5-2003

# Expected Happiness, Love, and Longevity of Marriage: Effects of Wedding Type Preference, Gender, and Location of the Wedding Ceremony.

Karen Sue Rudd
*East Tennessee State University*

Follow this and additional works at: https://dc.etsu.edu/etd

Part of the Psychology Commons

Expected Happiness, Love, and Longevity of Marriage: Effects of Wedding Type Preference,

Gender, and Location of the Wedding Ceremony

_____

A thesis

presented to

the faculty of the Department of Psychology

East Tennessee State University

_____

In partial fulfillment

of the requirements for the degree

Master of Arts in Psychology

_____

by

Karen Sue Rudd

May 2003

_____

Dr. David Marx, Chair

Dr. Roger Bailey

Dr. Otto Zinser

1

ABSTRACT

Expected Happiness, Love, and Longevity of Marriage: Effects of Wedding Type Preference,

Gender, and Location of the Wedding Ceremony

by

Karen Sue Rudd

Gender and wedding type preference affect views of those who get married in a courthouse as opposed to a church. The participants for this study consisted of 198 unmarried, undergraduate students who planned to marry someday. Participants responded to a wedding location scenario then completed a wedding type preference questionnaire, the Life Orientation Test Revised, and a demographics questionnaire. Results revealed that group 1 (participants who were high on traditional wedding preference and received the scenario of courthouse wedding ceremony), rated the hypothetical couple as having a higher chance of being happy after 25 years of marriage and being more in love than group 2 (high traditional and church scenario), group 3 (low traditional and courthouse scenario), and group 4 (low traditional and church scenario). For participants whose parents were divorced, the age of the participant when their parents divorced was a significant predictor of predicted happiness and length of marriage.

DEDICATION

Without my family, Bram and Litaya, my pursuits of higher education would not be possible. They give me reason to succeed, encouragement through tough moments, and true love as only a family can do. Bram, you have restored my faith. My family in California, Mom, Dad, and Cindy, give me undying support and celebrate with me in my accomplishments. My new family in Virginia, Betty and Bull, have accepted me into their family and have given me a home away from home when I needed a break from school. To all of you, I thank you.

ACKNOWLEDGMENTS

CONTENTS

LIST OF TABLES

CHAPTER 1

INTRODUCTION

"The biggest day in a girl's life." That is the way people describe weddings. It is interesting that you do not hear that it is also the biggest day in a boy's life. Because many girls are acculturated to think of their wedding as the most important event in their life, much emphasis is placed on the planning of their wedding. The men have, for the most part, been left out of this process. This is evident in that you can go to any newsstand and pick up "Bride", "Modern Bride", or "Bridal Guide". The magazine that is nowhere to be found is "Groom".

Because this event is a momentous occasion for women, the wedding market has capitalized on it. There are bridal shops in even the smallest of towns; and bridal magazines, larger than the Sears catalog, can be delivered to your door. If brides cannot find all that they need in a local store or magazine, they can attend a bridal fair "coming soon to a town near you." Soon-to-be brides spend much time pouring over these magazines and visiting every store to ensure that their wedding is perfect. Such emphasis on this one "fairy tale" day has contributed to wedding sales reaching over $32 billion annually (Dogar, 1997), with the average cost of a wedding in the United States at $19,000 (Curley, 2002). Why do people go to such lengths for a ceremony that lasts only a few hours? Going to the courthouse and having a justice of the peace perform a legal ceremony could save a lot of money; or the money could be spent eloping to an exotic location. Could it be that women think that if they have an expensive wedding ceremony that is perfect in all respects, then the marriage will also be perfect?

## History of the Wedding

The wedding ceremony prior to 1753 was not the affair that it is today. Government was not involved, meaning a license was not required and the union did not have to be registered at the local courthouse. It was a simple ceremony usually led by the bride's father in front of family in which the couple pledged their commitment to each other. After the marriage was consummated, the community accepted the union. In England, in the 1500s, it became fashionable to say wedding vows in the Church. In 1753, Lord Hardwicke incorporated the Marriage Act, which stated that all marriages must take place in the Church to be valid. Many who thought that the Church was not a proper place to have such a ceremony did not accept this and chose to elope to Gretna Green (Cambridgeshire County Council, 2002). Today, it is tradition to have a church wedding. If one chooses not to have a church ceremony, it is the exception rather than the norm.

## Research

Even though wedding ceremonies are experienced in some way by most people, they have been rarely investigated in an empirical manner. Many descriptive studies exist in the sociology literature that describe the traditions of a particular group of people. However, studies that explore why people choose the type of wedding that they do is nearly nonexistent. However, some work has been done in the field of consumer behavior.

### Artifact Preference and Gender Role

Lowry and Otnes (1994) conducted several focus groups (consisting of 19 brides and 14 grooms) in which participants ranged in age from their early 20's to their mid 30's. They found many differences between brides and grooms with regard to artifact preferences and the degree

of sacredness placed on them. "The wedding dress and related accessories are by far the items most commonly regarded as important or sacred by brides" (Lowrey & Otnes, 1994, p. 168). Other things on which the brides placed a great deal of importance were the place of the wedding and who performed the ceremony. Most of the grooms, on the other hand, did not articulate a single thing in the wedding that was important to them. Rather, they tended to focus on the reception. Most important to the grooms were good food and good music. Many of the grooms, when asked questions about particular items of the ceremony, said that whatever made the bride happy is what they wanted.

Lowrey and Otnes hypothesized that the differences between brides and grooms with respect to the importance of particular artifacts was the source of funding. If the brides' parents were funding most of the wedding, then the bride should have the most input on how things should be done. This was labeled as the traditional gender role. When the bride and groom were paying a significant portion of the wedding costs themselves, the groom had more input into the ceremony. This was labeled the modern gender role.

Bride's Preferences

Otnes and Lowrey (1993) interviewed 19 brides who ranged in age from 21 to 35. The data collection consisted of notes taken during two in-depth interviews and two wedding-related shopping trips. The authors noted that this research design had been used successfully in the study of other rituals.

The researchers, using the participant's descriptions of certain items, categorized each wedding artifact as being either sacred or profane. According to Otnes and Lowry, for an item to be considered as sacred, it must be in one of these five categories: (1) "hierophanous" (removal

from common use), (2) fulfill the bride's fantasy, (3) imbued with tradition, (4) having communicative power (ability to communicate the meanings inherent in the wedding ritual), or (5) being "contaminated" (in a place of worship or having to do with a religious authority). Profane items were labeled as such because brides remarked that these items were relatively unimportant to them. The most sacred of items was the wedding dress, but also making the sacred list were: music, decorations, wedding rings, photographs, the church, and the minister. Items that were considered profane were mostly items not having a role in the ceremony, such as things that are associated with the reception. While Otnes and Lowry have made attempts to quantify the significance that brides place on certain aspects of the wedding, the sample was very small and the data were only nominal.

Gendered Division of Labor and Wedding Meaning

Currie (1993) was also interested in the idea of what is considered traditional and what is considered modern behavior. Currie explored why traditional weddings remain popular and examined the role that the wedding itself plays in the reproduction of gendered family relations. The participants were 13 women and 3 men who were planning a wedding or had recently married with a conventional wedding ceremony. Ages ranged from 21 to 44 years. The majority of couples had been living together prior to the wedding.

An overwhelming finding was that most of the participants reported that their wedding preparations entailed more work and expense than had been anticipated or desired. The participants gave accounts of their weddings requiring many months of research and planning. Two of the brides even stated that they felt so pressured by other people to do a particular thing

that they did not feel that the wedding was really for them but rather a chance to make other people happy. Weddings went from small and intimate to large and extremely expensive.

The brides repeatedly spoke of how they spent so much time getting everything just right. One of the participants stated, "You know about the basic steps. You have to have a place to get married, and you have to have a place to have the reception. You need a cake; you need a dress; you need flowers; and then, of course – oh yes, there's the car, and then there's decorations for the car, and then there's choosing the wine, and the menu, and then there's this and that." (Currie, 1993, p. 409) This snowball effect seems to be a common occurrence among the participants.

Another of the brides divulged her fear of forgetting something; so, she read magazines and made notes of anything that she saw that was not yet incorporated into her wedding. Others went to the library or to the bookstore to gather information to plan their perfect wedding. The pursuit of this perfect wedding increasingly stretched the budget. Participants often suggested that they had spent far more than they thought was reasonable or even stated that weddings themselves were a waste of money. Many couples began their newly wed life in debt because of the dream of the traditional wedding ceremony.

Not only did this idea of a perfect wedding cost the couple much time and money, but the division of labor seemed to be very one-sided. One of the men referred to the work as "girls' stuff". While many of the women agreed and accepted the fact that the men had little to do with weddings, they also reported that the men had the final veto or approval vote. So the men let the women do whatever they wanted; then the women checked with the men on various aspects and the men would approved or rejected. This is the traditional way. Currie (1993) reported that although "we have seen that changing the language and content of wedding vows (*seems*) to

convey an egalitarian commitment, it stands in direct contrast to the way in which the women assumed responsibility for the work of weddings as symbolic of this commitment" (p.419).

Currie (1993) noted the ironic nature of self-proclaimed modern thinking couples having their first public act as a couple performed in a traditional manner with such unequal divisions of labor. Some couples, possibly in an attempt to justify this to themselves, reported that the wedding was separate from the marriage. "It is totally separate from actually getting married. There's the getting married and then there's the day of getting married, and all the stuff that goes with it – and I find that sort of thing is very separate" (Currie, 1993, p. 420) said one of the brides. Some reported it as a day of fantasy while others said that it was the day to make your love and commitment a public celebration. While many couples like to think of themselves as having modern ideals and, therefore, a modern wedding, the unequal division of labor more closely resembles the traditional wedding. It is as if the wedding is something totally separate from the marriage. In principle it is the celebration of their union as a couple and their first chance to be a couple. Weddings, in actuality, seem to be more of a day when the bride has an opportunity to fulfill her girlish fantasies, which tend to snowball into huge expensive ordeals, and the groom's role is to play along.

Conflict and Stress Brides Experience

Amburgey et al. (1999) used qualitative methods to attempt to understand the conflict and stress that many brides feel while they make preparations for the wedding ceremony. Fifteen interviews were conducted with eight brides and their mothers. One of the mothers had two daughters who were married in the same summer, which accounts for the uneven number of interviews. The qualifying criterion was that the wedding had to have taken place less than a year

before the interview to minimize forgetting. A set of 10 open-ended questions was asked and the responses were taped.

They concluded that the status of the relationship between the brides and their mothers during the wedding ceremony was a magnification of the pre-existing relationship. If they had a tumultuous attachment, then the planning of the ceremony would just magnify these emotions. Mothers and daughters who reported a good to excellent relationship prior to the wedding were more supportive of each other, with brides making comments like, "I couldn't have done it without her". Mothers said things like "I just wanted her to have whatever she wanted" (Amburgey et al., 1999, 11).

