1961

An Exploratory Study of the Effects of the Divorce Process and Postdivorce Readjustment on the LDS Person

Everett Louis Hagerty

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AN EXPLORATORY STUDY OF THE EFFECTS OF THE DIVORCE PROCESS AND POSTDIVORCE READJUSTMENT ON THE L.D.S. PERSON

A Thesis
Submitted to the Department of
Human Development and Family Relationships
Brigham Young University

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

by
Everett Louis Hagerty
August 1961
ACKNOWLEDGMENTS

The writer desires to express sincere gratitude to Dr. Kenneth L. Cannon, Chairman of the Advisory Committee, for his patience, encouragement, sincere interest, and valuable criticism.

Appreciation is expressed to Dr. Clyde A. Parker, a member of the Advisory Committee, for his assistance.

Sincere appreciation is also expressed to Dr. Blaine M. Porter for his help with this study, and to all those students who contributed the information upon which this thesis is based.

Special gratitude is expressed to his wife, Nancy, for the very large part she has played in the completion of this project.
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CHAPTER I

INTRODUCTION

A widow, or a divorced woman, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife. (Leviticus 21:14)

These words spoken to Moses give us an indication of the existence of divorce in the earliest history of the family. Early Babylonia, ancient Egypt, and Confucian China each knew divorce. Chambliss (5) states, "Divorce was not uncommon, and the practice seems not to have been regarded as a social problem; it is probable that Confucius himself divorced his wife." (5, 90)

From declining Rome comes the following:

Is there any woman that blushes at divorce now that certain illustrious and noble ladies reckon their years, not by the number of consuls, but by the number of their husbands, and leave home in order to marry, and marry in order to be divorced? They shrank from this scandal as long as it was rare; now since every gazette has a divorce case, they have learned to do what they used to hear so much about. Is there any shame at all for adultery now that matters have come to such a pass that no woman has any use for a husband except to inflame her paramour? (5, 226)

The ancient societies viewed divorce with little alarm. To Rome it emerged as a social problem. With Augustine it became a sin; "divorce is forbidden." (5, 255) The Catholic position is provided by Thomas Aquinas:

(1) children need both parents for proper education; (2) only in an enduring marriage can the material goods required for the preservation of life be conserved across
generations; (3) the woman bears more than her share of the penalty imposed by society on the divorced pair; (4) the human personality thrives on love and is irrevocably damaged by making counterfeit the vows given in marriage; and, finally, (5) the solemn realization that marriage endures until death fosters a tranquil mind and a steadfast purpose. (5, 281)

Some modern-day religions still draw on these basic concepts.

With Luther and the inception of Protestantism the pendulum begins its swing back to more liberal views of divorce. Luther considered marriage as "something extrinsic like any other worldly affair and permitted divorce under certain circumstances." (5, 337)

Although the pendulum maintains its swing toward liberalism, some religions hold to the conservative views of Augustine and Aquinas.

L.D.S. 1 Concept of Marriage

To better understand the L.D.S. views on divorce, we shall first examine their concepts of marriage. McConkie (15) states:

It is well-known in the world, among people who have knowledge of religious things, that marriage discipline among the people called Latter-day Saint is peculiar, as compared to that which prevails elsewhere in the world. We have this thing that is called celestial marriage, or eternal marriage, or temple marriage. We have a concept that a man and a woman can enter into an eternal covenant in this life, by virtue of the power and authority of the priesthood, which covenant will be in full force and validity in eternity, provided the participating parties keep their end of the agreement and walk in conformity with the terms and conditions of that covenant. (15, 2)

1The initials L.D.S. (Latter-day Saints) refer to the members and religion of The Church of Jesus Christ of Latter-day Saints, often referred to as "Mormons."
People who fill the full measure of their creation are those who seek the Lord in righteousness and with full purpose of heart, who seek him to that extent that they become worthy to go to the temple and be married for eternity and who thereafter keep the covenant that is incident to that order of marriage. No one fills the full measure of his creation who does not follow that course and eventually come up not alone in immortality but also in a status of eternal life. (15, 6)

Elder Hugh B. Brown (3) goes on to state:

Celestial marriage is an everlasting covenant, prerequisite to exaltation and eternal progress in the kingdom of God. As God is love and as God is eternal, so love is eternal. True love never dies. Of all the ordinances of the gospel of Jesus Christ, none is more sacred, more glorifying than celestial marriage. (3, 22)

Dr. Floyd M. Anderson of the Department of Human Development and Family Relationships at the Brigham Young University recently introduced Dr. William E. Hartman in the following manner:

I might add, in terms of his special personal qualifications in this area, he is married and has seven children, which is a good old healthy Mormon custom. . . . (11, 1)

In the L.D.S. religion this is more than a custom. They not only follow the admonition to "multiply and replenish the earth" (12, Gen. 1:28) but believe that those who are married by the power and authority of the Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. (39, 43)

From the above it is evident that the Latter-day Saints take a somewhat different view of marriage than members of other churches.

L.D.S. Concept of Divorce

The Church has no authority to grant civil divorces. That is a concern of the State. The Church, however, may dissolve that part of a marriage for time and eternity
which pertains to the life after this. The power to "bind on earth and in heaven" is power also to "loose on earth and in heaven." Each request to have an eternal marriage annulled, must come before the President of the Church for action. (30, 377)

This quote, from the book, Priesthood and Church Government, by John A. Widtsoe, compiled under the direction of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints, may be considered to represent the official LDS Church position in regard to divorce. Although this does not sanction divorce, it does indicate an awareness of the necessity and utility of divorce. Joseph Fielding Smith states:

But frequently a man and a woman cannot live together, many times because of some trivial thing that arises, and they separate. What have they done to those children? They have destroyed their God-given rights, taken them away from them, destroyed a family. And how are they going to go into the eternities and face their Maker under those conditions?

Those who violate this sacred and solemn covenant are going to have a sorry time of it if they are guilty when they come to the judgement seat of God, for they have broken the bands of an eternal union and lost their promise of exaltation in the Kingdom of God. (22, 121-22)

The foregoing is an example of what the LDS person hears and reads in Church meetings (and conferences) and in Church literature. Due to the nature of the LDS religion, the member's social and religious life are closely related. He therefore feels the effect of these religious teachings very strongly in his everyday life.

The Latter-day Saint is also a part of society in general. In his recreational reading, TV viewing, movie attending, and similar activities, he is constantly presented with society's liberal views. There he finds a growing acceptance
of divorce. It is no longer an evil, a sin, but an everyday event. It is this conflict of views which has led this author to study the effects of divorce on the L.D.S. person.

**General Area of This Study**

This study falls in the area of marriage and the family. It might also fall into the area of sociology of religion. As both Waller (28) and Goode (10) have mentioned, divorce is considered to be an end point in the marriage cycle and we tend to study the field of marriage up to and including the divorce process, but neglect the postdivorce processes. This study will attempt to include this vital period.

**Statement of the Problem**

As the title suggests, this is an exploratory study into the effects of the divorce process and the early post-divorce adjustment period on the L.D.S. person. It was not intended to be an exhaustive study into the effects of the divorce, nor was it even hoped that all the problems faced by these people would be uncovered. The major purpose of this study is that of many exploratory studies, that of developing insights for future study, in an area where little work has been done.

Goode's (10) study of 425 divorced women in the Detroit area is perhaps the most comprehensive and scientific study of divorce yet attempted. This author feels that Goode's study is not representative of all populational segments of the country. Nor does he feel that sufficient
attention was paid to some areas; i.e., stigma.

A further objective of the present study was to develop a schedule which could be used in the study of the effects of divorce on a particular religion.

**Leading Ideas of the Present Study**

The author is of the opinion that divorce is a traumatic experience. Further, this trauma is compounded from many sources. One of these would be the lack of defined role patterns of the readjustment period. Further, that certain teachings and processes of the Church of Jesus Christ of Latter-day Saints do much to increase this trauma rather than to relieve it. Some of these teachings tend to increase the amount of stigma that the divorced person in an L.D.S. subculture faces. It was the desire of the author to show to what degree trauma and stigma are found in the L.D.S. divorced person. An attempt will be made to locate the source of this trauma and stigma, assuming that it is demonstrated to exist. Similar attention will be given to guilt and failure.

**Need for This Study**

The author of this study is of the opinion that the mere lack of any research into the effects of divorce in any specific religious group is an indication of the necessity for such a study. Another contributing factor to the necessity of such a study is the supposed trend toward acceptance of divorce. It is important to determine which groups are moving in this direction and which are not. If there are
some which are not moving in this direction or which are moving at a very slow rate, then the divorced person in this group may face additional difficulties through lack of defined role patterns for the divorced person. It is the feeling of this writer that the Latter-day Saint religion is one of these latter groups. It is also hoped that this study will yield enough useful information to be of some immediate aid to the divorced L.D.S. person to help him understand the problems he will be facing. Too, that the about-to-be-divorced person will be better able to determine what his new role will be and how he can adjust to it with as little trauma as possible.

**Definition of Terms**

**Authority:** Dr. Talmage (26) defines authority in the following manner:

> We claim that the authority to administer in the name of God is operative in the Church of Jesus Christ of Latter-day Saints today; and that this power or commission was conferred upon the first officers of the Church by ordination under the hands of those who had held the same power in earlier dispensations. . . . No one may officiate in any ordinances of the Church . . . unless he has been ordained to the particular order or office of Priesthood, by those possessing the requisite authority. (26, 187-89)

**Divorce process:** This term is meant to include all the events which take place in relation to divorce from the first serious decision to divorce to the final action of the court in granting the divorce. It would include the decision itself, the period from that decision until final dissolution, the counseling sought, the opinions expressed by friends and relatives and all the many and varied experiences and actions that go into the making of a divorce.
Failure: See Guilt.

Guilt: This is a very hard term to define and to build questions around. It was decided to let the respondent define the term himself. He was asked if he felt a sense of guilt. The point which seems important to the writer is not whether he falls into a guilt mold, but whether he felt a feeling of guilt in whatever terms were meaningful to him. If the respondent stated he felt guilt, then he felt guilt, whatever it might mean to him. The same was applied to Failure.

Latter-day Saint: A member of the Church of Jesus Christ of Latter-day Saints; also known as L.D.S. or "Mormons."

Postdivorce readjustment: Though there must be many adjustments made during the entire divorce process, it is felt that the postdivorce period (which began when the judge signed the divorce decree) is a period of major adjustment. The term readjustment would seem to indicate that there has been some sort of adjustment to the married situation and that there must be a readjustment to the single state. Since the divorced person is in many ways different from the never-married single person, the term may be a little misleading in that it may convey to some the idea that the single person is attempting to regain the situation he had prior to marriage. This thought is not intended. In fact, the writer believes that such an adjustment would be neither possible nor desirable. Perhaps a definition of adjustment should be considered here as this author is basically using the terms readjustment and adjustment as synonymous; the difference here is that
readjustment indicates moving from single to married to single again.

As Goode (10, 18) has so well pointed out, there are many possible definitions of adjustment and many connotations which can be placed on these definitions. They may be purely biological in nature, indicating adaptation to life or habitat, or they may be therapeutic, thereby connoting the removal of problems and the attainment of more socially "normal" patterns of behavior. Adjustment can mean reaching a state of happiness, a positive approach, or of submitting to and accepting the inevitable, a bit more negative. None of these fit the frame of reference of this work. Adjustment in this paper will mean more of a moving from one situation or stage to another and of a redefining of self and situation. It may in fact entail the achievement of happiness or the acceptance of society's demands, but it is meant to be much broader and more dynamic. The divorced person moves from the married state to the single-but-once-married state and on. This entails many changes, many adaptations and many new experiences. As the length of time from divorce to present grows it is hoped that it will, in the words of Goode, mean a "change in self-definition; for example from that of wife to ex-wife, and from ex-wife to eligible female, or from ex-wife to new-wife."

(10, 249) To again quote Goode:

The postdivorce adjustmental process, then, is one by which a disruption of role sets and patterns, and of existing social relations, is incorporated into the individual's life pattern such that the roles accepted and assigned do not take the prior divorce into account as the primary point of reference. In more common sense terms,
the woman or man is no longer ex-wife or divorcée primarily, but first of all co-worker, date, or bride. (10, 19)

**Sealings:** McConkie defines sealings as:

Those ordinances performed in the temples whereby husbands and wives are sealed together in the marriage union for time and eternity, and whereby children are sealed eternally to parents, and are commonly referred to as sealings. (16, 616)

(Trauma: Trauma may be defined as a wound, injury, or mental injury. For the purpose of this study it will be considered to be that state of emotional disturbance evidenced by "difficulty in sleeping," "poorer health," "greater loneliness," "low work efficiency," "memory difficulties," "increased smoking and drinking" (or in the case of L.D.S. the adoption of these practices). (10, 186) It is not necessary that all of these be present in any one individual. More extreme cases of "trauma" might be evident by such things as attempts at or serious consideration of suicide, attempts at complete isolation from society and/or movement into psychosis and a loss of contact with reality.

**Temple:** A temple is a building set aside for special ordinances and is not used for regular meetings. Talmage describes it as:

A Temple is more than a church-building, meeting-house, tabernacle, or synagogue; it is a place specially prepared by dedication unto the Lord, and marked by His acceptance, for the solemnization of ordinances pertaining to the Holy Priesthood. (26, 154)

**Ward:** "The basic ecclesiastical district or church unit in and through which the programs of the Church are administered is the ward," according to McConkie. (16, 749)

This unit is comparable to a parish in that it is geographi-
cally limited.

**Worthiness:** Some of the factors indicative of worthiness are chastity, paying an honest tithe (one-tenth of income), observance of the word of wisdom (abstinence from the use of alcohol, tobacco, coffee, tea). McConkie states it as: "In gospel usage, worthiness has reference to meriting a blessing or reward because of obedience to that law upon which its receipt is predicated." (16, 770)
CHAPTER II

REVIEW OF THE LITERATURE

Many people might suppose that the answers to the problem posed in Chapter I might be found in any of a number of fine textbooks on marriage and the family. This should be true, but unfortunately it is not. The author of this study was not able to search all of the literature on marriage and family living, but a lengthy and careful search was made of the writings available to him.

The result of this survey was not too fruitful. Many authors discuss the problem of divorce. Nearly all of the marriage and family textbooks have a chapter on it. Some few books are entirely devoted to the subject of divorce. Many attempt to discuss the causes, frequency, and other aspects, but few seem to be concerned with either the postdivorce re-adjustment or the effects of the divorce.

The swing toward liberalism is demonstrated by Max Horkheimer (1) in his statements:

No other institution of our society reveals so clearly the problematic nature of the modern family as the divorce. The French Revolution, which anticipated all the phases and aspects of the coming era, made divorce so easy that marriage was in fact replaced by a mere contractual tie, the only type of relation which is in strict accordance with the individualistic principle. In many social groups today marriage has been practically abolished by the institution of divorce. Individuals are
as exchangeable in marriage as they are in commercial relationships. (1, 364)

In spite of this apparent lack of concern toward divorce, to many it is still a traumatic experience. The extent of this trauma is still a matter of disagreement. Some authors, such as Goode (10), maintain that it exists to a lesser degree than commonly supposed. Other writers seem to feel that it is an area of considerable concern. It is possible that the extent of this trauma and its effects depends on many factors such as personality, geographic location, ethnic or religious group, and other similar factors.

