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Attitudes of College Freshmen and Sophomores Toward Interfaith, Interracial, and Intercultural Marriage

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ATTITUDES OF COLLEGE FRESHMEN AND SOPHOMORES TOWARD
INTERFAITH, INTERRACIAL, AND INTERCULTURAL MARRIAGE

A Thesis

Presented to

the Graduate Faculty

Central Washington State College

In Partial Fulfillment

of the Requirements for the Degree

Master of Education

by

Marie O'Connor

August, 1969

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Chapter 1

INTRODUCTION

Many traditional American values are currently being challenged and are in a state of flux. Some will emerge from this period of questioning unchanged from previous forms, but many will emerge in a different light establishing new values among the upcoming generation.

Traditionally, marriage partners have been largely limited to those of the same religion, same race, and the same cultural backgrounds. Inter-faith, interracial, and intercultural marriages were discouraged and the percentage of those who engaged in such marriages was insignificant.

Today the attention of society is focused on college campuses where students are demonstrating for racial equality, where the position of organized religion is being challenged, and students are encouraged to mix interculturally. Such actions are affecting the attitudes of the college students, though to what extent is not yet apparent.

The college student of today will be the citizen of tomorrow, supporting the institutions of society. One of the most important is the institution of marriage, and the vast majority of college students will be entering into marriage in the near future. The current attitudinal changes on the college campuses may directly influence the types of marriages into

which these students may be willing to enter. The results of these marriages may in turn directly influence the traditional attitudes of society toward interfaith, interracial, and intercultural marriages.

THE PROBLEM

Statement of the Problem

Today people are more mobile than they were when most of the population lived in rural communities, and a greater percentage of the population lives in urban centers. This phenomenon of society is especially true of college students who, removed from their cultural background, in their college career carry out dating and courtship in an atmosphere where they mingle with others of different religious affiliation, different nationality and race, and different cultural background. Because of the relatively new circumstance many young people meet, associate with, and are attracted to persons different from themselves in one or more important respects and their attitudes toward marriage may be affected accordingly. How much their attitudes relative to the more traditional attitudes are affected and to what extent their attitudes are influenced is the problem here. To attempt to determine if their attitudes reflect that they are more lenient in their willingness to enter a marriage where there is a racial, faith, or cultural difference is relevant to the problem.

Purpose of the Study

The purpose of the study was to determine by questionnaire the attitudes of college freshmen and sophomores toward marriage to another of different religion, race, and/or cultural background, and to determine whether the findings compare with the findings of previous studies. Results of previous studies indicate that today's students are more willing to marry persons of different faith, race, and/or cultural background. Jacks' study (to be described later) in particular shows students more accepting of interfaith marriages.

Significance of the Study

Existing studies show that the impact of the college experience on students' attitudes and values has been looked at from a number of directions with a number of varying conclusions being arrived at by the investigators. Since faith, race, and culture have a great impact on adjustment in marriage, it is relevant to find out what the attitudes of students are toward these factors in marriage and if attitudes expressed reflect an awareness of the problems posed by such marriages. It is also pertinent to discover if the results obtained reflect the results obtained by other investigators; namely, that students are aware of the problems posed by interfaith, interracial, and/or intercultural marriages and are reluctant to enter into such marriages.

Data for the Study

Data for the study were obtained from the library and from the questionnaire submitted to 200 students on the campus of Central Washington State College. Studies relating to interfaith, interracial, and intercultural marriages and attitudes of college students toward them were used; particularly studies by Jacks', Burgess-Wallin, Baber, Judson Landis, and Gordon.

The questionnaire contained pertinent questions to determine college class, sex, major field, intermarriage in family background, and attitudes toward interfaith, interracial, and intercultural marriages. An example of the question is as follows: If you were to fall in love with a Roman Catholic boy/girl would you marry him/her? The answer was fixed alternatives: yes or no. Conclusions and recommendations will be drawn from these.

Procedures for the Study

In May, 1969, a questionnaire was submitted to an opportunity sampling of freshmen and sophomore students in three Courtship and Marriage classes and three Physical Education classes on the campus of Central Washington State College. The questionnaire obtained information about college class, sex, major field, intermarriage in family background, and attitudes toward interfaith, interracial, and intercultural marriages.

The data were compiled to reveal the following results:

1. The percentage of students who favor or oppose interfaith marriages.
2. The percentage of students who favor or oppose interracial marriage.
3. The percentage of students who favor or oppose intercultural marriages.
4. If there is a significant comparison between class standing and attitudes.
5. If there is a significant comparison between sex and attitudes.
6. If there is a significant comparison between religious affiliation and attitudes.
7. If there is a significant comparison between academic major and attitudes.

Limitations of the Study

The questionnaire was submitted to an opportunity sampling of freshmen and sophomores in three Courtship and Marriage classes and three Physical Education classes on the campus of Central Washington State College in May, 1969. Choice of the sample was based on availability rather than some other method of randomization. Participation in Courtship and Marriage classes has exposed the students to the ramifications of marriage.

Questions put to the respondent prefaced by "If you were to fall in love with . . ." might have produced a different answer than a question such as "Would you marry a person of the _____ faith?" But to preface the question with love would seem to predispose the student to a more thoughtful answer. Love with all of its connotations places more significance on the decision of whether or not to marry than merely the attitude toward a marriage without the aspect of love being considered.

The survey will not reveal whether findings are (1) the result of participation in the college experience or of developmental processes characteristic of this age group, or (2) a function of the particular college in which the study took place. Also, the first and second year students are not the same people. There can be no definite conclusions that group differences in attitude between the first and second year students represent parallel changes within given individuals. Such assurance could come only from a longitudinal study of the same students during each of the two years.

DEFINITIONS OF TERMS USED

Interfaith Marriage

Interfaith marriages are marriages occurring between people of different religious faiths or creeds and as used in this study they pertain particularly to Protestant, Catholic, or Jewish faiths.

Interracial Marriage

Interracial marriages are marriages involving members of different races and as used in this study they refer particularly to the white, black, or Oriental race.

Intercultural Marriage

Intercultural marriages as used in this study are marriages existing between or relating to two or more subcultures and refer particularly to cultural differences in age, education, and social class.

Chapter 2

REVIEW OF THE LITERATURE

BACKGROUND

Traditionally the institution of marriage has supported values that only those of similar background should marry. Interfaith, interracial, and intercultural marriages have been frowned upon by society and those who entered into such marriages as a consequence encountered serious problems of adjustment. The couple not only faced problems of adjustment in their marriage, but also the negative attitude of society towards such marriages. Many sociological studies indicate that because of prevailing attitudes of society and the resulting problems of exogamous marriages that persons tend to marry those who are similar in intelligence, religion, social class, education, and age (13:619). In any marriage there are some differences to which a couple must adjust. Some of these differences are significant enough to class the marriage as mixed (5:215). However, the differences encountered in these types of mixed marriages are not of such paramount importance to inhibit satisfactory adjustment and it is only in marriages with significant differences in background that cause serious problems of adjustment. A study of 526 married couples conducted by Burgess and Cottrell showed that couples who were most similar in

background had the highest representation in the "good adjustment" group (23:206).

INTERFAITH DATING AND MARRIAGE

There have been a number of studies suggesting increasingly widespread acceptance of interreligious dating and marriage. Hurlock claims that interfaith marriages are more common in adolescence and as long as the trend toward early marriages continues, so will the trend toward interfaith marriages (14:417). Statistics also reveal that Catholic-Protestant marriages have been increasing for a number of years (10:22). Rodman claims the mixed marriage rate for individuals is 12.1 percent for Catholics, 4.5 percent for Protestants, and 3.7 percent for Jews (20:776-79). From the period 1930-1950, 30 percent of all Catholic marriages were mixed marriages (2:22).

In 1958 the Census Bureau published for the first time a nationwide picture of the extent of mixed marriages involving Catholics, Protestants, and Jews. The following data are for all persons 14 years old and over covering 36,576,000 couples. The results are as follows (17:278-79):

Common Religion

Both Protestant	24,604,000
Both Roman Catholic	8,361,000
Both Jewish	1,258,000

Mixed Religion

Protestant-Catholic	2,255,000
Protestant-Jewish	57,000
Roman Catholic-Jewish	41,000

While these data show the incidence of interfaith marriages, the figure could be twice as high, as many who marry abandon their religion.

The motivation for religious dating and intermarriage is difficult to interpret because it is influenced by many varying factors. One factor may be the stringency with which the couple hold their beliefs. Another may be the degree of orthodoxy and expectations of the parents. If one or the other of the couple is rigid in his or her beliefs or the parents are authoritative in their beliefs and expect strict observation of the faith by their children, the children may be motivated to avoid interfaith dating and marriage. The cultural region of the United States in which they live may affect attitudes and motives--for instance, because of varying degrees of sectarianism, the attitudes toward interfaith dating and marriage of a Baptist in the South will differ considerably from those of one living in the Northwest. Whether or not the religion of each is a minority or part of a larger group also affects motives and attitudes. A Jew living in a Jewish community will have different attitudes about intermarriage than a Jew living in a community largely integrated. Religion can also be related to ethnic patterns. Some faiths have sanctions more strict than others against marrying outside the faith.

The research disclosed that in general attitudes toward interfaith dating and marriage are commonly tolerant, with greater tolerance shown by Protestants than Catholics, by males than females, by those low on church attendance as compared with frequent attenders, and by persons actually experiencing intimate interfaith interaction as compared with those who are not. Burchinal found inverse relationships between social status and attitudes accepting interreligious dating or marriage. Those of higher socio-economic status tended to be more tolerant of interfaith dating and marriage (6:649-53). About one-half of the college men and two-thirds of the women in a Burgess-Wallin study said that they would not marry another of a different faith (2:185). Baber obtained the same results in a study of 642 New York University students. Approximately half of the college students would enter an interfaith marriage if other aspects of the relationship were satisfactory. His findings were borne out by Judson Landis' replication of the Baber study with 2,000 Michigan State students in 1947 and again with 1,600 students in eleven colleges in 1952 (17:280-81).

