

One Pager References

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References: Family Benefits of Marriage

- **Children in a married home are least likely to live in poverty or live on public assistance**
 - Peter D. Brandon and Larry Bumpass, “Children’s living arrangements, coresidence of unmarried fathers, and welfare receipt,” *Journal of Family Issues* 22 (2001): 14.
 - “Except for the latter three programs, children in mother-only families are more likely than children in married- or cohabiting couple families to receive all forms of public assistance.”
 - Sarah Avellar and Pamela J. Smock, “The Economic Consequences of the Dissolution of Cohabiting Unions,” *Journal of Marriage and Family* 67, no. 2 (May 2005): 315-327.
 - “The income-to-needs ratios, which measure family economic resources (family income divided by poverty threshold), were higher for married men and women than for cohabiting couples. The likelihood that married couples were in poverty was nine to 11 percent lower compared to cohabiting couples.”
- **Married families have the highest income and average net worth of all family structures, and married men increase their productivity and income, on average, by 26 percent after they marry.**
 - Kate Antonovics and Robert Town, “Are All the Good Men Married? Uncovering Sources of the Marital Wage Premium,” *American Economic Review* 9 (May 2004): 317-321.
 - “The second column of Table 2 reports the within-twin coefficient estimates of the return to marriage. The coefficients indicate that men who are married earn 26% more than unmarried men (t-statistic=2.8). Furthermore, under the assumption that within-twin differences in marital status are exogenous, then the 26% increase in wages associated with marriage has a causal interpretation.”
- **Married adults are more likely than their cohabiting peers to give emotional or material support to their parents. They also are more likely to turn to them for help in an emergency.**
 - David Eggenbeen, “Cohabitation and Exchanges of Support,” *Social Forces* 83, no. 3 (2005): 1105.
 - “Married young adults are significantly more likely than cohabiting young adults to be receiving assistance from and giving assistance to their parents. They are also more likely to nominate their parents as persons they would turn to in an emergency. These summary measures obscure some variations among specific types of exchange.”

References: Benefits of Church Attendance

- **Fathers who attend church are more likely to be affectionate with their children.**
 - J.P. Bartkowski and X.H. Xu, “Distant patriarchs or expressive dads? The discourse and practice of fathering in conservative protestant families,” *Sociological Quarterly* 41, no. 3 (2000): 465-485.
 - “Church attendance is significantly and positively related to affectionate fathering.”
- **Fathers who attend church are more likely to spend more time with their children.**
 - J.P. Bartkowski and X.H. Xu, “Distant patriarchs or expressive dads? The discourse and practice of fathering in conservative protestant families,” *Sociological Quarterly* 41, no. 3 (2000): 465.
 - “Church attendance emerges as a positive, modestly significant predictor of paternal interaction.”
- **Young adults who have spiritual conversations with one another are more likely to resolve family conflict with collaboration.**
 - G.M. Brelsford and A. Mahoney, “Spiritual disclosure between older adolescents and their mothers,” *Journal of Family Psychology* 22, no. 1 (2008): 68.
 - “Spiritual disclosure remained important for college students’ and mothers’ use of collaborative conflict resolution strategies.”
- **Mothers with committed religious beliefs are more responsive to their children.**
 - D.S. Cain, “The effects of religiousness on parenting stress and practices in the African American family” *Families in Society-the Journal of Contemporary Social Services* 88, no. 2 (2007): 268.
 - “Holding high subjective or intrinsic religious beliefs positively influences maternal responsiveness to their children.”
- **Mothers who engage in private prayer tend to be more responsive and involved with their children.**
 - D.S. Cain, “The effects of religiousness on parenting stress and practices in the African American family” *Families in Society-the Journal of Contemporary Social Services* 88, no. 2 (2007): 268.
 - “Engaging in more frequent private worship (prayer, meditation or Bible study) positively influences maternal responsiveness, involvement, and the quality and quantity of learning materials in the home.”
- **Men who frequently go to church are less likely to be violent and angry with their spouses.**
 - C.B. Cunradi, R. Caetano, and J. Schafer, “Religious affiliation, denominational homogamy, and intimate partner violence among US couples,” *Journal for the Scientific Study of Religion* 41, no. 1 (2002): 145.
 - “Men who were weekly attendees had significantly lower rates of IPV perpetration than men who attended less frequently.”

References: Divorce and Poverty

- **The households of divorced women have less than half the income of their continuously-married counterparts.**
 - Pamela J. Smock, Wendy D. Manning, and Sanjiv Gupta, “The Effect of Marriage and Divorce on Women’s Economic Well-Being,” *American Sociological Review* 64, no. 6 (December 1999): 803
 - “In real metrics and 1994 constant dollars, median family income is about \$26,000 for divorced women compared with \$53,000 for continuously married women.”
- **The household income of a child’s family dropped, on average, by about 52 percent following a divorce.**
 - Marianne Page and Ann Huff Stevens, “The Economic Consequences of Absent Parents,” *Journal of Human Resources* 39, no. 1 (2004): 91.
 - “Children living in divorced families have incomes that is 52 percent below and food consumption that is 27 percent below that of children living in intact families.”
- **Household income for a mother and children fell by 40 to 45 percent following a divorce. Additionally, their food consumption decreased by 17 percent.**
 - Marianne E. Page and Ann Huff Stevens, “Will you Miss me When I Am Gone? The Economic Consequences of Absent Parents,” NBER Working Paper Series #8786, *National Bureau of Economic Research* (2002): 29.
 - “We find that subsequent marriages explain a large portion of the recovery process: pre- and post-tax family income of children whose mothers remain unmarried six or more years after the marital dissolution are 40 to 45% lower than they would have been if the divorce had not taken place. Among those who do not remarry, food consumption recovers more than income but six or more years later it continues to be 17% lower than if no divorce had occurred.”

References: Effects of Pornography on Marriage

- **Wives whose husbands view pornography often begin to feel unattractive and may become severely depressed. The distress level in some wives may be so high as to require clinical treatment for trauma**
 - Jennifer P. Schneider, “Effects of Cybersex Addiction on the Family: Results of a Survey,” *Sexual Addiction & Compulsivity* 7 (2000): 31-58.
 - “Most SOs described some combination of devastation, hurt, betrayal, loss of self-esteem, mistrust, suspicion, fear, and a lack of intimacy in their relationship. Other responses were extreme anger or rage (two became physically abusive to their husbands), feeling sexually inadequate or feeling unattractive and even ugly, doubt one's judgment and even sanity, severe depression, and, in two cases, hospitalization for suicidal.”
- **Wives experience decreased intimacy from husbands who use pornography**
 - Raymond M. Bergner and Ana J. Bridges, “The Significance of Heavy Pornography Involvement for Romantic Partners: Research and Clinical Implications,” *Journal of Sex & Marital Therapy* 28 (2002): 197.
 - “The dominant theme in this regard is: ‘I have been excluded, isolated, barred from intimacy with him. I have lost someone whom I thought was my best friend and most intimate companion in life. He now has a whole secret life from which I am completely excluded and about which he continually lies to me.’”
- **Prolonged exposure to pornography fosters dissatisfaction with, and even distaste for, a spouse's affection**
 - James B. Weaver III, “The Effects of Pornography Addiction on Families and Communities,” testimony presented before the Subcommittee on Science, Technology, and Space of the Senate Committee on Commerce, Science, and Transportation, Washington, D.C. (November 18, 2004), 3.
 - “Prolonged exposure to pornography fosters sexual dissatisfaction among both male and female viewers. It also fosters, although to a lesser degree, dissatisfaction with an intimate partner's affection.”
- **Pornography is increasingly correlated with divorce, and according to the only study on the issue, in 56 percent of divorce cases at least one spouse was obsessively interested in pornography**
 - Jill Manning, Senate Testimony, November 10, 2005, referencing: J. Dedmon, “Is the Internet bad for your marriage? Online affairs, pornographic sites playing greater role in divorces,” press release from American Academy of Matrimonial Lawyers (2002), 14.
 - “56 percent [of divorce cases] involved ‘one party having an obsessive interest in pornographic websites’...”
- **Forty percent of husbands who are addicted to pornography eventually lose their spouse.**
 - Mary Anne Layden, Ph.D. (Center for Cognitive Therapy, Department of Psychiatry, University of Pennsylvania), Testimony for U.S. Senate Committee on Commerce, Science and Transportation (November 18, 2004), 2.

- “Research also indicates and my clinical experience supports that 40% of sex addicts will lose their spouse, 58% will suffer severe financial losses, and 27-40% will lose their job or profession.”
- **Most men and many women have a false view of the effect of pornography.**
 - Dolf Zillmann, “Influence of Unrestrained Access to Erotica on Adolescents’ and Young Adults’ Dispositions toward Sexuality,” *Journal of Adolescent Health* 27S (2000): 41-44 (42).
 - “It has been demonstrated that prolonged exposure to erotica leads to perceptions of exaggerated sexual activity in the populace. This concerns all conceivable sexual activities”

References: Family Structure and Sexual Abuse

- **Boys who live with one parent are more likely than boys who live with two parents to experience sexual abuse.**
 - William C. Holmes, “Men’s Childhood Sexual Abuse Histories by One-parent Versus Two- Parent Status of Childhood Home,” *Journal of Epidemiology & Community Health* 61 (2007): 324.
 - “Previous studies indicate that children from one-parent homes have significantly higher rates of poor outcomes than children from two-parent homes; this includes a small literature that suggests one-parent homes may confer an increased risk for sexual abuse in boys.”
- **Children in stepfamilies have a significantly higher risk of being sexually abused by a family member, than children in a single-parent home or intact biological family.**
 - Heather A. Turner, David Finkelhor, and Richard Ormrod, “Family Structure Variations in Patterns and Predictors of Child Victimization,” *American Journal of Orthopsychiatry* 77, no. 2 (2007): 286.
 - “However, single parent and stepfamily rates did not significantly differ. When looking at rates of family perpetrated victimization (row 3), single parent and two biological parent families had almost identical rates (38.7% and 38.6%). In contrast, a substantially greater percentage of youth in stepfamilies (63%; p = .001) reported at least one incident of victimization by a family member.”
- **When someone is abused as a child, they are more likely to abuse others.**
 - Abigail A. Fagan, “The Relationship Between Adolescent Physical Abuse and Criminal Offending: Support for an Enduring and Generalized Cycle of Violence,” *Journal of Family Violence* 20, no. 5 (2005): 284.
 - “The mean number (and standard deviation) of offenses reported by victims of adolescent physical abuse is reported in Table III. Results regarding the frequency of offending are similar to those regarding the prevalence of offending. Victims generally report double to triple the frequency of offending, compared to non-victims, in adolescence and the transition to adulthood. For example, an average of 38 general offenses and 2.6 index offenses are reported by victims during adolescence, compared to 12 and 0.6 offenses, respectively, by non-victims.”
- **When someone is abused as a child, they are more likely to consider or to attempt suicide.**
 - Page L. Anderson, Jasmin A. Tiro, Ann Webb Price, Marnette A. Bender, and Nadine J. Kaslow, “Addictive impact of childhood emotional, physical, and sexual abuse on suicide” *Suicide and Life-Threatening Behavior* 32, no. 2 (2002): 135.
 - “Women who reported any type of abuse (emotional, physical, sexual) were more likely to attempt suicide than women who reported no abuse. Furthermore, results showed that women reporting three types of abuse were more likely to attempt suicide than women reporting one type of abuse, partially supporting the hypothesis of a linear association between exposure to different types of childhood abuse and suicidal behavior.”

- **Having experienced childhood abuse or neglect also predicts excessive drinking in adult women.**
 - Cathy S. Widom, Helene R. White, Sally J. Czaja, and Naomi R. Marmorstein, “Long-Term Effects of Child Abuse and Neglect on Alcohol Use and Excessive Drinking in Middle Adulthood,” *Journal of Studies on Alcohol and Drugs* 68 (2007): 317, 325.
 - ”Women with documented histories of child abuse or neglect reported higher past-year typical quantity and past-month number of days drinking eight or more drinks than nonabused/nonneglected women.”
 - “Women with documented histories of child abuse and/or neglect before the age of 12 years were more likely to be drinking excessively in middle adulthood than those without documented histories of child maltreatment.”
- **Having experienced childhood abuse or neglect also predicts severe lifetime substance abuse in both men and women**
 - Scott M. Hyman, Miguel Garcia, and Rajita Sinha, “Gender Specific Associations Between Types of Childhood Maltreatment and the Onset, Escalation and Severity of Substance Use in Cocaine Dependent Adults,” *The American Journal of Drug and Alcohol Abuse* 32 (2006): 661.
 - “In men, there was a positive relationship between emotional abuse severity and lifetime substance use severity. In women, severity of emotional abuse, emotional neglect, and overall maltreatment were positively associated with lifetime substance use severity.”