Another result of the study was that the data collected from the participants who resided in Kentucky differed from those who resided in Virginia. The mothers of the brides from Kentucky all reported that the grooms and the groom's family did not contribute enough financially to the wedding. Because of the small sample size, generalizations about the difference between Kentucky and Virginia residents cannot be made. A suggestion from the authors was that quantitative data would be more helpful in finding patterns.

Summary of Literature

With weddings being such an important event, steeped in tradition, and experienced by nearly every person in the United States, why is there not more research on what the idea means to people? The existing studies indicate that certain experiences are common to most weddings. The following are some of the common elements: (1) most brides want a white dress and a church wedding, (2) most brides and grooms agree that it is primarily the brides' day with little participation by the groom, and (3) most weddings cost more and take more time than expected.

Why have people chosen these norms for wedding ceremonies? One would think that the day that two people make public their decision to commit their lives to one another would be a day of celebration of love regardless of the surroundings; an expression of equality between the two being married; and a demonstration of careful financial planning for the future.

Theory

Social Cognitive Theory

Bandura (1986) might explain the willingness of ordinary people to go to such extremes on their wedding day through an idea he labeled as social cognitive theory. According to social cognitive theory, people form expectations about the consequences that are likely to result from various behaviors. When people observe that a particular response is reinforced every time it is made, they typically expect to be reinforced for behaving that way in the future. Social cognitive theorists call this vicarious learning. People learn by watching others perform tasks and by noting the consequences of their behavior. They then develop expectations about the consequences of their own behaviors.

Vicarious learning appears in the bride-to-be's pursuit of the perfect wedding. Just the fact there is a "perfect" wedding in the minds of the brides, and their persistent pursuit of the dream exhibits social learning in action. Following most weddings, it is common to hear people say positive things, often followed by the one thing that could have been done differently. For example, "What a lovely wedding, it's a shame that the food was cold. I hope that the bride learns to plan better than that" or "The bride looked beautiful, but I'm just not sure she should have worn her hair up. I wonder what the groom thought about her ears

sticking out." Young girls no doubt have witnessed this kind of talk that ensues after every wedding and maybe unconsciously they make mental notes of what not to do at their wedding. This may lead to brides thinking that the goal of the perfect wedding should be pursued. If they succeed, marital happiness will follow; if they do not succeed, disaster will follow.

Gender Appropriate Behavior

A topic under the big umbrella of social cognitive theory is that of gender-appropriate behavior. This is the idea that people are most likely to model behaviors that they believe are appropriate for their gender (Bandura, 1977). It seems to be understood that a wedding is the bride's day, and the groom should just show up at the appropriate time. Tradition suggests that this is the day the bride has the opportunity to show off her skills: as a planner, a decorator, and a beauty queen. Girls learn at a young age that parents, teachers, and peers reinforce this gender appropriate behavior, which is a part of the internalization of their gender role. The wedding day in the American culture is the bride's day.

Gender-appropriate behavior is also evident in the vast number of magazines marketed toward brides in contrast to no magazines specifically marketed toward grooms. It is clearly culturally accepted for women to be heavily involved with planning a wedding and frowned upon for men to be involved. Because marriages are supposed to be a 50/50 proposition, it would seem that the first decisions that the couples make (the wedding) should also be a 50/50 proposition. This, however, is not the tradition. The negative reinforcement that males receive for participating in events that are traditionally female is very clear in males' avoiding anything pertaining to weddings. Men may even think that it is a threat to

their masculinity to discuss the type of wedding they prefer. Brides and grooms have learned that gender appropriate behavior for them is very different where weddings are concerned.

Law of Frequency

Aristotle might have explained this phenomenon with the law of frequency (Boeree, 2000). It states that the more frequently two things are experienced together, the more likely it will be that the experience of one will stimulate the recall of the second. If one reflects on some of the wedding advertisements of the past, one will notice that the bride who had the "right" dress, the perfect veil, and a church full of beautiful flowers has a smile on her face. The more often one sees women who do all the "right" things being happy, the more one begins to associate the two things together. This is exactly the image that the media wants to portray. This is why you hear such things from brides as, "If I don't get that dress, my wedding will be ruined!"

By the time a woman is actually planning her wedding, not just the pretend weddings that she has been practicing her whole life, she has been bombarded with images of weddings, and how they are "supposed" to be. This preconceived notion drives many of the decisions that she will make.

Law of Causal Learning

Another theorist who is aligned with Bandura and Aristotle is Norman. Norman's (1982) Law of Causal Learning states that, the organism will repeat those particular actions that have an apparent causal relationship to the desired outcome. Sometimes people perceive causal relationships when there are none. The media encourages brides to start planning no

later than one year before their wedding day. This often leads to brides' placing an extraordinary amount of emphasis on minor details that seem trivial to those of us not currently planning a wedding. Great pains are taken to ensure the perfect wedding. Have brides assumed a causal relationship between a flawless wedding and a successful marriage? This would seem to be the case. Brides spend much time poring over magazines, shopping in bridal stores, and searching the Internet to obtain the perfect dress. They also take elaborate measures to rationalize outcomes that are not consistent with their perfect wedding script. For example, rain is seen as bad luck on a wedding day. A married woman talked about her wedding day, "The rain was my grandmother's tears from heaven, because she wanted to be here for me on that day." These extreme thoughts and actions regarding the perfect wedding seem to indicate that brides misperceive what is necessary for the flawless wedding ceremony and for an outcome of marital happiness.

Superstitious Behavior

Skinner's (1953) idea of illusive reinforcement is descriptive of what takes place when brides feel the need to plan and execute a flawless wedding ceremony. Brides seem to believe that starting a marriage with a perfect wedding will be reinforced with a happy marriage. A successful marriage, although not having a causal relationship with the wedding, may appear to some as the reward for producing an impeccable wedding ceremony.

Traditional behaviors at weddings are abundant and traditions can often slip to the side of being superstitious (Skinner, 1948). For example, most brides in the United States, make sure that they have "something old, something new, something borrowed, something blue." It is a sign of good luck if a bride has all of these elements in the ceremony. If she

has not planned ahead for these things, then at the last minute peculiar things, may be included to ensure the bride attains her required elements for good luck. It has been seen that an old blue pen is loaned to the bride, which covers three of the four requirements. The "new" part of the adage can easily be taken care of because her dress may be new.

Although the above old saying is quite superstitious in nature, it is not the only superstitious behavior surrounding weddings. Some people are very superstitious about the weather on wedding days. Even if the wedding is to take place indoors, it is very undesirable to have a wedding on a rainy day. If it rains, some think that God is not happy with the marriage. If a groom drops the wedding ring before placing it on the brides hand, then superstition holds that the groom is afraid of commitment.


Summary of Theories

The above theories have provided a foundation for understanding several of the wedding behaviors. In accordance with Bandura's social cognitive theory, the media have a large effect on how women plan a wedding. The Law of Frequency states that the repetitiveness of the marketing of wedding supplies is what makes us associate a successful wedding with a successful marriage. According to the Law of Causal learning, whether or not a causal relationship actually exists between a successful wedding and a successful marriage, the bride may perceive a causal relationship to exist and hence the pursuit of the perfect wedding ensues. As for the difference between men and women on the roles they believe they should play in the ceremony and in the planning of it, the theory of gender-appropriate behavior explains the roles the bride and groom choose to play.

<u>Wedding Types</u>

Girls have been planning their weddings from very early ages, and their ideas of what entails a perfect wedding differ. Some girls prefer a small informal wedding while others cannot imagine anything less than a large church wedding with all the trimmings. Earlier research on wedding type preference (Rudd & Marx, 2001) revealed that people categorize wedding artifacts into three types: traditional, modern, and non-traditional. While traditional and modern were similar, important differences were perceived to exist. A traditional wedding involves: a white dress for the bride, matching dresses for the bridesmaids, a black tuxedo for the groom, matching tuxedos for the groomsmen, and married by a minister in a church. The modern wedding, while similar to the traditional wedding, allows for the substitutions of many artifacts. (For example, a traditional wedding must include the bride in a white dress, the modern wedding will allow her to wear an off-white color.) The non-traditional wedding includes: any attire for the bride and groom, possibly a destination wedding, eloping, and generally anything out of the ordinary. The traditional and modern weddings are planned mostly by the bride, while the non-traditional wedding does not hold such standards.

This study also asked participants to rate the type of people who chose each type of wedding. Those who chose the traditional wedding were considered to be closer to their family, have a large family, and to regularly worship God, while the people who chose to have a non-traditional wedding were viewed as coming from a small family and not being very close to them and being more Atheistic. Another characteristic attributed to those having a traditional wedding is that they have a higher likelihood of remaining married after 5 years.

<center>Optimism and Pessimism</center>

Scheier and Carver (1985) defined optimism as the inclination to expect favorable life outcomes and pessimism as the inclination to expect unfavorable life outcomes. Kamen and Seligman (1987) defined a person with a pessimistic explanatory style as one who explains bad events as due to: (1) internal or personalized causes rather than external causes, (2) stable causes rather than transient causes, and (3) global causes rather than specific causes. Conversely, a person with an optimistic explanatory style for bad events describes the cause as external, transient, and specific. Individuals may also explain to themselves the cause of good events. A causal explanation for good events that is external, transient, and specific is viewed as a pessimistic explanatory style, whereas one that is internal, stable, and global is viewed as an optimistic explanatory style (Kamen & Seligman). When considering future events, such as the success or failure of one's marriage, optimistic people are more likely to expect success.

<u>Practical Applications of Categorization</u>

Now that optimism and pessimism have been defined, attention will be turned toward the differences between persons who have been categorized as optimistic or pessimistic. A difference was found by Davis, Hanson, Edson, and Ziegler (1992), who showed that the more optimistic a person is, the greater the chances are that he/she will be less lonely and have more self-esteem. The more pessimistic a person is, the greater the chances are that he/she will be lonelier and have lower self-esteem (Davis et al., 1992).

Another difference was discovered by Fischer and Leitenberg (1986) who found that, like most adults, children age 9 to 13 are generally quite optimistic about their long-term futures. The study involved having the children rate their own chances for positive events or negative events to occur on a 3-point scale: less than average, average, or greater than average. Many reported

<center>23</center>

their risk of negative events as being less than average but few reported their risk as greater than average. Although it is generally assumed that children who have their whole lives in front of them would be particularly biased toward an optimistic outlook, this has yet to be objectively confirmed (Fischer & Leitenberg). However, like Davis et al. (1992) a significant relation between the optimism and pessimism factors and total self-esteem score was observed.

Another interesting finding in this study by Fischer and Leitenberg (1986) was the discovery that optimism and pessimism could be considered as separate factors in school-aged children. This had only previously been found to exist in adults. This conclusion is supported not only by the results of the factor analysis but also by the finding that the optimism and pessimism factors were not equally related to self-esteem (Fischer & Leitenberg, 1986).

Not only has optimism been linked to higher self-esteem but also higher levels of both psychological and physical adjustment (Scheier & Carver, 1985). High optimists have the highest overall quality of life (Harju & Bolen, 1998). Compared to pessimists, optimists tend to believe that they have greater control and cope more effectively with a stressor (Chang, 1998). Negative correlations between optimism scores and measures of anxiety, depression, and neuroticism were found by Prola (1984). Chang and Bridewell (1998) found that pessimistic persons endorse more irrational beliefs. Although most feel that high optimism is clearly more healthy, some disagree.