Jacks' Study

In Spring, 1966, Irving Jacks, a member of the Division of Counseling of the Pennsylvania State University (Ogontz Campus), as well as a teacher of Psychology, conducted a study of freshmen and sophomore's attitudes toward interfaith marriage. The purpose of the study was to gain information regarding the willingness of college students to marry members

of religious faiths other than their own (15:183-85). This present study is a partial replication of the study of Jacks and a thorough review follows.

Jacks cites a study of A. I. Gordon who surveyed 5,407 college students in thirty colleges and universities. Although his research findings indicate that 50 percent of the students in the sample do not favor marriage to a person of another religion, Gordon concluded that the receptivity of college students to interfaith marriage is clearly established and will probably increase. He also concluded that Jews are far less acceptable as marriage partners (37 percent) to Catholics and Protestants, and Catholics are generally well received particularly by Protestants as a marriage partner (49 percent) and 83 percent of all students would date a Protestant. He further concluded that the number of students who are really free from bias are limited and the social science students are as guilty of bias as are students who major in other fields. Forty percent stated that inter-marriage existed in their own family (15:185-87).

Major findings of Jacks' study are as follows:

1. Protestant students are the most broadly accepting of marriage to either Catholics or Jews, although showing preference for the former.

2. Catholic students are accepting, in large numbers, of marriage to Protestants; many fewer Catholic students express willingness to marry Jews.

3. Jewish students are least receptive of interfaith marriage particularly with reference to Catholics.

4. Class standing resulted in no significant differences among Protestants or Catholic students; Jewish sophomores, on the other hand, showed increased acceptance of interfaith marriage, as compared to Jewish freshmen, particularly with reference to Protestants.

5. Sex differences did not produce variations among Protestant students with reference to Catholics; there was, however, a significantly greater acceptance of marriage to Jews among Protestant females than among Protestant males.

6. Sex differences did not result in significant variation among Catholic students with reference to either Protestants or Jews. There did appear, however, a tendency for Catholic males to be more receptive to interfaith marriage than were Catholic females.

7. Jewish male students are significantly more accepting of interfaith marriage, with reference to both Protestants and Catholics, than are Jewish females.

8. In none of the three religious faiths did college major produce significant variations in attitude toward interfaith marriage (15:204-5).

Jacks was impressed with the consistency with which original religious affiliation outweighed the other variables studied, i. e., class standing, sex, or major in college. He found that in relation to each other "(a) Protestant students show the greatest willingness to marry individuals of other faiths, (b) Jewish students are least willing, while (c) Catholic students occupy an intermediate position" (15:205). There was wide acceptance by students in all three religious groups of the possibility of marriage to individuals of another faith. The effect of college exposure seemed to be of little significance although sophomores were more receptive than freshmen. The trend failed to attain statistical significance, but is suggestive because of its consistency of some influence at work in the collegiate situation, even during the early years. Sex differences were

evident at several points. There was a tendency for Protestant males to be more accepting of marriage to Catholics, where Protestant females were more receptive to Jews. Catholics showed no clear differentiation. Jewish males are more accepting than Jewish females. He found little evidence that different academic exposure with regards to college major influenced their attitudes (15:204-206).

INTERRACIAL DATING AND MARRIAGE

In the past, dating and marriage among those of different racial background was infrequent. Times have changed. With exchange students from other countries, and more students traveling or going to school abroad and serving in the military abroad, they are coming into contact with those of different racial backgrounds. The pressure to be democratic has led to dating and occasionally to interracial marriage (14:549). As college campuses become more cosmopolitan and attitudes become more tolerant of those of other races, there will probably be increasingly more race crossing among the educated (17:303). In cities and especially among university students and professional people where there is more intermingling of the races, Burchinal believes racial equalitarianism and integration are widely supported (19:425). When people of different race and nationality intermingle in school and in the cities and during periods abroad, there are bound to be romances between the young people (16:162). Interracial dating occurs with increasing frequency. Blood and Nicholson found

acquaintanceship between students and international students almost universal on the University of Michigan campus. Almost half of the women had dated foreign students and of those who had not, most said they would. Moreover, the dating was not related to rebellion or crusade against prejudice. The women were satisfied with their dating experiences with foreign students, and friends, parents, and American boy friends were neutral in their opinion (19:434).

The traditional American pattern is strongly endogamous--that is, restricted to similar race, religion, or economic group (8:779-82). Conflict is bound to arise when exogamous marriage occurs, with the greatest barriers lying in the mores, customs, attitudes, and prejudices of the parties making adjustment extremely difficult (5:260). Nowhere are the homogamy norms more widely held to, or more rigorously enforced than in the area of race. In this country the least readily acceptable marriage is that between Negro and white and the barriers are almost insurmountable. Although persons of different racial backgrounds may now legally marry in a majority of jurisdictions, the intermarriage rate is still so low as virtually to defy reliable measurement. There are 2.5 as many interracial marriages today as compared to the 1930 census figures. In the 1960 census, 51,409 Negro-white couples comprised 1.2 percent of all married couples. Approximately the same was found in a survey by the Department of Health, Education, and Welfare on marriages performed in thirty-two states in 1964 (9:44ff).

According to Paul Landis, adjustment in interracial marriages is difficult not only for the couple but also for the children, and that such marriages are not likely to achieve as great an extent of happiness as marriages of persons of comparable background (16:162). By comparing divorces granted with marriages contracted in Hawaii in the late 1950's, Line (1964) was able to calculate divorce rates for diverse ethnic groups. The homogamous marriages then fell into three main categories:

1. Stable groups (Japanese or Chinese--15-18% divorced)
2. Intermediate (Caucasian--35% divorced)
3. Unstable (Filipino or Puerto Rican--46% divorced)

Divorce rates for these groups which combine components of international, interclass, and interracial marriage lies between the divorce rates for Catholic-Protestant marriages (4:90).

Dr. Robert E. T. Roberts, a Chicago sociologist, says that the increasing number of Negroes in college have produced interracial marriages ten to fifteen times greater than in the 1900's. In a study of twenty-two interracial couples in New York, the median number of years in school was 16.5 years, somewhat above the average for married people in general (9:45ff).

In summary, the traditional American paradigm regarding interracial marriage is strongly endogamous. While interracial dating and marriage are increasing, the anticipated attendant problems of such

marriages are still sufficiently significant to render the incidence of such marriages almost statistically insignificant.

INTERCULTURAL DATING AND MARRIAGE

Albert I. Gordon in 1964 studied attitudes in forty colleges from 5,407 students regarding the question of intercultural marriage for themselves.

Do not favor marriage to person of	
another color	91%
another religion	50
another education group	31
another nationality	16
a different economic class	13
Would find it easiest to marry a person with	
economic differences	64%
nationality differences	58
educational differences	39
religious differences	27
color differences	6 (17:301)

Ninety-one percent of the students labeled interracial the most difficult type of marriage compared to 50 percent for interfaith and 31 percent for intereducation marriage, 16 percent for international marriage, and 13 percent for interclass marriage as measured by economic background.

The basic question in family background is not only the nature of the family background but how much it has affected the development of personality. Differences in background imply differences in taste, attitudes, social behavior, and others that affect the relationship. Where the man is the wealthier, marital adjustment is probably easier because it

approximates the traditional pattern where the husband is the provider. More problems arise if the wife is the wealthier (5:265). Burgess cites a study where 58.2 percent of both spouses came from the same class of neighborhood. When marriages that involved a spouse from an adjoining class area were added to marriages from the same class, they accounted for 82.8 percent of all marriages (7:292). Marriage adjustment scores of those couples who marry "upward" or "downward" are considerably lower than those who marry from the same background (2:235). The lower class girl, according to Landis, is the victim of sexual exploitation when she is dating a man from an upper class. If this is true, one might well ask whether the lower class girl is exploiting his status and financial position (17:312).

Differences in intelligence and difference in education are not necessarily the same. Some individuals manage to get through academic requirements with neither great academic ability nor achievement (5:262). Nevertheless the level of educational attainment and the proportion of persons who marry with four or five years difference in education is but one in five (2:368). Studies of college students revealed that women preferred men to have more education, while men preferred equal education for the women. Three studies in particular attempted to find what educational qualities were desired in a mate. Baber asked 642 New York University students and Komarovskiy asked 559 Columbia students whether or not specified characteristics were important in choosing a mate. The men

preferred equal education--60 percent in Komarovsky's sample and 78 percent in Baber's sample. In Baber's study and one conducted by Landis and Landis, men were found generally willing to marry women with less education while women were not, although in the Landis and Landis study 42 percent as opposed to Baber's 18 percent of the women indicated they would be willing to marry someone with less intelligence or education than themselves. Only 1 percent of girls studied preferred husbands with less education, 18 percent wanted equal education, and 81 percent preferred husbands with superior educational attainment. Only 9 percent of the men wanted their wives to have more education, 9 percent less, and 82 percent the same (7:254; 17:308-9).

Preferred age of mates has been studied by a number of persons but the prevalent desire for men is to have a younger wife and the desire of the woman is to have an older husband. Evidence supplied by McGinnis seems to indicate that preferred age difference at the time of marriage is declining. For Wisconsin University students in 1939, the preferred age difference was 2.3 years for men and 3.4 for women; in 1956 it was 1.2 by men and 2.1 for women. This has been supported by the difference in age at first marriage. Homogamy of age has been the long-term trend. The median age of brides in 1959 was 2.6 years younger than that of grooms, 20.0 and 22.6 respectively. In 1890 the difference in age of brides and grooms was 4.1 years, 22.0 and 26.1 respectively (7:254-55).

There is a strong tendency to similarity in age of marriage partners. It is strongest when both partners are under 20 years of age. Men above 20 tend to select wives who are in the same 5 years age group as they are or a younger one. After age 20 the percentage of men who marry women younger than themselves increases until age 50 (13:619-27). There are several explanations for this situation. First, age differences undoubtedly seem greater to the young; a difference of two years seems greater at age 20 than at age 40. Second, the range of association with people of different ages becomes greater as one becomes older. Third, the opportunities for selecting a mate at one's own age level become restricted with increasing age and one must be more flexible in age requirements (19:427). Twenty-five hundred students polled by the Student Opinion, Scholastic Research Center showed that 22.4 is the average age at which they expect to marry--23.3 for boys and 21.7 for girls (21:45).