References: Fatherhood and Marriage

- **Married men earn up to 26 percent more than their unmarried counterparts, and this holds after social scientists have tested every other explanation (education, family background, even DNA from identical twin studies).**
 - Kate Antonovics and Robert Town, “Are All the Good Men Married? Uncovering Sources of the Marital Wage Premium,” *American Economic Review* 9 (May 2004) 317-321. As cited in Patrick F. Fagan, “The Family GDP: How Marriage and Fertility Drive the Economy,” *The Family in America* 24, no. 2 (Spring 2010): 141.
 - Antonovics, “The coefficients indicate that men who are married earn 26% more than unmarried men (6).”
- **Fathers in always-intact marriages are more involved in their children’s homework.**
 - Alan C. Acock and David H. Demo, *Family diversity and well-being* (Thousand Oaks, CA: Sage, 1994). As cited in Sandra J. Balli, David H. Demo, John F. Wedman, “Family Involvement with Children's Homework: An Intervention in the Middle Grades,” *Family Relations* 47, no. 2 (April 1998): 150.
 - “But fathers' involvement was higher in first married families than in stepfather families, and academic performance was somewhat higher among adolescents in first-married families.”
- **Married men and women report the most enjoyable and the most frequent sexual relations.**
 - Patrick F. Fagan, Ph.D. and Althea Nagai, Ph.D. “Feels Thrilled, Excited During Intercourse with Current Sexual Partner,” *MARRI Mapping America* (2011). <http://marri.us/get.cfm?i=MA12H03>
- **Married men have lower levels of stress.**
 - “Married People Have Less Stress Hormone Production,” *Scientific 2.0: Scientific Blogging* August 17, 2010. Available at http://www.science20.com/news_articles/married_people_have_less_stress_hormone_production. Accessed 13 November 2013.
 - ““These results suggest that single and unpaired individuals are more responsive to psychological stress than married individuals, a finding consistent with a growing body of evidence showing that marriage and social support can buffer against stress,’ said Maestripieri. ‘Although marriage can be pretty stressful, it should make it easier for people to handle other stressors in their lives. What we found is that marriage has a dampening effect on cortisol responses to psychological stress, and that is very new.’”

References: How Church and Marriage Help Children's Behavior

- **Children from intact families who frequently worship God have greater self-control and interpersonal skills, are less likely to feel sad or lonely, and are less likely to cause trouble at school.**
 - John Bartowki, "Religion and Child Development: Evidence from the Early Childhood Longitudinal Study," *Social Science Research* 37 (2008): 18-36.
 - "Frequent religious attendance of both parents is correlated with a wide range of positive outcomes in their children. . . including greater self control, greater interpersonal skills at school, greater social skills, protection against loneliness/sadness, protection against internalizing problem behaviors, protection from overactive and impulsive behaviors in the home, and a lowered probability of externalized problem behaviors at school."
- **Adolescents from intact families who worship frequently are half as likely to steal as those in a non-intact family who worship less than monthly.**
 - Patrick F. Fagan, "Mapping America 24: Theft by Religious Attendance and Family Structure." Available at <http://downloads.frc.org/EF/EF08J08.pdf>.
- **Adults who frequently attended religious services as adolescents and who grew up living with both biological parents are the least likely to have ever been charged with a crime by police**
 - Patrick F. Fagan, "Mapping America 57: Intergenerational Links to Being Picked Up or Charged by Police: Religious Attendance and Family Structure." Available at <http://downloads.frc.org/EF/EF09F72.pdf>.

References: Influences of Family Relationships

- **Married adults are more likely to value having their own children, when compared to adults of all other family structures.**
 - Patrick F. Fagan and Althea Nagai, “The Personal Importance of Having Children by Marital Status.” Available at <http://www.frc.org/mappingamerica/mapping-america-80-the-personal-importance-of-having-children-by-marital-status>. Accessed 1 September 2011.
- **Children from intact married families are more likely to remain chaste.**
 - Patrick F. Fagan and Scott Talkington, “Ever Had Intercourse at 14 Years of Age or Younger.” Available at <http://marri.frc.org/get.cfm?i=MA11B05>. Accessed 26 August 2011.
- **Though today only half of young adults raised in intact married families are likely to enter legal marriage as their first union, less than thirty percent of young adults who experienced their parents’ divorce will do so.**
 - Arland Thornton, “Influence of the Marital History of Parents on the Marital and Cohabital Experiences of Children,” *American Journal of Sociology* 986, no. 4 (Jan 1991): 883, 886.
 - “In an analysis of young adults who had either married or cohabited, half of the children reared by continuously married parents entered a legal marriage in their first union experience, whereas the percentages for the three groups of children experiencing a marital disruption ranged from only 20% to 27%. A multivariate logistic regression analysis of this issue (including all the predictor variables of table 2) confirmed that growing up in a family that has experienced a marital disruption produces a substantial and statistically significant decrease in marriage as compared with cohabitation (data not shown in tables).”
- **Women raised in intact families are more likely than daughters from divorced or step families to plan on having children.**
 - Bonnie Barber, Jacquelynne S. Eccles, Lisa J. Colarossi, and Michael F. Schrecker, “The Impact of Family Structure on Gender-Role Attitudes of Adolescents and Their Mothers,” University of Michigan Paper 1989, funded by Grant HD17296 from National Institute of Child Health and Human Development (paper presented at biennial meeting of Society for Research in Child Development, Kansas City, Missouri, April 1989): 6. Available at <http://www.rcgd.isr.umich.edu/garp/articles/eccles89.pdf>. Accessed 5 December 2011.
 - “Only 8% of the daughters of still-married mothers endorsed this choice, compared to 17% of the girls of divorced mothers and 13% of those with remarried mothers.”
- **Both adults and youths raised in intact families are less likely than those from non-intact families to be charged by the police with a crime.**
 - Patrick F. Fagan and Althea Nagai, “Intergenerational Links to Being Picked Up or Charged by Police: Family Structure.” Available at <http://www.frc.org/mappingamerica/mapping-america-56-intergenerational-links->

[to-being-picked-up-or-charged-by-police-family-structure](#). Accessed 29 August 2011.

References: Intact Family and Children's Well-Being

- **Married parents are more encouraging to their children than a single parent or stepparents are.**
 - Nan Marie Astone and Sara S. McLanahan, "Family structure, parental practices and high school completion," *American Sociological Review* 56 (1991): 309.
 - "Children who live with single parents or stepparents during adolescence receive less encouragement and less help with school work than children who live with both natural parents, and parental involvement has positive effects on children's school achievement."
- **Married adults are more likely than remarried, divorced, separated, or single adults to value the importance of having children.**
 - Patrick F. Fagan and Althea Nagai, "The Personal Importance of Having Children by Marital Status." Available at <http://www.frc.org/mappingamerica/mapping-america-80-the-personal-importance-of-having-children-by-marital-status>. Accessed 1 September 2011.
- **Young adults are more likely to maintain a good relationship with their parents if the young adults are married, rather than cohabiting.**
 - David Eggenbeen, "Cohabitation and Exchanges of Support," *Social Forces* 83, no. 3 (2005): 1105.
 - "Despite the centrality of both cohabitation and parental support to the lives of young adults, previous work on these subjects has been limited to examining financial support. Rindfuss and VandenHeuval (1990), using data from the National Longitudinal Study (NLS) class of 1972 found that cohabitators were more likely than married couples, but less likely than single young adults, to depend on parents for more than half their financial support. In contrast, Hao (1996), using data from the National Survey of Families and Households (NSFH), found that cohabiting couples were less likely than married couples to have received any financial transfers from parents over the previous five years."
- **Adults who were raised in a married home are more likely to be married.**
 - Arland Thornton, "Influence of the Marital History of Parents on the Marital and Cohabitational Experiences of Children," *American Journal of Sociology* 986, no. 4 (Jan 1991): 883, 886.
 - "The data, however, demonstrate a substantial effect of maternal marital disruption and remarriage on whether children's union-formation experience begins with marriage or cohabitation. In an analysis of young adults who had either married or cohabited, half of the children reared by continuously married parents entered a legal marriage in their first union experience, whereas the percentages for the three groups of children experiencing a marital disruption ranged from only 20% to 27%."
- **Families with both parents present (whether biological or adoptive) have the highest quality parent-child relationships.**
 - Nicholas Zill, "Quality of Parent-Child Relationship and Family Structure." Available at <http://www.frc.org/mappingamerica/mapping-america-47-quality-of-parent-child-relationship-and-family-structure>. Accessed 1 September 2011.

References: Intact Family and Education

- **Always-married families have a higher income on average than other family structures.**
 - Patrick F. Fagan, Andrew Kidd, and Henry Potrykus, “Marriage and Economic Well-Being: The Economy of the Family Rises or Falls with Marriage” (2011): 20. Available at <http://marri.us/marriage-economic-well-being>.
 - “Married couples enjoy, on average, larger incomes, greater net worth, and greater year-to-year net worth growth.”
- **Children born to married mothers are less likely than those born to single or cohabiting mothers to behave disruptively (i.e., disobey a teacher, be aggressive with other children) when they’re in first grade.**
 - Shannon E. Cavanagh and Aletha C. Houston, “Family Instability and Children’s Early Problem Behavior,” *Social Forces* 85, no. 1 (September 2006): 551.
 - “Instability was also related to family structure at birth: those born into cohabiting parent families experienced the most instability, followed by those born into single mother families and finally, those in two-biological married parent families. Children who experienced instability had higher teacher and observer reports of problem behaviors than those from stable family structure.”
- **Children and adolescents in intact married families are more likely to care about doing well in school, to do schoolwork without being forced, and to complete their homework.**
 - Susan L. Brown, “Family Structure and Child Well-Being: The Significance of Parental Cohabitation,” *Journal of Marriage and the Family* 66, no. 2 (2004): 362.
 - “Children’s cognitive and educational well-being, measured by a school engagement index, children ages 6-11 in both types of cohabiting families exhibit lower school engagement, on average, than children in two-biological parent married families, as shown in model 1a of Table 3.”
“Apart from those residing with two biological cohabiting parents, adolescents residing outside two-biological-parent married families are significantly less engaged in school.”
- **Adolescents in single-parent families, married stepfamilies, or cohabiting stepfamilies are more likely than adolescents in always-married families to have ever been suspended or expelled from school, to have participated in delinquent activities, and to have problems getting along with teachers, doing homework, and paying attention in school.**
 - Wendy Manning and Kathleen Lamb, “Adolescent Well-Being in Cohabiting, Married, and Single-Parent Families,” *Journal of Marriage and Family* 65 (November 2003): 876–893.
 - “Teens who reside in cohabiting stepfather families experience 122% (exponential value of 0.80) higher odds of being expelled from school, greater levels of delinquency, and more school problems than teenagers residing with two married, biological parents.”

Intact Family and School Success

Children who grew up in an always-married family, are:

- **more likely to earn As and to graduate from high school**
 - Patrick F. Fagan and Scott Talkington, “‘Likely to Receive Mostly A’s’ by Structure of Family of Origin and by Current Religious Attendance.” Available at <http://www.frc.org/mappingamerica/mapping-america-100-students-who-receive-mostly-as>. Accessed 13 September 2011.
 - Patrick F. Fagan and Scott Talkington, “‘Ever Received a High School Degree’ by Structure of Family of Origin and Current Religious Attendance.” Available at <http://marri.frc.org/get.cfm?i=MA10J06>. Accessed 30 August 2011.
- **least likely to have behavioral problems in school**
 - Wendy Manning and Kathleen Lamb, “Adolescent Well-Being in Cohabiting, Married, and Single-Parent Families,” *Journal of Marriage and Family* 65 (November 2003): 876–893. As cited by The Heritage Foundation: Family Facts. Available at <http://www.familyfacts.org/briefs/35/family-structure-and-childrens-education>. Accessed 20 July 2011.
 - “Teens who reside in cohabiting families experience 122% higher odds of being expelled from school, greater levels of delinquency, and more school problems than teenagers residing with two married, biological parents (885).”
 - “Adolescents living with cohabiting stepfathers are more likely to have a low grade point average or experience 90% greater odds of low grades and score worse on the vocabulary test (885).”
 - Paul R. Amato and Alan Booth, “Consequences of parental divorce and marital unhappiness for adult well-being,” *Social Forces* 69 (1991): 895–914.
 - “Further studies indicate that adult children of divorce have lower educational attainment, have lower income, and are more likely to go on welfare than other adults (896).”
 - D.R. Featherstone, B.P. Cundick, and L.C. Jensen, “Differences in School Behavior and Achievement between Children from Intact, Reconstituted, and Single-Parent Families,” *Adolescence* 27, no. 105 (1992): 1-12.
 - “Grade point average was higher for the students from intact families than from those from single-parent and reconstituted families (9).”
 - “The number of tardies and absences for students from intact families was lower than for those from single-parent and reconstituted families (9).”
 - “Teacher behavioral rating of disinterested attitude and disruptive influences were given less frequently to students from intact families than to those from single-parent and reconstituted families (9).”
 - Debra J. Mulholland, et al., “Academic performance in children of divorce: Psychological resilience and vulnerability,” *Psychiatry* 54 (1991): 268-280.
 - “Among 96 middle-school adolescents from a suburban school district near Denver, children of divorce showed significant performance deficits in academic achievement, as reflect in grade-point average and scholastic motivation in middle school, but not in nationally normed tests of

scholastic aptitude and other less direct measures of behavioral conformity.”

- **more engaged in school than children from all other family structures**
 - Susan L. Brown, “Family Structure and Child Well-Being: The Significance of Parental Cohabitation,” *Journal of Marriage and the Family* 66, no. 2 (2004): 362.
 - “Children ages 6-11 in both types of cohabiting families exhibit lower school engagement, on average, than children in two-biological-parent families.”
 - Jay D. Teachman, “The Living Arrangements of Children and their Educational Well-Being,” *Journal of Family Issues* 29, no. 6 (2008): 747.
 - “When compared to living with married, biological parents, all other living arrangements are linked to a lower level of school engagement.”
- **Parents, especially fathers, in intact married families are most likely to help their children with homework**
 - Frank F. Furstenberg and Christine Winquist Nord, “Parenting apart: Patterns of childrearing after marital disruption,” *Journal of Marriage and the Family* 47 (1985): 893-904. As cited in Sandra J. Balli, David H. Demo, John F. Wedman, “Family Involvement with Children's Homework: An Intervention in the Middle Grades,” *Family Relations* 47, no. 2 (April 1998): 150.
 - “Several studies indicate that biological parents in two=parents households spend more time than other parents engaged with children in homework activities.”
 - Alan C. Acock and David H. Demo, *Family diversity and well-being* (Thousand Oaks, CA: Sage, 1994). As cited in Sandra J. Balli, David H. Demo, John F. Wedman, “Family Involvement with Children's Homework: An Intervention in the Middle Grades,” *Family Relations* 47, no. 2 (April 1998): 150.
 - Data from the National Survey of Families and Households found that “fathers’ involvement in [homework] was higher in first married families than in stepfather families, and academic performance was somewhat higher among adolescents in first married families.”
- **Always-married parents are more encouraging of and have higher expectations for their children, than stepparents do.**
 - Nan Marie Astone and Sara S. McLanahan, “Family structure, parental practices and high school completion,” *American Sociological Review* 56 (1991): 309-320.
 - “Children in single-parent families report less parental involvement with school work and less supervision outside the home than children in two-parent families. Children in stepparent families report lower educational aspirations on the part of their parents and less parental involvement with school work (315).”

