered family living courses that motivate and benefit the student in developing more realistic marriage role expectations.

The need for further research concerning marriage role expectations of adolescents seems important for the following reasons:

1. Men's and women's roles have changed over the years (Bell, 1962; Harriman, 1975).
2. Society's role expectations for men and women are ambiguous (Balswick and Peek, 1971; Burr, 1971).
3. Considerable role confusion exists in today's families (Hacker, 1957; Dunn, 1960; Rossi, 1968).
4. There is a lack of research concerning marriage role expectations of young unmarrieds (Dunn, 1960; Walters, Parker, and Stinnett, 1972).
5. There is little research concerning men in the family (Hacker, 1957; Brenton, 1966; Hochschild, 1973).
6. Men and women often have different and unrealistic expectations concerning the roles they expect to play in marriage (Dunn,

1960; Jacobson, 1971; Kirkpatrick, 1971; Cromwell, 1976).

7. Differences in role expectations of men and women can lead to conflict in a marriage (Dunn, 1960; Hurvitz, 1965; Kenkel, 1966; Adams, 1971; Burr, 1971; Jacobson, 1971).

#### Purpose of the Study

The general purpose of this study is to investigate the marriage role expectations of high school students. The specific purposes of this study are to:

1. Determine the extent to which adolescents reflect traditional or equalitarian perceptions of marriage roles in the areas of (a) authority patterns, (b) homemaking, (c) care of children, (d) personal characteristics, (e) social participation, (f) education, and (g) financial support and employment utilizing the Marriage Role Expectation Inventory (Dunn, 1960) -- referred to throughout this study as the MREI.
2. Examine the hypotheses that there are no significant differences in adolescents' marriage role expectations as reflected by total MREI scores according to (a) sex, (b) age, (c) marital status, (d) religious preference, and (e) socioeconomic status.

#### Definition of Terms

Traditional: Those marriage relationships in which role-taking is based on the sex of the family member (Sterrett and Bollman, 1970).

Equalitarian: Those marriage relationships in which role-taking is based on personal preferences rather than sex (Sterrett and Bollman, 1970).

## CHAPTER II

### REVIEW OF LITERATURE

The romantic conception of marriage held by many young people often leads them to believe that once they marry, they are on the threshold of happiness and all their problems are over. To add, ". . . unless it is one of the 800,000 American marriages that end in divorce each year" (Conley, 1976, p. 144), would dampen the ideal of marriage. Yet over 90% of all Americans marry, and most of those who get divorced remarry (Conley, 1976).

Obviously, marriage still holds a mystique for most people, and yet it is fraught with misconceptions, unhappiness, and emotional stress. Young couples bring unrealistic expectations to marriage and therefore experience unmet needs in marital and family life during adulthood (Cromwell, 1976). One half of all women who marry in a given year are under the age of 20 (Sugarman and Hochstein), and divorce rates for teen-age marriages are three times that for those who marry after reaching age 20 (Cox, 1969). Approximately 25% of children today are being brought up in families where the traditional two-parent model is not functioning (Satir, 1972).

Society portrays many variations in roles for youth today, and the questions of role identification and role expectations are vital for young children and adolescents. The review of literature reported here is concerned with the following related topics:

1. Traditional female roles
2. Traditional male roles
3. Equalitarian female roles
4. Equalitarian male roles
5. Sex role socialization
6. Sex role perceptions

#### Traditional Female Roles

During the first half of this century, it was believed that the female's primary job was to marry, rear children, and provide support and assistance for her husband's career. This was known as the traditional role for women (Rossi, 1968; Almquist and Angrist, 1971; Black, 1974).

According to Scanzoni (1976), the traditional female is one who places the interests of her husband and children ahead of herself. Scanzoni expressed the following ideas concerning the role of the traditional wife:

1. A married woman's most important task in life should be taking care of her husband and children.
2. She should realize that a woman's greatest reward and satisfaction come through her children.
3. If she works, she should not try to get ahead in the same way that a man does.
4. A wife should not have equal authority with her husband in making decisions.
5. If she has the same job as a man who has to support his family, she should not expect the same pay.
6. A wife should realize that, just as a woman is not suited for heavy physical work, there are also other kinds of jobs she is not suited for, because of her mental and emotional nature.
7. A wife should give up her job whenever it inconveniences her husband and children.
8. If a mother of young children works, it should be only while the family needs the money (p. 58).

Kirkpatrick (1971) described the traditional female role in terms of privileges and obligations.

It implies as privileges security, the right to support, alimony in case of divorce, respect as a wife and mother, a certain amount of domestic authority, loyalty of husband to the mother of his children, and sentimental gratitude from husband and children. Corresponding obligations include bearing and rearing children, making a home, rendering domestic service, loyal subordination of self to the economic interests of the husband, acceptance of a dependent social and economic status, and tolerance of a limited range of activity (p. 233).

[Simpson (1971) stated that of the acceptable roles for women, the wife-mother role was still the most acceptable.] Gump (1972) conducted a study of 162 senior college women to find their view of the most acceptable female role. Being a wife and mother, while concomitantly pursuing a career which would gratify needs for self realization and achievement, was found to be the most acceptable role. With few exceptions, even the most purposeful women were pursuing careers traditional for women, and most of them wished for husbands and families. Thus, although these women were not traditional in the sense that the roles of wife and mother were thought sufficient for fulfillment, neither were they proposing radical alternatives to the traditional view.

Angrist (1972) stated that the occupational choice of the traditional female represented a practical means to achieve security if she ever needed to work. However, from their sample of ever-married women under age 45, Mason and Bumpass (1975) found that women felt the traditional sex-based division of responsibilities was desirable and that maternal employment harmed preschool-age children.

Poloma and Garland (1971) studied the attitudes of professional career women toward traditional and equalitarian family roles. The 53 professional women included physicians, college professors, and lawyers.

It was found that only one of the 53 women had a marriage that was classified as a truly equalitarian relationship. The priority of the wife and mother role over professional obligations was expressed by the majority of the respondents. Poloma and Garland suggested four main features of the traditional family:

1. The wife's career was equivalent to a hobby or viewed on par with volunteer work.
2. The husband is clearly the status-giving and income-earning member of the family, with the wife's income not being used for family needs.
3. The wife's principle role is that of wife and mother and homemaker.
4. Hired domestic help generally takes care of the bulk of the routine household chores, with the wife caring for the remainder of the feminine tasks such as entertaining, cooking, marketing, etc. (p. 535).

Poloma and Garland (1971) stated that a neo-traditional relationship is one in which the husband and wife could objectively be seen as sharing the breadwinning role of the family. There were 27 of the 53 women who had neo-traditional marriages. Poloma and Garland suggested these two characteristics of the neo-traditional family:

1. In most cases, the wife's income was needed and utilized to maintain the family's present standard of living. This standard of living was higher than the traditional family.
2. Wife's professional activity assumed a certain importance in any decision the family made, particularly around the issues of moving to another city and vacation time (p. 535).

Poloma and Garland concluded that although more women are demonstrating that it is possible to combine work and marriage, they found little evidence that women desire full equality if that means performing on an equal footing with their husbands and holding a man's responsibility for achieving career success.