Norem and Illingworth (1993) showed that defensive pessimists tend to be more reflective, and that optimists tend to avoid reflectivity. Given that the defensive pessimists are better off when they are reflecting than when they are not, it is doubtful that this process is the same as the maladaptive self-focusing strategy implicated in depression. Many depressed individuals engage in intensive self-focus after failure and low self-focus after success, whereas

the reflectivity of the defensive pessimist is anticipatory. There is no significant performance differences between optimists and defensive pessimists when both are in situations that facilitate, or do not interfere with, their respective strategies (Norem & Illingworth, 1993). This in turn suggests that each group may be vulnerable in situations that do not accommodate their preferred strategy. In other words, there may be some situations for which optimism is inappropriate and some situations for which defensive pessimism is inappropriate.

Chang (1998) studied coping strategies and stressor appraisals of optimists and pessimists. Participants appraised stress levels in the following categories: importance, control, preparedness, threat, and challenge. Chang found that although both an optimist and a pessimist might appraise the same stressor as highly significant and relevant, only the highly optimistic individual will begin to consider his or her coping options and resources. However, the overly pessimistic individual might simply stop at this stage in the coping process. He found that optimists use significantly more cognitive restructuring strategies. In contrast, pessimists were found to have employed significantly more wishful thinking, self-criticism, and social withdrawal strategies.

In summary, this suggests that such differences might help account for pessimists' greater or haphazard use of more disengaged coping activities (e.g., self-criticism and social withdrawal) and their poorer level of adjustment compared with optimists (Chang, 1998). This also suggests that an important possible focus of intervention in working with pessimistic patients or clients can be to educate them on the various options available to them (Beck, Rush, Shaw, & Emery, 1979).

## Predictions of Length of Marriage

When anticipating future events, predictions of outcomes range from positive to negative. Optimists believe that positive events will transpire, while pessimists, along with Henny Penny, indulge in a negative stance. It would follow that predictions of marital success, being future events, would be mediated by a person's level of optimism and pessimism. This would explain the variability in how people respond to predictions of others' marital success. When examining an individual's predictions of length of marriage, it must be understood that optimism/pessimism will play a role in the variability and therefore must be either controlled or measured and statistically removed.

## Statement of the Problem

Throughout the above-mentioned literature, the history of the wedding, and relevant theories, it is clear that males and females differ in their behaviors surrounding the wedding ceremony. It is also evident that different people have different preferences regarding the type of wedding that they would like to have. Some people also tend to judge the likelihood of staying married based on the type of wedding a couple has. The level of optimism and pessimism, which guides their predictions of future events, will also affect one's ratings of the predicted length of marriages.

The present study examined how gender and the type of wedding ceremony a person prefers affects what they think of people who get married in a courthouse as opposed to a church. Knowing that a person's optimism/pessimism affects expected length of marriage, this will be measured via the LOT-R and used as a covariate.

Hypotheses


Main Effects

1. Females will report longer lengths of marriages, higher percent chance of happiness in relationship, and more in love than will males.

2. High traditional-thinking participants will report longer lengths of marriages, higher percent chance of happiness in relationship, and more in love than will low traditional participants.

3. Participants who receive the scenario with the location of wedding ceremony being a church will report longer length of marriages, higher percent chance of happiness in relationship, and more in love than those who receive the scenario of the courthouse location.


Interactions

4. High traditional-thinking participants who receive the scenario of the church ceremony will report the longest length of marriage, highest percent chance of happiness in relationship, and most in love. Low traditional-thinking participants who receive the scenario of the courthouse wedding will report the shortest length of marriage, smallest percent chance of happiness in relationship, and least in love.

Covariate

5.  The effect of the covariate will take out the variance associated with the particpants' level of optimism/pessimism. This will increase the effect of the independent variables.

CHAPTER 2

METHOD

Participants

The participants for this study were 301 undergraduate students from introductory-level psychology classes at a moderately-sized southeastern university. (A one-way MANOVA revealed no significant differences between the classes). The survey was administered during a regularly scheduled class and each student, who desired extra credit, was given the option of participating in the current study or writing a short summary paper of a recent journal article. Even though the design of the study required that participants should not have been married before, but plan to marry someday, all volunteers were given an opportunity to participate and were not told before the administration of the survey which data would be used.

Reasons Participants were Excluded from Analysis

Excluded from the analysis were 103 of the participants for the following reasons: (1) had been married, (2) plan to never marry, (3) non-completion of the survey, and (4) incorrect responses on the understanding questions (Table 1).

Thirty-six of the individuals had at one time been married. Because participants were asked about the type of wedding that they would like to have in the future, participants who had been married would already have experienced some type of marriage ceremony and were, therefore, excluded from data analysis. Also excluded were those individuals who plan to never get married. Twenty participants (8 men and 12 women) reported that they did not plan to ever get married. These participants were excluded because one of the independent variables

| Table 1 | |
|---|---|
| *Participants Excluded from Analysis* | |
| Reason for Exclusion | Number Excluded |
| Married | 36 |
| Plan to Never Marry | 20 |
| Non-completion | 5 |
| Missed at least one comprehension question | 42 |
| Total Excluded | 103 |

included wedding type preference. Because these participants planned to never marry, then they would not have a preference for a type of wedding. Five participants chose not to complete the survey. Because there was not enough information to analyze, these data were not included.

The final reason for excluding participants concerns the multiple choice comprehension questions that immediately followed the scenario. Forty-two participants missed at least one of the questions. Of those 42, 6 missed two questions and 2 missed all three understanding questions. Thirty-four participants missed only one question (Table 2).

This high number of participants incorrectly responding to the understanding questions suggests one of three possibilities: (1) that people automatically think that if someone is getting married it must be in a church (2) they didn't read the scenario, (3) they didn't care how they answered the questions, or (4) they purposely intended to give incorrect information.

Participants Included in the Analysis

The actual sample consisted of 198 (64 men and 131 women) participants who had never been married but planned to marry someday. Their ages ranged from 18 to 36 with a mean

Table 2

*Participants Excluded for One Incorrect Response to an Understanding Questions*

| Question responses | Number of incorrect |
|---|---|
| 1. Type of Event | 2 |
| 2. Date of Event | 7 |
| 3. Location of Event | 25 |
| Total of Participants with One Incorrect Response | 34 |

Note: Of the participants who incorrectly responded to location of event, 21 (84%) erred in the direction of thinking that the ceremony took place in a church when in fact they received the scenario of the courthouse.

age of 20.11 for men and 19.96 for women. The majority of participants (58.2%) were raised with both parents in the home. This is similar to the national norm of 63% (Halpern, Fernandez, & Clark, 1997). Of those whose parents were not together, the participant's mean age upon the separation of his/her parents was 8 years old.

### Materials

The materials used in this study consisted of the following: an informed consent (Appendix A), a sheet of information about the study (Appendix B), a sheet of written instructions (Appendix C) one of two scenarios (Appendix D), an Wedding Type Preference Questionnaire (Appendix E), a Life Orientation Test - Revised (Appendix F) and a Demographic Questionnaire (Appendix G).

## Introductory Materials

Before the materials were given to the participants, the informed consent (Appendix A) was read aloud. The informed consent included: the purpose of the study, approximate amount of time to complete the study, information about the benefits and risks, a statement of confidentiality, and contact information. Participants were not informed of any reasons for exclusion from the study. After an opportunity for the participants to ask questions, the packets were distributed and participants were instructed to leave the packets face down until each person had a packet. The experimenter then read the information sheet (Appendix B) and the instruction sheet (Appendix C) to the participants and answered any questions. The information sheet reminded the participants about the purpose of the study and ensured that participants knew not to write their name, social security number, or any other identifying information anywhere on the packet. The instruction sheet gave examples of the different types of questions used in the study and how to properly record their responses.

## Wedding Ceremony Scenarios

Each of the wedding scenarios (See Appendix D) was similar to a local newspaper announcement which appeared after the date of the ceremony. Each scenario was identical except that one mentions that the wedding took place in a church. The other scenario mentions that the ceremony took place in a courthouse. The participants were instructed to turn the page only after they thought they sufficiently understood the scenario; and that once the page was turned, they could not turn back. The next page of the packet included three multiple-choice questions to check for reading comprehension of the scenario. Participants were questioned on

the type, place, and date of the ceremony (Appendix D). This was to ensure that participants understood the main parts of the scenario.

Next was the dependent variable page that used a percentage line with a lower anchor of 0%, a middle anchor of 50%, and an upper anchor of 100% (See third page of Appendix D). Participants responded to the questions by putting a vertical mark on this horizontal line between the anchors of the percent they felt conveyed their feelings. For example, if a respondent felt that the couple had slightly more than a 50% chance of remaining married after one year, then s/he would put a vertical mark on the horizontal line between the 50 and 100 anchors that was quite close to the anchor of 50. Each of the participant's marks was measured in reference to the anchors and a corresponding percent ranging from 0 to 100 was used for all analyses.

Wedding Type Preference Questionnaire

This instrument (See Appendix E) listed various artifacts/aspects typically used in or performed during a wedding ceremony (Rudd & Marx, 2001 ). Each item is followed by a 7 point Likert-type scale anchored at the lower end by "strongly agree" and at the higher end by "strongly disagree".  Several items are reverse scored, with a total score calculated for each participant. Guttman's Split-Half Reliability yielded .8990 and Cronbach's alpha = .9296 with 14 of the 37 items correlating with the total score less than .50. Because Cronbach's alpha was not significantly increased with these items deleted, these items remained in the analysis.

## Life Orientation Test – Revised

The Life Orientation Test – Revised (Appendix F) was used to test the degree to which a person was optimistic (Scheier, Carver, & Bridges, 1994). This is defined as the extent to which individuals possess favorable expectations regarding life outcomes. Respondents were asked to rate the extent of their agreement to six items using a 5-point Likert-type scale ranging from "strongly disagree" to "strongly agree." Examples of the questions are: "In uncertain times, I usually expect the best" and "If something can go wrong for me, it will". The LOT-R is a brief, modified version of the original LOT and has been found to correlate .95 with the latter and have a Cronbach's alpha of .78 (Scheier et al., 1994). The total LOT-R score for each participant was used as a covariate in the analysis.

## Demographic Questionnaire

The demographic questionnaire (Appendix G) consisted of questions concerning the subjects' age, gender, marital status, parents' marital status, and various questions regarding the predominance of wedding thoughts and planning behaviors.