Harold T. Christensen (6) seems to be aware of its existence in the following statement quoted from his work, Marriage Analysis: "Not infrequently the divorced person will go through a period of unconventional behavior, trying to drown his sorrow in drink or to compensate for his loss by degrading sex." (6, 440)

In Social Disorganization, Elliott and Merrill (2) make the following observation:

A wide variety of complications are introduced into the social relationships of both husband and wife after separation or divorce. The resultant perplexities are such that personal disorganization of some sort may follow. In the first place, the life of the divorced person becomes intensely complicated by virtue of the mere fact of the new role which he or she is called upon to play. His relationships to other persons, both those who are aware of his changed status and those who are not, become subtly altered by the introduction of this new element into his life. As Waller points out, the role of the divorced is not a fiction, not a figment of his morbid imagination, but rather a very real thing, a social fact, which must be treated as such. In other words, the divorcee's role must be either accepted or avoided. It cannot be ignored. (2, 462)
Songs such as "Laughing on the Outside, Crying on the Inside" are expressive of one aspect of this trauma. The divorced person is not expected (in many cases) to show his sadness, but instead he is expected to show to the world a bright and smiling front. This is summed up by Waller and Hill (28) in the following manner:

Like Richard, he exclaims,
"No deeper wrinkles yet? Hath sorrow struck
So many blows upon this face of mine,
And made no deeper wounds?" (28, 528)

The divorce prejudice or stigma is another controversial area. Waller and Hill (28) indicate its existence thusly:

Mrs. Jones has filed suit for divorce and immediately everybody thinks of both Mr. and Mrs. Jones in a very unfavorable way. It is entirely possible that Mrs. Jones is innocent of any sin against the laws of marriage. Why the prejudice against Mrs. Jones, who deserves, if anything, the sympathy of the whole community? Llewellyn has, with his usual acuteness, pointed out that the offending mate has committed the acts which give grounds for divorce, but the other mate has committed the divorce. (28, 537)

They also indicate its presence in areas where one might not expect to find it with the following statement:

Divorce prejudice exists in this form in groups whose members would instantly deny it. Like other prejudice, it shows itself in the unconsidered parts of one's speech. Sociologists are by no means immune. We read of "plans to stem the alarming rise in the tide of divorce," and hear long discussions concerning the "divorce evil." Even Cooley sometimes faltered in his sympathy; when he spoke of divorced persons, he dismissed the problem with the comment that they are rarely persons of altogether wholesome antecedents. It is difficult to see just what conclusion Cooley wishes us to draw from this statement. The reader will perhaps not demand further evidence of the existence of divorce prejudice, or require proof that such prejudice makes the readjustment of the divorced person more difficult than it would otherwise be. (28, 537-38)

Christensen indicates its continued existence in
this remark:

Furthermore, it is likely that these reported numbers of divorced persons are understatements, due to the stigma still attached to divorce and the reluctance of men and women within this status to admit. (6, 436)

Elliott and Merrill (9) sum it up quite well with the following:

Any primary group may feel the influence of gossip, which operates in this case on the pernicious principle that every divorced person is guilty until he or she has been proved innocent. Even then, certain reservations concerning the moral status of one or both of the participants are often made. (9, 462)

**L.D.S. Writings on Divorce**

The two extremes on L.D.S. attitudes toward divorce were presented in the first chapter. A sample of other L.D.S. writings on divorce follows.

David O. McKay, President of the L.D.S. Church, views divorce with apprehension, though recognizing its necessity.

Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces among members of the Church. (17, 83)

In speaking on the topic of divorce, L.D.S. Church authorities frequently refer to

But I say unto you, That whosoever shall put away his wife, saying for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (12, Matt. 5:32)

This scripture accuses the divorced woman who remarries and the man she marries of committing adultery, while this scripture

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another,
committeeth adultery: and whoso marrieth her which is put away doth commit adultery. (12, Matt. 19:9)

refers to the man who divorces also as an adulterer.

A few Church authorities interpret this literally as applying to the present day. A Salt Lake newspaper quoted Joseph Fielding Smith, President of the Council of the Twelve, in the following words:

A man or woman, he continued, "who marries another after separating from a temple marriage for "time and eternity" is guilty of adultery.\(^1\) (24, 1)

The Improvement Era, official organ of the L.D.S. Church, reprinted this conference speech. Though strongly inferred, the above quotation cannot be found in the reprint. This might tend to confuse the L.D.S. person. To further add to this confusion, we have this statement:

Even in the Church today the saints do not abide by the full and perfect law. It is somewhat as it was in the days of Moses: divorce is permitted because of the hardness of the hearts of the people, and the Lord permits his agents to exercise the power to loose as well as the power to bind. Under our circumstances divorced persons who remarry are not always guilty of the crimes they would be if the highest gospel standards were in force. (16, 189)

The inference one might draw from this statement is that in this modern day the person who divorces and remarries is not considered guilty of adultery.

To further confound the issue, the Latter-day Saint, as a member of society in general, is constantly faced with an interpretation of divorce and remarriage which is devoid of any reference to sin or adultery.

\(^1\)Quotation errors are those of the newspaper.
Latter-day Saint authors, in referring to divorce, present the idea that divorce is particularly grievous when children are involved and that children have a right to both parents. [16; 21]

**Literature Related to This Study**

Several books have been entirely devoted to the topic of divorce. An example of this is Louise Despert's *Children of Divorce*. (7) It is based on many years of clinical experience with troubled children. Her book deals with the effects of divorce on children and with such areas as how to tell them of the coming divorce, ideas on how to help with the re-adjustment. Much to her surprise she found that among these disturbed children fewer were children of divorce than of the general population proportionately. She found that trouble existed between the parents of all of these children, but most of their parents had remained married. She concluded that it was the disrupted emotional situation in the home that was the cause of the disturbance in these children.

This finding is contrary to popular belief, but has been found in other studies, such as those by Nye (19), Monahan (18) and others (26; 24). Nye found that the effect of broken homes was less dramatic than that of unhappy, unbroken homes. Part of this he attributes to the fact that parental adjustment in a broken home is better than that of unbroken homes. Monahan demonstrated that the socially broken home had no greater effect on the children than that of an orphaned home. The crucial point was the breaking of
the home, not the type of breaking. Vincent (26) studied the relationship between the loss of parents and psychosomatic illness. Smith's (24) study indicates that factors such as age, ethnic origin, socioeconomic status, and the like are contributing factors to delinquency. They are also contributing factors to divorce. The conclusion might be drawn that some of these factors rather than divorce itself account for the delinquency of children of divorce.

The foregoing are representative of the work which has been done with the children of divorce. Since our concern is more with the effects on the divorced person himself, we shall now examine some of the studies in this area.

Remarriage (2) is a somewhat new approach to the study of marriage. This book treats remarriage as just another form of marriage. Both the divorced and the widowed are considered as a group, and as two separate groups with unique problems. She gives rather close scrutiny to the people who remarry and to the motivation behind these second marriages. She also takes a look at the success of these second marriages.

The effects of a lack of institutionalization in regards to the acceptance of divorced people are well illustrated in the following example:

It is often difficult for divorced persons to know how they will be judged, especially after remarriage; what their precise status is in the community; whether they do or do not have community support; whether they must prepare to fight a hostile world or can rely on a sympathetic one. It is often said that Negroes, in moving from one community to another, suffer almost as much from not knowing exactly what their status will be as
from actual discrimination itself. The position of divorced persons may be analogous. Discrimination against divorced people is no longer so institutionalized as it once was, but neither is any other policy toward them. (2, 7-8)

A further example of ambiguity is shown by this passage quoted from Rothenberg's "Postscript to Marriage," found in Remarriage:

Despite increasing recognition of the necessity for divorce in certain circumstances there is still much opposition to it. To some it is a release from intolerable bonds, an end to the most dreadful suffering, the advancement of good morals by enabling unhappy husbands and wives to contract respectable instead of adulterous relationships and to terminate pretended and barren unions for more lasting and fruitful ones. But to others, it is the basest form of betrayal, evasion, and compromise, a breeder of sexual promiscuity, disruptive of the family, an interference of God's will, undermining the very foundation upon which our society is erected.

With regard to its effect on children, divorce is approved because it liberates children from hostile domestic environments; or it is condemned because it deprives them of home and family life and subjects them to a relentless tug-of-war by parents. (2, 7)

One of the earliest studies of the effects of divorce was that of Willard Waller. (22) His research was made in the twenties and published in 1930 as The Old Love and the New. Waller shows a great deal of insight into the problems the divorced person faces and the various attempts made to adjust to the new situation. It is quite evident in reading his work that Waller was himself a divorced person. While this work contains many insights, it has some weaknesses. If his study was stated as an exploratory study and fewer generalizations drawn from it, it would have more weight. It seems to lack quantification. However, there is much to be gained from reading his book. He emphasizes the importance of the
case study method. He maintains that much more can be gained from a few intensive case studies than by collecting facts about many. (29, 316) He also states that if some factor or trait exists in one case, then it must needs exist in others. (29, 316) "If there were enough cases the statistical method could be employed, and if there were enough facts statistical investigations might come to have the completeness of case studies." (29, 316) It might be inferred from his final chapter that the fact of the existence in even one person of a meaningful situation or problem makes that one case important.

William Goode's *After Divorce* (10) is the most scientific and comprehensive study in this area thus far. Goode interviewed some 425 divorced mothers in the Detroit area. He found that the very lack of institutionalization of post-divorce adjustment tended to force the divorced mother into a second marriage. (10, 205) A lack of institutionalization, according to many authors, is the cause of much conflict and disorganization faced by the divorced. This is usually contrasted with the more institutionalized patterns of adjustment to bereavement. One interesting finding which is related to this work was that Catholics disapproved more of divorce and suffered slightly more trauma than Protestants. However, the difference was not as great as he had first supposed. (10, 190) He stated that this could be attributed to a lesser degree of disapproval of divorce in those Catholics who did carry out the process. There are probably two factors at work here. The disapproval of divorce felt by these people and the
rather clear denouncement of divorce by the leaders in the Catholic church would be a source of guilt or some other factor which might lend itself to increased trauma. The other factor working here is the rather clearly stated disapproval of divorce by the church. The Catholic church does not recognize divorce. Therefore, the member who does get a divorce knows where he stands. He stands in a rather poor light, but he knows his position. Contrasted with the L.D.S. person who gets a divorce, there is one rather striking difference. Though most Latter-day Saints tend to disapprove of divorce, there is not the clear stand on it by the Church itself. Though most of the Church leaders take a rather dim view of it, it is none the less accepted and even temple annulments are given. Here we have the lack of institutionalization entering the picture again. Goode showed that those with ambivalent attitudes toward divorce expressed high degree of trauma more often than any group (64 per cent as compared with 47 per cent of those who expressed negative attitudes toward divorce). (10, 195)

Goode (10) found in his study the time of final separation just prior to filing for divorce to be the period in which his respondents indicated they had experienced the highest degree of trauma. (10, 187) This finding of Goode is important to this study as it is hoped that the time of greatest trauma might give indication of some of the underlying causes of trauma, again assuming that it does exist. Goode's study would tend to support the assumption that at
least some trauma does exist in many cases of divorce.

Another area touched on by Goode (10) which is of interest in this study is the area of stigma attached to the status of divorce. In response to his question, "Have you ever been in a social situation in which you felt that someone thought less of you when he or she found out you were divorced?" 70 per cent said, "No." If they responded "Yes" to this question, the next question was, "Tell me about it." (10, 184) This is the extent of his search into the area of discrimination or stigma. This author feels that more should have been done and still needs to be done concerning discrimination and stigma involved with divorce. Goode seemed to be working on the assumption that divorce is becoming more accepted. (10, 184) There is some evidence to support his assumption. The writer, in fact, found it difficult to question that there was a trend toward increased acceptance of the divorced person. In other words, one might ask a person how he felt about divorce and get an answer such as, "It is a necessity in our culture with the emphasis we place on happiness as the goal in marriage." The question, "What do you think of divorced people?" may bring the response, "A bunch of adulterers." Granted this is a little extreme, but it is felt by this author that it points out the difference intended. For example, one respondent in this study told of a time she was left standing in the middle of the dance floor when her partner found she was divorced. In a group of members of a particular religion it would seem that this problem deserved more attention.
CHAPTER III

PROCEDURES

In first deciding how best to undertake this study of the effects of divorce on the Latter-day Saint two possible methods were investigated. One was the possibility of administering Goode's (10) questionnaire to a large group of L.D.S. people and noting any differences. This method would have some real strengths. First, an already tried and fairly well-accepted schedule would be used, thereby giving added validity to the study. It would also provide a good theoretical tie. Much could be done with such a study. However, this method raised some questions in the mind of this author. Would it really determine the differences, if any, between the L.D.S. sub-culture and the nation as a whole? One might also question whether or not Goode's (10) work is representative of the total population. Would it miss large and/or important areas? Was this the best use of time?

It was felt that because so little was really known about the effects of divorce and that virtually nothing was really known about the effects on the members of a particular religious group, perhaps a good exploratory study should be made. It was felt that Goode's schedule did not explore the area of this particular religion. The exploratory method
was selected in hopes that it might yield enough information
to develop hypotheses and a framework for future and thereby
better directed studies of the effects of divorce on not only
the L.D.S. population, but members of other religious groups
as well.

Sampling Procedure

The subjects of this study were students at the
Brigham Young University. A future study might well expand
to a much broader population and test whether or not the find-
ings apply to the larger population. It was hoped that by
choosing a college population the writer would find a more in-
sightful group and thereby obtain more useful material with
which to work. There was the added advantage of using attend-
ing Brigham Young University students for this study as they
were predominately L.D.S. It was the feeling of this writer
that this campus strives to pair as many Church members as
possible and that in such a setting the divorced person might
find the most difficulty.

By so focusing this study, the author felt he would
best be able to uncover the problems the divorced person
meets. It was hoped that a study so focused would yield
fruitful insights. This writer shares an opinion with many
physicians that it is better to suspect the worst possible
and then disprove it rather than to miss a very critical
factor and lose the patient.

An attempt was made to locate every divorced person
on the Brigham Young University campus. Since no list was
available from the university or the Church, various methods of obtaining names were employed. These included referrals from members of the Department of Human Development and Family Relations and from respondents themselves. (It was interesting to note that divorced people tended to know other divorced people.) Of the twenty names obtained, only twelve individuals met the necessary criteria.

The criteria for selecting were: (1) membership in the L.D.S. Church approximately two years prior to marriage, (2) active membership in one ward for at least one year previous to the divorce, and (3) temple marriage.

Two of the respondents who were not married in the temple were interviewed for the purpose of comparison. The range in length of marriage for those who met the criteria was from a few months to several (eighteen) years, and the length of time since divorce varied from three months to several years.

The ages of respondents ranged from twenty to forty years of age. The stated causes of divorce varied from the statement, "I just don't like you anymore," to incest and bigamy.

So much emphasis is placed on temple marriage that many L.D.S. will not consider any other form of marriage. Due to this it is not uncommon for a non-member of the Church to join in order to marry a member. Because this study dealt with the effects of divorce on the L.D.S. person, the writer
felt the criterion of two years membership would be the most successful way to eliminate those people who joined the Church for the sole purpose of obtaining a mate. It was felt that divorce would not have the same religious significance and impact upon such individuals as it would upon those who joined the Church because of a belief in the Church and its teachings.

The second factor was included in an attempt to interview people who would be affected more strongly by a change in marital status. Members of a ward would be more aware of a change in the divorced person's marital status if that person had attended Church in their ward for some time, as opposed to someone who changed wards more frequently.

This type of sample is a non-probability sample. Selltiz defines it as:

In non-probability sampling there is no way of estimating the probability that each element has of being included in the same sample, and no assurance that every element has some chance of being included. (21, 514-15)

**Interviewing Tools**

The investigator endeavored to have as intensive an interview as possible with as much case material as could be obtained on each respondent. At least two contacts were made with each subject. In one of these contacts, usually the second, the basic interview guide was completed. This meeting ranged from one and one-half to two hours in length. The other contacts were for the purpose of obtaining additional insights and information, and the length of time in the other
interviews ranged from several minutes to several hours.

The first interview was used to establish good rapport, thereby breaking down some of the barriers that might otherwise be found in order to gain information that probably would not be obtainable. This system allowed for deeper and better probing as the interviewer had an opportunity to study the information obtained and look for areas not previously covered or not adequately covered.

Only statistical and family data which seemed necessary were compiled since this was not to be a probability study. An interview guide was used (see Appendix). While many of the questions were open-ended, the guide was sufficiently structured to assure that all desired areas were included. Several questions were included which were highly unstructured to allow the respondent to make any contributions he felt might be significant.

The basic reasoning behind this method was stimulated by Selltiz's discussion of the "Experience Survey" (21, 55-59) and Waller's discussion of the case study method. (29, chap. 14)

The Instrument

As stated previously, the instrument was in the form of an interview guide. (A copy of this guide is included in the Appendix.) Most of the questions were open-ended in order to allow the respondents to express whatever insights they felt were meaningful.
The basic guide was thirteen pages in length. There was also a three-page form used for gathering such information as age, educational background, religious background, marital information, and the like. The basic interview guide was usually administered at the second interview. For each other interview an interview recording form of two to three pages (see Appendix) was used.

The basic instrument included a page (first) for qualifying data and information on Church activity. Following this were four sections. The first of these was entitled "Early Marriage," which was meant to include the early months of marriage and the first mention of divorce. This section included questions designed to establish the respondent's feelings in regard to happiness, parental and peer approval, and meaning of the temple sealing. This section also included questions regarding feelings of guilt and failure.