References: Intact Family Structure and Daughter's Sexual Choices

- **Girls from intact married families are the least likely to become sexually active in their teens.**
 - Patrick F. Fagan and D. Paul Sullins, "Females Who Had Sexual Intercourse before Turning 18 Are More Likely to Worship Infrequently and to Have Grown Up in Non-Intact Families." Available at <http://www.frc.org/mappingamerica/mapping-america-96-females-under-the-age-of-18-at-first-sexual-intercourse-3-charts>. Accessed 26 August 2011.
- **Daughters raised in a family where the father is present are much less likely to become sexually active or pregnant out of wedlock.**
 - Bruce J. Ellis et al., "Does Father Absence Place Daughters at Special Risk for Early Sexual Activity and Teenage Pregnancy?" *Child Development* 74 (2003): 801-821.
 - "Logistic regression of the data in Figure 1 showed that earlier onset of father absence was associated with a corresponding increase in girls' rates of both early sexual activity and adolescent pregnancy in both samples."
 - "For example, adolescent pregnancy rates were approximately 7 times higher in the U.S. sample and 8 times higher in the New Zealand sample among early father-absent girls than among father-present girls."
- **Women are more likely to want children if they are raised in an intact family than if they raised in a divorced or remarried family.**
 - Patrick F. Fagan and Althea Nagai, "The Personal Importance of Having Children by Marital Status." Available at <http://www.frc.org/mappingamerica/mapping-america-80-the-personal-importance-of-having-children-by-marital-status>. Accessed 1 September 2011.
- **Girls raised in intact married families are less likely to have multiple sexual partners.**
 - Patrick F. Fagan, "Family Structure and Sexual Intercourse Partners--Adolescent Girls." Available at <http://www.frc.org/mappingamerica/mapping-america-5-family-structure-and-sexual-intercourse-partners-adolescent-girls>. Accessed 26 August 2011.
- **Teenage girls who have grown up in an intact married family are less likely to cohabit before marriage.**
 - Teachman, Jay D. "The Childhood Living Arrangements of Children and the Characteristics of Their Marriages," *Journal of Family Issues* 25, No. 1 (2004): 96-97.
 - "The values presented in Table 2 indicate that compared to other respondents, respondents who grew up with two biological parents married later had more education at marriage, had husbands with more education, were less likely to have a premarital birth or conception, and were less likely to cohabit before marriage."

References: Interpersonal Benefits of Religion for the Family

- **Mothers who attend religious services throughout the course of their child's life report a more positive relationship with their child.**
 - Lisa D. Pearce and William G. Axinn, "The Impact of Family Religious Life on the Quality of Mother-Child Relations," *American Sociological Review* 63, no. 6 (December 1998): 810-828.
 - "Mothers who attend religious services report more positive affective relationships with their children."
- **Parents who attend church are more involved in their children's education.**
 - W. Bradford Wilcox, "Religion, Convention, and Paternal Involvement," *Journal of Marriage and Family* 64, no. 3 (August 2002): 780-792.
 - "Parents who attend church are more likely to be involved with their children's education."
- **Adults in always-intact marriages who attend religious services at least weekly are more likely to believe the best of other people: only 25.2 percent of these adults believe that most people try to take advantage of others, compared with 39 percent of married adults who never worship.**
 - Patrick F. Fagan & Althea Nagai. "Belief That People Try to Take Advantage of Others by Marital Status and Religious Attendance," *MARRI Mapping America* (2011). Available at <http://marri.us/get.cfm?i=MA09K09>.
- **Young adults whose parents stay married hold more traditional views of marriage and believe that children should be raised with both parents.**
 - Katherine Trent and Scott J. South, "Sociodemographic Status, Parental Background, Childhood Family Structure, and Attitudes toward Family Formation," *Journal of Marriage and Family* 54, no. 2 (1992): 433, 434.
 - "Childhood family structure is also related to the attitudes considered. In general, respondents from intact families (i.e., those who lived with both biological parents) and those from other families whose parents did not divorce are more likely than those whose parents divorced to agree that it is better to marry, that marriage is for a lifetime, and that children are better off with their biological parents."
- **Parental involvement with their high school age children contributes to reducing risky sexual behavior.**
 - Jesus Ramirez-Valles, Marc A. Zimmerman, and Michael D. Newcomb, "Sexual Risk Behavior among Youth: Modeling the Influence of Prosocial Activities and Socioeconomic Factors," *Journal of Health and Social Behavior* 39, no. 3 (September 1998): 237-253.
 - "Parental involvement contributed to reducing sexual risk behavior (b=-.04)."
- **High school students whose parents disapprove of gambling are less likely to end up having gambling problems.**
 - Emerson Wickwire, James Whelan, Andrew Meyers and David Murray, "Environmental Correlates of Gambling Behavior in Urban Adolescents," *Journal of Abnormal Child Psychology* 35 (2007): 186.

- "Parent disapproval of problem behavior displayed a statistically significant negative relation to problem gambling status, indicating for that each one-point increase in the parent disapproval scale, the student was .866 times less likely to report at-risk/problem gambling."

References: Is Cohabitation “Just as Good as” Marriage?

- **Marriage (without prior cohabitation) has a positive effect on worshipping God regularly.**
 - Arland Thornton, William G. Axinn, and Daniel H. Hill, “Reciprocal Effects of Religiosity, Cohabitation, and Marriage,” *The American Journal of Sociology* 98, no. 3 (1992): 643.
 - “These results suggest that cohabiting reduces religious attendance, while going directly to marriage increases the religious involvement of young people.”
- **Children from always married families are more likely to enter legal marriage as their first union.**
 - Arland Thornton, “Influence of the Marital History of Parents on the Marital and Cohabital Experiences of Children,” *American Journal of Sociology* 98, no. 4 (Jan. 1991): 883, 886.
 - “Growing up in a family that has experienced a marital disruption produces a substantial and statistically significant decrease in marriage as compared with cohabitation. Clearly a parental marital disruption has an effect on the relative experience with marriage versus cohabitation.”
- **Cohabiting couples are significantly more likely to worship God less frequently and to think of worship as less important.**
 - Jeremy Uecker, Mark Regnerus and Margaret Vaaler, “Losing My Religion: The Social Sources of Religious Decline in Early Adulthood,” *Social Forces* 85, no. 4 (2007): 11.
 - “Cohabitors are the most likely individuals to report each type of religious decline: 85 percent diminish their religious service attendance, 27 percent report lower religious salience, and 22 percent drop their religious affiliation altogether.”
- **Women who cohabit are more likely to hold favorable views toward divorce.**
 - William G. Axinn and Arland Thornton, “The Relationship between Cohabitation and Divorce: Selectivity or Causal Influence?” *Demography* 29, no. 3 (Aug. 1992): 371.
 - “We found that the magnitude of the effect of cohabitation on acceptance of divorce dropped slightly when we controlled for religiosity. Among males this drop was enough to make the effect statistically insignificant (the coefficient of .22 for any cohabitation predicting “Divorce is the best solution” in Table 4 was reduced to .19).”
- **Early adolescent dating and sexual relationships increase the likelihood of choosing cohabitation over marriage.**
 - Arland Thornton, William G. Axinn, and Yu Xie, *Marriage and Cohabitation* (Chicago, IL: University of Chicago Press, 2007), 190.
 - “Early initiation of dating, going steady, and sexual relations is associated with dramatically higher rates of union formation. Furthermore early adolescent courtship is also associated with choice of cohabitation over marriage for those entering coresidential unions.”

References: Marital Commitment and Psychological Health

Marriage in particular significantly reduces the incidence of the following problems:

- **Feelings of loneliness**
 - Randy Page and Galen Cole, “Demographic Predictors of Self-Reported Loneliness in Adults,” *Psychological Reports* 68 (1991): 939-945.
 - “Marriage protects against feelings of loneliness.”
- **Depression**
 - Susan Brown, “The Effect of Union Type on Psychological Well-Being: Depression among Cohabitators versus Marrieds,” *Journal of Health and Social Behavior* 41, no. 3 (2000): 247.
 - “Cohabitators’ depression levels are about 2.8 points higher, on average, than marrieds’ levels.”
 - Kristen Marcussen, “Explaining Differences in Mental Health Between Married and Cohabiting Individuals,” *Social Psychology Quarterly* 68, no. 3 (2005): 248-249.
 - ”The married are significantly less depressed than cohabitators.”
- **Suicide**
 - Maria Masocco, et al., “Suicide and marital status in Italy,” *Psychiatric Quarterly* 79, no. 4 (2008): 278. As cited in Roger Dobson, “From cancer to heart disease, the amazing, life-saving benefits of marriage.” Available at <http://www.dailymail.co.uk/health/article-1049134/From-cancer-heart-disease-amazing-life-saving-benefits-marriage.html>. Accessed 27 July 2011.
 - “Being married appeared to be a protective factor for suicide, but the impact of being never-married, divorced/separated or widowed varied with age and gender.”
- **And other mental disorders.**
 - James Coyne, M.J. Rohrbaugh, Varda Shoham, John S. Sonnega, John M. Nicklas, and James A. Cranford, “Prognostic Importance of Marital Quality for Survival of Congestive Heart Failure” *American Journal of Cardiology* 88, no. 5 (2001): 528. As cited in California Healthy Marriages Coalition, “Healthy Marriages, Mental Health. Research on the Alignment of Marital Outcomes and Mental Health.” Available at <http://camarriage.com/content/resources/7b8690b0-784f-46e7-af7d-438a9b064557.pdf>. Accessed 25 August 2011.
 - “Patients with relatively severe heart problems and poorer marriages were clearly at high risk, whereas patients with milder heart conditions in good marriages had the lowest risk.”

References: Marriage and Domestic Violence

- **Marriage is the safest environment for adult women.**
 - Robert Rector, Patrick Fagan, and Kirk Johnson, “Marriage: Still the Safest Place for Women and Children,” *Backgrounder* No. 1732, *The Heritage Foundation* (2004): 1.
 - “The institution that most strongly protects mothers and children from domestic abuse and violent crime is marriage. Analysis of ten years worth of findings from the National Crime Victimization Survey (NCVS), which the U.S. Department of Justice (DOJ) has conducted since 1973, demonstrates that mothers who are or ever have been married are far less likely to suffer from violent crime than are mothers who never marry.”
- **Married women are much less likely than cohabiting women to be abused by their partner.**
 - Douglas Brownridge and Shiva Halli, “Understanding Male Partner Violence against Cohabiting and Married Women: An Empirical Investigation with a Synthesized Model,” *Journal of Family Violence* 17, no. 4 (2002): 351-352.
 - “The results in Table II show that cohabiting women have 11% higher odds of violence than the reference category of non-PC (prior cohabitation) married women.”
- **Married men are less likely to murder their partner than cohabiting men.**
 - Todd Shackelford, “Cohabitation, Marriage, and Murder: Woman-Killing by Male Romantic Partners,” *Aggressive Behavior* 27 (2001): 284.
 - “Using national Canadian homicide data, Wilson et. al document that women in cohabiting relationships are nine times more likely to be murdered by their partner than are women in marital relationships.”
- **Domestic violence against married mothers is lower than domestic violence against always-single mothers.**
 - Patrick F. Fagan and Kirk Johnson, “Marriage: The safest place for women and children,” *Backgrounder* No. 1535, *The Heritage Foundation* (2002): 3.
 - “Never-married mothers suffer domestic violence at more than twice the rate of mothers who have been or are currently married.”

References: Marriage and Family as Investment for Society

- **Children from intact families have fewer behavioral problems in school.**
 - Paul R. Amato and Alan Booth, “Consequences of parental divorce and marital unhappiness for adult well-being,” *Social Forces* 69 (1991): 885.
 - “The first three columns show that teens who reside in cohabiting stepfather families experience 122% higher odds of being expelled from school, greater levels of delinquency, and more school problems than teenagers residing with two married, biological parents. The next three columns indicate that adolescents living with cohabiting stepfathers are more likely to have a low grade point average or experience 90% greater odds of low grades and score worse on the vocabulary test.”
 - D.R. Featherstone, B.P. Cundick, and L.C. Jensen, “Differences in School Behavior and Achievement between Children from Intact, Reconstituted, and Single-Parent Families,” *Adolescence* 27, no. 105 (1992): 1.
 - “Students from intact two-parent families had fewer absences and tardies, higher grade point averages, and fewer negative and more positive teacher behavioral ratings than did those from reconstituted and single-parent families.”
- **Young men from two-parent families have the lowest risk of committing a violent crime.**
 - Anu Sauvola, “The Association Between Single-Parent Family Background and Physical Morbidity, Mortality, and Criminal Behaviour in Adulthood,” PhD dissertation, University of Oulu. Oulu, Finland: Acta Universitatis Ouluensis Medica D. 629, 40.
 - “Male subjects who were born and raised in a single-mother family had the highest risk of committing a violent crime during the follow-up time (from 15 to 32 years of age). The risk was 5-fold compared to males with a two-parent family background.”
- **People who marry are more likely to worship regularly, which in turn has many beneficial effects.**
 - Arland Thornton, William Axinn, and Daniel Hill, “Reciprocal Effects of Religiosity, Cohabitation, and Marriage,” *The American Journal of Sociology* 98, no. 3 (1992): 628, 639-41.
 - “data from a panel study of mothers and children to show that the religiosity of both mothers and children influences the cohabiting and marital behavior of children, with those from less religious families having higher rates of entering intimate coresidential unions and a tendency to substitute cohabitation for marriage. Analyses of the reciprocal influences of cohabitation and marriage on religiosity indicate that cohabitation decreases religiosity, while marriage leads to increased religious participation.”
- **Individuals who regularly attend religious services are more likely to feel concern for the disadvantaged and to donate time or money to charity.**
 - Arthur C. Brooks, “Compassion, Religion, and Politics,” *The Public Interest* (Fall 2004): 59-60.