## Procedure

## Reliability Study

Because the reliability of the responses to the wedding ceremony scenarios was unknown, a separate reliability study was conducted using only one scenario, the one involving the wedding ceremony that took place in a courthouse. The participants were 19

psychology students. This questionnaire was administered twice to the same subjects, with 12 days between administrations. To match the two questionnaires completed by each subject while maintaining anonymity, subjects were asked to write a four-digit identification number on the questionnaires at both administrations. Pearson r correlation coefficients were computed (Table 3) and 4 dependent variables out of the 7 dependent variables had r >.592 and were significant at the p < .05 level. Three of the seven dependent variables had r <.3 and were not significant at the p < .05 level. These included the dependent variables of "together in 1 year", "together in 10 years", and "happy in 1 year". Because these questions were considered an integral part of the study, they were included in the final version of the questionnaire.

Table 3

*Test-retest Reliability for the Dependent Variables*

| Dependent Variable | Pearson r |
|---|---|
| 1. Percent chance the couple will be together in 1 year | .177 |
| 2. Percent chance the couple will be together in 10 years | .288 |
| 3. Percent chance the couple will be together in 25 years .757** | |
| 4. Percent chance the couple will be happy in relationship in 1 year | .299 |
| 5. Percent chance the couple will be happy in relationship in 10 years | .593* |
| 6. Percent chance the couple will be happy in relationship in 25 years .808** | |
| 7. How much in love the couple is today | .615* |

\* p < .05
\*\*p < .01

35

<u>Experimental Procedure</u>

In the final weeks of the semester, Introductory Psychology students were given an opportunity for extra credit during a regularly scheduled class. During this class, students were read aloud an informed consent form and all questions were answered. Then the experimental packets were distributed and participants were instructed to leave the materials face down until each person had received a packet. The researcher then read aloud the information sheet and the instruction sheet to the participants and opportunity was given for anyone to ask questions. When the participants had completed the packet, they returned it to the researcher and were free to leave.

<u>Experimental Design</u>

The research design used in this study was two separate (one for males and one for females) 2 (High versus Low traditional wedding preference) x 2 (Church scenario versus Courthouse scenario) between subjects factorial with unequal cell sizes. The score on the Life Orientation Test Revised was used as a covariate. The dependent variables were (1) percent chance that the couple will be together in 1 year, (2) in 10 years, (3) in 25 years, (4) percent chance that they will be happy in their relationship in 1 year, (5) in 10 years, (6) in 25 years, and (7) how much in love is the couple. The $\alpha$ level was set at $p < .05$ for each separate hypothesis and a multivariate analysis of covariance was calculated. Due to the skewness of the distribution for Wedding Type Preference, a median split was used to categorize High and Low Traditional preference. Separate MANOVA's with a Roy Bargman step-down procedure as well as separate MANCOVAs were calculated for men and women, as the median for men (Mdn = 215) and women (Mdn = 230) was significantly different (Median test Chi-square = 10.785, p = .001).

CHAPTER 3

RESULTS

Main Analyses

Hypothesis 1

The first hypothesis was that females will report more happiness, love, and longer lengths of marriage than will males. A one-way MANOVA with a Roy-Bargman step-down procedure revealed no significant difference between men and women ($F (7, 188) = 1.00$, $p = .428$). All hypotheses throughout the current study are tested at the $p < .05$. (Exact p values are included throughout this document for ease of future meta-analytic procedures.)

Hypothesis 2

This hypothesis held that high traditional-thinking participants will report more happiness, love, and longer lengths of marriage than will low traditional participants. The 2 (Scenario) x 2 (High/Low Traditional Wedding Preference) MANOVA with a Roy-Bargman step-down procedure for men participants showed a non significant difference for the main effect of Wedding Preference ($F (7, 53) = .31$, $p = .946$). The 2 (Scenario) x 2 (High/Low Traditional Wedding Preference) MANOVA with a Roy-Bargman step-down technique for women participants yielded a non significant difference for the main effect of Wedding Preference ($F (7, 121) = 1.54$, $p = .160$).

Hypothesis 3

Hypotheses three held that participants who receive the scenario with the location of wedding ceremony being a church will report more happiness, love, and a longer length of marriage than those who receive the scenario of courthouse location. The 2 (Scenario) x 2 (High/Low Traditional Wedding Preference) MANOVA with a Roy-Bargman step-down procedure for men participants showed no significant results for the main effect of scenario (F (7,53) = 1.71, p = .125). The 2 (Scenario) x 2 (High/Low Traditional Wedding Preference) MANOVA with a Roy-Bargman step-down procedure for women participants yielded non significant results for the main effect of Scenario (F (7,121) = 1.13, p = .334).

Hypothesis 4 (Interactions)

The interaction hypothesis stated that high traditional-thinking participants who receive the scenario of the church ceremony will report the most happiness, love, and longest length of marriage and low traditional-thinking participants who receive the scenario of the church wedding will report the shortest length of marriage.

Analysis for Men Participants.

The 2 (Scenario) x 2 (High/Low Traditional Wedding Preference) MANOVA with a Roy Bargman step-down procedure showed no significant interaction (F (7, 53) = .65, p = .716).

Analysis for Women Participants.

The 2 (Scenario) x 2 (High/Low Traditional Wedding Preference) MANOVA with a Roy-Bargman step-down procedure yielded a significant interaction (F (7, 121) = 2.66, p = .013)

on the dependent variables of "Percent chance that the couple be happy in their relationship in 25 years" and "How much in love is the couple on the day of their wedding" at the .05 level (F $(1,122) = 7.32$, p = .008, and $F(1,121) = 5.34$, p = .022 respectively (Figures 1 and 2)).



Figure 1

Interaction for Women (Happy in 25 yrs)
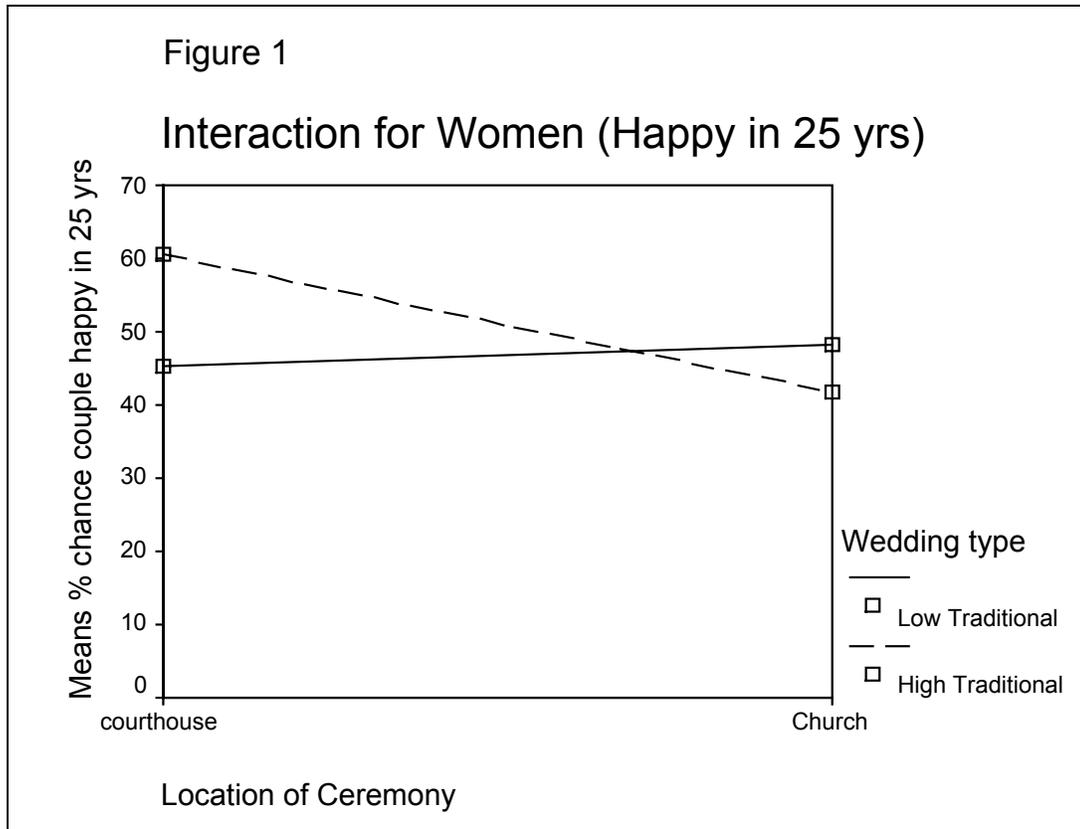
Means for the groups show that the participants who prefer a traditional wedding and received the courthouse scenario rated the hypothetical couple as having a higher chance of being happy after 25 years of marriage (Table 4) and being more in love (Table 5) than those who prefer a non traditional wedding and received the courthouse scenario, and those who received the church scenario and prefer either a traditional or non traditional wedding (Tables 4 and 5 were created in accordance with Hinckle, Wiersma, & Jurs, 1998).

Hypothesis 5 Covariate

The final hypothesis was that the effect of the covariate would take out the variance

## Figure 2

## Interaction for Women (How much in Love)



Means How much in Love today (y-axis, 0.0 to 7.0)

Location of Ceremony (x-axis: courthouse, Church)

Wedding Type
□ Low Traditional
□ High Traditional

associated with their level of optimism/pessimism and it will increase the effect of the

independent variables in all cases.

Table 4

*Interaction Between Wedding Type Preference and Scenario for Women on the Dependent Variable of Percent Chance the Couple will be Happy in 25 Years*

| | | *Difference between means* $(X_j - X_k)$ | | |
|---|---|---|---|---|
| 1. High Traditional Church Scenario | 41.81 | | | |
| 2. Low Traditional Courthouse Scenario | 45.28 | 3.47 | | |
| 3. Low Traditional Church Scenario | 48.16 | 6.35 | 2.88 | |
| 4. High Traditional Courthouse Scenario | 60.47 | 18.66** | 15.19** | 12.31** |

*p<.05 ($Q_{cv}$ = 3.68)
**p<.01 ($Q_{cv}$ = 4.50)

Table 5

*Interaction Between Wedding Type Preference and Scenario for Women on the Dependent Variable of How Much in Love the Couple is on the Day of the Wedding*

|  |  | *Difference between means* $(X_j - X_k)$ |  |  |
|---|---|---|---|---|
| 1. High Traditional Church Scenario | 4.69 | | | |
| 2. Low Traditional Courthouse Scenario | 4.72 | 0.03 | | |
| 3. Low Traditional Church Scenario | 5.21 | 0.52* | 0.49* | |
| 4. High Traditional Courthouse Scenario | 5.59 | 0.90** | 0.87** | 0.38 |

*p<.05 ($Q_{cv}$ = 3.68)
**p<.01 ($Q_{cv}$ = 4.50)

## Analysis for Men Participants

The 2 (Scenario) x 2 (High/Low Traditional Wedding Preference) MANCOVA showed no significant results for the main effect of scenario (F (7,52) = 1.657, p = .141) of Wedding Preference (F (7, 52) = .298, p =.952) nor the interaction (F (7, 52) = .604, p = .750).