The second of these sections was entitled "Early Divorce," and included the time from the first serious decision to divorce until the actual action. The third, or "Divorce" phase, was meant to include the time of actual contacting of lawyers, going to court, to the first decree. The fourth segment was the "Postdivorce" phase starting with the granting of the decree to the time of interview. In the postdivorce section most of the concentration was on the early months after divorce. Each of these sections contained the same basic questions. Some of these were, "Did you feel a sense of failure?" "Did you feel guilty?" "What were your
feelings in regard to temple sealing at this time?" The questions on approval of parents, friends, ward members, and bishop were in regard to the divorce rather than the marriage as they were in the Early Marriage section.

Following these four sections were eight pages. The questions on these pages were intended to elicit information on trauma, guilt, and stigma. Some were intended to explore the respondent's feelings and ideas in regard to Church membership, Church authorities, and Church teachings and practices.

Included in Appendix A are two sample cases, one male and one female, who appear to represent opposite reactions to divorce.
CHAPTER IV
FINDINGS

The purpose of this study was to gain an increased understanding of what the L.D.S. person feels during the process of divorce and postdivorce readjustment by:

1. Developing an interview guide to obtain the necessary data on divorce;

2. Determining how strong the feelings of failure, guilt, and trauma were at different phases of the divorce process;

3. Determining how the feelings of failure, guilt, and trauma were related to membership in the L.D.S. Church, its teachings, and contacts with Church authorities; and by

4. Gaining insights which might provide a basis for later investigations.

This study was conducted on the campus of Brigham Young University, in Provo, Utah. The sample consisted of all the divorced students who could be located and met certain requirements mentioned in Chapter III. Table 1 indicates the number of years the respondents of this study were married.

The responses would tend to give support to the popular belief that the first five years are the years when divorce is most apt to occur. This might also indicate a
TABLE 1

NUMBER OF YEARS OF MARRIAGE

<table>
<thead>
<tr>
<th>Years of Marriage</th>
<th>Number of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 1</td>
<td>1</td>
</tr>
<tr>
<td>1 to 2</td>
<td>2</td>
</tr>
<tr>
<td>3 to 4</td>
<td>2</td>
</tr>
<tr>
<td>5 to 6</td>
<td>3</td>
</tr>
<tr>
<td>Over 6*</td>
<td>4</td>
</tr>
</tbody>
</table>

*One of these four was married seventeen years, and two were married eighteen years.

Tendency to divorce either before children come to the marriage or while they are too young to be strongly affected by the divorce process, or to postpone the divorce until the children are old enough to understand.

The first criterion for inclusion in the sample was membership in the Church for approximately two years before marriage. (See Table 2.)

TABLE 2

NUMBER OF YEARS A MEMBER OF THE CHURCH BEFORE MARRIAGE

<table>
<thead>
<tr>
<th>Years before Marriage</th>
<th>Number of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 to 2 yrs., 11 mos.</td>
<td>1</td>
</tr>
<tr>
<td>3 to 5 yrs., 11 mos.</td>
<td>1</td>
</tr>
<tr>
<td>6 to life member</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>10*</td>
</tr>
</tbody>
</table>

*Two respondents joined the Church together after they had been married for two years.
It was felt that the inclusion of the two who had been married before they joined the Church would not be out of line with the criterion, since it was set up to eliminate those who joined the Church in order to gain a particular spouse and thereby lessen the significance of Church membership.

The second criterion, membership in the Church, is represented by Tables 3 and 4.

**TABLE 3**

**ANSWERS TO THE QUESTION, "DID YOU ATTEND THE SAME WARD?"**

<table>
<thead>
<tr>
<th>Responses</th>
<th>Early Marriage</th>
<th>Early Divorce</th>
<th>Divorce</th>
<th>Post-divorce</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>No</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>3</td>
</tr>
<tr>
<td>Totals</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
</tbody>
</table>

**TABLE 4**

**FREQUENCY OF ATTENDANCE AT CHURCH**

<table>
<thead>
<tr>
<th>Responses</th>
<th>Early Marriage</th>
<th>Early Divorce</th>
<th>Divorce</th>
<th>Post-divorce</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once a week</td>
<td>12</td>
<td>9</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>or more ..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Two times a week</td>
<td>..</td>
<td>1</td>
<td>..</td>
<td>1</td>
</tr>
<tr>
<td>Once a month ..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Once in a while ..</td>
<td>..</td>
<td>2</td>
<td>1</td>
<td>..</td>
</tr>
<tr>
<td>Never ..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>2</td>
</tr>
<tr>
<td>Totals ..</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
</tbody>
</table>
Table 4 would tend to indicate an increase in activity during the actual divorce proceedings, with a decrease in both the early divorce and postdivorce periods. This trend is somewhat supported by the number of offices held by the respondents, as indicated by Table 5.

**TABLE 5**

NUMBER OF CHURCH OFFICES HELD FOR EACH OF THE TIME PERIODS

<table>
<thead>
<tr>
<th>Number Held</th>
<th>Early Divorce</th>
<th>Divorce</th>
<th>Post-divorce</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 or more ...</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2 to 3 ...</td>
<td>.</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>1 job held ...</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>No jobs held ...</td>
<td>7</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Totals ...</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
</tbody>
</table>

The tendency to increase activity through an increase in the number of positions held and attendance from early divorce to the divorce period is evidenced by Tables 4 and 5. Decreased activity from divorce to postdivorce periods is indicated more by attendance than by positions held.

The breaking of the marriage would seem to be a gradual process, as is demonstrated in Table 6. There is no one period in which there is a sudden split. Complete lack of attendance does not occur until the postdivorce period. Tables 4 and 6 both tend to indicate this.
TABLE 6
ATTENDANCE AS A COUPLE OR ALONE

<table>
<thead>
<tr>
<th></th>
<th>Early Marriage</th>
<th>Early Divorce</th>
<th>Divorce</th>
<th>Post-divorce</th>
</tr>
</thead>
<tbody>
<tr>
<td>As a couple</td>
<td>12</td>
<td>10</td>
<td>5</td>
<td>.</td>
</tr>
<tr>
<td>By yourself</td>
<td>.</td>
<td>2</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Not at all</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>2</td>
</tr>
<tr>
<td>Totals</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
</tbody>
</table>

Decision to Divorce

Happiness in the early months of marriage does not appear to be a criterion for successful marriage. As indicated in Table 7, more than half indicated an average or above average degree of happiness for both themselves and their spouses. The tendency was to indicate a lesser degree of happiness for their spouse than for themselves if they were less than "very happy."

TABLE 7
RESPONDENT'S STATEMENT OF DEGREE OF HAPPINESS FOR HIMSELF AND HIS SPOUSE DURING THE FIRST MONTHS OF MARRIAGE

<table>
<thead>
<tr>
<th></th>
<th>Very Happy</th>
<th>Happy</th>
<th>Average</th>
<th>Unhappy</th>
<th>Very Unhappy</th>
<th>Lack of Awareness</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondent</td>
<td>6</td>
<td>2</td>
<td>2</td>
<td>.</td>
<td>2</td>
<td>.</td>
<td>12</td>
</tr>
<tr>
<td>Spouse</td>
<td>6</td>
<td>1</td>
<td>.</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>12</td>
</tr>
</tbody>
</table>
It is interesting to note that those six respondents who indicated they were "very happy" also stated that they thought their spouses were very happy.

Men seem to make the first mention of the possibility of divorce, while the woman takes the final action to bring the marriage to a conclusion. (See Table 8.) It is difficult to determine from this study the reason for the shift in decision. One possible explanation might be that men become unhappy with the marriage and suggest divorce as a possible solution, but allow the woman to take the final action. Another possibility is that men use the threat of divorce as a weapon with which to elicit the desired attention and behavior on the part of the wife. The wife may tire of this constant threat or take the husband seriously and make the final decision.

TABLE 8
FIRST AND FINAL DECISIONS TO DIVORCE

<table>
<thead>
<tr>
<th></th>
<th>First Mention</th>
<th>Final Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td>Female</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Mutual</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>12</strong></td>
<td><strong>12</strong></td>
</tr>
</tbody>
</table>

The reaction to the first mention of divorce is indicated in Table 9, and to the final decision is indicated in Table 10.
TABLE 9
RESPONSES TO THE QUESTION, "WHAT DID YOU FEEL ABOUT IT (FIRST MENTION OF DIVORCE) AT THIS TIME?"

<table>
<thead>
<tr>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not too bad.</td>
</tr>
<tr>
<td>Thought it would be quite a relief.</td>
</tr>
<tr>
<td>Felt a duty to make it before.</td>
</tr>
<tr>
<td>It was all that was left for us to do.</td>
</tr>
<tr>
<td>Unhappy.</td>
</tr>
<tr>
<td>She was too busy for me anyway.</td>
</tr>
<tr>
<td>Regretted it.</td>
</tr>
<tr>
<td>I did it because of what it was doing to the kids.</td>
</tr>
<tr>
<td>Disgraceful! I wouldn't stand for it.</td>
</tr>
<tr>
<td>Shocked, dumbfounded, numb.</td>
</tr>
<tr>
<td>Really shook up.</td>
</tr>
<tr>
<td>Divorce was something you didn't do.</td>
</tr>
</tbody>
</table>

TABLE 10
RESPONSES TO THE QUESTION, " HOW DID THIS (FINAL DECISION TO DIVORCE) MAKE YOU FEEL?"

<table>
<thead>
<tr>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tremendous relief.</td>
</tr>
<tr>
<td>Relieved after a lot of tension.</td>
</tr>
<tr>
<td>Good. Couldn't live with her any more.</td>
</tr>
<tr>
<td>Felt like I was going to do it regardless. If he didn't change, that was it.</td>
</tr>
<tr>
<td>No other way; this was all that was left.</td>
</tr>
<tr>
<td>I was preparing for it by counseling. I thought I could move out without being bitter and hateful. It can't be done.</td>
</tr>
<tr>
<td>I didn't want to lose her completely.</td>
</tr>
<tr>
<td>Very insecure. I thought I really wanted to go back to him. Just couldn't believe it could happen.</td>
</tr>
<tr>
<td>Quite fearful.</td>
</tr>
<tr>
<td>Miserable.</td>
</tr>
<tr>
<td>Extremely upset.</td>
</tr>
<tr>
<td>Couldn't begin to say.</td>
</tr>
</tbody>
</table>

Statements in both Tables 9 and 10 range from those of relief to those of apprehension, with more apprehension expressed in the period of first mention of divorce.
Types of Counsel Sought

The author anticipated that people in the process of obtaining a divorce would seek some form of help, advice, or counseling. It was believed that these people would go to three sources: (1) family and friends, (2) Church leaders, and (3) professional counselors. As indicated in Table 11, none of the respondents reported seeking help from their family or friends.

TABLE 11
TYPE OF HELP SOUGHT BY RESPONDENTS FOR EACH TIME PERIOD

<table>
<thead>
<tr>
<th>Type of Help</th>
<th>Early Marriage</th>
<th>Early Divorce</th>
<th>Divorce</th>
<th>Post-divorce</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professional</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Church</td>
<td>6</td>
<td>6</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Other</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
</tr>
<tr>
<td>None</td>
<td>4</td>
<td>4</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Totals</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
</tbody>
</table>

*For the remainder of the chapter the term "early marriage" will refer to the time of first mention of divorce.

Only two of the respondents mentioned their attorney as providing the professional help sought. There is an increase in trauma in the postdivorce period, although Table 11 indicates a decrease in help sought in this period. This may be accounted for by the fact that many people consider the

1See Table 25.
purpose of counseling to be the saving of marriages, and not the saving of the people involved. This may also indicate a dissatisfaction with the type of help received.

During each time period the respondents were asked what was given in the way of help by the persons from whom they indicated seeking help. They were also asked to briefly state their reaction to the help given. Tables 12 through 19 give representative statements of the respondents to these questions for each time period.

From these statements it would appear that the respondents were not totally satisfied with any counseling, either Church or professional. Their dissatisfaction seemed to stem from the fact that the professional counselors were not aware of the Church concepts of marriage and divorce. At the same time they were dissatisfied with the Church counseling because it did not do anything concrete and was not professional in nature.

Further evidence of this dissatisfaction and its causes was found when they were asked what the Church could do to help the divorced person.\(^1\) Here, as in some of the follow-up interviews, the respondents indicated a strong desire for counseling that was both Church oriented and professional. The one respondent who continued with professional counseling and felt that he had benefited from it was seeing the state marriage counselor who was also L.D.S.

---

\(^1\)See Table 37.
TABLE 12
RESPONDENTS' STATEMENTS OF THE KIND OF HELP GIVEN BY PROFESSIONAL COUNSELORS AND CHURCH AUTHORITIES IN THE EARLY MARRIAGE PERIOD

<table>
<thead>
<tr>
<th>Professional</th>
<th>Good professional counseling.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Psychiatrist helped him (husband) for a year. During that year a social worker at the hospital where the psychiatrist was came to see me every week to help me understand my husband.</td>
</tr>
<tr>
<td>Church ...</td>
<td>He (Apostle) told me I could go out on the street and be compatible with the first girl I met. He told me we should get back together.</td>
</tr>
<tr>
<td></td>
<td>Emotional help; nothing real.</td>
</tr>
<tr>
<td></td>
<td>Gave some advice.</td>
</tr>
<tr>
<td></td>
<td>Gave me emotional support.</td>
</tr>
<tr>
<td></td>
<td>Made appointment with a lawyer for me.</td>
</tr>
<tr>
<td></td>
<td>My Bishop referred me to a professional marriage counselor. The Church paid for it.</td>
</tr>
</tbody>
</table>

TABLE 13
RESPONDENTS' STATEMENTS AS TO THEIR REACTION TO THE HELP RECEIVED (AS EVIDENCED BY TABLE 12) IN THE EARLY MARRIAGE PERIOD

<table>
<thead>
<tr>
<th>Professional</th>
<th>Supposed they helped me in some ways. I needed L.D.S. counseling.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not too valuable as husband wasn't interested.</td>
</tr>
<tr>
<td>Church ...</td>
<td>Had to respect what he (Apostle) told me because of his authority, but I found it hard to agree with what he said or even to approve. It was pretty confusing.</td>
</tr>
<tr>
<td></td>
<td>Felt he understood the situation.</td>
</tr>
<tr>
<td></td>
<td>Did not help much.</td>
</tr>
<tr>
<td></td>
<td>Deserves credit for my being as I am now.</td>
</tr>
</tbody>
</table>
TABLE 14

RESPONDENTS' STATEMENTS OF THE KIND OF HELP GIVEN BY PROFESSIONAL COUNSELORS AND CHURCH AUTHORITIES IN THE EARLY DIVORCE PERIOD

<table>
<thead>
<tr>
<th>Professional</th>
<th>Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Didn't accomplish anything because of my own emotional state.</td>
<td>Nothing much.</td>
</tr>
<tr>
<td>He suggested I go see Church authorities.</td>
<td></td>
</tr>
<tr>
<td>I wrote to an Apostle. I received a letter from a lower Church authority who wrote all around my letter; he seemed to avoid what I wanted. He sent my letter to my Stake President, who didn't see that I had any other choice but divorce.</td>
<td>Made an appointment with an attorney for me.</td>
</tr>
<tr>
<td>Told me to take my time and give him (husband) a chance.</td>
<td></td>
</tr>
<tr>
<td>Understanding. Didn't say no. Seemed to think it was the right thing to do.</td>
<td></td>
</tr>
<tr>
<td>More psychological view than that of a bishop.*</td>
<td></td>
</tr>
</tbody>
</table>

*This bishop is a professor of psychology at the B.Y.U.

TABLE 15

RESPONDENTS' STATEMENTS AS TO THEIR REACTION TO THE HELP RECEIVED (AS EVIDENCED BY TABLE 14) IN THE EARLY DIVORCE PERIOD

<table>
<thead>
<tr>
<th>Professional</th>
<th>Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>It prepared me; I think it lessened the trauma.</td>
<td>I still didn't know what to do.</td>
</tr>
<tr>
<td>I wanted more so that I could work things out.</td>
<td>Others can't understand if they haven't been through it (divorce).</td>
</tr>
<tr>
<td>He made me feel I was right; that I wasn't making a mistake.</td>
<td>I felt he (bishop) understood the situation.</td>
</tr>
</tbody>
</table>
TABLE 16
RESPONDENTS' STATEMENTS OF THE KIND OF HELP GIVEN BY PROFESSIONAL COUNSELORS AND CHURCH AUTHORITIES IN THE DIVORCE PERIOD

<table>
<thead>
<tr>
<th>Professional</th>
<th>Said he (attorney) would see about settlement.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Suggested he go to Church authorities. (State marriage counselor.)</td>
</tr>
<tr>
<td></td>
<td>Took advantage of me. Because he got the child support payments to $35.00 per month he raised his fee $150.00.</td>
</tr>
<tr>
<td>Church</td>
<td>Wrote to Apostle; lesser authority answered, and sent her to stake president.*</td>
</tr>
<tr>
<td></td>
<td>Felt it (divorce) was the right thing. He previously told us to try and work it out.</td>
</tr>
</tbody>
</table>

*Since in some cases the time lapse between periods was so short, there will be some duplication of statements.