### Traditional Male Roles

Little research has been conducted concerning men in the family and even less on men outside the family (Brenton, 1966; Hochschild, 1973). Research concerning the male has been eclipsed by the voluminous concentration on the developments and contradictions in female roles (Hacker, 1957).

Hacker (1957) suggested the following features of the traditional male:

1. a good provider
2. the ultimate source of knowledge and authority
3. strong in character so that he may give a feeling of security, not only financially but emotionally, to his wife and children (p. 227).

According to Scanzoni (1976), the traditional male role is one in which the husband's interests remain basically superior to or more significant than those of the wife. He expressed the following ideas in describing the traditional male role:

1. A married man's chief responsibilities should be his job.
2. The husband should be the head of the family (p. 58).

### Equalitarian Female Roles

According to Scanzoni (1976), the equalitarian female is one who places her interests equal to those of her husband and children.

Scanzoni expressed the following ideas in describing the role of the equalitarian wife:

1. Having a job herself should be just as important as encouraging her husband in his job.
2. She should be able to make long range plans for her occupation in the same way that her husband does for his.
3. If being a wife and mother isn't satisfying enough, she should take a job (p. 58).



In comparing the 1971 and 1974 samples of randomly selected, never-married undergraduates from a large Midwestern university, Scanzoni found that the 1974 women were substantially more equalitarian than both the 1971 women and 1974 men.

Kirkpatrick (1971) described the equalitarian female role as:

. . . entailing the privileges of economic independence, equal authority in regard to family finances, acceptance as an equal, the exemption from one-sided personal domestic service to the husband, equal voice in determining the locality of residence, and equality in regard to social and moral freedom. The obligational side of the balance sheet would include renouncing of alimony save in the case of dependent children, an economic contribution in proportion to earning ability, acceptance of equal responsibility for the support of children, complete sharing of the legal responsibilities of the family, willingness to dispense with any appeal to chivalry, abrogation of special privileges in regard to children, and equal responsibility to maintain the family status by success in a career (p. 234).

Vincent (1966) reported the equalitarian female as one who assumed leadership responsibilities in community, civic, political, and religious organizations, and expected to make noteworthy contributions in a variety of occupational and professional pursuits. Angrist (1972) stated that the equalitarian female aspired to combine a career with family roles in adult life. She viewed domesticity and child care as matters in which other adults could assist or replace her when needed.

Tangri (1972) described the equalitarian as compared to the traditional female as "more autonomous, individualistic, and motivated by internally imposed demands to perform to capacity" (p. 197). Tangri further stated that the equalitarian female expected to make a life for herself through her own efforts. She was less concerned than the traditional female about her husband's being a good family man and more concerned that he allow her to pursue her own career. Tangri questioned

200 women college seniors in Michigan concerning their marriage role expectations. She found that equalitarian women did not reject the core female roles of wife and mother though they expected to postpone marriage and have fewer children than more traditional women.

#### Equalitarian Male Roles

According to Scanzoni (1976), the equalitarian male role is one in which the husband's interests are not superior to or more significant than the interests of his working wife. Scanzoni expressed the following ideas concerning the role of the equalitarian male:

1. If his wife works, he should share equally in household chores such as cooking, cleaning, and washing.
2. If his wife works, he should share equally in the responsibilities of child care (p. 58).

Brenton (1966) noted that comprehensive sociological studies of American marriage patterns show that the traditional division of labor in the home, such as husbands doing the repairs and other heavy work while wives are occupied with kitchen, cleaning, and child-rearing chores, is breaking down in favor of more sharing. Brenton stated:

Man, once known as 'the head of the family,' is now partner in the family firm, part-time man, part-time mother and part-time maid. He is the chief cook and bottle washer; the chauffeur, the gardner and the houseboy; the maid, the laundress and the charwoman (p. 27).

Vincent (1966) and Rossi (1968) reported that sex role definitions have become increasingly blurred. Men are now required to possess some traits traditionally thought to be feminine, such as nurturance, sensitivity, and intuition.

## Sex Role Socialization

It has been reported that sex role differentiation takes place through a variety of highly complex processes (Hartley, 1964; Smith, Downer, and Lynch, 1969; Angrist, 1972). Millet (1970) stated that:

. . . gender identity development which takes place through childhood is the sum total of the parents', the peers', and the culture's notions of what is appropriate to each gender by way of temperament, character, interests, status, worth, gesture, and expression. Every moment of the child's life is a clue as to how he or she must think and behave to attain or satisfy the demands which gender places upon one (p. 31).

### Effect of Parents

Lurie (1974) and Hirsch (1974) reported that children, from the time they are born, learn what men and women are like and how they behave toward each other from parental behavior. While the girl is taught to act "feminine" and to desire feminine objects, the boy is taught how to be a man. In learning to be a man, the boy in American society is taught to value expressions of masculinity and devalue expressions of femininity. Masculinity is expressed largely through physical courage, toughness, competitiveness, and aggressiveness, while femininity is expressed largely through gentleness, expressiveness, and responsiveness (Balswick and Peek, 1971).

Sampson (1966) noted that children learn from a pervading feeling and climate which sex is more important and learn about the power-dynamic of the household. Hirsch (1974) stated that "power" is a crucial variable, probably the most influential one affecting the child's growth and development of feelings of self-worth and self-esteem because both of these require the individual to feel in charge and in control of his

own life.

Bandura, Ross, and Ross (1963) in a study to explore identificatory learning found that children ages 33 to 65 months of age clearly identified with the source of rewarding power. Bandura et al. stated that even at this young age a number of these children were firmly convinced that only a male can possess resources and, therefore, the female's dispensing the rewards was only an intermediary for the male model.

Hartley (1959) pointed out that boys are pressured to restrict their activities exclusively to what is "masculine" while they are in kindergarten, while girls are allowed to acquire the female role more gradually. The demands on the boy are made before he has had a chance to understand the reasons behind them and are harshly enforced. Consequently, many boys are anxious at being caught doing anything traditionally defined as feminine. Gray (1957) studied a group of middle-class children in the upper elementary grades and found that the boys who scored high in sex-appropriate behavior were also the ones who scored highest in anxiety.

Meier (1972) reported that the mother's role is of considerable significance in shaping the sex role attitudes of young people. He suggested that perhaps the most important mode for producing a more equalitarian conception of the female role is through the non-traditional role of the mother.

### Effect of Schools

Joffe (1971) reported that two of the most centrally involved agencies in the sex role socialization of the young were the schools and the family. Joffe observed 45 children in a nursery school that emphasized equalitarian role-taking in its curriculum. The children,

however, continued with traditional sex role play. Joffe concluded that:

. . . nursery school does not exist in a vacuum; teachers, parents, and children all bring to the school experiences from outside settings, e.g., the family, which often have drastically different conceptions about sex roles (p. 475).

Hurlock (1975) suggested that sex role identity is nearly formed by the time a student enters high school. The junior high school years, then, appeared to be a particularly vulnerable period in which students could still receive impressions that jobs or family functions were arbitrarily assigned to one sex rather than the other.

Naffziger and Naffziger (1974) questioned 1,000 school counselors concerning their attitudes toward the roles of men and women. They found that counselors employed in elementary and high schools regardless of sex were much more traditional than those in higher education or other agencies and those in higher education were quite traditional themselves. They concluded that children are exposed to the most traditional counselors when the children themselves are most diversified.

