DANZIGER, SUSAN ELAINE

THE SINGLE STATUS: SINGLE ADULTS AND THEIR USE AND NON-USE OF SINGLES-ONLY SOCIAL ORGANIZATIONS

The Ohio State University

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THE SINGLE STATUS: SINGLE ADULTS AND THEIR USE AND NON-USE
OF SINGLES-ONLY SOCIAL ORGANIZATIONS

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

Susan Danziger, B.A., M.A.

* * * * *

The Ohio State University
1979

Reading Committee: Approved By

Professor Alfred C. Clarke
Professor Jerome Folkman
Professor Timothy Curry

Alfred C. Clarke
Adviser
Department of Sociology
VITA

March 2, 1947
Born - Columbus, Ohio

1970
B.A., The Ohio State University, Columbus, Ohio

1972
M.A., The Ohio State University, Columbus, Ohio

1971 - 1975
Teaching Assistant, Department of Sociology, The Ohio State University, Columbus, Ohio

1975 - 1979
Assistant Director, Associated Neighborhood Centers, Youngstown, Ohio

FIELDS OF STUDY

Major Field: Sociology

Studies in the Sociology of Family, Professor Alfred C. Clarke and Professor Jerome Folkman

Studies in Social Theory, Professor Laurel Walum

Studies in Social Organization, Professor Alfred C. Clarke
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>VITA</td>
<td>ii</td>
</tr>
<tr>
<td>LIST OF TABLES</td>
<td>iv</td>
</tr>
<tr>
<td>Chapter</td>
<td></td>
</tr>
<tr>
<td>I INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>II REVIEW OF THE LITERATURE</td>
<td>8</td>
</tr>
<tr>
<td>III THEORETICAL ORIENTATION: CHOICE AND</td>
<td>36</td>
</tr>
<tr>
<td>EXCHANGE IN MARRIAGE AND SINGLEHOOD</td>
<td></td>
</tr>
<tr>
<td>IV METHODOLOGY</td>
<td>50</td>
</tr>
<tr>
<td>V FINDINGS OF THE STUDY</td>
<td>64</td>
</tr>
<tr>
<td>VI CONCLUSIONS</td>
<td>112</td>
</tr>
<tr>
<td>APPENDIX A</td>
<td>121</td>
</tr>
<tr>
<td>APPENDIX B</td>
<td>128</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>129</td>
</tr>
</tbody>
</table>
## LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Total Satisfaction by Affiliation and Sex</td>
<td>66</td>
</tr>
<tr>
<td>2</td>
<td>Catholic Total Satisfaction by Affiliation</td>
<td>67</td>
</tr>
<tr>
<td>3</td>
<td>Religion and Affiliation of Entire Sample</td>
<td>69</td>
</tr>
<tr>
<td>4</td>
<td>Desire to Marry by Sex and Affiliation</td>
<td>73</td>
</tr>
<tr>
<td>5</td>
<td>Affiliation, Sex and Education</td>
<td>74</td>
</tr>
<tr>
<td>6</td>
<td>Median Age of Respondents by Affiliation and Sex</td>
<td>75</td>
</tr>
<tr>
<td>7</td>
<td>Age by Affiliation and Sex</td>
<td>77</td>
</tr>
<tr>
<td>8</td>
<td>Income by Affiliation and Sex</td>
<td>79</td>
</tr>
<tr>
<td>9</td>
<td>Leisure Activities</td>
<td>81</td>
</tr>
<tr>
<td>10</td>
<td>Amount of Dating by Affiliation and Sex</td>
<td>84</td>
</tr>
<tr>
<td>11</td>
<td>Satisfaction with Job</td>
<td>85</td>
</tr>
<tr>
<td>12</td>
<td>Satisfaction with Social Life</td>
<td>87</td>
</tr>
<tr>
<td>13</td>
<td>Satisfaction with Family Life</td>
<td>88</td>
</tr>
<tr>
<td>14</td>
<td>Satisfaction with Self</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>Table of Respondents</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>Bar Graph 1</td>
<td>70</td>
</tr>
<tr>
<td></td>
<td>Bar Graph 2</td>
<td>71</td>
</tr>
</tbody>
</table>
A remarkable change in the statistics regarding marital status has occurred in this society in the last few decades, and few sociologists have studied or even acknowledged this phenomenon. At present, approximately 54 million Americans are divorced, separated or widowed. Surprisingly, little serious research exists in the social sciences which examines the single status, sui generis, and the concept of this state is largely missing from the field of family sociology.

Although sociologists and other researchers have long observed and studied certain sub-sets of the single state, such as the increase in the divorce rate and the subsequent rise in the number of one-parent families, few have considered and initiated research concerning singleness as a status. Fewer still have examined the enormous implications of one out of every three adults in this society being unmarried. This lack of examination has overlooked exciting questions both within and without traditional marriage and family bonds. Some questions might be: How have marriages changed relative to the increased divorce rate and the number of people who have remained single? What are the implications of remaining single for both the individuals involved and the society as a whole? How have family relationships responded to a vast array of changes including changing sex roles, and the increased cultural emphasis on individuality?
Sociologists, for the most part, continue to write traditional marriage and the family textbooks, largely leaving the massive residual category of unmarried individuals to be examined by less scientific authors. A number of journalists and popular writers have filled this void. These researchers have experienced either divorce or widowhood themselves, and thus report on the issues and problems of these statuses as participant observers. It is interesting to note that while all of these books concern divorce or widowhood, no popular books reflecting successful never-married biographies have been written to date. This literature will be discussed in detail in Chapter Two.

The above writers and the sociologists tend to focus upon one sub-grouping of single adults, i.e., the divorced, the widowed, or single parents. What is noticeably lacking in the literature is study of the single status as a separate, existent, and increasingly long-lasting way of life. Being unmarried today is no longer a short interim before one weds. Sociologists as well as the lay public have assumed marriage to be the normal state for adults, and thus being single has been regarded as a temporary or transitional status. Millions of American adults, and often their dependent children, are developing new modes of adaptation to the demands of a non-nuclear family life.

This is an exploratory study. Its purpose is to examine only one facet of the single status in this society, the role of singles organizations and their functions for unmarried adults. "Singles organizations" are defined as those catering exclusively to unmarried adults. The primary functions of these voluntary associations are to provide
recreation, supportive structures and services as well as an opportunity for people to initiate heterosexual contacts. The lives and social needs of single adults remain unexamined. Why do individuals join organizations in which the primary criterion for membership, or attendance, is their single status? What needs are they trying to meet? Are they learning to adjust or readjust to living alone? Are they searching for a mate or companionship? Do they need to learn how to adjust to becoming a divorced person, widow or a single parent? One hypothesis of this study is that people join singles organizations for the above reasons and additional ones. This study will explore:

1. Characteristics of the divorced and the never-married,
2. Social factors which differentiate the joiners of singles organizations from the unaffiliated,
3. Leisure activities of the unmarried,
4. Attitudes, problems and satisfactions of the single adults in this study.

Significance of the Study

The information obtained from this study may be used by sociologists, planners, social workers and lay men and women. Professionals need to know the demographics of the single population, what constitutes appropriate single adult behavior, and some of the likely implications of this behavior. Professionals who counsel others need to learn more about the single status. What may appear to be problems of personal adjustment may in fact be situational; the unmarried have to learn how to negotiate for goods, services, and personal needs in a society which
assumes adults live in pairs and families. These conditions will be examined in Chapter Two, Review of the Literature. Both married and single individuals seek information and reassurance regarding their marital statuses. This kind of data may dispel some of the suspicion with which the married regard the single and vice versa. People want information so they may cope more effectively with the social changes which are affecting their own and other people's lives. They need the reassurance so they can be aware that the emotions and experiences they are having are shared by others. They are not alone.

Scope of the Study

In researching this study, the author has spoken with many people about the single status. Their ranks included the re-married, never married, divorced, widowed, people of various income levels, professionals, clergy, and numerous others. For over a year and one-half, the researcher attended single associations' functions including business meetings, general meetings, parties, dinners and seminars. The author has shared many meals and hours of personal conversations with individuals who raised questions regarding their marital status with themselves and friends. They were eager to share their reflections and learn about the responses of others.

In addition to the participant-observation noted above, a questionnaire was utilized as an interview guide while interviewing the unaffiliated individuals. This questionnaire was also self-administered by the respondents who were affiliated with the two singles organizations (See Appendix A). The questionnaire was designed to obtain both
factual, objective information concerning what singles actually do, and attitudinal information concerning how they regard what they do. Three different groups were studied:

1. A secular voluntary association of separated and divorced persons, "a divorced singles group."
2. A religious voluntary association of the never-married, "a never-married singles group."
3. A control group consisting of friends of the latter two groups who were not affiliated with any singles organization.

All of these individuals and groups reside in a medium-sized midwestern city and adjacent communities in Ohio. The two groups were selected on the basis of large memberships, the marital status of their constituents, organizational duration of at least five years, the diversity of their members and their co-operativeness. The leaders, group members and unaffiliated individuals were with few exceptions eager to discuss both the pleasures and difficulties involved in being unmarried. Almost every respondent was desirous of learning to what extent his/her experiences were shared by others. Many of the inquiries on the questionnaire were developed or re-phrased with the assistance of respondents during the pre-test.

This study is organized in the following manner: Chapter Two is a review of the literature concerning the single status; Chapter Three is a theoretical view of the choices and exchanges single adults have made; Chapter Four discusses the research methodology, including participant-observation, the interviews and the questionnaires; Chapter Five
discusses the findings of the 138 men and women who were queried. Chapter Six includes a conclusion, summary and suggestions for future research and single living.

The author hopes this research will help inspire further studies into various aspects of the single status. Fifty-four million people in the United States comprise too large a demographic aggregate to continue to be ignored by sociologists, politicians, clergymen, financial and marketing experts and the public in general.

Perhaps a dawn of new research concerning marital statuses and lifestyles has begun. Scientific investigators can begin to examine the differing possibilities for human growth and development which different statuses afford.
FOOTNOTES - CHAPTER 1


CHAPTER II

REVIEW OF THE LITERATURE

While a majority of authors in the sociology of the family field continue to focus their writing on "marriage and the family" articles and textbooks, a number of journalists and popular writers have written books which explore in depth the intricacies, subtleties, and role incongruities involved in being single in a couple-oriented society. The subject of this study is the single status: the use and non-use of singles-only voluntary associations. In order to examine singles organizations, the conditions under which the individuals and organizations are functioning are explored. This includes the limited literature on the single status including singles organizations, the demographics of the singles population, the structural conditions which have led to a large singles population and an examination of the ambiguous state of being single.

Little is known about single adults and their life circumstances. The existing objective, demographic condition is this: roughly one-third of all American adults are not living within a traditional nuclear family of their own making. There are, therefore, a number of research questions which are begging to be explored. A few of the more general ones include: Under what conditions do individuals decide to marry or remain single? What are the class and ethnic differences among the
unmarried? What impact does a large segment of single adults have upon both married and single people? What are the consequences for the society when a large minority of adults is not bound to the society in the traditional, familial manner? What are the similarities and differences among different groups of the unmarried—the never married, divorced and widowed?

Many of the popular books are "survival texts" as they are intended to assist people with the often difficult task of surviving the trauma of a divorce or the death of a spouse. These books are strictly pragmatic; they provide role models for teaching the readers how to cope under trying circumstances. A few examples include: The Challenge of Being Single, Edwards and Hoover: 1974; Three Out of Four Wives, Lewis and Berns: 1975; Marital Separation, Robert Weiss: 1975; The World of the Formerly Married, Morton Hunt: 1976; Single Women Alone and Together, Lucia Bequaert: 1976.

Although all of the books cited above are useful, provide insights, and many of them raise important sociological questions, they are not comparative. These authors do not examine the nature of being single for different groups of people in this society. Thus, the reader does not know to what extent social class, age, ethnic group, parenthood or marital status influence the lives of single adults.¹

Sociological Research

A body of sociological research is just beginning to emerge concerning singles. One of the most interesting studies which examines the conditions under which individuals choose to marry is a 1976 study of late marriage by Jon Darling. The author examined 40 men age 30 or
older. Twenty of these men married at 35 or older and 20 never married. Darling concludes that bachelorhood is primarily situational, not psychological. The author advances the idea that singlehood for these men was the consequence of their interactions and the labeling that occurred as a result. The situations which led to marriage for a part of the group were turning points in their lives such as the death of parents, career changes, geographical moves and other abrupt changes. What happened in the lives of these men was that circumstances changed and subsequently their reference groups, relationships and attitudes, including their views towards marriage also changed. The backgrounds of the men in the study were interesting and may be significantly different from those of other singles.

These men lived in bachelor-supportive sub-cultures. They had educational and family involvements which blocked marriage, few significant heterosexual relationships when young and few friends. The men in the study did not receive pressure from their families or others to marry. At least two major questions emanate from the above research. Darling only studied middle class males. It would be interesting to see if a similar group of females would experience the same course of development. Also, more generally, his research raises the issue of differential socialization. What are the familial, social class, and other factors associated with those individuals, both male and female, who are encouraged to marry, and marry at a younger age? Other researchers have included both males and females in their samples.

Peter Stein conducted twenty in-depth interviews with single adults, ten men and ten women, to determine their attitudes regarding
being single. He found them to be uniformly in favor of singlehood. However, this may stem from his selection of individuals who had been married or involved in serious relationships, were professionals, and not seeking an exclusive relationship with a partner. People who are career oriented may be less oriented to marriage.

Stein has developed a typology of choice regarding singlehood. His four categories include:

a) the voluntary-temporary single—the younger, never married people and the divorced who have other priorities in their lives than marriage at the present time.

b) the voluntary-stable singles—those individuals who have chosen to remain single for long periods of time. These include older singles, the previously married, single parents, and the celibate clergy.

c) the involuntarily-temporary single—this group consists of single parents, the widowed, and divorced; all of whom are seeking re-marriage.

d) the involuntarily-stable singles—they are older, never married, divorced, or widowed individuals who have resigned themselves to remaining unmarried.

The above categories may be most useful in illustrating the fact that people enter and leave both singlehood and marriage. Neither state is permanent or static.

Both Stein and Darling characterized marriage and singlehood as stages which are subject to change dependent upon age and experience.
From these authors and others, a perspective develops whereby marriage and singlehood are not viewed as mutually exclusive entities, but rather stages on a continuum of personal relationships. Intimate relationships of varying degrees bridge the two states.

Mimi Rodin conducted a study of the everyday behavior of singles, an anthropological study of the domestic patterns of the never married. She studied eight urban individuals in their early twenties. She found both the men and women became more involved in their professional lives and established more permanent households the longer they remained single.

Singles bars have attracted a good deal of publicity in the mass media, and profit for their proprietors. Gaffin (1975) and Fishel and Allon (1977) have examined this phenomenon. They observed bar participants who were homogeneous in economic position, race, age, and behavioral norms. Similarly, in a 1973 study of mating behavior, John Godwin found the clientele of singles bars limited to middle-class, post-collegians in large metropolitan areas.

In the behavior observed in bars, traditional sex role norms were adhered to strictly. Men were expected to be aggressive, and women were put on the defensive. Gaffin, Fishel and Allon, and Carns and Staff all recorded predominately negative attitudes of the patrons of singles bars. Carns and Starr found in their study of 70 urban post-collegians that individuals frequented the bars only when they were recent arrivals in Chicago. Through participant-observation Gaffin, Allon, and Fishel observed nervousness and strain in the participants.
"People were desperate." They presented themselves as not having to go to bars to meet people even if they were regular patrons.

Emergence of Singles Organizations

Singles organizations began to develop in the 1950's. Their initial and continued growth can be attributed to the social needs single adults have which are peculiar to their status. These include:

a) Having humane places to meet other single adults,

b) Sharing with others the value that being single is acceptable, not a deviant status,

c) Learning how to manage aspects of daily life which differ from a married lifestyle.