TABLE 17
RESPONDENTS' STATEMENTS AS TO THEIR REACTION TO THE HELP RECEIVED (AS EVIDENCED BY TABLE 16) IN THE DIVORCE PERIOD

<table>
<thead>
<tr>
<th>Professional</th>
<th>Not interested; I did it on the insistence of my parents.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I did what he (state marriage counselor) told me.</td>
</tr>
<tr>
<td></td>
<td>Made me burning mad (raised price).</td>
</tr>
<tr>
<td>Church</td>
<td>Confused.</td>
</tr>
<tr>
<td></td>
<td>We had remained together for two years previously. We couldn't any longer.</td>
</tr>
</tbody>
</table>
TABLE 18

RESPONDENTS' STATEMENTS OF THE KIND OF HELP GIVEN BY PROFESSIONAL COUNSELORS AND CHURCH AUTHORITIES IN THE POSTDIVORCE PERIOD

| Professional | Continued to reinforce me. |
| Church . . . | Nothing much. They talked to me. |
|             | Helped me get a temple annulment. |
|             | Did all he could to help both of us. |

TABLE 19

RESPONDENTS' STATEMENTS AS TO THEIR REACTION TO THE HELP RECEIVED (AS EVIDENCED BY TABLE 18) IN THE POSTDIVORCE PERIOD

| Professional | Felt it was doing me good. |
| Church . . . | Confused me about the meaning of temple sealing. |
|             | Didn't know what I wanted. I still wished I could go back to him. |
|             | (No further elaboration.) |

Failure

In each time period the respondent was asked, "Did you feel a sense of failure?" They were allowed to interpret the term failure so as to be meaningful to them. The responses to the question on failure are shown in Table 20. For the first time periods all four males indicated a feeling of failure, and then in the postdivorce period only half of them indicated a feeling of failure. The female respondents indicated a
change in feeling of failure in the early divorce period and in the postdivorce period.

**TABLE 20**

RESPONSES TO QUESTION ON FEELING OF FAILURE FOR EACH TIME PERIOD ACCORDING TO THE SEX OF THE RESPONDENT

<table>
<thead>
<tr>
<th></th>
<th>Early Marriage</th>
<th>Early Divorce</th>
<th>Divorce</th>
<th>Post-divorce</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>Yes</td>
<td>4</td>
<td>7</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>No.</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Totals</td>
<td>4</td>
<td>8</td>
<td>4</td>
<td>8</td>
</tr>
</tbody>
</table>

The Latter-day Saint Church places a great deal of importance on successful family life. The effects of this may be indicated by one male respondent who stated, "A man who is a failure in marriage is a failure in everything." (See Table 21.) This feeling was expressed more often by the male respondents than the female. This may also be attributed to the fact that each male Latter-day Saint holds the priesthood in his Church, and is considered responsible to God for the actions of his family.

It is difficult to determine what the term "guilt" meant to each respondent. Although two of the respondents could not separate the terms "guilt" and "failure," Table 22 would indicate there is a difference as compared with Table 20.
TABLE 21
SAMPLE RESPONSES TO THE QUESTION, "DID YOU FEEL A SENSE OF FAILURE?" FOR EACH OF THE TIME PERIODS

<table>
<thead>
<tr>
<th>Time Period</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early Marriage</td>
<td>Yes, because we couldn't get along.</td>
</tr>
<tr>
<td></td>
<td>Very much so because it wounded my ego.</td>
</tr>
<tr>
<td></td>
<td>I felt some failure; lack of maturity. I could have done better.</td>
</tr>
<tr>
<td></td>
<td>I felt inadequate. A man who is a failure in marriage is a failure in everything.</td>
</tr>
<tr>
<td></td>
<td>Marriage is very important; a man who fails at this isn't much good at anything.</td>
</tr>
<tr>
<td>Early Divorce</td>
<td>I'd gotten over all that.</td>
</tr>
<tr>
<td>Divorce</td>
<td>I couldn't make a go of marriage.</td>
</tr>
<tr>
<td></td>
<td>I'd lost my family and wife completely. I didn't have anything.</td>
</tr>
<tr>
<td></td>
<td>I felt inadequate.</td>
</tr>
<tr>
<td>Postdivorce</td>
<td>Even more than before. The finality of divorce was leaving its mark.</td>
</tr>
<tr>
<td></td>
<td>I would have felt more failure if I had not done it (gotten the divorce).</td>
</tr>
<tr>
<td></td>
<td>Man's family good criterion of all facets of life.</td>
</tr>
<tr>
<td></td>
<td>It never could have succeeded in the first place.</td>
</tr>
</tbody>
</table>
TABLE 22
GUILT FEELINGS BY ANSWERS TO QUESTION, "DID YOU FEEL GUILTY?"

<table>
<thead>
<tr>
<th>Early Marriage</th>
<th>Early Divorce</th>
<th>Divorce</th>
<th>Post-divorce</th>
</tr>
</thead>
<tbody>
<tr>
<td>M F</td>
<td>M F</td>
<td>M F</td>
<td>M F</td>
</tr>
<tr>
<td>Yes . .</td>
<td>2 5</td>
<td>3 4</td>
<td>2 4</td>
</tr>
<tr>
<td>No . .</td>
<td>2 3</td>
<td>1 4</td>
<td>2 4</td>
</tr>
<tr>
<td>Totals</td>
<td>4 8</td>
<td>4 8</td>
<td>4 8</td>
</tr>
</tbody>
</table>

Failure seemed to be associated more with the breaking up of the family, while guilt tended to be associated with the breaking of temple vows. This is indicated by some of the responses listed in Table 23.

TABLE 23
SAMPLE RESPONSES TO THE QUESTION, "DID YOU FEEL GUILTY?" FOR EACH OF THE TIME PERIODS

Early Marriage  Temple vow is not a thing to be taken lightly.
                 I felt inadequate to the situation.

Early Divorce   I was glad to get it over.
                 Only a little. Mostly because of failure.
                 Yes, very much. I had broken the temple vows; failed.
                 I had made an effort.

Divorce . . .   Not to this day.
                 More confused and ashamed it was happening to me.
                 My wife had committed adultery.

Postdivorce . . The term doesn't mean much to me. I have a vague feeling I would call guilt.
                 It's like having a brand put on your arm; I will never be able to get rid of the scars.
In an attempt to determine the source of guilt each respondent was asked, "In the L.D.S. Church the family seems to be considered very important. How did and/or do you feel about breaking this important unit?" Table 24 indicates the responses to this question.

**TABLE 24**

**RESPONDENTS’ STATEMENTS CONCERNING THEIR FEELINGS ABOUT BREAKING THE FAMILY UNIT**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>Not this as much as breaking the temple vows.</td>
</tr>
<tr>
<td>Female</td>
<td>The same as always. It has to be mutual. You aren't going to the Celestial Kingdom with someone you have lost all respect for.</td>
</tr>
<tr>
<td>Female</td>
<td>We didn't have a family (had two children); he was never home. He was always out running around.</td>
</tr>
<tr>
<td>Female</td>
<td>We didn't have a family; there were no children.</td>
</tr>
<tr>
<td>Female</td>
<td>I don't know. I didn't want to break up our family.</td>
</tr>
<tr>
<td>Male</td>
<td>I was sorry it was done. She destroyed our family.</td>
</tr>
<tr>
<td>Female</td>
<td>I didn't want to. If there had been any other way, I wouldn't have done it (gotten the divorce). Kids more important than marriage.</td>
</tr>
<tr>
<td>Male</td>
<td>I didn't want to; they meant a lot to me.</td>
</tr>
<tr>
<td>Female</td>
<td>It was the hardest thing I could ever do. It shakes my very foundations.</td>
</tr>
<tr>
<td>Male</td>
<td>I believed in the family unit. This was the main source of my guilt.</td>
</tr>
<tr>
<td>Male</td>
<td>Ashamed! I felt I had failed at life's most important task.</td>
</tr>
</tbody>
</table>
It would appear from Table 24 that the male is most strongly affected by this concept. This is perhaps due to the L.D.S. belief that the man is responsible for the actions of the family because of the priesthood he holds. The L.D.S. concept of eternal marriage includes the perpetuation of the family throughout eternity. It would appear that some of the women would tend to lack understanding of this concept and have not internalized the principle. This may be indicated in the statements to the effect that they did not have a family anyway. It would appear that those who had a better understanding of this principle were more strongly affected by the breaking of the family unit.

Trauma

The indicators of trauma for this study were based largely on those of Goode's work. (10, 186, 362) The questions used in this area were also based on his work. (10, 362-63) Through the search of the literature these appeared to be the most useful for the purposes of this study. These indicators of trauma and the results are presented in Table 25.

It is evident that divorce is a traumatic experience. Perhaps the strongest support for this statement is the fact that, of the twelve cases, all but one indicated experiencing an increase in at least three of these indices of trauma. It is difficult to determine from this sample which of the time periods (early divorce or postdivorce) is the most traumatic.
Goode found the period of final separation to be the period in which his respondents felt the most trauma.

TABLE 25
NUMBER OF RESPONDENTS' INDICATION OF TIME PERIOD IN WHICH THEY WERE THE MOST STRONGLY AFFECTED BY EACH OF THE CATEGORIES LISTED

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Early Marriage</th>
<th>Early Divorce</th>
<th>Divorce</th>
<th>Post-divorce</th>
<th>Never any Increase</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poor appetite</td>
<td></td>
<td>6</td>
<td></td>
<td>3</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td>Difficulty sleeping</td>
<td></td>
<td>9</td>
<td></td>
<td>2</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Memory difficulty</td>
<td></td>
<td>3</td>
<td></td>
<td>3</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Difficulty concentrating</td>
<td></td>
<td>5</td>
<td>1</td>
<td>4</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Most lonely</td>
<td>1</td>
<td>2</td>
<td></td>
<td>8</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Greatest depression</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Took up smoking</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>Took up drinking</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>Totals</td>
<td>2</td>
<td>29</td>
<td>2</td>
<td>27</td>
<td>36</td>
<td></td>
</tr>
</tbody>
</table>

In trying to determine in which periods the respondent felt the most trauma, it was necessary to force them into time periods. The lack of responses under the divorce period is due in part to the factor that several of the respondents made the final decision and took action within a matter of a very few days. There was therefore little distinction in their minds between early divorce and divorce. Another factor which
would tend to contribute to the bimodal effect of Table 25 is the matter of being forced into a time period. Many respondents, in looking at this table later, had to ask which they had chosen due to there being so little difference in their own minds. Many had felt strong trauma in the early divorce period. With some this feeling decreased a bit during the divorce process and then increased again during the post-divorce readjustment period. They found it difficult to determine which time they felt it the strongest.

Evidence of the severity of the trauma is indicated by the fact that of these twelve people, nine either attempted or seriously considered suicide. (See Table 26.) Two respondents, while denying thoughts of suicide, expressed strong feelings of the desirability of death or some other form of escape.

TABLE 26

CONTEMPLATION OF SUICIDE*

<table>
<thead>
<tr>
<th>Sex</th>
<th>Early Marriage</th>
<th>Early Divorce</th>
<th>Divorce</th>
<th>Post-divorce</th>
<th>Never</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Female</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>8</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>Totals</td>
<td>4</td>
<td>5</td>
<td>3</td>
<td>3</td>
<td></td>
<td>12</td>
</tr>
</tbody>
</table>

*Responses to question, "Did you ever contemplate suicide?"
The question on suicide was not included in the original interview guide, but since the first three respondents mentioned it themselves, it was included in the remainder of the interviews and included in the final schedule.

Further evidence of the severity of the trauma is indicated by the attempt at total isolation from society by one of the female respondents. She withdrew to the home of her parents for a period of two years, leaving that home only for absolute necessities. One male respondent stated that at times he completely lost contact with reality.

In an attempt to further determine the effects of divorce on the individual, the respondent was asked to summarize his feelings during each of the time periods. A sample of the statements is found in Table 27.

These statements seem to indicate that the entire period is traumatic. There seem to be disbelief and a feeling of failure in the early periods. The divorce period indicates resignation to the inevitability of the divorce. The post-divorce period seems to show a desire for this to never happen again.

The bimodal effect of Tables 25 and 26 may be explained by Table 27. There are strong feelings of shock and disbelief in the early periods. During the divorce period the individuals appear to be resigned and involved with the mechanics of obtaining a decree. Then, after the divorce is all over, loneliness sets in and the full impact of the experience is now felt. Trauma increases.
### TABLE 27

**SAMPLE OF STATEMENTS OF THE RESPONDENTS' FEELINGS DURING EACH OF THE FOUR TIME PERIODS**

| Early Marriage | Miserable! I just couldn't believe this could be happening.  
| Rotten.  
| Miserable!  
| I felt duty bound to make my marriage succeed.  
| Pure shock; I found out then what he had been doing.  
| Early Divorce | I had expected so much from marriage. I was very unhappy.  
| Threatened and insecure. I was a failure.  
| Very miserable.  
| Sad.  
| Antagonistic. I was mad at everyone.  
| We missed him and hated to see him go.  
| Relieved, and glad to get it over with.  
| Divorce . . . | The attorney was so slow I had adjusted to being single by that time.  
| It was such a relief to get it over with; I wanted to forget about it.  
| I didn't want to do it. My family pulled me away and showed me what a mistake it would be to do so.  
| Relieved. I didn't love him anymore.  
| Just didn't think she'd go through it. I was sure she would come back.  
| Postdivorce . . | Living alone is not an easy life, but better than living with someone you are miserable with.  
| If I ever remarry I will have a better marriage. I learned a lot from it.  

Postdivorce (continued) . . I'd much rather it hadn't happened. It's not something I would want to go through again.

I found it pretty hard; an experience I wouldn't want to go through twice.

It made me very lonely for a while.

Very painful experience. I still have fears and apprehensions about the future.

Table 28 was included to present additional information on trauma and stigma. It was believed that responses in areas of strong approval or strong disapproval would give some indication of the cause of trauma and the amount of stigma. The author did not expect to obtain such a large number of responses outside of these areas, yet over one-third of the responses to the feelings of the various groups were, "I do not know," or "I did not tell them." This is particularly true in the case of friends and ward members. There is more of a tendency to tell the bishop of the divorce and their responses cover the entire range of possibilities. The respondents' parents are not all informed of the divorce, nor are all the respondents aware of their parents' feelings. The respondents tend to report either approval or disapproval of their parents, in nearly equal amounts.

The tendency for the respondents was to indicate either approval on the part of their friends, or a lack of
### TABLE 28

**EXPRESSIONS OF THE RESPONDENTS' FEELINGS OF THE ATTITUDES OF VARIOUS GROUPS TOWARD THE MARRIAGE AND THE DIVORCE DURING THE DIFFERENT TIME PERIODS**

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>MA</th>
<th>IND</th>
<th>MD</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Parents' approval</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of: Marriage</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Divorce, ED(^b)</td>
<td>3</td>
<td>1</td>
<td></td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Divorce, D</td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Divorce, PD</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td><strong>Spouse's parents' approval</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of: Marriage</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Divorce, ED</td>
<td>2</td>
<td>3</td>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Divorce, D</td>
<td>2</td>
<td>2</td>
<td></td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Divorce, PD</td>
<td>2</td>
<td>2</td>
<td></td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td><strong>Your friends' approval</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of: Marriage</td>
<td>7</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Divorce, ED</td>
<td>7</td>
<td>0</td>
<td></td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Divorce, D</td>
<td>3</td>
<td>2</td>
<td></td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Divorce, PD</td>
<td>1</td>
<td>2</td>
<td></td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td><strong>Spouse's friends' approval</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of: Marriage</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Divorce, ED(^c)</td>
<td>2</td>
<td>2</td>
<td></td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Divorce, D</td>
<td>1</td>
<td>2</td>
<td></td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Divorce, PD</td>
<td>1</td>
<td>2</td>
<td></td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td><strong>Mutual friends' approval</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of: Marriage</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Divorce, ED</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Divorce, D</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Divorce, PD</td>
<td>2</td>
<td>3</td>
<td></td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td><strong>Ward members' approval</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of: Marriage</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Divorce, ED</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Divorce, D</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Divorce, PD</td>
<td>2</td>
<td>3</td>
<td></td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td><strong>Bishop's approval</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of: Marriage</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Divorce, ED</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Divorce, D</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Divorce, PD</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

\(^a\) SA=Strong Approval; MA=Mild Approval; IND=Indifferent; MD=Mild Disapproval; SD=Strong Disapproval.

