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MARITAL BELIEFS OF YOUNG ADULTS

A Thesis
Presented to the Faculty of
College of Graduate Studies and Teacher Education Research
Philippine Normal University
Taft Avenue, Manila

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Science / Master of Arts in Psychology
and Counseling – Straight Program

RAVEN C. ESTABILLO

April 2019

ABSTRACT

Name : Raven C. Estabillo
Title : MARITAL BELIEFS OF YOUNG ADULTS: IMPLICATIONS TO COUNSELING
Key Concepts : Marital Beliefs, Young Adults, Married, Cohabiting
Degree : Bachelor of Science/Master of Arts in Psychology and Counseling – Straight Program
Specialization : Guidance and Counseling
Adviser : Prof. Armina B. Mangaoil, Ph.D., Rpm

Over the past decade, cohabitation has become gradually pervasive. Because of this, debates between cohabitation and marriage have risen, in regard to what cohabitation means for individual and for the institution of marriage itself. Using the data gathered from 156 respondents and the instrument developed by Hall (2006), the researcher made a study by exploring the marital beliefs –*self-fulfillment vs. obligation, role hierarchy vs. role parallelism, special status vs. neutral alternative, romanticism vs. pragmatism, and mutuality vs. individuality* – of married and cohabiting young adults in a community. The results show that young adults differ in marital beliefs when grouped according to educational attainment; also, many young adults viewed marriage as the highest commitment a couple can make, and an essential submission and integration of personalities, though some individuals seen partners as more self-governing with little reliance and/or limitation of independence. ANOVA results indicate that marital beliefs of young adults do differ significantly on mutuality vs. individuality and special status vs. neutral alternative dimensions. The findings confirm the theoretical assumption that marital meaning has implications for how people behave prior to and during marriage that may relate to marital functioning.

DEDICATION

First and foremost, I dedicated this manuscript to the Heavenly father, who have been my source of inspiration and my crying shoulder, who guided me along the way, who gave me strength, wisdom, and everything I needed to finish this paper, who provided me with people that can be of help, who taught me how to be grateful and contented for every answered prayer, and taught me how to be patient and more prayerful for every unanswered one. All of these, I offer to you. All praises and glory to you, Lord.

And also, this study is dedicated wholeheartedly to my beloved and very supportive parents, who gave me wisdom, motivation, encouragement, and utmost understanding whenever I thought of giving up, who have been my source of strength, my inspiration, and who continually provide moral, emotional, and most especially financial support.

And lastly, to my whole family, *SA WAKAS, MAY GURO NA TAYO!!*

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CHAPTER 1

The Problem and Literature Review

Background of the Study

Marriage is not just about conforming to tradition. It can be based on the decision of the two individuals involved and it can be viewed in many different ways. Due to its intricacy and complexity, one would have a hard time giving marriage an exact and comprehensive definition. According to Cherlin (2004), marriage has turned out to be progressively diverse and personal and less narrowly established. However, marriage was framed basically for three purposes, to be specific, to meet the sexual needs of men, raise youngsters and to accommodate monetary necessities of women (Coleman, 1988). In most western cultures, premarital sex is now permitted and non-marital childbearing has become acceptable. This debunks the previously held notion of marriage as a prerequisite for sexual gratification and having children (Tucker, 2000).

Research studies offer us a wide variety of discussions of factors that affect different views on marriage. For most researches reviewed, age, gender, religion, relationship with parents and marriage life of parents dominate. While there are a number of literature explaining these factors, few of them investigated factors in the context of young adults in the Philippines.

This study focuses on marital beliefs of young adults. To appreciate the diversity within young adulthood, it is also important to understand what factors are related with their marital belief system. Specifically, the researcher examines the factors such as of family background (the person who raised the youth), religious affiliation, relationship status, age, and educational attainment. Other studies have documented the effects of parents' marital disruptions on children's family

formation attitudes (Amato, 1988; South & Trent, 1992), but this study goes beyond the previous works in many ways.

Philippine Statistics Authority (PSA, 2018) has revealed unpredictable movements in marriage, such as in a duration of 10 years, the stated total of marriages reduced by 14.4 percent from 2007 to 2016, and the quantity of registered marriages presented a commonly lessening trend from 2007 to 2016, but with rapidity of fall varying for figures in 2007-2012, 2012-2016, with changes in level in 2009, 2012 and in 2015. Moreover, the median age of the women that became married in 2016 was two years lower than the median age of their male corresponding person. This was constantly perceived in the past three years. Specifically, PSA distinguished that about one-third of the brides married at age group 20-24 (139,067 or 33.1%) while grooms at age group 25-29 (149,187 or 35.6%); and marriages involving teenage brides were four times more than teenage grooms, while it was also detected that there were approximately marriages concerning adolescents under 15 years old. In addition, there were 1,147 marriages celebrated daily over and done with different types of formal procedure. Of the total marriages in 2016, 41.6 percent were contracted over civil rights, while others were either presided in the Roman Catholic Church (37.5%), or executed in Muslim tradition (1.2%) or tribal ceremony (0.7%) and other religious rites (19.0%). Although recent decades have witnessed an upturn in scholarly interest in research concerning the influence of various socio-demographic factors on marriage, and recent years have seen an increase in research on marital beliefs, almost no research has examined the marital beliefs of Filipinos in the Philippines. Despite the greater significance of age, sex, religion, educational attainment, economic status, and family background among Western countries, little is known about the relationship of those demographic factors to the belief system towards marriage and how

it is related among Filipino young adults, with the assumption that through the results, the young adults could be understood more precisely within their contexts. This paper suggests to explore young adults' belief towards marriage. This is likewise done because marital beliefs are acknowledged to touch behavior, and knowing the benefits of marriage, it can be advantageous in theorizing the future of marriage.

The researcher wanted to pursue this research because of the increasing rate of cohabitation in Brgy. Moonwalk. According to Manning and Smock (2005) and Amato, Booth, Johnson, and Rogers (2003), the huge proportion of divorces each year, non-marital pregnancies, and premarital cohabitation have all intensely changed the old-fashioned family organization. Cohabitation is well studied in Western countries but less is known about non-Western contexts, where cohabitation has been slower to emerge and data are often less comprehensive. Hence, this study wants to contribute to the emerging researches that emphasize and understand the growth of cohabitation in the local context. At the same time, a wide range of studies emphasize that understanding the growth of cohabitation depends on the local context (cited in the study of Kuang, Perelli-Harris, & Padmadas, 2016).

The present study is intended to have an impact in guidance and counseling discipline. It will provide adequate implications that will benefit individuals regarding marriage and cohabitation. It will give advantage to the counselors to have an in-depth understanding with regards to marital beliefs of cohabiting and married young adults. The community will be the beneficiary of this study. The result of the study can also be given and can be used as basis in school counseling.

The present paper is unique because it is primarily concerned with the correlation of marital beliefs of young adults and specific demographic backgrounds such as age, educational attainment, family background or the person who raised the youth, and religious affiliation. Mainly, studies on marriage have been concentrating on dimensions for recognizing and quantifying attitude, satisfaction, and experience of young adults and its relation to the said demographic factors. In addition, other researches correlate marital beliefs with one or two profiles. This is also the first study with respect to marital beliefs of young adults in Brgy. Moonwalk, Parañaque City, Philippines which has a population of over 67,723.

Literature Review

This chapter provides a number of literature and studies of each variable in the study to present a more precise context of the topic being studied. In the midst of the broad population, several demographic aspects have been connected with marital beliefs of young adults.

Marital Beliefs

Though marital beliefs are often studied in isolation or as a narrow set of beliefs, one comprehensive investigation of marital beliefs resulted in a conceptualization of marital meaning along interrelated dimensions (Hall, 2006). In the study showed by Hall (2006), five (5) dimensions of marital beliefs were classified as follows: 1) self-fulfillment versus obligation; 2) role hierarchy versus role parallelism; 3) special status of marriage versus neutral alternative; 4) romanticism versus pragmatism; and 5) mutuality versus individuality. Self-fulfillment versus obligation or the first dimension refers to understanding marital union as an important way for getting person's necessities, such as having emotional satisfaction and/ or financial security plus accomplishing one's sense of self were important in marriage, versus a sort of shared responsibility

for persons that would proceed some main concern over own satisfaction. Role hierarchy versus role parallelism or the second dimension concentrates on notions of power and control and an order of position frequently connected with gender, versus being a parallel and shared bond predominantly based on sharing and companionship. Special status of marriage versus neutral alternative or the third dimension indicates that marriage can be perceived as the top manifestation of affection and relationship and the utmost fulfilling sort of relationship versus being simply any of many types of same valid couple relationships (or merely a “piece of paper”). Romanticism versus pragmatism or the fourth dimension corresponds to seeing marital union as a connection flawlessly appropriate for soul mates or that a decent marital union is naturally filled of arrangement and freedom, versus being primary a practical give-and-take system that obliges work and negotiation to uphold. Mutuality versus individuality or the fifth and last dimension incorporates viewpoints that marital union entails significant other to give up independence and combine personalities, versus marriage being well-matched with (or even encouraging) upholding strong personal distinctiveness. Hall, Luczak, and Willoughby (2013) denoted that integrating a multi-faceted method to examining marital beliefs is probably to signify a more comprehensive outlook or pattern associated to marriage.

Psychosocial stages of development

Theory of psychosocial stages of development developed by Erik Erikson has eight (8) stages. Stage 6 which corresponds to young adult, 18 – 30 years, has the psychosocial crisis of intimacy vs. isolation. At this phase, young adults have try to find company and affection. This is the stage when young adults reflect about settling down and establishing families. Though, these days, this specific chase appears to have been pressed back further as numerous personalities be

likely to delight in their “youth” and are more determined on their occupation reasonably than on starting a family. Young adults in this period grow the ability to present affection, physically and emotionally, and to receive them in return. They also acquire to bond with others on public and relational points. They turn out to be extra expert at creating genuine give-and-take or mutual connections and in evolving the ability to pledge and promise to others for shared accomplishment, in both labor and own life.

The Influence of Sex at Marriage

In the establishment of passionate and conjugal relationships, sex is frequently a causative aspect when seeing the role of marital beliefs. Feldman, Fisher, and Gowen, (1998) stated that in broad-spectrum, women are discovered to show a stronger longing of affection and greater inspiration for it than men, while men are frequently labeled as concentrated on instrumentality and accomplishment. Mandal (2004) said that outdated evolving responsibilities for females are challenged in respect to connections with others, between them the utmost important being marriage.

Preliminary research of South and Trent (1992) and Thornton (1985) showed sex differences from marital beliefs and family life that women had further pessimistic outlooks than men toward marriage and family life. Moreover, men were married at a later age than women with a median age at marriage of 26 years old for brides and 28 years old for grooms. In addition, the majority of the wives-to-be desired to marry at ages 20-24. In additional, most of the husbands-to-be desired to marry between the ages of 25-29.

The Influence of Age at Marriage

Age at first marriage started to grow in the first 1960s and continued to rise over the 1990s. Bumpass, Martin, and Sweet (1991) and Booth and Edwards (1985) specified that individuals who were younger when wedded did not expended adequate interval looking for appropriate spouses, had lesser economic means, and are not as much of mature psychologically. For these reasons, individuals who tie the knot at young ages, particularly throughout their teen years, were at increased danger of being miserably married and foresee their marriages finish in divorce. The growth in age at marriage, consequently, may have enhanced the value of recent marriages. The researcher of this study assumed that age is one of the factors contributing to young adults' marital belief system. South and Trent (1992), Bumpass, Cherlin, and Sweet (1991), Acock and Kiecolt (1988), and Thornton (1985) stated that younger individuals had fewer old-fashioned belief towards marriage, family and gender roles than older cohorts and are also more understanding of another possibility to marriage, comprising reproduction out of matrimony and living together. They also found that most youths had optimistic outlooks of marriage and most anticipated to tie the knot sooner or later. Furthermore, a rising quantity of youths specified that they accepted living together before marriage and would desire to get married well ahead in life.

The Influence of Education at Marriage

'Education' denotes to the highest grade accomplished by the respondent and is classified into college undergraduate and/or lower educational attainment, and college graduate and/or higher educational attainment. In a primary research issued in the 35th volume of the Journal of Family Issues (2014), Abalos used Cox proportional hazard regression models to analyze the 2003 and 2008 Philippines' National Demographic and Health Survey (NDHS) data in relations of

access to marriage and cohabitation. Outcomes of this research entitled Trends and determinants of age at union of men and women in the Philippines displayed that in the middle of a total probable aspects comprising education, place of residence (rural or urban), ethnicity, religion, and birth cohort, only education and ethnicity had statistically significant effects in the marriage timing of both sexes.

In western countries, some social scientists believed that marriage transformed into or demoted to a "purely private" or "just another" relationship (Gallagher & Waite, 2000; Blankenhorn, 1997). Some argue that this is due to the growing independence of women brought about by improvement in their educational attainment and better employment opportunities. Like marriage, cohabitation has a strong economic nature. Those wanting to form unions but are economically insecure may choose cohabitation over marriage (Axinn, Teachman, & Thornton, 1995). This view is shared by Seltzer (2000) who showed that cohabitation is more common among those with less education and with more constrained economic resources. Likewise, Carter (1999) speaks out that the prevalence of cohabitation might be a consequence of economic necessity rather than a preferred lifestyle for the least educated.

The Influence of Current Relationship Status

The researcher of this study assumed that current relationship status was associated with marital beliefs. According to the study of Taylor and Wang (2011) in Pew Research Center, relationships differ extensively and determining to wed or not remained a subjective view. On the other hand, the said study assumed that strong marriages appear to compromise an advantages, escaping marriage for the reason that the vision of divorce only might be simply the sort of pessimism that can weaken a relationship. The Pew Research survey stated that between single

young adults, the percentage wanting to be married at the current time varied by relationship status. Though, the significance of marrying sooner or later was justly as good as through different types of relationships. Forty-four in hundreds of young adults in cohabiting relationships testified that they would presently want to be married. One quarter of those in nonresidential passionate relationships also conveyed that they likely to be married these days. Between those not presently in a romantic relationship, 17 percent stated that they sought to be married. In spite of variances in their want to be married now, slightly more than 80 percent of unmarried young adults testified that they felt it was significant to be married sooner or later, and this tendency was reliable across all sorts of relationships. Nevertheless, only 46 percent of young adults who were not in a relationship conveyed that it was very significant to marry in the future, paralleled with 54 percent of those in a nonresidential romantic relationship and 51 percent of those in a cohabiting relationship.

The Influence of Parents' Relationship Status at Marriage

Many researchers noted that family background, specifically parents' relationship status, has an impact or influence in one's belief towards marriage. Parents might be the most important providers of guidelines for children's attitudes and behavior (Camburn & Thornton, 1987). Some researchers have recognized danger issues from family-of-origin practices that seem to participate to subsequent marital consequences. For instance, having separated parents has been associated to person's specific possibility of divorce (Amato & DeBoer, 2001), more undesirable marital beliefs (Altman, Segrin, & Taylor, 2005), and more accepting outlooks toward divorce (Cunningham & Thornton, 2005). Moreover, according to the study of Van Wyk (2009), common circumstances of cohabitation were created from an upbringing of broken families. In South Africa 64% of first

marriages end up in divorce, 82% of second marriages, and 91% of a third marriage. Cohabitation seems to be a symptom of deeper problems (mainly man's relationship with God and broken families), and these issues need urgent attention. Holman, Larson, and Topham (2005) proposed that parents' deprived marital quality has also been connected with more undesirable consequences in their children's subsequent marriages. More or less have practical common reasoning theories to associate such relations to parental modeling. In detail, the pessimism that children experience as a supposed significance of their parents' marital trials can turn to impede optimistic outlooks and actions favorable to actually and remaining married. Other viewpoints highlight how primary socialization involvements add to the capabilities and situations of children to have well, longstanding marriages. For instance, higher family-of-origin struggle (Altman et al., 2005), not as good quality of parental restraint (Holman et al., 2005), and marital unfaithfulness have been linked with offspring's marital difficulties, proposing that some cultured actions from family might transmit over into actions passed in marriage. Parents' separation was recognized to be linked to a wide range of consequences for children. Parents' marital experiences was known to affect their children's propensity to engage in premarital sex, to enter premarital cohabitations, to marry, and to experience divorce (Thornton, 1991; Camburn & Thornton, 1987; Mueller & Pope, 1977).