To summarize, studies indicate that differences in economic class are more acceptable to college students in an intercultural marriage than differences in education. Individuals tend to marry those of the same economic class. Men prefer their wives to have equal or less education while women favor husbands with more education. Men desire their wives to be younger than themselves and the wish of the women is to have an older husband, though there is not a great discrepancy in ages.

Chapter 3

PROCEDURES USED IN THE STUDY

The purpose of this study was to determine by questionnaire the attitudes of freshmen and sophomores toward interfaith, interracial, and intercultural marriages. The study was limited to an opportunity sampling of 200 students at Central Washington State College obtained from three Courtship and Marriage classes offered by the Departments of Psychology and Home Economics and three randomly selected Physical Education classes.

THE QUESTIONNAIRE

Following a survey of the literature and a study of Irving Jacks' survey of freshmen and sophomore students on the Ogontz Campus of the Pennsylvania State University regarding attitudes toward interfaith marriage, a questionnaire was developed. The questionnaire sought to elicit attitudes toward interfaith, interracial, and intercultural marriage.

The first section of the questionnaire contained a set of demographic items pertaining to college class, major field, religious background (Catholic, Protestant, Jewish), sex, interfaith marriage of parents and interracial marriage of parents.

The first set of questions of the remainder of the questionnaire elicited attitudes regarding marriage to specific religious groups, i.e., Catholic, Protestant, or Jewish. The choice of answers was the fixed alternatives, yes or no.

The second set of questions sought to determine attitudes of the students toward marriage to a member of a specific race, i.e., white race, black race, or Oriental race. Again the choice of replies was limited to the fixed alternatives, yes or no.

The final set of questions elicited attitudes of the students toward an intercultural marriage, i.e., someone with more or less education, someone of a lower or higher social status and someone younger or older than themselves. The fixed alternatives yes or no were again the only replies offered.

In the Courtship and Marriage classes, because of the students' exposure to all the ramifications of marriage, the questionnaire was prefaced by the verbal remark "All other things being equal, would you consider this type of marriage?"

GATHERING THE DATA

The questionnaire was submitted to 200 students at Central Washington State College in classes in May, 1969. Only freshmen and sophomore members of the class were asked to comply. The questionnaire was administered at the beginning of the class with no explanatory remarks

offered by the instructor. Two hundred students responded to the questionnaire.

TREATMENT OF THE DATA

The replies were computed according to the number of yes and no replies and converted to percentages. The total number of yes and no replies for each type of comparison was then computed and converted to percentages. Responses to the questions investigating attitudes toward interfaith, interracial, and intercultural marriage were compared with each other. They were then correlated with college class, major field, religious background, and sex. Interfaith marital attitudes were correlated with interfaith marriage of parents of each religious group with reference to each of the other religious groups. Interracial marital attitudes were correlated with interracial marriage of parents with reference to each race.

Chapter 4

ANALYSIS OF THE DATA

Of the 200 freshmen and sophomores sampled, 151 were freshmen and 49 were sophomores. There were 87 males and 113 females. Sixty-seven were education majors, 100 were arts and science majors, and 33 were undecided about their major. There were 38 Catholics, 137 Protestants, and 2 members of the Jewish faith. The sample consisted of 189 members of the white race, 1 belonged to the black race, and 9 were of the Oriental race. In response to interfaith marriage of parents, 61 replied their parents had an interfaith marriage, 132 replied their parents did not, and 7 did not respond to the question. The parents of nine of the respondents were interracially married, 178 parents of the respondents were of the same race, and 13 did not reply to the question.

Because of the small representation of members of the Jewish faith in the sample, their attitudes as such could not be computed. Analysis of attitudes of members of the black race were also eliminated because of the small sample in the study. Because not all of the students replied to all of the questions, the total of responses varies.

INTERFAITH MARRIAGE

Table 1 shows the distribution of responses of the religious groups, with reference to each of the other two groups. Protestants are somewhat more accepting of Catholics (9.4 percent) than of members of the Jewish faith. Catholics are more accepting of Protestants (4.6 percent) than Protestants are of Catholics. Catholics are significantly less accepting of Jewish persons (12.4 percent) than Protestants are. Of the Protestants, only 16.5 percent expressed unwillingness to enter an interfaith marriage and only 17.8 percent of Catholics were unwilling to enter an interfaith marriage.

Table 1. Interfaith Marital Attitudes of Each Religious Group (Protestant, Catholic) with Reference to Each of the Other Religious Groups.

(a) Protestants with reference to:	Roman Catholics		Jews		Total	
	No.	%	No.	%	No.	%
Yes	120	87.5	107	78.1	227	83.5
No	16	11.6	29	21.1	45	16.5
Total	136	99.1	136	99.2	272	100.0
(b) Roman Catholics with reference to:	Protestants		Jews		Total	
	No.	%	No.	%	No.	%
Yes	35	92.1	25	65.7	60	82.2
No	2	5.2	11	28.9	13	17.8
Total	37	97.3	36	94.6	73	100.0

Interfaith marital attitudes of Protestant freshmen and sophomores are presented in Table 2 with respect to Catholics and members of the Jewish faith. Freshmen are only slightly more accepting (3.6 percent) of Catholics than sophomores, while freshmen are to a small extent less accepting (2.7 percent) of members of the Jewish faith than sophomores. Freshmen and sophomores are more liberal in their attitude to Catholics (9.5 percent than to members of the Jewish faith. Only 11.8 percent were not willing to marry Catholics and 21.3 percent were not willing to marry Jewish persons.

Table 2. Interfaith Marital Attitudes of Protestant Freshmen and Sophomores, with Reference to Roman Catholics and Jews.

	<u>Freshmen</u>		<u>Sophomores</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
(a) Protestants with Reference to Roman Catholics:						
Yes	86	88.6	34	85.0	120	88.2
No	10	10.3	6	15.0	16	11.8
Total	96	98.9	40	100.0	136	100.0
(b) Protestants with Reference to Jews:						
Yes	75	77.3	32	80.0	107	78.7
No	21	21.6	8	20.0	29	21.3
Total	96	98.9	40	100.0	136	100.0

Table 3 summarizes responses of Catholics at each class level regarding their willingness to marry members of the other two religious

denominations. Freshmen are more reluctant to enter into a marriage with a Protestant (9.7 percent) than sophomores. One hundred percent of the sophomore Catholics expressed willingness to enter an interfaith marriage with Protestants. The reverse is true with respect to marriage with a member of the Jewish faith. Freshmen are 28.1 percent more accepting than sophomores of marriage to a member of the Jewish faith. Only 5.4 percent of freshmen and sophomore Catholics expressed unwillingness to marry Protestants while 30.6 percent were unwilling to marry a member of the Jewish faith; however, this is only one-third of the total.

Table 3. Interfaith Marital Attitudes of Roman Catholic Freshmen and Sophomores, with Reference to Protestants and Jews.

	<u>Freshmen</u>		<u>Sophomores</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
(a) Catholics with Reference to Protestants:						
Yes	28	90.3	7	100.0	35	94.6
No	2	6.4	0	0	2	5.4
Total	30	96.7	7	100.0	37	100.0
(b) Catholics with Reference to Jews:						
Yes	22	70.9	3	42.8	25	69.4
No	9	29.0	2	28.5	11	30.6
Total	31	99.9	5	71.3	36	100.0

In Table 4 are presented the responses, by sex, of Protestants with reference to Catholics and members of the Jewish faith. The male

students are significantly more accepting of marriage to Catholics (12.2 percent and members of the Jewish faith (25.4 percent). While Protestant males are almost equally accepting of marriage to Catholics and members of the Jewish faith, female Protestants are considerably more reluctant to marry members of the Jewish faith (15.0 percent) than to marry Catholics.

Table 4. Interfaith Marital Attitudes of Protestant Male and Female Students, with Reference to Roman Catholics and Jews.

	Male		Female		Total	
	No.	%	No.	%	No.	%
(a) Protestants with Reference to Catholics:						
Yes	54	94.7	66	82.5	120	88.2
No	3	5.2	13	16.2	16	11.8
Total	57	99.9	79	98.7	136	100.0
(b) Protestants with Reference to Jews:						
Yes	53	92.9	54	67.5	107	78.7
No.	4	7.0	25	31.2	29	21.3
Total	57	99.9	79	98.7	136	100.0

Table 5 summarizes the responses of Roman Catholics, by sex, with regard to intermarriage with Protestants and Jews. The difference of 0.7 percent is not considered to be significantly different by sex with reference to interfaith marriage to Protestants. There is also little difference in attitudes of Catholic male and female students with regard to marriage to

members of the Jewish faith. Males are less accepting (5.1 percent) of this type of marriage than females.

Table 5. Interfaith Marital Attitudes of Roman Catholic Male and Female Students, with Reference to Protestants and Jews.

	Male		Female		Total	
	No.	%	No.	%	No.	%
(a) Catholics with Reference to Protestants:						
Yes	12	92.3	22	91.6	34	94.4
No	1	7.6	1	4.1	2	5.6
Total	13	99.9	23	95.7	36	100.0
(b) Catholics with Reference to Jews:						
Yes	8	61.5	16	66.6	24	68.6
No	4	30.7	7	29.1	11	31.4
Total	12	92.2	23	95.7	35	100.0

The findings for Protestant students with respect to college major regarding attitudes toward interfaith marriage to Catholics and members of the Jewish faith are presented in Table 6. There is only a slight difference (2.3 percent) between education majors and arts and science majors toward Catholics. Both indicate acceptance of intermarriage with this denomination; 87.2 percent and 89.5 percent, respectively. Those who were undecided regarding their major are to a minimal degree less accepting (4.6 percent and 6.9 percent). The education majors were more reluctant to enter an interfaith marriage with a member of the Jewish faith than those

who were undecided about their major (3.8 percent) and the arts and science majors (2.3 percent).