\(^b\) ED=Early Divorce; D=Divorce; PD=Postdivorce time periods.

\(^c\) Through an oversight the author of the interview neglected to include these areas in the original guide.

\(^d\) These two respondents were not members of the Church at the time of their marriage, but they later joined as a couple.
awareness of their friends' feelings. This may be due to the fact that the respondents avoided those friends from whom they expected disapproval. There does seem to be a tendency among these L.D.S. divorced people to expect to be looked down upon.

**Stigma**

Separate questions were designed for the male and the female respondents in order to determine experiences of stigma. Following is a tabulation of those respondents who indicated some experience in regard to each of the questions which would indicate stigma.

**TABLE 29**

"YES" OR "NO" INDICATIONS TO QUESTIONS ON STIGMA

<table>
<thead>
<tr>
<th>Thought Less of by Others&lt;sup&gt;a&lt;/sup&gt;</th>
<th>Sexual Advances&lt;sup&gt;b&lt;/sup&gt;</th>
<th>Loss of Date&lt;sup&gt;c&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td><strong>Yes</strong></td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td><strong>No</strong></td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>4</td>
<td>8</td>
</tr>
</tbody>
</table>

<sup>a</sup> - 75M: It would seem that divorce is becoming more accepted. However, there are still areas and groups of people who do not accept it or those who divorce. Do you feel that anyone has ever thought less of you because you are divorced? 75F: Same as 75M.

<sup>b</sup> - 76M: Have there ever been occasions when you felt the girl you were with or were approaching for a date seemed to be afraid you might make advances beyond what a non-divorced person might?

76F: When on a date since your divorce have there been times when you felt that your date expected more of you because you are divorced? Did he ever make sexual advances you felt he wouldn't have otherwise? Any other occasions?

<sup>c</sup> - 77M: Were you ever refused a date because you were divorced?

77F: Have you ever lost a date or possible date because you are divorced?
From the results of Table 29 one might be inclined to believe that the Latter-day Saint experiences more stigma than Goode's respondents. (10, 184) Goode indicated that only thirty per cent of his respondents had experienced this stigma.

All of the respondents to the present study indicated some experience in which they felt someone thought less of them because they were divorced. The experiences of these respondents ranged from little more than vague suspicions to accusations of adultery. These experiences are more clearly presented in Tables 30, 31, 32, 33, and 34.

From these statements it would appear that there seems to be much misinformation among the Latter-day Saints as to the actual meaning of divorce. Many seem to equate it with adultery, both as cause and effect.
TABLE 30
RESPONSES TO THE QUESTION, "DO YOU FEEL THAT ANYONE HAS EVER THOUGHT LESS OF YOU BECAUSE YOU ARE DIVORCED?"

<table>
<thead>
<tr>
<th>Female</th>
<th>I guess so. People who used to be quite friendly hardly speak to me any more.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I have less trouble in my own ward where people know the situation. I have trouble in dating.</td>
</tr>
<tr>
<td></td>
<td>Every once in a while with people I meet for the first time. I can't tell why divorce might have made the difference.</td>
</tr>
<tr>
<td></td>
<td>Doubt it very much. People are nicer because they want me to know I am still accepted.</td>
</tr>
<tr>
<td></td>
<td>My Church group accepts me. When I go into other areas there is always someone who looks down on me. I'm not as good as they are.</td>
</tr>
<tr>
<td></td>
<td>One professor couldn't believe I was divorced; he thought I was a nice girl.</td>
</tr>
<tr>
<td></td>
<td>Very definitely. I feel a very definite prejudice in Church; like being a Negro. L.D.S. people judge much more than they should. They should take divorce seriously.</td>
</tr>
<tr>
<td></td>
<td>I had a bad connotation of divorce; I avoided people for a long time. I think they avoided me, too.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Male</th>
<th>Many people didn't want to, but the Church has conditioned them to this. They won't talk to me or sit near me in Church.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Many times. One girl's father threatened me with a shot gun if I ever came to their home.</td>
</tr>
<tr>
<td></td>
<td>People made life miserable for me. Someone started the rumor I was homosexual. When I wanted to marry we had to leave the state, things got so bad.</td>
</tr>
<tr>
<td></td>
<td>Not as much outside the Church as within. That's why I don't go (to Church) much.</td>
</tr>
</tbody>
</table>
TABLE 31
RESPONSES TO THE QUESTION, "WHEN ON A DATE HAVE YOU FELT THAT YOUR DATE EXPECTED MORE OF YOU BECAUSE YOU ARE DIVORCED?"

<table>
<thead>
<tr>
<th>Female . .</th>
<th>I had too many other Church activities to keep me busy. There was no one available in the ward; I refused to go with outsiders.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>They have always been rather suspicious.</td>
</tr>
<tr>
<td></td>
<td>I have suspected that men expected more.</td>
</tr>
<tr>
<td></td>
<td>I feel that the only men who will date me, because I am divorced, are those with standards far below my own.</td>
</tr>
<tr>
<td></td>
<td>Non-L.D.S. very much so; only some L.D.S.</td>
</tr>
<tr>
<td></td>
<td>A returned missionary propositioned me twice, which shocked me.</td>
</tr>
</tbody>
</table>

---

TABLE 32
RESPONSES TO THE QUESTION, "HAVE THERE EVER BEEN OCCASIONS WHEN YOU FELT THE GIRL YOU WERE WITH OR WERE APPROACHING FOR A DATE SEEMED TO BE AFRAID YOU MIGHT MAKE ADVANCES BEYOND WHAT A NON-DIVORCED PERSON MIGHT?"

<table>
<thead>
<tr>
<th>Male . .</th>
<th>I've had only one date since divorce; thought she might be seduced.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>One girl's bishop told her she'd commit adultery if she dated me.</td>
</tr>
</tbody>
</table>
Female . . I let it be known that I was divorced. I feel that that is why I have not even been asked. They seem to think it's more interesting (to date a divorced girl).

I've turned them down because of what a possible date has expected.

One boy left me standing alone on the dance floor after I told him I was divorced.

In an attempt to arrive at some of the source of this stigma each respondent was asked, "Many people feel that re-marriage after divorce is the same as adultery. How do you feel about this?" The indication here is that the respondents cannot accept this and do not believe it, but are very much
affected by the fact that they believe others do. This is demonstrated in Table 35.

TABLE 35

ANSWER TO THE QUESTION, "MANY PEOPLE FEEL THAT REMARRIAGE AFTER DIVORCE IS THE SAME AS ADULTERY. HOW DO YOU FEEL ABOUT THIS?"

<table>
<thead>
<tr>
<th>Not affected by it.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I don't think so.</td>
</tr>
<tr>
<td>Absolutely not! Neither the Land or God think that.</td>
</tr>
<tr>
<td>Do not believe so. I feel there might be reasons for others feeling this way.</td>
</tr>
<tr>
<td>I don't believe this. It has bothered me a great deal; doesn't seem logical.</td>
</tr>
<tr>
<td>Couldn't be! My ex-husband is remarried in the temple. We haven't received our temple annulment yet.</td>
</tr>
<tr>
<td>It wouldn't be. They let you go through the temple before you get your temple annulment after divorce.</td>
</tr>
<tr>
<td>No! I'm remarried and I don't think we are living in adultery.</td>
</tr>
<tr>
<td>This bothered me when I wanted to remarry.</td>
</tr>
<tr>
<td>Many people seem to believe this. It causes them to look down on you and even make some nasty remarks.</td>
</tr>
<tr>
<td>I believed it in the mission field. The General Authorities are infallible (to many people) and we accept anything they say.</td>
</tr>
</tbody>
</table>

**Church Authorities**

Since it would seem to be common practice for Latter-day Saints to go to the Church authorities for counsel and advice, some questions were included in the questionnaire.
to determine what help was given and how it was received. Tables 36 and 37 give an indication of how the respondents feel these Church authorities helped or failed to help them.

**TABLE 36**

**RESPONSES TO THE QUESTION, "IN WHAT WAYS DID THEY (CHURCH AUTHORITIES) HELP YOU?"**

<table>
<thead>
<tr>
<th>Option</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Didn't go to any.</td>
<td></td>
</tr>
<tr>
<td>I didn't receive any help from any.</td>
<td></td>
</tr>
<tr>
<td>Not very much. They tried to be understanding and sympathetic, but were no help.</td>
<td></td>
</tr>
<tr>
<td>None. They couldn't understand if they hadn't gone through it. They eased my conscience, and gave some sympathy.</td>
<td></td>
</tr>
<tr>
<td>I got some support from the bishop. He was understanding.</td>
<td></td>
</tr>
<tr>
<td>The bishop never condemned divorce even though it was only on grounds of incompatibility. He stood by me.</td>
<td></td>
</tr>
<tr>
<td>Very understanding.</td>
<td></td>
</tr>
<tr>
<td>Very sympathetic.</td>
<td></td>
</tr>
<tr>
<td>The bishop tried to get close to my husband and talked to him. He tried as best he could.</td>
<td></td>
</tr>
<tr>
<td>Helped by getting the temple divorce and a lawyer for me. Also by being very nice and understanding.</td>
<td></td>
</tr>
<tr>
<td>The bishop helped a great deal.</td>
<td></td>
</tr>
<tr>
<td>Very understanding. Paid for professional counseling.</td>
<td></td>
</tr>
</tbody>
</table>

The "Mormon" Church has no paid clergy. Most adult male members hold the priesthood. Nearly all members work in some capacity in the Church. But they still place a great deal of respect and faith in the judgment of their bishop and
even more in those who hold higher offices in the Church, i.e.,
members of the Council of the Twelve.

TABLE 37
RESPONSES TO THE QUESTION, "WHAT WERE THE BAD
EFFECTS OF MEETING WITH CHURCH AUTHORITIES?"

<table>
<thead>
<tr>
<th>None.</th>
</tr>
</thead>
<tbody>
<tr>
<td>None; people tried to hide adverse feelings.</td>
</tr>
<tr>
<td>Not many. They were of little help.</td>
</tr>
</tbody>
</table>
| Guess I've been very lucky. I had a bishop who was under-
standing. |
| They don't all have the same standards; go more by own 
judgment than by the Church. |
| Very different treatment from each of them. I never knew 
where I stood. |
| Some said one thing; others another. They confused me. 
Some told my husband opposite things I was told. Some 
said only adultery could get us a temple annulment; 
others not so. |
| They were too inconsistent. Some were sympathetic; others 
pretty nasty. They all had different ideas about divorce 
and what to do about getting a temple annulment. |
| The bishop asked if I wanted to talk with a general author-
ity; the stake president told me that they (general 
authority) didn't have time for this sort of thing. |
| They utterly confused me; the ones who would talk to me. 
My own bishop wouldn't even talk to me. |

The general consensus appears to be that the bishops 
were understanding and sympathetic. However, as indicated in 
Tables 11 through 19, there seems to be some dissatisfaction 
with the type of counseling received. Two factors seem to
contribute to this dissatisfaction. One would be the lack of a standardized way of dealing with the problems of divorce, and a lack of agreement as to the grounds and procedure for attaining a cancellation of the temple sealing. The second factor would appear to be the lack of professional quality in this counseling. Again, as indicated in Tables 12 through 19, there appears to be a desire for both professional and Church counseling from the same individual. Further support to this interpretation is found in Table 38.

The author feels that this is significant, in that nearly all other churches provide some training in pastoral psychology and in counseling for their ministers. (20, 4) Because of the nature of the lay ministry in the L.D.S. Church this would be difficult to accomplish. However, in many wards there are professionally trained men who might be prevailed upon to donate their services, possibly for one evening a week.

The respondents indicated, along with their desire for professional counseling, that they would like the counselor to be L.D.S. so that he could better understand their particular problems.
TABLE 38

RESPONSES TO THE QUESTIONS, "WHAT DO YOU FEEL CHURCH AUTHORITIES SHOULD DO? WHAT WOULD YOU HAVE LIKED FOR THEM TO DO?"

<table>
<thead>
<tr>
<th>Little more effort toward helping divorced person. Counseling.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Counselors in the Church. Bishops do not have the training.</td>
</tr>
<tr>
<td>Better help in the Church. Counseling. Uniform information on divorce and temple annulment procedure and meaning.</td>
</tr>
<tr>
<td>Real need for professional counseling in the Church. Provide professional help through the Church. They are afraid to talk about divorce. Not usually well informed.</td>
</tr>
<tr>
<td>Would be tremendous to have a professional counselor in the ward. The bishop might say go home and pray about it. God might well answer, go see a professional counselor.</td>
</tr>
<tr>
<td>Give some professional counseling in the ward. Get standard information to all bishops and other authorities.</td>
</tr>
<tr>
<td>I needed counseling, but couldn't afford it. Maybe if the Church had some, they could have helped.</td>
</tr>
<tr>
<td>Give person their time and try to keep them active, not ostracized. General authorities can't standardize or offer counseling because it would show some approval.</td>
</tr>
<tr>
<td>Tell us just what divorce to an L.D.S. person really means. Nobody seems to know.</td>
</tr>
<tr>
<td>Too hush, hush. Different advice is very confusing. They should tell us all the correct procedures.</td>
</tr>
<tr>
<td>Could and should be an organization for older people who are alone. Something for divorcees, widows, and similar people as a group.</td>
</tr>
</tbody>
</table>

**Church Membership**

Two factors that seem to be related to membership in the L.D.S. Church and significant at this point are: (1) "Mormons" or Latter-day Saints believe that divorce is worse
for them that it is for others. This is due largely to the eternal concept of marriage. And (2), which is closely related, the divorced person looks down on divorce and often upon the divorced person. These two factors are demonstrated in Tables 39 and 40.

### TABLE 39
RESPONSES TO THE QUESTION, "IN WHAT WAYS DO YOU FEEL BEING L.D.S. HELPED YOU?"

| Concept of life hereafter and eternal progression has helped. It gives a purpose in life. |
| None. |
| Gave me something to cling to. |
| Church brought me back into this situation (school) where the Church is. I am trying to find a place in it. |
| The one thing that kept me going. It gives me a sense of peace after prayer (Thy will be done). |
| I would have taken my own life if I was not a member of the Church. |
| The temple marriage made us try harder. We felt duty bound to work it out. |
| It didn't do much either way. |
| It was my only security. |
| Helped greatly--I couldn't have done it (gotten the divorce) if I hadn't had the Church. |
TABLE 40
RESPONSES TO THE QUESTION, "IN WHAT WAYS DO YOU FEEL BEING L.D.S. HAS HINDERED YOU?"

<table>
<thead>
<tr>
<th>Non-L.D.S. would have less trouble because of lack of eternal concept.</th>
</tr>
</thead>
<tbody>
<tr>
<td>It made the experience very painful and frustrating. I don't approve of divorce either.</td>
</tr>
<tr>
<td>They covered over the importance of being careful in marrying. I am going to be more careful next time. You can't be happy with just anybody.</td>
</tr>
<tr>
<td>I think the Church broke up our marriage. My wife was always too busy to bother with me.</td>
</tr>
<tr>
<td>It was confusing. I was told to marry him by a voice in answer to prayer. How could this be wrong?</td>
</tr>
<tr>
<td>I felt guilty about breaking Church standards.</td>
</tr>
<tr>
<td>There is no place for women my age. Divorce is much more serious for L.D.S.</td>
</tr>
<tr>
<td>It's very unrealistic. I would not have been so disturbed if I wasn't a member of the Church.</td>
</tr>
<tr>
<td>I am looked down upon by Church (members).</td>
</tr>
<tr>
<td>I felt like divorce should be used only as a last resort and that's what I did.</td>
</tr>
<tr>
<td>I didn't let the Church be a hindrance to me.</td>
</tr>
</tbody>
</table>

**Temple Sealing**

The basic Church teaching that applies to this study is that of eternal marriage. The belief, as stated previously, is that this family unit, after being sealed to one another in the temple, will continue to function as a family throughout eternity. It is interesting to note that, when asked about the meaning of the temple sealing in each of the four
time periods, this concept was never verbalized. Each respondent mentioned such things as, "It was the most important thing in life," "It was very beautiful," and similar statements. But when asked why this was important, the majority of them mentioned that it was a Church teaching, that they had been brought up with it. They were supposed to feel it was important.

A future study might profitably explore the meaning of the temple ceremony to those Latter-day Saints who divorce as compared to those who remain married. The hypothesis for this study may be based on the assumption that those Latter-day Saints who divorce never internalized the meaning of eternal marriage, but acted as culture expected them to, while those who remain married, who had married in the temple, had internalized the concept of eternal continuance of the family unit.