Other factors have also contributed to the growth of organizations designed specifically for single adults. The rapid increase in the number of divorced people and the number of young adults remaining single past the college years have elicited new social structures. The presence of increased mobility, the break-up and turn-over of residents in neighborhoods, and the persistence of sex segregated employment, all impede the social activities of unmarried adults.

Single adults need some avenues for meeting others in similar circumstances and with similar interests. The traditional means of meeting people and making friends may be of limited effectiveness for single adults in their late twenties or older. In a 1972 study of college graduates working in Chicago, Carns and Starr found that both males and females quickly tired of bars, and discovered organizations and housing units to be ineffective in meeting potential friends. The
most successful avenue of making friends and meeting dates occurred through colleagues at work. This mechanism is more restricted for most blue collar and lower level white collar jobs as these areas tend to be more sex segregated occupations.

In a 1974 study of friendships, Alan Booth and Elaine Hess found few non-sexual cross-sex friendships between men and women beyond the courtship years. Factors which facilitated cross-sex friendships include employment for women and membership in trade, professional and voluntary associations.

Men and women join singles organizations because they want to meet potential friends, dates, and mates. According to Jesse Bernard, these organizations have enhanced the possibility of re-marriage as people have more opportunities to meet eligible spouses. In her study of re-marriage, she found 50 percent of her sample met their new spouses through friends or relatives. The second best avenue was the work environment.

In the past, men and women met by virtue of residential propinquity. Given the present conditions of occupational and geographical mobility, few structures exist which facilitate their meeting. As noted above, singles bars generally prove to be unsatisfactory, at least over an extended period. To fill this institutional gap, an enormous variety of organizations have emerged. These include single alumni associations, single pet owners, joggers, nudists, single parents, co-op owners, bridge players, and many others. Despite the systematic growth of these organizations, studies are extremely rare.
The goal of this research is to expand upon one aspect of this need for support, friendship systems, and places to meet dates and mates. This study explores the use and non-use of singles-only social organizations.

The existing singles organizations serve a myriad of functions. As noted above, many of the singles organizations are activity oriented. Their purposes are two-fold: to develop or promote a hobby or cause, and implicitly, to provide an environment in which the participants can be certain the other members are unmarried. Many of the groups have been created to assist the members with problems of transition such as divorce, widowhood or raising children as a single parent. These groups often offer a mixture of educational information, emotional support, social outlets and group therapy at varying levels of sophistication.

John Godwin, a journalist, conducted an extensive study of fifty organizations designed to introduce men and women. He interviewed one-hundred men and one-hundred women. These organizations included computer dating services, matrimonial bureaus, and many activity clubs. His findings support the needs of such services. However, a "mating trade" has grown from these needs, which is "based upon loneliness and thriving on isolation." Godwin found 800 matrimonial agencies in existence and observed the latter to be more efficient than the computer dating services. This is not because the computer services were inherently inferior, but rather the owners of these services were often unethical. In comparing the different types of organizations, Godwin observed that those groups which presented themselves as
activity groups rather than dating services were more successful; people were more at ease. This corroborates the previously noted behavior in the bars where the blatantly obvious purpose of women and men meeting each other made them ill at ease. Godwin concludes that our society is in a state of transition regarding mating. He contends we are moving from a state of men and women buying and selling services to an exchange of mutual recognition, needs, desires, and respect. The latter requires greater equality between men and women.

Godwin notes the middle class are most likely to use the organizations to mate. Where and how the poor and the wealthy meet are open to examination.

One of the few additional studies of singles organizations is a current series by Cargan. In an initial study of a singles club in Dayton, Ohio, sex was not a significant variable. The most lonely individuals, as self reported, were older and/or widowed, high school graduates, and males. The better educated appeared to define themselves as less lonely, but this could be due to higher incomes. Those individuals who attended the organization more frequently were found to have met more friends and dates. However, this might reflect greater persistence on the part of the more active participants.

In a second study of 400 people in the Dayton area, never married, once married, re-married, and divorced, Cargan found marital status a more significant factor in explaining behavior than organizational affiliation, political affiliation, education, sex, income, age, or religion. Other findings of his which need to be explored more
fully include: singles go out socially three times as frequently as the married, the divorced have significantly more conflicts with their parents than the married, and the divorced consider themselves more lonely than the never married.

Clearly the few studies presented above are initial forays into the explanation of a substantial singles population. A common filiation is found implicitly or explicitly in many of these studies and the popular literature—the need for unmarried adults to form networks of relationships which substitute for the concern and interdependence generally acquired in the family.

More studies are needed to determine how and where post-school individuals meet friends, dates, and mates. This study examines how and why certain individuals chose to become members of certain singles organizations, and why other people chose not to do so, and the consequences of these actions. However, before we examine this specific case study of singles, it is necessary to consider the demographic facts and structural conditions concerning the emergence of a large singles population.

Demographics of the Singles Population

Unlike the sterotypical image of the family in television commercials or marriage and the family textbooks, a minority of Americans live in a traditional nuclear family. According to a recent study of the U.S. Census Bureau, only 13 percent of the households in this country consist of a breadwinner male, housewife female, and children living at home. What are the actual conditions in which many Americans
find themselves living? In 1978, the 54 million single adults, age 18 and over were divided in this manner:

- 29 million never married
- 12 million widowed
- 9 million divorced
- 4 million separated

Of the above 12 million widowed, 10 million are widows and 2 million are widowers.

Most Americans continue to get married and many re-marry at least once. Nine out of ten people marry with 92 percent of the population marrying at least once. One out of three couples will divorce. At a later date, four out of five divorced people will re-marry (3/4 of the men and 2/3 of the women). Thus, it appears that serial monogamy is becoming an established pattern in our society. Given this condition of "permanent availability" in marriage partners, plus the high probability of a woman becoming a widow, it is reasonable to consider both marriage and singlehood as stages in people's lives rather than mutually exclusive permanent states.

The characteristics of the single population have been changing over the last thirty to forty years. The marriage rate for singles is as low as during the Depression in the 1930's, and the average age at marriage is one year higher than in the 1950's. Interestingly, the re-marriage rate per thousand persons is increasing, while the first marriage rate is declining. In the years 1969 to 1971, the rate for first marriages was 107 per 1,000 while the rate for second or subsequent marriage was 168 per 1,000.

The proportion of single women in the age range 20-24 has increased by one-third since 1960. In 1960, twenty-eight percent of
the women in this age range were single; in 1974, forty-one percent were single. The reasons for this significant increase can be attributed to increasing opportunities for women including college attendance, work possibilities, and the benefits accruing from the women's movement. College attendance denotes new options, skills, and awareness of alternative choices. In 1960, 1.2 million women attended college; in 1972, 3.5 million did so.54

The number of individuals living by themselves has also increased sharply. In the 1940's, only one out of ten households had a single occupant. In 1975, one in six households had a single occupant, 15.6 million persons live alone.55 Cities differ enormously in the number of single people they contain. Cleveland, St. Louis, Chicago, and Los Angeles count roughly 40 percent of their populations to be single. San Francisco, Washington, and Boston have over 50 percent.56

Cohabitation is a significant factor influencing marital status at the present time. Because of the difficulties in obtaining reliable statistics, we do not really know the extent to which couples are living together in a quasi-married fashion. The estimates vary widely. In 1970, as few as 82,000 adults57 or as many as 650,000 individuals58 were reported as living together. In 1977, the U.S. Census Bureau estimated 1.3 million persons were cohabitating.59

It is difficult to know how inaccurate these conjectures might be. The literature reflects the position that cohabitation is still more representative of the high school drop-out and black populations than the middle class white group. However, it is highly likely the
latter group has more privacy and thus their cohabitation is ignored. Similarly, college student cohabitation has been more fully studied than cohabitation among the elderly and other groups.\textsuperscript{60}

The meanings and consequences of cohabitation are relatively unexplored. In a study of 2,510 men in the 25-35 age range, Haslett discovered one out of three cohabitation arrangements led to eventual marriage.\textsuperscript{61}

In any contemporary study of marriage or singlehood patterns or trends, it seems necessary to consider the role of cohabitation. Cohabitation may be treated as a residual category, having some of the properties of both marriage and the single status. Additional study will have to determine if cohabitation is delaying or substituting for marriage, or both.\textsuperscript{62}

Ironically, business concerns have been more attuned to the growth of the single population than sociologists. These firms have been marketing successfully a number of goods and services to this audience: single serving portions of food, special vacations, bars, restaurants and clubs and housing. In 1972, 100,000 housing units were constructed exclusively for singles.\textsuperscript{63} It is estimated singles account for $200 billion a year in special goods and services.\textsuperscript{64}

Being single is becoming one form of normal adult behavior in this society.\textsuperscript{65} Norms are beginning to emerge which provide social mechanisms for dealing with new roles and social situations. Social categories of the people who divorce are changing as well as the numbers and rates as discussed above. The divorce rate is still higher among lower and
moderate income individuals and blacks than higher income people and whites. However, convergence is taking place. Religious affiliation is no longer a useful predictor of divorce rate, e.g., over five million Catholics are divorced. Also, education, occupation and income are not as highly correlated with staying married as they were previously. Highly educated men are beginning to catch up with poorer and less well educated males in terms of divorce. Conversely, less educated females are obtaining divorces more frequently as their better educated female cohort groups have done in the past. Traditionally, well educated women have been less likely to get married and stay married than their less educated peers.

More Americans are raising their children as single parents. This was brought about by two factors. First, there has been a sharp increase in the number of unmarried mothers, from 5 percent in the 1950's to 11 percent in 1971. Second, due to an increase in the divorce rate, in 1974, four to five million women and 600,000 men were raising children without spouses. These numbers relate to marriage and remarriage rates for a simple reason. The parents need help, since raising a child or children by one's self is a difficult matter. Thus it is not surprising that the remarriage rate has been steadily increasing among single parents. Four out of five divorced persons remarry. One-third of the divorced remarry within two years of their divorce.

There is a sub-set of the singles population which deserves independent consideration—the widowed. Because of the greater longevity of women, the overwhelming majority of the widowed are female. At
present there are roughly 10 million widows to 2 million widowers. Widows constitute 5 percent of the population and their median age is 64. Many of them suffer from age discrimination and social isolation.

The number one problem among the widowed, however, is poverty. Sixty-five percent of them are at or below the poverty level; they earn only 3/4 of what other female workers do when they are employed. These figures reflect the personal tragedies of women who were socialized to be passive and dependent and who now find themselves to be ill-equipped to earn a living or be self-sufficient. Widowed males face different difficulties. While they generally are better prepared financially, they seem to have more trouble with daily life and because of their socialization, men have not been taught to develop intimate friendships.

Although widows retain more social status than divorcees, they share many of the same dilemmas. Both widows and divorced women are observed as experiencing a "first year crisis" in which they must come to terms with their new status. Both groups also must negotiate the problems of money, children and meeting people of the opposite sex. It seems probable that self-help, politically oriented groups for widows will emerge in the future as the above stated conditions will not diminish. The area of widowhood calls for exploration as the number and problems of widows continue to increase.

Structure Conditions

The structural conditions which have produced an expanding singles population are relatively unexplored. In order for a society to have
such a large proportion of its adults unattached to a conjugal family, it must be affluent enough for adults to establish separate households. The society must also be highly industrialized, urban, and well-educated. These factors encourage individualism, personal achievement, and the availability of a choice of lifestyles. Men and women must have the opportunities to earn a living and satisfy their daily needs on their own. Changing expectations regarding dating and mating, and increasing segregation by age have also played a role in fostering a single life.

Wars often give women the opportunities to assume economic functions and gain the economic independence they do not have under peacetime conditions. In general, periods of rapid social change induced by war and/or high levels of technology lead to the valuing of mobility and flexibility rather than tradition and stability. All of the above factors encourage the individual to take precedence over the family, thus allowing for the possibilities of alternatives to family living. A state of cultural lag now exists. The number of single adults has risen dramatically, but the attitudes and norms regarding appropriate adult single living patterns are just in the process of developing. Therefore, a great deal of ambivalence and ambiguity surrounds the single state.

The Ambiguous Status of Being Single

We live in a society which is heavily biased toward marriage and the family. To be never married, divorced, or widowed in a couple-oriented society is to be exiled from the norm. Why is there a negative response to single adults? Many married individuals may
experience a sense of threat in confronting single persons because they are afraid of death or divorce. Social custom also reinforces socializing in pairs. On the societal level, single adults have fewer institutional ties than those who are married, and thus they are less bound to the current social system.

Thus, being single is generally regarded as being second-class; one does not have the preferred status. Because of this labeling, individuals may begin to develop anxieties from the stereotyping behavior of others. As Irving Goffman observes, single people are more vulnerable in public situations simply by being alone, i.e., such as eating alone at restaurants. They have no one to share the "performance" or interact with, and thus they must present themselves to the world as a solitary individual. By attending a public event by one's self, one is viewed as being unaccompanied. Couples have the advantage of "couple-fronting." They have another person to validate where they are and what they are doing. Thus, singles have a problem of status placement. It is more difficult to fit into customary social events; and they do not fit into convenient kinship niches. Because single adults are assumed to be atypical, several stereotypes have emerged to explain their existence.

There are three contradictory images of the single adult:

a) The older stereotype is of the "lonely loser" in the dating/mating game. This is the proverbial "old maid," or occasionally "old bachelor," who does not possess the social skills to find a mate.
b) A newer stereotype is that of the "swinging single."
   This person is imagined to enjoy an unlimited amount
   of excitement, enjoyable sex, and few responsibilities.\textsuperscript{91}

c) The single adult may also be perceived as one who has
   not yet met an appropriate mate, or is between mates.\textsuperscript{92}

d) The single adult is recognized as a reasonably competent,
   independent adult.

Singlehood is regarded by most people as a transitory state to be
ended as soon as possible in each of the above except perhaps for the
competent, independent adult.

It is both amusing and ironic to see the differences between the
reasons given by single people for remaining single, and those imputed
to them. The reasons given include: choice or "principled deviance,"
lack of opportunities, over-sight, commitment to a higher ideal, often
a career, or blighted romances. The imputed reasons typically involve
the person labeled as ugly, immature, and/or undesirable.\textsuperscript{93}

In addition to the problems created by social labeling, single
adults have a more difficult time than married people in their con­
struction of social reality. Without a partner, a most salient identity
is missing. Without the constant interaction of a mate, singles have
the potential to experience over-privitisation and the potential for
psychological disintegration.\textsuperscript{94} This also portends a lack of the growth
which stems from intensive interaction.

Because of the negativism which society imputes to the single
status, single adults have more self-doubt, less assuredness which
stems from a "world taken for granted." The personal identities of single adults are constantly being challenged by their parents, married peers, and colleagues at work.

The ambiguity of the single state is manifested in a lack of social structures and role confusion. One of the primary reasons why this is so is that most individuals regard being single as a personal fact rather than a social one. The status leads to common experiences, benefits and problems. Also, there are few role models for individuals to observe who represent successful single living, and until recently, few organizations and institutions to assist them.

Both divorced and widowed require the learning of new social roles. These experiences usually begin with some measure of sadness and/or anxiety. The unpleasantness is exacerbated by a sense of anomie, and a lack of structured assistance. The newly divorced or widowed person has to redefine his/her identity. From an ethnomethodological perspective, the individual has to learn the rules of a new lifestyle: new ways to behave, places to go for help, sympathy, facility at small talk, and recreation; informal channels of communication, and a myriad of details which the spouse previously handled. In practical terms, these events involve changes in long established attitudes and behavior: re-arranging one's every day life, learning new skills such as washing laundry or purchasing a car, and frequently learning how to be both mother and father to children.

Since there are no prescribed rituals for divorce, and limited ones for widowhood, an individual is left on his/her own to immediately confront significant changes in daily life. "Role
disturbance" occurs as the familiar complementarity of roles between husband and wife are gone. How does a person cease being a spouse and become a solitary individual? How does one party develop a style of parenting when he/she is accustomed to sharing the responsibility?

Often there is no other adult around to share and exchange information with, and no one with whom one can test one's ideas and feelings.