Table 6. Interfaith Marital Attitudes, by College Major, of Protestants with Reference to Roman Catholics and Jews.

	<u>Education</u>		<u>Arts & Sciences</u>		<u>Undecided</u>		<u>Total</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
(a) Protestants with Reference to Catholics:								
Yes	41	87.2	60	89.5	19	82.6	120	88.2
No	6	12.7	7	10.4	3	13.0	16	11.8
Total	47	99.9	67	99.9	22	95.6	136	100.0
(b) Protestants with Reference to Jews:								
Yes	35	74.4	54	80.5	18	78.2	107	78.6
No	12	25.5	13	19.4	4	17.3	29	21.4
Total	47	99.9	67	99.9	22	95.5	136	100.0

Table 7 examines attitudes of Catholic students to interfaith marriage with Protestants and members of the Jewish faith. Nearly all (94.6 percent) of the Catholics responded favorably to an interfaith marriage with a Protestant while about two-thirds (69.1 percent) reacted favorably to marriage with a member of the Jewish faith, a difference of 25.5 percent. The arts and science majors were most liberal with respect to both Protestants and members of the Jewish faith, with 100 percent favoring marriage to a Protestant and 70.5 percent sanctioning marriage to a member of the Jewish religion. Of the education majors, 87.5 percent favored marriage to

Protestants while 80.0 percent of those undecided about their major would accept marriage to a Protestant, considerably fewer than the arts and science majors. As was mentioned before, Catholics are significantly less accepting of marriage to Jewish persons. Again the arts and science majors are the most accepting (70.5 percent) while 62.5 percent of the education majors reacted favorably and 60.0 percent of those undecided about their major reacted favorably.

Table 7. Interfaith Marital Attitudes, by College Major, of Roman Catholics, with Reference to Protestants and Jews.

	<u>Education</u>		<u>Arts & Sciences</u>		<u>Undecided</u>		<u>Total</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
(a) Catholics with Reference to Protestants:								
Yes	14	87.5	17	100.0	4	80.0	35	94.6
No	1	6.2	0	0	1	20.0	2	5.4
Total	15	93.7	17	100.0	5	100.0	37	100.0
(b) Catholics with Reference to Jews:								
Yes	10	62.5	12	70.5	3	60.0	25	69.1
No	5	31.2	4	23.5	2	40.0	11	30.9
Total	15	93.7	16	94.0	5	100.0	36	100.0

Table 8 shows the distribution of responses of each of the three religious groups, with reference to each of the other two groups regarding those students whose parents have an interfaith marriage. Protestants

Table 8. Interfaith Marital Attitudes of Each Religious Group (Protestant, Catholic) Relative to Interfaith Status of Parents' Marriage with Reference to Each of the Other Religious Groups.

	Protestants With Reference to:						Roman Catholics with Reference to:					
	<u>Catholics</u>		<u>Jews</u>		<u>Total</u>		<u>Catholics</u>		<u>Jews</u>		<u>Total</u>	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
(a) Students whose parents have an interfaith marriage:												
Yes	35	92.1	28	73.6	63	84.0	15	93.7	11	68.7	26	89.1
No	3	7.8	9	23.6	12	16.0	0	0	3	18.7	3	10.9
Total	38	99.9	37	97.2	75	100.0	15	93.7	14	87.4	29	100.0
(b) Students whose parents don't have an interfaith marriage:												
Yes	82	86.3	76	80.0	158	83.1	20	95.2	14	66.6	34	80.9
No	12	12.6	19	20.0	31	16.9	1	4.7	7	33.3	8	19.1
Total	94	98.9	95	100.0	189	100.0	21	99.9	21	99.9	42	100.0

whose parents have an interfaith marriage are only 0.9 percent more accepting of an interfaith marriage of their own than those whose parents don't have an interfaith marriage. Catholics who don't have interfaith marriage in their background are somewhat more accepting (2.2 percent) than Protestants whose parents don't have an interfaith marriage. Of those whose parents have an interfaith marriage, Protestants and Catholics are almost equally accepting of each other (92.1 percent and 93.7 percent, respectively). Catholics and Protestants are considerably less accepting of members of the Jewish faith. Catholics accept members of the Jewish faith 25.0 percent less than they accept Protestants, while Protestants accept members of the Jewish faith 18.5 percent less than they accept Catholics. Catholics whose parents don't have an interfaith marriage are 8.9 percent more accepting of Protestants than Protestants are of Catholics. Protestants show almost equal acceptance of Catholics (86.3 percent) and members of the Jewish faith (80.0 percent), while Catholics subscribe significantly less to a marriage with the Jewish (66.6 percent) than they do to a Protestant (95.2 percent).

INTERRACIAL MARRIAGE

Attitudes toward interracial marriage is examined in Table 9. As expected of a predominantly white sample, marriage to a member of the white race is the most acceptable type of marriage. Over 98 percent of the 200 students would enter this type of marriage, while only one-third (35.4

percent) would consider marriage to a member of the black race, a difference of 63.0 percent. Almost two-thirds (63.0 percent) would marry an Oriental. This is a difference of 25.4 percent between those who would marry a member of the white race and an Oriental, and 27.6 percent between those who would marry a member of the black race and an Oriental. All 200 students replied to the question of marriage to a member of the white race. There were 196 responses to the question of marriage to a member of the black race, and 198 students replied to the question of marriage to a member of the Oriental race.

Table 9. Interracial Marital Attitudes Toward Each Race.

	<u>White Race</u>		<u>Black Race</u>		<u>Oriental Race</u>		<u>Total</u>	
	No.	%	No.	%	No.	%	No.	%
Yes	197	98.4	70	35.4	124	63.0	391	65.8
No	3	1.5	126	62.6	74	35.8	203	34.2
Total	200	99.9	196	98.0	198	98.8	594	100.0

Table 10 shows attitudes with respect to college class toward marriage to a member of the black race. Of the total 151 freshmen, 148 replied and 36.1 percent of all the freshmen indicated they would be receptive to a marriage to a member of the black race. All 49 sophomores replied and 30.6 percent indicated receptivity. Thus freshmen are somewhat more receptive (5.5 percent) than sophomores to marriage to a member of the black race.

Table 10. Interracial Marital Attitudes of Freshmen and Sophomores with Reference to the Black Race.

	<u>Freshmen</u>		<u>Sophomores</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	55	36.1	15	30.6	70	35.5
No	93	61.1	34	69.4	127	64.5
Total	148	97.2	49	100.0	197	100.0

In Table 11, the attitudes of freshmen and sophomores with respect to the Oriental race are shown. All 151 freshmen (100.0 percent) replied to the question and 64.0 percent are accepting of marriage to a member of the Oriental race. Of the sophomores, 48 (97.9 percent) replied with 28 (57.1 percent) of the total sophomores indicating acceptance of marriage to an Oriental. As with marriage to a member of the black race, freshmen again were more accepting (6.9 percent) than sophomores to marriage with a member of the Oriental race.

Table 11. Interracial Marital Attitudes of Freshmen and Sophomores with Reference to the Oriental Race.

	<u>Freshmen</u>		<u>Sophomores</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	97	64.0	28	57.1	125	62.7
No	54	35.9	20	40.8	74	37.3
Total	151	99.9	48	97.9	199	100.0

Attitudes toward the black race by sex are evinced in Table 12.

Males endorse this type of marriage somewhat more than females. Compared to 36 (31.8 percent) of the 113 females who would be willing to adopt this type of marriage, 34 (39.0 percent) of the 87 males would find marriage to a black acceptable, a difference of 7.2 percent. Of the males, 85 (97.6 percent) and 11 (98.1 percent) of the females replied to the question.

Table 12. Interracial Marital Attitudes of Male and Female Students with Reference to the Black Race.

	Male		Female		Total	
	No.	%	No.	%	No.	%
Yes	34	39.0	36	31.8	70	35.7
No	51	58.6	75	66.3	126	64.3
Total	85	97.6	111	98.1	196	100.0

As shown in Table 13, which examines the attitudes of males and females toward marriage to the Oriental race, the males are significantly more liberal (16.4 percent) than the females. Of the 87 males, 62 (71.2 percent) would accept this type of marriage as compared to 62 (54.8 percent) of the 113 females. Responses to the question included 85 (97.6 percent) of the males and 113 (100 percent) of the females.

Table 13. Interracial Marital Attitudes of Male and Female Students with Reference to the Oriental Race.

	<u>Male</u>		<u>Female</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	62	71.2	62	54.8	124	62.6
No	23	26.4	51	45.1	74	37.4
Total	85	97.6	113	99.9	198	100.0

Table 14 presents the responses of attitudes toward the black race by each religious group. There is little difference between Catholic and Protestant attitudes although Catholics are more liberal (7.3 percent) than Protestants. Of the 137 Protestants, 44 (32.1 percent) would find this type of marriage acceptable, while 15 (39.4 percent) of the 38 Catholics would. Responses to the question included 134 (97.7 percent) of the Protestants and 37 (97.2 percent) of the Catholics.

Table 14. Interracial Marital Attitudes of Protestant and Catholic Students with Reference to the Black Race.

	<u>Protestant</u>		<u>Catholic</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	44	32.1	15	39.4	59	34.1
No	90	65.6	22	57.8	112	65.9
Total	134	97.7	37	97.2	171	100.0

Attitudes toward the Oriental race by religious group are shown in Table 15. Catholics and Protestants do not vary substantially in their

attitudes toward a marriage with a member of the Oriental race. Of the 137 Protestants, 81 (59.1 percent) would marry an Oriental, while 23 (60.5 percent) of the 38 Catholics would, a difference of 1.4 percent. Responses to the question included 136 (99.2 percent) of the Protestants and 37 (97.3 percent) of the Catholics.

Table 15. Interracial Marital Attitudes of Protestant and Catholic Students with Reference to the Oriental Race.