### Effects on Adults

Concerning sex role socialization, Rossi (1968) stated:

. . . men have no freedom of choice where work is concerned; they must work to secure their status as adult men. The equivalent for women has been maternity. There is considerable pressure upon the growing girl and young woman to consider maternity necessary for a woman's fulfillment as an individual and to secure her status as an adult (p. 30).

Angrist (1972) stated that the career-oriented woman does not simply reject the traditional female role. Instead, she is the product of familial, personal, and educational experiences which broaden and enrich her outlook. Thus, she is influenced to consider varied adult role combinations instead of the typical traditional role.

Balswick and Peek (1971) reported that the inexpressive male seems to result from the traditional socialization process. He is described as being "strong, resilient, resourceful, capable of coping with overwhelming odds" (p. 364). His attitude toward women is either courteous but reserved, or detached and unemotional. When the inexpressive male marries, his inexpressiveness can become highly dysfunctional to his marital relationship if he continues to apply it to all women, including his wife. Balswick and Peek concluded that:

. . .society inconsistently teaches the male that to be masculine is to be inexpressive, while at the same time, expectations in the marital role are defined in terms of sharing affection and companionship which involves the ability to communicate and express feelings (p. 366).

### Role Strain

Kando (1972) utilized the definition of role strain as "a feeling of difficulty or stress in fulfilling the demands of one's role obligations" (p. 459). When an individual is unable or unwilling to fulfill the demands of his sex role, that individual experiences role strain. Kando compared role strain among males, females, and transsexuals. He found that males experienced relatively little sex role strain while females experienced the greatest amount of strain. These males valued masculine self-ascriptions; therefore, they acknowledged the cultural demands placed upon them as men, and were willing to fulfill these demands. The females, on the other hand, expressed rejection of feminine self-ascriptions, while in fact possessing feminine roles and characteristics. The findings suggested that these females experienced strain between the cultural demands placed upon them as women and their unwillingness to fulfill these demands.

Arnott (1972) agreed with Kando's ideas concerning role strain. She stated that girls are taught early the feminine role pattern which stresses expressive values; however, their educational experiences emphasize the male pattern of personal achievement. Many girls then find themselves "torn because of unrealistic idealization of the traditional role and inability to find fulfillment in it" (p. 123).

### Sex Role Perceptions

Mangus (1957) believed that learned role expectations in varying degrees define for each family member his rights and duties as husband, wife, parent, child, or sibling. Internalized in the person, these roles provide the main bases of that person's conceptions of himself as a marriage partner or family member.

### Self-Image Compared to That of Opposite Sex

Lynn (1966) stated that a larger proportion of females than males show preferences for the role of the opposite sex. Simmons and Rosenberg (1975) investigated the self-images of males and females in the third through the twelfth grades. They found that white adolescent females showed greater anxiety and lower self images than did white males.

Turner and Turner (1974) examined role perceptions of 82 white and 59 black college freshmen in Massachusetts. They found that white females were the only group to rate the opposite sex more positively than their own sex.

## Comparison of Adolescent and Adult Role

### Perceptions

Wise and Carter (1965) compared responses from 132 girls and 84 of their mothers in Utah to discover whether they defined the homemaker role differently. Wise and Carter reported that the two generations of women in this study defined their duties as homemaker in nearly identical terms. Their concept of woman's role was predominantly traditional. It was noted that this perception of role did not agree with the present involvement of many of the women included in this study in their role as homemaker and wage earner.

Hofmann (1974) in a study of 35 high school girls and their mothers reported the girls as feeling that both the husband and wife should be responsible for more of the household tasks than the mothers indicated. She concluded that the students' role perceptions were not always reflected by the mothers' role behavior.

### Marriage Role Expectations

Dunn (1960) developed the Marriage Role Expectation Inventory (MREI) to determine the extent to which adolescent expectations reflect equalitarian or traditional conceptions of marriage roles. The instrument consists of seven sub-scales: authority patterns, homemaking, care of children, personal characteristics, social participation, education, and financial support and employment. Her sample consisted of 436 white, high school seniors from Louisiana. The group consisted of 238 girls and 198 boys, ranging in age from 16 to 21. More than three-fourths of the group were Protestants, and all five social classes were represented. Dunn found that:



1. More than half of the group agreed with equalitarian items in all sub-scales of the inventory; and less than half agreed with traditional items.
2. Traditional conceptions were associated with responses of more boys than those of girls and with more lower class than middle or upper class respondents.
3. More married than unmarried subjects tended to favor equalitarian expectations.
4. In response to items relating to homemaking, 42% of the boys' as compared with only 28% of the girls' expectations were classified as equalitarian. The majority of girls in this group seemed to believe that homemaking was very largely the wife's responsibility.
5. One important finding in the area of homemaking was that in spite of traditional responses, the majority of both sexes indicated that the responsibility for homemaking will be shared if the wife works outside the home.
6. Attitudes toward the wife's working were very largely negative on the part of both boys and girls.
7. Formal education was viewed as being particularly important for both husbands and wives. Three-fourths of the group responded that marriage would not be a deterrent to going to college; and, almost as many anticipated that should they marry before college, both husband and wife would do their best to go on to earn college degrees.
8. Personality and social skills were rated equally as important as skills of homemaking and earning a living.
9. Although subjects agreed with equalitarian expectations concerning social participation, their expectations concerning specific behaviors proved to be quite traditional.
10. Proportionately more of the respondents consistently reflected equalitarian conceptions concerning care of children than in any other area.
11. As for authority, the equalitarian conception of marriage roles was evident. Almost three-fourths of both sexes responded that the wife's opinion would carry as much weight as the husband's in making decisions concerning children and money matters (pp. 100-102).

The nature of adolescents' marriage role expectations has been the topic of several studies. Other findings supportive of Dunn include:

1. Expectations of adolescents regarding marriage role expectations were more often equalitarian than traditional (Knaub, 1967; Estes, 1969; Sisk, 1969; Frank, 1970; Raburn, 1970; Boyd, 1972; Epstein and Bronzaft, 1972).
2. Traditional concepts were apt to be a part of most role expectations, even those classified as equalitarian. Although

adolescents appeared to be in agreement concerning marriage roles in a general way, they actually disagreed in specific areas (Nerbun, 1969; Raburn, 1970; Sterrett and Bollman, 1970).

3. Equalitarian expectations were associated with responses of more females than males (Christensen, 1961; Nollen, 1967; Nelson and Goldman, 1969; Petrick and Chadderdon, 1969; Sisk, 1969; Frank, 1970; Ganong, 1974).
4. Equalitarian expectations were associated with responses of more middle or upper class than lower class respondents (Sterrett and Bollman, 1970; Below, 1973).

Several studies reported additional findings. However, researchers were not in agreement concerning these findings. Regarding age, Nollen (1967) and Below (1973) reported older respondents as reflecting more equalitarian expectations than younger respondents. However, other researchers reported younger respondents as being more equalitarian (Sisk, 1969; Sterrett and Bollman, 1970; Brogan and Kutner, 1976).

Disagreement in findings concerning religion were also found. Although Bell (1962) reported Jewish respondents as reflecting more traditional expectations than Protestants and Catholics, Brogan and Kutner (1976) reported Jewish respondents as being more equalitarian.