At present there are few institutional supports for the divorced, widowed, or never married who are beyond school age. Men and women are faced with the difficulty of building a network of friendships, or support systems, which can serve as a functional alternative to the family. This need for substitute networks of relationships is the most pressing problem of single adults. Individuals are forced to take the initiative, the social risks, to develop arrangements for nurturance, assistance in crises, and patterns of reciprocal commitment. These social skills are accomplished along with the prosaic tasks of earning a living and operating a household. It should not be surprising that most adults find these tasks and searches for relationships so onerous they attempt to find a marriage partner instead.

The phenomenon of friendship among the unmarried reflects the paradoxes of this status. As stated above, singles are highly dependent upon friends, and yet their friends are likely to be single and mobile. One of the most compelling advantages of being single is the freedom it offers. However, because the single person does not have a readily available partner, social activities may be less spontaneous. Activities have to be planned and friends carefully cultivated.
Social isolation is a distinct possibility, depending upon age, income, friendships, geography, and other factors. Friendships may also be difficult to develop as full-time employment and living conditions in larger cities may not facilitate meeting people with congenial interests.

Social class differences are significant. A middle class income allows a single person to have more choices, visit friends regularly in other cities, and enjoy a more pleasant work environment. The three variables of middle class income, education, and a network of friends may well separate those individuals who enjoy being single from those who do not.

Work may be more salient for single people than married given single persons dependency upon work for more of their personal identities. Employers may exploit these workers as both income and psychic needs are being met in the work environment. Employment may be particularly meaningful for professional women who have both sacrificed more for a position, and stand to gain some access to economic opportunities as a consequence.

Considering the information presented it would seem useful on both the individual and societal levels to examine marriage and singlehood as a dialectic in which both states have costs and rewards. The choices and rewards of remaining single include greater freedom for opportunities, greater participation in more spheres of interests, greater variety and number of friends, and less dependency. The costs of singlehood include possible social isolation, episodes of loneliness, and the possibility of spending one's older years alone.
Stein defines these trade-offs as "pushes," negative features of the present situations, or "pulls," attractions of a potential state. Pushes toward marriage include pressure from parents, loneliness and no known alternatives. Pulls include approval, security, and attachment. Pushes toward singlehood include boredom, conformity, and loneliness in marriage. Pulls include career development, support groups, and a greater variety in lifestyle.\footnote{112}

It seems more useful to place marriage and singlehood in an exchange theory frame of reference rather than a normative one. One can then examine either status as processes of exchanges where individuals are constantly negotiating what they want and need with others.\footnote{113}

Similarly, if both states involve exchanges and compromises, both states involve mentally healthy and unhealthy responses. Rather than assuming that marriage donotes a healthier choice, personal success might be defined by criteria such as developing the capacities to love and play\footnote{114} or possessing "interpersonal competence"\footnote{115} including making the most of one's health, intelligence, developing empathy, and utilizing autonomy.

This exchange analysis of the costs and rewards of the single status will be explored in the following chapter. Hypotheses concerning the risks and benefits associated with membership in singles organizations will also be presented.
FOOTNOTES - CHAPTER 2


2 Darling, "Interactionist Interpretation," p. 1.


18 Joyce Starr and Donald Carns, "Singles in the City," Transaction 9 (February 1972): 47.

19 Allan and Fishel, "Ruban Courting," p. 23.

20 Gaffin, "Gender Stratification," p. 158.

21 Stein, Single, p. 97.

22 Epstein, Divorce, p. 242.


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28 Ibid., p. 138.

29 Godwin, Mating, p. 25.


31 Ibid.

32 Ibid., p. 40.

33 Ibid., p. 95.

34 Ibid., p. 38.

35 Ibid., p. 312.

36 Ibid., p. 150.


39 Ibid., p. 7.

40 Ibid., p. 11.

41 Leonard Cargan, "Singles - Are They Different?", Wright State University, 1978, Mimeographed, p. 2.

42 Ibid., p. 6.

43 Ibid., p. 5.


50 Ibid., p. 17; Epstein, Divorce, p. 316.

51 Skolnick, Intimate Environment, p. 218.

52 Glick, "Demographer Looks," p. 16.


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"Singles Living with Unrelated Member of Opposite Sex Found Fastest Growing Lifestyle Among Young Adults," Family Planning Perspectives 7 (September - October 1975): 215.


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Scanzoni and Scanzoni, Men, Women, p. 458.

Hunt, Formerly Married, p. 232.


77 Ibid.

78 Scanzoni and Scanzoni, Men, Women, p. 476.

79 Ibid., p. 477.

80 Lindsay, Alone, p. 54.

81 Ibid., p. 113.

82 Barrett, "Women in Widowhood," p. 867; Lewis and Berns, Three, p. 204.


84 Adams, Single Blessedness, p. 51.

85 Stein, Single, p. 4; Adams, Single Blessedness, p. 3.

86 Epstein, Divorce, p. 255.

87 Adams, Single Blessedness, p. 218.


89 Ibid., p. 113.


91 Skolnick, Intimate Environment, pp. 211-212.

92 Stein, Single, pp. 63-64; Adams, Single Blessedness, p. 152.

93 Davis and Strong, "Working Without a Net," p. 111.

94 Ibid., pp. 119-120.

95 Hunt, Formerly Married, p. 63.

96 Epstein, Divorce, p. 208.
97 Bernard, Remarriage, p. 119.
98 Stein, Single, p. 108; Adams, Single Blessedness, p. 94.
99 Adams, Single Blessedness, p. 94.
100 Davis and Strong, "Working Without a Net," p. 117.
101 Adams, Single Blessedness, p. 98 and 142.
102 Bequaert, Single Women, p. 85.
103 Skolnick, Intimate Environment, p. 215.
104 Jacoby, "Forty-nine Million Singles," p. 46.
105 Stein, Single, p. 98.
109 Adams, Single Blessedness, p. 15.
110 Ibid., p. 98.
112 Stein, "Lifestyles," p. 4.
113 Scanzoni and Scanzoni, Men, Women, p. 40; Skolnick, Intimate Environment, p. 221.
CHAPTER III

THEORETICAL ORIENTATION:

CHOICE AND EXCHANGE IN MARRIAGE OR SINGLEHOOD

The predominant perspective used in viewing marriage and family issues has been, and continues to be a normative one. The majority of the studies regarding courtship, mate selection, and marital living rely upon testing the generally espoused norms, psychological propensities, or values of the respondents.

The theoretical framework of this study is exchange theory, a relatively unused perspective in the family area. At the most elemental level, exchange theory begins with the norm of reciprocity. Individuals are expected to return goods and services relative to their status and obligations. Exchange theory begins with two basic premises:

a) Individuals behave (or perform) to receive rewards.

b) Individuals cease their behaviors when the rewards end.

This theoretical framework does not imply that people always act rationally, or that they realize their self-interest in a conscious, Marxian sense. Rather, it merely contends individuals attempt to maximize the benefits accruing to them from their emotional and psychic investments. In short, they attempt to negotiate the best bargains for themselves in terms of costs and rewards. This includes
the choice of a date or a marriage partner. Individuals anticipate receiving a fair rate of exchange for the goods, services and emotions they contribute to other members of the family, group, or society and feel cheated when this does not occur.

One of the initial applications of this orientation can be seen in the Reuben Hill examination of courtship and marriage bargains. Negotiations involving both the marriage itself and the prior conditions of association before marriage are obscured. The pricing mechanisms or media of exchange may be assumed to include physical attractiveness, age, socio-economic status, education, religion, race or ethnic group, as well as other factors.

In an historical examination of social exchange in courtship practices, Michael McCall contends the number of issues "bargained about" in the courtship process has increased. In the traditionally arranged marriage, only the kin bargained, and the only issue or choice was the particular mate. In the intermediate stage, bargaining occurred concerning eligibility, courtship and the marriage itself. As the society became more open, an individual could raise his/her status with education, charm and/or hard work. In the contemporary stage, the individual chooses and more choices are involved. An individual must negotiate the conditions of courtship and its meaning. Marriage itself has become conditional—in McCall's terms, more of a "restrictive trade agreement," than a lifetime contract.

In a recent examination of pre-marital and marital behavior, John Scanzoni studied pairing behavior as a continual process of male/
female reward-seeking, conflict and reciprocity. If reward-seeking is the basis for association, including courtship and marriage, then the following questions become germane:

a) Under what conditions does reward-seeking either bind or destroy different individuals?

b) How rewarding, or punishing, is marriage or singlehood for different individuals?

c) What are the specific processes or situations in which individuals negotiate the conditions of their heterosexual relationships?

Thus, using the above framework, the primary advantage of using exchange theory in examining single adults and their social lives is that we may see individuals attempting to negotiate the best possible choices available to them in a given cultural context at a given point in time. Max Weber would define this as "Wertrational" or value-prescribed rationality. The individual considers alternative choices, but only in accordance with a certain end or value. This study assumes the single adults in this study have joined the singles organizations precisely because they want to maximize the choices available to them in cross-sex and same-sex friendships, dates, and potential mates within the cultural perimeters of their choice. That the most problematic part of developing a heterosexual relationship is making the initial contact with someone who is deemed suitable has already been noted.

This study focuses upon the specific reward-seeking behavior involved in the use or non-use of singles organizations. The following
assumptions relevant to their use can be made based upon empirical evidence:

a) Thousands of singles organizations exist at present and more are being created throughout this society. Therefore, the individuals attending the meetings and social functions of these groups are assumed to be receiving rewards through this participation.

b) The participants in the two singles groups involved in this study are attending meetings and social functions of the two organizations. They are, therefore, deriving rewards in the group they are not receiving outside the group.

For some of the individuals, undoubtedly, taking risks and placing one's ego in the position of being rejected as a date, friend, or acquaintance is painful. Apparently, however, the potential costs which could be incurred are considered to be less threatening than the potential rewards.

For those individuals who do not attend singles meetings and social activities--the unaffiliated--several assumptions are being made:

a) Individuals consider the social costs of potential rejection to be greater than the potential rewards.

b) These individuals are being rewarded outside of any singles organizational structure.

c) The non-affiliated have a lesser need for companionship and friendship than the individuals affiliated with the singles organizations.
A caveat is in order at this point. One of the inherent difficulties with using Exchange Theory in specific, and studying human behavior in general, is that the same overt behavior or attitudes convey different significance for different individuals. As humans, we all have ambivalence regarding such factors as security, companionship, sex, and stability. All of these needs are rewarding up to an individual's threshold level, and then they become non-rewarding or even stifling. As an exploratory study, this research is designed to establish some of the preliminary bases of costs and rewards in terms of the characteristics of single adults, their use of singles organizations, and the consequences of the interaction of these two factors.

The following hypotheses are an attempt to delineate and instrumentalize the principle variables in this study and the significant characteristics of the participants involved.

Hypothesis I:

The individuals who are affiliated with singles organizations will be more satisfied with their lives than the individuals who are not affiliated.

This study is one of the first research projects concerning singles organizations; there is no prior research which could directly substantiate or negate the above hypothesis. However, there are a number of structural conditions previously discussed in the review of the literature which would support this thesis. One, roughly 54 million American adults are unmarried at present. Two, the institutional supports and structures for these adults are minimal. Many of these adults simply do not know where to go for assistance and/or a place to
meet other singles. Three, as stated in the above assumptions, the utility of singles organizations has been demonstrated by their rapid growth and the attendance at their functions. In short, individuals have been "voting with their feet" and expressing their unmet needs.

This is not to say that singles organizations are functioning in perfect order and meeting all of the needs of their constituencies. Singles organizations, places of employment, and singles bars are the most prevalent social settings where single adults can meet eligible dates and mates.

If all other conditions are equal, employment, socioeconomic status, etc., and the individuals want a more rewarding social life, those who belong to singles organizations will be more satisfied in general, and cope better with their daily lives, than those individuals who do not belong.

Hypothesis II:

The individuals who are affiliated with a religiously oriented singles organization will be more satisfied with their lives, on the whole, than either individuals who are affiliated with a secular group or the non-affiliated.

The literature concerning religious singles organizations in general and their exchange values or perceived worth to the participants, in specific, is meager. There are articles which express concern over the plight or experiences of unmarried/divorced/widowed Catholics, Jews, or various denominations of Protestants in parochial
publications (e.g., *U.S. Catholic*, *Jewish Monthly*, the *Ohio Baptist Convention Magazine*, and others). However, given the condition that hundreds of religious institutions have recently initiated singles clubs or activities, relatively few articles, books, or journals are being published to communicate their efforts.

At a more abstract level of analysis, examining the role or religious bodies in relation to their single congregants and sub-organizations, the literature dwindles to the almost non-existent. In *A Pew for One, Please*, William Lyon urges other clergymen to organize singles at their churches and also welcome them into the churches. Lyon suggests church-related singles organizations should be more successful than secular groups for several reasons:

a) The membership of the church, and therefore the singles group, will be more homogenous in religion and education,

b) Most churches have a variety of activities which involve socializing, not just dating/mating events, and those singles groups which purportedly exist for reasons other than match-making appear to be more successful at the latter task.

c) The organization of the church provides a solid framework for sponsoring a new group.

Throughout history, religion has functioned to assist individuals in coping with the vicissitudes of everyday life. One of the respondents in the pre-test provided an opinion supporting the functionality of religion. "We Baptists have the same problems as other singles, but we have better coping mechanisms." Contrary to this respondent's
statement the author contends other religious groups also assist their adherents with coping skills. It seems highly probable that individuals affiliated with religious singles organizations will have several factors encouraging their greater over-all satisfaction with life.

a) A more highly circumscribed life characterized by religious proscriptions and prescriptions will provide a greater degree of security and stability for the individuals involved than those who do not have these ties.

b) A community of co-believers can provide a supportive environment of emotional roots, friendship and sources of aid in crises.

c) A religious community which defines marriage and family life as the most acceptable or only acceptable mode of living may adversely affect those individuals who do not adhere to this pattern. But it will provide an environment which facilitates the goal of finding a mate. In brief, the sub-community will engage in match-making.

Hypothesis III:

Women will attend singles organizations more than males, and women will be more satisfied remaining single than males.

This hypothesis is based upon two prior assumptions which are supported in the literature.

a) Single adults who have developed friendship networks are happier than those who have not.
b) Women develop more friendship networks than men do.

Friendship networks or support systems as they are variously called are substitute kin relationships. Some researchers, such as Jane Howard, contend they are preferable because one chooses one's friends. These relationships consist of nurturant arrangements, aid in crises, friendships, and patterns of reciprocal commitment.

The limited existing literature to date supports the assertions that individuals who participate in these supportive relationships are less likely to be pushed into marriage, and they feel satisfied emotionally.

The existing literature on women and friendship networks is equally limited. However, women are observed as developing more bonds than men. Zena Blau contends men have been badly equipped under traditional gender role socialization practices to develop close ties with other males. Further, Margaret Adams states unmarried women, especially those in their thirties, tend to build these support systems.

Thus, ironically, while women experience more pressure to marry than men do, and most women still derive their status from a male, women appear to survive better single than men. It is contended then, if unmarried women have strong friendship-support systems, they will be more satisfied than unmarried men.

The problem is, of course, that all other conditions are not equal. Because of sexual discrimination throughout the social system and differential socialization by gender, "other conditions" by and large are not equal. Lack of money is the most common problem of
single females, and this problem is exacerbated for widows. However, given the condition of roughly equal financial resources, it is asserted single women will be more satisfied with their lives as a whole than single men.

Additional factors also encourage females to be more satisfied with a single lifestyle than males. In a 1973 study of young urban singles, Rodin found women perform a wider array of household tasks and enjoy spending time at their homes more than males do. Conversely, males engage in fewer domestic tasks, spend less time by themselves, and spend less time at home. Davis and Strong suggest men have more difficulties negotiating for their everyday needs than do women. Jessie Bernard concurs with this viewpoint in her findings that marriage is more advantageous to men than to women.