	<u>Protestant</u>		<u>Catholic</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	81	59.1	23	60.5	105	60.0
No	55	40.1	14	36.8	70	40.0
Total	136	99.2	37	97.3	175	100.0

Table 16 shows interracial attitudes by college major with reference to the black race. There is no significant disparity among college majors regarding marriage to the black race. Of the 67 education majors, 23 (33.9 percent) would undertake such a marriage, while 35 (35.0 percent) of the 100 arts and science majors would and 12 (36.3 percent) of the 33 of those undecided about their major would. Of the education majors, 67 (100 percent) replied to the question while 96 (96.0 percent) of the arts and science majors and 33 (100 percent) of those undecided about their major replied.

Table 16. Interracial Marital Attitudes By College Major with Reference to the Black Race.

	<u>Education</u>		<u>Arts & Sciences</u>		<u>Undecided</u>		<u>Total</u>	
	No.	%	No.	%	No.	%	No.	%
Yes	23	33.9	35	35.0	12	36.3	70	35.5
No	44	66.0	61	61.0	21	63.6	126	64.5
Total	67	99.9	96	96.0	33	99.9	196	100.0

Responses by college major toward interracial marriage with a member of the Oriental race is examined in Table 17.

Table 17. Interracial Marital Attitudes By College Major with Reference to the Oriental Race.

	<u>Education</u>		<u>Arts & Sciences</u>		<u>Undecided</u>		<u>Total</u>	
	No.	%	No.	%	No.	%	No.	%
Yes	36	52.9	71	71.0	18	54.5	125	62.8
No	31	47.0	27	27.0	15	45.4	73	37.2
Total	67	99.9	98	98.0	33	99.9	198	100.0

Arts and science majors are significantly more liberal to the Oriental race than education majors (18.1 percent) and those undecided about their major (16.5 percent). Seventy-one (71.0 percent) of the 100 arts and science majors would enter such a marriage, while only 36 (52.9 percent) of the education majors would enter such a marriage and 18 (54.5 percent) of the 33 of those who had made no decision regarding their major

would favor this type of marriage. Of the education majors, 67 (100.0 percent) replied to the question, while 98 (98.0 percent) of the arts and science majors and 33 (100.0 percent) of those undecided about their major replied.

Table 18 compares attitudes toward interracial marriage by race with those whose parents have an interracial marriage as opposed to those whose parents don't have an interracial marriage.

Table 18. Interracial Marital Attitudes By Interracial Marriage of Parents with Reference to Each Race.

	<u>White Race</u>		<u>Black Race</u>		<u>Oriental Race</u>		<u>Total</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
(a) Those Whose Parents Do Have Interracial Marriage:								
Yes	8	88.8	3	33.3	6	66.6	17	56.6
No	1	11.1	6	66.6	3	33.3	10	43.4
Total	9	99.9	9	99.9	9	99.9	27	100.0
(b) Those Whose Parents Don't Have Interracial Marriage:								
Yes	177	98.8	63	35.1	109	60.8	349	65.7
No	2	1.1	112	62.5	68	37.9	182	34.3
Total	179	99.9	175	97.6	177	98.7	531	100.0

Eight (88.8 percent) of the 9 students whose parents do have an interracial marriage would marry someone of the white race, while 177 (98.8 percent) of the 179 students whose parents aren't interracially married would marry someone of the white race, a difference of 10.0 percent.

There is little divergence (1.8 percent) in their attitudes toward the black race. Three (33.3 percent) of those whose parents are interracially married would marry someone of the black race, whereas 63 (35.1 percent) of those whose parents aren't interracially married would marry someone of the black race. Six (66.6 percent) of those whose parents are interracially married would marry an Oriental and 109 (60.8 percent) of those whose parents aren't interracially married would marry someone of the Oriental race, a difference of 5.8 percent.

INTERCULTURAL MARRIAGE

Table 19 examines attitudes of those who would marry someone with more education as opposed to those who would marry someone with less education. Attitudes toward marrying someone with more or less education are fairly liberal. Of those who replied, 86.5 percent said they would marry someone with more or less education, while only 13.5 percent replied they would not. The response to the question of more education was more favorable (18.4 percent) than the response to marriage to someone with less education. While only 150 (76.5 percent) acknowledged they would marry someone with less education, 191 (94.9 percent) of the students acknowledged they would marry someone with more education. Responses to the question of more education were given by 198 (98.7 percent) of the students and 196 (98.1 percent) replied to the question of less education.

Table 19. Intercultural Marital Attitudes Toward Less or More Education.

	<u>More Education</u>		<u>Less Education</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	191	94.9	150	76.5	341	86.5
No	7	3.8	46	21.6	53	13.5
Total	198	98.7	196	98.1	394	100.0

Class comparisons with reference to less education are presented in Table 20. There is no significant discrepancy (0.5 percent) between freshmen and sophomores. Of the 151 freshmen, 114 (75.0 percent) replied that they would marry someone with less education and 37 (75.5 percent) of the 49 sophomores replied they would favor such a marriage. One hundred fifty (98.6 percent) of the freshmen replied, and 47 (95.9 percent) of the sophomores replied to the question.

Table 20. Intercultural Marital Attitudes of Freshmen and Sophomores with Reference to Less Education.

	<u>Freshmen</u>		<u>Sophomores</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	114	75.0	37	75.5	151	76.6
No	36	23.6	10	20.4	46	23.4
Total	150	98.6	47	95.9	197	100.0

Table 21 presents attitudes by class with reference to more education. There is no significant difference (2.9 percent) in the attitudes of

freshmen and sophomores. While 46 (93.8 percent) of the 49 sophomores would enter this type of marriage, 146 (96.7 percent) of the freshmen would. Responses to the question included 151 (100.0 percent) of the freshmen and 48 (97.8 percent) of the sophomores.

Table 21. Intercultural Marital Attitudes of Freshmen and Sophomores with Reference to More Education.

	<u>Freshmen</u>		<u>Sophomores</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	146	96.7	46	93.8	192	96.4
No	5	3.2	2	4.0	7	3.6
Total	151	99.9	48	97.8	199	100.0

Sex comparisons regarding attitudes toward marriage with someone of less education are made in Table 22.

Table 22. Intercultural Marital Attitudes of Male and Female Students with Reference to Less Education.

	<u>Male</u>		<u>Female</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	77	88.5	73	64.6	150	76.5
No	10	11.4	36	31.8	46	23.5
Total	87	99.9	109	96.4	196	100.0

Males are more receptive (22.9 percent) to marriage with someone of less education than females. Of the 87 males responding, 77 (88.5 percent)

would allow to such a marriage, as compared to only 73 (64.6 percent) of the 113 females. Responses to the question included 87 (100.0 percent) of the males and 109 (96.4 percent) of the females.

Table 23 shows the attitudes toward an intercultural marriage with someone of more education by sex. Females are more receptive (8.3 percent) of this type of marriage. Of the 113 females, 112 (99.1 percent) replied they would favor such a marriage, while 79 (90.8 percent) of the 87 males would enter this type of marriage. Responses to the questions included 85 (97.6 percent) of the males and 113 (100.0 percent) of the females.

Table 23. Intercultural Marital Attitudes of Male and Female Students with Reference to More Education.

	Male		Female		Total	
	No.	%	No.	%	No.	%
Yes	79	90.8	112	99.1	191	96.4
No	6	6.8	1	.8	7	3.6
Total	85	97.6	113	99.9	198	100.0

The attitudes of each religious denomination toward marriage to someone of less education is shown in Table 24. There is no significant difference (.4 percent) in attitudes of Catholics and Protestants toward marriage to someone of less education. Of the 137 Protestants, 104 (75.9 percent) are accepting of this type of marriage, while 29 (76.3 percent) of the 38 Catholics would accept marriage to someone of less education.

Responses to the question included 135 (98.5 percent) of the Protestants and 36 (94.7 percent) of the Catholics.

Table 24. Intercultural Marital Attitudes Of Protestant and Catholic Students with Reference to Less Education.

	Protestant		Catholic		Total	
	No.	%	No.	%	No.	%
Yes	104	75.9	29	76.3	133	78.0
No	31	22.6	7	18.4	38	22.0
Total	135	98.5	36	94.7	171	100.0

Table 25 presents attitudes of each religious group with reference to more education.

Table 25. Intercultural Marital Attitudes of Protestant and Catholic Students with Reference to More Education.

	Protestant		Catholic		Total	
	No.	%	No.	%	No.	%
Yes	130	94.8	37	97.3	167	96.6
No	6	4.3	0	0	6	3.4
Total	136	99.1	37	97.3	173	100.0

Catholics are only slightly more tolerant (2.5 percent) of this kind of marriage than Protestants. Of the 38 Catholics, 37 (97.3 percent) replied they would be accepting of this type of marriage, and 130 (94.8 percent) of the 137 Protestants would be accepting of marriage to someone

of more education. Responses to the question included 136 (99.1 percent) of the Protestants and 37 (97.3 percent) of the Catholics.

Intercultural marital attitudes by college major with reference to less education is shown in Table 26. Arts and science majors are less accepting of marriage to someone of less education than education majors (13.3 percent) or those who were undecided about their major (9.7 percent). Of the 100 arts and science majors, 69 (69.0 percent) would enter a marriage to someone of less education as compared to 56 (82.3 percent) in education and 26 (78.7 percent) of those undecided about their majors. Of the education majors, 67 (98.4 percent) replied to the question, while 98 (98.0 percent) of the arts and science majors and 32 (96.8 percent) of those undecided about their major replied to the question.

Table 26. Intercultural Marital Attitudes By College Major with Reference to Less Education.

	Education		Arts & Science		Undecided		Total	
	No.	%	No.	%	No.	%	No.	%
Yes	56	82.3	69	69.0	26	78.7	151	76.6
No	11	16.1	29	29.0	6	18.1	46	23.4
Total	67	98.4	98	98.0	32	96.8	197	100.0

Table 27 indicates dispositions toward more education by college major. There is little difference in attitudes although arts and science majors are slightly less receptive of this form of marriage than education

majors (3.0 percent) and those who were undecided about their major (2.9 percent). Of the 100 arts and science majors, 94 (94.0 percent) would find this marriage acceptable while 66 (97.0 percent) of the education majors would and 32 (96.9 percent) of those undecided about their major would. Sixty-seven (100 percent) of the education majors, 98 (98.0 percent) of the arts and science majors, and 33 (100 percent) of those undecided about their major replied to the question.