#### Summary

The review of literature concerning marriage role expectations suggests the following:

1. Men's and women's roles have changed over the years.
2. Society's role expectations for men and women are ambiguous.
3. Considerable role confusion exists among adolescents and

families today.

4. Men and women often have different and unrealistic expectations concerning the roles they expect to play in marriage.
5. Differences in role expectations of men and women can lead to conflict in a marriage.
6. Sex role socialization takes place through a variety of complex processes and is affected by the parents and schools.
7. Role strain may result when an individual is unable or unwilling to fulfill the demands of his sex role.
8. In general, females have lower self-images than males.
9. Expectations of adolescents regarding marriage role expectations are more often equalitarian than traditional.
10. Equalitarian expectations are more often associated with females than males and middle or upper class than lower class adolescents.

## CHAPTER III

### PROCEDURE

The purpose of this study was to determine the extent to which adolescents reflect traditional or equalitarian perceptions of marriage roles. In order to achieve the above purpose, the following steps were followed: 1) selection of the subjects; 2) selection of the instrument; 3) administration of the instrument; and 4) analysis of data.

#### Selection of Subjects

The subjects for this study were all junior and senior students present that day in Wylie High School, Abilene, Texas. There were 74 males and 60 females.

#### Selection of Instrument

The instrument used for this study was Dunn's (1960) Marriage Role Expectation Inventory. The objective of the inventory is to provide a total score which shows the degree to which a respondent's marriage role expectations are equalitarian or traditional. The score may also be placed in a range of scores which show expectations to be traditional, moderately traditional, equalitarian, or moderately equalitarian. The inventory is divided into seven sub-scales: authority patterns (items 12, 13, 18, 19, 31, 32, 37, 62, 63, 66, and 72 on MREI); homemaking (items 14, 26, 27, 28, 34, 35, 36, 65, 67, 73, and 75); care of children

(items 20, 21, 33, 41, 45, 61, 64, 69, 71, 80, 81, and 82); personal characteristics (items 24, 29, 30, 42, 43, 49, 59, and 60); social participation (items 44, 46, 47, 50, 51, 52, 53, 54, 55, 57, and 58); education (items 15, 16, 23, 25, 38, 48, 56, 70, 74, 76, and 79); and financial support and employment (items 17, 22, 39, 40, 68, 77, and 78). The inventory consists of 71 statements, 34 items which reflect equalitarian expectations in a marriage relationship and 37 items which reflect traditional expectations. Respondents were asked to agree or disagree with each statement by circling SA-strongly agree, A-agree, U-undecided, D-disagree, or SD-strongly disagree.

Dunn (1960) reported the validity of the instrument as being achieved by utilizing a panel of judges known to be familiar with the concepts of traditional and equalitarian husband and wife roles. From the original statements prepared by Dunn, the judges selected the final items; and no item was used that failed to discriminate at the .05 level of significance.

Dunn (1960) reported a measure of reliability for the instrument in which a split-half correlation coefficient was computed on scores of 50 respondents. The resulting coefficient of .953, corrected to .975, permits interpretation of a substantial degree of reliability.

#### Administration of Instrument

The questionnaires were administered to the junior and senior students during their regularly scheduled English classes. The students were informed that the purpose of the study was to see what expectations high school students have concerning marriage roles. They were informed that the study was being conducted through the Family Relations and

Child Development Department of the Division of Home Economics of Oklahoma State University.

After the subjects were informed of the purpose of the study, the questionnaires were distributed. Instructions concerning the information sheet were given, and it was stressed that the respondents' names were not required. Subjects completed the information sheet, and questions were answered as they occurred. After completion of the information sheets, detailed instructions concerning the questionnaire were given. The time required for administration of the questionnaire did not exceed one hour.

#### Analysis of Data

The scoring key of the MREI was used to determine the extent to which adolescents reflected traditional or equalitarian marriage role expectations in the areas of (a) authority patterns, (b) homemaking, (c) care of children, (d) personal characteristics, (e) social participation, (f) education, and (g) financial support and employment. The higher scores reflected equalitarian expectations while the lower scores reflected traditional expectations. Respondents were grouped according to the following general classifications (Dunn, 1960): 0-18 traditional; 19-35 moderately traditional; 36-53 moderately equalitarian; and 54-71 equalitarian.

Analysis of variance was used to determine if there were any significant differences in marriage role expectations as reflected by total MREI scores according to (a) sex, (b) age, (c) marital status, (d) religious orientation, and (e) socioeconomic status.

## CHAPTER IV

### RESULTS

#### Description of the Subjects

Table I presents a detailed description of the 134 students who participated in this study. Of the respondents, 55.22% of the sample were males and 44.78% were females. Ages of the respondents ranged from 15 to 18 years, with the largest proportions falling in the age categories 17 years (44.03%) and 16 years (43.29%). Concerning marital status of the students, 99.25% were single, and only one student was married. As for religious preference, the sample was predominantly Protestant (83.58%). According to the McGuire-White Index of Social Status (1955), the respondents' families were classified primarily as upper-lower (45.52%) and lower-middle (32.09%).

#### Analysis of MREI Scores

The scoring key of the MREI was used to determine the extent to which adolescents reflected traditional or equalitarian marriage role expectations. The higher scores reflected equalitarian expectations while the lower scores reflected traditional expectations. Respondents were grouped according to the following general classifications (Dunn, 1960): 0-18 traditional; 19-35 moderately traditional; 36-53 moderately equalitarian; and 54-71 equalitarian. Table II reflects the number of male and female respondents who fell into the above mentioned categories.

TABLE I  
DESCRIPTION OF THE SUBJECTS

Variable	Classification	Number	Percentage
Sex	Male	74	55.22
	Female	60	44.78
Age	15	7	5.22
	16	58	43.29
	17	59	44.03
	18	10	7.46
Marital Status	Single	133	99.25
	Married	1	.75
Religious Preference	Protestant	112	83.58
	Catholic	13	9.70
	Mormon	2	1.49
	None	7	5.23
Socioeconomic Status	Upper-middle	20	14.93
	Lower-middle	43	32.09
	Upper-lower	61	45.52
	Lower-lower	10	7.46



TABLE II  
TOTAL RESPONSES TO MREI

Category	Male		Female	
	N	%	N	%
Traditional (0-18)	0	0.00	0	0.00
Moderately Traditional (19-35)	10	13.51	0	0.00
Moderately Equalitarian (36-53)	47	63.52	33	55.00
Equalitarian (54-71)	17	22.97	27	45.00

#### Scores on MREI Subscales

Dunn's (1960) Marriage Role Expectation Inventory consists of 71 statements divided into seven subscales. The subscales and number of statements in each category are: authority patterns (11), homemaking (11), care of children (12), personal characteristics (8), social participation (11), education (11), and financial support and employment (7). Table III includes the total mean subscores on the MREI and the mean subscores for males and females on the MREI.

#### Examination of Hypotheses

There are no significant differences in adolescents' marriage role expectations as reflected by total MREI scores according to (a) sex, (b) age, (c) marital status, (d) religious preference, and (e) socio-economic status.