- “Religious people are far more likely – 15 points (79 to 64 percent) – than secularists to have [tender, concerned feelings for the less fortunate]. The impact of religious practice persists when controlling for other relevant demographic characteristics.”

References: Marriage and Fidelity

- **Married mothers report less ambivalence and conflict, and greater love and intimacy than do cohabiting or single mothers.**
 - Stacy Rosenkrantz Aronson and Aletha C. Huston, “The mother-infant relationship in single, cohabiting, and married families: a case for marriage?” *Journal of Family Psychology* 18, no. 1 (March 2004): 5-18. As cited by The Heritage Foundation: Family Facts. Available at <http://www.familyfacts.org/search?q=huston%20and%20aronson&type=findings&page1>. Accessed 1 September 2011.
 - “Married mothers showed greater psychological well-being and reported less ambivalence and conflict, and greater love and intimacy in their relationships with their partners than cohabiting or single mothers.”
- **Married couples enjoy more relationship quality and happiness than cohabiters.**
 - Steven Stack and J. Ross Eshleman, “Marital Status and Happiness: A 17-Nation Study,” *Journal of Marriage and the Family* 60 (1998): 527-536. As cited in Daniel Lees, “The Psychological Benefits of Marriage” *Research Note*, (April 2007): 1-4.
 - “Controlling for sociodemographic variables, we found that married persons have a significantly higher level of happiness than persons who are not married. . . the relationship between marital status and happiness was marked by two intermediary processes. Marriage increases financial satisfaction, which in turn, increases happiness. Marriage is also associated with a relatively high level of perceived health, which, in turn, elevates happiness (534).”
- **Married men and women compared to other couples report the most enjoyable sexual intercourse.**
 - Patrick F. Fagan, Ph.D. and Althea Nagai, Ph.D. “Feels Thrilled, Excited During Intercourse with Current Sexual Partner,” *MARRI Mapping America* (2011). <http://marri.us/get.cfm?i=MA12H03>
- **Those who are married and who did not cohabit before their marriage are more likely to be faithful than cohabiters.**
 - Judith Treas and Deirdre Giesen, “Sexual Infidelity among Married and Cohabiting Americans,” *Journal of Marriage and the Family* 62, no. 1 (2000): 54.
 - “However, living together before marriage raised the net odds of marital infidelity by 39%, even controlling for sexual values and frequency of attendance at religious services...”
- **Couples in always intact marriages are considerably less likely to commit adultery than those who have divorced and remarried.**
 - Patrick F. Fagan and Althea Nagai, “Adultery by Marital Status.” Available at <http://marri.us/mappingamerica/mapping-america-74-adultery-by-marital-status>. Accessed 30 July 2013.

References: Marriage and Good Family Relationships

- **Married adults are more likely to value having their own children than adults who are remarried, divorced, separated, or single.**
 - Patrick F. Fagan and Althea Nagai, “The Personal Importance of Having Children by Marital Status.” Available at <http://www.frc.org/mappingamerica/mapping-america-80-the-personal-importance-of-having-children-by-marital-status>. Accessed 1 September 2011.
- **Married parents are more encouraging and involved with their child’s education than other parents are.**
 - Nan Marie Astone and Sara S. McLanahan, “Family structure, parental practices and high school completion,” *American Sociological Review* 56 (1991): 309.
 - “Children who live with single parents or stepparents during adolescence receive less encouragement and less help with school work than children who live with both natural parents, and parental involvement has positive effects on children’s school achievement.”
 - “First, we addressed the question of whether children who live with single parents or stepparents receive less parental encouragement and attention with respect to educational activities than children who live with both biological parents. The answer is clearly yes. Children from nonintact families report lower educational expectations on the part of their parents” (318).
- **Married adults are more likely to have a supportive relationship with their parents, than are cohabiting adults.**
 - Married adults are more likely to have a supportive relationship with their parents; David Eggebeen, “Cohabitation and Exchanges of Support,” *Social Forces* 83, no. 3 (2005): 1105.
 - “Despite the centrality of both cohabitation and parental support to the lives of young adults, previous work on these subjects has been limited to examining financial support. Rindfuss and VandenHeuval (1990), using data from the National Longitudinal Study (NLS) class of 1972 found that cohabitators were more likely than married couples, but less likely than single young adults, to depend on parents for more than half their financial support. In contrast, Hao (1996), using data from the National Survey of Families and Households (NSFH), found that cohabiting couples were less likely than married couples to have received any financial transfers from parents over the previous five years.”
- **Daughters of divorced or married parents are more likely to plan on not having children.**
 - Bonnie Barber, Jacquelynne S. Eccles, Lisa J. Colarossi, and Michael F. Schrecker, “The Impact of Family Structure on Gender-Role Attitudes of Adolescents and Their Mothers,” University of Michigan Paper 1989, funded by Grant HD17296 from National Institute of Child Health and Human Development (paper presented at biennial meeting of Society for Research in Child Development, Kansas City, Missouri, April 1989): 6. Available at

<http://www.rcgd.isr.umich.edu/garp/articles/eccles89.pdf>. Accessed 5 December 2011.

- “The most non-traditional choice for [7th grade] girls on this item is not planning to have children/ Only 8% of the daughters of still-married mothers endorsed this choice, compared to 17% of the girls with divorced mothers and 13% of those with remarried mothers” (Barber 6).

References: Marriage and Poverty

- **The poverty rate for all children in married-couple families is 11.6 percent. By contrast, the poverty rate for all children in single-parent families is six times higher at 74.7 percent.**
 - United States. Bureau of Labor Statistics and the Census Bureau. "POV02. People in Families by Family Structure, Age, and Sex, Iterated by Income-to-Poverty Ratio and Race." *Current Population Survey, 2011 Annual Social and Economic Supplement*. Washington: US Census Bureau, 2011. Web. 30 Jul. 2014. <http://www.census.gov/hhes/www/cpstables/032011/pov/POV02_100.htm>.
- **Overall, restoring marriage to 1960 levels would remove more than 3 million children from poverty nationwide. The U.S. child poverty rate would fall by nearly a third.**
 - Robert Rector, Kirk Johnson, and Patrick Fagan, "The Effect of Marriage on Child Poverty," Center for Data Analysis Report #02-04 on Poverty and Inequality, *The Heritage Foundation* (2002): 2.
 - "Overall, restoring marriage to 1960 levels would remove more than 3 million children from poverty nationwide. The U.S. child poverty rate would fall by nearly a third, from 15.7 percent to 11.2 percent."
- **Married men, on average, earn 27 percent more than non-married men who are similar in race, age, and education.**
 - Kate Antonovics and Robert Town, "Are All the Good Men Married? Uncovering the Sources of the Marital Wage Premium," *American Economic Review* 94, no. 2 (2004): 317-321.
 - The coefficients indicate that men who are married earn 27% more than unmarried men (t-statistic=2.8). Furthermore, under the assumption that within-twin differences in marital status are exogenous, then the 27% increase in wages associated with marriage has a causal interpretation.
- **Children raised by never-married mothers are seven times more likely to be poor when compared to children raised in intact married families.**
 - Robert Rector, Kirk Johnson, Patrick Fagan, and Lauren Noyes, "Increasing Marriage Would Dramatically Reduce Child Poverty," Center for Data Analysis Report #03-06, *The Heritage Foundation* (2003): 1.
 - "Children raised by never-married mothers are seven times more likely to be poor when compared to children raised in intact married families."
- **Marriage increases the income of single African-American women by 81 percent and single white women by 45 percent; African-American men also see an increase in income after marriage.**
 - Marianne E. Page and Ann Hugg Stevens, "Understanding Racial Differences in the Economic Costs of Growing Up in a Single-Parent Family," *Demography* 42 (2005): 75-90.
 - "In the first two years following a divorce, the family income of white children falls by about 31% relative to what it would have been if the divorce had not occurred, whereas the family income of black children falls by about 53%. The income available to white children who were born

to single parents increases by approximately 45% following their mothers' marriage, compared with 81% for black children.”

- **Marriage between the biological single parents of impoverished children would move 80 percent of them above the poverty line.**
 - Robert Rector, Kirk Johnson, and Patrick Fagan, “The Effect of Marriage on Child Poverty,” Center for Data Analysis Report #02-04, *The Heritage Foundation* (2002):
 - “Specifically, if marriage were restored to 1960s levels...the 11.5 million added children residing in married-couple homes in this scenario, the poverty rate would fall by 80.4 percent.”

References: Marriage and Women's Health

- **Married women rate their health better than do divorced, separated, and widowed women.**
 - Beth A. Hahn, "Marital Status and Women's Health: The Effect of Economic Marital Acquisitions," *Journal of Marriage and Family* 55 (1993): 499-500.
 - "On average, married women rated their health higher than all other groups except never married women."
- **Married women are more likely than separated, divorced, or widowed women to take care of their health by being active and using preventative care, regardless of their level of income.**
 - Beth A. Hahn, "Marital Status and Women's Health: The Effect of Economic Marital Acquisitions," *Journal of Marriage and Family* 55 (1993): 500.
 - "Married women were less likely to smoke than other groups, and had lower rates of obesity and higher rates of physical activity than all other groups except for never married. Married women were also the most likely to have preventive physician visits, but divorcees and widows had the highest average number of reactive physician visits. Although it appears that separated women had the highest average number of hospital stays, there was no statistical difference between number of hospital stays for separated, married, widowed, and divorced women."
 - "compared to currently married women, divorcees, widows, and women separated from their spouses reported worse general health. As expected without controlling for age, never married woman had significantly better health compared to married women."
 - "After controlling for the effects due to demographics, health behaviors, and health care utilization in stage 2, married women continued to reported better general health status compared to divorcees, widows, and women who were separated."
- **Married mothers practice better prenatal care and are more likely to avoid harmful practices than unmarried mothers are.**
 - Rachel T. Kimbro, "Together Forever? Romantic Relationship Characteristics and Prenatal Health Behaviors," *Journal of Marriage and Family* 70 (2008): 751-753.
 - "Cohabiting, dating, and broken-up mothers have higher odds of inadequate prenatal care, smoking, drinking, and drug use during pregnancy compared to married mothers. The one exception is for drinking during pregnancy, where there is no significant difference in behavior between cohabiting and married mothers. The most dramatic difference is between married mothers and mothers who have broken up with the father at the time of the birth for drug use—broken-up mothers have 10 times the odds of using drugs during pregnancy compared to married mothers."
 - Julien O. Teitler, "Father Involvement, Child Health and Maternal Health Behavior," *Children and Youth Services Review* 23, nos. 4 and 5 (2001): 413-414.
 - "The incidence of low birth weight is twice as frequent among unmarried mothers as among married mothers, unmarried mothers are less likely to

- have sought 1st trimester prenatal care and they are more likely to report having drunk alcohol, smoked and used drugs during pregnancy.”
- “While cohabiting mothers are somewhat more likely to have sought early prenatal care than the noncohabiting mothers and are less likely to have consumed alcohol, used drugs or smoked during pregnancy, these differences are small (relative to the married/unmarried differences) and not significant. Furthermore, the relationship does not hold for low birth weight, where the highest incidence is to the non-cohabiting romantically involved sample.”
- **Unmarried mothers are much more likely to have low birth weight children.**
 - Sheryl T. Bird, et al., “Beyond Marital Status: Relationship Type and Duration and the Risk of Low Birth Weight,” *Family Planning Perspectives* 32, no. 6 (2000): 285.
 - “Among all women, low birth weight was more likely among infants both of women who were cohabiting and of women who had some other type of nonmarital relationship with the baby’s father at the time of conception than among married women (odds ratios, 1.6).”
 - **Married women are much less likely to abort their children than are unmarried women.**
 - Patrick F. Fagan, Thomas J. Tacoma, Brooke A. Tonne, and Alexander W. Matthews, “The Annual Report on Family Trends: 2011, The Behaviors of the American Family in the Five Major Institutions of Society” (February 2011): 101-102. Available at <http://marri.frc.org/get.cfm?i=RS11B01>. Accessed 4 November 2013.