The Influence of Religion at Marriage

Numerous studies found out that there is an existing relationship amongst religiosity and marriage. Amato, Booth, Johnson, and Rogers (2003) and Axinn, Hill, and Thornton (1992) reported that religious couples are less likely to live together before marriage, are more devoted to permanent one-to-one marriages, and have marriages of a happier nature and higher quality. Axinn et al. (1992) also discovered that religious developments are significant factors of general trends

in marriage and cohabitation. Parents who go to religious services frequently affect their children's forthcoming views concerning religion, faithfulness and marriage.

In the study conducted by Azwan, Hashim, Hashimah, and Noraida (2015), they found out that single women interrogated still believe intensely concerning marriage organization and have confidence in that it is one consecrated tradition that essential to be reserved that way. They frequently have optimistic opinions around marriage. Most of them approved that marriage is essential and they assume to be wedded off if it is destined to be. Nevertheless, they can agree to take their singleness position as the Muslim respondents typically consider "jodoh" (mate) is in the hand of God. Respondents also accept as true that matrimonial is for lifetime and therefore, divorce needs to be prevented at any price.

Furthermore, cohabitation has turn out to be publicly tolerable (even amongst some Christians) even though it is opposing to the most essential wisdoms of the Christian faith. This approval is mirrored in the means language has transformed in this respect. Flanigan and Williams (2011) pointed out that the word spouse is currently used without any distinction concerning cohabiting partners and married partners.

In another study, Kamabalan (2000) proved that those who have never been in a union are more likely to be males, have higher educational attainment, most likely to be doing something productive like being in school or working, attend religious services more than once a week, and were raised by both parents at least until they reached age 15. In addition, from a policy and societal standpoint, the characteristics found here to be related to being single can be taken as good indications that the youth are postponing unions perhaps until they finish school or have jobs. Or put differently, being in school or doing something productive deters early unions. Likewise,

attendance at religious services and parental guidance also act as deterrents to early unions. And for those who have already formed unions, these same characteristics propel a marriage even if they cohabit first.

With both the wide practice of Catholicism and the prominence of the Catholic Church in policy discourse, it is not surprising that people in the Philippines espouse conservative views. However, in practice, there is a marked gap between ideals and reality. For example, an estimated 600,000 abortions occur each year despite its illegality and the nearly universal popular and political opposition to abortion. And while divorce is illegal and considered morally unacceptable and never justifiable by a majority of the population, over 10,000 annulment petitions to end marriages were filed in 2013 (Philippines Office of the Solicitor General). It follows that the growth in cohabitation may be another social and family matter that demonstrates a breach among ideal and reality.

In over-all, Balakrishnan and Wu (1995) stated that Catholics have been exposed to have lesser divorce rates than individuals from other religious assemblies, perhaps for the reason that the Catholic Church rejects divorce, in that way growing the costs of finishing an inadequate marriage. For the moment, in Southeast Asia, differences through socio cultural, ethnic, and religious groups still persist, with the Muslim inhabitants of Indonesia (Sundanese, Javanese, and Madurese), Malaysia (Malay), and Thailand registering very high divorce rates, the Thai Buddhist inhabitants taking a moderate level of divorce, and the Balinese, Malaysian Chinese and Indians, and Thai Chinese all having very low divorce rates (Hirschman & Teerawichitchainan, 2003). Finally, earlier studies discovered that persons in grown-up generations were less probably to have practiced marital failure than more recent birth cohorts (Baxter, Hewitt, & Western, 2006).

In the majority of religiosity research, the definition of marriage has been oversimplified with much importance of being engaged upon church occurrence (Hibbert, Higginbotham, & Ketring, 2007). However, in its comprehensive logic, it is a broad word to mention to frequent parts of religious actions, certainty and commitment. In over-all, Cunningham and Pitcher (1986) proposed that religiosity surrounds inner beliefs, performances and religious commitment.

Marital Beliefs of Cohabiting Young Adults

Corresponding to the study of Sassler (2004), most of the cohabitators go into combined living system out of economic necessity, which may end result in further delicate partnerships. There is also a view that cohabitation is a part of the process toward marriage, after dating and courtship. Such framework considers cohabitation as a trial period before embarking on a formal and more permanent union. Still, others consider it as just another form of living arrangement (Heuvel & Rindfuss, 1990; Wiersma, 1983).

In the Philippines, cohabitation is not really a novel phenomenon. Its existence has been documented in textbooks for decades (although it remains a small section in the discussion on marriage and family). Estimating the proportion of the population in cohabiting unions however is quite difficult given limited data sources. Two forms of cohabitation, consensual marriage and the querida system, have been practiced in the country for a long time (Scott, 1994). Consensual marriage is one where the relationship is seen as permanent but one that is not sanctioned by a formal marriage ceremony. Some relationships are long-lasting that these were treated as substitute to marriage to avoid any expense associated with having a wedding ceremony. The other form of cohabitation, the querida system, is the keeping of a second wife or family. While both are publicly known, the latter is considered more problematic especially when seen from the point of view of

the people whose norms were predominantly influenced by Catholic teachings. For Catholics, monogamy is the rule and marriage is a sacrament.

In the study of Kabamalan (2000), reasons for cohabitation vary among young people. In 2002, 36% said they opted for such arrangement for economic reasons, twenty-three percent cited pregnancy, while 1% said they wanted to try if marriage would work for them. Thirteen percent admitted they were too young to marry, or because their parents did not allow them to marry and they had not finished school (3%), or simply because they did not have the necessary documents needed to marry (2%).

Synthesis

Several studies reviewed investigated on the different variables regarding marriage, e.g. sex, age, education, economic status, relationship status, parents' relationship and religion. Societal transformation throughout the last two periods of the 20th century had multifaceted and conflicting consequences on spousal views. More or less alterations, such as the escalation in age at marriage, a conceivable deterioration in marital length, the increase in education, the weakening in marital productiveness, the progress of wives' earnings and family proceeds, the surge in decision-making equal opportunity, and a probable rise in religiosity, may have enhanced the quality of present matrimones. Other changes, such as the increasing approval of premarital cohabitation, the growth in remarriage, the rise in heterogamy, the upsurge in engagement demands for wives (and corresponding work-family conflict), and a weakening in maintenance for the standard of enduring marriage, may have been disadvantageous to marital beliefs.

However, even though none of these studies reviewed focused on marital beliefs of married and cohabiting Filipino couples, the researcher was enlighten regarding the many aspects related

to the present study. Although there is an existing research regarding the relationship of age and marriage, the researcher did not consider it as applicable to Filipino context. With regard to education, even though some researches claimed that people with higher educational attainment have positive belief towards marriage and those with lower educational attainment have negative belief towards marriage, educational attainment is believed to have a different impact among Filipino young adult. On the other hand, in terms of religion, Western studies have claimed that young adults are slowly moving away from the religious institutions. However, in the context of the Philippines which is a predominantly Christian country, religious affiliation can be a contributing factor to marital beliefs of Filipino young adults. And with regard to parents' relationship status, studies revealed that it has influence on their daughter or son's belief system despite their being independent. Lastly, the studies reviewed also helped the researcher in analyzing and interpreting the data gathered in the present study.

Theoretical Perspective

Abend (2008) specified that theories are expressed to expound, predict, and apprehend occurrences and, in many cases, to test and extend present knowledge within the parameters of critical bounding postulations. The following theory discussed anchors the framework which the present study is based.

Symbolic Interactionism Theory

Symbolic Interactionism gives a valuable structure to examine how individuals characterize and behave with connection to marital union. It has been utilized to investigate the connection among personal perception and in what way individuals behave with respect to expansive common foundations then works on, as well as religion (Wimberley, 1989), working

environment values (Christensen & Westenholz, 1997), and child rearing (Leonard & Madden-Derdich, 2002). It has additionally been connected to the domestic setting to clarify different formation of the family comprising sexual orientation job arrangements, child rearing, and intimate violence (Ehrensaft, 1985). An important theoretical principle of symbolic interactionism expresses that person's emotional translation of a thing, circumstance or idea shows an imperative, interceding job in connecting one's introduction to an upgrade (things, circumstance, and so forth.) and person's response to it. Stretching out this presumption to marital union, individuals' conceptualizations of marriage or the implications it contains for them ought to apply some impact on conjugal conduct and consequent conjugal achievement. For instance, Amato and Booth (1997) stated that the individuals who consider marriage a perpetual, long lasting relationship regardless of periods of adversity might effort more earnestly at enhancing a marital union and personal bliss, since they trust that separate isn't an alternative. Possibly the individuals who comprehend marital union to be a naturally gender-specialized agreement assume to go up against specific roles paying little mind to their life partner's wants or conditions (Oppenheimer, 1994), which may prompt hatred, griping and tenacious conduct. There is conceivably a variation of implications of marriage with relating practices and results that people can fuse into their conjugal familiarity.

Conceptual Framework

Figure 1 shows the independent variables identified in this study: the young adults' demographic background such as age, educational attainment, religious affiliation; and the family background which pertains to the person who raised the youth. The relationship of the variables is independent from each other, which means each independent variable will have a relationship with the dependent variable without relying to the presence of other independent variables.

Religion is also included for the researcher assumed that it has a significant effect on the young adults' beliefs toward marriage. Takyi (2001) expressed that over philosophical and religious views, religion may possibly also affect the importance individuals put in marital union. For example, in the study of Abalos (2017), he stated that the Catholic hierarchy in the Philippines hardly go up against divorce and urge its group to work out conjugal afflictions and preserve their matrimonies unbroken. The present categorized religion into Catholic, Muslim, other religious denominations, and those with no reported religion.

The need to ask the family background which specifically pertains to person who raised the youth is because young adults' anticipation of what a romantic relationship ought to be are unquestionably prejudiced by the romantic relationships of the person they grew up with and most probably, that would be the parents. Experiences affect one's' belief. Young adults who had separated parents were likely to have not the same marital beliefs than young adults who were not exposed to separation or divorce (Axinn et al., 1996). Similar principle is exercised for considering at earlier marriages of who raised the respondents, same thing with why the current intimate relationships and religiosity of respondents are considered. Age is required to guarantee that respondents are only ages between 18 and 30 years old and to compare if belief system differ from age to age.

This paper intends to examine young adults' belief towards marriage. This is completed because marital beliefs are recognized to affect behavior and knowing the benefits of marriage it can be suitable in theorizing the future of marriage. The researcher assumed that certain demographic background including age, religion, educational attainment, and family background are related to the marital beliefs of young adults. Marital beliefs are classified into five (5)

dimensions: self-fulfillment versus obligation, role hierarchy versus role parallelism, special status of marriage versus neutral alternative, romanticism versus pragmatism, mutuality versus individuality. Young adults are classified into two (2): cohabiting and married. To have a definite data, the researcher will use Marital Meaning Inventory developed by Scott S. Hall (2006).

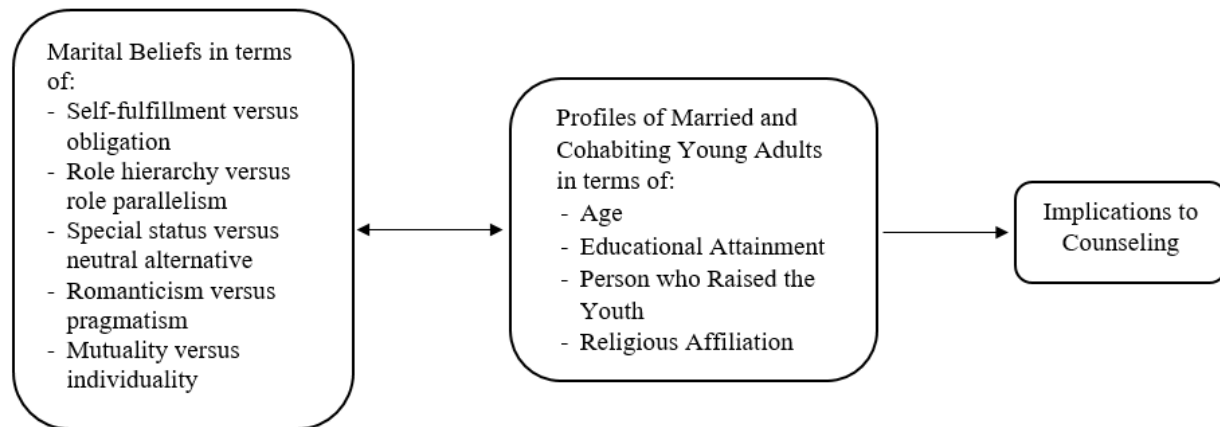


Figure 1. The relationship of profile and marital beliefs of young adults who are categorized as cohabiting and married.

Research Problems

Due to the increased cohabitation in the Philippines which is said to be an alternative to marriage, the researcher came up with this study which mainly focuses to have a descriptive look at the belief system young adults toward marriage and its relation to profiles. Specifically, the study aimed to answer the following:

1. Describe the marital beliefs of married and cohabiting young adults in terms of the following:
 - 1.1 Self-fulfillment versus obligation
 - 1.2 Role hierarchy versus role parallelism
 - 1.3 Special status versus neutral alternative
 - 1.4 Romanticism versus pragmatism
 - 1.5 Mutuality versus individuality

2. Determine if there is a significant difference in the marital beliefs of respondents when group according to the following demographic variables:

2.1 Age

2.2 Educational Attainment

2.3 Family Background

2.4 Religious Affiliation

3. Identify the significant difference in the marital beliefs between married and cohabiting young adults in terms of the five dimensions.

Definition of Terms

Young Adults. It is conceptually defined by Erik Erikson as the period from about age 18 to 30, categorized by the psychosexual mode of *genitality*, the psychosocial crisis of intimacy versus isolation, the basic strength of love, and the core pathology of exclusivity. However, in this study, young adults are categorized into two: cohabiting and married individuals.

Marital Beliefs. It is conceptually defined by Willoughby (2016) as beliefs a person holds concerning the organization of marriage generally, or specific beliefs one holds about one's own existing or future marriage. In this paper, the researcher has defined marital belief by the use of Marital Meaning Inventory by Scott S. Hall in the year 2006.

Married. It is defined as a couple living together as husband and wife, legally or consensually (Philippine Statistics Authority, 2017). Thus, in this study, it is operationally defined as individuals who are united involving a wedding ceremony (regardless of type, i.e., church or civil) acknowledged by the nation that acquired place to commence the union.

Cohabiting. It is conceptually defined as a couple living together and having a sexual relationship without being married (Merriam-Webster, 2018). It is an arrangement where two

people who are not married but living together. In this study, it is operationally defined as the practice of living together of two individuals like married couples without going through a wedding ceremony.

CHAPTER II

Methods

This chapter contains the research design that was used, the respondents of the study, the research locale, instrumentation and how the data was gathered.

Research Design

The present study is a quantitative study with descriptive inferential research design. As cited in University of Southern California Libraries: Research Guide (2018), quantitative methods emphasize objective measurements as well as the statistical, scientific measurable, or numerical investigation of information collected over surveys, polls, and overviews, or by manipulating preceding based on fact reports operating computational processes and furthermore focus on social affair statistical information and generalizing it across groups of people or to explain a particular phenomenon. In addition, Descriptive research is draw on to acquire statistics regarding the existing status of the phenomena and to define "what exists" with regard to variables or circumstances in a situation (University of Southern California, 2018). It aims to systematically study and investigate the nature of relationships that exist between variables. Demographic variables such as age and religion were quantified to stipulate an general idea of respondents in the descriptive statistics results part. Family background which specifically highlight who raised the young adult such as both parents or with one parent or others were analyzed to know if they differ in marital beliefs.