TABLE III  
MREI SUBSCORES FOR TOTAL SAMPLE AND ACCORDING TO SEX

Subscale	Range of Subscale	Mean Subscores		
		Total Sample	Male	Female
Authority Patterns (11)	1-11	7.09	6.82	7.42
Homemaking (11)	1-11	7.22	7.22	7.23
Care of Children (12)	1-12	9.78	9.19	10.50
Personal Characteristics (8)	1-8	5.74	5.11	6.52
Social Participation (11)	1-11	7.28	7.26	7.32
Education (11)	1-11	7.14	6.69	7.70
Employment and Support (7)	1-7	4.49	3.76	5.39

#### Analysis of MREI Subscores According to Sex

Analysis of variance was used to examine the respondents' scores on the MREI subscales according to sex. The following subscales were found to be associated with the sex of the respondents.

On the subscale care of children, an F score of 40.76 resulted which was found to be significant at the .0001 level of significance. The female respondents from the sample were found to be more equalitarian than the males in their expectations concerning the care of children.

On the subscale personal characteristics, an F score of 27.98 was obtained which was found to be significant at the .0001 level of significance. The females in this sample were found to be more equalitarian in their expectations concerning personal characteristics.

An F score of 4.80 resulted on the subscale education. There was a significant difference (.03) in males and females concerning their expectations toward education with the females having more equalitarian attitudes than the males.

On the subscale employment and support, an F score of 49.49 resulted which was found to be significant at the .0001 level of significance. The female respondents in the sample were found to be more equalitarian than the males in their expectations concerning employment and support.

The subscales which reflected no significant differences between males' and females' scores on the MREI were the following: authority patterns, homemaking, and social participation. The results of the analysis of MREI subscores according to sex can be seen in Table IV.

#### Analysis of Total MREI Scores According to Sex

Utilizing the analysis of variance test, it was found that there was a significant difference (.0001) in males and females in their total MREI responses. Table V illustrates that females received a significantly higher mean score than males, reflecting more equalitarian marriage role expectations than the males.

TABLE IV  
ANALYSIS OF VARIANCE REFLECTING DIFFERENCES  
IN MREI SUBSCORES ACCORDING TO SEX

Description	No.	$\bar{X}$	F	Level of Sig.
Authority Patterns				
Male	74	6.82		
Female	60	7.42	2.80	n.s.
Homemaking				
Male	74	7.22		
Female	60	7.23	.002	n.s.
Care of Children				
Male	74	9.19		
Female	60	10.50	40.76	.0001
Personal Characteristics				
Male	74	5.11		
Female	60	6.52	27.98	.0001
Social Participation				
Male	74	7.26		
Female	60	7.32	.03	n.s.
Education				
Male	74	6.69		
Female	60	7.70	4.80	.03
Employment and Support				
Male	74	3.76		
Female	60	5.39	49.49	.0001

TABLE V  
ANALYSIS OF VARIANCE REFLECTING DIFFERENCES  
IN MREI RESPONSES ACCORDING TO SEX

Description	No.	$\bar{X}$	F	Level of Sig.
Male	74	46.04	18.95	.0001
Female	60	52.07		

Analysis of MREI Subscores According to Age

Analysis of variance was used to examine the MREI subscales according to age. As Table VI indicates, on the subscale personal characteristics, an F score of 2.77 resulted which was found to be significant at the .04 level of significance. The fifteen-year-olds in the sample were found to be more equalitarian than the other age groups in their expectations concerning personal characteristics. The other subscales reflected no significant differences among the age groups.

Analysis of Total MREI Scores According to Age

Utilizing the analysis of variance test, it was found that there was no significant difference among fifteen-, sixteen-, seventeen-, and eighteen-year-olds in their total MREI responses. The results of the analysis can be seen in Table VII.

TABLE VI  
 ANALYSIS OF VARIANCE REFLECTING DIFFERENCES  
 IN MREI SUBSCORES ACCORDING TO AGE

Description	No.	$\bar{X}$	F	Level of Sig.
<b>Authority Patterns</b>				
Age 15	7	8.14		
16	58	7.19	.94	n.s.
17	59	6.95		
18	10	6.60		
<b>Homemaking</b>				
Age 15	7	8.14		
16	58	7.12	.99	n.s.
17	59	7.07		
18	10	8.10		
<b>Care of Children</b>				
Age 15	7	10.43		
16	58	9.88	1.19	n.s.
17	59	9.68		
18	10	9.30		
<b>Personal Characteristics</b>				
Age 15	7	7.29		
16	58	5.84	2.77	.04
17	59	5.54		
18	10	5.20		
<b>Social Participation</b>				
Age 15	7	7.14		
16	58	7.22	.82	n.s.
17	59	7.49		
18	10	6.50		
<b>Education</b>				
Age 15	7	8.57		
16	58	7.38	1.24	n.s.
17	59	6.85		
18	10	6.50		
<b>Employment and Support</b>				
Age 15	7	5.43		
16	58	4.57	1.35	n.s.
17	59	4.37		
18	10	4.00		

TABLE VII  
ANALYSIS OF VARIANCE REFLECTING DIFFERENCES  
IN MREI RESPONSES ACCORDING TO AGE

Description	No.	$\bar{X}$	F	Level of Sig.
Age 15	7	55.14		
Age 16	58	49.21	1.89	n.s.
Age 17	59	47.95		
Age 18	10	46.20		

Analysis of MREI Subscores According to

Marital Status

Analysis of variance was used to examine the MREI subscales according to marital status. There were not enough married respondents in the sample for any significant results to appear.

Analysis of Total MREI Scores According to

Marital Status

Utilizing the analysis of variance test, it was found that there was no significant difference between single and married students in their total MREI responses. There were not enough married respondents in the sample for any significant results to appear.

Analysis of MREI Subscores According to  
Religious Preference

The analysis of variance was used to examine the MREI subscales according to religious preference. The following subscales were found to be associated with the religious preference of the respondents.

On the subscale personal characteristics, an F score of 3.32 resulted which was found to be significant at the .02 level of significance. The Protestants from the sample were found to be more equalitarian, and the Mormons were found to be more traditional than the other religious groups in their expectations concerning personal characteristics.

On the subscale education, an F score of 2.71 resulted which was found to be significant at the .05 level of significance. The Protestants from the sample were found to be more equalitarian, and the Mormons were found to be more traditional than the other religious groups in their expectations concerning education.

The subscales which reflected no significant differences among the religious groups were the following: authority patterns, homemaking, care of children, social participation, and employment and support. The results of the analysis of MREI subscores according to religious preference can be seen in Table VIII.