Table 27. Intercultural Marital Attitudes By College Major with Reference to More Education.

	Education		Arts & Science		Undecided		Total	
	No.	%	No.	%	No.	%	No.	%
Yes	66	97.0	94	94.0	32	96.9	192	96.4
No	1	2.9	4	4.0	1	3.0	6	3.6
Total	67	99.9	98	98.0	33	99.9	198	100.0

Table 28 demonstrates intercultural marital attitudes toward marriage to a member of a lower or higher social class with reference to each other. Only 8.3 percent of those who replied would not marry someone of a higher or lower social class, while 91.7 percent would. Acceptance of the higher social class in an intercultural marriage is to some extent more evident (7.8 percent) than the lower class. Of the students, 173 (87.5 percent) would marry someone of the lower social class, while 191 (95.3 percent) would marry someone of a higher social class. With reference to

lower class marriage, 198 students replied while 199 students replied to the question of upper class marriage.

Table 28. Intercultural Marital Attitudes Toward Lower or Higher Social Class.

	<u>Lower Social Class</u>		<u>Higher Social Class</u>		<u>Total</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Yes	173	87.5	191	95.3	364	91.7
No	25	11.5	8	4.0	33	8.3
Total	198	99.0	199	99.3	397	100.0

Attitudes by college class toward marriage to a member of the lower class is given in Table 29.

Table 29. Intercultural Marital Attitudes of Freshmen and Sophomores with Reference to Lower Social Class.

	<u>Freshmen</u>		<u>Sophomores</u>		<u>Total</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Yes	132	87.0	42	85.7	174	87.4
No	19	12.9	6	12.2	25	12.6
Total	151	99.9	48	97.9	199	100.0

There is no significant variance (2.3 percent) between freshmen and sophomores. Of the 151 freshmen, 132 (87.0 percent) would be accepting of this form of marriage and 42 (85.7 percent) of the 49 sophomores would also find this type of marriage acceptable. All 151 (100 percent) of

the freshmen replied to the question and 48 (97.9 percent) of the sophomores replied to the question.

Table 30 presents by class attitudes with reference to a higher social class. Sophomores are only slightly less accepting (2.6 percent). Of the 151 freshmen, 146 (96.4 percent) would enter this marriage, whereas 46 (93.8 percent) of the 49 sophomores would. All 151 (100 percent) of the freshmen and all 49 (100 percent) of the sophomores replied to the question.

Table 30. Intercultural Marital Attitudes of Freshmen and Sophomores with Reference to Higher Social Class.

	<u>Freshmen</u>		<u>Sophomores</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	146	96.4	46	93.8	192	96.0
No	5	3.5	3	6.1	8	4.0
Total	151	99.9	49	99.9	200	100.0

Receptivity of a lower class member by sex is shown in Table 31. Females are demonstrably less receptive to a marriage in the lower social class (15.8 percent). Only 90 (79.6 percent) of the 113 females indicated approval of this type of marriage, while 83 (95.4 percent) of the 87 males indicated approval. Responses to the question included 111 (98.1 percent) of the females and 87 (100 percent) of the males.

Table 31. Intercultural Marital Attitudes of Male and Female Students with Reference to Lower Social Class.

	Male		Female		Total	
	No.	%	No.	%	No.	%
Yes	83	95.4	90	79.6	173	87.3
No	4	4.5	21	18.5	25	12.7
Total	87	99.9	111	98.1	198	100.0

Table 32 demonstrates the level of approval by sex to someone of a higher social class. Both males and females intimated strong approval. Of the 113 females, 109 (96.4 percent) were accepting, while 82 (94.2 percent) of the males were accepting of marriage to a member of a higher social class, a difference of only 2.2 percent. All 113 (100 percent) of the females and 86 (98.7 percent) of the males replied to the question.

Table 32. Intercultural Marital Attitudes of Male and Female Students with Reference to Higher Social Class.

	Male		Female		Total	
	No.	%	No.	%	No.	%
Yes	82	94.2	109	96.4	191	95.9
No	4	4.5	4	3.5	8	4.1
Total	86	98.7	113	99.9	199	100.0

Disposition toward marriage to someone of the lower class by religious denomination is evidenced in Table 33. There is only a marginal discrepancy (1.4 percent) in attitudes of Catholics and Protestants. Of

the 137 Protestants, 117 (85.4 percent) indicated approval of this type of marriage for themselves, and 33 (86.8 percent) of the 38 Catholics were in favor. Responses to the question included 136 (99.2 percent) of the Protestants and 37 (97.3 percent) of the Catholics.

Table 33. Intercultural Marital Attitudes of Protestant and Catholic Students with Reference to Lower Social Class.

	Protestant		Catholic		Total	
	No.	%	No.	%	No.	%
Yes	117	85.4	33	86.8	150	86.8
No	19	13.8	4	10.5	23	13.2
Total	136	99.2	37	97.3	173	100.0

Table 34 gives evidence of attitudes by religious denomination to a member of a higher social class. Again there is little difference (1.7 percent) between Catholics and Protestants. Of the 137 Protestants, 131 (95.6 percent) indicated approval and 37 (97.3 percent) of the 38 Catholics indicated approval of marriage to an individual of a higher social class.

Table 34. Intercultural Marital Attitudes of Protestant and Catholic Students with Reference to Higher Social Class.

	Protestant		Catholic		Total	
	No.	%	No.	%	No.	%
Yes	131	95.6	37	97.3	168	96.1
No	6	4.3	1	2.6	7	3.9
Total	137	99.9	38	99.9	175	100.0

Intercultural marital attitudes by college major with reference to a lower social class is demonstrated in Table 35. Undecided majors are to a small extent less receptive to such a marriage than education majors (6.4 percent) and arts and science majors (5.2 percent), while there is only a slight difference between education majors and arts and science majors. Of the 33 whose major is undecided, 27 (81.8 percent) evidenced approval of this type of marriage, while 60 (88.2 percent) of the 67 education majors and 87 (87.0 percent) of the 100 arts and science majors indicated approval. All 67 (100 percent) of the education majors, 99 (99 percent) of the arts and science majors, and all 33 (100 percent) of those undecided about their major replied to the question.

Table 35. Intercultural Marital Attitudes By College Major with Reference to Lower Social Class.

	<u>Education</u>		<u>Arts & Sciences</u>		<u>Undecided</u>		<u>Total</u>	
	No.	%	No.	%	No.	%	No.	%
Yes	60	88.2	87	87.0	27	81.8	174	87.3
No	7	11.7	12	12.0	6	18.1	25	12.7
Total	67	99.9	99	99.0	33	99.9	199	100.0

Table 36 evinces attitudes by college major to a marriage with someone of a higher social class. Education majors were the most liberal. All 67 (100 percent) expressed approval of a marriage to a higher social class, 8.0 percent more than arts and science majors and 3.1 percent

more than those undecided about their major. Of the arts and science majors, 92 (92 percent) indicated approval and 32 (96.9 percent) of the undecided majors indicated approval. All 67 (100 percent) of the education majors, 99 (99 percent) of the arts and science majors, and all 33 (100 percent) of those undecided about their major answered the question.

Table 36. Intercultural Marital Attitudes By College Major with Reference to Higher Social Class.

	<u>Education</u>		<u>Arts & Science</u>		<u>Undecided</u>		<u>Total</u>	
	No.	%	No.	%	No.	%	No.	%
Yes	67	100.0	92	92.0	32	96.9	191	96.0
No	0	0	7	7.0	1	3.0	8	4.0
Total	67	100.0	99	99.0	33	99.9	199	100.0

Intercultural marital attitudes toward younger or older age with reference to each other are presented in Table 37.

Table 37. Intercultural Marital Attitudes Toward Younger or Older Age.

	<u>Older</u>		<u>Younger</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	174	88.4	191	95.0	365	91.2
No	26	11.6	9	5.0	35	8.8
Total	200	100.0	200	100.0	400	100.0

There is indication of more receptivity (6.6 percent) to older age than to younger age. Of the students, 191 (95.0 percent) indicated they

would marry someone of an older age, and 174 (88.4 percent) indicated they would marry someone of a younger age. All students replied to both questions regarding marriage to someone of younger or older age.

Table 38 sets forth attitudes by class toward a marriage to a person of younger age. There is only slight difference (3.6 percent) between freshmen and sophomores. Sophomores are the more accepting. Of the 49 sophomores, 44 (89.7 percent) and 130 (86.1 percent) of the 151 freshmen indicated approval. All freshmen and sophomores replied to the question.

Table 38. Intercultural Marital Attitudes of Freshmen and Sophomores with Reference to Younger Age.

	<u>Freshmen</u>		<u>Sophomores</u>		<u>Total</u>	
	No.	%	No.	%	No.	%
Yes	130	86.1	44	89.7	174	87.0
No	21	13.8	5	10.2	26	13.0
Total	151	99.9	49	99.9	200	100.0

The findings by college class of proclivity toward an intercultural marriage with reference to older age are presented in Table 39. Freshmen are more receptive (7.6 percent) of marriage to a person of older age than are sophomores. Of the 151 freshmen, 147 (97.3 percent) would accept this form of marriage as compared to 44 (89.7 percent) of the 49 sophomores. All of the freshmen and sophomores replied to the question.

Table 39. Intercultural Marital Attitudes of Freshmen and Sophomores with Reference to Older Age.

	Freshmen		Sophomores		Total	
	No.	%	No.	%	No.	%
Yes	147	97.3	44	89.7	191	95.5
No	4	2.6	5	10.2	9	4.5
Total	151	99.9	49	99.9	200	100.0

Table 40 summarizes findings with regard to sex of attitudes toward marriage to one of younger age. Males are significantly more disposed (21 percent) to this kind of marriage than females. Of the 87 males, 86 (98.8 percent) indicated approval while only 88 (77.8 percent) of the 113 females indicated endorsement of this type of marriage. All of the males and all of the females replied to the question.