Sampling and Participants

The sample of married and cohabitating young adults in this research was taken out from Brgy. Moonwalk, Parañaque City. One hundred eighty questionnaires were originally distributed

of which 156 were returned. Twenty-four respondents were excluded from the study due to incomplete data and inability to meet the inclusion criteria, yielding a final sample of 156 individuals – 106 females (67.9%) and 50 males (32.1%). Participants were 18-30 years old ($M = 24.68$, $SD = 3.57$) and resided in Brgy. Moonwalk, Paranaque City with a population exceeding 600,000 inhabitants. Sixty-five individuals (42%) declared being married at the time the research were conducted while ninety-one individuals (58%) were involved in cohabiting.

Provided that this paper had something to do with exploring the marital beliefs of young adults from Brgy. Moonwalk, Paranaque City and were selected as possible respondents, a convenience sampling method was utilized. Reaves (1992) specified that self-selected convenience sampling comprises of just observing the representatives of the population who turn out to be handy. Thus, in this paper, the respondents included individuals who were married and cohabiting by the time the study was conducted and were willing to participate. Sixty-five individuals (42%) declared being married at the time the research were conducted while ninety-one individuals (58%) were involved in cohabitation. Single and partnered but not cohabiting individuals were excluded since the scope of the study was to understand the context of marital beliefs of married and cohabiting individuals. This sampling procedure was well thought-out for the reason that it happened to be difficult to make use of other procedures particular to the nature of the study. The sample was convenient and was therefore, not representative.

Research setting is where the study was conducted. In this paper, respondents who are cohabiting and married were selected from Brgy. Moonwalk, Paranaque City. According to National Statistics Office of the Philippines (web) and National Statistical Coordination Board (web), Paranaque City had over 665,882 populations and Brgy. Moonwalk had over 67,723

populations. These respondents were carefully chosen for numerous reasons. Primary reason would be considerable total of potential respondents was approached directly. Then, these respondents approached from different upbringings and provided an interesting and colorful array of views. Last of all, numbers of respondents from Brgy. Moonwalk were either already married, cohabiting, in a relationship, or single. The reason for choosing Brgy. Moonwalk, Paranaque City was also determined by the number of population in the area and its convenience to the researcher.

Instruments

Respondents were asked to answer a survey that last for about 10-20 minutes. A survey was formed with two (2) main sections. Section one covered demographic information and section two consisted of an inventory to quantify respondents' marital beliefs.

The survey was administered to the respondents who are willing and participation was voluntary. The researcher used in-person survey and internet survey methods. In in-person survey, the researcher was present while administering the survey to explain, observe the respondents, and answer any questions they may have while they completing the survey. On the other method, the internet survey, the researcher administered surveys online, and the researcher's email and contact number were provided so that the researcher could answer any questions the participants may have while they were completing the survey. The inventory was not translated on purpose because of the availability of the researcher to answer queries of respondents.

Demographic Questionnaire

The purpose-designed section of the demographic questionnaire includes respondents' name, age, sex, religious affiliation, educational attainment, relationship status, and the person who raised the youth. Contact information such as mobile number and e-mail address were also

collected. These demographics (shown in **Appendix D**) were intentionally chosen and included in the questionnaire for the reason of their ability to affect significant changes in marital beliefs. Each respective category of the demographics was assumed to be correlated with the overall marital beliefs expressed by the respondents.

Marital Meaning Inventory

Marital Meaning Inventory was developed by Scott S. Hall from Ball State University, Muncie, Indiana (2006). Originally, it is a 41-item instrument that assesses the connotation that the foundation of marital union can view for young adults, grounded on their systems (or collections) of beliefs about marriage. Throughout content analysis, Scott Hall came up with the five major themes surfaced that were exceptionally shared and consistent. Each dimension encompasses differentiated and conflicting conceptualizations of marital union. Five major themes are as follows: 1) self-fulfillment versus obligation (e.g., ‘Personal happiness is more important than putting up with a bad marriage.’) and items are 7, 9, and 10 (reversed); 2) role hierarchy versus role parallelism (e.g., ‘In an ideal marriage, man is the achiever outside, women take care of the home.’) and items are 28, 29, and 33; 3) special status of marriage versus neutral alternative (e.g., ‘Marriage is a sacred union that should be taken very seriously.’) and items are 1, 4 (reversed), 5, and 6; light 4) romanticism versus pragmatism (e.g., ‘Maintaining romantic love is the key to lasting marital happiness.’) and items are 20, 21, 22, 23, 25, 26, 27, 34, 36, and 41; and 5) mutuality versus individuality (e.g., ‘Marriage is a merging of the minds and wills of each spouse.’) and items are 13, 14, 16, 17, 19, 20, and 22. This belief assessment applied the Likert scale (1932) that permits respondents to point toward the level of their accord with a series of statements. Possible responses were 1 (not true at all), 2 (mostly not true), 3 (a little true), 4 (mostly true) and 5 (very

true). The instrument's reliability that was used in this study was anchored on the study of Amos 5.0 (Arbuckle, 2003). Thus, this 41- item instrument was believed to have a reasonable but less than desirable fit with the data (GFI = .84; RMSEA = .07).

In the present study, the 41-item inventory has cronbach's alpha of .893 for the entire scale. However, each cronbach's alpha of 5 dimensions were as follow (see **Appendix E**):

Table 1
Obtained Cronbach's Alpha for Each Dimension

Dimensions	Cronbach's alpha (α)
Self-fulfillment versus obligation	.165
Role hierarchy versus role parallelism	.704
Special status versus neutral alternative	.418
Romanticism versus pragmatism	.808
Mutuality versus individuality	.722

It is alarming to note that two of the dimensions, such as special status and self-fulfillment, are lower than the accepted value of cronbach's alpha which is .70; while 3 dimensions were accepted, namely, mutuality, romanticism, and role hierarchy. Though 2 dimensions had lower reliability scores, the researcher decided to include all dimensions as the original study of Hall (2006) included it.

The researcher has given the right to use this scale by the authors of the said scale. Request for permission (see **Appendix A**) was sent via e-mail and approval was received 1 day after the request. The author provided the Marital Meaning Inventory form together with research of how the inventory was formed.

Data Gathering Procedure

In the process of gathering data, the researcher identified first the respondents and the research environment needed for the study. Convenience sampling method was used to gather respondents. A letter of request was given to and received by the Brgy. Captain and the officer-in-charge of the chosen research locale (see **Appendix B**). Once approved, the informed consent form was distributed to the participants beforehand to protect confidentiality and to practice ethics. Informed consent was given one day before answering the whole instrument. Each principle written on the informed consent was discussed by the researcher. After discussing the whole informed consent, the researcher asked the respondents if they have any further questions regarding their involvement, the nature of the study, the purpose, the description of the procedure, and their rights in participating in the study. When respondents had no more queries, the researcher let the respondents sign the informed consent (See **Appendix C**) which proved that respondents had submitted to the study voluntarily. The next day after informing the respondents about the nature of the study and agreed to participate, the demographic questionnaire was given followed by Marital Meaning Inventory. The inventory covers a wide range of topics including five (5) dimensions of marital beliefs, and could be accomplished for about 10-20 minutes. The researcher surveyed all young adults ages 18 to 30 and are married or cohabiting. The researcher collected the papers once the respondents finished answering the whole instrument.

One hundred eighty questionnaires were initially distributed of which 156 were send back. Twenty-four respondents were removed from the study due to incomplete data and inability to meet the required qualifications. Collected papers were encoded and analyzed using the software Statistical Package for the Social Sciences (SPSS) with the help of a statistician.

Data Analysis

The data was analyzed and split into two phases. Initially, to have a description about the demographics of the respondents. Descriptive statistics was employed for the demographic variables, such as mean, standard deviations, frequency distribution, and percentage. The researcher used descriptive statistics to describe the data using numbers age, sex, religious affiliation, relationship status, educational attainment, and family background.

Next, to examine whether group discrepancies existed between married and cohabiting individuals with regards to marital beliefs, and whether educational attainment and family background differences existed among these variables, the researcher performed an analysis of variance or ANOVA. To examine the significance, an alpha level of .05 was used. In addition, Analysis of variance was used to examine the five dimensions. According to Pagano (2009), the analysis of variance, or ANOVA as it is commonly termed, is used in both independent groups and repeated measures designs. It is also used when one or more factors (variables) are examined in the same experiment.

The verbal interpretations of mean for the following results are:

Table 2

Verbal Interpretation of Mean for the following Dimensions

Range	Interpretation
1 – 1.80	Not True at All
1.81 – 2.60	Mostly Not True
2.61 – 3.40	A Little True
3.41 – 4.20	Mostly True
4.21 - 5	Very True

All data collected with corresponding statistical treatment were analyzed and solved using SPSS software which is popular in Social Science researches and with the help of a statistician.

Ethical Considerations

This research observed the essential ethical considerations before, during and after the study. This study conducted by the student member of the Philippine Normal University was carried out according to the guiding principles outlined in the Code of Research Ethics and Guidelines for Review.

Safety. The study ensured the physical and psychological safety, and protection of researcher and respondents. The researcher avoided placing respondents and communities in situations or conditions where they may be exposed to risk of physical and/or psychological harm as a consequence of their participation to the research. The researcher also ensured full disclosure about the respondents' roles in the conduct of research including information about the nature, the methods as well as the risks involved in the research project.

Informed Consent. The researcher ensured that respondents' participation in this research was voluntary with informed consent. The researcher provided complete information to the research participants regarding the nature of the study. She ensured that the respondents are aware that they are participating in a research, asked for their consent to participate and were told that they are entitled to withdraw anytime. The informed consent included, at the minimum, the aspects of the research process which could affect the respondents' willingness to participate and the procedure in which the data gathered was used, and by whom. This was given one day before answering the whole instrument.

Confidentiality. All information from the respondents were handled with utmost confidentiality and with agreement to grant anonymity. The researcher guaranteed that the

identifying information of the respondents was not made available to anyone who has no direct involvement in the research. Confidentiality was explicated in the process of gaining respondents' informed consent. The privacy of the participants was protected at all times by the researcher and they were assured of their right to remain anonymous. If the respondents chose to remain anonymous, all the identifying data must not be reflected in the reports prior to publication. Respondents' forms were kept secure, locked and properly coded. Access to forms were limited to authorized persons only.

Beneficence. The study also optimized benefits and minimize possible harm in the conduct of the research. The research project had the assurance of safety and protection from harm, among all the respondents and the researcher throughout the conduct of the research. Prior to the respondents' consent to the research, they were informed about the benefit that they may receive in the conduct of the research. Direct and indirect benefits resulting from the research were shared to the respondents and communities. The research included a mechanism for sharing the results to the respondents and to the community where the research was conducted. This research also aimed to contribute to improve human condition.

Justice. Inclusion and exclusion criteria in the selection of research participants/subjects, data collection tools, and methodology were free from any biases (e.g., gender, class, ethnic, cultural biases). The researcher indicated the specific criteria for selecting the research participants

This study required the collection of data from human participants. This research didn't deal with sensitive topics (e.g. partner violence, drug use) and did not include vulnerable population (e.g. elderly people, people in poverty, people in prison, children, people with physical and mental impairments, indigenous people or people under certain socio-political environment,

sexual orientation, etc.). Moreover, the conduct of the research did not pose potential, perceived or actual risks (e.g. discomfort, inconveniences, physical harm, and emotional turmoil) to the respondents.

CHAPTER III

Results and Discussion

In this chapter, the results of the data analysis are presented and discussed. After the data gathering procedure, analysis between independent variables, namely, age, educational attainment, relationship status and family background, and dependent variables, such as marital beliefs, are computed and tabulated. The analysis of marital beliefs was divided into four parts. First, to present descriptive data of the respondents. Second, to describe the marital beliefs of married and cohabiting young adults in terms of self-fulfillment vs. obligation, role hierarchy vs. role parallelism, special status vs. neutral alternative, romanticism vs. Pragmatism, and mutuality vs. individuality. Third, when grouped according to the five dimensions, determine the significant difference between married and cohabiting individuals in terms of age, educational attainment and family background. And fourth, identify the significant difference in the marital beliefs between married and cohabiting individuals in terms of 5 dimensions.

The present study was an attempt to know about the marital beliefs of young adults (18-30 yrs. old), specifically married and cohabiting individuals. As stated in the previous chapter, the researcher obtained a sample of 156 respondents residing in Brgy. Moonwalk, Parañaque City. On this representative sample, the Marital Meaning Inventory was carried out to find out the extent of belief system with regards to marriage experienced by both men and women during cohabitation or marriage.

This study aimed to compare the marital beliefs of young adults whether married or involved in cohabitation, and to determine the differences with regards to selected demographic

characteristics. However, dimensions and variables which happened to have low reliability and insufficient data were removed to avoid biased generalization.

Profiling

Table 3
Frequency and Percentage Distribution of Respondents ages 18-30 by Selected Demographic Characteristics

Selected characteristics	Total sample (N = 156; 100%)		Married sample (N = 65; 42%)		Cohabiting sample (N = 91; 58%)	
	Frequency	Percentage (%)	Frequency	Percentage (%)	Frequency	Percentage (%)
Sex						
Male	50	32	19	29	31	34
Female	106	68	46	71	60	66
Educational Attainment						
College undergraduate and lower	87	56	35	54	52	57
College graduate and higher	69	44	30	46	39	43
Person/s who raised the youth						
Both parents	95	61	42	65	53	58
One parent and/or others	61	39	23	35	38	42
Religious affiliation						
Catholic	141	90	56	86	85	93
Non-Catholic	15	10	9	14	6	7

The table above illustrates that there are total sample of 156 respondents in which 65 individuals or 42% of the total sample were married, and 91 individuals or 58% of the total sample were cohabiting. With regard to sex, there were 50 males (32%) and 106 (68%) females of the total sample. Married males were 19 or 29% and 46 or 71% were married female, however, males who were involved in cohabitation were 31 or 34%, and 60 or 66% were females who were cohabitating. With regard to educational attainment, there were 87 individuals who were college

undergraduate and lower (56%), and 69 (44%) college graduate and higher of the total sample. Married college undergraduate and lower were 35 or 54%, and 30 or 46% were college graduate and higher, however, college undergraduate and lower who were involved in cohabitation were 52 or 57%, and 39 or 43% were college graduate and higher who were cohabitating. In terms of the person who raised the youth, 95 (61%) of the population were raised by both parents and 61 (39%) of the whole population were raised by only one parent and/ or others. The table also displays that 42 (65%) of the married population were raised by both parents and only 23 (35%) were raised by one parent and/or others. On the other hand, 53 (58%) of the cohabitating population were raised by only one parent and/or others and 38 (42%) of were raised by both parents. The data didn't have balance distribution when it comes to religious affiliation. Almost 141 (90%) of the total sample were predominantly Catholic and only almost 15 (10%) of the total population were non-Catholic.

Problem #1: Describe the marital beliefs of married and cohabiting young adults in terms of Self-fulfillment, Role hierarchy, Special status, Romanticism, and Mutuality Dimension.