## Analysis for Women Participants

The 2 (Scenario) x 2 (High/Low Traditional Wedding Preference) MANCOVA yielded non significant results for the main effect of scenario (F (7,118) = 1.283, p = .265) and of Wedding Preference (F (7, 118) = 1.508, p =.171). However, the interaction was once again significant (F (7, 118) = 2.613, p = .015). Follow-up univariate ANCOVAs showed the dependent variables of "Percent chance that the couple be happy in their relationship in 25 years" and "How much in love is the couple on the day of the wedding" were significant at the .05 level (F (1,124) = 6.221, p = .014, and F(1,124) = 9.337, p = .003 respectively). Observed power for "happy in 25 yrs" was .697 and observed power for "how much in love" was .858.

<u>Additional Analyses</u>

<u>Omega Squared</u>

Omega Squared was employed to show the strength of the association between the independent and dependent variables. For the significant interaction of scenario and wedding type preference on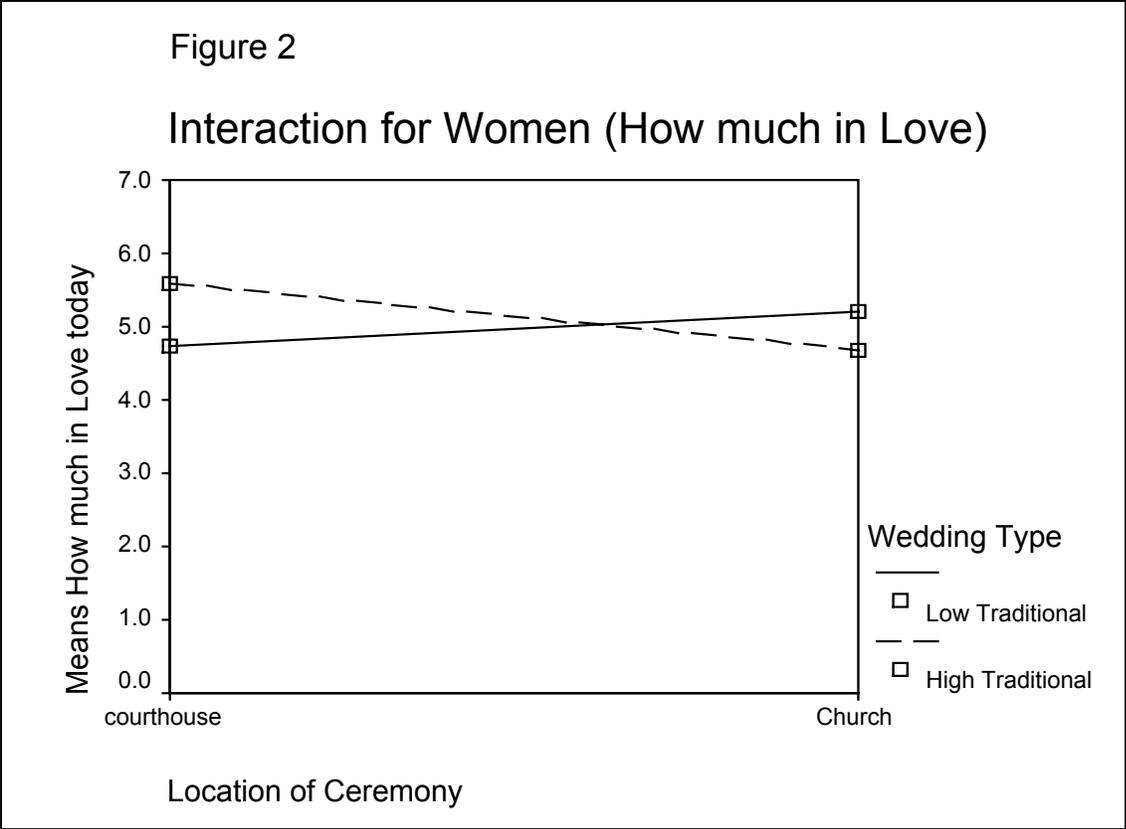 the dependent variable of percent chance the couple will be happy in 25 years, the omega squared value was found to be .0432, which means that 4.32% of the variance is being explained by the independent variable. For the significant interaction of scenario and wedding type preference on the dependent variable of how much in love the couple is now, the omega-squared value was found to be .0574, which means that 5.74% of the variance is being explained by the independent variable. These Omega Squared values are quite small.

<u>Correlation Matrix and Multiple Linear Regression</u>

A correlation matrix, using Pearson r, was also performed to assess any significant relationships among the variables to be further investigated in future studies. The following dependent variables were analyzed: (1) percent chance that the couple will be together in 1 year, (2) in 10 years, (3) in 25 years, (4) percent chance that they will be happy in their relationship in 1 year, (5) in 10 years, (6) in 25 years, and (7) how much in love is the couple as well as the following demographic variables: (1) Age, (2) If parents are not together, participant's age when they split up, (3) Times in one month participant attends church, synagogue, or other religious building, (4) Times in one month participant reads the Bible, Koran, or other religious book, (5) Times in one month participant prays, (6) Approximate number of times participant has thought about his/her wedding, (7) Approximate number of times participant has planned his/her

wedding, (8) Age when participant first thought about his/her wedding, (9) Approximate number of times participant has looked through a Bridal Magazine, (10) Projected percent chance that the participant will remain married for 10 years, (11) Projected percent chance that the participant will be happy in his/her relationship after 10 years of marriage, (12) LOT-R score, and (13) Wedding Type Preference Score.

Although the correlation matrix revealed many significant Pearson r correlations, no variables reached r > .50 except for correlations between the dependent variables (Appendix H). All of the above listed variables were then analyzed in a multiple linear regression analysis to predict scores on the dependent variables. The two dependent variables that had significant predictors were (1) percent chance that the couple would be together in 10 years and (2) percent chance that the couple would be happy in 10 years.

### Regression Analysis of The DV = Couple Being Together in 10 Years

The linear combination of demographics was significantly related to the DV of the couple being together in 10 years, $F (12, 55) = 2.801$, $p = .007$. The multiple correlation coefficient was .66, indicating approximately 44% of the variance of the dependent variable, can be accounted for by the linear combination of the demographics. Two of the thirteen demographics were statistically significant predictors of how the participant would respond to the question "Percent chance that the couple would be together in 10 years" ($p<.05$): (1) age when parents split, ($r = .38$, $p = .001$) accounted for 15% of the variance and (2) age when participant first thought about his/her wedding ($r = .34$, $p = .006$) accounted for 12% of the variance.

<u>Regression Analysis of The DV = Couple Being Happy in 10 Years</u>

The linear combination of demographics was also significantly related to the DV of the couple being happy in 10 years, $F(12, 55) = 2.859$, $p = .006$. The multiple correlation coefficient was .67, indicating approximately 44% of the variance of the dependent variable, can be accounted for by the linear combination of demographics. 2 of the 13 demographics were statistically significant predictors of how the participant would respond the question "Percent chance that the couple being happy in 10 years" ($p<.05$): (1) age when parents split, ($r = .37$, $p = .001$) accounted for 14% of the variance and (2) age when participant first thought about his/her wedding ($r = .24$, $p = .038$) accounted for 6% of the variance.

CHAPTER 4

DISCUSSION

Discussion of Main Analyses

Hypothesis 1 – Main Effect of Gender

The first hypothesis yielded no significant difference between men and women on happiness, love, and predicted length of marriage. However, support for splitting men and women and performing separate analysis is necessary due to a gender difference on the independent variable of wedding type preference. This finding is in accordance with the study by Lowry and Otnes (1994) who found that brides and grooms differ in their preference for wedding artifacts. They reported that men place more importance on the wedding reception as opposed to the ceremony. The groom's lack of interest in the wedding ceremony would explain the difference in medians on the wedding type preference questionnaire in the current study.

Hypothesis 2 – Main Effect of Wedding Type Preference

The hypothesis of high traditional-thinking participants reporting more happiness, love, and higher percent chances of the couples staying married than low traditional participants was not supported in the results for men or women. The lack of significance may be due to the skewness of the distribution of these data. These responses were very highly negatively skewed, meaning that there are far more people that prefer traditional weddings than non-traditional weddings.

Future work with this scale might retain interval scaling instead of using a median split reducing it to ordinal data of high versus low traditional wedding preference. In keeping with this

idea, the results from the correlation matrix suggest a significant relationship exists between the total score from the Wedding Type Preference Questionnaire, which is interval level data (Higher scores on this measure indicate higher traditional preference) and several of the demographic variables. Positive correlates of the total score are as follows: 1. Number of times in a month participant reads the Bible, Koran, or other religious book ($p<.001$), 2. Number of times in a month participant attends church, synagogue, or other religious building ($p = .001$), 3. Percent chance that participant will remain married after 10 years ($p = .002$), and 4. Percent chance that participant will be happy in marriage after 10 years ($p = .012$). This indicates that participants who report higher traditional wedding preferences also report higher participation in religious activities and a higher confidence that they will remain married and be happily married. A negative correlation existed between wedding type preference and age ($p = .010$). This indicates that the older a person is, the more non-traditional of a wedding s/he prefers.

Hypothesis 3 – Main Effect of Scenario

The hypothesis stated that participants who receive the scenario with the location of wedding ceremony being a church will report more happiness and love and a higher percent chance of the couple remaining married than those who receive the scenario of courthouse location was not supported for men nor women. This finding goes against the study of Rudd and Marx (2000), which found that people who prefer a traditional type of wedding are viewed as having a higher likelihood of remaining married after 5 years. The sample of participants in the current study seems to have been more open-minded regarding those who choose non-traditional weddings.

The samples differed in that the Rudd and Marx (2000) study included data from people who are already married and the mean age was much higher. Older participants often have more traditional views than their younger counterparts. The young mean age of the participants in the current study may account for their accepting views of non-traditional wedding ceremonies.

Hypothesis 4 – Interaction

An interaction was found in the analysis; however, it was in contrast to the original hypothesis. The original hypotheses states that high traditional-thinking participants who receive the scenario of the church ceremony will report the most happiness, love, and highest percent chance of the couple remaining married and low traditional-thinking participants who receive the scenario of the church wedding will report the lowest percent chance that the couple will remain married. The exact opposite was found for women while no significant interaction was found for men. High traditional thinking women rated the couple that married in the church as having a significantly less chance of being happy in their marriage after 25 years and less in love on the day of their wedding than those who married in a courthouse. This would suggest that even though high traditional women plan to have a traditional ceremony when they marry, they seem to admire those who can go against tradition and have a non-traditional ceremony.

While these findings are quite puzzling, this may have to do with the geographical region in which this study took place. There is a large population that is at the poverty level. For these people an expensive wedding is not feasible and the thoughts of a courthouse wedding ceremony are not unappealing. The results from the current study may be

indicative of a strained financial climate in which getting married in a courthouse has romantic connotations. (For example: Even though a couple doesn't have the money to have a wedding with all the trimmings, they are so much in love that they refuse to let anything stop them, so they have a courthouse wedding ceremony.)

In this and other studies on this topic, the researcher has experienced participants who wish to share comments and personal experiences after completion of a survey. These comments include such things as: "I want to have a church wedding, but I already have the dress, we can use my home church, and all my aunts are going to do the cooking," "I think that people who need to spend a lot on a wedding are hiding something," and "I've been married for 15 years and I got married in Vegas." This would lead to the idea that there is a sense of pride in frugality among some of the participants in this region.