Analysis of Total MREI Scores According to  
Religious Preference

Utilizing the analysis of variance test, it was found that there was a significant difference (.009) among Protestants, Catholics, Mormons, and those expressing no religious preference in their total



TABLE VIII  
ANALYSIS OF VARIANCE REFLECTING DIFFERENCES IN MREI SUBSCORES  
ACCORDING TO RELIGIOUS PREFERENCE

Description	No.	$\bar{X}$	F	Level of Sig.
<b>Authority Patterns</b>				
Protestant	112	7.20	.80	n.s.
Catholic	13	6.38		
Mormon	2	6.00		
None	7	7.00		
<b>Homemaking</b>				
Protestant	112	7.38	1.33	n.s.
Catholic	13	6.15		
Mormon	2	7.50		
None	7	6.57		
<b>Care of Children</b>				
Protestant	112	9.87	1.53	n.s.
Catholic	13	9.46		
Mormon	2	10.00		
None	7	8.86		
<b>Personal Characteristics</b>				
Protestant	112	5.92	3.32	.02
Catholic	13	5.08		
Mormon	2	3.50		
None	7	4.71		
<b>Social Participation</b>				
Protestant	112	7.45	1.97	n.s.
Catholic	13	6.38		
Mormon	2	5.50		
None	7	6.86		
<b>Education</b>				
Protestant	112	7.42	2.71	.05
Catholic	13	6.08		
Mormon	2	5.00		
None	7	5.29		
<b>Employment and Support</b>				
Protestant	112	4.60	1.45	n.s.
Catholic	13	3.69		
Mormon	2	4.50		
None	7	4.14		

MREI responses. Table IX illustrates that Protestants received a significantly higher mean score than the other religious groups, reflecting more equalitarian marriage role expectations than the Catholics, Mormons, and those expressing no religious preference. The Mormons received a lower mean score than the other religious groups, reflecting more traditional marriage role expectations than the Protestants, Catholics, and those expressing no religious preference.

TABLE IX  
ANALYSIS OF VARIANCE REFLECTING DIFFERENCES IN MREI RESPONSES  
ACCORDING TO RELIGIOUS PREFERENCE

Description	No.	$\bar{X}$	F	Level of Sig.
Protestant	112	49.83		
Catholic	13	43.23	4.03	.009
Mormon	2	42.00		
None	7	43.43		

Analysis of MREI Subscores According to  
Socioeconomic Status

The analysis of variance test was used to examine the MREI subscales according to socioeconomic status. As Table X indicates, the subscales reflected no significant differences according to socioeconomic status.

TABLE X

ANALYSIS OF VARIANCE REFLECTING DIFFERENCES IN MREI SUBSCORES  
ACCORDING TO SOCIOECONOMIC STATUS

Description	No.	$\bar{X}$	F	Level of Sig.
<b>Authority Patterns</b>				
Upper-middle	20	6.85	.28	n.s.
Lower-middle	43	7.28		
Upper-lower	61	7.08		
Lower-lower	10	6.80		
<b>Homemaking</b>				
Upper-middle	20	7.60	.61	n.s.
Lower-middle	43	6.93		
Upper-lower	61	7.38		
Lower-lower	10	6.80		
<b>Care of Children</b>				
Upper-middle	20	9.95	.46	n.s.
Lower-middle	43	9.91		
Upper-lower	61	9.64		
Lower-lower	10	9.70		
<b>Personal Characteristics</b>				
Upper-middle	20	6.05	.67	n.s.
Lower-middle	43	5.91		
Upper-lower	61	5.54		
Lower-lower	10	5.60		
<b>Social Participation</b>				
Upper-middle	20	7.35	1.55	n.s.
Lower-middle	43	6.79		
Upper-lower	61	7.52		
Lower-lower	10	7.80		
<b>Education</b>				
Upper-middle	20	7.85	1.43	n.s.
Lower-middle	43	6.70		
Upper-lower	61	7.38		
Lower-lower	10	6.20		
<b>Employment and Support</b>				
Upper-middle	20	4.50	.16	n.s.
Lower-middle	43	4.60		
Upper-lower	61	4.43		
Lower-lower	10	4.30		

Analysis of Total MREI Scores According to  
Socioeconomic Status

Utilizing the analysis of variance test, it was found that there was no significant difference among upper-middle, lower-middle, upper-lower, and lower-lower class students in their total MREI responses. The results of the analysis can be seen in Table XI.

TABLE XI  
 ANALYSIS OF VARIANCE REFLECTING DIFFERENCES IN MREI RESPONSES  
 ACCORDING TO SOCIOECONOMIC STATUS

Description	No.	$\bar{X}$	F	Level of Sig.
Upper-middle Class	20	50.15		
Lower-middle Class	43	48.12		
Upper-lower Class	61	48.97	.38	n.s.
Lower-lower Class	10	47.20		

## CHAPTER V

### SUMMARY

The purposes of this study were to (1) determine the extent to which adolescents reflect traditional or equalitarian perceptions of marriage roles in the areas of (a) authority patterns, (b) homemaking, (c) care of children, (d) personal characteristics, (e) social participation, (f) education, and (g) financial support and employment; and (2) examine the hypotheses that there are no significant differences in adolescents' marriage role expectations as reflected by total MREI scores according to (a) sex, (b) age, (c) marital status, (d) religious preference, and (e) socioeconomic status.

The sample was composed of the junior and senior students at Wylie High School, Abilene, Texas. There were 74 males and 60 females ranging from 15 to 18 years of age. The sample was predominantly Protestant, and only one student was married. As for socioeconomic status, the respondents' families were classified primarily as upper-lower and lower-middle class. The data were collected in August, 1976.

The questionnaire included the following sections: a) an information sheet for securing background data; and b) the Marriage Role Expectation Inventory (Dunn, 1960), designed to measure attitudes towards traditional and equalitarian role-taking.

The McGuire-White Index of Social Status (1955) was utilized to determine the socioeconomic status of the respondents' families.

Frequencies and percentages of the background variables were computed. The analysis of variance test was utilized to determine if there were any significant differences in marriage role expectations as reflected by total MREI scores according to (a) sex, (b) age, (c) marital status, (d) religious preference, and (e) socioeconomic status.

The results of this study were as follows:

- (1) There was a significant difference (.0001) in the marriage role expectations as measured by the MREI according to sex. Females were found to be more equalitarian than males in their expectations concerning role-taking in marriage, particularly in the areas of care of children, personal characteristics, education, and financial support and employment. This finding was supportive of Dunn (1960) and others (Christensen, 1961; Nollen, 1967; Nelson and Goldman, 1969; Petrick and Chadderdon, 1969; Sisk, 1969; Frank, 1970; Ganong, 1974) who found that equalitarian expectations were associated with responses of more females than males. In relation to this finding, it is possible that problems may arise in a marriage in which the wife has more equalitarian expectations concerning role-taking than her husband. This writer's finding concerning total MREI scores varies from the finding of Dunn (1960) who conducted her study in the late 1950's. Whereas Dunn's respondents were more or less equally divided in equalitarian and traditional scores, this study conducted seventeen years later provided a sample that was almost totally equalitarian. In fact, all females in this study were classified as equalitarian or moderately equalitarian. This finding suggests that young

people, particularly females, are becoming more equalitarian in their attitudes and expectations concerning role-taking in marriage. This finding seems logical when one considers the prominence of the equal rights issues and the greater number of women who are employed.

- (2) There was a significant difference (.04) in the marriage role expectations concerning personal characteristics according to age. Fifteen-year-olds were found to be more equalitarian than the other age groups in rating personality skills as important as skills of homemaking and earning a living. Perhaps fifteen-year-olds appear more equalitarian in this area because they have not yet been confronted with the realities of earning a living and running a home whereas many of the older students have had more work experience. Therefore, personality skills may appear to be more important to the fifteen-year-olds while skills for earning a living and running a home may appear more important to older students.
- (3) There was a significant difference (.009) in marriage role expectations as reflected by total MREI scores according to religious preference. Protestants were found to be more equalitarian than the other religious groups in their expectations, particularly in the areas of personal characteristics and education. Mormons were found to be more traditional than the other religious categories in the areas of personal characteristics and education. It should be noted that there were only two Mormon respondents in the sample. This difference in marriage role expectations may be due to the

different philosophies taught by the various religious groups. The Mormon church tends to have a more traditional philosophy about male and female roles and family values.