Table 40. Intercultural Marital Attitudes of Male and Female Students with Reference to Younger Age.

	Male		Female		Total	
	No.	%	No.	%	No.	%
Yes	86	98.8	88	77.8	174	87.0
No	1	1.1	25	22.1	26	13.0
Total	87	99.9	113	99.9	200	100.0

In Table 41 are presented the data with regard to marital attitudes by sex with reference to older age. Here the females indicate stronger approval (8.3 percent) of this marriage than males. Of the 113 females,

112 (99.1 percent) specified they would be receptive of this marriage as compared to 79 (90.8 percent) of the 87 males. All of the males and all of the females replied to the question.

Table 41. Intercultural Marital Attitudes of Male and Female Students with Reference to Older Age.

	Male		Female		Total	
	No.	%	No.	%	No.	%
Yes	79	90.8	112	99.1	191	95.5
No	8	9.1	1	.8	9	4.5
Total	87	99.9	113	99.9	200	100.0

Attitudes of each of the religious denominations with reference to younger age are shown in Table 42.

Table 42. Intercultural Marital Attitudes of Protestant and Catholic Students with Reference to Younger Age.

	Protestant		Catholic		Total	
	No.	%	No.	%	No.	%
Yes	117	85.4	34	89.4	153	86.4
No	20	14.5	4	10.5	24	13.6
Total	137	99.9	38	99.9	177	100.0

Catholics are slightly more receptive (4 percent) of marriage to a younger person than Protestants are. Compared to 34 (89.4 percent) of the 38 Catholics who would be accepting of this kind of marriage, 117 (85.4

percent) of the 137 Protestants indicated such receptivity. All of the 13 Catholic males (100 percent) indicated acceptance of marriage to someone of younger age and 56 (98.2 percent) of the 57 Protestant males indicated acceptance. All of the Catholics and all of the Protestants replied to the question.

Table 43 shows the distribution of responses of each of the religious groups with reference to older age. Catholics, including Catholic males, are slightly more approving (6.6 percent) of marriage to someone of older age than Protestants. All 38 (100 percent) of the Catholics indicated receptiveness while 128 (93.4 percent) of the 137 Protestants indicated receptiveness. Of the 57 Protestant males, 49 (85.9 percent) were accepting of marriage to someone of older age, while all 13 (100 percent) Catholic males were, a difference of 14.1 percent. All of the Protestants and all of the Catholics responded to the question.

Table 43. Intercultural Marital Attitudes of Protestant and Catholic Students with Reference to Older Age.

	Protestant		Catholic		Total	
	No.	%	No.	%	No.	%
Yes	128	93.4	38	100.0	168	94.3
No	9	6.5	0	0	9	5.7
Total	137	99.9	38	100.0	177	100.0

Receptivity of someone of younger age by college major is shown in Table 44. There is no significant difference among the three groups.

Of the 67 education majors, 59 (88.2 percent) indicated consent to this form of marriage. Of the 100 arts and science majors, 87 (87 percent) indicated assent to a marriage to a younger person, and 31 (84.8 percent) of those who had made no decision regarding their college major indicated such assent. All of the education majors, all of the arts and science majors, and all of those who are undecided about their major replied to the question.

Table 44. Intercultural Marital Attitudes By College Major with Reference to Younger Age.

	Education		Arts & Science		Undecided		Total	
	No.	%	No.	%	No.	%	No.	%
Yes	59	88.2	87	87.0	31	84.8	177	88.5
No	8	11.7	13	13.0	2	15.1	23	11.5
Total	67	99.9	100	100.0	33	99.9	200	100.0

In Table 45 is demonstrated the dispositions by college major with reference to older age. Again there is no significant difference in attitudes. While 66 (98.5 percent) of the 67 education majors denoted they would accept this type of marriage, 94 (94 percent) of the arts and science majors specified approval and 31 (93.9 percent) of the undecided majors indicated approval. All of the education majors, all of the arts and science majors, and all of those undecided about their major indicated approval.

Table 45. Intercultural Marital Attitudes By College Major with Reference to Older Age.

	<u>Education</u>		<u>Arts & Science</u>		<u>Undecided</u>		<u>Total</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Yes	66	98.5	94	94.0	31	93.9	191	95.5
No	1	1.4	6	6.0	2	6.0	9	4.5
Total	67	99.9	100	100.0	33	99.9	200	100.0

Chapter 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The purpose of the study was to elicit the attitudes of college freshmen and sophomores toward interfaith, interracial, and intercultural marriages. A survey by questionnaire was taken of 200 students in three Courtship and Marriage classes and three Physical Education classes on the campus of Central Washington State College. Responses were analyzed in relation to college class, major field, religious background, and sex. Interfaith marital attitudes were correlated with interfaith marriage of parents of each religious group with reference to each of the other religious groups. Interracial marital attitudes were correlated with interracial marriage of parents with reference to each race.

SUMMARY

Interfaith Marriage

Protestants are more accepting of Catholics than of members of the Jewish faith and are more willing to marry members of the Jewish faith than are Catholics.

Catholics are more accepting of Protestants than Protestants are of Catholics and are significantly less accepting of members of the Jewish faith than they are accepting of Protestants.

Class standing revealed little difference in attitudes of Protestant and Catholic freshmen. Protestant sophomores, on the other hand, were less liberal to Catholics than Catholic sophomores were to Protestants and Protestant sophomores were more liberal to members of the Jewish faith than Catholic sophomores. There was little difference in attitudes of freshmen and sophomores, although Catholic freshmen are considerably more tolerant of marriage to a Jewish person than Catholic sophomores.

Protestant males are more accepting of marriage to Catholics and members of the Jewish faith than Protestant females. Protestant females accept members of the Jewish faith significantly less than they accept Catholics, while Protestant males are equally accepting of Catholics and members of the Jewish faith. There is little difference in attitudes of male and female Catholic students. Both sexes are more accepting of Protestants than they are accepting of members of the Jewish faith.

In neither of the religious faiths did college major produce significant variations in attitudes toward interfaith marriage, although arts and science majors, particularly Catholics with respect to Protestants, were somewhat more liberal.

There is little difference in attitudes toward interfaith marriage between those whose parents do have an interfaith marriage and those who don't, although of those whose parents don't have an interfaith marriage, Protestants are more liberal in their attitudes toward marriage to a member

of the Jewish faith than Catholics with reference to members of the Jewish faith.

Interracial Marriage

As was expected from a predominantly white sample, there is more acceptance of marriage to a member of the white race. Marriage to an Oriental is more acceptable than marriage to a black.

There is little difference in attitudes by class to marriage to a member of the black race or the Oriental race, although freshmen indicate somewhat more acceptance than sophomores.

Attitudes of males toward interracial marriage are more tolerant than females, particularly toward the Oriental race.

Interracial attitudes of Catholics and Protestants do not differ significantly with reference to the black race or with reference to the Oriental race.

College major did not produce significant differences in attitudes toward marriage to a member of the black race; however, arts and science majors are more liberal in their attitudes toward marriage to an Oriental.

Whether or not there is interracial marriage in the student's background did not seem to affect their attitudes toward interracial marriage, although it is difficult to make comparisons because of the small number of the sample whose parents do have an interracial marriage.

Intercultural Marriage

The attitudes of the students toward intercultural marriage to someone of more or less education are tolerant with more students favoring marriage to someone of more education.

There is no difference in attitudes by college class toward marriage to someone of more or less education.

Males are significantly more receptive to marriage with someone of less education while females are somewhat more receptive of marriage to someone of more education although both sexes are liberal in their attitudes toward this type of marriage.

Differences in attitudes by religious denomination to marriage to someone of more or less education are insignificant.

Attitudes by college major indicate arts and science majors are somewhat less accepting of marriage to someone of less education than education majors and those who are undecided about their major. There is no significant difference in attitudes by college major toward marriage to someone of more education.

Intercultural marital attitudes toward someone of a higher or lower social class indicates marriage to someone of a higher social class is somewhat more acceptable.

Regarding attitudes by college class toward marriage to someone of a higher or lower social class, there is little difference in attitudes of either freshmen or sophomores.

Marital attitudes by sex to a member of a higher or lower social class indicate that males are significantly more liberal in their receptivity of a lower class member and females are only slightly more receptive to someone of a higher social class.

There is no significant difference in attitudes of Protestants and Catholics to marriage to someone of either a higher or lower social class.

Attitudes by college major do not indicate any significant difference in attitudes toward marriage with someone of a higher or lower social class.

Intercultural marital attitudes with reference to someone of younger or older age are liberal with more receptivity toward marriage to someone of older age than someone of younger age.

Freshmen and sophomores do not vary in their attitudes toward marriage with someone of a younger age, while freshmen are somewhat more receptive to marriage with someone of older age.

Males are significantly more accepting of marriage to someone of younger age while both males and females are liberal in their attitudes toward marriage with someone of older age, females being somewhat more liberal.

There is little discrepancy in attitudes by religious denomination with reference to marriage to someone of younger age; however, Catholics are somewhat more accepting than Protestants of marriage to someone of older age. Catholic males are more accepting than Protestant males of

marriage to someone of older age although there is no difference in attitudes toward marriage to someone of younger age.

None of the college majors evidenced significant difference in attitudes toward marriage to someone of younger or older age.

CONCLUSIONS

Interfaith Marriage

The findings of this study agree with the findings of most of the research studies that today's students are more accepting of marriages with others of different faiths than standards set by traditional norms. The results indicate greater receptivity than the findings of studies by Burgess-Wallin, Baber, Judson Landis, and Gordon. Approximately half of the college students would enter an interfaith marriage in these four studies while this study indicates more than three-fourths of the students would be willing to enter such a marriage. These studies were conducted several years ago and perhaps are an indication that students are becoming more liberal in their attitudes.