Hypothesis 5 – Covariate

It was hypothesized that the effect of the covariate (LOT-R) would increase the effect of the independent variables. While the MANCOVA did prove to be significant, it did not contribute any new information not already accounted for in the original MANOVA using a simple Roy Bargman step-down procedure.

The covariate might not have been as strong as desired due to its strong relationship with parent's marital status (Franklin et al., 1990; Saucier & Ambert, 1982). Children from intact families report increased optimism regarding marriage (Franklin et al., 1990) and a more positive future (Saucier & Ambert) than those from families who are not intact.

A correlation matrix revealed that a significant positive correlation exists between the total score of the LOT-R (optimism scale) and the following: 1. Number of times in a month

participant reads the Bible, Koran, or other religious book (p = .026), 2. Number of times in a

month participant attends church, synagogue, or other religious building (p = .001), and 3.

Percent chance that participant will be happy in marriage after 10 years (p = .017). Approaching

significance was the correlation between LOT-R total score and the variable of percent chance

that participant will remain married after 10 years (p = .065). This indicates that participants who

have higher levels of optimism also report higher participation in religious activities and a higher

confidence that they will remain married and be happily married. Another positive correlation

exists among those whose parents are divorced; age when parents split proved significantly

correlated with LOT-R total score (p = .015, n = 76). This indicates that the older that

participants were when their parents split the higher levels of optimism they report.

## Additional Analysis

Another finding of the analysis was that the omega squared was very small, indicating

that there is much variance that remains unaccounted. Parental marital status and religiosity may

provide some clues as to the source of this variance according to the correlation matrix

mentioned above.

In the correlation matrix, several correlations were significant at the alpha < .05 level.

However, it would be expected that some significant relationships would exist due to chance

because of the high number of possibilities with 20 variables included in the correlation matrix.

## Limitations

The present study had 3 main limitations. The first limitation has to do with the large

number of participants who were excluded from data analysis. It was quite clear that the

respondents were not focused on participation. The survey was administered during the last weeks of the spring semester, and it seems as if the opposite of the Hawthorne Effect was achieved (i.e. the "screw you" effect, Trochim, 2002). This is when participants are resentful of being a participant in the study, and instead of exercising their right not to participate, they decide to continue with the experiment but either do not really pay attention nor give the experimenter what they think is desired.

The screw you effect is in line with reactance theory. Reactance theory has three parts: (1) People perceive an unfair restriction on their behaviors, (2) An emotional state is activated, and (3) The person acts to remove the source of restriction. It is quite possible that due to the length of the survey, participants viewed this as an unfair restriction of their time, became upset about the unfairness, and acted against this restriction. This would also account for the high number of people who seemed to not be paying attention to the scenario and, therefore, incorrectly responded to the understanding questions.

Another limitation of the study is the skewed distribution of the Wedding Type Preference Questionnaire. While it was accounted for by using separate analysis on the data from men and women and separate median splits on wedding type preference, the questionnaire may need revisions to increase usability between the sexes. Males and females score significantly different on this questionnaire. This may be due to actual gender differences in wedding type preference. If gender difference do in fact exist and it is not a shortcoming of the questionnaire to accurately measure the phenomenon, then when splitting the variable into high and low traditional wedding type preference, there is an unequal number of males and females in each group due to significant differences in median and

mean scores. A possible solution is to find the median split for females then use that median to divide the males also into high and low traditional wedding type preference.

This scale, developed by Rudd and Marx (2002), measures the degree to which a person prefers a traditional wedding ceremony. This is the first study that incorporated use of the scale and as more studies use the scale, revisions will be made to decrease the length of the scale and hence increase usability.

The last area of concern is also focused on the large number of participants who missed the understanding questions. Moreover, it is possible that the participants who answered the understanding questions correctly and, therefore, were included in the analysis misunderstood other key elements of the study, which could have greatly affected the results. It is clear that the participants hold certain opinions about weddings and this may even have been reflected in their reading of the scenarios. Weddings are an emotional topic for some participants. For example, 21 of the 25 participants who missed the understanding question regarding location of the wedding erred by answering church as the location when, in fact, they received the scenario with location of courthouse. This suggests that people are biased in thinking that weddings occur in a church and this bias could affect their answers on many questions throughout the survey.

## Implications

The results, even though very weak, give us insight into how women view the wedding ceremony. Even though they believe in a church wedding, they seem to admire those who choose not to pursue that type of ceremony. This is evident in their positive ratings of the hypothetical couple in the courthouse scenario. This might suggest that they would prefer not

to feel obligated to have a church wedding; however, pressures from outside sources (media, family, and friends) may be too great. The positive ratings of couples who choose a non-traditional ceremony would also reflect the findings of Currie (1993) who reported that brides were surprised by the financial snowball effect of weddings. Another finding of that study was that brides reported getting to the point of feeling that the wedding was no longer their day but the object was to make everyone else happy. If the women participants in the current study had been involved in another wedding, they may have had first hand experience of weddings being more about making other people happy than about their own happiness. As Currie reported, weddings are an experience like no other in that until you are in the situation, you have no idea what is involved. If the women participants had been involved with a friend's wedding, they have witnessed the feeling of things getting out of control. This sense of a snowball effect is quite powerful and could cause a close observer to examine other possibilities.

### Future Studies

Because wedding research is lacking in the literature, a variety of demographic questions were included to see if any significant correlations existed among the demographic questions and the other measures used such as the LOT-R and the Wedding Type Preference Questionnaire. Two questions in the demographics, (1) percent chance that your own marriage will last 10 years and (2) percent chance that you will be happy in that relationship in 10 years, were analyzed to see if people differ in their predictions of their own marriage as opposed to the hypothetical couple in the scenario. A repeated sample t-test revealed that participants thought that they had a significantly higher chance of being married after 10 years (M =

83.43, SD = 18.53) than the hypothetical couple had of being married after 10 years (M = 53.62, SD = 20.97), t (195) = -17.019, p < .001). Participants also thought that they had a significantly higher chance of being happy in marriage after 10 years (M = 82.66, SD = 18.78) than the hypothetical couple had of being happy in marriage after 10 years (M = 52.99, SD = 20.46), t (195) = -17.099, p < .001). These findings indicate that participants are very idealistic about their own future. The thought that bad things happen to other people and not to themselves is not a new phenomenon.

The fundamental attribution error seems to have affected this study in that people who want something (traditional wedding) for themselves view others who have it as maybe not deserving of it. Fundamental attribution error is the tendency for observers to underestimate situational influences and overestimate dispositional influences upon others' behavior. The fundamental attribution error that seems to occur regarding marriage outcomes may need to be measured and controlled in future studies done on weddings.

Future studies should also include a question regarding current dating status. If someone were currently in a committed relationship, his/her responses to matters involving a wedding might be very different from a person who does not date at all or not very often.

In addition to more demographic questions and a measure of idealism, income is another area of interest to be studied in the future. This surfaced through the study in two ways: (1) The findings of the interaction may suggest financial causes and (2) The researcher experienced many participants commenting on the issue of money after they had completed their surveys. The area of the country where the data were collected includes a large percentage of people under the poverty level. The current study found that traditional thinking females rated the couple getting married in the courthouse more favorably than the couple getting married in the

church. This seems to indicate that even those who prefer a traditional wedding appreciate the value of money and understand that even though times can be hard, it should not stop you from marring the one you love. The large percentage of people in this region of the country struggling to make ends meet, may account for this practical thinking. Similarly, Rudd and Marx (2000) found that those who had a long honeymoon were predicted to have a marriage that would not last as long as those who had no honeymoon. Those who have a long honeymoon must have a financial basis for doing so. Perhaps the population distrusts those who spend a lot of money. Perhaps they are viewed to be more superficial. Income may not account for much of the variance; however, a measure of one's perceptions about how much income is adequate might be informative.

<u>Potential Consumers of the Current Study</u>

This information would be very helpful for those in the marketing field or for wedding consultants. To know that the younger we are the more traditional weddings we prefer could help marketing analysts target certain markets with particular wedding products. Also, to know that men really only care about the reception may open up a new marketing strategy for tapping into the male population regarding wedding ceremonies.

The field of counseling could particularly benefit from information regarding the unequal distribution of labor regarding wedding preparations. Women who assume the traditional role of making most of the preparations may be unsettled to learn that their new husbands expect that the women will continue the traditional role within the household. Pre-marital counseling regarding division of labor after the wedding ceremony would help ensure a smooth start in the marriage.

Counselors should also pay particular attention to the amount of money spent during wedding. Many couples begin their life together in debt due to the over expenditures on the wedding ceremony. Because finances are the most frequent reason of separation cited by divorced couples, financial matters need to be kept in control before as well as during marriage.

Guidance counselors as well as economics teachers should be aware of the magical thinking that seems to be instilled in young girls regarding their wedding day. Girls are acculturated to think that the wedding day is their most important day, their fairy tale day. Girls seem to think that this is their right-of-passage into marriage. Much focus is concentrated on the wedding ceremony and everything that goes with it. However, the marriage that follows the wedding is often ignored. Girls as well as boys need to be taught more realistic ideas about weddings and more focus should be spent on the marriage and how to work with your new partner.

Summary

Work will continue with the revision of the Wedding Type Preference Questionnaire due to the difference in medians between the men and women and also the skewness of the distribution. Because of all the unanswered factors noted above, the question of "Why people spend an average of $19,000 on their wedding" remains largely unanswered.

References

Amburgey, J., Williams, S., Rudd, K., Bevins, B., Hulsey, J., & Feeser, K. (1999). The

sociological and psychological implications in planning wedding ceremonies.

*Perspectives Journal, 15*(1), 3-13.

Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, NJ: Prentice-Hall.

Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*.

Englewood Cliffs, NJ: Prentice-Hall.

Beck, A. T., Rush, A. J., Shaw, B. F., & Emery, G. (1979). *Cognitive therapy of depression*.

New York: Guilford Press.

Boeree, G. (2000). *Psychology: The beginnings*. Retrieved March 23, 2003.

http://www.ship.edu/~cgboeree/psychbeginnings.html

Cambridgeshire County Council (2002). *Births, marriages and deaths*. Retrieved March 23,

2003, http://www.camcnty.gov.uk/sub/register/marrtrad.htm

Chang, E. C. (1998). Dispositional optimism and primary and secondary appraisal of a stressor:

Controlling for confounding influences and relations to coping and psychological and

physical adjustment. *Journal of Personality & Social Psychology, 74*, 1109-1120.

Chang, E. C., & Bridewell, W. B. (1998). Irrational beliefs, optimism, pessimism, and

psychological distress: A preliminary examination of differential effects in a college

population. *Journal of Clinical Psychology, 54*, 137-142.

Curley, C. (2002). *High rollin' romance: How much a wedding really costs*. Retrieved March 23,

2003, www.ivillage.com/relationships/weddings/articles/0,,89536,00.html

Currie, D. H. (1993). "Here comes the bride": The making of a "modern traditional" wedding in

western culture. *Journal of Comparative Family Studies, 24*, 403-421.

