

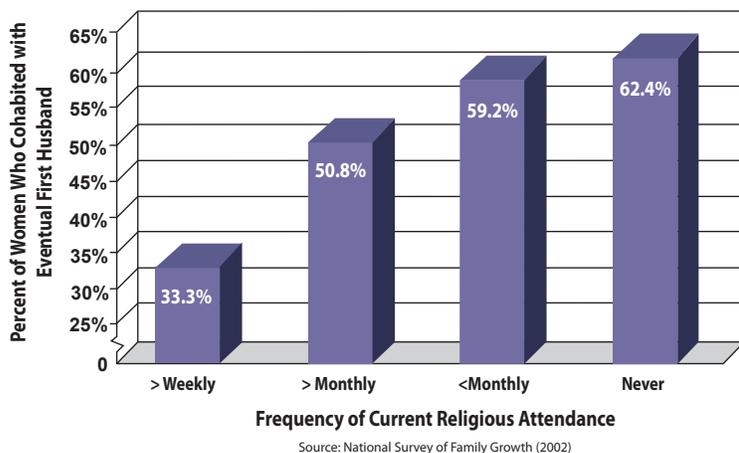


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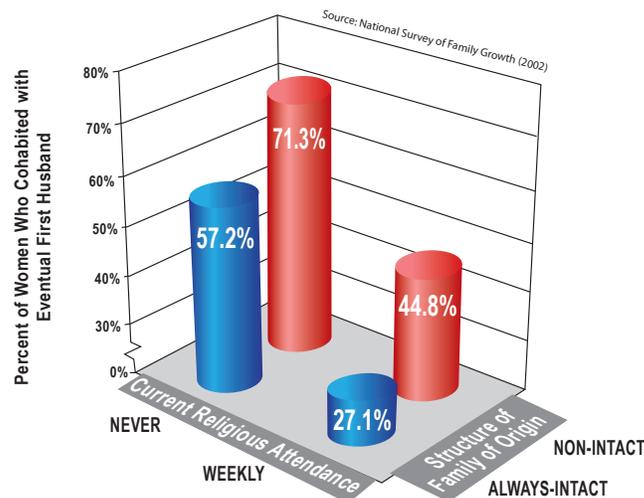
Marriage, Religion, and the Common Good – Number 97

“Women Who Cohabited with Eventual First Husband” by Current Religious Attendance and Structure of Family of Origin

“Women Who Cohabited with Eventual First Husband”
by Current Religious Attendance

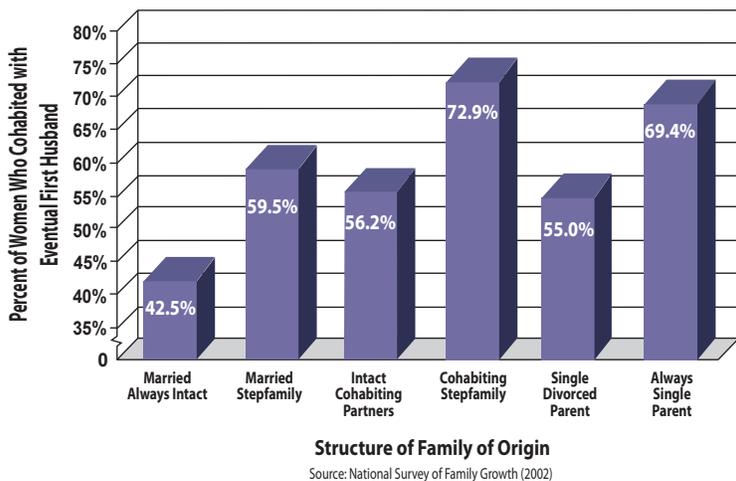


“Women Who Cohabited with Eventual First Husband”
by Current Religious Attendance and Structure of Family of Origin



Current Religious Attendance and Structure of Family of Origin Combined

“Women Who Cohabited with Eventual First Husband”
by Structure of Family of Origin



This chart looks at women who cohabited with their eventual first husband at the extremes of four demographic quadrants.

These four quadrants are derived from combining two sets of family structures (always-intact vs. non-intact*) and two sets of religious attendance (high vs. low).

The families occupying the four corners (or four extremes) of these quadrants are:

The always-intact married family that worships weekly;

The always-intact married family that never worships;

The non-intact family* that worships weekly;

The non-intact family* that never worships.

(* The non-intact group consists of women in the following categories: married stepfamily, cohabiting stepfamily, single divorced parent, and always single parent. In all these structures, there has been rejection between the biological father and mother, and thus the original pairing is no longer intact.)

Women Who Cohabited with Their Eventual First Husband Are More Likely to Worship Infrequently and to Have Grown Up in Non-Intact Families

Women who are least likely to have cohabited with their eventual first husband are those who grew up in an intact married family and who now worship at least weekly. According to the National Survey of Family Growth, 27.1 percent of women who grew up in an intact married family and who now worship at least weekly cohabited with their eventual first husband, followed by women who grew up in other family structures and now worship at least weekly (44.8 percent), those who grew up in intact married families and now never worship (57.2 percent), and those who grew up in other family structures and now never worship (71.3 percent).¹

Examining structure of family of origin only, 42.5 percent of women who grew up in an intact married family cohabit with their eventual first husband, followed by women from single divorced parent families (55 percent), intact cohabiting families (56.2 percent), married stepfamilies (59.5 percent), always single parent families (69.4 percent), and cohabiting stepfamilies (72.9 percent).²

Examining current religious attendance only, 33.7 percent of women who worship at least weekly are less likely to cohabit with their eventual first husband, followed by those who attend religious services between one and three times a month (61.6 percent), those who attend religious services less than once a month (66.8 percent), and those who never attend religious services (69.8 percent).

Related Insights from Other Studies

Several other studies corroborate the direction of these findings. Wendy Manning of Bowling Green State University and colleagues reported that adolescents who “have greater religiosity report lower cohabitation expectations” and that “adolescents from single, cohabiting, and married stepparent families have greater expectations to cohabit than do teens living with two biological parents.”³

Jay Teachman of Western Washington University also found that those “who grew up with two biological parents...were less likely to cohabit before marriage.”⁴

Valerie Martin of McGill University and colleagues also reported that “[s]ignificantly higher levels of entry into cohabitation, as opposed to marriage, and higher levels of divorce were found among children of divorce, compared to children from intact families.”⁵

As the data show, infrequent religious attendance and a non-intact family correlate significantly with cohabitation before first marriage.

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1 These charts draw on data collected by the National Survey of Family Growth, Cycle 6 (2002). The sample consists of women between the ages of 14 and 44 and numbers 7,643.

2 These charts draw on data collected by the National Survey of Family Growth, Cycle 6 (2002). The sample consists of women between the ages of 14 and 44 and numbers 7,643.

3 Wendy D. Manning, Monica A. Longmore, and Peggy C. Giordano, “The Changing Institution of Marriage: Adolescents’ Expectations to Cohabit and to Marry,” *Journal of Marriage and Family* 69 (2007): 559-75.

4 Jay D. Teachman, “The Childhood Living Arrangements of Children and the Characteristics of Their Marriages,” *Journal of Family Issues* 25 (2004): 86-111.

5 Valerie Martin, Melinda Mills, and Céline Le Bourdais, “The Consequences of Parental Divorce on the Life Course Outcomes of Canadian Children,” *Canadian Studies in Population* 32 (2005): 29-51.

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