Self-fulfillment versus Obligation

Table 4
Means and Standard Deviations of Married and Cohabiting Young Adults in terms of Self-fulfillment versus Obligation Dimension

Self-fulfillment vs. obligation Items	Union status		
	Married (N=65)	Cohabiting (N=91)	Total sample (N=156)
Personal happiness is more important than putting up with a bad marriage.	3.43 (1.41)	3.62 (1.08)	3.54 (1.23)
It is okay to divorce when a person's needs are no longer met.	2.26 (1.28)	2.77 (1.28)	2.56 (1.30)
Marriage is for life, even if the couple is unhappy.	3.14 (1.44)	2.79 (1.38)	2.94 (1.41)
Overall mean	2.94 (0.88)	3.06 (0.75)	3.01 (0.81)

In the first item which corresponds to ‘personal happiness is more important than putting up with a bad marriage’, it has a total mean of 3.54 which has a descriptive equivalence of “Mostly true” since the mean response limits from to 3.41 to 4.20, and cohabiting individuals scored higher mean ($M = 3.62$) than married individuals ($M = 3.43$). The two means were interpreted as “Mostly True” which means that both groups of young adults had the same beliefs about choosing personal happiness than ended up with a bad marriage. Moreover, cohabiting individuals had higher mean on this item. Choosing to personal happiness is supported by the theory of Hierarchy of Needs by Maslow which stated that Maslow believed that the significance of our lives constitutes more than just the sum total of our avoidance responses. It is the striving for growth, happiness, and satisfaction that seems to inspire us to go beyond the minimal effort to sustain life and to put forth the effort required to enable us not only to improve ourselves but to improve our lot in life as well (Maslow, 1955). It simply means that choosing personal happiness over bad marriage is not viewed as avoidance but a mere effort to improve one’s self.

In the second item which writes ‘it is okay to divorce when a person’s needs are no longer met’, it has a total mean of 2.56 which has a descriptive equivalence of “Mostly not true” since the mean response limits from to 1.81 to 2.60, and cohabiting individuals scored higher mean ($M = 2.77$) which is interpreted as “A Little True” than married individuals ($M = 2.26$) which is “Mostly Not True”. Even though both groups agreed that not choosing divorce when downfalls happened in marriage, cohabiting young adults had higher mean on this item which may be implied that divorce is not part of their option in solving marital problems such as personal needs are no longer met that’s why cohabiting is safer than tying a knot especially for those who were expected to make all possible efforts to keep their marriage intact. Divorce is banned in the Philippines and

legal annulments are laborious and time-consuming process. This can be one of the reasons why staying on a bad marriage is more important because it is more practical. Though annulment is existing, only a small fraction resort to these remedies because, while the outcome is uncertain, costs are high (usually not less than three months of average labor earnings, and sometimes much more) and the legal procedures are long and complex. Completing a matrimonial dissolution case typically takes between six and eighteen months but the procedure can also extend over several years (Lopez, 2006). In addition, Filipino women who grew up in urban areas are also more predisposed to union dissolution than women who were raised in rural settings. The traditional values and ideals instilled among women in rural areas and familial pressure to keep the marriage intact for the sake of their family's reputation (Medina, 2015) may also have contributed to the lower likelihood of union dissolution among women who were reared in rural areas.

It is also interesting to note that in the third item 'marriage is for life, even if the couple is unhappy', it has a total mean of 2.94 which has a descriptive equivalence of "A little true", and married individuals had higher mean ($M = 3.14$) compared to the mean of cohabiting individuals ($M = 2.79$). The two means were interpreted as "Mostly Not True". Both groups of young adults approved that marriage is not for lifetime particularly when the couple is unhappy, but married individuals had higher mean which can be implied that some of them still hoped to fix the marriage may be for the sake of not divorcing or separating. Moreover, the increasing exposure of Filipinos to the urban environment (42.4% were city dwellers in 2007 and 45.3% in 2010) has probably contributed to this growing liberal attitude towards divorce. Urbanization is commonly associated with non-traditional lifestyles and behaviors, and reduces the influence of the extended family on the decisions of young people, including mate selection. This means that children do not feel

obliged (by their parents' choice) to stay in a marriage when it has become unbearable. This constitutes a break from a still recent past when parents and other family members exerted strong pressure on couples to keep their marriage intact in order to strengthen family bonds and protect the family's reputation. Society can't also blame individuals who are supporting to discontinue marriage such as high number of battered wives who feel trapped with their husbands, whose first partners are long gone and who would dearly love to marry someone else, and the children born out of wedlock.

Overall, married individuals believed that the notion that self-fulfillment can be obtained from marriage is a little true, they viewed it as an obligation. It means that once married, personal fulfillment, emotional satisfaction and/ or financial security plus accomplishing one's sense of self will not be received after marriage or contradicting to the idea of self-fulfillment. The belief of married young adults based on the data ($M = 2.94$) is that marriage is more of a social responsibility, an obligation rather, for young adults, to be placed ahead of one's own fulfillment. On the other hand, same as with the result of married, cohabiting individuals also believed that the notion that self-fulfillment can be obtained from marriage is a little true. Based on the data of cohabiting individuals that self-fulfillment is a little true ($M = 3.06$). The overall mean for this dimension is 3.01 which also has a descriptive equivalence of "A Little True".

This implies that once married, these kind of choices like separating or divorcing are the least or rather no longer in the options of married individuals when placed on a bad situation. Contrary to the result of cohabiting individuals who reported higher means on choosing personal happiness and divorce when placed on a bad situation. They can easily decide whether to end the relationship since they are free to go since they were not yet married. Though some researchers

reported that married persons are experiencing greater happiness than cohabiting persons (Stack & Eshleman, 1998), it is interesting to note that happiness is subjective and may vary depending on the individual. More so, the nonappearance of divorce in the Philippines perhaps also have played a part to this (Abalos, 2017). Bradbury and Karney (2004) cited research that both chronic and acute negative life events are damaging to marital quality. This implies that individuals who were involved in cohabitation might foresee this and not want to be in this kind of situation that's why personal happiness is more important than surviving bad marriage. The result in this dimension is supported by the study of Louw (1985). He claimed that there are those who live together because they believe that marriage became old-fashioned and irrelevant in our present society and to strengthen their argument, cohabiting couples sometimes say that marriage is restrictive and oppressive, limiting their freedom to come to self-realization.

Role hierarchy versus Role parallelism

Table 5

Means and Standard Deviations of Married and Cohabiting Young Adults in terms of Role Hierarchy versus Role Parallelism Dimension

Role hierarchy vs. role parallelism Items	Union status		
	Married (N=65)	Cohabiting (N=91)	Total sample (N=156)
	Mean (SD)	Mean (SD)	Mean (SD)
In an ideal marriage, man is the achiever outside, women take care of the home.	3.32 (1.52)	3.36 (1.22)	3.35 (1.36)
Husbands should have the final say when there are disagreements about the family.	3.25 (1.44)	3.00 (1.24)	3.10 (1.33)
Wives should have most of the say with decisions about housework and childcare.	3.42 (1.47)	3.75 (1.01)	3.61 (1.24)
Overall mean	3.33 (1.23)	3.37 (0.87)	3.35 (1.03)

In the first item which corresponds to ‘in an ideal marriage, man is the achiever outside, women take care of the home’, it has a total mean of 3.35 which has a descriptive equivalence of “A Little True”, and cohabiting individuals scored higher mean ($M = 3.36$) than married individuals ($M = 3.32$). The two means were interpreted as “A Little True”. It is also interesting to note that in the second item ‘husbands should have the final say when there are disagreements about the family’, it has a total mean of 3.10 which has a descriptive equivalence of “A little true”, and married individuals had higher mean ($M = 3.25$) compared to the mean of cohabiting individuals ($M = 3.00$). The two means were interpreted as “A Little True”. These two items, the first and second, are contradicting to the study of conflict theorists who have also seen the family as a social arrangement benefiting men more than women, allowing men to maintain a position of power. The traditional family form in most cultures is patriarchal, contributing to inequality between the sexes. Males tend to have more power and females tend to have less. Traditional male roles and responsibilities are valued more than the traditional roles done by their wives (i.e., housekeeping, child rearing). The traditional family is also an inequitable structure for women and children. For example, more than 60 percent of all mothers with children under six are in the paid workforce. Even though these women spend as much (or more) time at paid jobs as their husbands, they also do more of the housework and child care. Same thing with the study of Crano and Aronoff (1978) that parents also teach children gender roles. Men tend to assume the instrumental roles in the family, which typically involve work outside of the family that provides financial support and establishes family status. Women tend to assume the expressive roles, which typically involve work inside of the family which provides emotional support and physical care for children (Aronoff & Crano, 1978). According to functionalists, the differentiation of the roles on the basis

of sex ensures that families are well balanced and coordinated. However, it supports the idea of the third item of role hierarchy dimension. In the third item which writes ‘wives should have most of the say with decisions about housework and childcare’, it has a total mean of 3.61 which has a descriptive equivalence of “Mostly true”, and cohabiting individuals scored higher mean ($M = 3.75$) than married individuals ($M = 3.42$). The two means were interpreted as “Mostly Not True”.

Overall, cohabiting individuals believed that power and control had a little true relation with marriage. It only signifies that marriage cannot be seen as a hierarchy of roles that are often associated with gender or in other words, contradicting to the idea of role hierarchy. The belief of cohabiting young adults based on the data ($M = 3.37$) is that marriage seen as a more mutual, egalitarian union characteristic of sharing and companionship or supporting the notion of role parallelism. On the other hand, same as with the result of cohabiting, married individuals ($M = 3.33$) also believed that that power and control or role hierarchy had a little true relation with marriage. The overall mean for this dimension is 3.35 which also has a descriptive equivalence of “A Little True”.

It can be noted that both married and cohabiting individuals agreed that in an ideal marriage, women can also be the achiever outside and men can also take care of the home; Wives can also have the final say when there are disagreements about the family; and Husbands can also have most of the say with decisions about housework and childcare. This implies that role hierarchy within the family context and inside the house were not practicing by today’s young adults. More egalitarian roles and equality are popularized by today’s generation. Campaign about empowering women that emphasize the equal opportunity and discrimination-free can also contribute to this result. Aside from that, young adults today are more career oriented and have a

more empowering voice in the society which equalized the domination of men. In addition, marriage is seen as a means of reinforcing sexual stereotypes (sex is restricted to married couples) and women are exploited by being taught to be submissive to their husbands. These are things that cannot be tolerated anymore. While in accordance with the study of Oppenheimer (1994), he stated that possibly those who recognize marital union or marriage to be a naturally gender-specialized organization supposed to take on specific parts nevertheless of their partner's wants or situations, which may run to hatred, complaining, and stubborn behavior. On the other hand, the study of Bolzendahl and Myers (2004) and Tang and Zuo (2000) which is grounded on nationally demonstrative samples of U.S. partners contradicts the findings of this study. They discovered that husbands embrace more old-fashioned gender role attitudes than their wives. Before, this kind of gender roles and inequality among men and women were expected, assumed that conceptions of male freedom and authority were inherent in old-fashioned understandings of gender roles (Ferree, 1991). In addition, parents also have a greater impact on the behavior of the child or the young adults today. Furthermore, Collins and Russell (1991) said that sexual role socialization significances are not directly communicated through parents' demonstrating of sex-typed actions. For example, youngsters acquire that women and men (should) act in a different way when they perceive that mothers devote more time on taking care and care-giving and fathers, on leisure activities with their children. From this standpoint, parents had better explain it further to their children, though children when they become older, will develop their own sense of decision making and their parents' experience may only serve as guidance.

Special status versus Neutral alternative

Table 6

Means and Standard Deviations of Married and Cohabiting Young Adults in terms of Special Status versus Neutral Alternative Dimension

Special status vs. neutral alternative Items	Union status		
	Married (N=65)	Cohabiting (N=91)	Total sample (N=156)
Marriage is the highest commitment couples can make to each other.	4.78 (.57)	4.22 (1.06)	4.46 (.93)
Marriage is just a “piece of paper” (marriage license).	3.77 (1.42)	3.24 (1.40)	3.46 (1.43)
Marriage is a sacred union that should be taken very seriously.	4.63 (.91)	4.45 (.99)	4.53 (.96)
Marriage is the most intimate relationship couples can have.	4.45 (.95)	4.09 (.91)	4.24 (.94)
Overall mean	4.41 (0.62)	4.00 (0.62)	4.17 (0.65)

In the first item which corresponds to ‘marriage is the highest commitment couples can make to each other’, it has a total mean of 4.46 which has a descriptive equivalence of “Very True”, and married individuals scored higher mean ($M = 4.78$) than cohabiting individuals ($M = 4.22$). The two means were interpreted as “Very True” which means both groups of young adults agreed that the utmost commitment of a couple is to marry each other. Conservative Christians consider marriage as the most intimate of human relationships, a gift from God, and a sacred union. In the second item which parallels to ‘marriage is just a “piece of paper” (marriage license)’, it has a total mean of 3.46 which has a descriptive equivalence of “Mostly True”, and married individuals scored higher mean ($M = 3.77$) which is interpreted as “Mostly True” than cohabiting individuals ($M = 3.24$) which is “A Little True”. This supports numerous claims written on the article of Newsweek magazine (2019) that marriage is not necessary to demonstrate the love and

commitment to a partner and marriage certificate is no guarantee for a lifelong relationship with one person. On the other hand, some say that a piece of paper does not define a marriage because a marriage is the commitment that two people enter into that state they will honor, protect, love, sacrifice all they have to the other person which supports the result of the third item. In the third item which agrees to 'marriage is a sacred union that should be taken very seriously', it has a total mean of 4.53 which has a descriptive equivalence of "Very True", and married individuals scored higher mean ($M = 4.63$) than cohabiting individuals ($M = 4.45$). The two means were interpreted as "Very True". It supports the practice of Catholics about considering marriage as Sacrament. According to the article of The Christian Post (2019), Biblical marriage is sacred and is a witness to the sacredness of God, because like God it is absolute, exclusive, pure, and unchangeable, demanding respect and adherence. The passage of Jesus written on mark 10:6-9 stated: "But from the beginning of the creation God made them male and female. For this cause, shall a man leave his father and mother, and cleave to his wife. And they twain shall be in flesh, so then they are no more twain, but one flesh. What therefore God had joined together, let not man put asunder." In the fourth item which parallels to 'marriage is the most intimate relationship couples can have', it has a total mean of 4.24 which has a descriptive equivalence of "Very True", and married individuals scored higher mean ($M = 4.45$) which is interpreted as "Very True" than cohabiting individuals ($M = 4.09$) which is "Mostly True". This is also same with the explanation of the first item in this dimension which is for Christians, marriage is the most intimate of human relationships, a gift from God, and a sacred union.

Overall, married individuals believed that the nature of marriage is that it elevates to a special status above other types of intimate relationships is very true. It conveys that marriage can

be seen as the ultimate expression of love and intimacy toward a partner—the most satisfying type of relationship one can have. The belief of married young adults based on the data ($M = 4.41$) is contradicting to the idea of neutral alternative which may be thought of marriage is as simply one of many types of equally valuable couple relationships available for couples or simply a “piece of paper.”. On the other hand, though there is a slight difference on the data or the mean, the result of cohabiting individuals ($M = 4.00$) is same as with the married young adults that the nature of marriage is that it elevates to a special status above other types of intimate relationships is very true. The overall mean for this dimension is 4.17 which also has a descriptive equivalence of “Mostly True”.

In accordance with this study, the work of Korteweg (2001) which examined the significances of marriage in the Netherlands discovered comparable outcomes which highlights the belief that marital union is an ideal relationship. In line with this result, another study from Pew Research Center (2010) found out that far more wedded adults say that companionship (81%), love (93%), and making a lifelong commitment (87%) are very significant explanations to become married than the same about economic constancy (31%) or having children (59%). Single adults rank these matters the same way. However, when questioned if they approve that there is simply one true love for every being, smaller quantity than three-in-ten (28%) survey respondents say, they do.