Many men and women are subjected to at least minimal pressures to marry, and most people do marry at least once. Perhaps one additional reason why women generally cope better as single adults than men is that the former are raised with "contingency orientations," and are socialized to have flexibility and adapt to whatever life brings them. Ironically, the conditioning which teaches women to adapt to the lifestyle and needs of a husband enables them to accommodate themselves to various single living arrangements.

Hypothesis IV:

Single persons who are members of single organizations will possess a higher average level of education than singles who are not members of such groups, and the former will be more satisfied with their lives than the latter.
As in the former hypothesis, little information regarding this assertion, much less verification, is available. However, all existing sociological research confirms the benefits of increased education for marital and familial happiness. We also know from organizational research that the more highly educated belong to and participate in more voluntary associations than the less educated. Whether married or single, increasing levels of education are positively correlated with higher incomes.

A college educated, professionally employed single adult can enjoy the benefits of a stable and adequate, if not affluent, mode of living. For women especially, psychological autonomy and economic independence are intertwined.

In a 1974 survey of single adults, Jacoby found upper middle class adults enjoy singlehood more than people with fewer resources. When loneliness occurred, the former had the means to travel and enjoy other diversions. "Without money, it is difficult to translate the theoretical freedoms afforded by the single life into reality."

Conversely, all of the evidence shows lower class, less educated families and couples have fewer material and non-material resources. In a 1974 study widows, Barrett found the greatest social isolation occurred among the least educated.

In this study, the findings are expected to discover the more highly educated enjoying their single status to a much greater degree than the less educated, especially among the women.

In conclusion, the author is hypothesizing that singles organizations can provide an opportunity to cultivate friendship networks and
contacts for dates. The values and friendships exchanged through these networks are expected to differ according to religious affiliation, education, age, sex, socio-economic status, and other variables. In the next two chapters the methodology will be explained, followed by a testing of these hypotheses.
FOOTNOTES - CHAPTER 3


3 Ibid., pp. 160-161.


5 Ibid., pp. 196-197.


9 Stein, Single, p. 64.

10 William Lyon, Pew for One, p. 47.


12 Lyon, Pew for One, p. 53.

13 Howard, "Happy Clans, pp. 38 & 42.

14 Adams, Single Blessedness, p. 94.

15 Ibid., pp. 85-95 and Stein, Single, p. 91.

16 Stein, Single, p. 88.

17 Scanzoni and Scanzoni, Men, Women, p. 477.

18 Stein, Single, p. 106.


This chapter will discuss how the research question under study was initially raised, and the methods used to examine the use or non-use of singles-only social organizations by the divorced and the never-married. It will explain what variables were selected to be examined, the sampling procedures used, and the process of developing the questionnaire. The latter items were devised to test the hypotheses stated in the previous chapter.

Development of the Research Problem

The research question stemmed from the personal experience of the author. She moved to a medium-sized midwestern city for employment, and found it difficult to establish new friendships. The consequences of geographic and occupational mobility often include social isolation, at least initially.

After preliminary research of the literature, as surveyed in Chapter II, and conversations with many single individuals, this was found to be an extremely common problem. There are few institutional means whereby post-college adults can become acquainted with others of either sex. Cultivating friendships at the workplace, a typical means of acquiring friends, may not be successful if one's colleagues
have radically different educational and cultural backgrounds. As the research progressed, the author learned that individuals who have divorced or become widowed, or those whose friends have married, experience the same phenomenon of not knowing where to make friends or find dates.

Because so many single adults acknowledged and were sensitive to the lack of places and institutional spheres to meet other single men and women, they were eager to discuss the problem and their approaches to resolving it. The most important factor in the data collection was the willing assistance of the single men and women who were the respondents.

Data Collection

A variety of research methods were used to collect data for this study, including a questionnaire, in-depth interviewing, and participant-observation. According to a number of researchers, including Eugene Webb and Irwin Deutcher, the use of multiple methods enhances the probability of obtaining accurate and rich data.¹

By using a questionnaire, a relatively static and quantitatively evaluative measure, as well as interviewing and participant-observation, both more qualitative, a researcher obtains the advantages of:

a) Collecting data which both corroborates and contradicts other data, thereby pointing out discrepancies between what people do and what they say,²

b) Acquiring the richness of detail which interviewing and participant-observation elicit;
c) Obtaining the replicability which standardized questionnaires and interview schedules establish.

Definition of Variables

The variables examined in this study and their operational definitions are as follows:

Single(s):
Those individuals who are at present never-married or divorced, and do not have current plans to marry.

Singles Organizations:
Voluntary associations which have been created to provide social and/or educational activities exclusively for unmarried adults.

Socio-economic status:
Economic status—measured by the income of the single adult and additional sources of revenue available to the respondent.
Educational status—measured by the number of years of schooling attained by the respondent.

Affiliated:
A respondent who belongs to or attends the social functions of a singles organization.

Sampling Procedure

This study does not contain a random sample. Four populations were carefully selected to purposively test the effects of group affiliation, sex, education, religion, and marital status. These four groups were:

a) A voluntary association comprised of divorced men and women,
b) A voluntary association comprised of never married men and women,

c) An aggregate of never married men and women who are not affiliated with a singles organization,

d) An aggregate of never-married men and women who are not affiliated with a singles organization.

The respondents thus fit into three distinct groups: DARE (the divorced), the Catholic Alumni Club (the never married), and the unaffiliated.

The two organizations were selected because they were designed exclusively for one marital status, they have large memberships, and they lasted as organizations for a minimum of five years.

The unaffiliated served as a control group. It consisted of friends of the latter two organizations who are also either divorced or never married.

The entire sample consists of 138 completed questionnaires. The members of the two organizations were given the instrument en masse at meetings of the given organization. Additional members from each group were interviewed to obtain more information. By definition, the unaffiliated individuals had to be personally interviewed. In the latter case, the interview schedule was used as a guide upon which the respondents were free to elaborate.

At the conclusion of the data collection the following number of questionnaires and interviews were obtained:
TABLE 1

TABLE OF RESPONDENTS
(N = 138)

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*Questionnaire
**Interviews

Exclusion of the Widowed

Initially several widows and widowers were included in the samples. However, these questionnaires/interviews were discarded for several reasons. One, there were only four cases. Second, the widowed tended to be older, and this brought in additional variables. Third, the data would be easier to compare with two marital statuses rather than three. Fourth, and most importantly, widowhood is not a chosen status as opposed to remaining single or obtaining a divorce.

The Development and Use of the Questionnaire

The questions were raised, written, and revised from a number of sources. Ideas were culled from the literature on singles discussed in Chapter II. Problems and questions were raised by the author, single adults, and the professionals who work with them.
A pre-test was conducted with twenty respondents. They helped to clarify several questions, and raised a few additional ones. The final questionnaire consisted of 42 questions, seven of which could include open-ended material (See questionnaire Appendix A).

Initial contact was established with each organization via its president. Shortly thereafter, the author was introduced to the members of the groups at a regularly scheduled function. The author was introduced as both a single adult and a Ph.D. candidate who was studying the status of being single. Each member was given a letter of introduction (See Appendix B), and each was asked to participate in the project. No one refused to complete a questionnaire.

**Computation of Scores**

The responses to most of the questions were ranked in an ordinal manner with discrete responses, i.e., years of education, or simple yes-no responses such as what leisure activities the respondents pursue (See questionnaire).

Seven questions could be answered in an open-ended fashion in addition to a computer scored one. These responses included personal change since one's divorce, loss of married friends due to divorce, organizational affiliation, use of other singles organizations, satisfaction with sexual activity, discrimination due to the single status, and personal goals for the future.

**Analysis of the Data**

The responses of the participants, whether self-administered or interviewed, were coded and keypunched onto computer cards. They were
then entered into the computer to derive frequency distributions and to conduct statistical tests. The tests used were chi-square, tests for correlations, and linear models of means and least squares means. The computer programming used was Statistical Analysis for the Social Sciences, one of the most commonly used programs for social research.

The Interviews

As stated above, all of the individuals who were not affiliated with the singles organizations were interviewed in-depth, as well as several members of DARE and the CAC. Friends of group members served as the control group. It was assumed that friends of the affiliated individuals would share many characteristics of the group member, with the exception of group affiliation.

The interviewees were selected in the following manner. The affiliated people who were interviewed volunteered. The unaffiliated were suggested by their friends within the organizations. Each group member was requested to submit the names and telephone numbers of two friends, on a separate sheet of paper, when they filled out the questionnaires. The author then contacted the unaffiliated friends by telephone and arranged appointments for the personal interviews.

Most of the interviews were conducted in the homes of the unaffiliated adults; however, many were conducted in restaurants. This became necessary because many of the people had extremely busy schedules, and meal times were both more leisurely and convenient.

The interviews were based upon the questionnaire. However, the respondents never failed to expand upon the established responses. The
interviews lasted from a minimum time of one hour to more than four hours; the average length was one and one-half hours.

Undoubtedly there was some element of bias toward more gregarious and better educated respondents in the control group. Group members were more likely to submit the names of friends who they believed would enjoy being interviewed. Several friends of group members called the author and volunteered to participate in the project. However, there were a variety of personalities included in the study, from the outgoing to the withdrawn.

For the most part, the respondents were extremely friendly and the rapport was excellent. Many times the interviewees offered the author food and drink, and several of the males insisted upon buying the author (a female) dinner.

Although every interviewee was accommodating in the actual interview situation, it was often difficult arriving at that state. A number of respondents had to be reassured that the study was a legitimate inquiry affiliated with The Ohio State University, and the responses would be kept anonymous and confidential.

As to be expected, there were some refusals to be interviewed. There were two rejections from the friends of DARE (N=27), and ten from the friends of CAC (N=35). The significantly larger refusal rate from the latter group can be attributed to the essentially more conservative backgrounds of the CAC members and their friends. The reasons stated for refusing to participate were evenly divided between "too busy" and the fear their privacy would be violated.
Participant-Observation

The author attended meetings and social activities of the two organizations for over one year. She also met with members of the organizations outside of the group context. The two organizations differ greatly in their reasons for existence and their operation. Therefore, a description of the two organizations is required.

DARE

DARE (no acronym) is a self-help organization created to assist the separated and the divorced with the social and emotional changes stemming from divorce. The name DARE refers to the assertiveness the group desires its members to achieve.

The group was created in the fall of 1975 by an energetic young divorcee who saw a need for an environment where she and other divorced people could congregate and discuss their common concerns.

Although she is a Catholic and the group began meeting at the Newman Center at the local university, it was chartered as a secular organization. The group has always been open to all divorced or separated people, regardless of race, sex, age, education, or parenthood. However, most of the people who attend DARE are white, in their thirties or forties, have children, and have more than a high school education.

The response to DARE was an immediate success. Eighty-five people attended the first meeting. According to the first president, the success can be attributed to the organization addressing needs unaddressed by other groups; it provided a place where divorced people could share
experiences, learn about the process of divorce and how to re-adapt to single living. Although the intended purpose of the group has been and continues to be educational, it is heavily social. It provides a social arena where men and women can meet each other in a relatively non-threatening environment.

In an interesting twist of fate, the founder of the organization was assigned a young priest at the Newman Center to assist her in establishing the organization. They worked together, became friends, and eventually married. One of the inherent fatalities of singles organizations is the fact the leaders often get married, and thus lose their status in the organization.

DARE currently operates in the following manner. It meets two evenings per month, excluding July and August. The group meets in a liberal Protestant church, where a widows group also meets. One of the monthly meetings is a presentation, the other is a rap session. The presentations involve an assortment of topics, from those that are divorce-related such as raising children alone or coping with loneliness to matters as diverse as returning to school, preparing income tax, or community affairs. Rap sessions generally involve personal issues such as coping with being independent. Following each meeting, coffee, tea and dessert are available. There is a small fee of one dollar per meeting for these refreshments. The socializing occurs during this part of the evening. A few additional activities are planned yearly. These include a full day workshop concerning divorce, an outing for children, and perhaps one social occasion.
The attendance at the meetings varies greatly. It depends upon the interest in the speaker, topic of the speaker or rap session, and the weather. The attendance may range from 30 to 100 people. The women outnumber the men, sometimes by as much as two to one.

DARE prints a two page monthly newsletter. It contains a calendar of events, a list of officers, a list of books in its library, and several uplifting poems and/or articles. These articles encourage perseverance and optimism, whether in love or work. The newsletter is sent to approximately 200 people each month.

DARE has established itself as a relatively well-known organization in the community. Many mental health professionals refer clients to the group. DARE has an elected board of officers and an advisory board. The latter is composed of professionals in the community.

The majority of people who participate in DARE attend for a period of six months to one year following their divorce or separation. Often people will return to DARE meetings after they have ended a heterosexual relationship. As could be expected, the advisory board and officers tend to be divorced longer than the less active members.

The Catholic Alumni Club

The CAC differs from DARE in several significant areas. One of the most important is that CAC is a national organization which has fifty autonomous local chapters.

The original CAC began in 1940 in Milwaukee. Additional local chapters began to form, and in 1956, a council of CAC's was organized. The organization became international in 1968.
The original and current purposes of the organization on the national and local levels are to promote social relationships for single Catholics. The goals are to serve the individual, the Catholic lay community, and the church.

Membership is officially limited to Catholic, never-married, or eligible to marry in the Catholic church, college graduates and registered nurses. However, if the local chapter is indicative, several widows and one divorced man were members. Thirteen out of the forty members who participated in the study were not college graduates. This requirement has been dropped unofficially.

The local chapter was started thirteen years ago by a man and woman who had participated in the CAC in Cleveland. Their initial meeting drew twenty people.

Unlike DARE, whose chief objective is educational, the primary emphasis in CAC is social. Three to five social activities are carefully planned every month. These include cocktail parties, dinners, group attendance at plays, sports activities, and group trips. The group also plans attendance at one mass and one social contribution each month, for example, visiting a nursing home. Other events throughout the year include an annual inaugural dinner dance, a membership day, and trips to other CAC chapters. Four to six members are selected to work on the activities for each month. As is typical with other organizations, one to three people do most of the preparation.

The CAC has a current membership and mailing list of roughly eighty persons. The membership is down at present due to a number of
individuals marrying within the past two years. An average of 20 or 30 persons attend a typical social occasion, with as many as 100 attending the annual dinner dance.

As is typical with DARE, women outnumber men in attending functions. However, in this group the women tend to be younger than the males; the women in their late twenties and thirties, while the men are in their thirties and forties. This age factor has important implications for dating which will be examined in the next chapter.

Participation in social activities is more expensive in the CAC than in DARE. Membership dues are $12.00 per year, and participation at the dinners and other activities may cost from $20.00 to $50.00 per month. This cost factor is related to the fact that roughly 75 percent of the CAC members live at home with their families, and thus have more money to spend on recreation than DARE members.

Upon completing the participant-observation, interviewing the unaffiliated men and women, and surveying the members of the two singles organizations, the author was prepared to analyze the results. In the next two chapters, the findings of the study will be presented, including the characteristics of the groups, insights into the social-emotional needs of the respondents, and a discussion of the implications of the research.
FOOTNOTES - CHAPTER 4


2 Deutcher, What We Say, p. 130.


CHAPTER V

FINDINGS OF THE STUDY

Significant differences emerged from the data between males and females and the three different groups, the unaffiliated, DARE members, and the Catholic Alumni Club members. In this chapter, the differences and similarities among and within the different groups, will be examined, including a presentation of the hypotheses tested, and the emergence of the most salient variables, both the anticipated and the unanticipated.

The unaffiliated men and women interviewed for this study served as a control group. They were assumed, and were proven to be, in the middle rankings of most variables. On most of the variables, the DARE and CAC members scored on either direction of the control group.

Tests of the Hypotheses

In this section the results of submitting the hypotheses to statistical tests are presented. Throughout the tests, a $P \geq .05$ was considered not significant. All of the tests were considered significant at a $P = .01$ level of significance unless otherwise indicated.

Hypothesis I:

Individuals who are affiliated with singles organizations will be more satisfied with their lives than individuals who are not affiliated.
This hypothesis was presented to test the effect of membership in singles organizations with respect to an indicator of over-all life satisfaction for both participants and non-participants. The expected difference was not found; the opposite state was demonstrated. The unaffiliated were slightly more satisfied with their lives than the affiliated.