In line with this it is interesting to note that all of the respondents have applied for a cancellation of their temple sealing. (See Table 41.)

TABLE 41

<table>
<thead>
<tr>
<th></th>
<th>Received</th>
<th>Applied For</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Female</td>
<td>8</td>
<td></td>
<td>8</td>
</tr>
</tbody>
</table>
Evidence of this interpretation is found in Tables 42 to 46.

**TABLE 42**

RESPONSE TO QUESTION, "WHAT DID YOU FEEL ABOUT THE TEMPLE SEALING?" DURING THE EARLY MARRIAGE PERIOD

<table>
<thead>
<tr>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Felt we were not sealed by the Holy Spirit of Promise.</td>
</tr>
<tr>
<td>I didn't feel married.</td>
</tr>
<tr>
<td>Not real important at times.</td>
</tr>
<tr>
<td>Felt the way I was expected to feel.</td>
</tr>
<tr>
<td>I felt good about it.</td>
</tr>
<tr>
<td>It was all I had expected.</td>
</tr>
<tr>
<td>Pretty special.</td>
</tr>
<tr>
<td>It was beautiful.</td>
</tr>
<tr>
<td>It was very important.</td>
</tr>
<tr>
<td>Most important thing in my life.</td>
</tr>
</tbody>
</table>

**TABLE 43**

RESPONSES TO "WHY?" THEY FELT THE WAY THEY DID ABOUT THE TEMPLE SEALING DURING THE EARLY MARRIAGE PERIOD

<table>
<thead>
<tr>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had been taught about it all my life.</td>
</tr>
<tr>
<td>It was a fulfillment of Church teachings.</td>
</tr>
<tr>
<td>I had been inculcated since childhood.</td>
</tr>
<tr>
<td>Teaching of the Church.</td>
</tr>
<tr>
<td>Felt like a new person.</td>
</tr>
</tbody>
</table>
TABLE 43--Continued

Had waited for it (all my life).
Because of the life in the hereafter.
Been taught eternal nature of marriage.
It was an answer to all my problems. A deep religious belief.
No further elaboration.

TABLE 44

ANSWERS TO THE QUESTION, "WHAT WERE YOUR THOUGHTS ABOUT THE TEMPLE SEALING?" DURING THE EARLY DIVORCE PERIOD

It isn't enough to hold a couple together.
It isn't in effect when a marriage falls apart.
There is no sealing anyway if the couple aren't living worthy of it.
I felt absolutely it wasn't valid--never had been--and I would get a temple annulment.
You have your free agency to live with someone (or without them).
There is no chance at all of working things out here or later.
I didn't see how it could be binding.
Very important.
Confused about meaning.
There are very few comforting scriptures.
Hesitated a long time before getting a temple annulment.
Couldn't understand how this could be broken.
Felt sick about it.
TABLE 45
STATEMENTS OF THE MEANING OF THE TEMPLE SEALING IN THE DIVORCE PERIOD

It didn't seem very important.
It just didn't seem to be worth much.
It was still not enough to hold a couple together.
I figured I'd get a temple annulment sometime.
There is no sealing anyway if the couple are not living worthy.
Confused about meaning.
Just hurt that this (divorce) could happen.
Not sorry she was married in the temple.
It altered my own feelings of worthiness.
Still very important.
Sick about it all.
TABLE 46

STATEMENTS ON THE MEANING OF THE TEMPLE
SEALING IN THE POSTDIVORCE PERIOD

<table>
<thead>
<tr>
<th>Lost all of its meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had no testimony of it or the gospel.</td>
</tr>
<tr>
<td>It meant even less now.</td>
</tr>
<tr>
<td>Not very important.</td>
</tr>
<tr>
<td>There were some remnants of importance; not sure why.</td>
</tr>
<tr>
<td>It was never valid.</td>
</tr>
<tr>
<td>Very confused about meaning.</td>
</tr>
<tr>
<td>Lovely concept.</td>
</tr>
<tr>
<td>Still have faith in it. It depends on the couple.</td>
</tr>
<tr>
<td>It's the only way I will ever get married again.</td>
</tr>
</tbody>
</table>

Two sample cases representing what the writer believes to be two opposite reactions to divorce are included in Appendix A.
CHAPTER V

SUMMARY AND CONCLUSIONS

Summary


Purpose. The purpose of this study was to gain an increased understanding of what the L.D.S. person feels during the process of divorce and postdivorce readjustment by:

1. Developing an interview guide to obtain the necessary data on divorce;
2. Determining how strong the feelings of failure, guilt, and trauma were at different phases of the divorce process;
3. Determining how the feelings of failure, guilt, and trauma were related to membership in the L.D.S. Church, its teachings, and contacts with Church authorities; and by
4. Gaining insights which might provide a basis for later investigations.

Methodology. An intensive interview approach was used in order that the researcher might delve more deeply into the underlying areas of conflict and disturbance that might otherwise be missed by a more formal statistical approach based on the researcher's own suppositions. An
experience-survey type of approach, so discussed by Selltiz, et al. (21, 55), was deemed the best method of arriving at the desired result. An interview guide was developed and used. It was a flexible tool designed to gain the understandings which are set forth in the last three objectives.

The sample consisted of all divorced students on the Brigham Young University campus who could be located and contacted, and who met the necessary criteria of: (1) temple marriage, (2) length of membership prior to marriage, and (3) stable residential condition with continuing attendance at a specific ward. The names of twenty divorced people were obtained, of whom eight did not meet the criteria; thus twelve divorced individuals were interviewed. Of this twelve, eight were female and four male. Two individuals, formerly married to each other, had married others at the time of final interviews. One other male respondent was also remarried.

Each respondent was contacted at least twice. In one of the interviews, usually the second, the interview guide was completed. Completion of the interview guide required from one and one-half to two hours. The other interviews varied in length from a matter of a few minutes to several hours. These were used to obtain answers missed in earlier interviews or for the respondent to expand on any point or suggest anything new that he deemed important.

Findings

Most of the respondents indicated feelings of failure. It would appear that the feelings of failure were directly
related to the importance the respondent placed on the temple vows.

Male respondents tended to indicate the strongest feelings of failure. This may be the result of the fact that these men hold the priesthood in their Church and are therefore considered responsible for the actions of their family.

A somewhat common Church feeling that anyone who is living a righteous life can have a successful marriage may also be a contributory factor.

Guilt. Feelings of guilt seemed to be the strongest during the early divorce period and during the postdivorce period. This might indicate an early feeling of failure at this important task of temple marriage. This guilt was then lessened somewhat during the actual divorce process, possibly because attention was concentrated on placing the blame on the other spouse. Then in the postdivorce period there was the need to face the fact that this temple marriage had failed. Added to this there was the stigma of divorce which would also tend to increase feelings of guilt.

The importance of the family unit in L.D.S. philosophy is indicated as being another strong factor in the production of feelings of guilt.

Trauma. Divorce for the L.D.S. person is a traumatic experience. None of the respondents indicated experiencing less than three of the indices of trauma. All but two indicated either actual attempts at suicide, serious consideration of suicide, or a wish for death as an escape.
The central factor dissuading them from this action appears to be a belief that suicide is a greater sin than divorce and that they would not gain by this action.

The occurrence of trauma is fairly evenly distributed between the early divorce period and the postdivorce period. Much of the postdivorce trauma may be a result of the stigma placed on divorce in L.D.S. culture.

Stigma. Each respondent reported incidents in which there was expressed by some Church member a feeling that the divorced person was in some way inferior to the non-divorced person. These expressions took many forms, from simple failure to be friendly, to walking off a dance floor and leaving a divorced girl standing.

The basis of this stigma appeared to lie in the importance placed on eternal marriage by the Church. It may also be a result of certain Church teachings which commonly equate divorce with adultery.

Church membership. The most significant finding under this heading was the fact that the respondents felt that they should feel worse about divorce because divorce was worse for "Mormons."

Church membership did tend to give these divorced persons some feeling of security or a feeling of belonging in spite of the amount of stigma. This may be due in part to the fact that many of these divorced people also felt the same negative feeling toward divorce and those who divorce.

Church authorities. The respondents indicated that
most of the Church authorities with whom they had contact were sympathetic and understanding. They felt, however, that the Church authorities gave little concrete help. All of the respondents expressed a desire for professional counseling in the Church. They also expressed a need for a uniform method and procedure in handling divorce within the Church, especially in regard to obtaining a temple annulment.

Church teachings. The basic Church teaching which applies to this study is the concept of eternal marriage. This writer feels that further exploration of the effect of this teaching and the extent to which it was internalized by the members and its relation to divorce would be fruitful.

Other common teachings such as the belief that temple annulments can be had only on the grounds of adultery and the idea that remarriage after divorce is the same as adultery were seen to have an effect on the amount of stigma and trauma apparent to the divorcee.

Other findings. Another area that might prove valuable to study would be the effect of the Latter-day Saint's inclination to center his social activity around the Church and its members upon his adjustment to divorce.

There also appeared to be a tendency for these divorced individuals to not inform their friends of the divorce, and to not be aware of their feelings or those of the ward members in regard to their divorce. The causes of this might provide interesting research.
Conclusions

The results of this study would tend to indicate that there are several areas in which the Latter-day Saint might be strongly affected by his divorce. These include the following: (1) extent and severity of trauma, and (2) extent and severity of stigma.

These two factors would appear to be the result of the effects of certain Church teachings, attitudes of some Church authorities, the lack of an institutionalized pattern of dealing with the problems of divorce within the Church, and a lack of adequate professional counseling within the Church.

Limitations. The present study has several limitations. The very design of the study, being exploratory in nature, excludes the ability to make statistical inferences. The size of the sample would reduce the value of generalization. Some questions did not yield the desired information. A few of these may need rewording. More experience is needed with the guide to produce the desired results of other questions. A further limitation of this study might be the author's own biases.

Suggestions for future study. There is a noticeable lack of research in the area of religion and divorce. This lack is particularly apparent in relation to the effects of divorce and to divorce adjustment. There needs to be more research not only in regard to the Latter-day Saint, but in
relation to all of the major religions.

Many hypotheses could be explored around the causes of trauma and stigma, the time of occurrence, feelings of guilt, failure, and possibly others. Another area that might be studied is the difference in Church social stigma. For example, the Latter-day Saint Church is so structured that it is the center of activity for most of its members. This might very well bias the amount of stigma a Church member would be exposed to in comparison with a person or group of persons whose major social life was away from a church setting. Another area that might prove interesting is the idea that many of the respondents in this study expressed, that because they were L.D.S. divorce should affect them more strongly. Many other areas, such as attitudes of Church authorities, benefit of Church-provided professional counseling, and a uniform method for dealing with divorce, might prove valuable.
APPENDIX A

SAMPLE CASES

One Male Respondent
One Female Respondent
1. Are you LDS? _X_ yes _no
2. Were you married in the temple? _X_ yes _no
3. Were you a member of the Church before your marriage? _X_ yes _no
   a. How long? _Born in Church_
4. How long were you married? _19_ months
5. When divorced? _Mar. 10, 1961_
6. At the time you first contemplated divorce were you active in a ward? _X_ yes _no_
   a. How often did you attend? _X_ once or more a week
      ___twice a month ___once a month
      ___only once in a while (Christmas, Easter, etc.) ___never
   b. What office did you hold? _None_
   c. Did you attend as a couple or by yourself? _Couple_
7. During the divorce process did you continue to attend the same ward? _X_ yes _no_
   a. How often did you attend? _X_ once or more a week
      ___twice a month ___once a month
      ___only once in a while (Christmas, Easter, etc.) ___never
   b. What office did you hold? _None_
   c. Did you attend as a couple or by yourself? _Couple_
8. After the divorce did you continue to attend the same ward? _X_ yes _no_
   a. How often did you attend? _X_ once or more a week
      ___twice a month ___once a month
      ___only once in a while (Christmas, Easter, etc.) ___never
   b. What office did you hold? _None_
9. Did your former spouse continue?  X yes  no  Differ-
et ward_____________________

a. How often did he attend?  X once or more a week  
twice a month  once a month  
only once in a while (Christmas, Easter, etc.)  
never

b. What office did he/she hold?  Do not know_____________________

EARLY MARRIAGE

10. Would you say you were happy in the early months of your 
maintenance?  very happy  happy  X average  
unhappy  very unhappy

11. Would you say your spouse was happy in these early 
months?  very happy  happy  average  
unhappy  very unhappy

12. How did your family feel about this marriage?  
X strong approval  mild approval  indifferent  
mild disapproval  strong disapproval

13. How did his family feel about this marriage?  
X strong approval  mild approval  indifferent  
mild disapproval  strong disapproval

14. How did your friends feel?  
X strong approval  mild approval  indifferent  
mild disapproval  strong disapproval

15. How did his friends feel?  
X strong approval  mild approval  indifferent  
mild disapproval  strong disapproval

16. How did the members of the ward feel?  
X strong approval  mild approval  indifferent  
mild disapproval  strong disapproval

17. What did you feel about the temple sealing?  I felt good about it; it was a beautiful experience.

a. Why?  I had been inculcated since childhood.

18. When was the possibility of divorce first mentioned?  
3rd day of honeymoon  months after marriage

a. Who first brought it up?  My wife did.
b. What did you feel about it at this time? Really shook up. I might have become psychotic without counseling.

19. Did you seek help? Yes
   a. Who? The apostle who married us. (one month after marriage)
   b. What? He said I could go out on the street and be compatible with the first girl I met. He said to get back together.
   c. Reaction? I respected it because of his authority, but I didn't approve.

20. Did you feel a sense of failure? Yes. I felt inadequate. My primary goal in life was marriage. A man who is a failure in marriage is a failure in everything.


22. In general, how did you feel at this time? I felt threatened and insecure. I was a failure.

23. When did you first seriously decide to get a divorce? March 1, 1960. After marriage counseling I thought things would be all right, but it wasn't.

24. Who made the first real decision to divorce? She did. I didn't think she would. I said go ahead and she did to save face. She did it like she would go down for groceries.

25. How did this make you feel? I had tried to prepare for it by counseling. I thought I could move out without being bitter. It can't be done.

26. Did you seek help with your problem at this time? Yes
   a. From whom? State marriage counselor.
   b. What was their advice? He suggested I go to the Church Authorities.
   c. How did you react to this? The State marriage counselor prepared me and lessened the trauma.

27. What was the feeling of your parents at this time? X
   Because of the temple sealing
How did you feel about this? More guilty.

28. **... his parents?** 
   sa X ma ind md sd
   They expressed their disapproval after our return from our honeymoon. It really upset me.

29. **... your friends?** 
   __sa X ma ___ind ___md ___sd

30. **... mutual friends?** 
   __sa X ma ___ind ___md ___sd

31. **... ward members?** 
   __sa ___ma ___ind ___md X sd

32. **... bishop?** 
   sa ___ma ___ind ___md X sd
   He wouldn't even talk to me. I was disgusted with him. He told my landlord I was stepping out on my wife and my landlord told my wife. It wasn't true.

33. **What were your thoughts about the temple sealing at this time?** 
   It was very important, but I couldn't see how it could be binding.

34. **Did you feel guilty?** Yes
   a. Why? The important thing in life was having a successful family life.
   b. Why not?

35. **Did you feel a sense of failure?** Yes

36. **In general what were your feelings about the whole thing at this time?** I felt pretty good about it. I was reconciled to it. I was able to eat and sleep and make the best of it.

**DIVORCE**

37. **Can you tell me a little about how you felt while you were actually going through the process of getting a divorce?** I didn't appear. There was no court action on my part.

38. **Did you seek help?** Yes
   a. Who? State marriage counselor continued helping.
   c. Reaction? I really depended on him.
39. What was your parents' reaction at this time? 

   a. What was your reaction to this? ____________________________

40. ... his parents? 

41. ... your friends? 

42. ... his friends? 

43. ... mutual friends? 

44. ... ward members? 

45. ... bishop, etc.? 

46. What were your feelings in regard to temple sealing at this time? I felt the same as before. The time was so short between these times.

47. Did you feel guilty? 

   a. If yes, why? I had failed. ________________________________

   b. If no, why not? ________________________________________

48. Did you feel you had failed? Yes. __________________________

   a. Why? ________________________________________________

49. How did you feel about the whole thing? I think she would have gone back to the marriage. She used divorce as a weapon. She saw an attorney each week of our marriage. ________________________________

50. After the divorce was over how did you feel? Very fearful about the whole thing. ________________________________

   a. Why? ________________________________________________

51. Did you seek help? Yes. ________________________________

   a. Who? Continued counseling. ______________________________

   b. What? Reinforcement. ________________________________

   c. Reaction? I felt it was doing me good. __________________
52. What was your parents' reaction? sa X ma ind md sd Allied with me. They were resigned and felt it was the best thing after all.