References: Marriage and Women's Well-Being

- **Married women are healthier than never-married, divorced, and separated women.**
 - Ingrid Waldron, Christopher C. Weiss, and Mary Elizabeth Hughes, "Marital Status Effects on Health: Are There Differences between Never Married Women and Divorced and Separated Women?" *Social Science and Medicine* 45, no. 9 (1997): 1392
 - "Never married women had more increase than married women in physical impairments, psychosomatic symptoms, and overall health problems, although these differences were not significant in a few cases and were restricted to White women in a few cases. Divorced and separated women had more increase than married women in psychosomatic symptoms and overall health problems, but only in the second follow-up interval (1983-1988)."
- **Married women are less psychologically distressed than divorced or separated women.**
 - Duncan Cramer, "Living Alone, Marital Status, Gender and Health," *Journal of Community and Applied Social Psychology* 3 (1993): 9.
 - "For women, married individuals had significantly lower psychological distress than either the separated ($F_{1,204} = 8.15$; $p < 0.005$) or the divorced ($F_{4,2132} = 13.58$; $p < 0.001$). They drank less alcohol than the single ($F_{1,22} = 59.2$; $p < 0.001$), separated ($F_{1,2w} = 10.90$; $p < 0.002$) and divorced ($F_{1,2132} = 19.25$; $p < 0.001$). Widows also consumed significantly less alcohol than separated women ($F_{1,3} = 337.36$; $p < 0.008$)."
- **The longer women are married, the less likely they are to become ill.**
 - Matthew E. Dupre and Sarah O. Meadows, "Disaggregating the Effects of Marital Trajectories on Health," *Journal of Family Issues* 28 (2007): 639-640.
 - "As seen in Model 3a, marriage duration is the only significant predictor of disease onset, suggesting that as time spent married increases, the hazard of becoming ill decreases by .99 [$\exp(-.008)$] times for each year of marriage."
- **Married mothers report more love and intimacy than cohabiting or single mothers do in their romantic/spousal relationships.**
 - Stacy Rosenkrantz Aronson and Aletha C. Huston, "The mother-infant relationship in single, cohabiting, and married families: a case for marriage?" *Journal of Family Psychology* 18, no. 1 (March 2004): 5-18.
 - "A separate MANCOVA comparing married and cohabiting women on the quality of their relationship to their partner also showed significant group differences, $F(4, 181) = 36.50$, $p < .001$. Married women reported less ambivalence, less conflict, more intimacy, and more love in their relationship with their spouse than cohabiting women did with their partners."

References: Marriage Benefits Health

- **Married people spend less time in the hospital and are released more quickly.**
 - Lois Verbrugge and Donald Balaban, “Patterns of Change, Disability and Well-Being,” *Medical Care* 27 (1989): S128-S147.
 - “Nonmarried people have worse health overall, with more days of feeling somewhat poorer and much poorer than their married peers (all $.10 < P < .05$). Health declines more and fluctuates more for the nonmarried people over the year. Still larger differences are found for disability. Nonmarried people have much lower activity levels (average 2.80 vs. 2.09), and spend far larger fractions of time in the hospital (34.1% vs. 16.0%), (both $P < .01$).”
- **Married men have a decreased risk of dying of cirrhosis of the liver, and a lower overall mortality risk.**
 - Walter R. Gove, “Sex, Marital Status, and Mortality,” *The American Journal of Sociology* 79, no. 1 (1973): 54-55.
 - “As can be seen in the last column, for the ages 25 through 64 single men are, controlling for age, 3.3 times more likely to die of cirrhosis of the liver than married men.”
 - Lee A. Lillard and Linda J. Waite, “‘Til Death Do Us Part: Marital Disruption and Mortality,” *American Journal of Sociology* 100, no. 5 (1995): 1149.
 - “For Men, marriage results in an immediate and substantial reduction in the risk of dying—which could result from dramatic reductions at marriage in the prevalence of risky behaviors or from the selection of the healthiest individuals into marriage. For women we see no change in the risk of dying upon marriage, which is consistent with sex differences in the prevalence of risky behavior among the unmarried.
- **Married women are less likely to be obese.**
 - Beth A. Hahn, “Marital Status and Women’s Health: The Effect of Economic Marital Acquisitions,” *Journal of Marriage and Family* 55 (1993): 500.
 - “Married women were less likely to smoke than other groups, and had lower rates of obesity and higher rates of physical activity than all other groups except for never married.”
- **Married people are more likely to survive after a diagnosis of cancer or heart disease.**
 - Z. Zhang and M.D. Hayward, “Gender, the Marital Life Course and Cardiovascular Health in Late Midlife,” *Journal of Marriage and Family* 68, no. 3 (2006): 639-657.
 - “Summarizing our results for men and women, we find that continuous marriage offers women protection against the onset of cardiovascular disease in middle age, but it does not offer similar benefits for men.”
 - James Goodwin, et al., “The Effect of Marital Status on Stage, Treatment, and Survival of Cancer Patients,” *Journal of the American Medical Association* 258 (1987): 3125-3130.

- “Being unmarried was associated with decreased survival for patients diagnosed with cancer (relative risk of death, 1.23; 95% confidence limits, 1.19 to 1.28).”

References: Marriage Fosters Good Habits

According to social science research, children who grow up with married parents are:

- **more likely to expect to get married,**
 - Wendy D. Manning, “The Changing Institution of Marriage: Adolescents’ Expectation to Cohabit and to Marry,” *Journal of Marriage and Family* 69, no. 3 (August 2007): 566.
 - “The next set of covariates are indicators of parental influence. The first model in Table 2 shows that adolescents living with a single parent, cohabiting parent, married stepparent, or in another family type have lower marital expectations than teens living with two biological parents. In the multivariate model, adolescents living with single and cohabiting parents have lower marriage expectations than those living with two biological parents.”
- **more likely to enter marriage as their first union, and less likely to cohabit,**
 - Arland Thornton, “Influence of the Marital History of Parents on the Marital and Cohabital Experiences of Children,” *American Journal of Sociology* 96, no. 4 (Jan. 1991): 883, 886, 888.
 - “In an analysis of young adults who had either married or cohabited, half of the children reared by continuously married parents entered a legal marriage in their first union experience, whereas the percentages for the three groups of children experiencing a marital disruption ranged from only 20% to 27%.”
 - “Growing up in a home in which there has been a marital disruption results in a relative shifting of the union-formation process from entering marriage directly from the single state to entering marriage indirectly through cohabitation. It clearly increases the rate of direct entry into cohabitation (table 2) and increases the relative preponderance of direct cohabitation entries relative to direct marital entries. However, many children of disrupted marriages who cohabit also go on quite rapidly to enter marital unions. Consequently, the overall rate of marriage of children who have experienced a parental marital disruption is not appreciably lower than the rate for children who have not.”
- **more likely to be happily married in turn, and less likely to divorce,**
 - Patrick F. Fagan and Althea Nagai, “Divorce or Separation: Family Structure in Adolescence.” Available at <http://www.frc.org/mappingamerica/mapping-america-62-divorce-or-separation-family-structure-in-adolescence>. Accessed 22 September 2011.
- **most likely to have a supportive relationship with their parents from infancy onward**
 - David Eggenbeen, “Cohabitation and Exchanges of Support,” *Social Forces* 83, no. 3 (2005): 1105.
 - “Despite the centrality of both cohabitation and parental support to the lives of young adults, previous work on these subjects has been limited to examining financial support. Rindfuss and VandenHeuval (1990), using data from the National Longitudinal Study (NLS) class of 1972 found that

cohabitators were more likely than married couples, but less likely than single young adults, to depend on parents for more than half their financial support. In contrast, Hao (1996), using data from the National Survey of Families and Households (NSFH), found that cohabiting couples were less likely than married couples to have received any financial transfers from parents over the previous five years.

- **Marriage is good for the parents too, as married couples enjoy higher levels of emotional psychological well-being.**
 - Daniel Lees, “The Psychological Benefits of Marriage,” Research Note (April 2007): 1-4. Available at <http://www.maxim.org.nz/PolicyandResearch/Thepsychologicalbenefitsofmarriage.aspx>. Accessed 27 July 2011.
 - “Research has consistently found that married couples have higher levels of emotional and psychological well-being than singles, the divorced and cohabiting couples. This is important because levels of depression and emotional well-being are an important influence on family life, not only because depression negatively affects relationship quality and therefore the probability that a relationship will last, but also because levels of depression in adults have been associated with decreased wellbeing in children. For this reason, the role of marriage in promoting well-being should not be dismissed.”

References: Marriage Increases Health

- **Men and women who stay married look younger.**
 - Helle Rexbye, et al., "Influence of environmental factors on facial ageing," *Age and Ageing* 35 (2006): 110-115. As cited in Emily Cook, "A happy marriage can take years off your face." Available at <http://www.dailymail.co.uk/news/article-375517/A-happy-marriage-years-face.html>. Accessed 25 August 2011.
 - "According to Danish scientists, a happy marriage can bring special benefits for a woman - making her look almost two years younger by the time she reaches middle age. Marital harmony can make men, in turn look up to a year younger. If the marriage brings children then fathers are the beneficiaries, looking a year younger."
- **Married individuals tend have better health overall than those who are not married.**
 - Lois Verbrugge and Donald Balaban, "Patterns of Change, Disability and Well-Being," *Medical Care* 27 (1989): S142.
 - "Some of the strongest differentials appear here. Nonmarried people have worse health overall, with more days of feeling somewhat poorer and much poorer than their married peers (all $.10 < P < .05$). Health declines more and fluctuates more for the nonmarried people over the year. Still larger differences are found for disability. Nonmarried people have much lower activity levels (average 2.80 vs. 2.09), and spend far larger fractions of time in the hospital."
- **Married adults smoke and drink less frequently than cohabiters do.**
 - Theodore D. Fuller, "Relationship Status, Health, and Health Behavior: An Examination of Cohabitors and Commuters," *Socio-logical Perspectives* 53, no. 2 (2010): 236.
 - "I now compare cohabiters to married people and single people. Compared to their married counterparts, cohabiting men and women are more likely to smoke (2.60, $p < .01$)... Compared to married people, cohabiters are more likely to engage in binge drinking (1.96, $p < .01$). In fact, the difference between cohabiting women and their married counterparts is larger (2.52, $p < .01$) than the corresponding difference between cohabiting men and their married counterparts (1.66, $p < .01$); this sex interaction is significant (.66, $p < .01$)."
- **Married women who are diagnosed with breast cancer are diagnosed earlier and have higher survival rates.**
 - Cynthia Osborne, et al., "The Influence of Marital Status on the Stage at Diagnosis, Treatment, and Survival of Older Women with Breast Cancer," *Breast Cancer Research and Treatment* 93 (2005): 43.
 - "In the unadjusted model (Model 1), unmarried women had 1.33 (CI95: 1.27, 1.39) OR of presenting with later stage breast cancer compared with married women. After adjusting for age, race, income, education, and SEER area, unmarried women had 1.21 (CI95: 1.16, 1.27) OR of presenting with later stage breast cancer (Model 2)."
- **After being diagnosed with prostate cancer married men live longer than unmarried men do.**

- A. Krongrad, et al., “Marriage and Mortality in Prostate Cancer,” *Journal of Urology* 156, no. 5 (November 1996): 1696-1670.
 - “Men diagnosed with prostate cancer survive longer if they are married, according to a study by the University of Miami based on 146,979 patients. Average survival time for married men was 69 months compared with 38 months for separated and widowed patients, after taking into account differences in age, the stage of the disease and the type of treatment.”

References: Marriage Promotes the Common Good of All Society

- **Children living with their biological parents score higher on the social development scale.**
 - Pat Fagan, *Mapping America* 59.
- **Children living with their biological parents have the lowest rate of antisocial behaviors among all family types.**
 - Robert Apel and Catherina Kaukinen, “On the Relationship between Family Structure and Antisocial Behavior: Parental Cohabitation and Blended Households,” *Criminology* 46 (2008): 48-49.
 - “First, note that youths who reside with two biological parents as a group have the lowest rate of antisocial behavior among all family structure types. Antisocial behavior is 10.1 points higher among youths in nonintact homes, which amounts to a 15.6 percent increase in the risk of antisocial behavior.”
- **Married men earn up to 26 percent more than their unmarried counterparts**
 - Kate Antonovics and Robert Town, “Are All the Good Men Married? Uncovering Sources of the Marital Wage Premium,” *American Economic Review* 9 (May 2003) 317-321. As cited in Patrick F. Fagan, “The Family GDP: How Marriage and Fertility Drive the Economy,” *The Family in America* 24, no. 2 (Spring 2010): 141.
 - “Men who are married earn 26% more than unmarried men.”
- **Lack of marriage and retreat from marriage (divorce, cohabitation, and staying single) has been shown by economic studies to decrease labor participation and productivity.**
 - Henry Potrykus and Patrick Fagan. “Non-Marriage Reduces U.S. Labor Participation: The Abandonment of Marriage Puts America at Risk of a Depression,” MARRI Research Paper (August 2012): 1-22. Available at <http://downloads.frc.org/EF/EF12H57.pdf>.
 - “The abandonment of marriage leads to reduced population with its eventual loss in human capital. This rejection of marriage is also cause for reduced labor participation. Together, these put the United States at risk of economic depression (Chart 2).”
- **Men raised in married families have more open, affectionate, and cooperative relationships with the women to whom they are attracted to than do those from divorced families.**
 - Silvio Silvestri, “Marital instability in men from intact and divorced families: Interpersonal behavior, cognitions and intimacy,” *Journal of Divorce and Remarriage* 18 (1992): 79-108.