Romanticism versus Pragmatism

Table 7

Means and Standard Deviations of Married and Cohabiting Young Adults in terms of Romanticism versus Pragmatism Dimension

Romanticism vs. pragmatism Items	Union status		
	Married (N=65) Mean (SD)	Cohabiting (N=91) Mean (SD)	Total sample (N=156) Mean (SD)
Loving each other is enough to keep marriages together.	3.88 (1.46)	3.78 (1.21)	3.82 (1.32)
Maintaining romantic love is the key to lasting marital happiness.	4.11 (1.16)	4.11 (0.99)	4.11 (1.06)
Marriage means that couples love each other no matter what.	4.31 (1.05)	4.20 (1.05)	4.24 (1.05)
Truly happy marriages happen only when two people who are meant for each other.	3.95 (1.19)	3.96 (1.20)	3.96 (1.19)
Spouses who disagree with each other have a troubled marriage.	3.22 (1.40)	3.22 (1.16)	3.22 (1.26)
If you have to work hard to make your marriage happy, it's not a good marriage.	2.65 (1.28)	2.90 (1.20)	2.79 (1.23)
Being in love is reason enough to get married.	2.86 (1.27)	3.10 (1.20)	3.00 (1.23)
When you marry, you pretty much agree to become a certain kind of person.	3.80 (1.14)	3.80 (1.09)	3.80 (1.11)
All happy marriages are pretty much the same.	3.32 (1.40)	3.48 (1.04)	3.42 (1.20)
There is a best way for married couples to organize their marriages.	4.42 (0.97)	4.32 (0.88)	4.36 (0.91)
Overall mean	3.65 (0.79)	3.69 (0.64)	3.67 (0.70)

In the first item which agrees to ‘loving each other is enough to keep marriages together’, it has a total mean of 3.82 which has a descriptive equivalence of “Mostly True”, and married individuals scored higher mean ($M = 3.88$) than cohabiting individuals ($M = 3.78$). The two means were interpreted as “Mostly True”. This result is contrary to the idea of Grossman (2018) which

stated that love can get you to a healthy marriage but not enough keep the marriage well. She added that marriages are a test of our emotional and life skills and even those marriages that are based in love are a continual struggle and often fall apart that's why interrelated emotional and life skills are necessary for a well-functioning marriage. This idea also contradicts seventh item. In the seventh item which is 'being in love is reason enough to get married', it has a total mean of 3.00 which has a descriptive equivalence of "A little true", and cohabiting individuals had higher mean ($M = 3.10$) compared to the mean of married individuals ($M = 2.86$). The two means were interpreted as "A Little True". In the third item which parallels to 'marriage means that couples love each other no matter what', it has a total mean of 4.24 which has a descriptive equivalence of "Very True", and married individuals scored higher mean ($M = 4.45$) which is interpreted as "Very True" than cohabiting individuals ($M = 4.09$) which is "Mostly True". It is also interesting to note that in the sixth item 'if you have to work hard to make your marriage happy, it's not a good marriage', it has a total mean of 2.79 which has a descriptive equivalence of "A little true", and cohabiting individuals had higher mean ($M = 2.90$) compared to the mean of married individuals ($M = 2.65$). The two means were interpreted as "A Little True". This implies that working hard or exerting effort to make your marriage happy is a natural or expected thing to do. Third and sixth items are supported by the idea of Miguel (2018) written on BetterHelp.com that once a solid ground of intimacy is built in a relationship, it gives one another a sense of security. This way you will always feel confident in any situation, as you know you have the support of your partner. And together you can overcome any situation. Intimacy also leaves no room for feeling vulnerable and fearful. In the ninth item which is 'all happy marriages are pretty much the same', it has a total mean of 3.42 which has a descriptive equivalence of "Mostly True", and cohabiting individuals

had higher mean ($M = 3.48$) which is interpreted as “Mostly True” compared to the mean of married individuals ($M = 2.32$) which is “A Little True”. This implies that married people who experienced being together with their legally husband or wife believed that every marriage is different from each other. In the tenth item which agrees to ‘there is a best way for married couples to organize their marriages’, it has a total mean of 4.36 which has a descriptive equivalence of “Very True”, and married individuals scored higher mean ($M = 4.42$) than cohabiting individuals ($M = 4.32$). The two means were interpreted as “Very True”. According to Easterlin and Zinnermann (2006) from the University of Southern California and their research which is about marriage and happiness found out that there is a comfortable consensus in the social sciences that marriage has a positive and enduring effect on well-being. In other words, looking for an alternative way to establish marriage has surely a positive effect on personal well-being.

Overall, cohabiting young adults believed that the view that marriage as preferably for soul mates is mostly true. It indicates that it is only upright when there is thorough approval and agreement; that it ought to at all times be happy, unprompted, and fulfilling; and that it should not necessitate much effort to create a fruitful marriage. The belief of cohabiting young adults based on the data ($M = 3.69$) is contradicting to the idea of pragmatism which may be thought that marriage as a very practical give-and-take arrangement that is not strongly connected with these passionate principles. On the other hand, though there is a slight difference on the data or the mean, the result of married individuals ($M = 3.65$) is same as with the cohabiting young adults that the view that marriage as preferably for soul mates is mostly true. The overall mean for this dimension is 3.67 which also has a descriptive equivalence of “Mostly True”.

The results indicated that married and cohabiting young adults agreed that doing something or making an effort to make your marriage happy is important in marriage. It is interesting to note that individuals who were involved in cohabitation have a higher mean on romanticism than married individuals. Based on the finding, it can also implied that cohabiting individuals have a prior view or ideal connotation that marriage is romantic and passionate, contrary to the individuals who were married because they already experienced the married life. Also, the total sample of this study believed that loving each other's partner is enough to keep marriages together, that upholding intimate love is the significant part to lifelong marital happiness, that marriage requires couples to love each other no matter what, that indeed happy marriages occur only when two individuals who are destined for each other, and that there is a best way for married couples to start up their marriages. Other interpretation of the result is that young adults mostly viewed marriage as preferably for soul mates – that it is only upright when there is thorough approval and agreement; that it ought to at all times be happy, unprompted, and fulfilling; and that it should not necessitate much effort to create a fruitful marriage. On the other hand, there were few individuals who also perceived marriage as a very practical give-and-take arrangement that is not strongly connected with these passionate principles. (Hall, 2006).

The results can be supported by certain researches. This may support the study of Amato and Booth (1997) which says that those who work harder and exert effort at enhancing a matrimony and ones' happiness are the ones who view marriage as life-long relationship and eternal regardless of hardship, for the reason that they don't consider divorce as an option. The researcher inferred that people who cohabit believed that marriage is a little bit or not the definitive expression of affection and intimacy concerning a companion— the most fulfilling kind of connection one can

have, that's why they choose to cohabit. Marriage may be thought of as simply one of many types of equally valuable couple relationships available for couples. Moreover, the statement "truly happy marriages happen only when two people who are meant for each other" was supported by the study of Pew Research Center that smaller number than three-in-ten (28%) married couples survey respondents say they do agree that there is only one true love for every being. The general sentiment among young people in cohabiting union is to be able to marry someday once the obstacles are resolved. Nonetheless, according to the study of Kabamalan (2004), they said cohabiting individuals were quite satisfied with their life now, although they believed their union will be happier, more stable and their bond stronger when they do marry and that marriage remains ideal. According to the study of Gallagher and Waite (2000) and Thornton (1989), despite the presence of alternative marital arrangement, people still value, desire, and aspire marriage and parenthood. The result in this dimension is contrary to the study of Tucker (2000) stated that while marriage is highly valued, there are economic issues to consider; It is a prevalent perception that maintaining a family entails resources. Moreover, he also noted that there is the expense for daily living, the education needs of children, and the general wellbeing of the family. And this can perhaps bridge the seeming disjoint explanations of union formation. Marriage is ideal but other practical considerations fall into the picture.

Mutuality versus Individuality

Table 8

Means and Standard Deviations of Married and Cohabiting Young Adults in terms of Mutuality versus Individuality Dimension

Mutuality vs. individuality Items	Union status		
	Married (N=65) Mean (SD)	Cohabiting (N=91) Mean (SD)	Total sample (N=156) Mean (SD)
After marriage, I will want to spend as much of my free time as possible with spouse.	4.23 (1.04)	3.76 (0.98)	3.96 (1.03)
After marriage, a spouse is all you need to meet your needs for companionship.	3.97 (1.20)	3.60 (1.04)	3.76 (1.12)
Marriage is a merging of the minds and wills of each spouse.	4.14 (0.97)	3.77 (0.94)	3.92 (0.96)
Married couples become more than what either person could become while single.	3.98 (1.01)	3.38 (1.17)	3.63 (1.14)
Married couples share all the same interests.	3.66 (1.36)	3.79 (1.14)	3.74 (1.24)
Loving each other is enough to keep marriages together.	3.88 (1.46)	3.78 (1.21)	3.82 (1.32)
Marriage means that couples love each other no matter what.	4.31 (1.05)	4.20 (1.05)	4.24 (1.05)
Overall mean	4.02 (0.67)	3.76 (0.68)	3.87 (0.69)

In the first item which agrees to ‘after marriage, I will want to spend as much of my free time as possible with spouse’, it has a total mean of 3.96 which has a descriptive equivalence of “Mostly True”, and married individuals scored higher mean ($M = 4.23$) which is interpreted as “Very True” than cohabiting individuals ($M = 3.76$) which is “Mostly True”. In restoring intimacy, first thing a couple must do is to increase the amount of time that you spend together. It is not only the first thing that you must do, it is the most important thing you must do if you want to recover that sense of “us-ness”. So spending quality time with spouse is also an important aspect in marriage. In the second item which agrees to ‘after marriage, a spouse is all you need to meet your

needs for companionship', it has a total mean of 3.76 which has a descriptive equivalence of "Mostly True", and married individuals scored higher mean ($M = 3.97$) than cohabiting individuals ($M = 3.60$). The two means were interpreted as "Mostly True". Compared with being unmarried, marriage provides emotional support: a sense of being cared about, loved, esteemed, and valued as a person. Married people are more likely to have a confidant, someone they can count on and talk to, than are people who do not live with intimate partners (Ross, 1995). In the third item which agrees to 'marriage is a merging of the minds and wills of each spouse', it has a total mean of 3.92 which has a descriptive equivalence of "Mostly True", and married individuals scored higher mean ($M = 4.14$) than cohabiting individuals ($M = 3.77$). The two means were interpreted as "Mostly True". In the fourth item which agrees to 'married couples become more than what either person could become while single', it has a total mean of 3.63 which has a descriptive equivalence of "Mostly True", and married individuals scored higher mean ($M = 3.98$) which is interpreted as "Mostly True" than cohabiting individuals ($M = 3.38$) which is "A Little True". In the seventh item which agrees to 'married couples become more than what either person could become while single', it has a total mean of 4.24 which has a descriptive equivalence of "Very True", and married individuals scored higher mean ($M = 4.31$) which is interpreted as "Very True" than cohabiting individuals ($M = 4.20$) which is "Mostly True". Based on the study of Martin Seligman (2002), in his book *Authentic Happiness* states, "Marriage is robustly related to happiness. Marriage works remarkably well from a Positive Psychology point of view. Perhaps the single most robust fact about marriage across many surveys is that married people are happier than anyone else. Of married adults 40 percent call themselves very happy, while only 23 percent of never-married do.

This is true of every ethnic group studied, and it is true across the seventeen nations that psychologists have surveyed.”

Overall, married individuals believed that the mutuality within marriage is mostly true. It implies that marriage as an essential submission of personality and integration of personalities to benefit of a joint, symbiotic individuality. The belief of married young adults based on the data ($M = 4.02$) is contradicting to the idea of individuality which may be thought of marriage is as simply as individuals seen partners as more self-governing with little reliance and/or limitation of independence. On the other hand, though there is a slight difference on the data or the mean, the result of cohabiting individuals ($M = 3.76$) is same as with the married young adults that mutuality within marriage is mostly true. The overall mean for this dimension is 3.87 which also has a descriptive equivalence of “Mostly True”.

Married individuals have already experienced what is it like to be married and that gave them the idea on what marriage really is. And since cohabiting individuals believed that mutuality is mostly true aspect of marriage, this can also contribute to the reason why they were not yet committing to marriage. As cited in the study of Lam, Marks, and McHale (2012), reports based in the Assertive Mating Theory foresees that persons will have a tendency to decide on mates with qualities parallel to themselves, and thus that companions will be more related than unrelated women and men. From this perspectives, wives and husbands must be mutual or share the same interest and characteristics when entering marriage. Another study proved that marital quality has been found to be associated to wives’ and husbands’ similarity or mutuality. Supporting the study of Kaslow and Robison (1996), Ickes (1993), and Burleson and Denton (1992), couples who are alike in values, leisure wellbeing, role preferences, and cognitive skills have a tendency to be more

pleased with their marriages than those who are contradictory in these aspects. Both married and cohabiting individuals agreed that married couples share all the same interests. Likewise, based on nationally representative samples of US couples, the study discovered that when partners differ with respect to gender role assertiveness (i.e., housework division), both wives and husbands account higher levels of marital pressure and struggle (Biblarz & Lye, 1993). Partners with not the same values and attitudes may have troubled relationships because they evaluate occasions from dissimilar viewpoints. Unrelated spouses may have to persistently discuss and redefine their marital roles – a practice that may produce new causes of disparity and difficulties (Cook & Jones, 2002).

Cohabiting individuals have lower mean score on mutuality. This may support the study of Moller (2000) that the idea of living together was to test the relationship by looking thoroughly into all the differences and irritations, but in reality they were dealt with only superficially. Also, he added that it is also very difficult to open your heart to someone in a relationship that is seen as an experiment and will most probably last only for a while. Cohabitors gradually fall into the habit of ignoring and suppressing adjustment problems.

Problem #2: Determine if there is a significant difference in the marital beliefs of respondents when group according to the demographic variables: Age, Educational attainment, Family background and Religious Affiliation

Age

Table 9

Means and Standard Deviations on Marital Beliefs by Age of Married and Cohabiting Individuals

	Age	N	Mean	Standard deviation	F value	Sig.	Interpretation
Cohabiting	18-22	42	3.67	.55	.153	.859	Not significant
	23-26	29	3.61	.48			
	27-30	30	3.64	.47			
	Total	91	3.65	.51			
Married	18-22	9	3.97	.55	.833	.440	Not significant
	23-26	25	3.74	.52			
	27-30	31	3.69	.63			
	Total	65	3.75	.57			
Both Married and Cohabiting	18-22	51	3.73	.55	.198	.821	Not significant
	23-26	54	3.67	.49			
	27-30	51	3.67	.57			
	Total	156	3.69	.54			

As can be seen in Table 9, there is no significant difference between the marital beliefs of married and cohabiting young adults when grouped according to age. Based on the results, all of the p-values were greater than 0.05, it can be concluded that there was no significant difference between the marital beliefs of young adults in terms of age. The mean scores of each category are not much differed with each other.

This suggests that age is not a factor in having a relatively positive or negative marital beliefs based on the table above supporting the study of Bumpass, et al (1991) which states that young adults had a smaller amount old-fashioned belief towards wedding, family, and gender roles than of age cohorts, and that they are also more compliant of alternatives to marriage, including

childbearing out of marriage and cohabitation. Same thing with the study of Memani (2003) that there was no statistically significant difference among the different age group of respondents in regard to marital beliefs. Either individuals were coming from the transition of adolescence to young adults or some were going to the next stage, thus, marital beliefs did not differ significantly. In the recent study of Abalos (2014) and Kabamalan, Ogena, and Sasota (2008), in the Philippines, it is not unforeseen that age at marriage is reasonably high, and has been growing over the period of time. This increasing marriage postponement among Filipinos is associated with their need to pursue advance education in order to boost their chances of upward social and economic mobility (Abalos, 2014; Rodell, 2002).