53. ... his parents? X sa ma ind md sd They were allied with her.

54. ... your friends? sa X ma ind md sd

55. ... his friends? sa ma ind md sd Do not know.

56. ... mutual friends? sa ma ind md sd Do not know.

57. ... ward members? sa ma ind md X sd Wouldn't sit near me.

58. ... bishop, etc.? sa ma ind md X sd He was outwardly pleasant, but avoided the issue. Almost unfriendly. He wouldn't ask me to work.

59. Temple sealing? I still had great faith in it. It depends on the couple.

60. Guilt? X yes no 

a. If yes, why? I wasn't sure I wouldn't be required to go back to her here on earth. This was a fearful thing for me.

b. If no, Why not?

61. Failure? X yes no 

a. If yes, why? A man's family is a good criterion of all facets of life. I'm not completely rational at all times.

b. If no, why not?

Trauma

62. Some people are affected very strongly by divorce while others seem to pass it off as they would a bad cold. Could you tell me a little about how it affected you?

63. When did you have the most trouble sleeping? em ed d X pd It was better after counseling.

64. Was there a time when you had difficulty remembering things? X yes no em ed d X pd
65. At any time did you find it difficult to concentrate and/or do your work?  
   X yes  ___no  
   ___em  ___ed  ___d  X pd  Couldn't study

66. At which time did you feel the most lonely?  
   ___em  ___ed  ___d  X pd  I would ride around for hours after work (11:00 P.M.)

67. Was your appetite affected at any time?  
   X yes  ___no  
   ___em  ___ed  ___d  X pd

68. Was there a time you felt depressed? When?  
   ___em  ___ed  ___d  X pd  How much? Not extreme. Mostly  
   ____ early in the morning and late at night.  
   ____ (as a release from tension

69. At any time did you (other reasons, rebellion, etc.? No  
   ___em  ___ed  ___d  ___pd
   ____ (as a release from tension

70. At any time did you (other reasons, rebellion, etc.? No  
   ___em  ___ed  ___d  ___pd  Thought I would like to get a bottle and go on a binge  
   now and then, but I didn't do it.

71. How was your health after the divorce?  
   ___Better than ever  
   ____ About the same  
   X Worse

72. Did you ever contemplate suicide?  
   ___em  ___ed  ___d  ___pd  No. I felt that death would be a blessing in 
   disguise.

Guilt

73. In the L.D.S. Church the family seems to be considered very important. How did and/or do, you feel about breaking this important unit? I believed in the family unit. This was my main source of guilt. There never would have been a family anyway.

   a. When was this feeling the strongest?  
      X  em  ___ed  ___d  ___pd

74. There are some teachings in the church which state that if a man and woman were living a righteous life that divorce would not happen. How do you feel about this? Too difficult to define righteous.

   a. Did this ever bother you?  
      ___yes  X  no
b. When did it bother you the most? _em _ed _d _pd

c. How do you feel about it now? I can't agree that there needs to be sinning to cause divorce. It is a terrible sin to divorce. Many people feel this way. I do too. A lot of people in the Church equate divorce with adultery.

**Stigma**

75. It would seem that divorce is becoming more accepted. However, there are still areas and groups of people who do not accept it or those who divorce. Do you feel that anyone has ever thought less of you because you are divorced? (Probe) Yes, I should say! The Church has. Many people don't want to but the Church has conditioned them to this. People in the Church won't talk to me; won't sit near me.

76. Have there ever been occasions when you felt the girl you were with or were approaching for a date seemed to be afraid you might make advances beyond what a non-divorced person might? I've had only one date since my divorce. She thought she might be seduced.

77. Were you ever refused a date because you were divorced? Yes. One girl would not even consider it. Another girl thought that she would be committing adultery if she went to a dance with me. Her Stake President told her so.

**Stigma and/or Guilt**

78. Most Church members seem to believe that a temple annulment, often divorce of any kind, can only be granted on grounds of adultery on the part of one of the mates. Has this affected you in any way? Yes. How? ________ Wandered at this point, avoided question.

79. Have you received or applied for a temple annulment? Applied; but not received.

80. Many people feel that remarriage after divorce is the same as adultery. How do you feel about this? Why? I don't believe this. I did in the mission field. The general authorities are infallible. Many people think so.

a. em ____________________________________________
b. ed ____________________________________________
c. d ______________________________________________
d. pd ______________________________________________
81. Church Authorities
Some people are very understanding of the divorce problems and others are not. In what ways did they help you? No help from any.

82. What were the bad effects of meetings with Church authorities? Their advice just wasn't consistent with what I've learned in school. My own bishop wouldn't talk with me.

83. What do you feel Church authorities should do? What would you have liked for them to do?
   (1) Give a person their time and try to keep them active; not ostracized. (2) Need something (handbook) on how to help with divorce and temple annulment; for general agreement. (3) Need counseling in the Church, professional. The general authorities can't put out a handbook on divorce or offer counseling because it would show some approval. Just recognizing it would show some approval.

Misc.

84. You have been very helpful. Now can you just sort of summarize the effect of this divorce on you and how you feel about the whole thing? (Probe where it seems it might prove fruitful.)
   I still have fears and apprehensions about the future. The temple cancellation might speed adjustment. Sometimes I feel like I need a bottle and a good binge. I'd leave the Church but it would affirm my wife's accusations against me. There are a lot of rumors going around about me; how I've fallen away from the Church, committed adultery. If I stopped going they would just say, "See! That proves it!"

85. In what ways do you feel being L.D.S. helped/hindered you? Non-L.D.S. would have less trouble because of a lack of the eternal concept. The concept of a life hereafter and eternal progression has helped. It gave me a purpose in life.
QUALIFYING DATA

1. Are you LDS? _X yes _ no

2. Were you married in the temple? _X yes _ no

3. Were you a member of the Church before your marriage? _X yes _ no
   
   a. How long? _Born in Church_

4. How long were you married? _3 yrs. 5 mos._ months

5. When divorced? _Mar., 1960_

6. At the time you first contemplated divorce were you active in a ward? _X yes _ no
   
   a. How often did you attend? _X once or more a week
      _twice a month _ once a month
      _only once in a while (Christmas, Easter, etc.)
      _never

   b. What office did you hold? _None_

   c. Did you attend as a couple or by yourself? _Couple_

7. During the divorce process did you continue to attend the same ward? _X yes _ no
   
   a. How often did you attend? _X once or more a week
      _twice a month _ once a month
      _only once in a while (Christmas, Easter, etc.)
      _never

   b. What office did you hold? _M.I.A. dance and music director_

   c. Did you attend as a couple or by yourself? _by myself_

8. After the divorce did you continue to attend the same ward? _X yes _ no
   
   a. How often did you attend? _X once or more a week
      _twice a month _ once a month
      _only once in a while (Christmas, Easter, etc.)
      _never

   b. What office did you hold? _None_
9. Did your former spouse continue?  X yes  _no
   a. How often did he attend?  X once or more a week
     _twice a month  _once a month
     _only once in a while (Christmas, Easter, etc.)
     _never
   b. What office did he/she hold?  _Do not know

EARLY MARRIAGE

10. Would you say you were happy in the early months of your marriage?  X very happy  _happy  _average
     _unhappy  _very unhappy
11. Would you say your spouse was happy in these early months?  X very happy  _happy  _average
     _unhappy  _very unhappy
12. How did your family feel about this marriage?
     X strong approval  _mild approval  _indifferent
     _mild disapproval  _strong disapproval
13. How did his family feel about this marriage?
     X strong approval  _mild approval  _indifferent
     _mild disapproval  _strong disapproval
14. How did your friends feel?
     X strong approval  _mild approval  _indifferent
     _mild disapproval  _strong disapproval
15. How did his friends feel?
     X strong approval  _mild approval  _indifferent
     _mild disapproval  _strong disapproval
16. How did the members of the ward feel?
     X strong approval  _mild approval  _indifferent
     _mild disapproval  _strong disapproval
17. What did you feel about the temple sealing?  I felt the way I was expected to feel. I wanted to be married for time and eternity but wondered if I was ready.
     a. Why?  
18. When was the possibility of divorce first mentioned?
     _16 months after marriage.
     a. Who first brought it up?  _It just came up.
b. What did you feel about it at this time? Gee! I thought it would be a relief, but I felt it a duty to make it.

19. Did you seek help? Yes
   a. Who? One of the professors
   b. What? Good professional counseling
   c. Reaction? He deserves the credit for me being the way I am now.

20. Did you feel a sense of failure? No, I didn't.

21. Guilt? No

22. In general, how did you feel at this time? Duty bound to make marriage succeed, but that it might be better to get out. I didn't want to take the easy way out.

23. When did you first seriously decide to get a divorce? Two and one-half years after marriage.

24. Who made the first real decision to divorce? I did, more than he did.

25. How did this make you feel? Tremendous relief.

26. Did you seek help with your problem at this time? Yes
   a. From whom? Another professor, and bishop
   b. What was their advice? More psychological view than Church.
   c. How did you react to this? It was good advice.

27. What was the feeling of your parents at this time? Much more understanding than I expected.
   a. How did you feel about this? I have a better understanding of my parents.

28. His parents? Do not know

29. Your friends? Most took a good view—they were not L.D.S.

30. Mutual friends? Shock. They took it for granted we were happy.
31. . . ward members?  

I was amazed how understanding they were.

32. . . bishop?  

He was very kind, not too surprised.

33. What were your thoughts about the temple sealing at this time?  

It's not enough to hold a couple together. It's not effective when the marriage falls apart.

34. Did you feel guilty?  No

a. Why?

b. Why not?  I felt I had made an effort.

35. Did you feel a sense of failure?  No.

36. In general what were your feelings about the whole thing at this time?

DIVORCE

37. Can you tell me a little about how you felt while you were actually going through the process of getting a divorce?  

I felt confident that what I was doing was right. There was far less stigma than I expected, though literally ostracized.

38. Did you seek help?  No

a. Who?

b. What?

c. Reaction?

39. What was your parents' reaction at this time?  

a. What was your reaction to this?

40. . . his parents?  Do not know.

41. . . your friends?  Do not know.

42. . . his friends?  Do not know.
43. ... mutual friends?  __sa  __ma  __ X ind  __ md  __ sd
   Married friends tend to be more understanding than single.
44. ... ward members?  __sa  __X  __ma  __ind  __ md  __ sd
45. ... bishop, etc.?  __X  __sa  __ ma  __ ind  __ md  __ sd
46. What were your feelings in regard to temple sealing at this time?  It isn't effective when the marriage falls apart.

47. Did you feel guilty?  __yes  __X  __no
   a. If yes, why?  ________________________________
   b. If no, why not?  __Not to this day.

48. Did you feel you had failed?  __No  ________________________________
   a. Why?  ________________________________

49. How did you feel about the whole thing?  The attorney was slow so I was adjusted to being single by then; it was just a formality.

POSTDIVORCE

50. After the divorce was over how did you feel?________________
   a. Why?  ________________________________

51. Did you seek help?  __None  ________________________________
   a. Who?  ________________________________
   b. What?  ________________________________
   c. Reaction?  ________________________________

52. What was your parents' reaction?  __sa  __X  __ma  __ind
   __ md  __ sd
53. ... his parents?  __sa  __ ma  __ind  __ md  __ sd
   Do not know
54. ... your friends?  __sa  __ ma  __ind  __ md  __ sd
   Do not know
55. ... his friends?  __sa  __ ma  __ind  __ md  __ sd
   Do not know
56. . . . mutual friends? ___sa___ma___ind___md___sd
   Do not know.

57. . . . ward members? ___sa___ma___ind___md___sd
   Do not know.

58. . . . bishop, etc.? ___sa___ma___ind___md___sd
   Do not know.

59. Temple sealing? It's very nice, but I can't say I have
   a testimony of it or the gospel. It's a lovely concept.

60. Guilt? ___yes__X__no
   a. If yes, why? ______________________________________
   b. If no, why not? ____________________________________

61. Failure? ___yes__X__no
   a. If yes, why? ______________________________________
   b. If no, why not? ____________________________________

Trauma

62. Some people are affected very strongly by divorce while
   others seem to pass it off as they would a bad cold.
   Could you tell me a little about how it affected you?

63. When did you have the most trouble sleeping?
   ___em___ed___d___pd___No time

64. Was there a time when you had difficulty remembering
   things? ___yes__X__no___em___ed___d___pd

65. At any time did you find it difficult to concentrate
   and/or do your work? ___yes__X__no
   ___em___ed___d___pd

66. At which time did you feel the most lonely?
   ___em___ed___d___pd___No time

67. Was your appetite affected at any time?
   ___em___ed___d___pd___No

68. Was there a time you felt depressed? When?
   ___em___ed___d___pd___No time
   a. How much? None
69. At any time did you (other reasons, rebellion, etc.? No take up smoking? (em ed d pd
(as a release from tension

70. At any time did you (other reasons, rebellion, etc.? No take up drinking? (em ed d pd
(as a release from tension

71. How was your health after the divorce? better than ever X about the same worse

72. Did you ever contemplate suicide? em ed d pd No

Guilt
In the L.D.S. Church the family seems to be considered very important. How did and/or do you feel about breaking this important unit? There were no children; we weren't hurting anyone else. I don't feel we had a family unit.

a. When was this feeling the strongest? em ed d X pd

74. There are some teachings in the Church which state that if a man and woman were living a righteous life that divorce would not happen. How do you feel about this?

a. Did this ever bother you? X yes no
b. When did it bother you the most? em ed d X pd
c. How do you feel about it now? I didn't like it and don't agree with it. It's a fallacy and ignorant. The last Joseph Fielding Smith conference talk made me burn.

Stigma
It would seem that divorce is becoming more accepted. However, there are still areas and groups of people who do not accept it or those who divorce. Do you feel that anyone has ever thought less of you because you are divorced? (Probe) I doubt it very much. People were nicer because they wanted me to know I was still accepted. People are very embarrassed when I tell them I am divorced.

76. When on a date since your divorce have there been times when you felt that your date expected more of you because you are divorced? Did he ever make sexual advances you
felt he wouldn't have otherwise? Any other occasions? Yes, I was propositioned twice by a returned missionary. I have suspected that men were trying to.

77. Have you ever lost a date or possible date because you are divorced? They seem to think it's more interesting.

Stigma and/or Guilt

78. Most Church members seem to believe that a temple annulment, often divorce of any kind, can only be granted on grounds of adultery on the part of one of the mates. Has this affected you in any way? How? The bishop questioned me on it. Most temple annulments have this element.

79. Have you received or applied for a temple annulment? Not received. My husband did. He is remarried in the temple. I have no desire to remarry.

80. Many people feel that remarriage after divorce is the same as adultery. How do you feel about this? Why? How could it be? You can't go to the temple if you commit adultery. My husband's been remarried in the temple and he's still sealed to me.

a. em
b. ed
c. d
d. pd

Church Authorities

81. Some people are very understanding of the divorce problems and others are not. In what ways did they help you? I haven't had much contact with them. I got some support from my bishop. He was understanding.

82. What were the bad effects of meetings with Church authorities? None. People tend to hide adverse feelings.

83. What do you feel Church authorities should do? What would you have liked for them to do? It would be tremendous to have professional counseling in the ward. The bishop might say to go home and pray about it. God might well answer go see a professional marriage counselor.
Misc.

84. You have been very helpful. Now can you just sort of summarize the effect of this divorce on you and how you feel about the whole thing? (Probe where it seems it might prove fruitful.)

If I had the last seven years to live over it wouldn't happen. I learned from it. I have no remorse. If I ever remarry I will have a better marriage. I am not ashamed.