A Total Satisfaction Score was derived by combining the four questions relating to satisfaction in the questionnaire. These questions concerned satisfaction with job, social life, family life, and yourself. Each question could be answered from very satisfied, to moderately, to dissatisfied, with values of one to three, respectively. Thus, the composite values ranged from four to twelve. A score of two was given for any missing value.

Affiliation did not prove to be significant in predicting over-all satisfaction for the individual or the group. The unaffiliated would appear to be more satisfied with their lives than the affiliated, 6.5 to 6.7. However, there were significant differences between the sexes. These results were obtained by constructing a model of least square means in a linear form (See Table 2).

The results were more complex than anticipated. Sex proved to be a more significant variable in determining total satisfaction than affiliation in two of the three sub-samples. The CAC men were the most satisfied group over-all, and most definitely the most satisfied group among the men. Their greater satisfaction appears to be associated with their family background, age, and income than their affiliation. These factors will be returned to in the presentation of portraits of the various groups of respondents.
TABLE 2

TOTAL SATISFACTION BY AFFILIATION AND SEX
(The following are listed from the least satisfied to the most satisfied)

<table>
<thead>
<tr>
<th>Affiliation by Sex</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>DARE men</td>
<td>8.10</td>
</tr>
<tr>
<td>Unaffiliated men</td>
<td>6.90</td>
</tr>
<tr>
<td>CAC women</td>
<td>6.33</td>
</tr>
<tr>
<td>DARE women</td>
<td>6.29</td>
</tr>
<tr>
<td>Unaffiliated women</td>
<td>6.22</td>
</tr>
<tr>
<td>CAC men</td>
<td>6.10</td>
</tr>
</tbody>
</table>

Hypothesis II:
Individuals who are affiliated with a religiously oriented singles organization will be more satisfied with their lives on the whole than either individuals who are affiliated with a secular group, or the unaffiliated.

Hypothesis II was demonstrated to be partially true. Several different comparisons of variables were made to avoid confounding the variables, since most of the Catholics were also never married and in the CAC. There were Catholics who were divorced, and unaffiliated never married Catholics to serve as controls.

First, an over-all comparison was made between Catholics (N=76) and Protestants and others (N=62). A comparison of least square means
was again used, and a negligible difference was found between the two religious groups in terms of the over-all satisfaction index. The Catholics were slightly happier, 6.68; the others had an index of 6.72. However, this difference was not statistically significant.

In the second test, both affiliation and religion were compared. The unaffiliated Protestant and others were the most satisfied with their lives at 6.30, followed by the affiliated Catholics, 6.50, then the Catholic unaffiliated, 6.85, and last, the affiliated Protestants, 7.13. The latter is accentuated by the DARE males who are the most unhappy of the respondents. Thus, it appears among the Catholics, affiliation does tend to have a slight tendency to increase general satisfaction levels.

A third test was conducted within the Catholic sub-group to test for the effects of affiliation. The range is given from the most dissatisfied to the most satisfied in terms of total satisfaction (See Table 3).

<table>
<thead>
<tr>
<th>Affiliation by Sex</th>
<th>Total Satisfaction Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>DARE men</td>
<td>8.8</td>
</tr>
<tr>
<td>Unaffiliated men</td>
<td>7.5</td>
</tr>
<tr>
<td>DARE women</td>
<td>6.5</td>
</tr>
<tr>
<td>CAC women</td>
<td>6.4</td>
</tr>
<tr>
<td>Unaffiliated women</td>
<td>6.1</td>
</tr>
<tr>
<td>CAC men</td>
<td>5.9</td>
</tr>
</tbody>
</table>
See Table 4 for the religious affiliations of the entire sample.

Hypothesis III:

Women will attend singles organizations more than men, and women will be more satisfied remaining single than men.

The women in the study clearly attended more meetings and activities of the singles organizations than the men. The author observed the participation of the two organizations over the course of a year, and the women always outnumbered the men at the activities, sometimes as much as two to one.

Women did attend more functions, and women did appear to be happier remaining single, but there was no relationship to the latter with affiliation. Rather, sex was a more salient variable than affiliation.

The women were generally more satisfied than the men, except for the CAC men. Neither affiliation nor marital status seem to make a significant difference for the women (See bar graphs of affiliation, Sex and Satisfaction and Marital Status, Sex and Satisfaction, pages 70 and 71).

Several questions and their response patterns in the study support the contention that women construct more intimate relationships than men. These relationships serve to cushion women from the vicissitudes of single life. The following questions supported this contention. Fewer women than men acknowledged that friendship was a problem for them, 12 to 14. In a question asking the respondent if he/she had a problem, would they go to a friend for help, 28 women responded affirmatively as opposed to 19 men. More women were likely to spend
### TABLE 4

RELIGION AND AFFILIATION OF ENTIRE SAMPLE

By Percent

(N = 138)

<table>
<thead>
<tr>
<th></th>
<th>Unaffiliated</th>
<th>Affiliated</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never Married</td>
<td>Divorced</td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Catholic</td>
<td>56.3</td>
<td>61.5</td>
</tr>
<tr>
<td>Protestant</td>
<td>18.8</td>
<td>23.1</td>
</tr>
<tr>
<td>Jewish</td>
<td>18.8</td>
<td>0</td>
</tr>
<tr>
<td>No religious</td>
<td>6.3</td>
<td>15.4</td>
</tr>
</tbody>
</table>
higher scores reflect a greater amount of dissatisfaction

Figure 1. Total Satisfaction by Affiliation and Sex
Education and income controlled. Higher scores reflect a greater amount of dissatisfaction

*Figure 2. Total Satisfaction by Marital Status and Sex*
their free time with a friend of the same sex, 17 women to 9 men. Concerning emotional support, women were twice as likely to go to parents, relatives, same sex friends, and their children for comfort than were men. Men were more likely to go to opposite sex friends, or to rely upon themselves. The majority of men were seeking to marry, as opposed to a smaller group of women (See Table 5, Desire to Marry by Sex and Affiliation, page 73).

When the above cited affective factors are combined with economic independence, women do enjoy being single more than males. Peter Stein and Margaret Adams stress the relationship between economic independence and psychological well-being among women. Sixty-one out of the 71 women were employed, and for many of them having a job and a paycheck were liberating experiences. Portraits of these women will be presented after a discussion of other variables.

Hypothesis IV:

More highly educated single adults will belong to singles organizations to a greater extent than the less educated, and the former will be more satisfied with their lives than the latter.

Hypothesis IV was demonstrated to be partially true. The affiliated do tend to have more education than the population in general. In 1977 the median years of education for males and females were respectively, 12.5 and 12.4. In this study, the median was possession of a bachelors degree for the males, and several years of college for the females (See Table 6, Affiliation, Sex and Education, page 74).
<table>
<thead>
<tr>
<th></th>
<th>Unaffiliated</th>
<th>Affiliated</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never Married</td>
<td>Divorced</td>
<td>CAC</td>
<td>DARE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td></td>
<td>62.5</td>
<td>53.9</td>
<td>62.5</td>
<td>50</td>
<td>60</td>
<td>45</td>
<td>50</td>
<td>42.9</td>
</tr>
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<td>Unaffiliated</td>
<td>Affiliated</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>--------------------------</td>
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</tr>
<tr>
<td></td>
<td>Never Married</td>
<td>Divorced</td>
<td>CAC</td>
<td>DARE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Some High School</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3.6</td>
</tr>
<tr>
<td></td>
<td>(N= 1)</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>High School Graduate</td>
<td>6.3</td>
<td>7.7</td>
<td>25</td>
<td>30</td>
<td>0</td>
<td>5</td>
<td>21.7</td>
<td>32.1</td>
</tr>
<tr>
<td></td>
<td>(N=22)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vocational Training</td>
<td>6.3</td>
<td>15.4</td>
<td>0</td>
<td>10</td>
<td>5</td>
<td>0</td>
<td>13</td>
<td>17.9</td>
</tr>
<tr>
<td></td>
<td>(N=13)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Some College</td>
<td>12.5</td>
<td>30.8</td>
<td>37.5</td>
<td>30</td>
<td>20</td>
<td>35</td>
<td>30.4</td>
<td>28.6</td>
</tr>
<tr>
<td></td>
<td>(N=38)</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>College Graduate</td>
<td>43.8</td>
<td>30.8</td>
<td>12.5</td>
<td>0</td>
<td>60</td>
<td>40</td>
<td>17.4</td>
<td>10.7</td>
</tr>
<tr>
<td></td>
<td>(N=39)</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Master's Degree</td>
<td>25</td>
<td>15.4</td>
<td>25</td>
<td>30</td>
<td>15</td>
<td>20</td>
<td>13</td>
<td>3.6</td>
</tr>
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<td>(N=22)</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ph.D.</td>
<td>6.3</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4.4</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
However, unexpectedly, those individuals in the study who had the greatest amount of education were the unaffiliated. Twenty-five percent of the unaffiliated (7 men and 5 women) had earned post-graduate degrees, as opposed to 18 percent in CAC (3 men and 4 women) and 12 percent in DARE (4 men and 2 women).

The second part of the hypothesis was not demonstrated to be valid. There was no positive correlation between education and over-all satisfaction levels, in fact, it was inverse. There was a slight negative relationship between the two variables, for each additional unit of education, dissatisfaction increased .10.

Less than one percent of the variance in the total satisfaction variable can be attributed to education. The interaction of education and sex was also demonstrated to be insignificant.

However, a word of caution must be noted. Education might be demonstrated to be of importance in a large random sample which has cases with a wider range of educational backgrounds than in this study.

Other Significant Variables

Age

The median ages for the three groups were as follows:

<table>
<thead>
<tr>
<th></th>
<th>Unaffiliated</th>
<th>DARE</th>
<th>Catholic Alumni Club</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>34</td>
<td>36.5</td>
<td>42.0</td>
</tr>
<tr>
<td>Women</td>
<td>34</td>
<td>37.0</td>
<td>33.5</td>
</tr>
</tbody>
</table>
The unaffiliated tended to be slightly younger than the affiliated, except for the CAC women. Individuals in the age range 23-28 were 10 percent less likely to join a singles organization than older persons (See Table 8, Age by Affiliation and Sex, page 77).

There are at least two reasons for this phenomenon. First, there are more unmarried people in the younger age ranges. Second, all of the singles organizations in the geographical area studied, except the CAC, are for the divorced, and the latter are somewhat older than the never married.

The age gap between the CAC males and females was not expected. This disparity may have the consequence of making the males less eligible in the eyes of the females as potential dates or mates. It is contended that this is one of the reasons why the females in this group are less satisfied with the organization than the other affiliated men and women. This issue will be returned to later in the chapter.

Age itself was shown to be positively correlated with total satisfaction ($r = .26$, $P < .002$). Examining age and total satisfaction only, the youngest respondents age 23-28 had a total satisfaction index of 7.1, whereas the older age group, 43-48 years, had an index of 6.7. (The higher the number, the more dissatisfied.) Age was thus responsible for approximately 7 percent of the variance in total satisfaction.

Education

In Hypothesis II it was noted that the respondents in this study had more education than the public in general, and the unaffiliated had obtained more than the affiliated.
# TABLE 8

**AGE TABLE BY AFFILIATION AND SEX**

By Number

(N = 138)

<table>
<thead>
<tr>
<th></th>
<th>Unaffiliated</th>
<th></th>
<th>Affiliated</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never Married</td>
<td>Divorced</td>
<td>CAC</td>
<td></td>
<td>DARE</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>23-28</td>
<td>5</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>29-34</td>
<td>5</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>35-40</td>
<td>1</td>
<td>4</td>
<td>0</td>
<td>4</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>41-46</td>
<td>1</td>
<td>0</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>47-53</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>54-62</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>
However, these figures by themselves could be misleading. More DARE members are currently studying for degrees and attempting to advance in their careers, than the members of the other groups. At the time of this study, sixteen DARE members were attending classes (9 men, 7 women, N = 51). Most of the individuals were studying at the local university, a few were taking management classes offered at work. This is particularly significant as this emphasis on education symbolizes the growth and development which is occurring in many of the DARE members, both men and women.

The fact that more unaffiliated people possess advanced degrees can be interpreted several ways:

   a) The best educated are too busy securing their educations and building their careers to join singles organizations.
   b) People believe they must "complete" their educations before they enter the mainstream of society, i.e., becoming affiliated with any organizations.
   c) Individuals who possess advanced degrees have other social resources by which they can meet new people. They do not need singles groups.

To some extent all three explanations are applicable.

Income

The income levels of the participants in this study as the education levels, also exceeded those of American adults at large. In 1977 the median earned incomes for full-time, year-round workers were $15,070 for males and $8,814 for females. The median income categories for the three groups examined here can be seen in Table 9.
TABLE 9
INCOME BY AFFILIATION AND SEX

<table>
<thead>
<tr>
<th>Affiliated</th>
<th></th>
<th></th>
<th>Unaffiliated</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>CAC</td>
<td>DARE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td>$15,000</td>
<td>$14,000</td>
<td>$18,000</td>
<td>$9,000</td>
<td></td>
</tr>
<tr>
<td>Women</td>
<td>$13,000</td>
<td>$7,000</td>
<td>$16,999</td>
<td>$8,999</td>
<td></td>
</tr>
<tr>
<td>$17,999</td>
<td>$14,999</td>
<td>$8,999</td>
<td>$20,999</td>
<td>$10,999</td>
<td></td>
</tr>
</tbody>
</table>

As previously mentioned in the review of the literature, income, particularly discretionary income, enables single people to avoid boredom, and sometimes loneliness, by visiting friends in other cities and keeping occupied with a greater variety of activities than the less affluent. It is interesting that the males in the sample are closer to the national norm for men than are the women. The CAC women have gained a significant income advantage by delaying marriage. It becomes easier to understand why so many DARE women are returning to college to acquire credentials with 95 percent of them having children and needing to support their families, they desperately need to improve their potential to earn additional income.

It can also be reasonably speculated that the unaffiliated men have the financial resources, as well as in many cases the time commitments, to meet women in other ways and places than in singles organizations. In short, they have greater opportunities.

Income proved to be a more important variable than originally predicted. Income was positively correlated with total satisfaction ($r = .12$); it was responsible for roughly 14 percent of the variance in total satisfaction.
For each additional increase in income category, total satisfaction rose .23 per unit of satisfaction, total satisfaction unit. Income was slightly more salient for women than for men, their total satisfaction increased by .51 of a unit of total satisfaction.

Lifestyles/Leisure Activities

Household arrangements depended upon sex and the different marital statuses. These were as follows:

Live Alone  
- 62.5% (N=16) Men-unaffiliated never married  
- 62.5% (N= 8) Men unaffiliated divorced  
- 78% (N=23) Men affiliated DARE

Live with Children  
- 78% (N=10) Women unaffiliated divorced  
- 75% (N=28) Women affiliated DARE

Live with Parents  
- 76.9% (N=13) Women never married unaffiliated  
- 70% (N=20) Men CAC affiliated

As listed above, among the unaffiliated, only the never married women had a majority which lived at home with their parents. The CAC males also lived predominately at home. This was dissimilar to any other group of males. Many of the males in this group came from traditional Italian Catholic backgrounds.