In the Jacks' study conducted in 1966, more than half of the students indicated acceptance of interfaith marriage. Jacks' study was taken on a campus which draws its students largely from the Philadelphia area and its suburbs. This present study was taken on a campus which draws its students mainly from the state of Washington and other northwestern states. This leads to the broad inference that geographic area influences

attitudes and that students in the eastern sector of the United States are more conservative than students in the northwestern portion of the country.

The findings of this study agree with the findings of Jacks' that Protestants are more accepting of Catholics than of members of the Jewish faith and that Catholics are significantly less accepting of members of the Jewish faith than Protestants are.

The finding that Catholics are so broadly accepting of marriage to Protestants is surprising from a denomination that traditionally discourages interfaith marriage. Perhaps this is a reflection of the change the Catholic Church is undergoing and students are breaking away from the traditional, authoritarian concept of the Church.

As in Jacks' study, class standing revealed little difference in attitudes of Protestant and Catholic freshmen. However, in Jacks' study sophomores were more liberal in their attitudes toward members of the Jewish faith where in this study the opposite is markedly apparent. Increased exposure to members of the Jewish faith may produce progressively more tolerance while the maturing student who does not have the exposure may become more conservative.

Jacks' study did not produce variations with regard to sex differences among Protestant students with reference to Catholics; however, in this study Protestant females were somewhat less accepting with reference to Catholics. Jacks also found greater acceptance of marriage to Jews among Protestant females whereas this study indicates the opposite.

The larger proportion of members of the Jewish faith in the student population which results in intermingling may produce a more tolerant attitude while the small number of members of the Jewish faith in the population on this campus may result in the female being more traditionally conservative.

The results of this study agree with the findings of Jacks' that there is little difference in attitudes of male and female Catholic students with reference to either Protestants or members of the Jewish faith. However, Jacks found Catholic males to be more receptive of interfaith marriage than were Catholic females, where this study indicates no significant difference.

Regarding attitudes of Protestants and Catholics by college major, the results of this study agree with the findings of Jacks that college major did not produce significant differences in attitude toward interfaith marriage, indicating that academic exposure has little influence on religious attitudes.

Interfaith marriage in the parents of students did not produce significant differences in their attitudes toward interfaith marriage indicating that personal observation of problems encountered in such marriages were not sufficient to influence attitudes.

Interracial Marriage

While the findings of this study reveal that attitudes toward interracial marriage are surprisingly tolerant, the findings indicate that students still adhere to the traditional American norm of homogamy, particularly with regard to marriage to blacks. The high percentage of tolerance found in the study compared to the low rate of interracial marriages reported in the 1960 census supports the conclusion of Burchinal, Blood, and Nicholson and Roberts that campus exposure affects attitudes toward racial equalitarianism and integration.

College class, religious denomination, and college major do not influence attitudes toward interracial marriage.

The findings indicate that males are more tolerant of interracial marriage than females, particularly with Orientals, perhaps because of different sex role expectations. The male does not see his role threatened as much as the female does, particularly in an Oriental marriage where the female is expected to assume the culture of her husband.

While interracial marriage in the parents of the students doesn't seem to influence their attitudes, the sample was too small to permit a definite conclusion.

Intercultural Marriage

The findings of this study indicate more tolerance to educational differences than the study by Gordon. The high acceptance of differences

in education indicate that students do not consider this a barrier to marriage.

The greater acceptance of marriage to someone of more education than to someone of less education may indicate that college exposure influences positive attitudes toward education.

College major, religious denomination, and college class do not influence attitudes toward marriage to someone of more or less education.

While the females in this study prefer marriage to someone with more education than themselves, they were surprisingly accepting of marriage to someone with less education. The findings of Baber, Komarovskiy and Landis and Landis showed that women were generally not willing to marry someone of less education. The fact that they are willing to marry someone of less education may reflect belief in the increased opportunities for married women to earn and maintain a standard of living. They do not seem to consider lower education a barrier to marriage.

Males were equally accepting of marriage to someone with more or less education than themselves, which may indicate that they do not consider education an important factor in marriage or see more education in their wives as a threat to their ego. Baber's study showed that only 9 percent of the men wanted their wives to have more education.

The males were significantly more accepting of marriage to someone with less education than were females, reflecting the traditional standard that men marry down in education.

The liberal attitudes toward marriage to someone of a higher or lower social class indicate that the traditional tendency to marry within similar socioeconomic classes does not preclude willingness to marry into a different social class. This may indicate that economic lines tend to become obscured in the college setting.

College class, religious denomination, and college major do not influence attitudes toward marriage to someone of a higher or lower social class.

Females showed less willingness than males to marry someone of a lower class, indicating the influence of social attitudes and customs that the woman should marry someone who can provide for her and that marrying down is a reflection of personal or social inadequacy, while marrying down the economic ladder by a man is excused if the woman possesses other qualities. However, the generally liberal attitude of the females toward lower class marriage indicates that traditional attitudes and customs are being challenged. The overwhelming willingness of the males to marry someone of a higher social class is indicative of ignorance of or indifference to the problems of adjustment in marriage to someone of a higher social class.

The high acceptance of marriage to someone of older or younger age indicates age as such is not a significant factor in consideration of marriage; however, the conclusions may have been different if the questionnaire had specified age range, as young people within three or four

years of age of each other have more in common than when there is a great age discrepancy.

Class differences, religious denomination, and college major did not produce any effects on attitudes toward marriage to someone of a younger or older age. However, Catholic males indicated complete willingness to marry someone of younger or older age. While there was no significant difference in attitudes of Protestant and Catholic males with reference to younger age, Catholic males were significantly more accepting than Protestant males of marriage to someone of older age, a finding for which there is no apparent explanation.

Females are less willing to marry someone of younger age, which reflects the findings of studies that women desire to have an older husband. The males indicated liberal acceptance of marriage to someone of older age. If the questionnaire had specified age range, their responses may have been different, but older age does not seem to affect their attitudes toward marriage.

Summary

Attitudes of students in this study to interfaith, interracial, and intercultural marriage are more liberal than were those in previous studies conducted in these areas.

Attitudes found in this study are more liberal than the findings of Jacks, which leads to the inference that geographic area may influence

attitudes. The findings agree with those of Jacks that students of the two Christian groups are more receptive of marriage to each other than to members of the Jewish faith. The more conservative acceptance of members of the Jewish faith by sophomores and females in this study than in Jacks' study may be a result of less exposure to this religious faith. The remaining results of this study with regard to class, sex, and college major as variables influencing attitudes toward interfaith marriage compare closely with the results of the Jacks study.

The liberal acceptance of Protestants by Catholics in this study may be an indication of the change in the Church.

Interfaith marriage in the parents of students does not affect attitudes toward interfaith marriage, nor does interracial marriage in the parents affect students' attitudes toward interracial marriage.

Class differences, religious denomination, and college major do not influence attitudes toward interracial and intercultural marriage.

Sex differences arise at several points with reference to interracial and intercultural marriage. The males' broader acceptance of interracial marriage, particularly with reference to Orientals, may be because the male regards this marriage as posing no threat to his sex role. The high acceptance of males to marriage with someone of more education, older age, and higher social class is indicative of ignorance of or

indifference to the problems of adjustment in these marriages. This high acceptance is surprising as many of these males were in the Courtship and Marriage classes surveyed.

The very liberal acceptance of interfaith, interracial, and intercultural marriages leads to the implications that the traditional concepts are being challenged, the students are not sufficiently aware of the problems of adjustment in intermarriage, or they are more influenced by feelings toward heterosexual love as a predominant factor of the American culture.

These conclusions were drawn from a sample of a predominantly white, middle class, suburban population.

RECOMMENDATIONS

Based on the findings of this study, the following recommendations are made.

1. Replication of the study in different areas of the country to determine if geographic location influences attitudes.
2. Replication of the study on campuses with and without a significant Jewish population to determine if exposure to members of this denomination influences attitudes.
3. Replication of the study in sectarian schools to determine if exposure to a religious oriented college influences attitudes.

4. Replication of the study on campuses where the variables of race, class, and urban population can be tested to determine their influence on attitudes.

5. Replication of the study with the simple question "Would you marry someone of the _____ race (faith or cultural variable)?" to determine if the connotations of heterosexual love influence attitudes.

6. A longitudinal study to determine if the college experience influences attitudes.

7. Encouragement of participation in Family Life courses, particularly by males, to familiarize them with the problems of adjustment encountered in interfaith, interracial, and intercultural marriages.

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APPENDIX

QUESTIONNAIRE

College class: freshman _____
 sophomore _____

Sex: Male _____
 Female _____

Major field: _____

Interfaith marriage in Parents:
 Yes _____ No _____

Religious background: Catholic _____
 Protestant _____
 Jewish _____

Interracial marriage in
 parents:
 Yes _____ No _____

If you were to fall in love with a Jewish boy/girl would you marry him/her?
 Yes _____ No _____

If you were to fall in love with a Roman Catholic boy/girl would you
 marry him/her?
 Yes _____ No _____

If you were to fall in love with a Protestant boy/girl would you marry him/her?
 Yes _____ No _____

If you were to fall in love with a boy/girl of the white race would you
 marry him/her?
 Yes _____ No _____

If you were to fall in love with a boy/girl of the black race would you
 marry him/her?
 Yes _____ No _____

If you were to fall in love with a boy/girl of the Oriental race would you
 marry him/her?
 Yes _____ No _____

If you were to fall in love with a boy/girl with less education than yourself
 would you marry him/her?
 Yes _____ No _____

If you were to fall in love with a boy/girl with more education than yourself
 would you marry him/her?
 Yes _____ No _____

If you were to fall in love with a boy/girl of a social class lower than yours would you marry him/her?

Yes _____ No _____

If you were to fall in love with a boy/girl of a social class higher than yours would you marry him/her?

Yes _____ No _____

If you were to fall in love with a boy/girl younger than yourself would you marry him/her?

Yes _____ No _____

If you were to fall in love with a boy/girl older than yourself would you marry him/her?

Yes _____ No _____