Davis, S. F., Hanson, H., Edson, R., & Ziegler, C. (1992). The relationship between optimism-pessimism, loneliness, and level of self-esteem in college students. *College Student Journal, 26*, 244-247.

Dogar, R. (1997). Here comes the billion-dollar bride. *Working Woman, 22*(5), 32-37.

Fischer, M., & Leitenber, H. (1986). Optimism and pessimism in elementary school-aged children. *Child Development, 57*, 241-248.

Franklin, K. M., Janoff-Bulman, R., & Roberts, J. E. (1990). Long-term impact of parental divorce on optimism and trust: Changes in general assumptions or narrow beliefs? *Journal of Personality & Social Psychology, 59*, 743-755.

Halpern, A., Fernandez, L., & Clark, R, (1997). *1997 snapshots of America's families: Children's environment and behavior - family structure.* retrieved March 23, 2003. http://www.urban.org/content/Research/NewFederalism/NSAF/Snapshots/1997Results/ChildrensEnvironment/FamilyStructure.htm

Harju, B. L., & Bolen, L. M. (1998). The effects of optimism on coping and perceived quality of life of college students. *Journal of Social Behavior & Personality, 13*, 185-2000.

Hinkle, D. E., Wiersma, W., & Jurs, S. G. (1998). *Applied statistics for the behavioral sciences* (4th ed.). Boston: Houghton Mifflin.

Kamen, L. P., & Seligman, M. E. P. (1987). Explanatory style and health. *Current Psychology: Research and Reviews, 6*, 207-218.

Lowrey, T. M., & Otnes, C. (1994). Construction of a meaningful wedding: Differences in the priorities of brides and grooms. In J. A. Costa (Ed.), *Gender issues and consumer behavior* (pp. 164-183). Thousand Oaks, CA: Sage.

Norem, J. K., & Illingworth, K. S. S. (1993). Strategy-dependent effects of reflecting on self and

tasks: Some implications of optimism and defensive pessimism. *Journal of Personality &*

*Social Psychology, 65*, 822-835.

Norman, D. (1982). *Learning and memory*. New York: Freeman.

Otnes, C., & Lowrey, T. M. (1993). 'Til debt do us part: The selection and meaning of artifacts in

the American wedding, *Advances in Consumer Research, 20*, 325-329.

Prola, M. (1984). A scale to measure optimism about college life. *Pshychological Reports, 54*,

555-557.

Rudd, K., & Marx, D. (2000, April). *Effects of events at wedding ceremonies: Longevity of*

*marriage and affairs*. Paper presented at the meeting of the National Social Sciences

Association, Las Vegas, NV.

Rudd, K., & Marx, D. (2001, April). *Support for wedding types and stereotypes: Traditional,*

*modern, and non-traditional*. Paper presented at the meeting of the National Social

Sciences Association, Las Vegas, NV.

Rudd, K., & Marx, D. (2002, March). *Development of wedding type preference questionnaire.*

Paper presented at the meeting of the National Social Sciences Association, Las Vegas,

NV.

Saucier, J.-F., & Ambert, A.-M. (1982). Parental marital status and adolescents' optimism about

their future. *Journal of Youth and Adolescence, 11*, 345-354.

Scheier, M. F., & Carver, C. S. (1985). Optimism, coping, and health: Assessment and

implications of generalized outcome expectancies. *Health Psychology, 4,* 219-247.

Scheier, M. F., Carver, C. S., & Bridges, M. W. (1994). Distinguishing optimism from

neuroticism (and trait anxiety, self-mastery, and self-esteem): A reevaluation of the Life

Orientation Test. *Journal of Personality & Social Psychology, 67,* 1063-1078.

Skinner, B. F. (1948). 'Superstition' in the pigeon. *Journal of Experimental Psychology, 38*, 168-

172.

Skinner, B. F. (1953). *Science and human behavior*. New York: Macmillan.

Trochrim, W. M. (2002). *Social interaction threats*. Retrieved March 23, 2003,

http://trochim.human.cornell.edu/kb/intsoc.htm

APPENDICES

Appendix A - Informed Consent


(To be read to the participants)


The purpose of this research study is to investigate beliefs about wedding ceremonies. The survey booklet you are going to receive will take approximately 15 minutes to complete. There are no known risks or discomforts that are associated with participation in this research study. If you choose to participate in this research study, you will be awarded extra credit based on this department's policy on extra credit. If you choose not to participate, you may choose to complete a short library assignment in order to obtain extra credit points. Participation in this study will give you a better understanding of psychological research and how it is conducted. If you are 18 years or older you are invited to participate. If you are under 18 years old, you may complete the library assignment to receive the extra credit.

If you have any questions or problems you may contact myself at 439-4424 or Dr. Marx, Chair of the Psychology Department, at 439-4424. You may call the Chairman of the Institutional Review Board at 423-439-6134 for any questions you may have about your rights as a research participant.

Every attempt will be made to see that the study results are kept confidential. The results of this study may be published and/or presented at meetings without naming you as a subject. Although your rights and privacy will be maintained, the Secretary of the Department of Health and Human Services, the East Tennessee State University Institutional Review Board, and the ETSU Department of Psychology have access to the study records. These records will be kept completely confidential according to current legal requirements. They will not be revealed unless required by law or as noted above. The benefits and risks of this research project have been explained to you. You are free to ask questions and withdraw from the project at any time, without penalty.

Appendix B – Information About Study

*Please read along with Researcher*

Please do not begin until instructed to do so. The booklet you've received contains questionnaires that will ask you about your beliefs and preferences about weddings. Please make sure that you DO NOT place your name, social security number, or any other identifying information anywhere on this survey booklet. You may remove the cover page, and use it to shield your responses to the survey items from the view of other participants. Please take your time and answer all questions honestly, making sure to complete the entire booklet. Remember, your answers will be completely anonymous.



# <u>DO NOT</u> Turn the Page

**Until Instructed**

## Instructions:

This survey mostly contains two types of questions. Below are examples of those two types.

**1.** You will be presented with a scenario on the very next page. Please **do not turn** **the page until** you completely understand the scenario. Then you will be asked for your opinion about the couple described in the scenario. Some of the questions will ask for you to put a mark on the line indicating your thoughts.

For example, what is the chance that I will watch Osbournes on MTV next week?

0%-----   ----------------------------------- 50%----------------------------------------100%

**2.** The next type of question will ask you about a type of wedding that you would like. If you strongly agree with the statement you would put a check mark in the first column (as in the example), If you agree with the statement you would put a check mark in the second column, and so on. Answer all questions quickly but please do not be careless.

Here is an example about Christmas:  **When I celebrate Christmas I want:**

| Christmas items:<br><br>**I want:** | 1<br>Strongly Agree | 2<br>Agree | 3<br>Slightly Agree | 4<br>Neither Agree Nor Disagree | 5<br>Slightly Disagree | 6<br>Disagree | 7<br>Strongly Disagree |
|---|---|---|---|---|---|---|---|
| Christmas Tree | √ | | | | | | |
| Jack-o-Lantern | | | | | | | √ |

If you have any questions about either of the type of questions, please feel free to ask the experimenter. If you have no questions you may now turn the page.

## <u>DO NOT</u> Turn the Page
### Until Instructed

# In the *Danielsville Times Newspaper* was the following announcement:

The participant received one of the following two scenarios:

    Last Saturday, David Smith and Amy Jones of Danielsville, Tennessee, were joined in marriage. David is the son of Bob Smith and Renee Smith. Amy is the daughter of Richard Jones and Kathy Jones. The ceremony took place at the Danielsville County Courthouse.

    Last Saturday, David Smith and Amy Jones of Danielsville, Tennessee, were joined in marriage. David is the son of Bob Smith and Renee Smith. Amy is the daughter of Richard Jones and Kathy Jones. The ceremony took place at the Church on the corner of Maple and 3$^{rd}$.

## **Make sure that you completely understand the scenario before you turn the page**.

When you turn this page, **DO NOT** turn back to it.

Circle the correct response:

1. When did the event happen?

    A.  Last Saturday
    B.  Three Saturdays ago
    C.  Last Sunday

2. What event took place?

    A.  A Birthday Party
    B.  A Christmas Party
    C.  A Wedding

3. Where did the event take place?

    A.  A Courthouse
    B.  A Church
    C.  A Hospital

1. From what you know about the couple in the scenario, what are the chances that they will be together in **1 year** (put a mark on the line below)?

0%---------------------------------------50%---------------------------------------100%


2. From what you know about the couple, what are the chances that they will be together in **10 years** (put a mark on the line below)?

0%---------------------------------------50%---------------------------------------100%


3. What are the chances that they will be together in **25 years** (put a mark on the line below)?

0%---------------------------------------50%---------------------------------------100%


4. From what you know about the couple in the scenario, what are the chances that they will be happy in their relationship **1 year** (put a mark on the line below)?

0%---------------------------------------50%---------------------------------------100%


5. What are the chances that they will be happy in their relationship **10 years** (put a mark on the line below)?

0%---------------------------------------50%---------------------------------------100%


6. What are the chances that they will be happy in their relationship **25 years** (put a mark on the line below)?

0%---------------------------------------50%---------------------------------------100%


7. From what you know about the couple in the scenario, how much in love were they on the day of their wedding (circle one)?

Not at all                                          Very Much
1      2            3              4              5            6            7

Appendix E – Wedding Type Preference Questionnaire (2 pages)

This questionnaire is all about **YOUR** preferences.