85. In what ways do you feel being L.D.S. helped/hindered you? That's a hard one. The temple marriage made us try harder. We felt duty bound to work it out. I didn't let it be a hindrance.
APPENDIX B

ADDITIONAL FORMS

Statistical Data
Overview of Subject
Interview Recording
STATISTICAL DATA

Subject: Name_________________________________Case No. _____

1. General Data:
   Age_____ Date of birth_______ Birthplace_______ Sex_____
   If foreign born, date of arrival in U.S.A._______ Race____
   Military service  yes  no Dates (years only)_________
   Branch______________ Highest Rank______________

2. Education:
   Year in school ______F____ S____ Jr____ Sr____ Grad____ Spec
   Major__________________ Minor__________________
   Other colleges attended____________________________________
   Dates of 1st admission to BYU________ Why BYU?________

3. Financial:
   Present occupation____________________ Salary_________
   Usual occupation#____________________ Salary_________
   Other sources of income (alimony, etc.)____________________
   If unemployed, on what source(s) of income, or on what person, is subject dependent, giving occupation and relationship to subject of this source or person_____

4. Religious Background:
   Present religion________ If L.D.S., born in Church
   ______yes _____no
   If convert: Baptism date___________________________
   Place___________________________

# When not attending school or unemployed.
By whom (relationship: girl friend, spouse, missionary, etc.) __________________________

Time between baptism and marriage________________________

Brief statement of conversion________________________

5. Residential Data:

Address________________________________________

Character of residence    house    apt.    room    dorm
    __other

If rented, cost____________

Place of legal residence__________________________________

Length of residence in Provo_________ in Utah___________

Home telephone No.__________ other______________________

Previous addresses and dates:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

6. Marital Status:

Present  _M_ _S_ _W_ Div  _Sep_ Engaged  Going Steady

Date of 1st marriage_________ Termination_________

Date of 2nd marriage_________ Termination_________

Date of 3rd marriage_________ Termination_________

Name of mates: *1st______________________________

2nd______________________________

3rd______________________________

*Mark present marriage and mate with (P).
Names and ages of children (if any) and number of marriage.

______________________________________  

______________________________________  

______________________________________  

______________________________________  

______________________________________  

Additional information:

______________________________________  

7. Family Background:

Father's name_________________________ Living__ Dead__

Age______ or at death, age_________

Birthplace___________________________ Religion___________

Education___________________________ Usual occupation____________

If foreign-born, date of arrival in USA_______________________

Citizenship___________________________

Mother's maiden name___________________ Living__ Dead__

Age______ or at death, age_________

Birthplace___________________________ Religion___________

Education___________________________ Usual occupation____________

If foreign-born, date of arrival in USA_______________________

Citizenship___________________________

Siblings: Name Age Sex Religion

______________________________________  __  __  __

______________________________________  __  __  __

______________________________________  __  __  __

______________________________________  __  __  __

______________________________________  __  __  __

______________________________________  __  __  __

______________________________________  __  __  __
OVERVIEW OF SUBJECT

Name __________________________ Case No. ______

1. Subject's initial response to interviewer:

   _Cooperative   _Fearful
   _Suspicious    _Hostile

2. Interviewer's response to subject:

   _Positive      _Negative      _Ill-defined

3. Physical appearance:

   _Meticulous    _Presentable
   _Untidy        _Disheveled

4. Subject's estimate of present physical health:

   _Satisfactory   _Poor

5. Subject's estimate of present emotional state:

   _Satisfactory   _Poor

6. Communicativeness:

   _Garrulous     _Satisfactory
   _Underproductive _Answers questions only
   _Incoherent    _Long periods of silence
   _Other

7. Relationship with interviewer: (working)

   _Good          _Fair
   _Poor          _Dependency (mild
   _Intense       _Sexual Feelings
   _Detachment    _Fear
   _Hostile       _Negativism
   _Other

8. Resistance:

   _Low           _Moderate
   _Strong        _Interferes with interview

9. Insight:

   _Achieving insight _Curiosity about
   _Intelligence _Intellectual but no emotional insight
   _Resists insight

10. Translation of insight into action:

    _Good          _Fair
    _Poor

11. Cooperation:

    _Keeps appointments _Breaks appoint-
    _ments     _Cancelled out

   No. of Appts. made ________
   No. of Appts. kept ________
   No. broken by sub. ________
   No. broken by int. ________
INTERVIEW RECORDING
(to be completed after each interview)

Name_________________________________________ Case No._______

Date of interview__________________________
Time of interview__________________________
Length of interview________________________________
Place of interview________________________________

Objective of interview:

Interview proper:

Use second page if necessary.
Interview Recording--2
Case No.

Notes:

Suggestions for next interview:
APPENDIX C

REVISED INTERVIEW GUIDE
QUALIFYING DATA

1. Are you L.D.S.? __yes __no

2. Were you married in the temple? __yes __no

3. Were you a member of the Church before your marriage?
   __yes __no
   a. How long? __________ months __________ years

4. How long were you married? __________ months __________ years

5. Date divorced __________________________

6. At the time you were married were you active in a ward?
   __yes __no
   a. How often did you attend? __once or more a week
      twice a month __once a month
      once in a while __never
   b. What office did you hold? __________________________
   c. Did you attend as a couple? __ or by yourself? __

7. At the time you first contemplated divorce were you
   active in a ward? __yes __no
   a. How often did you attend? __once or more a week
      twice a month __once a month
      once in a while only __never
   b. What office did you hold? __________________________
   c. Did you attend as a couple? __ or by yourself? __

8. During the divorce process did you continue to attend
   the same ward? __yes __no
   a. How often did you attend? __once or more a week
      twice a month __once a month
      once in a while only __never
   b. What office did you hold? __________________________
   c. Did you attend as a couple? __ or by yourself? __
9. After the divorce did you continue to attend the same ward? ___yes ___no
   a. How often did you attend: ___once or more a week
      ___twice a month ___once a month
      ___once in a while only ___never
   b. What office did you hold?______________________________________

10. Did your former spouse continue to attend? ___yes ___no
    a. How often did he attend? ___once or more a week
       ___twice a month ___once a month
       ___once in a while only ___never
    b. What office did he/she hold?___________________________________

EARLY MARRIAGE

11. Would you say you were happy in the early months of your marriage? ___very happy ___happy ___average ___unhappy ___very unhappy

12. Would you say your spouse was happy in these early months? ___very happy ___happy ___average ___unhappy ___very unhappy

13. How did your family feel about this marriage? __sa __ma __ind __md __sd#
    a. How did you feel about this? __sa __ma __ind __md __sd

14. How did his family feel about this marriage? __sa __ma __ind __md __sd

15. How did your friends feel? __sa __ma __ind __md __sd

16. How did his friends feel? __sa __ma __ind __md __sd

17. How did your mutual friends feel? __sa __ma __ind __md __sd

18. How did the members of the ward feel? __sa __ma __ind __md __sd

#sa = strong approval ma = mild approval
ind = indifferent md = mild disapproval
sd = strong disapproval
19. How did the bishop feel? 

20. What did you feel about the temple sealing?

21. When was the possibility of divorce first mentioned? 
   _______ months after marriage 
   a. Who first brought it up? ___spouse ___respondent 
     ___mutual 
   b. What did you feel about it at this time?

22. Did you seek help? ___yes ___no
   a. Who?
   b. What was given?
   c. Your reaction to this:

23. Did you feel a sense of failure? ___yes ___no
   a. Why/Why not?

24. Did you feel a sense of guilt? ___yes ___no
   a. Why/Why not?

25. In general, how did you feel at this time?

EARLY DIVORCE

26. When did you first seriously decide to get a divorce?

27. Who made the first real decision to divorce?
28. How did this make you feel?____________________________________

29. Did you seek help with your problem at this time?
   ___yes ___no
   a. From whom?__________________________________________________
   b. What was their advice?__________________________________________
   c. How did you react to this?_____________________________________

30. What was the feeling of your parents at this time?
   ___sa ___ma ___ind ___md ___sd
   a. How did you feel about this?____________________________________

31. ... his parents? ___sa ___ma ___ind ___md ___sd
32. ... your friends? ___sa ___ma ___ind ___md ___sd
33. ... his friends? ___sa ___ma ___ind ___md ___sd
34. ... mutual friends? ___sa ___ma ___ind ___md ___sd
35. ... ward members? ___sa ___ma ___ind ___md ___sd
36. ... bishop? ___sa ___ma ___ind ___md ___sd

37. What were your thoughts about the temple sealing at this time?

38. Did you feel guilty? ___yes ___no
   a. Why/Why not?_________________________________________________

39. Did you feel a sense of failure? ___yes ___no
   a. Why/Why not?_________________________________________________

40. In general, what were your feelings about the whole thing at this time?
41. Could you tell me a little about how you felt while you were actually going through the process of getting a divorce?

42. Did you seek help?  ___yes  ___no
   a. From whom?__________________________________________
   b. What was given?______________________________________
   c. What was your reaction to this?________________________

43. What was your parents' reaction at this time?
   ___sa  ___ma  ___md  ___sd
   a. What was your reaction to this?________________________

44.  . . . his parents?  ___sa  ___ma  ___md  ___sd
45.  . . . your friends?  ___sa  ___ma  ___md  ___sd
46.  . . . his friends?  ___sa  ___ma  ___md  ___sd
47.  . . . mutual friends?  ___sa  ___ma  ___md  ___sd
48.  . . . ward members?  ___sa  ___ma  ___md  ___sd
49.  . . . bishop, etc.?  ___sa  ___ma  ___md  ___sd

50. What were your feelings in regard to temple sealing at this time?

51. Did you feel guilty?  ___yes  ___no
   a. Why/Why not?________________________________________

52. Did you feel you had failed?  ___yes  ___no
   a. Why/Why not?________________________________________

53. How did you feel about the whole thing?
POSTDIVORCE

54. After the divorce was over, how did you feel? 
   a. Why? 

55. Did you seek help?  yes  no 
   a. Who? 
   b. What was given? 
   c. What was your reaction? 

56. What was your parents' reaction to the divorce?  
   sa  ma  ind  md  sd 

57. ... his parents?  sa  ma  ind  md  sd 
58. ... your friends?  sa  ma  ind  md  sd 
59. ... his friends?  sa  ma  ind  md  sd 
60. ... mutual friends?  sa  ma  ind  md  sd 
61. ... ward members?  sa  ma  ind  md  sd 
62. ... bishop, etc.?  sa  ma  ind  md  sd 

63. ... temple sealing? 

64. Did you feel guilty?  yes  no 
   a. Why/Why not? 

65. Did you feel a sense of failure?  yes  no 
   a. Why/Why not? 
66. Some people are affected very strongly by divorce while others seem to pass it off as they would a bad cold. Could you tell me a little about how it affected you?

67. Was there a time when you had trouble sleeping?  
   ___yes ___no  
   ___em ___ed ___d ___pd

68. Was there a time when you had difficulty remembering things?  
   ___yes ___no  
   ___em ___ed ___d ___pd

69. At any time did you find it difficult to concentrate and/or do your work?  
   ___yes ___no  
   ___em ___ed ___d ___pd

70. At which time did you feel the most lonely?  
   ___em ___ed ___d ___pd

71. Was your appetite affected at any time?  
   ___yes ___no  
   ___em ___ed ___d ___pd

72. Was there a time when you felt depressed?  
   ___yes ___no  
   ___em ___ed ___d ___pd

   a. How much?

73. At any time did you take up smoking?  
   ___yes ___no  
   ___em ___ed ___d ___pd

74. At any time did you take up drinking?  
   ___yes ___no  
   ___em ___ed ___d ___pd

---

sem = early marriage  
ed = early divorce  
d = divorce  
pd = postdivorce
75. How was your health after the divorce?  
   ____ better than ever  
   ____ about the same  
   ____ worse than ever

76. Did you ever contemplate suicide?  
   ____ yes  ____ no  
   ____ em  ____ ed  ____ pd

GUILT

77. In the L.D.S. Church the family seems to be considered very important. How did and/or do you feel about breaking this important unit?

   a. When was this feeling the strongest?  
      ____ em  ____ ed  ____ pd

78. There are some teachings in the Church which state that if a man and woman were living a righteous life, divorce would not happen.

   a. Did it ever bother you?  ____ yes  ____ no

   b. When did it bother you the most?  
      ____ em  ____ ed  ____ pd

   c. How do you feel about it now?
79M. It would seem that divorce is becoming more accepted. However, there are still areas and groups of people who do not accept it or those who divorce. Do you feel that anyone has ever thought less of you because you are divorced? (Probe)

80M. Have there ever been occasions when you felt the girl you were with or were approaching for a date seemed to be afraid you might make advances beyond what a non-divorced person might?

81M. Were you ever refused a date because you were divorced? ____yes ____no
79F. It would seem so now that divorce is becoming more accepted. However, there are still areas and groups of people who do not accept it or those who divorce. Do you feel that anyone has ever thought less of you because you were divorced? (Probe)

80F. When on a date since your divorce have there been times when you felt that your date expected more of you because you were divorced? Did he ever make sexual advances you felt he wouldn't have otherwise? Any other occasions?

81F. Have you ever lost a date or possible date because you are divorced? ___yes ___no
82. Most Church members seem to believe that a temple annulment, often divorce of any kind, can only be granted on grounds of adultery on the part of one of the mates.
   a. Has this affected you in any way? __yes __no
   b. How?

83. Have you received or applied for a temple annulment?
   __yes __no or __yes __no

84. Many people feel that remarriage after divorce is the same as adultery.
   a. How do you feel about this?
   b. Why?
      1) em
      2) ed
      3) d
      4) pd
85. Some people are very understanding of the divorce problems and others are not.
   a. In what ways have the Church authorities helped you?

b. What were the bad effects of meetings with Church authorities?

86. What do you feel Church authorities should do; what would you have liked for them to do?
MISCELLANEOUS

87. You have been very helpful. Now can you just sort of summarize the effect of this divorce on you and how you feel about the whole thing? (Probe where it seems it might be fruitful.)

88. In what ways do you feel being L.D.S. has helped/hindered you?
   a. Helped:
   
   b. Hindered:
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BIBLIOGRAPHY


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AN EXPLORATORY STUDY OF THE EFFECTS OF THE
DIVORCE PROCESS AND POSTDIVORCE READJUSTMENT
ON THE L.D.S. PERSON
(119 pages)

An Abstract of the Thesis of
Everett Louis Hagerty
In Partial Fulfillment of the Requirements
For the Degree of
Master of Science
in
Human Development and Family Relationships

Kenneth L. Cannon
Chairman, Advisory Committee
Clyde A. Parker
Member, Advisory Committee

Brigham Young University
August 1961
ABSTRACT

Purpose

The purpose of the study was to gain an increased understanding of what the L.D.S. person feels during the process of divorce and postdivorce readjustment by (1) developing an interview guide to obtain the necessary data on divorce, (2) determining how strong the feelings of failure, guilt, and trauma were at different phases of the divorce process, (3) determining how the feelings of failure, guilt, and trauma were related to membership in the L.D.S. Church, its teachings, and contacts with Church authorities, and (4) gaining insights which might provide a basis for later investigation.

Method

This study was conducted on the Brigham Young University campus. Twenty divorced students were located. Twelve met the criteria of (1) membership in the Church of Jesus Christ of Latter-day Saints for approximately two years prior to marriage, (2) active membership in one ward for at least one year previous to the divorce, and (3) temple marriage.

Each person was contacted at least twice. During one of these interviews the interview guide was completed. The instrument was thirteen pages in length. There were sections on early marriage, early divorce, divorce, and postdivorce
periods. It contained questions on failure, guilt, trauma, and stigma. There were also sections designed to gain information on Church membership, Church authorities, and Church teachings. Most of the questions were open-end to allow both the researcher and the respondent to explore any area in terms that were meaningful to the respondent.

Findings

There was an increase in Church attendance and Church activity in the divorce period, with a decrease in both the early divorce and postdivorce periods.

Breaking the marriage couple relationship was a gradual process. Happiness in the early marriage period does not seem to be a criterion for successful marriage, as nearly two-thirds of the respondents reported themselves and their spouses happy or very happy in the early months of marriage. Those who reported themselves as very happy also reported their spouses as very happy. The remainder reported their spouses as less happy than themselves.

Men appear to be the first ones to mention divorce as a possibility, while the women take the final action. Males reported feelings of failure more than the female respondents, while both reported less guilt than failure. Most reported serious contemplation of suicide.

Those persons who indicated a fuller understanding of the eternal nature of the temple marriage appeared to be more strongly affected by the divorce. The periods of early divorce and postdivorce appear to be the most traumatic.
There was a tendency on the part of the respondents to not tell their friends, and in some cases their parents, of the divorce or to be aware of their friends' approval or disapproval of it. All of the respondents indicated some experience in which they felt someone thought less of them because they were divorced.

The respondents reported seeking help more from Church authorities than from professional counselors. None reported seeking help from their parents. There appeared to be general dissatisfaction with the counseling received. Church members felt that divorce was worse for them than it was for non-L.D.S. people. They expressed a desire for professionally trained counselors within the Church who would be aware of the particular beliefs of the person experiencing divorce.

The instrument developed would appear to be a useful tool for studying the effects of divorce on members of a particular religious group (Mormons). With minor alterations it might be adapted for use with members of other religions for a comparative study.

ABSTRACT APPROVED:

[Signatures]

[Names]