Leisure Time Activities

How the single adults spend their leisure time is summarized in Table 10 Leisure Time Activities, page 81. The groups are roughly comparable, with the men participating more in sports, the women reading more, and the DARE members attending classes more than the others.
TABLE 10

LEISURE ACTIVITIES

By percent

(N = 138)

<table>
<thead>
<tr>
<th></th>
<th>Unaffiliated</th>
<th></th>
<th>Affiliated</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never Married</td>
<td>Divorced</td>
<td>CAC</td>
<td>DARE</td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>TV/Stereo</td>
<td>68.8</td>
<td>46.2</td>
<td>62.5</td>
<td>50</td>
</tr>
<tr>
<td>Travel</td>
<td>56.3</td>
<td>30.8</td>
<td>37.5</td>
<td>30</td>
</tr>
<tr>
<td>Housekeeping</td>
<td>31.3</td>
<td>0</td>
<td>37.5</td>
<td>60</td>
</tr>
<tr>
<td>Sports</td>
<td>68.8</td>
<td>30.8</td>
<td>75</td>
<td>40</td>
</tr>
<tr>
<td>Study</td>
<td>18.8</td>
<td>23.1</td>
<td>25</td>
<td>20</td>
</tr>
<tr>
<td>Reading</td>
<td>56.3</td>
<td>61.5</td>
<td>37.5</td>
<td>80</td>
</tr>
<tr>
<td>Opposite Sex</td>
<td>62.5</td>
<td>53.9</td>
<td>50</td>
<td>70</td>
</tr>
<tr>
<td>Same Sex Friends</td>
<td>56.3</td>
<td>76.9</td>
<td>37.5</td>
<td>80</td>
</tr>
<tr>
<td>Family</td>
<td>43.8</td>
<td>61.5</td>
<td>12.5</td>
<td>50</td>
</tr>
<tr>
<td>Classes</td>
<td>18.8</td>
<td>23.1</td>
<td>25</td>
<td>10</td>
</tr>
<tr>
<td>Hobbies</td>
<td>31.3</td>
<td>53.9</td>
<td>12.5</td>
<td>20</td>
</tr>
<tr>
<td>Work</td>
<td>56.3</td>
<td>23.1</td>
<td>75</td>
<td>30</td>
</tr>
</tbody>
</table>
A composite datum was developed which included visiting with family, visiting friends, attending concerts, plays and movies with others, and volunteering. This marker can serve as a sociability index, measuring to what extent the people in the study make an effort to socialize with others. The unaffiliated go out more than the affiliated. The means for this factor were:

Unaffiliated = 5.2 times per month
DARE members = 4.8 times per month
CAC members = 4.5 times per month

As expected, the affiliated individuals tend to participate in more formal organizations than the unaffiliated. The members of DARE participate in more voluntary organizations than any other group of people. Only 6 out of 51 of DARE members do not belong to other organizations. The three most favored types of organizations include church groups, professional associations, and other singles groups.

The Catholic Alumni Club members are the next most active. Eighteen percent do not participate in any organizations other than CAC. Their most favored associations are church groups, hobby clubs, and professional associations. Members of the three groups under study belonged to a variety of voluntary associations. These included organizations as diverse as historical societies, bowling leagues, photography, ceramics, or card clubs.

The never married unaffiliated participate in organizations to a lesser degree; roughly 22 percent do not participate. Their primary interests are in hobby clubs, especially sports, and in professional
groups. The latter are more diversified than the previous two groups, but the majority continue to be professional groups for school personnel.

Approximately 50 percent of the divorced unaffiliated do not attend meetings or activities of any organizations. Those individuals who do belong tend to choose hobby groups, including sports, gardening, and bridge.

Dating

(See Table 11, page 84) The men, except for the CAC members, report themselves as dating more than the women. The women report a much greater likelihood of dating one man exclusively. Many of the female respondents lacked the assertiveness necessary to initiate the dating process.

Satisfaction with Their Lives

(See Table 12, page 85) All of the groups, except for the never married, unaffiliated males, and the DARE males, were predominately very satisfied with their jobs. This may reflect the previously cited observation of Peter Stein\(^6\) that single people have a greater part of their personal identities tied up with their employment. The DARE men may be among the less satisfied because, as noted in the income section, they are not doing well relative to the median income of men in this country. It is interesting that 42.8 percent of the DARE women are very satisfied with their jobs when they earn little. This may be attributed to the fact that for many of these women they are holding their first jobs and are proud of being able to earn a paycheck.
TABLE 11
AMOUNT OF DATING BY AFFILIATION AND SEX

By percent

(N = 138)

<table>
<thead>
<tr>
<th></th>
<th>Unaffiliated</th>
<th></th>
<th></th>
<th>Affiliated</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never Married</td>
<td>Divorced</td>
<td>CAC</td>
<td>DARE</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Not Dating</td>
<td>6.3</td>
<td>38.5</td>
<td>12.5</td>
<td>30</td>
<td>35</td>
<td>50</td>
</tr>
<tr>
<td>Dating 1</td>
<td>25</td>
<td>38.5</td>
<td>25</td>
<td>40</td>
<td>20</td>
<td>25</td>
</tr>
<tr>
<td>Dating 2</td>
<td>25</td>
<td>7.7</td>
<td>0</td>
<td>20</td>
<td>30</td>
<td>10</td>
</tr>
<tr>
<td>Dating 3</td>
<td>18.8</td>
<td>7.7</td>
<td>25</td>
<td>10</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Dating 4 or more</td>
<td>25</td>
<td>7.7</td>
<td>37.5</td>
<td>0</td>
<td>10</td>
<td>5</td>
</tr>
</tbody>
</table>
TABLE 12
SATISFACTION WITH JOB
By percent
(N = 138)

<table>
<thead>
<tr>
<th>Unaffiliated</th>
<th>Affiliated</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Unemployed</td>
</tr>
<tr>
<td></td>
<td>Men</td>
</tr>
<tr>
<td>Never Married</td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td>6.3</td>
</tr>
<tr>
<td>Women</td>
<td></td>
</tr>
<tr>
<td>Divorced</td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td></td>
</tr>
<tr>
<td>Women</td>
<td></td>
</tr>
<tr>
<td>CAC</td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td></td>
</tr>
<tr>
<td>Women</td>
<td></td>
</tr>
<tr>
<td>DARE</td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td></td>
</tr>
<tr>
<td>Women</td>
<td></td>
</tr>
</tbody>
</table>

(N = 12) (N = 66) (N = 45) (N = 15)
Satisfaction with Social Life

(See Table 13, Satisfaction with Social Life, page 87) In this table there are some clear distinctions. The two happiest groups are the CAC males and the never married unaffiliated women. The CAC men are a little older, settled, have good incomes and are accustomed to having the least frequent amount of intensive dating with one person (20%, 4 men out of 20). Thus, they are used to living without much male-female interaction. A small coterie of never married, unaffiliated women are extremely active, and most happy with their busy lives.

The most unhappy are also apparent. The unaffiliated divorced women feel deprived of what they perceive as an adequate social life. They miss the presence of a man around the house, even if their previous marriage was unsatisfactory. The DARE males are most dissatisfied, all the indicators express their unhappiness.

Profiles of "typical" group members will be given later in this chapter.

Satisfaction with Family Life

(See Table 14, Satisfaction with Family Life, page 88) While not greatly different from each other, the divorced unaffiliated do express greater dissatisfaction with their family lives than most of the other categories. The DARE males project the most unhappiness, 17.4 percent are dissatisfied. It may be that the divorced fathers, affiliated or not, are experiencing the disruption of their family lives as the vast majority of their ex-spouses have custody of the children.
TABLE 13
SATISFACTION WITH SOCIAL LIFE
By percent
(N = 138)

<table>
<thead>
<tr>
<th></th>
<th>Unaffiliated</th>
<th></th>
<th>Affiliated</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Never Married</td>
<td>Divorced</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Very Satisfied</td>
<td>18.8</td>
<td>46.2</td>
<td>12.5</td>
<td>20</td>
</tr>
<tr>
<td>Moderately Satisfied</td>
<td>68.8</td>
<td>46.2</td>
<td>87.5</td>
<td>50</td>
</tr>
<tr>
<td>Dissatisfied</td>
<td>12.5</td>
<td>7.7</td>
<td>0</td>
<td>30</td>
</tr>
</tbody>
</table>
TABLE 14
SATISFACTION WITH FAMILY LIFE
By Percent
(N = 138)

<table>
<thead>
<tr>
<th></th>
<th>Unaffiliated</th>
<th>Affiliated</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never Married</td>
<td>Divorced</td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Very Satisfied</td>
<td>56.3</td>
<td>53.9</td>
</tr>
<tr>
<td>(N=64)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moderately</td>
<td>37.5</td>
<td>46.2</td>
</tr>
<tr>
<td>Satisfied</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(N=59)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dissatisfied</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(N= 9)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Satisfaction with Yourself

(Table 15, Satisfaction with Yourself, page 90) A majority of the women reported that they were very satisfied with themselves, while only the CAC males reported a high level of self-satisfaction. The reasons why the women are happier, both with themselves and their single status, involve their awakening economic independence, and their greater use of emotional support systems than the males. This issue was discussed in Hypothesis III.

Portraits of the Respondents

Composite representations can be drawn from the interview data of each group. Although there was considerable variation in personalities, interests, and philosophical orientations, many of the participants were operating under similar socio-economic conditions. Their different responses to the same or similar stimuli usually evolved into three or four basic response patterns.

Typical Unaffiliated Men

A typical unaffiliated man was in his early thirties (median age, 34, N=24). Their religious affiliations varied: 11 were Catholic, 7 Protestants, 3 Jews, and 3 stating no religious affiliation. They had obtained generally a high level of education. Three had completed high school, six had some additional training beyond high school, eight had bachelors degrees, and seven had post-graduate degrees. They had more post-graduate work than any other group. Their occupations included teachers, several owners of small businesses, and industrial salesmen. There were not any upper level professionals such as physicians or attorneys, but there were two Ph.D.'s.
TABLE 15
SATISFACTION WITH SELF
By percent
(N = 138)

<table>
<thead>
<tr>
<th></th>
<th>Unaffiliated</th>
<th>Affiliated</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never Married</td>
<td>Divorced</td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Very Satisfied</td>
<td>37.5</td>
<td>38.5</td>
</tr>
<tr>
<td></td>
<td>(N=62)</td>
<td></td>
</tr>
<tr>
<td>Moderately</td>
<td>50</td>
<td>61.5</td>
</tr>
<tr>
<td>Satisfied</td>
<td>(N=65)</td>
<td></td>
</tr>
<tr>
<td>Dissatisfied</td>
<td>12.5</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>(N=9)</td>
<td></td>
</tr>
</tbody>
</table>
Many of the men had worked, or were working long hours in their given professions or occupations. This was often mentioned as a cause and consequence of their continuing single status. Several men worked two jobs, and worked unusual hours. This did not facilitate their social lives. One divorced man stated frankly he worked extra hours to occupy his time; career advancement was secondary.

All of the men except two led rather conventional middle class lives. Of these two exceptions, one belonged to a parapsychological group, the other earned his living partly through a pornography operation.

The respondents varied in their personalities, some were relaxed and others were intense and driven. However, the vast majority were optimistic about their lives, only two respondents were negative about virtually everything.

There were only three items which were problematic for some of these respondents, and they appeared to be managing them. One man was unemployed, and three were very dissatisfied with their present employment. They were attempting to find new jobs.

Six men defined themselves as loners. A statement heard several times was "I've kept to myself most of my life, it's wrong." When asked who gives him the most emotional support, one respondent retorted, "My dog."

A related concern came up repeatedly in the interviews. Namely, a dissatisfaction with their social lives. Seven men raised the issue. Although they had friends to go out with, especially other male friends, most of the men in the unaffiliated group, as in all the other groups,
wanted to improve their social lives. The majority of the men were
dating, but the majority were dating more than one woman (16 out of 24).
Only two were not dating at all. This casual dating did not seem to
satisfy their needs.

Most of the men had given a good deal of thought to their single
status, and the possibilities of getting married. The following com-
ments were common: "No one can live alone forever" or "(I want) to
find the right girl for me!" Another respondent's comment summarized
the questioning of others, "If I want to get married, how come I'm
still single?" Is it unwillingness, or the lack of a suitable partner?

Two interesting factors emerged.

a) More men, unaffiliated as well as affiliated, reported
being alone, concerned about it, and desired to get
married, than the women.

b) Age was not a factor. Even the men who were never
married in their forties expressed this interest in
going married.

Several men, especially the teachers and salesmen interviewed,
were married to their careers. One particularly intense, affluent sales-
man said he was too busy to get married. Another businessman said, "I
was building my business during the marriageable years." A teacher
commented somewhat wistfully, "I put everything I had into teaching."
Fifteen out of the 24 unaffiliated men expressed a desire to marry.

Several of the respondents mentioned the difficulty of knowing
where to meet women. Two or three said, "I can't stand going to singles
bars anymore." A never married man in his twenties observed that all
of the singles groups in the area were for the divorced, none for the never married. (There is one, of course, CAC. But this man is Protestant.)

Related to getting married and meeting women, the majority of men said their sex lives "could be better." The reasons given included it was non-existent, it could be improved, or they wanted to find someone. None of the men appeared to be predatory about sexual activity. However, perhaps a few would have responded differently if the interviewer had been male. One young fellow reflected the view of others when he said, "I don't believe in using anyone." Most of the men were desirous of creating an intimate relationship with a woman.

Only two men were essentially negative about establishing such a relationship. Both were divorced. They said, "marriage scares me," and "there's no security anymore."

The above mentioned inclination toward marriage, even among unmarried men in their late thirties and forties, confirms the findings of Jon Darling. He conducted a study of men age 35 and older, half of whom married at that age, and the other half of whom remained single. He contends there is no such thing as a "confirmed" bachelor, rather as the circumstances of the individuals change, so do their behavior and attitudes regarding marriage. It would be interesting to observe how many of the respondents in this study do in fact marry within the next few years.

Typical Unaffiliated Women

The unaffiliated women, as the unaffiliated men, had a median age of 34 years. Thirteen were never married, ten were divorced. Their
religious affiliations were varied: 10 were Catholics, 7 Protestants, and 6 had no religious ties. Their educational backgrounds were different also. The sample included four with high school certificates, 10 with training beyond high school, usually several years of college; four with bachelors degrees, and five with post-graduate degrees. The latter were all in education-related specialties. The unaffiliated men and women were more achievement oriented than their affiliated friends and peers.

Their occupations ranged from teachers, to librarians, counselors, factory workers, administrators, and clerical workers. Four were in business. Two worked in their families' small businesses, one owned a beauty shop, and one teacher had a part-time business. These cases are typical of American society, where women are in business, they are associated with their families, and/or the "pink collar" areas.

The majority of the never married women lived at home with their parents; the majority of the divorced women, 90 percent, had children, and lived with them.

Income was a frequently expressed concern of the women. Nine out of the 23 regarded it as a problem. Interestingly, despite this concern, 12 out of the 23 were very satisfied with their jobs or professions. It would be interesting to observe if any of the respondents change fields of employment in order to increase their income, especially those with children to support. The majority earned between $5,000 to $11,000 per year.
Those respondents who had professional jobs often expressed satisfaction with their work. They enjoyed teaching, working with colleagues, or the responsibility they had in their positions, such as a head nurse possessed.

The unaffiliated women were more likely to volunteer comments about the positive and negative aspects of being single than the unaffiliated males.

The negative features of being single included the following. The divorced women in particular missed having a man around the house for adult conversation, and having someone with whom they could share chores, decisions, and their beds. About half of the women did not want to remain single. "I don't like being single." "I'm not emotionally equipped to stay single all of my life."

Most of the women want men to socialize with even more than marry. "The hardest thing is going home alone" (from social occasions), and "There is no one to share with." Twelve out of the 23 wish to marry.

However, even some of the women who most wanted to marry were cognizant of the advantages of remaining single. These statements included, "I don't have to answer to anyone," "I like working," and "I make my own decisions." All of the divorced women remarked upon their increase in self-confidence, accomplishment, and independence since their divorce. They said, "I'm determined to make it" and "I've learned to enjoy my own company.

Two of the women were torn between getting married and remaining single. Both of these women were never married, successful in their careers, and buoyant. They thought they would marry their current
boyfriends, but did not want to lose the cheerful and independent qualities in their present lives.

One of the most contented women in the study summarized several qualities which make single life satisfying. She was a divorced woman in her forties with a cheerful personality and a substantial income. "My life is complete and good. I have freedom to develop and grow spiritually, mentally, and socially. There is also the warmth of knowing a satisfying relationship."