References: Marriage vs. Cohabitation

- **Marriage decreases a child's chances of living in a low-income family.**
 - Garnett Picot, Myles Zyblock, and Wendy Piper, "Why do Children Move Into and Out of Low Income: Changing Labour Market Conditions or Marriage or Divorce?" *Statistics Canada*, Analytical Studies Branch working paper (1999): 15.
 - "Among children living in families where there was a marriage or common-law union, only 3.1% entered low income, as compared to 12.5% if there was no such marriage. In this case, a marriage virtually ruled out the possibility of the child entering the low-income state in that year at least."
- **Marriage between the biological parents of impoverished children would allow for 80 percent of them to move above the poverty line.**
 - Robert E. Rector, Kirk Johnson, Patrick F. Fagan, and Lauren Noyes, "Increasing Marriage Would Dramatically Reduce Child Poverty," *Center for Data Analysis Report #03-06, The Heritage Foundation*: Washington, D.C. (20 May 2003).
 - "By contrast, if the mothers marry, their poverty rate plummets to 17 percent. In other words, the father's normal earnings, combined with the part-time earnings of the mother, are sufficient to raise 83 percent of the families above the poverty line."
- **Children from married households have higher cognitive scores and more self-control.**
 - Julie Artis, "Maternal Cohabitation and Child Well-Being Among Kindergarten Children," *Journal of Marriage and the Family* 69, no. 1 (2007): 227-232.
 - "...children in cohabiting two-biological-parent families score significantly lower on cognitive tests than children in married two-biological-parent families. They also exhibit significantly less self-control, whereas there is no significant difference in feelings of sadness and loneliness."
- **Cohabitation significantly decreases the religious service attendance of men and women, as well as the importance of religion for women.**
 - A. Thornton, W.G. Axinn, and D.H. Hill, "Reciprocal Effects of Religiosity, Cohabitation, and Marriage." *The American Journal of Sociology* 98, no. 3 (1992): 639, 640.
 - "Furthermore, the depressing effect on cohabitation of both religious participation and religion's importance extends to both males and females."
- **Married couples report less depression than cohabiting couples.**
 - Kristen Marcussen, "Explaining Differences in Mental Health between Married and Cohabiting Individuals," *Social Psychology Quarterly* 68, no. 3 (2005): 248.
 - "The married report lower levels of depression and alcohol use than cohabitators."

References: Marriage vs. Divorce

- **Divorced individuals experience reduced income and earning capacity.**
 - Lynn A. Karoly, “Anatomy of the US Income Distribution: Two Decades of Change,” *Oxford Review of Economic Policy* 12, no. 1 (1996): 76-95. As cited by The Heritage Foundation: Family Facts. Available at <http://www.familyfacts.org/briefs/31/family-structure-and-economic-well-being>. Accessed 20 July 2011.
 - Family Facts, citing Karoly, “Between 1974 and 1994, married couples, with or without children, had the highest adjusted family income (i.e., income divided by the federal poverty line). Married couples without children had the highest adjusted family income compared to other family compositions — elderly couple households, single individuals, single-headed families with or without children, and married families with children. All three married couple-types (with children, without children, and seniors) increased their adjusted family income between 1974 and 1994 by at least one third, while other family structures had smaller increases (16 percent for singles), no increases (single mothers), or even declines (45 percent decline for single fathers).”
 - “Since there is less change in the slope of the line conditional on being in a family with a working wife, the key development is an increase in the correlation between income and marriage rates and between income and the labour-force participation rate of wives”
- **Divorced, single mothers are more likely to be stressed than married mothers are.**
 - Peggy McDonough, Vivienne Walters, and Lisa Strohschein, “Chronic Stress and the Social Patterning of Women’s Health in Canada,” *Social Science and Medicine* 54 (2002): 771.
 - “With the exception of job strain, formerly married women reported more chronic stress than other women.”
- **Divorce is correlated with a greater risk of abuse and neglect of children.**
 - Y. Egami, “Psychiatric profile and sociodemographic characteristics of adults who report physically abusing or neglecting children,” *American Journal of Psychiatry* 153 (1996): 922.
 - “For individuals who were divorced or separated, there was a greater association with having abused and neglected children than there was for married participants. In addition, those individuals who reported never having been married were significantly less likely to report having abused children.”
- **The risk of suicide increases among children whose parents divorce.**
 - Maria Masocco, et al., “Suicide and marital status in Italy,” *Psychiatric Quarterly* 79, no. 4 (2008): 275-276. As cited in Roger Dobson, “From cancer to heart disease, the amazing, life-saving benefits of marriage.” Available at <http://www.dailymail.co.uk/health/article-1049134/From-cancer-heart-disease-amazing-life-saving-benefits-marriage.html>. Accessed 18 October 2013.
 - Masocco, “Being married appears to be a protective factor for suicide, but the impact of being never-married, divorced/separated or widowed varies

with age and gender. It is noteworthy that the difference between married and non-married women were less consistent than those among men, especially for elderly women. The results confirm that the protective impact of marriage is higher for suicide than for natural causes of death, and the comparison between the risks of suicide and natural cause of death reveals that the groups relatively more at risk for suicide are divorced/separated women, divorced/separated men (under the age of 64) and widowed men.”

- **Always married families are better off financially than cohabiting families.**
 - Sarah Avellar and Pamela J. Smock, “The Economic Consequences of the Dissolution of Cohabiting Unions,” *Journal of Marriage and Family* 67, no. 2 (May 2005): 315-327.
 - Avellar, “During and after a relationship, married men have significantly higher personal earnings than cohabiting men, whereas married and cohabiting women do not differ statistically. In terms of household income, again married men do better than cohabiting women while still married.”
 - “Married respondents also have higher income-to-needs than cohabitators, at least while in the relationship...Married men are best off, then cohabiting men, cohabiting women, and last, divorced women. Whereas married men have significantly higher income-to-needs levels than cohabiting men (3.17 to 2.34, respectively), cohabiting women are significantly better off than married women (1.87 and 1.45, respectively).”
- **Adults and children in married families suffer less psychological distress than their counterparts in divorced families.**
 - Paul R. Amato, "The Consequence of Divorce for Adults and Children," *Journal of Marriage and the Family*, vol. 62 (2000): 1269-1287. As cited in Nicholas Zill, “Parenting Stress and Family Structure.” Available at <http://www.frc.org/mappingamerica/mapping-america-35-parenting-stress-and-family-structure>. Accessed 26 August 2011.
- **Married people are more likely than single, separated, or divorced people, to value the importance of being married and having their own children.**
 - Patrick F. Fagan and Althea Nagai, ““The Personal Importance of Being Married’ by Marital Status.” Available at <http://www.frc.org/mappingamerica/mapping-america-83-the-personal-importance-of-being-married-by-marital-status->. Accessed 1 September 2011.

References: Parental Education Influences on Children

- **Parents who are well educated tend to foster religious stability in their adolescent children's attitudes towards religious practice.**
 - Mark Regnerus and Jeremy Uecker. "Finding Faith, Losing Faith: The Prevalence and Context of Religious Transformations during Adolescence," *Review of Religious Research* 47 (2006): 231.
 - "Parental education functions to reduce adolescent religious fluctuation. That is, youth with more educated parents exhibit neither considerable growth nor decline in religiosity during adolescence. Instead, education appears to foster stability, perhaps via skepticism about religious extremes."
- **Young men with highly educated parents tend to avoid early marriages, but have higher rates of marriage as they age compared to men with parents of lesser education.**
 - Frances Kobrin Goldscheider and Linda J. Waite. "Sex Differences in the Entry into Marriage," *American Journal of Sociology* 92, no. 1 (1986): 104.
 - "Young men whose parents had higher levels of education tend to avoid early marriages, but have higher rates of marriage as they age, compared to men whose parents had low levels of education."
- **Young women whose parents have higher levels of education are less likely to cohabit at any age.**
 - E.L. Lehrer. "The Role of Religion in Union Formation: An Economic Perspective," *Population Research and Policy Review* 23 (2004): 177.
 - "As the level of parental education rises, the likelihood of cohabitation declines ($t = 2.1$; $t = -3.7$)."
- **The more education a father has, the more likely his children will be devout.**
- **Disturbingly, the more education the mother has, the less likely her children will be devout.**
 - S.M. Meyers, "An interactive model of religiosity inheritance: The importance of family context," *American Sociological Review* 61 (1996): 863-864.
 - "The results suggest that parents' education has both direct and interactive effects, but parents' income has no significant effect. Model 1 indicates that father's education is positively associated with offspring's religiosity, while mother's education is negatively associated. The full model reveals a similar pattern: The intergenerational transmission of religiosity is modified by parents' educational levels. The effect of parental religiosity is enhanced by a high level of father's education and a low level of mother's education. The negative effect of mother's education reflects the negative association between a mother's education and her own religiosity."

References: The Effect of Parents on Their Child's Piety

Children whose parents attend church frequently and consider religion to be important are more likely to:

- **Attend church frequently, especially if their father or mother takes them to church,**
 - Zhai, Jiexia Elisa, Christopher G. Ellison, and Norval D. Glenn. "Parental Divorce and religious Involvement among Young Adults." *Sociology of Religion* 68, no. 2 (2007): 125-144.
 - "In models 1 and 2, the measures of spiritual capital—religious socialization by mother and by father—are positively associated with respondent reports of church attendance in adulthood."
- **Practice private prayer devotions, such as prayer and reading the Bible,**
 - Myers, S.M. "An interactive model of religiosity inheritance: The importance of family context." *American Sociological Review* 61 (1996): 863.
 - "The effect of parental religiosity is significantly greater for private religiosity than for public religiosity, and the interaction terms for mother's/ father's support and parents' religiosity are significantly greater for private religiosity than for public religiosity. These results suggest that private religious behaviors like praying and Bible reading may be influenced more by parent-offspring relations and the religious environment of the home than public religious behaviors (e.g., church attendance)."
- **Be involved in religious youth groups as adolescents,**
 - Jeremy Uecker, "Alternative Schooling Strategies and the Religious Lives of American Adolescents," *Journal for the Scientific Study of Religion* 47, No. 4 (2008): 576-579.
 - "And as with the previous two outcomes, parent religiosity remains a powerful influence on adolescent youth group participation even after considering schooling type, peer religiousness, network closure, and number of adult mentors."
- **Grow deeper in their faith and avoid large decreases in religiosity later in life,**
 - Mark D. Regnerus and Jeremy E. Uecker, "Finding Faith, Losing Faith: The Prevalence and Context of Religious Transformations during Adolescence," *Review of Religious Research* 47, no. 3 (2006): 229.
 - "Predictably, schoolmates' and parent religiosity correspond with diminished likelihood of considerable religious decline. Both sets of results in Table 4 suggest that school religious "climate" matters, as does the religious "modeling" of parents: families where parents are high in religiosity seem to foster in adolescent children a rapid growth in religious salience [at $p < .05$] and (especially) attendance, as well as to prevent rapid loss of either form of religiosity."
- **Be more religious as adults.**
 - Myers, S.M. "An interactive model of religiosity inheritance: The importance of family context." *American Sociological Review* 61 (1996): 863.

- “Moderate levels of parental strictness and high levels of mother’s and father’s support are associated with higher religiosity in adult offspring (Model 1).

References: Pornography and its Effects

- **Adolescents who view pornography are more likely to engage in causal sexual relationships.**
 - E. Häggström-Nordin, U. Hanson, and T. Tydén, “Associations between Pornography Consumption and Sexual Practices among Adolescents in Sweden,” *International Journal of STD & AIDS* 16 (2005): 104-105.
 - “Crude odds ratios showed that anal intercourse and intercourse with a friend were significantly associated with high consumption of pornography. Group sex, however, tended to be associated with such high consumption, but did not reach significance. When possible confounders were taken into consideration, intercourse with a friend remained significantly associated with high pornography consumption.”
- **Frequent exposure to televised sexual content is related to a greater likelihood of teenage pregnancy.**
 - Anita Chandra, Steven C. Martino, Rebecca L. Collins, Marc N. Elliott, Sandra H. Berry, David E. Kanouse, and Angela Miu, “Does Watching Sex on Television Predict Teen Pregnancy? Findings from a Longitudinal Survey of Youth,” *Pediatrics* 122 (2008): 1047, 1052.
 - “Exposure to sexual content on television predicted teen pregnancy, with adjustment for all covariates. Teens who were exposed to high levels of sexual content (90th percentile) were twice as likely to experience a pregnancy in the subsequent 3 years, compared to those with lower levels of exposure (10th percentile).”
- **Pornographic addiction among adults leads to financial losses in 58 percent of cases and job loss in about a third of cases.**
 - Mary Anne Layden, Ph.D. (Center for Cognitive Therapy, Department of Psychiatry, University of Pennsylvania), Testimony for U.S. Senate Committee on Commerce, Science and Transportation (November 18, 2004) 2, 14.
 - “Research indicates that 70% of the hits on internet sex sits occur between 9-5 on business computers. Research also indicates and my clinical experience supports that 40% of sex addicts will lose their spouse, 58% will suffer sever [sic] financial [sic] losses, and 27-40% will lose their job or profession.”
- **Internet pornography leads, for many, to internet sex-chat rooms, which in turn leads to sexual liaison, resulting in divorce for many.**
 - Jill Manning, Senate Testimony, November 10, 2005, referencing: J. Dedmon, “Is the Internet bad for your marriage? Online affairs, pornographic sites playing greater role in divorces,” press release from American Academy of Matrimonial Lawyers (2002), 14.
 - “At the 2003 meeting of the America [sic] Academy of Matrimonial Layers, as Senator Brownback mentioned, the attendees noticed a startling trend, nearly two-thirds of the attorneys present witnessed a sudden rise in divorces related to the Internet. Six in 10 were the result of a spouse looking at excessive amounts of pornography online” (Manning 8).