- (4) There was no significant difference found in adolescents' marriage role expectations as reflected by total MREI scores according to socioeconomic status. This finding is not supportive of Dunn (1960), Sterrett and Bollman (1970), and Below (1973) who found that equalitarian expectations were associated with responses of more middle- and upper-class than lower-class respondents.

Although this study could be improved by expanding the sample to conduct a national study of adolescents' expectations concerning role-taking in marriage, this study does indicate that there is a significant difference in the marriage role expectations of adolescent males and females. As adolescents are likely to bring different and perhaps opposing expectations to their marriages, they are likely to experience disillusionment, conflict, and maybe even failure in marriage. Further research, therefore, is needed concerning marriage role expectations of adolescents. Such research will be very helpful in marriages and family relations counseling. This information would also be very helpful to family life educators who are concerned with helping young people to develop realistic marriage role expectations.



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APPENDIX

GENERAL INFORMATION

Your cooperation in this research project is greatly appreciated. The absence of your name assures anonymity. Please check or fill in answers as appropriate to each question. The blanks at the extreme left of the page are for purposes of coding (do not fill in).

- \_\_\_ 1.-3.
- \_\_\_ 4. Sex \_\_\_
- \_\_\_ 5. Age \_\_\_
- \_\_\_ 6. Marital Status \_\_\_
- \_\_\_ 7. Religious Preference
- \_\_\_ a. Protestant                      \_\_\_ d. Morman
- \_\_\_ b. Catholic                         \_\_\_ e. None
- \_\_\_ c. Jewish                            \_\_\_ f. Other \_\_\_\_\_
- \_\_\_ 8. Who is the main source of income in your family?
- \_\_\_ a. Father                      \_\_\_ b. Mother                      \_\_\_ c. Other (specify)
- \_\_\_ 9. What is the primary source of the above income?
- \_\_\_ a. Inherited savings and investments
- \_\_\_ b. Earned wealth, transferable investments
- \_\_\_ c. Profits, royalties, fees
- \_\_\_ d. Salary, commissions (regular, monthly, or yearly)
- \_\_\_ e. Hourly wages, weekly checks
- \_\_\_ f. Odd jobs, seasonal work, private charity
- \_\_\_ g. Public relief or charity
- \_\_\_ 10. What is the occupation of the principal earner of the above income?
- \_\_\_\_\_
- \_\_\_ 11. What is the highest educational attainment of the principal earner of the above income?
- \_\_\_ a. Less than grade 8
- \_\_\_ b. Completed grade 8, but did not attend beyond grade 9
- \_\_\_ c. Attended high school, completed grade 9, but did not graduate
- \_\_\_ d. Graduated from high school
- \_\_\_ e. Attended college or university for two or more years
- \_\_\_ f. Graduated from 4-year college
- \_\_\_ g. Completed graduate work for profession

## MARRIAGE ROLE EXPECTATION INVENTORY (Female Form)

The purpose of the following questions is to determine your expectations for you and your marriage partner. Please answer in terms of what you expect of your own marriage as you read each statement. There are no right and wrong answers.

For each item below, indicate the degree to which you agree or disagree by circling the response which best describes your feelings.

The response code is as follows: SA - strongly agree; A - agree; U - undecided; D - disagree; SD - strongly disagree.

PLEASE ANSWER EVERY QUESTION.

IN MY MARRIAGE I EXPECT:

- \_\_\_12. SA A U D SD that if there is a difference of opinion, my husband will decide where to live.
- \_\_\_13. SA A U D SD that my opinion will carry as much weight as my husband's in money matters.
- \_\_\_14. SA A U D SD my husband to help with the housework.
- \_\_\_15. SA A U D SD that it would be undesirable for me to be better educated than my husband.
- \_\_\_16. SA A U D SD that if we marry before going to college, my husband and I will do our best to go on to earn college degrees.
- \_\_\_17. SA A U D SD to combine motherhood and a career if that proves possible.
- \_\_\_18. SA A U D SD my husband to be the "boss" who says what is to be done and what is not to be done.
- \_\_\_19. SA A U D SD that I will be as well informed as my husband concerning the family's financial status and business affairs.
- \_\_\_20. SA A U D SD my husband to leave the care of the children entirely up to me when they are babies.
- \_\_\_21. SA A U D SD my husband to be as interested in spending time with the girls as with the boys in our family.
- \_\_\_22. SA A U D SD that if I prefer a career to having children, we will have the right to make that choice.
- \_\_\_23. SA A U D SD that for the most successful family living my husband and I will need more than a high school education.



24. SA A U D SD it will be more important for me to be a good cook and housekeeper than for me to be an attractive, interesting companion.
25. SA A U D SD that being married will not keep my husband from going to college.
26. SA A U D SD that the family "schedule" such as when meals are served and when the television can be turned on will be determined by my husband's wishes and working hours.
27. SA A U D SD that my husband and I will share responsibility for housework if both of us work outside the home.
28. SA A U D SD that keeping the yard, making repairs, and doing outside chores will be the responsibility of whoever has the time and wishes to do them.
29. SA A U D SD if my husband is a good worker, respectable and faithful to his family, other personal characteristics are of considerably less importance.
30. SA A U D SD it will be more important that as a wife I have a good family background than that I have a compatible personality and get along well with people.
31. SA A U D SD that almost all money matters will be decided by my husband.
32. SA A U D SD that my husband and I shall have equal privileges in such things as going out at night.
33. SA A U D SD that my husband's major responsibility to our children will be to make a good living, provide a home and make them mind.
34. SA A U D SD that since doing things like laundry, cleaning, and child care are "woman's work," my husband will feel no responsibility for them.
35. SA A U D SD week-ends to be a period of rest for my husband, so he will not be expected to assist with cooking and housekeeping.
36. SA A U D SD that if my husband helps with the housework, I will help with outside chores such as keeping the yard, painting or repairing the house.

- \_\_\_37. SA A U D SD that my husband and I will have equal voice in decisions affecting the family as a whole.
- \_\_\_38. SA A U D SD that after marriage I will forget an education and make a home for my husband.
- \_\_\_39. SA A U D SD that I will love and respect my husband regardless of the kind of work he does.
- \_\_\_40. SA A U D SD to work outside the home if I enjoy working more than staying at home.
- \_\_\_41. SA A U D SD that both my husband and I will concern ourselves with the social and emotional development of our children.
- \_\_\_42. SA A U D SD it will be just as important for my husband to be congenial, and to love and enjoy his family as to earn a good living.
- \_\_\_43. SA A U D SD that it will be equally as important that as a wife I am affectionate and understanding as that I am thrifty and skillful in house-keeping.
- \_\_\_44. SA A U D SD that it will be my husband's responsibility and privilege to choose where we will go and what we will do when we go out.
- \_\_\_45. SA A U D SD to manage my time so that I can show a genuine interest in what our children do.
- \_\_\_46. SA A U D SD that I will let my husband tell me how to vote.
- \_\_\_47. SA A U D SD that my husband and I will take an active interest together in what's going on in our community.
- \_\_\_48. SA A U D SD that if I can cook, sew, keep house, and care for children any other kind of education for me is unnecessary.
- \_\_\_49. SA A U D SD that having compatible personalities will be considerably less important to us than such characteristics as being religious, honest, and hard working.
- \_\_\_50. SA A U D SD it will be only natural that my husband will be the one concerned about politics and what is going on in the world.
- \_\_\_51. SA A U D SD to accept the fact that my husband will devote most of his time to getting ahead and becoming a success.