Educational Attainment

Table 10

Means and Standard Deviations on Marital Beliefs by Educational Attainment of Married and Cohabiting Individuals

	Educational Attainment	N	Mean	Standard deviation	F value	Sig.	Interpretation
Cohabiting	College undergraduate and lower	52	3.69	.52	.785	.378	Not significant
	College graduate and higher	39	3.59	.49			
	Total	91	3.65	.51			
Married	College undergraduate and lower	35	3.90	.54	5.610	.021	Significant
	College graduate and higher	30	3.57	.57			
	Total	65	3.75	.57			
Both Married and Cohabiting	College undergraduate and lower	87	3.77	.54	4.914	.028	Significant
	College graduate and higher	69	3.58	.52			
	Total	156	3.69	.54			

It can be seen from the data in Table 10 that there is a significant difference between the marital beliefs of young adults when grouped according to Educational Attainment. Based on the result, the p-value of cohabiting individuals is greater than 0.05 ($p = .378$), so the researcher concluded that there is no significant difference between the marital beliefs of college undergraduate and lower educational attainment and college graduate and higher educational attainment who cohabit. Moreover, the p-value of married individuals is less than 0.05 ($p = 0.021$), so the researcher concluded that there is statistically significant difference between the marital beliefs of college undergraduate and lower educational attainment and college graduate and higher educational attainment who are already married. In addition to this, married individuals who were college undergraduate and lower educational attainment have higher mean ($M = 3.90$) than married individuals with higher education ($M = 3.57$). Despite the not significant result of cohabiting young adults, it is interesting to note that the p-value for both married and cohabiting individuals is less than 0.05, so the researcher concluded that there is statistically significant difference between the marital beliefs of college undergraduate and lower educational attainment ($M = 3.77$) and college graduate and higher educational attainment ($M = 3.58$) who are cohabiting and already married.

Individuals with different educational backgrounds may have different reasons for opting getting into or out of cohabitation, which reflects the context specific values, norms or constraints encountered by different strata of society. Furthermore, Bianchi, Mattingly, and Raley (2006) specified higher education attainments afford both women and men with preparation and qualifications for higher paying occupations and, in turn, the capability to add to the family economy. In this case, individuals with higher educational levels may tend to marry since they believe that they are capable of sustaining the financial needs of a family. Similar to the study of

Goldstein and Kenney (2001), they speculate that greater number of marriage among the more well educated can be associated to better advances obtained by couples upon joining matrimony somebody with comparable economic steadiness; for the reason that men and women are expected to date and wed individuals with the same characteristics, such as educational attainment and careers, those with higher educational attainment and wages are expected to profit at a greater rate from both their separate and combined income. The result also shows that some individuals had lower marital beliefs. This result sees additional reasons in the delay or nonexistence of couple formation and that seems to be the amplified options accessible to females as an outcome of their improved education which have offered females with far greater contact to particular financial means and subjective fulfillment than was presented to earlier cohorts of females. Also, at the present time, numerous young adults stay at least somewhat economically reliant on their parents up until into their twenties, and with numerous females taking further college education and being employed, they no longer seen marriage as the only medium for ensuring their economic security (Qu & Soriano, 2004). This implies that either married or cohabiting, once they have the opportunity to choose career over marriage, they will choose career. Furthermore, study found that wives who attempt to earn more money, however, often find themselves in a situation wherein the more they work, the more likely the marriage will end in divorce. Lester and Yeh (1988) found through a survey of census reports for the continental United States that the higher the proportion of married women working full-time and the lower the proportion working part-time, the higher the divorce rate of the state. In states where a greater percentage of wives worked part-time, the divorce rates were lower.

One study also provides adequate information why, based on the result, individuals who were college graduate and higher educational attainment during the time the study was conducted. Highly educated Filipino women have higher odds of dissolving their union than women with lower levels of education. Higher education in the Philippines improves the economic status of women and is more likely to provide them with financial independence. Indeed, a key factor for Filipino women when they leave their husband is their ability to support themselves and their children. This sense of independence and empowerment also enables women to transcend the social stigma of being divorced or separated (Medina, 2015).

Person Who Raised the Youth

Table 11
Means and Standard Deviations on Marital Beliefs by Person Who Raised the Youth of Married and Cohabiting Individuals

	Person Who Raised the Youth	N	Mean	Standard deviation	F value	Sig.	Interpretation
Cohabiting	Both parents	53	3.58	.55	2.431	.122	Not significant
	One parent and/or others	38	3.74	.42			
	Total	91	3.65	.51			
Married	Both parents	42	3.75	.58	.006	.936	Not significant
	One parent and/or others	23	3.74	.58			
	Total	65	3.75	.57			
Both Married and Cohabiting	Both parents	95	3.65	.57	.996	.320	Not significant
	One parent and/or others	61	3.74	.48			
	Total	156	3.68	.54			

Table 11 shows the difference between the marital beliefs of young adults when grouped according to the person who raised the youth. Based on the results, all of the p-values were greater

than 0.05 (Cohabiting = .122; Married = .936; and Both Married and Cohabiting = .320), so the researcher concluded that there was no significant difference between the marital beliefs of young adults in terms of the person who raised the youth.

Family background which definitely refer to the person who raised the youth is important and can influence one's marital beliefs because young adults' anticipation of what a romantic relationship ought to be are unquestionably prejudiced by the romantic relationships of the person they grew up with and most probably, that would be the parents. Experiences affect one's belief system. Young adults who had separated parents and only raised by one parent were likely to have not the same marital beliefs than young adults who were not exposed to separation or divorce (Axinn et al., 1996). Similar principle is exercised for considering at earlier marriages of who raised the respondents. In this study, the results showed that it didn't matter whether married or cohabiting individuals were raised by single or both parents. Thus, person who raised the youth was not related with the marital beliefs of cohabiting and married young adults.

Numerous studies explained that witnessing parents' marital difficulties is another reason for wariness toward marriage and preference for cohabitation, especially because divorce is illegal in the Philippines. But in this study, cohabiting individuals who were raised by one parent and/or others scored higher than those who were raised by both parents. The results support the study of Holman et al. (2005) that the optimistic outlooks and actions beneficial to being and dwelling married are associated to the product of pessimism that kids experience as a perceived importance of their parents' marital encounters. Moreover, other viewpoints highlight how primary socialization involvements add to the capabilities and situations of children to have well, long-term marriages. The result of the present study is contrary to the study of Altman et al. (2005) and

Axinn et al. (2005) that higher family-of-origin conflict, poorer quality of parental discipline, and marital infidelity have been linked with offspring's marital difficulties, signifying that some cultured behaviors from family might convey over into behaviors enacted in marriage. On the other hand, this study was supported by Bowen (1978) that the way in which parents interact to their own children has an effect on the manner the children interact to others in their surroundings and, when they become parents to their own children, he/she believes that by way of developments such as differentiation, there is a possibility that these children can surpass the limits enforced by their emotional family system. Another explanation of this result is that cohabitation in the Philippines has often been linked to traits associated with disadvantage or instability - absent parents, lack of engagement in work or education, migration, and urban residence - although previous studies have generally focused solely on youth or the young adult population (Ogena et al., 2008; Kabamalan, 2004). Bradbury and Karney (2004) cited research that both chronic and acute negative life events are damaging to marital quality. This implies that individuals who were involved in cohabitation might foresee this and not want to be in this kind of situation that's why living in is more important than surviving bad marriage.

Religious Affiliation

The data gathered in religious affiliation didn't have enough information to compare and analyze. Distribution of the data was much far from each other since it had 90 is to 10 ratios, which means that most of the respondents (141 individuals) were predominantly Catholic and only 15 respondents were non-Catholic. This kind of data were not good to compare.

Problem #3: Identify the significant difference in the marital beliefs between married and cohabiting in terms of 5 dimensions.

Table 12
Means and Standard Deviations on 5 Dimensions of Married and Cohabiting Individuals

Dimension	Relationship status	Mean	Standard deviation	F value	Sig.	Interpretation
Self-fulfillment vs. obligation	Married	2.94	.88	.767	.382	Not significant
	Cohabiting	3.06	.75			
	Total	3.01	.81			
Role hierarchy vs. role parallelism	Married	3.33	1.24	.061	.805	Not significant
	Cohabiting	3.37	.87			
	Total	3.35	1.04			
Special status vs. neutral alternative	Married	4.41	.63	16.023	.001	Significant
	Cohabiting	4.00	.63			
	Total	4.17	.66			
Romanticism vs. pragmatism	Married	3.65	.79	.098	.754	Not significant
	Cohabiting	3.69	.64			
	Total	3.67	.71			
Mutuality vs. individuality	Married	4.02	.68	5.899	.016	Significant
	Cohabiting	3.76	.69			
	Total	3.87	.69			

It can be seen in Table 12 that there is a significant difference between the marital beliefs of married and cohabiting young adults. Based on the results, the p-value of role hierarchy and romanticism dimensions are greater than 0.05 though there is a slight difference on its mean, so the researcher concluded that there were no significant differences between the said dimensions of marital beliefs of young adults in terms of relationship status. On the other hand, the p-value for mutuality dimensions ($p = 0.016$) is lower than 0.05, so the researcher concluded that there were significant differences between the said dimensions of marital beliefs of young adults in terms of relationship status.

The results showed that both married and cohabiting individuals had not moderately high mean scores on role hierarchy dimension which may be explained by the study of Oppenheimer (1994) that possibly those who apprehend marriage to be a fundamentally gender-specialized agreement supposed to yield on certain roles despite of their partner's wants or situations. Though mean scores are relatively different, cohabiting individuals tend to view role hierarchy as more important than married individuals. This result can be supported by the study of Klohnen and Luo (2005) that look after the perspective in presenting that couples who are married, as linked to randomly couples, are alike on values, philosophies, demographics, attitudes, and personality. From this view point, husbands' and wives' should share similar gender role attitudes.

Moreover, both married and cohabiting individuals viewed marriage as romantic which anchored on the study of Pew Research Center (2010) that love, making a lifelong commitment, and companionship are very important reasons to get married, and unmarried individuals felt the same way. However, Kabamalan (2004) reported in his study that while majority of those who had ever been in union agree that married couples were happier than living-in couples, a quarter of those currently living-in gave a neutral response to this statement and another 23% disagreed with it. Again, this seems to suggest that despite their desire to marry in the future, they were not necessarily unhappy with their current situation, this was also evident in the responses of the in-depth respondents. When asked if they were happy with their current situation (i.e. cohabiting), they said they are happy.

Furthermore, young adults displayed significant differences on the mutuality dimension. Married individuals presented higher beliefs on mutuality while cohabiting individuals presented lower beliefs on mutuality. Individuals who are in a relationship and have similar past time

interests, ideals, cognitive skills and role preferences are apt to be more contented with their marriages than those who are contradictory in these aspects (Kaslow & Robison, 1996; Ickes, 1993; Burleson & Denton, 1992). Since married individuals are already married, they have a strong reference that being similar is important in marriage. More so, the nonappearance of divorce in the Philippines perhaps also have played a part to this (Abalos, 2017). In the paper of Moller (2013), he stated that one of the basic goals of marriage is to address and solve the differences that might come between married couples in order to have a good relationship. It is not always that easy and sometimes the help of a counselor is needed. The point, however, is that married couples make, due to their commitment to one another, an effort to deal consciously with these differences. No couple marries with the expectation that their marriage will only last for a year or two, otherwise they would not even consider getting married. It is important to them that their relationship should be maintained for life. It also supports the study of Moller (2000) that marriage is therefore a commitment that is made regardless of what conflict or stress may develop. In most aspects of the relationship it is no longer about me but about us deciding, feeling, planning and living a particular. This is the secure environment into which children are later born, nurtured and allowed to grow up as adults.

In accordance with this study, the work of Korteweg (2001) which examined the significances of marriage in the Netherlands discovered comparable outcomes which highlights the belief that marital union is an ideal relationship. In line with this result, another study from Pew Research Center (2010) found out that far more wedded adults say that companionship (81%), love (93%), and making a lifelong commitment (87%) are very significant explanations to become married than the same about economic constancy (31%) or having children (59%). Single adults

rank these matters the same way. However, when questioned if they approve that there is simply one true love for every being, smaller quantity than three-in-ten (28%) survey respondents say, they do.

Implications to counseling

To community. Since the study explored the belief system of young adults who were already married and cohabiting in a community and found out that separation is possible most probably when the couple is unhappy and marriage becomes bad, the barangay officials or the officer in charge may conduct a seminar or provide counseling sessions regarding how to have and maintain a happy marriage or tips how to restore it if ever marriage is not as good as before. All of this should come from a reliable source. And also, seminar that will serve as a guide in choosing between cohabitation or marriage, and handling relationships since one's belief depends on the person itself, is also advised.

To religious sector. In settings with a focus on traditional religious beliefs and values, practitioners may feel strongly about giving messages that include theological and moral teaching about why cohabiting and choosing divorce or separation are viewed as unwise. Christian-based counseling relies on a combination of prayer, Bible readings, and good old-fashioned counseling skills to help couples resolve marital issues and difficulties.

To tertiary counseling students. This study found the difference between the marital beliefs of young adults who cohabit and married. In this case, individuals can learn about relationships they enter them. Counselors could discuss research on cohabitation and the cohabitation effect. Providing basic information on what is known about cohabitation from research may help some

individuals approach relationship transitions such as cohabitation more thoughtfully. Also, counseling could review research on cohabitation and encourage individuals to think critically about it. Moreover, counselors should let individuals carefully consider their own views and values about cohabitation, their reasons for wanting to live together (e.g., becoming closer, doubts about the relationship, pressure from partner, finances, convenience), and the potential costs of cohabiting, such as giving up other options.

To schools. Since schools also take part of the responsibility with the students, the school community should provide adequate support in the counselors and students such as encouraging youths and motivating them.

Chapter IV

Summary, Conclusion and Recommendations

Summary of the Study

Over the past decade, cohabitation has become gradually pervasive. Because of this, debates between cohabitation and marriage have risen, in regard to what cohabitation means for individual and for the institution of marriage itself. With those trends, the researcher came up with the idea to explore the marital beliefs – *self-fulfillment, role hierarchy, special status, romanticism, and mutuality* – of married and cohabiting young adults. The researcher used quantitative study with descriptive research design.

One hundred fifty-six (156) questionnaires were returned from the one hundred eighty (180) distributed questionnaires (Married=65; Cohabiting=91). Participants, with the mean age of 24.68, were residing in Brgy. Moonwalk, Parañaque City. Respondents were asked to answer a survey that last for about 10-20 minutes. A survey was created with two (2) main sections: section one included demographic information and section two consisted of an inventory to quantify respondents' marital beliefs which is the Marital Meaning Inventory developed by Scott Hall (2006). Descriptive statistics was used for the demographic variables, such as mean, standard deviations, frequency distribution, and percentage, while Analysis of Variance or ANOVA with an alpha level of .05 was performed. All data collected with corresponding statistical treatment were analyzed and interpreted using SPSS software, which is popular in Social Science researches, and with the help of a statistician.

Summary of Results

This study found that the marital beliefs of married and cohabiting young adult respondents believed that choosing personal happiness is more important than staying in a failed marriage. Marriage is seen to be as equal opportunity for man and woman to be a ‘father and ‘mother’. Marriage should be taken seriously for it’s not just a piece of paper. It is believed to be romantic and passionate rather than pragmatic. And mostly a sense of mutuality rather than individuality.

When group according to the particular demographic variables, the current study showed that there is a statistically significant difference between married and cohabiting in terms of educational attainment. Another important finding was that there’s no statistically significant difference between the person who raised the married or cohabiting young adults – both parents and one parent and/or others.

This study identified the significant difference in the marital beliefs between married and cohabiting in terms of five dimensions. The results of this study indicated that young adults differed significantly on mutuality dimension and special status. Married young adults scored higher than cohabiting young adults on special status and mutuality.