Please answer **all** the following questions with **the type of wedding YOU want** in mind.

| Wedding Invitations<br><br>**I want:** | **1**<br>**Strongly Agree** | **2**<br>**Agree** | **3**<br>**Slightly Agree** | **4**<br>**Neither Agree Nor Disagree** | **5**<br>**Slightly Disagree** | **6**<br>**Disagree** | **7**<br>**Strongly Disagree** |
|---|---|---|---|---|---|---|---|
| No Invitations sent | | | | | | | |
| To Email the Invitations | | | | | | | |

| Location of ceremony<br><br>**I want it in:** | **1**<br>**Strongly Agree** | **2**<br>**Agree** | **3**<br>**Slightly Agree** | **4**<br>**Neither Agree Nor Disagree** | **5**<br>**Slightly Disagree** | **6**<br>**Disagree** | **7**<br>**Strongly Disagree** |
|---|---|---|---|---|---|---|---|
| Church | | | | | | | |
| Courthouse | | | | | | | |
| Gatlinburg | | | | | | | |
| Las Vegas | | | | | | | |
| Any Destination wedding (ex: cruise) | | | | | | | |

| Photographer<br><br>**I want:** | **1**<br>**Strongly Agree** | **2**<br>**Agree** | **3**<br>**Slightly Agree** | **4**<br>**Neither Agree Nor Disagree** | **5**<br>**Slightly Disagree** | **6**<br>**Disagree** | **7**<br>**Strongly Disagree** |
|---|---|---|---|---|---|---|---|
| Hire a Professional Photographer | | | | | | | |
| No pictures taken | | | | | | | |

| Wedding Party<br><br>**I want:** | **1**<br>**Strongly Agree** | **2**<br>**Agree** | **3**<br>**Slightly Agree** | **4**<br>**Neither Agree Nor Disagree** | **5**<br>**Slightly Disagree** | **6**<br>**Disagree** | **7**<br>**Strongly Disagree** |
|---|---|---|---|---|---|---|---|
| Bridesmaids to wear matching dresses | | | | | | | |
| Bridesmaids dresses not to match | | | | | | | |
| No Bridesmaids | | | | | | | |
| Groomsmen to wear matching tuxedos | | | | | | | |
| Groomsmen clothes not to match | | | | | | | |
| No Groomsmen | | | | | | | |
| 1 flower girl & 1 ring bearer | | | | | | | |
| No flower girl or ring bearer | | | | | | | |

| Groom's Clothing **I want Groom to wear:** | 1 Strongly Agree | 2 Agree | 3 Slightly Agree | 4 Neither Agree Nor Disagree | 5 Slightly Disagree | 6 Disagree | 7 Strongly Disagree |
|---|---|---|---|---|---|---|---|
| Tuxedo – Black | | | | | | | |
| Tuxedo – Any other color | | | | | | | |
| Regular everyday clothes | | | | | | | |
| Dress shoes | | | | | | | |
| Cowboy boots | | | | | | | |
| Tennis Shoes | | | | | | | |

| Brides Clothing **I want bride to wear:** | 1 Strongly Agree | 2 Agree | 3 Slightly Agree | 4 Neither Agree Nor Disagree | 5 Slightly Disagree | 6 Disagree | 7 Strongly Disagree |
|---|---|---|---|---|---|---|---|
| Wedding Dress – White | | | | | | | |
| Wedding Dress – Any other color | | | | | | | |
| Regular everyday clothes | | | | | | | |
| Veil | | | | | | | |
| Nothing in hair or on head | | | | | | | |
| Garter belt | | | | | | | |
| No shoes | | | | | | | |

| Ceremony **I want to perform the ceremony:** | 1 Strongly Agree | 2 Agree | 3 Slightly Agree | 4 Neither Agree Nor Disagree | 5 Slightly Disagree | 6 Disagree | 7 Strongly Disagree |
|---|---|---|---|---|---|---|---|
| My Minister or Future spouse's Minister | | | | | | | |
| Justice of the peace | | | | | | | |
| Captain of a boat | | | | | | | |
| Bride's Father to give bride away | | | | | | | |

| Flowers **I want:** | 1 Strongly Agree | 2 Agree | 3 Slightly Agree | 4 Neither Agree Nor Disagree | 5 Slightly Disagree | 6 Disagree | 7 Strongly Disagree |
|---|---|---|---|---|---|---|---|
| Plants only, no flowers | | | | | | | |
| No flowers at all | | | | | | | |

| **# of people in attendance** **I want:** | 1 Strongly Agree | 2 Agree | 3 Slightly Agree | 4 Neither Agree Nor Disagree | 5 Slightly Disagree | 6 Disagree | 7 Strongly Disagree |
|---|---|---|---|---|---|---|---|
| 0 – 24 people to attend ceremony | | | | | | | |

Appendix F – Life Orientation Test - Revised

Please be as honest and accurate as you can throughout. Try not to let your response to one statement influence your responses to other statements. There are no "correct" or "incorrect" answers. Answer according to your own feelings, rather than how you think "most people" answer. **Please check the appropriate box for each question.**

| | I Agree a lot | I Agree a little | I neither Agree nor Disagree | I Disagree a little | I Disagree a lot |
|---|---|---|---|---|---|
| 1. In uncertain times, I usually expect the best. | | | | | |
| 2. It's easy for me to relax. | | | | | |
| 3. If something can go wrong for me it will. | | | | | |
| 4. I'm always optimistic about my future. | | | | | |
| 5. I enjoy my friends a lot. | | | | | |
| 6. It's important for me to keep busy. | | | | | |
| 7. I hardly ever expect things to go my way. | | | | | |
| 8. I don't get upset too easily. | | | | | |
| 9. I rarely count on good things happening to me. | | | | | |
| 10. Overall, I expect more good things to happen to me than bad. | | | | | |

Appendix G – Demographic Questionnaire

**Please answer the following questions about yourself.**

1. Gender (circle one):     Male          Female

2. Age  _____

3. What is your current marital status (circle one)?

   Never married          Married   Separated     Divorced      Widowed

4. What is your parents marital status (check one):

   My parents are still married to each other  _____
   My parents are divorced/separated _____
   My parents were never married _____
   One or both of my parents passed away _____

5. If your parents are not together, how old were you when they split up? _____

6. How many times in one month do you attend church, synagogue
       or other religious building?_____

7. How many times in one month do you read the Bible, Koran, or other religious book? _____

8. How many times in one month do you pray? _____

9. Approximately how many times in your life, have you thought about your wedding? _____

10. Approximately how many times have you planned out your wedding in your head? _____

11. How old were you when you first thought about your wedding?      _____

12. Approximately how many times have you looked through a Bridal Magazine? _____

13. Seeing that statistics show that 48 % of marriages end in divorce, if you marry, what are the chances that you will remain married for 10 years? (If you do not plan to marry check here ____)

       0%--------------------------------------------50%---------------------------------------------100%

14. What are the chances that you will be happy in your relationship after **10 years of marriage**?

       0%--------------------------------------------50%---------------------------------------------100%


**Thank you for your participation.**

| Appendix H - Correlation Matrix | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 1 % Chance couple together 1 yr | 1 | .76** | .53** | .81** | .67** | .45** | .41** | -.15* | .14 | .09 | .04 | -.02 | -.01 | .02 | .03 | .01 | .15* | .15* | .16* | .12 |
| 2 % Chance couple together 10 yrs | | 1 | .86** | .72** | .86** | .74** | .37** | -.10* | .23* | .07 | .01 | -.03 | -.06 | -.03 | .03 | -.03 | .23** | .24** | .12 | .06 |
| 3 % Chance couple together 25 yrs | | | 1 | .52** | .82** | .86** | .29** | -.12 | .23* | .04 | .01 | -.07 | -.05 | -.01 | -.06 | -.01 | .17* | .17* | .13 | .05 |
| 4 % Chance couple happy 1 yr | | | | 1 | .75** | .50** | .40** | -.06 | .24* | .08 | .02 | -.02 | .01 | -.03 | .06 | .01 | .27** | .31** | .18* | .13 |
| 5 % Chance couple happy 10 yrs | | | | | 1 | .85** | .40** | -.07 | .28* | .10 | .04 | -.03 | -.10 | -.05 | -.01 | -.01 | .23** | .24** | .15* | .12 |
| 6 % Chance couple happy 25 yrs | | | | | | 1 | .30** | -.09 | .25* | .05 | .03 | -.12 | -.08 | -.03 | -.08 | -.01 | .16* | .16* | .13 | .12 |
| 7 How much couple in love now | | | | | | | 1 | -.05 | -.04 | .14 | -.08 | .04 | -.12 | -.17* | .13 | -.01 | .21** | .20** | .02 | .14* |
| 8 Participant's age | | | | | | | | 1 | .03 | -.14 | -.10 | -.06 | .06 | .01 | .21** | -.03 | -.12 | -.10 | -.07 | -.19** |
| 9 Age when parent's split | | | | | | | | | 1 | -.01 | .12 | -.01 | .24* | .22 | -.02 | .30** | -.30** | -.24* | .28* | -.14 |
| 10 Times/month religious building | | | | | | | | | | 1 | .56** | .09 | -.01 | .02 | .02 | .02 | .28** | .27** | .16* | .26** |
| 11 Times/month read Bible | | | | | | | | | | | 1 | .20** | .11 | .14 | -.05 | .06 | .22** | .20** | .24** | .24** |
| 12 Times/month pray | | | | | | | | | | | | 1 | -.02 | -.02 | -.02 | .11 | .07 | .07 | -.03 | -.03 |
| 13 Times thought about wedding | | | | | | | | | | | | | 1 | 1.00** | -.11 | .16* | -.06 | -.03 | .12 | .02 |
| 14 Times planned out wedding | | | | | | | | | | | | | | 1 | -.14 | .18* | -.09 | -.05 | .12 | .06 |
| 15 Age when first thought wedding | | | | | | | | | | | | | | | 1 | -.17* | .01 | -.05 | -.06 | -.07 |
| 16 Times looked at Bridal magazine | | | | | | | | | | | | | | | | 1 | .03 | .09 | .06 | .12 |
| 17 % Chance you together in 10 yrs | | | | | | | | | | | | | | | | | 1 | .85** | .13 | .22** |
| 18 % Chance you happy in 10 yrs | | | | | | | | | | | | | | | | | | 1 | .17* | .18* |
| 19 Life Orientation Test Revised | | | | | | | | | | | | | | | | | | | 1 | .02 |
| 20 Score Wedding Type Preference | | | | | | | | | | | | | | | | | | | | 1 |

\* p<.05

\*\* p<.01

Note: Horizontal numbers correspond to vertical numbers and labels

VITA

KAREN S. RUDD

Education:       North Carolina State University, Raleigh, NC;

              Developmental Psychology, Ph.D., 2002 - present

           East Tennessee State University, Johnson City, TN;

              General Psychology/Concentration in Statistics, M.A., 2003

           University of Virginia's College at Wise, Wise, VA;

              Psychology, B.S., 1999

Professional

Experience:     Instructor, North Carolina State University, Raleigh, NC;

              Abnormal Psychology & Behavioral Statistics Lab, 2002-2003

           Instructor, East Tennessee State University; Johnson City, TN;

              Elementary Statistics, Advanced General Psychology, Computer Methods,

              Applied Psychology, and Introduction to Psychology, 2000-2002

           Research Assistant, East Tennessee State University, Johnson City, TN;

              Student Affairs, 1999-2000

Publications:    Brown, R.W., Beale, K.S., & Frye, G. D. Jay. (2002) Mecamylamine blocks

              enhancement of reference memory but not working memory produced by

              post-training injection of nicotine in rats tested on the radial arm maze.

              *Behavioural Brain Research*. 134 (1-2), 259-265.

           Amburgey, J., Williams, S., Rudd, K., Bevins, B., Hulsey, J., & Feeser, K.

                 (1999). The sociological and psychological implications in

                 planning wedding ceremonies. *Perspective Journal. 15* (1), 3-13.

           Note: For consistency, I now publish under my maiden name, Beale.

Awards:          Phi Kappa Phi, Who's Who Among Students in American Universities &
                 Colleges, Psi Chi (President – 1998-1999, Vice-President 2001-2002),
                 National Dean's List, Darden Society, Blanche Dean Bryant Memorial
                 Award in Psychology (1999), Graduate Student Association of
                 Psychology (Treasurer), Student Advisory Board for the College of Arts
                 and Sciences.

Grants:          Psychology Emeritus Fund Research Award – $700.00.