- “Nearly two-thirds of the attorneys present had witnessed a sudden rise in divorces related to the Internet; 58 percent of those were the result of a spouse looking at excessive amounts of pornography online” (Manning 54).
- **Recent reports on hyper-sexualized girls and the pornographic content of phone texting among teenagers make clear that the digital revolution is channeling the sexuality of younger and younger children in ways that undermine family life.**
 - National Campaign to Prevent Teen and Unplanned Pregnancy: “SEX And TECH, Results from a survey of teens and young adults,” Washington D.C., 2008. Available at http://www.thenationalcampaign.org/SEXTECH/PDF/SexTech_Summary.pdf.
 - “A significant number of teens have electronically sent, or posted online, nude or semi-nude pictures or video of themselves.”
 - “Sending and posting nude or semi-nude photos or videos starts at a young age and becomes even more frequent as teens become young adults.”
 - “Sexually suggestive messages (text, email, IM) are even more prevalent than sexually suggestive images.”
 - “Although most teens and young adults who send sexually suggestive content are sending it to boyfriends/girlfriends, others say they are sending such material to those they want to hook up with or to someone they only know online.”

References: Religion and Adoption

- **Parents who reported high religious practice were more likely to indicate that faith was an important factor in choosing to adopt.**
 - K. Belanger, S. Copeland, and M. Cheung, “The Role of Faith in Adoption: Achieving Positive Adoption Outcomes for African American Children,” *Child Welfare* 87, no. 2 (2008): 99-123
 - Faith, as measured by the Hoge Scale of Intrinsic religiosity, is highly correlated with the parents’ assessment of the importance of faith in adopting.
- **Greater parental religious practice corresponds with the adoption of more children and a larger family size.**
 - K. Belanger, S. Copeland, and M. Cheung, “The Role of Faith in Adoption: Achieving Positive Adoption Outcomes for African American Children,” *Child Welfare* 87, no. 2 (2008): 99-123
 - Additional post-hoc analysis found that faith (religiosity) was significantly related to both the total number of children adopted and to the total number of children, including foster, adoptive and biological children, living in the home.
- **Religious commitment helps alleviate stress in parents who adopt.**
 - K. Belanger, S. Copeland, and M. Cheung, “The Role of Faith in Adoption: Achieving Positive Adoption Outcomes for African American Children,” *Child Welfare* 87, no. 2 (2008): 99-123
 - The centrality of religion in the lives of the adoptive parents was related to less stress in adoptive parenting.
- **Adopted children have even stronger communication with their parents than biological children, and their relationships with peers and parents as a whole are more positive.**
 - M. Lanz, R. Iafrate, R. Rosnati, and E. Scabini, “Parent-Child Communication and Adolescent Self-Esteem in Separated, Intercountry Adoptive and Intact Non-Adoptive Families,” *Journal of Adolescence* 22 no. 6 (199): 789
 - “The Tukey highest significant difference (HSD) test showed that adoptive children reported more positive communication with their parents than biological children...From these first findings, it appears that adolescents from divorced families have more difficulties than adolescents from adoptive and biological families in their relationships with both fathers and mothers, and that adoptive children report more positive relationships with their parents than their peers.” (pg. 789)
- **By the age of 33, the majority of adopted children are found to be in better social and material positions than their non-adopted counterparts. Additionally, adopted women in particular fare better in general in all areas of life.**
 - D. E. Johnson, “Adoption and the Effect on Children’s Development,” *Early Human Development* 68 (2002): 50.
 - “In terms of later life, Collinshaw et al. reviewed data collected at 23 and 33 years of age from a group of children drawn from the National Child Development Study in Britain. Outcome was measured in adopted children, 92%

of whom had been placed for adoption prior to 12 months of age, and compared to outcome in two groups, a birth comparison group of non-adopted children from similar birth circumstances and the general population of children in the study. Adopted women, in particular, showed positive adult adjustment across all domains studied and often were doing better than the general population comparisons. While generally doing as well as the general population comparison group, adopted men experienced more employment-related difficulties and social supports were more restricted. In contrast, at age 33, both men and women in the birth comparison group were in less favorable social and material circumstances than the majority of the adopted children.”

- **In mathematics, adopted children do not perform differently than biological children, and in reading, adopted boys perform significantly better than biological children do.**
 - B. Maughn, S. Collishaw, and A. Pickles, “School Achievement and Adult Qualifications among Adoptees: A Longitudinal Study,” *Journal of Psychology and Psychiatry* 39, no. 5 (1998): 677.
 - “As outlined earlier, the groups did not differ significantly in mathematics attainment on simple bivariate comparisons...In relation to reading (see Table 4), the adopted boys’ advantage, though reduced by 47 %, remained significant after all blocks of variables had been entered into the analyses.”

References: Religion and Chastity

- **Young adults who attend religious services often as adolescents are less likely to cohabit than those who did not attend frequently.**
 - David Eggebeen and Jeffrey Dew, “The Role of Religion in Adolescence for Family Formation in Young Adulthood,” *Journal of Marriage and Family* 71, no. 1 (Feb. 2009): 117.
 - “As expected, the greater the attendance at worship services at Wave 1, the higher the hazard of marrying at every person-month interval following Wave 1. Attendance at worship services also reduced the hazard of cohabitation.”
- **Young adults who attend religious services often as adolescents are more likely to get married than those who did not attend frequently.**
 - David Eggebeen and Jeffrey Dew, “The Role of Religion in Adolescence for Family Formation in Young Adulthood,” *Journal of Marriage and Family* 71, no. 1 (Feb. 2009): 117.
 - “As expected, the greater the attendance at worship services at Wave 1, the higher the hazard of marrying at every person-month interval following Wave 1.”
- **Young adults who value marriage are significantly more likely to be religiously involved.**
 - Ross Stolzenberg, M. Blair-Loy, Linda J. Waite, “Religious Participation in Early Adulthood: Age and Family Life Cycle Effects on Church Membership,” *American Sociological Review* 60(1995): 96.
 - “Table 3 shows that a one-point change on marriage value, say, from "not important" to "somewhat important," increases the chance of [religious] participation by 4 to 7 percentage points. A 2-point change from "not important" to "very important" increases chance of participation by about 8 to 14 percentage points.”
- **Moral beliefs matter too: A young adult who worships weekly and believes in chastity will have fewer partners than a person who worships weekly but sees nothing wrong with premarital sex.**
 - Steven E. Barkan, “Religiosity and Premarital Sex in Adulthood.” *Journal for the Scientific Study of Religion* 45, no. 3 (2006): 412.
 - “Supporting Hypothesis 1, religiosity continues to be inversely associated in Equation 1 with the number of sexual partners, net of controls, with its net effect the third strongest after those for age and gender. With belief about premarital sex added as an intervening variable in Equation 2, the unstandardized coefficient for religiosity declines by 44 percent, indicating that the belief that premarital sex is wrong accounts for close to half of the inverse association between religiosity and number of partners; this result supports Hypothesis 2. Belief about premarital sex adds about 4 percent to the explained variance.”
- **Young adults’ attitudes towards family and marriage have significant impact upon their religious participation.**
 - Ross Stolzenberg, M. Blair-Loy, and Linda J. Waite, “Religious Participation in Early Adulthood: Age and Family Life Cycle Effects on Church Membership,” *American Sociological Review* 60 (1995): 100.
 - “One of our most striking findings is that attitudes toward the family have strong effects on the probability of religious participation among young adults.”

References: Religion and Educational Achievement

- **Church involvement can have greater beneficial impact on educational progress than does family income, especially for the poor.**
 - University of Pennsylvania, Center for Research on Religion and Urban Civil Society, *Making the Grade: The Influence of Religion upon the Academic Performance of Youth in Disadvantaged Communities*, by Mark D. Regnerus, Report no. 3 (2001).
 - “Church involvement helps youth in low-income, high-risk neighborhoods progress in school much more than it does teenagers in more affluent neighborhoods.”
- **Students who attend church weekly while growing up have significantly more total years of schooling by their early thirties than peers who do not attend church at all.**
 - L.D. Loury, “Does Church Attendance Really Increase Schooling?” *Journal for the Scientific Study of Religion* 43 (2004): 119.
 - “Religiosity during adolescence has a significant effect on total number of years of schooling attained.”
- **Students’ educational expectations for themselves are strongly influenced by their religious attendance and by their parent’s expectations.**
 - Chandra Muller and Christopher G. Ellison, “Religious Involvement, Social Capital, and Adolescents’ Academic Progress: Evidence from the National Education Longitudinal Study of 1988,” *Sociological Focus* 34, no. 2 (May 2001): 169.
 - “Students’ reports of their parents’ highest expectations for them are strongly related to the students’ own educational expectations. . . religious involvement is associated with teens’ higher educational expectations, with some of that relationship explained by parents’ highest expectations, peer values, and other social capital.”
- **Students who are religiously involved have a better academic record than those students who are not religious.**
 - Mark D. Regnerus, “Shaping Schooling Success: religious Socialization and Educational Outcomes in Metropolitan Public Schools,” *Journal for the Scientific Study of Religion* 39, no. 3 (2000): 367, 369.
 - “On average across schools, there was a 2.32 point gap in math/reading score between students who exhibit a high level of church involvement and those who do not, with the former scoring higher. The gap between Catholic students and non-Catholic students was not significant.”
 - “The results indicate that involvement in church activities has a positive relationship with both educational expectations and math and reading achievement among sophomores in metropolitan public high schools in the U.S. Beyond church participation, Catholic students in public schools have even higher educational expectations. These relationships hold even when the student’s own family socioeconomic status, participation in an academic track, race, and gender are held constant – all proven predictions of schooling success in previous research.”

- **Students who *become* religious during college achieve above average grades.**
 - David S. Zern, “Some Connections Between Increasing Religiousness and Academic Accomplishment in a College Population,” *Adolescence* 24, no. 93 (1989): 141, 152. Zern, in his sample of 251, also found that neither past nor present religious practice was related to grade point average in college.
 - From a sample of 251 college students. “On each of the three measures of religiousness, about 75% of the approximately 10% of the sample that is now *more* religious than the atmosphere in which they grew up had GPAs above the sample mean, while less than 50% of the rest of the sample did.” “Results from the two student-level models indicate an average increase in educational expectations for more intensely religious students, with other variables controlled, of 0.30 points, a modest improvement of approximately one-quarter level.”

References: Religion and Family Relationships

- **Couples who share the same religious beliefs have greater marital satisfaction.**
 - C.G. Ellison, A. M. Burdette, and W. B. Wilcox, “The Couple That Prays Together: Race and Ethnicity, Religion, and Relationship Quality Among Working-Age Adults,” *Journal of Marriage and the Family* 72, no. 4 (2010): 963-75.
 - “Although religious homogeneity...was positively associated with relationship quality...the association was also eliminated by controls for the other religious variables.”
- **Couples who pray together have greater levels of satisfaction with their relationship.**
 - F.D. Fincham, S.R.H. Beach, N. Lambert, T. Stillman, and S. Braithwaite, “Spiritual behaviors and relationship satisfaction: A critical analysis of the role of prayer,” *Journal of Social and Clinical Psychology* 27, no. 4 (2008): 362-388.
 - “Prayer for one’s partner is related to later relationship satisfaction. Cross-lagged analyses did not provide support for the hypothesis that relationship satisfaction leads to a greater frequency of prayer for the partner.”
- **Husbands with greater levels of spirituality are more likely to express higher levels of satisfaction and to have better habits of communication and conflict-resolution.**
 - P.R. Giblin, “Marital spirituality: A quantitative study,” *Journal of Religion & Health* 36, no. 4 (1997): 327.
 - “For husbands, spirituality was significantly related to marital satisfaction, communications, conflict-resolution, sexuality, family and friends, religion, and empathy.”
- **Couples who read the Bible have an easier adjustment to marriage.**
 - L. Gruner, “The Correlation of Private, Religious Devotional Practices and Marital Adjustment,” *Journal of Comparative Family Studies* 16, no. 1 (1985): 55.
 - “Bible reading is positively related to good marital adjustment.”
- **The more religious a father is the more positive his impact on his adolescent’s mental capacity and social responsibility will be.**
 - M.L. Gunnoe, E.M. Hetherington, and D. Reiss, “Differential impact of fathers’ authoritarian parenting on early adolescent adjustment in conservative protestant vs. other families,” *Journal of Family Psychology* 20, no. 4 (2006): 594.
 - “Higher rates of social responsibility and cognitive agency were indicated for...adolescents whose fathers reported higher rates of religiosity.”
- **Religious adults are more likely to support their elderly parents than are less religious children.**
 - D. Gans, M. Silverstein, and A. Lowenstein, “Do Religious Children Care More and Provide More Care for Older Parents? A Study of Filial Norms and Behaviors across Five Nations,” *Journal of Comparative Family Studies* 40, no. 2 (2009): 198.
 - “The current results indicate that religiosity plays a part in how adult children are involved in the support and care of their older parents. Further, the findings suggest a linear trend rather than a threshold effect, whereby the least religious are most likely and the most religious least likely to be independent of their parents.”