The unaffiliated women as well as the unaffiliated men were most dissatisfied with their social lives. Their jobs, family lives, their attitudes toward themselves were basically positive. Decent social lives were more difficult to achieve. Several women said they lacked the time and the money to go out. As several men noted, the women also did not know where to go to meet men; "Where do you go to meet single guys? Another woman commented, "There is a need for more social activities for singles."

Fewer women than men discussed being lonely. When they did, they were as likely as the men to acknowledge, "I created my own loneliness." Women were more likely to deal with this loneliness once they recognized it. One young woman who had recently experienced a period of deep depression became determined to overcome it. She made up her mind she was not going to sit at home anymore; she joined a bowling league and took dancing lessons. At the time of the interview, she had recently acquired a boyfriend.

Just as there were extremely independent women in this study there were several just as dependent. Unlike the males, several of the women
were predicting their behavior upon getting married. A young divorcee
typified this type of behavior by stating, "Everything is contingent
upon getting (re)married." It would be interesting to see how these
women adapt in the future to being either single or married.

The unaffiliated women had more varied attitudes regarding their
sexual activity than the men. Five of the women said they were
celibate, and unhappy about it. Six others were more satisfied with
this state giving a more traditional response, "I will only have
sexual relations with someone I would marry, if we get along well in
other ways." Six respondents were satisfied with their present partners.
Two other women wanted an intimate relationship with a man, and one was
feeling guilty about the relationship she was having. In general, both
the unaffiliated men and women were seeking relationships.

Typical DARE Women

The typical DARE women were in their late thirties, divorced, had
one or two children, and either a high school education or several years
of college. The majority were Protestants, the remainder were Catholics.
Many of them were holding full-time jobs for the first time in their
lives, and/or attending the local university to upgrade their skills and
paychecks. Because of these demanding duties of employment, household
management, child care, and often studying, they cited more problems than
any other group. Fatigue, lack of time, financial worries, and a need
for household and childcare assistance were frequently mentioned problems.

The possession of a college degree, however, did not ameliorate
their economic problems. The earnings of the DARE women seemed to rest
in the range of $7,000 to $10,000 per year, regardless of their credentials. Most of the women in the group were employed in traditionally female dominated fields such as the clerical trades, others were attending school and/or looking for employment. Eight out of the 28 were unemployed and/or looking for work. This was the largest number in the eight groups.

Additional financial assistance came from the following sources: 53.6 percent received child support payments, 32 percent received alimony, at least on a temporary basis; 17.9 percent received help from their families, and 21 percent obtained additional revenue from other sources.

Despite these economic woes, the vast majority of the DARE women were optimistic about their present lives and the future. As the unaffiliated women, the DARE women expressed a growth in self-confidence and independence. "After two years, I accepted everything and everyone as they are, and for the last three years, I have tried to enjoy life to its fullest." "I have learned patience, have become more tolerant of many things that used to bother me, and today I am much happier and far more well adjusted." The sentiments of the majority were expressed in one woman's statement, "I've grown emotionally, and I'm grateful for this chance at independence. I discovered I like myself and I'm beginning to use and become aware of the potential in me that I never knew existed."

Only four out of the twenty-eight, 14 percent, defined themselves as lonely. Those who did tended to be more recently divorced or separated. These people had not yet become acclimated to single life. "I find it
hard to go places alone like restaurants, movies, the beach, or anywhere there's large crowds." The DARE men were more likely to be lonely and to make such comments.

The majority of DARE women were dating more than any other group of females in the study. Their attitudes regarding sexual activity and marrying in the future were similar to the unaffiliated women.

Just as the unaffiliated women, the DARE women had several patterns of response concerning sexual activity. One group of women espoused celibacy, "I don't believe in sex without marriage, yet." The "yet" seems to imply the subject is somewhat open. A smaller group stated they were unhappy about their forced celibacy. The third common response involved either satisfaction with a present partner or the desire to find someone to be intimate with. A typical reply was, "I'm dating one person, and have been dating him for some time. This relationship is a sexual one also. I feel no reason to have a sexual relationship with anyone else and not feel regret or guilt (as) far as anything I do or do not do." A few women, however, did express guilt regarding inappropriate liaisons. "It's hard to find someone whom I feel is worth getting sexually involved with, even though I have, I often wonder if it's the right thing." In summary, the DARE women, as the other groups, want to find suitable partners for intimate, lasting relationships.

 Typical DARE Men

The typical DARE men were in their late twenties to late thirties; all were divorced. Roughly two-thirds were Protestant; the remainder were Catholic, or other. The majority (8), had acquired post-high
school training or several years of college. Four had earned bachelors degrees; another four had earned advanced degrees. Most of them lived alone (78%) although 74 percent have children. This separation from their accustomed family life style may very well be the cause for the acute distress and general dissatisfaction with their lives which so many DARE men expressed. They were the most dissatisfied with their lives of the categories studied.

Their occupations varied widely. A number of men were in sales, including real estate and insurance. Several were teachers, a few owned other small businesses, and several were in skilled trades.

The DARE men acknowledge more problems than any other group of men. Twenty-two stated they had financial concerns; they earned less than the other male groups (See Table 9, page 79). For this reason, more of the DARE men were attending classes, usually at the local university, to advance their careers and increase their incomes.

The DARE men were more likely to mention that friendships were a problem (39%), as well as loneliness (26%). From the observation of the author, these men were as attractive and personalbe as the other men in the study; however, they were less gregarious than the unaffiliated men.

The DARE men were also more likely to discuss the negative features stemming from divorce than the other divorced people in the study. A larger minority of this group (4) were essentially negative about every-thing. "I've become disillusioned with life in general," or, "I've become withdrawn, very hurt, and lonely," some noted.
A large proportion of the men, as well as the DARE women, were able to see the negative and the positive effects of their experience, sometime humorously, i.e., "... more mature trial by fire!" Another respondent said, "After the initial shock and escape trauma, I've found myself a bit more gregarious, open, and a lot less hesitant. I've got a new life situation and it's exciting and occasionally scary."

The majority of the DARE men were lonely and desperately in search of a partner. Fifty percent wanted to be remarried within five years. (It is) "very difficult to meet new people in that this area has little to offer in social activities other than bars; especially if one is interested in more than casual sex." Or, "The problem isn't sex as sex, I deeply lack the kind of deep emotional attachment I identify with sex. This is the only really unsatisfactory part of my life."

The DARE men epitomized the majority of men, and women in the study. They were seeking relationships; not casual dating and sex. As one DARE male said, "more (sex) would be nice, but it is not essential especially when relationships are not stimulating and fulfilling in other ways." Emotionally, the following statement from a man of fifty says it all "I want someone I can love and someone to love me."

**Typical CAC Women**

The average CAC women were in their late twenties or early thirties; a few were in their forties. All were Catholic and never married. Seven had earned several years of college, four had undergraduate degrees, and four had graduate degrees. They held traditional "female" occupations; they were teachers, counselors, secretaries, clerks, and nurses.
The CAC women were more attached to their families of birth than the other female groups. Seventy-five percent lived with their parents; the remainder lived alone. They were very likely to rely on their parents for emotional support (50%). This is in direct contrast to the DARE women. The latter were more likely to rely on same sex friends (60%).

The CAC women, despite their superior educational backgrounds, were much less worldly and experienced than the DARE women. Their range of social experience was much smaller, especially in the dating arena. Fifty percent of the CAC women were not dating, as opposed to 17 percent of the DARE women, and 50 percent of the former stated they wanted to be dating more.

Most of the CAC women were shy; they were not likely to peruse new social experiences or new friends aggressively. Twenty percent said friendships were a problem. From the observations of the author, several of the women could have presented themselves more attractively by losing weight and dressing a little more stylishly. One female member who was atypical of the group reflected an independent spirit. She considered her social life "very good." She participated in variety of activities with a group of men and women with the latter being her "core" of friends. She defined herself as being "very open," and as "not being afraid to be friendly." She has not been attending club functions.

The sexual aspects of their lives were limited. The vast majority of the women were celibate. "I'm a traditionalist, no sex outside of marriage," and "If and when I marry, I hope it will be good." A few
respondents expressed the view that they would engage in sexual activity under highly selective conditions, "It has to be good for both people," or, "(he must be) commensurate with my age and position," said two women.

**Typical CAC Men**

The CAC men were similar to their female counterparts. The typical males were in their late thirties and forties, Catholic, and never married. Most of them had undergraduate degrees. The group included engineers, skilled tradesmen, a number of teachers, small business owners, and several very successful salesmen. Like the women, the men tended to be shy and generally unassertive.

The men were typically successful professionally. Several of the CAC males, as the unaffiliated men, were in effect "married to their careers." One high-income salesman said he was too busy writing sales reports to get involved with women. Another man said he was establishing a new business, and that had priority over getting involved. Both men rarely attend club functions. Five men said they work long or unusual hours which prohibited them from dating very much. Thirty-five percent (7) said they were not dating, and 45 percent (9) stated they were dating several women. Either state effectively precludes establishing a relationship with someone.

The above seems to contradict an often stated desire to meet someone and get married; 60 percent said they wanted to get married within five years. An additional 20 percent also considered friendships to be a problem. The men expressed loneliness in the following ways: (I want) "someone to go with and talk to." (I'm) "searching for an acceptable
mate." (I'm) "trying to get out and meet the right person." (I) "don't want to be single all my life." One man provided an interesting symbol of being alone; he pointed out his car springs lean on one side because he travels by himself most of the time.

The CAC men, similar to the women, did not appear to have much interest in sexual activity. One respondent summarized the prevailing attitude and behavior of both the men and the women. "As a single Catholic, my sex life is regulated by my religion; I am, and have been, at one with my conscience regarding sexual behavior for a long time, and abstinence doesn't bother me," he wrote. The author discussed this issue with a long standing male member of the organization for additional verification. He gave a list of reasons why this attitude prevails. Religious proscription. Secondly, most of the members live with parents so they have much fewer opportunities. In addition, many members have had no experience with sex. "You don't miss what you have never had," elaborated one member. The members would experience family disapproval if they engaged in sex. Also, they are less socially experienced. Because of the above factors, they would be less willing to admit what experiences they have had.

The CAC men mentioned two problems more frequently than the other groups of people. Twenty percent noted health problems. This could be attributed to the individuals in this group being a few years older than the others.

They were also more likely to comment on employment discrimination. Twenty-five percent complained of discriminatory experiences. One man said he was sent out on repair work on nights and weekends while the
married men were not. Several men said they had been denied promotions because of their marital status, especially those who were teachers.

How the Groups Were Regarded:
By Their Memberships and Outsiders

The two singles organizations in the study functioned differently as organizations. Eighty percent of the CAC members belonged to the club for two years or more. Many belonged for six to ten years, since its creation. DARE has a great deal more turnover; the majority attend for less than two years: 34.8 percent (8) and 42.9 percent (12) had attended DARE meetings less than six months. Thirty-two percent (9) of the women had attended six months to one year, and 43.5 percent of the men (10) had attended one to two years. In summary, the CAC members utilize their association as a long term, more or less permanent part of their lives, whereas the DARE members use their organization in a transition phase of their lives, to bridge the chasm between marriage and single life.

Why do these individuals attend the singles organizations? Different groups gave different responses. The predominant reason given by the sample as a whole was friendships, over 75 percent of the entire sample. The men and women then gave other responses. The men were more likely to state they attend due to common interests, 70 percent of the CAC men and 69.6 percent of the DARE men. The DARE women were more likely to attend for emotional support, 60.7 percent for perspective dates and mates (40%), the same percentage as the CAC women. Fifty percent of the DARE women wanted to get out of their homes.
The sexes also differed in how satisfied they were with the organizations. Over 50 percent of the CAC men and DARE women were very satisfied with their groups, and the majority of DARE men (60.8%) and CAC women (50%) were moderately satisfied with their groups. Only four people were dissatisfied, one CAC male, one DARE male, and two CAC women.

Attitudes Toward DARE

DARE was designed to be primarily educational, to assist individuals through the transition of the divorce experience by providing knowledge and camaraderie. The organization holds two meetings per month. The format of the meetings involve either a resource type guest speaker or small group discussions. Topics for the lectures and rap sessions are usually related to the social, legal and economic problems of divorce. After each meeting, there is time to socialize with coffee, tea, and dessert provided.

People who attend the DARE meetings appreciate the opportunity to socialize with other men and women. Many individuals appreciate the valuable knowledge gained from the guest speakers. In addition, many of the DARE members are engaged in a process of "self-improvement." The latter takes two distinct forms. First, as previously noted, sixteen DARE members are taking classes to advance their careers. This is having a particularly salutary effect upon the women. Second, many of the members were attempting to improve their interaction skills, particularly with the opposite sex. Several people said they were more aware of their shortcomings in this area, and they were trying to become more competent.
In addition to the usual amount of reflection which occurs as a result of the divorce experience, the DARE participants had another consideration. One of the charter officers of the organization told the author the majority of DARE members are the partners in the marriage who were rejected. Thus, there is a great need for building ego strength.

There are two common complaints given by the members concerning DARE. A number of people said they felt it was cliquish. They believed a newcomer experienced some difficulty in entering an already existing circle of friends. One attempt to handle this problem was to count off and organize small groups for discussions. The second major complaint was the charge of the group being too problem oriented. Several members were bored with the attempts to "lick each other's wounds."

Since approximate fifteen DARE members belong to other singles groups, they provided some insight as to what attributes make a club desirable, or undesirable. Several singles groups were strictly social, and considered enjoyable, but they are now defunct. One of the reasons they ended is that the parties required a lot of work, and people wanted to attend, but not host them. One person joined a singles organization in another city which provided intellectual stimulation and a chance to meet more interesting people, but the distance was a disadvantage.

Most of the DARE members who belonged to other groups joined Solo Parents or Parents Without Partners. The comments were similar concerning both groups. The participants disliked the large differences in age, the problem orientation of the groups, and the competition among women attempting to get dates. DARE is more low key in this regard.
They enjoyed the following qualities of these parent focused groups: They were low-key, relaxed, and necessary. The groups offer activities for children and the activities were well-planned.

**Attitudes Toward CAC**

The CAC was designed to be primarily social. As one respondent jokingly said, "CAC stands for catch a Catholic." Every month there are generally 3 to 5 social activities including cocktail parties, dinners, sports events, attendance at masses, and a community service project. The membership is more circumscribed; they must be Catholic, never married, and college graduates are preferred, although that requirement has been dropped.

The reactions and sentiments toward the CAC were stronger than those toward DARE. This is reasonable in that most of the CAC members have committed more years of attendance and effort to their organization.

The vast majority of CAC members appreciated the wide array of activities sponsored by the club: bowling, dances, group attendance at plays, and masses. They enjoyed being with others who are friendly and educated. The social functions are well planned and organized, and this effort is evident. Several people said they attended activities such as theatre in other cities they would not have gone to by themselves. Numerous friendships have developed among the members over the years. As one man said, the members have not only gotten to know each other, but their families as well. In summary, the members enjoyed the activities, made friends, and had good times together.

However, some of these same qualities also evolved into what some members saw as negative features. Several CAC members complained of
cliquishness, saying the same people run the club year after year. Some people complained there were "too many social work activities," others said there were not enough. Despite the variety of activities, several people commented the activities were repetitive. One man complained there were too many teachers; few shared his interest in business. A number of people complained the activities were too expensive. As one woman pointed out, a person could easily spend $100 per month on the various functions.

The very closeness which enables friendships to form can also be destructive for the growth of the organization. CAC does not have the turn-over DARE has, and thus the membership tends to be stagnant. One man expressed unhappiness with, "The same people and the same projects." A number of people said there was a great need to attract more members, younger ones, and more men. The lack of men is important, especially since so many of the women would like to find men to date. Several of the male members said the women appear anxious at the meetings.

Some of the CAC members have limited their social lives to other members of the group. Perhaps this is a danger with other singles organizations as well. The CAC members have belonged to another Catholic singles group which was social, but is now defunct. Others had participated in Newman Center activities while in college.