Limitations of the Study

The present study has some important limitations. First, the researcher used quantitative study with descriptive inferential research design in which survey is used to gather well understanding into the formation of marital beliefs and romantic relationships, both as precursor and result, among the respondents. Second, the study only investigated the relationship of selected demographic characteristics with five (5) dimensions of marital beliefs and the difference between married and cohabiting belief system with regard to marriage. It would be beneficial to take in

consideration an extensive array of factors which might define the level of marital beliefs, and their relationship with relationship status and other demographic characteristics. The third one would be the demographic distribution of the sample in the current study is another possible limitation. All participants were from the community within the age range of young adulthood (18-30 years). Thus, results from the present study can be signified only to population of married and cohabiting, and heterosexual at this developmental stage. Being single and in a relationship may differ from cohabiting and married individuals in regard to marital beliefs, thus, they were excluded from the study. Moreover, a wider, more representative sample needs to be acquired for future research on these issues. Finally, the researcher suggests that the instrument must be translated or must have Filipino version of Marital Meaning Inventory. Aside from that, the future researcher may ask about the age of the person when he/she got involved in cohabitation or marriage. And, the length they were living together with their partner whether cohabiting or married.

Conclusion

1. Married individuals believed to stay on a bad marriage than cohabiting individuals.
2. Most educated young adults are not convinced with the institution of marriage. Married individuals viewed marriage as a special status than cohabitators.
3. Young adults who were married viewed similarity of the couples as important in marriage.

Recommendations

1. The cooperation between the churches and families should be increased so that spiritual and moral guidance which can be provided by the church experts can be fully attained. They can use their advantage to influence their fellowmen. Since there is an alarming increase in

premarital sex and cohabitation in the country, religious community can use this study to understand and identify the factors that contribute to the said problem.

2. The community may conduct seminar regarding the institution of marriage and marriage dissolution. Since the study intended to explore the belief system of young adults who were already married and cohabiting in a community, the researcher recommends the Brgy. officials or the office in charge to conduct a seminar regarding marriage and how ones' union can be happy and successful. The seminar will only serve as guide in choosing cohabitation or marriage and handling relationships since one's belief depends on person itself.
3. Administrators and guidance counselors can use this study to provide innovative programs and interventions in educating young adults about marriage and different aspects of it. Since sex education will soon be implemented, this study can help rationalize the thinking of young adults regarding cohabitation as an alternative to marriage. This study can help predict the factors that contribute to the increasing rate of premarital sex and cohabitation in the Philippines.
4. To the future researchers, this study will provide additional information for the belief system of regarding marriage of young adults and may serve as a basis in studying young adults ages 18-30 from the time the study was conducted. This will also contribute to the researchers who will study marital beliefs of young adults and its relation to certain demographic variables.

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APPENDIX A

PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
Taft Avenue, Manila

Letter of Permission

September 15, 2018

Scott S. Hall
Ball State University
Muncie, Indiana

Dear Mr. Hall:

Greetings of Peace!

I am a masteral student specializing Guidance and Counseling/Psychology in the Philippine Normal University, Taft Ave. Manila, Philippines. Im presently working on my thesis entitled “Marital Beliefs of Young Adults: Implications to Counseling”. It is a quantitative study which aims to examine the meaning of marriage that can hold for young adults based on their systems of beliefs about marriage.

In relation with this, may I seek permission from your good office if I could be allowed to use your Marital Meaning Inventory.

Rest assured that I will adhere to all ethical considerations in conducting a research and will be used for educational purposes only.

Thank you very much and hope for your positive response regarding my request.

Respectfully yours,

Raven C. Estabillo
Researcher
MA Student

APPENDIX B

PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
Taft Avenue, Manila

October 24, 2018

HON. ROBERTO “OBET” ALANO
Punong Barangay
Barangay Moonwalk
Armstrong Ave. Corner Glenn Street
Moonwalk, Phase 2 Parañaque City

Dear Mr. Obet:

Greetings of peace!

I am a masteral student specializing Guidance and Counseling/Psychology in the Philippine Normal University, Taft Ave. Manila. I'm presently working on my thesis entitled “Marital Beliefs of Young Adults: Implications to Counseling”. It is a quantitative study which aims to examine the meaning of marriage that can hold for young adults based on their systems of beliefs about marriage.

In relation with this, may I seek permission from your good office if I could be allowed to conduct the study through administering survey at our barangay. My study will be limited to 200 participants who are involved in cohabitation and married.

Rest assured that I will adhere to all ethical considerations in conducting a research and that all information gathered will be kept highly confidential and will be used for the purpose of the study only.

Thank you very much and hope for your positive response regarding my request.

Respectfully yours,

Raven C. Estabillo
Researcher
MA Student

Noted by:

Armina B. Mangaoil, MAEd, Rpm
Thesis Adviser
PNU

APPENDIX C

Consent to Participate in a Research Study

Title of Study : Marital Beliefs of Young Adults: Implications to Counseling
Researcher : Raven C. Estabillo, Philippine Normal University
Contact No. : 0936 565 9183
E-mail address : estabillo.rc@pnu.edu.ph

Introduction

- You are being asked to be in a research study of marital beliefs.
- You are qualified to be one of the respondents such as you are:
 - Living with a partner
 - Married
 - Cohabiting (unmarried)
 - 18 – 30 years old
- You were selected as a possible participant because you demonstrated interest in participating the study.
- The researcher asks that you read this form and ask any questions that you may have before agreeing to be in the study.

Purpose of Study

- The purpose of the study is to explore your marital beliefs.
- This study is being conducted as a research requirement for masters in psychology and counseling degree.

Description of the Study Procedures

- If you agree to be in this study, you will be asked to do the following things:
 - Asked to answer demographic questionnaire
 - Asked to answer Marital Meaning Inventory

Risks/Discomforts of Being in this Study

- The study has little foreseeable risk but will be asking you to answer relationship status of your parents.
- Feel free to decline to answer any question, or even end the process early if it causes you discomfort.

Safety

- The study will ensure the physical and psychological safety, and protection of researcher and respondents.
- Researcher will avoid placing respondents and communities in situations or conditions where they may be exposed to risk of physical and/or psychological harm as a consequence of their participation to the research.

Confidentiality

- Your information and records will be kept strictly confidential.
- The researcher will be the only person who will know about your participation.
- All research materials including encoded data, transcriptions, analyses and consent documents will be stored in a secure location. Materials will be kept secured until no longer needed, and then destroyed. All electronically stored data will be password protected.
- The researcher will not include any information in any report may publish that would make it possible to identify you.

Right to Refuse or Withdraw

- The decision to participate in this study is entirely up to you.
- Your decision to refuse will not result in any loss of benefits.
- You have the right not to answer any single question, as well as to withdraw completely.
- If you choose to withdraw, the researcher will not use any of your information collected for this study.

Right to Ask Questions and Report Concerns

- You have the right to ask questions about this research study and to have those questions answered by the researcher before, during or after the research.
- If you have any further questions about the study, at any time feel free to contact or email the researcher.
- If you would like a summary of the study results, one will be sent to you once the study is completed.

Consent

- Your signature below indicates that you have decided to volunteer as a research participant for this study, and that you have read and understood the information provided above.

Participant's signature: _____ Date: _____

I certify that I have explained the purpose of research to the participant and consider that she/he understands what is involved and liberally consents to participate.

RAVEN C. ESTABILLO

Researcher

(Signature over printed name)

Date

APPENDIX D

Instruction: Fill up the demographic background with all honesty.

Name (optional): _____ **Age:** _____ **Sex:** _____

Highest Educational Attainment: (please put a check on the space provided)

☐ College undergraduate and lower

☐ Elementary graduate

☐ High school graduate

☐ College undergraduate

☐ College graduate and higher

☐ Bachelor's degree holder

☐ Post graduate

others (please specify) _____

Religion: (please put a check on the space provided)

☐ With religion

☐ Catholic

☐ Islam

☐ Without religion

others (please specify) _____

Relationship Status: (please put a check on the space provided)

☐ Living with a partner

☐ married

☐ cohabiting (unmarried)

Family background: (please put a check on the space provided)

☐ Raised by both parents

☐ Raised by one parent

others (please specify) _____

Marital Meaning Inventory

Instruction: The following are statements about marriage. Kindly answer how true or not are the statements to you. Indicate your answer by checking the corresponding number. Please answer the items with all honesty.

5= Very true 4=Mostly True 3=A little True

2=Mostly not true 1=Not true at all

ITEMS	5	4	3	2	1
1. Marriage is the highest commitment couples can make to each other					
2. Marriage signifies that someone has finally become an adult					
3. Marriage is just one of many equally meaningful relationships for couples					
4. Marriage is just a “piece of paper” (marriage license)					
5. Marriage is a sacred union that should be taken very seriously					
6. Marriage is the most intimate relationship couples can have					
7. Personal happiness is more important than putting up with a bad marriage					
8. A person’s marriage should take priority over individual goals					
9. It is okay to divorce when a person’s needs are no longer met					
10. Marriage is for life, even if the couple is unhappy					
11. Marrying is mostly about getting security in your life					
12. Marriage means accommodating each other’s needs, even if this involves self-denial					
13. After marriage, I will want to spend as much of my free time as possible with spouse					
14. After marriage, a spouse is all you need to meet your needs for companionship					
15. Marriage makes it difficult for spouses to keep their personal independence					
16. Marriage is a merging of the minds and wills of each spouse					

17. Married couples become more than what either person could become while single					
18. In marriage, each spouse can still have private aspects of their lives					
19. Married couples share all the same interests					
20. Loving each other is enough to keep marriages together					
21. Maintaining romantic love is the key to lasting marital happiness					
22. Marriage means that couples love each other no matter what					
23. Truly happy marriages happen only when two people who are meant for each other					
24. Getting married is just something that adults do to make life a little easier					
25. Spouses who disagree with each other have a troubled marriage					
26. If you have to work hard to make your marriage happy, it's not a good marriage					
27. Being in love is reason enough to get married					
28. In an ideal marriage, man is the achiever outside, women take care of the home					
29. Husbands should have the final say when there are disagreements about the family					
30. Each spouse should be in charge of different aspects of the family					
31. Spouses should equally divide all the housework and childcare					
32. Spouses should both agree on big decisions or no decision should be made					
33. Wives should have most of the say with decisions about housework and childcare					
34. When you marry, you pretty much agree to become a certain kind of person					
35. It is up to the individuals who get married to decide what marriage requires of them					
36. All happy marriages are pretty much the same					

37. Marriages are very personal and can be very different from one another					
38. A marriage is whatever a particular couple decides marriage should be like for them					
39. All long-term marriages have the same general characteristics					
40. Marriage can be whatever I want it to be					
41. There is a best way for married couples to organize their marriages					

APPENDIX E

Reliability

Self-fulfillment

Reliability Statistics

Cronbach's Alpha	N of Items
.165	3

Item Statistics

	Mean	Std. Deviation	N
SF1	3.54	1.236	156
SF2	2.56	1.306	156
SF3	2.94	1.413	156

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
SF1	5.49	3.916	.088	.109
SF2	6.47	3.064	.242	-.300 ^a
SF3	6.10	4.126	-.043	.433

Role Hierarchy

Reliability Statistics

Cronbach's Alpha	N of Items
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.704	3
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Item Statistics

	Mean	Std. Deviation	N
RH1	3.35	1.357	156
RH2	3.10	1.330	156
RH3	3.61	1.232	156

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
RH1	6.71	4.426	.596	.515
RH2	6.96	5.282	.428	.729
RH3	6.45	5.088	.551	.581

Special Status

Reliability Statistics

Cronbach's Alpha	N of Items
.418	4

Item Statistics

	Mean	Std. Deviation	N
SS1	4.46	.932	156
SS2	3.46	1.434	156

SS3	4.53	.960	156
SS4	4.24	.944	156

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
SS1	12.22	4.898	.275	.315
SS2	13.22	4.636	.034	.632
SS3	12.15	4.776	.287	.301
SS4	12.44	4.235	.457	.137

Romanticism

Reliability Statistics

Cronbach's Alpha	N of Items
.808	10

Item Statistics

	Mean	Std. Deviation	N
R1	3.82	1.322	156
R2	4.11	1.063	156
R3	4.24	1.050	156
R4	3.96	1.199	156
R5	3.22	1.261	156
R6	2.79	1.238	156

R7	3.00	1.234	156
R8	3.80	1.110	156
R9	3.42	1.207	156
R10	4.36	.915	156

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
R1	32.90	38.802	.565	.782
R2	32.61	40.640	.597	.780
R3	32.47	41.490	.537	.786
R4	32.76	40.376	.528	.786
R5	33.50	40.690	.471	.793
R6	33.92	44.059	.260	.817
R7	33.72	40.630	.490	.791
R8	32.92	41.380	.507	.789
R9	33.30	39.025	.621	.775
R10	32.36	45.341	.298	.809

Mutuality

Reliability Statistics

Cronbach's Alpha	N of Items
.722	7

Item Statistics

	Mean	Std. Deviation	N
M1	3.96	1.031	156
M2	3.76	1.121	156
M3	3.92	.967	156
M4	3.63	1.148	156
M5	3.74	1.240	156
M6	3.82	1.322	156
M7	4.24	1.050	156

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
M1	23.12	18.851	.403	.697
M2	23.31	17.997	.449	.686
M3	23.15	19.004	.425	.693
M4	23.44	18.015	.430	.691
M5	23.33	17.656	.416	.696
M6	23.25	17.208	.416	.697
M7	22.83	17.847	.516	.672

APPENDIX F

Summary of Responses

Table 13
Percentage Distribution of Married and Cohabiting Young Adults in terms of Self-fulfillment Dimension

Self-fulfillment Items	Union status		
	Married (N=65)	Cohabiting (N=91)	Total sample (N=156)
Personal happiness is more important than putting up with a bad marriage.			
Very true	33.8	24.2	28.2
Mostly true	12.3	30.8	23.1
A little true	32.3	33.0	32.7
Mostly not true	6.2	6.6	6.4
Not true at all	15.4	5.5	9.6
<i>Mean</i>	3.43	3.62	3.54
It is okay to divorce when a person's needs are no longer met.			
Very true	9.2	12.1	10.9
Mostly true	7.7	17.6	13.5
A little true	18.5	25.3	22.4
Mostly not true	29.2	25.3	26.9
Not true at all	35.4	19.8	26.3
<i>Mean</i>	2.26	2.77	2.56
Marriage is for life, even if the couple is unhappy.			
Very true	24.6	13.2	17.9
Mostly true	13.8	23.1	19.2
A little true	33.8	17.6	24.4
Mostly not true	6.2	22	15.4
Not true at all	21.5	24.2	23.1
<i>Mean</i>	3.14	2.79	2.94
Overall mean		3.01	

Table 14
Percentage Distribution of Married and Cohabiting Young Adults in terms of Role Hierarchy Dimension

Role hierarchy Items	Union status		
	Married (N=65)	Cohabiting (N=91)	Total sample (N=156)
In an ideal marriage, man is the achiever outside, women take care of the home.			
Very true	33.8	19.8	25.6
Mostly true	13.8	29.7	23.1
A little true	23.1	28.6	26.3
Mostly not true	9.2	11	10.3
Not true at all	20	11	14.7
<i>Mean</i>	3.32	3.36	3.35
Husbands should have the final say when there are disagreements about the family.			
Very true	26.2	13.2	18.6
Mostly true	21.5	23.1	22.4
A little true	20	28.6	25
Mostly not true	15.4	20.9	18.6
Not true at all	16.9	14.3	15.4
<i>Mean</i>	3.25	3	3.10
Wives should have most of the say with decisions about housework and childcare.			
Very true	33.8	27.5	30.1
Mostly true	20	33	27.6
A little true	13.8	27.5	21.8
Mostly not true	18.5	11	14.1
Not true at all	13.8	1.1	6.4
<i>Mean</i>	3.42	3.75	3.61
Overall mean	3.35		

Table 15
Percentage Distribution of Married and Cohabiting Young Adults in terms of Special Status Dimension