- \_\_\_52. SA A U D SD that being married should cause little or no change in my husband's social or recreational activities.
- \_\_\_53. SA A U D SD that I will generally prefer talking about something like clothes, places to go, and "woman's interests" to talking about complicated international and economics affairs.
- \_\_\_54. SA A U D SD that my activities outside the home will be largely confined to those associated with the church.
- \_\_\_55. SA A U D SD to stay at home to care for my husband and children instead of using time attending club meetings, and entertainment outside the home.
- \_\_\_56. SA A U D SD that an education is important for me whether or not I work outside the home.
- \_\_\_57. SA A U D SD that I will keep myself informed and active in the work of the community.
- \_\_\_58. SA A U D SD that since my husband must earn a living, he can't be expected to take time to "play" with the children.
- \_\_\_59. SA A U D SD that it is my job rather than my husband's to set a good example and see that my family goes to church.
- \_\_\_60. SA A U D SD it will be more important that my husband is ambitious and a good provider than that he is kind, understanding and gets along well with people.
- \_\_\_61. SA A U D SD it will be equally as important to find time to enjoy our children as to do things like bathing, dressing, and feeding them.
- \_\_\_62. SA A U D SD to fit my life to my husband's.
- \_\_\_63. SA A U D SD that managing and planning for spending money will be a joint proposition between my husband and me.
- \_\_\_64. SA A U D SD my husband to manage his time so that he will be able to share in the care of the children.
- \_\_\_65. SA A U D SD that having guests in our home will not prevent my husband's lending a hand with serving meals or keeping the house orderly.

- \_\_\_66. SA A U D SD that we will permit the children to share, according to their abilities, with the parents in making family decisions.
- \_\_\_67. SA A U D SD my husband to help wash or dry dishes.
- \_\_\_68. SA A U D SD my husband to be entirely responsible for earning the living for our family.
- \_\_\_69. SA A U D SD that staying at home with the children will be my duty rather than my husband's.
- \_\_\_70. SA A U D SD that an education for my husband will be as important in making him a more cultured person as in helping him to earn a living.
- \_\_\_71. SA A U D SD my husband to feel equally as responsible for the children after work and on holidays as I do.
- \_\_\_72. SA A U D SD my husband to make most of the decisions concerning the children such as where they will go and what they may do.
- \_\_\_73. SA A U D SD that it will be exclusively my duty to do the cooking and keeping the house in order.
- \_\_\_74. SA A U D SD that my husband will forget about an education after he is married and support his wife.
- \_\_\_75. SA A U D SD that my husband and I will share household tasks according to individual interests and abilities rather than according to "woman's work" and "man's work."
- \_\_\_76. SA A U D SD as far as education is concerned, that it is unimportant for either my husband or me if both of us are ambitious and hard working.
- \_\_\_77. SA A U D SD my husband to earn a good living if he expects love and respect from his family.
- \_\_\_78. SA A U D SD whether or not I work will depend on what we as a couple think is best for our own happiness.
- \_\_\_79. SA A U D SD that if I am not going to work outside the home, there is no reason for my getting a college education.
- \_\_\_80. SA A U D SD as our children grow up the boys will be more my husband's responsibility while the girls will be mine.

81. SA A U D SD that my husband and I will feel equally responsible for looking after the welfare of our children.
82. SA A U D SD that I will take full responsibility for care and training of our children so that my husband can devote his time to his work.

## MARRIAGE ROLE EXPECTATION INVENTORY (Male Form)

The purpose of the following questions is to determine your expectations for you and your marriage partner. Please answer in terms of what you expect of your own marriage as you read each statement. There are no right and wrong answers.

For each item below, indicate the degree to which you agree or disagree by circling the response which best describes your feelings.

The response code is as follows: SA - strongly agree; A - agree; U - undecided; D - disagree; SD - strongly disagree.

PLEASE ANSWER EVERY QUESTION.

IN MY MARRIAGE I EXPECT:

- |        |    |   |   |   |    |  |
|--------|----|---|---|---|----|--|
| ___12. | SA | A | U | D | SD | that if there is a difference of opinion, I will decide where to live.                                     |
| ___13. | SA | A | U | D | SD | that my wife's opinion will carry as much weight as mine in money matters.                                 |
| ___14. | SA | A | U | D | SD | to help my wife with the housework.  |
| ___15. | SA | A | U | D | SD | that it would be undesirable for my wife to be better educated than I.                                     |
| ___16. | SA | A | U | D | SD | that if we marry before going to college, my wife and I will do our best to go on to earn college degrees. |
| ___17. | SA | A | U | D | SD | my wife to combine motherhood and a career if that proves possible.  |
| ___18. | SA | A | U | D | SD | to be the "boss" who says what is to be done and what is not to be done.                                   |
| ___19. | SA | A | U | D | SD | that my wife will be as well informed as I concerning the family's financial status and business affairs.  |
| ___20. | SA | A | U | D | SD | to leave the care of the children entirely up to my wife when they are babies.                             |
| ___21. | SA | A | U | D | SD | to be as interested in spending time with the girls as with the boys in our family.                        |
| ___22. | SA | A | U | D | SD | that if my wife prefers a career to having children we will have the right to make that choice.            |
| ___23. | SA | A | U | D | SD | that for the most successful family living my wife and I will need more than a high school education.      |

24. SA A U D SD it will be more important for my wife to be a good cook and housekeeper than for her to be an attractive, interesting companion.
25. SA A U D SD that being married will not keep me from going to college.
26. SA A U D SD that the "family schedule" such as when the meals will be served, and when television can be turned on, will be determined by my wishes and working hours.
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66. SA A U D SD that we will permit the children to share, according to their abilities, with the parents in making family decisions.
67. SA A U D SD to help wash or dry dishes.
68. SA A U D SD entire responsibility for earning the family income.

- \_\_\_\_69. SA A U D SD that staying at home with the children will be my wife's duty rather than mine.
- \_\_\_\_70. SA A U D SD that an education for me will be as important in making me a more cultured person as in helping to earn a living.
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- \_\_\_\_82. SA A U D SD that my wife will take full responsibility for care and training of our children so that I can devote my time to my work.

VITA

Cheryl Payne Lee

Candidate for the Degree of  
Master of Science

Thesis: MARRIAGE ROLE EXPECTATIONS OF HIGH SCHOOL STUDENTS

Major Field: Family Relations and Child Development

Biographical:

Personal Data: Born in Watonga, Oklahoma, November 5, 1950, the daughter of Mr. and Mrs. Kenneth Payne. Married Rickey A. Lee on August 21, 1971.

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Honor Societies: Phi Upsilon Omicron; Omicron Nu.

Professional Experience: Home Economics teacher, Wylie High School, Abilene, Texas, 1975 to the present.

Professional Organizations: Texas State Teachers Association; National Education Association; Phi Kappa Phi.