**Summary**

This chapter illustrates under what circumstances unmarried adults use or attempt to use singles organizations. Forming friendships, finding dating or mating partners, ego-rebuilding, listening to interesting speakers, and increasing their awareness of the world around them were
the most prominent reasons for affiliating with a singles group. Even though many of the unaffiliated share similar desires, they remain unaffiliated due to their lack of free time, the lack of confidence in the singles organizations in this geographical area, or their ability to make and retain platonic and romantic relationships independently.

The conclusions of this research will be presented in the next chapter.
FOOTNOTES - CHAPTER 5


7 Adams, Single Blessedness, p. 207.

CHAPTER VI

CONCLUSIONS

This study has been an exploratory examination of the similarities and differences among single adults and singles only social organizations. Three groups of men and women were studied: an unaffiliated aggregate, a voluntary association for the divorced, and a voluntary association for the never married.

The individuals in the three sub-samples possessed many socio-economic characteristics in common. They were better educated and more affluent than the population of the U.S. at large. The majority were relatively attractive and personable, certainly not the "lonely losers" as characterized in one predominant stereotype of single adults. However, they were also not the "swinging singles"—another frequently portrayed caricature of the unmarried.

These men and women were rather typical, white middle class Americans who happen to be unmarried at a given point in time. Because of their marital status, they have had to construct social lives in an environment which is not conducive to relationships outside of marriage. As Davis and Strong suggest, the unmarried are "working without a net;" that is, they are functioning without the traditional marriage and family supports of everyday life.¹
The individuals in this study therefore had to develop different mechanisms for coping with problems than married people can do. Problems concerning employment, personal relationships, and raising children transcend marital status. A therapist in a recent study of adaptation to life was quoted as saying, "soundness is a way of reacting to problems, not an absence of them."\(^2\) Much of the data generated in this study presents the different means of coping with problems which different respondents developed.

Significant differences did emerge in the data. In hypothesis one, affiliation did not turn out to be significant in terms of overall satisfaction levels. The popular conception that unhappy people are more likely to be attracted to singles organizations may have some validity. However, great caution should be exercised. It may also be true that given a large number of single adults, many, if not most of the unaffiliated, may be too withdrawn or shy to take the risks involved in attending singles organizations. More research needs to be conducted before any definitive conclusions can be reached.

In the second hypothesis, religion and religiously oriented singles organizations did not prove to be very significant either. The affiliated Catholics were slightly more satisfied in terms of over-all satisfaction than the unaffiliated Catholics. However, the unaffiliated Protestants and others were the most satisfied.

In the third hypothesis, women did turn out to be more satisfied remaining single than their male counterparts. They were more content because they had more intimate friends, especially other female friends, with whom they could relate. The women had more people to depend upon.
for assistance or friendship. The ability to earn a paycheck also increased their self-assurance. Each additional unit of income improved satisfaction more for the women than the men. Men were more likely to define themselves both as being lonely and as wanting to get married more frequently than the women.

In hypothesis four, it was found the better educated were less satisfied with their lives than the less educated. This finding also needs to be examined more extensively in future research. There are several reasons why this result may have occurred. One, the entire sample (N=138) was fairly well educated. Many of the respondents had earned college degrees, or were in the process of doing so. Thus, the variation was not as great as it would be in a large random sample. Second, given the present economic condition of degrees not being worth as much as they once were, the correlation between education and happiness may have diminished. Third, many of the men and women who held degrees in this study were teachers, and teaching at the elementary and secondary levels at present is often under difficult conditions. Their unpleasant working conditions may have had a negative impact upon the education variable.

Income was found to have a more positive relationship with satisfaction than education. Increased income did contribute to greater satisfaction among both the men and women. The women were more effected by greater units of income than the men. This had two explanations. One, many of the women, especially the divorced, were working for the first time, and the mere fact of being employed was
positive. Second, because the salaries of the women were so much lower than those of the men, each additional unit of income was more meaningful for them.

**Practical Implications of the Research**

The men and women in this study were not lacking in inter-personal competence, but rather institutional spheres in which they could apply it. Many of the respondents, males or females, affiliated or not, were leading relatively happy and productive lives. They were generally satisfied with their jobs, family lives, and themselves, but less than satisfied with their social lives. What they were lacking, and searching for, were relationships with others—especially heterosexual ones. Both the men and the women were having difficulties discovering where and how to meet members of the other sex.

Other problem areas emerged in the study. Almost all of the women, whether divorced or never married, were having financial problems. Although the helping professions and voluntary associations can do only a limited amount in combatting sex discrimination, they could do more to help women be better prepared to confront working and earning a living, especially as a single parent. Most of the women in this study were employed in traditionally female dominated fields where the pay scales are low. Voluntary organizations and religious institutions could implement career counseling, support groups, day care and other services for women.

Second, the results of this study show that many men are experiencing emotional difficulties. Many of the males in this study
could have benefitted from counseling, support groups, or an improve-
ment in their inter-personal communication skills. A goodly number
have become successful professionally, but less so on a personal
level. Voluntary organizations or religious institutions could sponsor
groups for men, perhaps under the auspices of athletic or leadership
groups, to make them more culturally acceptable. Since many of the
men acknowledge they are lonely, such institutions may be surprised
at the response they could receive.

The never married respondents seemed to have more problems
relating to others than the divorced. Many of the individuals in the
CAC could have enhanced their lives by moving out of their parents'
homes and moving into an apartment with someone of the same sex. This
could be potentially a first step in becoming less socially isolated.

It may also be beneficial for organizations of the never married
to initiate small discussion groups such as the divorced conduct.
These allow emotional issues such as dating and sex to be raised and
aired. Several of the respondents commented that the divorced are
significantly more insightful about their own and others' behavior
than the never married. One never married person said (never married)
"single people are afraid to expose their true feelings."

Given the present conditions of occupational and geographical
mobility and serial monogamy, there is a great need for places where
men and women can meet each other. These places must be non-threatening
and provide a sufficiently large number of contacts so that stagnation
does not occur. The places, events, or institutions must be non-
exploitative. The potential for exploitation is always present when
people are lonely and vulnerable. Perhaps a contemporary version of match-making is now feasible. The creation and growth of video and other dating services reflect this need. Businesses such as Great Expectations on the west coast, the Georgetown Connection in Washington, and the Chicagoland Dating Service reflect the desires of many singles.¹

Many of the respondents, especially the men, did express a desire to get (re)married. Singles organizations need to recognize this fact and help people improve their presentations of self and their interaction skills, while still re-inforcing their integrity as individuals who possess worth and dignity.

This does not negate the fact that many individuals will remain single and enjoy this state in varying degrees. Singles organizations, other voluntary associations, and religious institutions can provide practical help and enhance the positive features of single living by implementing the above mentioned activities, and others.

Implications for Future Research

A great amount of research needs to be conducted concerning singles. Fifty-four million people are too many to ignore.

Future studies need to involve large random samples and examine different aggregates of singles. It is always difficult to evaluate to what extent the samples in a given study are representative of the whole population.

For example, even within one organization such as CAC, it is likely that chapters in different geographical areas have different
values and orientations. One respondent told the author the individuals in the chapters on the east and west coasts were more worldly than in the local one.

Different groups of singles have to be examined. Ethnic groups such as blacks and Chicanos may have certain strengths and problems which majority group singles do not have. Twelve million widows and widowers should not be ignored. Widows especially are likely to experience social isolation and economic hardships; many of these women live alone for the first times in their lives when they become widowed.

A variety of singles organizations need to be examined. Perhaps scales of effectiveness can be developed to assess which groups are more or less helpful in serving their members.

Longitudinal studies could examine the growth and demise of singles organizations, as well as the life patterns of individuals. Within the year and one half of this study, at least two of the subjects in this study that the author is aware of have married. It is certain over the course of a decade many of the respondents in this study will get married or re-married. A number will then get divorced or become widowed, and thus they will have to re-adapt to being single again.

Future studies should encompass tests of interpersonal competence. Such dimensions as self-reliance and ability to relate to others are essential for relationships and personal growth, regardless of marital status.
Finally, comparative studies need to be conducted which compare married and single adults. The results may very well illustrate that both marital statuses contain the needs for inter-personal communication, room for personal growth, the need to compromise with others and flexibility.

Neither marriage nor singlehood is the correct answer to living happily and fully. As a respondent and many authors have observed, many people rush into marriage to avoid confronting themselves. It is the attitudes and behaviors which one brings to either status, the tendency to maximize the rewards and minimize the discomforts, which makes either status more or less satisfactory.
FOOTNOTES - CHAPTER 6

1 Davis and Strong, "Working Without a Net," p. 111.

2 Vaillant, Adaptation, p. 3.

3 Phil Donahue Show, 14 May, 1979.
APPENDIX A

SINGLE ADULTS RESEARCH PROJECT

1. Sex: Male _____ Female _____

2. Age: _____

3. Marital Status: Never married _____ Married _____
   Separated _____ Divorced _____ Widowed _____

4. (If widowed or divorced) How long have you been widowed or divorced?
   6 months or less _____ 1-2 years _____ 2-4 years _____
   4 years or more _____

5. Religion: Catholic _____ Protestant _____ Jewish _____
   No affiliation _____ Not Practicing _____ Other _____

6. Education: What is the highest level you have completed?
   Several years of high school _____ High School _____
   Vocational training beyond high school _____
   Several years of college _____ College Graduate _____
   Master's Degree _____ Ph.D. or professional degree _____

7. Do you live:
   Alone _____ With a person of the same sex _____
   With children _____ With a person of the opposite sex _____
   With family or relatives _____

8. Do you have any children:
   Yes _____ No _____ If yes, how many? _____

121
9. Which of these areas, if any, presents problems for you?
   Economic matters _____ Friendships _____ Health _____
   Household management _____ Work _____ Child care _____
   Social & Cultural activities _____

10. Does anyone assist you in coping with the above areas?
    Mother or father _____ Sisters or brothers _____ Friends _____
    Counselor or therapist _____ Physicians _____ Lawyer _____
    Clergy _____ No one _____

11. (If divorced or widowed) How have you changed since your
divorce or widowhood?
    ____________________________________________________________
    ____________________________________________________________
    ____________________________________________________________

12. (If divorced or widowed) Have you lost married friends and gained
single friends?
    Yes _____ No _____ If yes, please explain.
    ____________________________________________________________
    ____________________________________________________________

13. In which, if any, of the following types of organizations do you
participate?
    Church denomination ____________________________
    Political party or club _____________________________
    Labor union _________________________________
    Professional group _____________________________
    Classes (where and what?) __________________________
    Special hobby clubs ____________________________
    Other groups ____________________________________
14. How do you spend your free time?

T.V. Stereo ____ Travel ____ Housekeeping ____ Sports ____
Studying ____ Reading ____ With opposite sex friends ____
With same sex friends ____ Classes ____ Family ____
Hobbies ____ Work ____

15. Do you belong to any organizations composed entirely of single adults?

Yes ____ No ____

16. If yes (question #15) to what singles organizations do you belong, at present?

_________________________________________________________________

17. If no (question #15) If you do not belong to any singles organizations, why not?

No time ____ Unaware of any ____ No interest ____
Already dating someone/several people ____

(Answer Questions 18-23 only if you belong to a singles organization)

18. How long have you been a member of the ________________ singles organization?

Less than 6 months ____ 6 months to a year ____ 1-2 years ____
Over 2 years ____

19. How did you find out about this group?

From a friend ____ From a relative ____ Newspaper ____
Radio or T.V. ____ Church or synagogue ____

20. Why did you join this organization, or why do you attend the meetings? (You may check more than one)

Common interests ____ Friendship ____ Emotional Support ____
Looking for dates or mates ____ Want to get out the house ____
21. How satisfied with this group are you in meeting your needs?
   High satisfied _____  Moderately satisfied _____
   Dissatisfied _____

22. Have you belonged to other singles organizations in the past?
   Yes ____  No _____

23. (If yes to question #22) What did you like or dislike about these organizations?
   Group 1 (identify) _________________________________________________
   Dislike ___________________________________________________________
   Like ______________________________________________________________

   Group 2 (identify) _________________________________________________
   Like ______________________________________________________________
   Dislike ___________________________________________________________

24. How many times per month do you:

   Visit friends   1-5  6-10  11-15  16-20  21 or over
   Visit relatives  ______ ______ ______ ______ ______
   Volunteer ______  ______ ______ ______ ______
   Attend concerts, plays or movies alone ______ ______ ______ ______ ______
   With others ______ ______ ______ ______ ______
   Get involved with self improvement activities ______ ______ ______ ______ ______
   Attend singles groups ______ ______ ______ ______ ______
   How many singles meetings do you miss? ______ ______ ______ ______ ______
25. (If divorced or widowed) What are you doing now, or planning to do, that you did not do when you were married?

Working _____  Studying _____  Training _____  No difference _____
Doing volunteer work _____  Participating in social or cultural events _____

26. (If never married) What do you think you would do differently if you were married?

Spend more time at home _____  Have children _____
Spend more time with family _____  Spend less time with friends _____
Nothing _____  Other __________________________  Explain __________________________

27. Does your church or synagogue provide any social activities for single adults?

Yes _____  What? __________________________
No _____  Don't know __________________________

28. How satisfied are you at present with:

<table>
<thead>
<tr>
<th></th>
<th>Very satisfied</th>
<th>Moderately</th>
<th>Dissatisfied</th>
</tr>
</thead>
<tbody>
<tr>
<td>Your job</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Your social life</td>
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<td>Your family life</td>
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<td>Yourself</td>
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</table>

29. Who do you feel gives you the most emotional support?

Parents _____  Relatives _____  Same sex friends _____
Opposite sex friends _____  Your children _____  Myself _____
Other (explain) ____________________________________________

30. With whom do you spend most of your leisure time?

Same sex friends _____  Co-workers _____  Alone _____
Opposite sex friends _____  Family or relatives _____
Children _____  Married friends _____
31. If you are dating, how many people have you gone out with in the last three months?
   Not presently dating ____ One ____ Two ____ Three ____
   Four or more ____

32. Would you like to be dating more or less than you currently are?
   More ____ Less ____ Satisfied with present number ____

33. As a single person, do you believe your sexual activity is what it should be?
   Yes ____ No ____ Please explain.
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________

34. Do you regard being single as:
   A temporary state ____ A more or less permanent state ____
   Don't know ____

35. Are you anxious about the above (#33)?
   A little ____ Very anxious ____ Not at all ____

36. Do you feel that you are more lonely than other people?
   Yes ____ No ____

37. Have you ever felt discriminated against because you are single?
   Yes ____ No ____
   If yes: in housing ____ Employment ____ Credit ____
   Insurance ____ Social Activities ____ Please explain
38. What goals would you like to accomplish in the next five years?

Finish school _____ Change/Find a job _____ Promotions _____

Marry _____ Travel _____ Success with opposite sex _____

Be content with marital status _____ Other (Please specify) _____

39. What is your race or ethnic group? ____________________________

40. What is your approximate earned income per year?

$5,000 or less _____ $13,000 - $14,999 _____

$5,001 - $6,999 _____ $15,000 - $17,999 _____

$7,000 - $8,999 _____ $18,000 - $20,999 _____

$9,000 - $10,999 _____ $21,000 - $22,999 _____

$11,000 - $12,999 _____ $23,000 or more _____

41. (If divorced or widowed) Is your family income significantly different now than when you were married?

Yes--it is up to 25% lower _____ Yes--it is up to 50% lower _____

Yes--it is higher _____ No _____

42. Of what does your income consist?

Child support _____ Alimony _____ Earned Income _____

Help from your family _____ Other _____

Thank you very much for your time.

Comments:
Dear Participant:

I am a Ph.D. candidate in Sociology at Ohio State University. The purpose of my doctoral research, including the following questionnaire, is to study the lives of never married, divorced, and widowed adults.

Your assistance in the Single Adults Research Project is greatly appreciated. All of the information to be gathered will be kept completely confidential. Any data released will be in the form of generalizations concerning categories of people. If you object to any of the questions, you do not have to answer them.

Thank you for your help.

Sincerely,

Susan Danziger
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