Special status Items	Union status		
	Married (N=65)	Cohabiting (N=91)	Total sample (N=156)
Marriage is the highest commitment couples can make to each other.			
Very true	86.2	25.3	67.3
Mostly true	6.2	20.9	17.9
A little true	7.7	23.1	9.6
Mostly not true	0	14.3	3.2
Not true at all	0	16.5	1.9
Mean	4.78	4.22	4.46
Marriage is just a “piece of paper” (marriage license).			
Very true	47.7	25.3	34.6
Mostly true	13.8	20.9	17.9
A little true	16.9	23.1	20.5
Mostly not true	10.8	14.3	12.8
Not true at all	10.8	16.5	14.1
Mean	3.77	3.24	3.46
Marriage is a sacred union that should be taken very seriously.			
Very true	81.5	68.1	73.7
Mostly true	7.7	19.8	14.7
A little true	6.2	3.3	4.5
Mostly not true	1.5	6.6	4.5
Not true at all	3.1	2.2	2.6
Mean	4.63	4.45	4.53
Marriage is the most intimate relationship couples can have.			
Very true	69.2	39.6	51.9
Mostly true	13.8	35.2	26.3
A little true	9.2	20.9	16
Mostly not true	7.7	3.3	5.1
Not true at all	0	1.1	6
Mean	4.45	4.09	4.24
Overall mean		4.17	

Table 16
Percentage Distribution of Married and Cohabiting Young Adults in terms of Romanticism Dimension

Romanticism Items	Union status		
	Married (N=65)	Cohabiting (N=91)	Total sample (N=156)
Loving each other is enough to keep marriages together.			
Very true	53.8	36.3	43.6
Mostly true	12.3	27.5	21.2
A little true	15.4	20.9	18.6
Mostly not true	4.6	8.8	7.1
Not true at all	13.8	6.6	9.6
<i>Mean</i>	<i>3.88</i>	<i>3.78</i>	<i>3.82</i>
Maintaining romantic love is the key to lasting marital happiness.			
Very true	55.4	42.9	48.1
Mostly true	13.8	35.2	26.3
A little true	20	14.3	16.7
Mostly not true	7.7	5.5	6.4
Not true at all	3.1	2.2	2.6
<i>Mean</i>	<i>4.11</i>	<i>4.11</i>	<i>4.11</i>
Marriage means that couples love each other no matter what.			
Very true	61.5	51.6	55.8
Mostly true	16.9	28.6	23.7
A little true	15.4	11	12.8
Mostly not true	3.1	5.5	4.5
Not true at all	3.1	3.3	3.2
<i>Mean</i>	<i>4.31</i>	<i>4.20</i>	<i>4.24</i>
Truly happy marriages happen only when two people who are meant for each other.			
Very true	46.2	42.9	44.2
Mostly true	18.5	29.7	25
A little true	26.2	15.4	19.9
Mostly not true	3.1	4.4	3.8
Not true at all	6.2	7.7	7.1
<i>Mean</i>	<i>3.95</i>	<i>3.96</i>	<i>3.96</i>
Spouses who disagree with each other have a troubled marriage.			
Very true	26.2	17.6	21.2
Mostly true	15.4	18.7	17.3
A little true	27.7	40.7	35.3

Mostly not true	15.4	14.3	14.7
Not true at all	15.4	8.8	11.5
<i>Mean</i>	3.22	3.22	3.22
If you have to work hard to make your marriage happy, it's not a good marriage.			
Very true	12.3	9.9	10.9
Mostly true	10.8	22	17.3
A little true	27.7	31.9	30.1
Mostly not true	27.7	20.9	23.7
Not true at all	21.5	15.4	17.9
<i>Mean</i>	2.65	2.90	2.79
Being in love is reason enough to get married.			
Very true	12.3	16.5	14.7
Mostly true	18.5	19.8	19.2
A little true	30.8	28.6	29.5
Mostly not true	20	27.5	24.4
Not true at all	18.5	7.7	12.2
<i>Mean</i>	2.86	3.10	3.00
When you marry, you pretty much agree to become a certain kind of person.			
Very true	30.8	31.9	31.4
Mostly true	36.9	33	34.6
A little true	20	22	21.2
Mostly not true	6.2	9.9	8.3
Not true at all	6.2	3.3	4.5
<i>Mean</i>	3.8	3.80	3.80
All happy marriages are pretty much the same.			
Very true	26.2	18.7	21.8
Mostly true	23.1	30.8	27.6
A little true	24.6	34.1	30.1
Mostly not true	9.2	13.2	11.5
Not true at all	16.9	3.3	9.0
<i>Mean</i>	3.32	3.48	3.42
There is a best way for married couples to organize their marriages.			
Very true	63.1	51.6	56.4
Mostly true	24.6	35.2	30.8
A little true	6.2	7.7	7.1
Mostly not true	3.1	4.4	3.8
Not true at all	3.1	1.1	1.9
<i>Mean</i>	4.42	4.32	4.36
Overall mean	3.67		

Table 17
Percentage Distribution of Married and Cohabiting Young Adults in terms of Mutuality Dimension

Mutuality Items	Union status		
	Married (N=65)	Cohabiting (N=91)	Total sample (N=156)
After marriage, I will want to spend as much of my free time as possible with spouse.			
Very true	55.4	24.2	37.2
Mostly true	23.1	39.6	32.7
A little true	12.3	26.4	20.5
Mostly not true	7.7	7.7	7.7
Not true at all	1.5	2.2	1.9
<i>Mean</i>	4.23	3.76	3.96
After marriage, a spouse is all you need to meet your needs for companionship.			
Very true	44.6	19.8	30.1
Mostly true	26.2	39.6	34
A little true	16.9	25.3	21.8
Mostly not true	6.2	12.1	9.6
Not true at all	6.2	3.3	4.5
<i>Mean</i>	3.97	3.60	3.76
Marriage is a merging of the minds and wills of each spouse.			
Very true	46.2	25.3	34
Mostly true	29.2	35.2	32.7
A little true	16.9	31.9	25.6
Mostly not true	7.7	6.6	7.1
Not true at all	0	1.1	.6
<i>Mean</i>	4.14	3.77	3.92

Married couples become more than what either person could become while single.

Very true	36.9	18.7	26.3
Mostly true	33.8	29.7	31.4
A little true	23.1	33	28.8
Mostly not true	3.1	8.8	6.4
Not true at all	3.1	9.9	7.1
<i>Mean</i>	<i>3.98</i>	<i>3.38</i>	<i>3.63</i>

Married couples share all the same interests.

Very true	38.5	33	35.3
Mostly true	20	31.9	26.9
A little true	21.5	22	21.8
Mostly not true	9.2	7.7	8.3
Not true at all	10.8	5.5	7.7
<i>Mean</i>	<i>3.66</i>	<i>3.79</i>	<i>3.74</i>

Loving each other is enough to keep marriages together.

Very true	53.8	36.3	43.6
Mostly true	12.3	27.5	21.2
A little true	15.4	20.9	18.6
Mostly not true	4.6	8.8	7.1
Not true at all	13.8	6.6	9.6
<i>Mean</i>	<i>3.88</i>	<i>3.78</i>	<i>3.82</i>

Marriage means that couples love each other no matter what.

Very true	61.5	51.6	55.8
Mostly true	16.9	28.6	23.7
A little true	15.4	11	12.8
Mostly not true	3.1	5.5	4.5
Not true at all	3.1	3.3	3.2
<i>Mean</i>	<i>4.31</i>	<i>4.20</i>	<i>4.24</i>

Overall mean	3.87		
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Table 18
Means and Standard Deviations on Marital Beliefs by Age of Both Married and Cohabiting Individuals

Dimension	Age	Mean	Standard deviation	F value	Sig.
Self-Fulfillment	18-22	3.04	.81	.152	.859
	23-26	3.02	.85		
	27-30	2.96	.77		
	Total	3.01	.81		
Role Hierarchy	18-22	3.56	.82	1.813	.167
	23-26	3.17	1.04		
	27-30	3.34	1.18		
	Total	3.35	1.04		
Special Status	18-22	4.13	.70	.632	.533
	23-26	4.13	.59		
	27-30	4.25	.68		
	Total	4.17	.66		
Romanticism	18-22	3.79	.71	1.522	.222
	23-26	3.67	.65		
	27-30	3.55	.75		
	Total	3.67	.71		
Mutuality	18-22	3.76	.73	.920	.401
	23-26	3.89	.69		
	27-30	3.95	.66		
	Total	3.87	.69		

Table 19
Means and Standard Deviations on Marital Beliefs by Educational Attainment of Both Married and Cohabiting Individuals

Dimension	Educational attainment	Mean	Standard deviation	F value	Sig.
Self-Fulfillment	College undergraduate and lower	3.10	.80	2.404	.123
	College graduate and higher	2.90	.81		
	Total	3.01	.81		
Role Hierarchy	College undergraduate and lower	3.58	.95	10.248	.002
	College graduate and higher	3.06	1.08		
	Total	3.35	1.04		
Special Status	College undergraduate and lower	4.08	.66	3.469	.064
	College graduate and higher	4.28	.64		
	Total	4.17	.66		
Romanticism	College undergraduate and lower	3.81	.66	7.638	.006
	College graduate and higher	3.50	.73		
	Total	3.67	.71		
Mutuality	College undergraduate and lower	3.91	.72	.682	.410
	College graduate and higher	3.86	.65		
	Total	3.87	.69		

Table 20
Means and Standard Deviations on Marital Beliefs by Person Who Raised the Youth of Both Married and Cohabiting Individuals

Dimension	Person who raised the youth	Mean	Standard deviation	F value	Sig.
Self-Fulfillment	Both parents	2.96	.86	.778	.379
	One parent and/or others	3.08	.72		
	Total	3.01	.81		
Role Hierarchy	Both parents	3.38	.97	.118	.732
	One parent and/or others	3.32	1.14		
	Total	3.35	1.04		
Special Status	Both parents	4.23	.67	2.160	.144
	One parent and/or others	4.07	.63		
	Total	4.17	.66		
Romanticism	Both parents	3.60	.74	2.613	.108
	One parent and/or others	3.79	.63		
	Total	3.67	.71		
Mutuality	Both parents	3.81	.74	1.463	.228
	One parent and/or others	3.95	.60		
	Total	3.87	.69		



RAVEN C. ESTABILLO

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PERSONAL INFORMATION

OBJECTIVE

To acquire new skills and gain experience that offers challenge and opportunity for personal development and at the same time serve the institution/company to the best of my capabilities.

Date of Birth : January 9, 1998
Age : 21 years-old
Place of Birth : San Juan de Dios, Pasay City
Civil Status : Single
Religion : Catholic
Citizenship : Filipino
Father's Name : Ricardo R. Estabillo Jr.
Occupation : Kitchen trainer
Contact number : 0936-511-4453
Mother's Name : Judith C. Estabillo
Occupation : Dress maker
Contact number : 0936-744-0016

SKILLS

- Computer literate
- Resourceful
- Hard working
- Goal oriented
- Willingness to learn
- Positive attitude towards work environment
- Responsible
- Good communication skills
- Flexible and

EDUCATIONAL BACKGROUND

ELEMENTARY • 2004 – 2010

San Agustin Elementary School

SECONDARY • 2010 – 2014

Moonwalk National High School

Curricular & co-curricular awards/achievements:

1st year high school:

Top 5 (overall)

2nd year high school:

Top 2 (overall), Best in MAPEH

3rd year high school:

Araling Panlipunan Club – Vice President,
Second grading – Top 5 in class, One of the top
20 Senior Scouts of the year

4th year high school:

4th Honorable Mention

TERTIARY • 2014 – 2019

Philippine Normal University – Manila

Bachelor of Science/ Master of Arts in Psychology and Guidance Counseling – Straight Program

Curricular & co-curricular awards/achievements:

PNU-Manila Intramuros Lions Club (2016): Assistant Secretary

PNU-Manila Intramuros Lions Club (2017): Secretary

PNU-Manila College Y Club: Member

PNU-Manila Psychology Society: Member

PNU-Manila Psychology and Counseling Society: Member

Psychological Association of the Philippines – Junior Affiliation (2017): Member

Classroom Treasurer (2014-2015)

Classroom Secretary (2016)

Classroom Treasurer (2017)

Classroom Vice president (2018)

Classroom President (2019)

PNU-PCS Spoken Word Poetry Competition (2018) – 1st place

On-the-Job Training

<i>June – Mid of September: 2018</i>	:	<i>Practice Teaching 01</i> Philippine Normal University – Institute of Teaching and Learning Taft Avenue, Manila Supervisor: Mrs. Irma T. Escobia, E-mail: escobia.it@pnu.edu.ph
<i>Mid of September – December 2018</i>	:	<i>Practice Teaching 02</i> Philippine Normal University – Institute of Teaching and Learning Taft Avenue, Manila Supervisor: Prof. Marivic M. Pimentel, E-mail: pimentel.mm@pnu.edu.ph
<i>Mid of September – December 2018</i>	:	<i>Guidance and Counseling</i> Philippine Normal University – Institute of Teaching and Learning Taft Avenue, Manila Supervisor: Dr. Peter Howard S. Obias
<i>January – March 2019</i>	:	<i>Clinical Internship</i> Excellent Care Community Center Roosevelt Avenue, Quezon City Supervisor: Mr. Raoulito S. Gayotin

Trainings and Seminars Attended

Emotional Hygiene: Cleansing the Mind for a Better Life

Psyconference 2016 – Seminar

January 27, 2016

Participant

Strategies and Test Taking Skills for

Psychometrician Licensure Exam

6th Interscholastic Psychology Congress

– Plenary Session

February 16, 2016

Participant

Executive Functioning

6th Interscholastic Psychology Congress

– Plenary Session

February 16, 2016

Participant

LGBT Psychology

6th Interscholastic Psychology Congress

– Plenary Session

February 16, 2016

Participant

YOUth Elect: Developing Skills to be Effective Student Voters

3rd FBeSS Student Summit

March 4-5, 2016

Attendee

Photography: Capture a Moment that is Impossible to Reproduce

3rd FBeSS Student Summit – Seminar

March 5, 2016

Participant

The Appledrive Project

Volunteer work

July 2016

Volunteer

Dutertism and Philippine Populist Criminality

Current Trends in Behavioral and Social Science Education

Lecture Series

July 22, 2016

Participant

Handling Counselees Carefully

Peer Counseling Training Workshop

August 3, 2016

Participant

MILENYAL: Ang Sikolohiyang Pilipino sa Makabagong Panahon

SP Primer 2016 – Seminar

September 24, 2016

Participant

OBCoP Leaders Unite 2016

Leadership and Gender Integration Training

November 19-20, 2016

Participant

Emphasizing the Importance of Mental Health in the Philippine Setting

30th Annual PAPJA Convention – Seminar

January 20-21, 2017

Participant

The Appledrive Project

Volunteer work

July 2017

Volunteer

Ablaze: Exploring Hypnotism and Hypnotherapy

Psychological Society's Seminar-Workshop

August 15, 2017

Participant

Wika: Tagapagpadaloy ng Kultura at Sikolohiyang Pilipino
Seminar
August 30, 2017
Participant

Psych x Inspire
Seminar
August 30, 2017
Participant

Keep Your Mental Health in Check
Seminar and Focused group
October 14, 2017
Participant

Think Outside the Slide: Practical Teaching Strategies within and Beyond Slide Presentations
Workshop
November 29, 2017
Participant

From Dogs to Twin Oaks: BF Skinner's Philosophy of Education

Seminar
February 17, 2018
Participant
Tips and Tricks in Board Exam: A Review on Industrial/Organizational Psychology
Seminar
March 7, 2018
Participant

Role of Filipino Women in the Revolution
Seminar
March 7, 2018
Participant

Tips and Tricks in Board Exam: A Review on Psychological Assessment
Seminar
March 8, 2018
Participant

MeToo: Rape Culture in the Philippines
Seminar
March 15, 2018
Participant

CHARACTER REFERENCES

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Professor, PNU – ITL
Philippine Normal University – Main
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0977728619

I hereby declare that all above-mentioned information is in accordance with fact or truth up to my knowledge and I bear the responsibilities for the correctness of the above mentioned particulars.