References: Religion and Marital Harmony

- **Couples who acknowledged a divine purpose in their marriage are more likely to communicate well and get along.**
 - Christopher G. Ellison and Kristin L. Anderson, “Religious Involvement and Domestic Violence Among U.S. Couples,” *Journal for the Scientific Study of Religion* 40, issue 2 (June 2001): 269-286.
 - “For instance, one small-scale study reports that married couples who (1) share and nurture a sense of spiritual purpose in marriage and (2) see the manifestation of the divine in their marriage report greater global marital adjustment, more perceived benefits from marriage, less marital conflict, more verbal collaboration, and less use of verbal aggression and stalemate to discuss disagreements, as compared with those whose marriages lack these sacred qualities (Mahoney et al. 1999)”
- **These same couples also say they were less likely to use aggression or come to a stalemate when they disagree.**
 - Christopher G. Ellison and Kristin L. Anderson, “Religious Involvement and Domestic Violence Among U.S. Couples,” *Journal for the Scientific Study of Religion* 40, issue 2 (June 2001): 281.
 - “One small-scale study reports that married couples who (1) share and nurture a sense of spiritual purpose in marriage and (2) see the manifestation of the divine in their marriage report greater global marital adjustment, more perceived benefits from marriage, less marital conflict, more verbal collaboration, and less use of verbal aggression and stalemate to discuss disagreements, as compared with those whose marriage slack these sacred qualities.”
- **Husbands who frequently attend religious services have wives who say they are happy with the level of affection, attention and understanding they receive from them.**
 - W. Bradford Wilcox, *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* (Chicago: University of Chicago Press, 2004), 186.
 - “...religious attendance is associated with higher levels of marital socializing...”
- **Regular church attendance decreases the risk that violent behavior occurs between couples.**
 - Christopher G. Ellison and Kristin L. Anderson, “Religious Involvement and Domestic Violence Among U.S. Couples,” *Journal for the Scientific Study of Religion* 40, issue 2 (June 2001): 277.
 - “Thus, the inverse link between religious attendance and violence cannot be explained in terms of variations in psychological problems (such as low self-esteem or high levels of depression) or alcohol or substance abuse.”
- **Couples who consider their religious beliefs “very important” are less likely to divorce than those to whom religious beliefs are only “somewhat important.”**
 - Chris Knoester and Alan Booth, “Barriers to Divorce: When Are They Effective? When Are They Not?” *Journal of Family Issues* 27, no. 1 (January 2000): 91.
 - “whereas a one-unit increase in the importance of religious beliefs decreases the odds of subsequent divorce by 22%.”

References: Religion and Marital Satisfaction

- **Husbands who share the same religious beliefs with their wives have greater marital satisfaction.**
 - R.C. Hatch, D.E. James, and W.R. Schumm, "Spiritual Intimacy and Marital Satisfaction," *Family Relations* 35, no. 4 (1986): 542.
 - "We share the same religious beliefs" was significantly correlated with marital satisfaction for husbands.
- **Men who regularly attend church share greater emotional intimacy with their wives.**
 - R.C. Hatch, D.E. James, and W.R. Schumm, "Spiritual Intimacy and Marital Satisfaction," *Family Relations* 35, no. 4 (1986): 542.
 - For husbands, church attendance predicted emotional intimacy [and not satisfaction].
- **Men who attend church more often and financially support their church are likely to report a greater love of their wife since when they first married.**
 - R.A. Hunt and M. B. King, "Religiosity and Marriage," *Journal for the Scientific Study of Religion* 17, no. 4 (1978): 403.
 - Only in the husbands' group was increase in love since marriage positively related to church attendance and financial support of the church.
- **Women are happier when they believe that they share the same understanding of faith with their husbands.**
 - R.C. Hatch, D.E. James, and W.R. Schumm, "Spiritual Intimacy and Marital Satisfaction," *Family Relations* 35, no. 4 (1986): 542.
 - For wives only the items, "My husband and I are united by our faith" and "I think that our perceptions of God are basically the same" were significantly correlated [with satisfaction].
- **Women who attend church have greater emotional intimacy with their husband and greater marital satisfaction.**
 - R.C. Hatch, D.E. James, and W.R. Schumm, "Spiritual Intimacy and Marital Satisfaction," *Family Relations* 35, no. 4 (1986): 542.
 - For wives, the only significant religious predictor variable for emotional intimacy and marital satisfaction was church attendance.
- **Marital satisfaction and stability increase as religious practice increases for couples.**
 - T.B. Heaton and E.L. Pratt, "The Effects of Religious Homogamy on Marital Satisfaction and Stability," *Journal of Family Issues* 11, no. (1990): 198.
 - "The next two panels show a clear tendency for marital satisfaction and stability to increase with religiosity."

References: Religion is Beneficial for Family Relationships

- **Adults who attend church weekly are more likely to be happily married, less likely to divorce, and more likely to plan on having children.**
 - Patrick F. Fagan and Althea Nagai, “The Personal Importance of Having Children by Marital Status.” Mapping America #80.
- **Shared religious beliefs increase family cohesiveness.**
 - Lisa D. Pearce and Dana L. Haynie, “Intergenerational Religious Dynamics and Adolescent Delinquency,” Social Forces 82, no. 4 (June 2004): 1553-1572.
 - “When either a mother or child is very religious and the other is not, the child’s delinquency increases. Thus, religion can be cohesive when shared among family members, but when unshared, higher adolescent delinquency results.”
- **Families that share religious beliefs and practices are more likely to have more frequent, positive interactions.**
 - Lisa D. Pearce and Dana L. Haynie, “Intergenerational Religious Dynamics and Adolescent Delinquency,” Social Forces 82, no. 4 (June 2004): 1553-1572.
 - “research has shown that children who are emotionally close to their parents are more likely to follow their parents’ religious preferences and choices. However, it is also likely that shared religious beliefs and practices bring family members closer together and increase the quantity and quality of their interactions.”
- **Religious beliefs bind married couples to each other, and bind parents to children.**
 - Patrick F. Fagan and Althea Nagai, “The Personal Importance of Having Children by Marital Status.” Mapping America #80.

References: Religion's Effect on Husbands

Women who are married to theologically orthodox husbands are more likely to report:

- **Greater happiness with the level of understanding they receive from their husbands,**
 - W. Bradford Wilcox, *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* (Chicago: University of Chicago Press, 2004), 179.
 - “Women who are married to theological conservatives are more likely to report happiness with the understanding they receive from their husbands than women not married to theological conservatives.”
- **Greater happiness with the love and affection they receive from their husbands,**
 - W. Bradford Wilcox, *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* (Chicago: University of Chicago Press, 2004), 177-178.
 - “Wives of both conservative and mainline Protestant family men are more likely to report happiness with the love and affection they receive from their husbands, compared to wives of unaffiliated men...[and] than their nominal counterparts...Once again, however,...only the active conservative Protestant effect...is statistically significant.”
- **Feeling appreciated by their husbands more frequently.**
 - W. Bradford Wilcox, *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* (Chicago: University of Chicago Press, 2004), 152
 - “Theological conservatism is also associated with significantly higher scores for appreciation.”

Conservative Protestant husbands are

- **the least likely to commit domestic violence,**
 - W. Bradford Wilcox, *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* (Chicago: University of Chicago Press, 2004), 182.
 - “...active conservative Protestant husbands are the group least likely to commit domestic violence, and nominal conservative husbands are the group in this study most likely to commit domestic violence.”
- **are more likely to socialize with their wives.**
 - W. Bradford Wilcox, *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* (Chicago: University of Chicago Press, 2004), 184-185
 - “...conservative Protestant family men are significantly more likely to socialize their wives than their unaffiliated peers... [and] than their nominal Protestant peers...”

References: Religious Involvement and Health

- **Those who are religiously involved live an average of seven years longer than those who are not.**
 - Mark D. Regnerus, “Religion and Positive Adolescent Outcomes: A Review of Research and Theory,” *Review of Religious Research* 44, no. 4 (June 2003): 394.
 - “Among adults, going to church weekly provides a protective effect against risk of death that is comparable in scope to the harmful effect of smoking a pack of cigarettes a day – about seven years (Hummer et al. 1999).”
 - Robert A. Hummer, Richard G. Rogers, Charles B. Nam, and Christopher G. Ellison, “Religious involvement and U.S. adult mortality,” *Demography* 36, no. 2 (1999): 283.
 - “A strong association between infrequent or no religious attendance and higher mortality risk persisted for overall mortality and most causes of death even after we controlled for all of the independent variables.”
- **Religious practice generally increases ones lifespan because of the support network it engenders among family and friends that builds a community that cares.**
 - Robert A. Hummer, Richard G. Rogers, Charles B. Nam, and Christopher G. Ellison, “Religious Involvement and U.S. Adult Mortality,” *Demography* 36, no. 2 (May 1999): 273-285.
 - “Religious attendance-related mortality differences for circulatory diseases and cancer are smaller than those for the remaining causes, and those for respiratory diseases, diabetes, and infectious diseases are greatest. For example, compared with people who attend more than once a week, those who never attend are about four times as likely to die from respiratory disease, diabetes, or infectious diseases. Thus, the association between religious attendance association and mortality, although differing in magnitude across causes of death, is generally consistent in direction for each cause category analyzed (281).”
 - “The mediating impact of social ties is most clear when we examine diabetes mortality. Comparing Model 5 with Model 4 demonstrated that the addition of social ties evinces a substantially reduced association between religious attendance and mortality (282).”
 - “Behavioral factors were clearly more important as mediating factors for respiratory disease and circulatory disease mortality; social ties were more relevant for diabetes and infectious disease mortality (283).”
- **Young people who attend services weekly and rate religion as important in their lives are more likely to follow a healthy lifestyle (adequate diet, sleep, and exercise).**
 - John M. Wallace, Jr. and Tyrone A. Forman, “Religion's Role in Promoting Health and Reducing Risk Among American Youth,” *Health Education and Behavior* 25, no. 6 (December 1998): 730, 733.
 - “In line with this expectation, the data in Table 3 (and Figure 1) reveal relatively clear linear relationships between all three religion measures and all three categories of drugs, with the mean levels of current cigarette use, binge drinking in the past 2 weeks, and annual marijuana use being lowest

among those young people for whom religion is most important, who attend church once a week or more, and who belong to a conservative religious denomination (733).”

- “The data indicate that young people for whom religion is very important and who attend church weekly are significantly more likely than their less religious peers to eat in a healthy fashion, to exercise regularly, and to get adequate sleep (733).
- **Such young people are also less likely to engage in risky behavior (such as driving without a seatbelt or driving drunk), to smoke (tobacco or marijuana), or to drink heavily.**
 - John M. Wallace, Jr. and Tyrone A. Forman, “Religion's Role in Promoting Health and Reducing Risk Among American Youth,” *Health Education and Behavior* 25, no. 6 (December 1998): 730-733.
 - “Religious importance and attendance relate significantly ($p < .01$) and positively to wearing seat belts and negatively to involvement in interpersonal violence, driving and drinking, and riding with someone under the influence of alcohol (730).”

References: Religious Practice and Adolescent Chastity

Adolescents who are very religiously involved are:

- **Less likely to have first intercourse at a young age or outside of marriage,**
 - Amy Adamczyk, “Socialization and Selection in the Link between Friends’ Religiosity and the Transitions to Sexual intercourse,” *Sociology of Religion* 70, no. 1 (2009): 19.
 - “The second model shows that as teens’ private religiosity increases, they are less likely to have transitioned to sexual intercourse during the one-year time period. A one standard deviation increase in individual private religiosity is associated with a 27 percent decrease (1/40.21/0.79) in the odds of having a coital debut between 1995 and 1996.”
- **Less likely to condone premarital sex,**
 - Christian Smith, and Melinda Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, Inc. 2005), 221, 224.
 - “To remove the possible effects of those related variables influencing the outcomes indirectly through the religious ideal types, we use multivariate regression analyses to control for seven key demographic variables... moreover, statistical significance tests again show the differences between all of the Devoted and the Disengaged outcomes, many of the Regulars and the Disengaged outcomes, and two of the Sporadics and Disengaged outcomes to be statistically significant [at $p < .05$ for these variables: believe in waiting for marriage to have sex, believe teens can have sex if they are emotionally ready, have been physically involved with another beyond holding hands and light kissing since age 13, had oral sex, had sexual intercourse, and average number of sexual intercourse partners].”
- **More likely to be virgins and to cite religious belief as their number one reason for being so,**
 - Mark Regnerus and Jeremy Uecker. *Premarital Sex in America: How Young Americans Meet, Mate, and Think about Marrying*, Oxford University Press (2011), 20.
 - “Religiosity is often the primary reason for maintaining virginity into the 20s, according to developmental psychologist Jeffrey Arnett. And in the 2002 NSFG, 44 percent of respondents who had not yet had sex cited religion and morality as their primary reason for abstaining.
- **More likely to express regret over sexually intimate experiences if they have been so involved.**
 - Smith, Christian & Patricia Snell, *Souls in Transition: The Religious & Spiritual lives of Emerging Adults* (New York: Oxford University Press, Inc. 2009), 273
 - “More than four times the proportion of the Disengaged have ever cohabited in their lives than the Devoted (31 versus 7 percent). Moreover, among those who are in romantic relationships, significantly higher proportions of the Devoted than other types expect to marry the person with whom they are currently in a relationship, and so presumably are in more committed relationships. At the same time, more highly religious emerging adults who are unmarried and have been physically involved are much more likely to express significant regrets over their sexually intimate experiences.”
- **Friends can be a very powerful influence as well. The strength, or lack thereof, of their friends’ religious beliefs can be an influence for good or ill when it comes to premarital sexual activity.**
 - Adamczyk, Amy. “Socialization and Selection in the Link between Friends’ Religiosity and the Transitions to Sexual intercourse.” *Sociology of Religion* 70:1 (2009): 19.

- “Model 3 shows that the negative effect of friends’ private religiosity is significantly related to coital debut. A one standard deviation increase in friends’ private religiosity is associated with a 33 percent decrease ($=0.25/0.75$) in the odds of having transitioned to sexual intercourse between 1995 and 1996.”

References: Religious Practice and Crime Rates

- **Metropolitan areas with high rates of congregational membership and areas with high levels of religious homogeneity tend to have lower homicide and suicide rates than other metropolitan areas.**
 - Robert A. Hummer, Christopher G. Ellison, Richard G. Rogers, Benjamin E. Moulton, and Ron R. Romero, "Religious Involvement and Adult Mortality in the United States: Review and Perspective," *Southern Medical Journal* 97, no. 12 (December 2004): 1224-1225.
 - "Among metropolitan areas, those with high congregational membership rates and those with high levels of religious homogeneity tend to exhibit lower suicide and homicide rates than others."
- **States with more religious populations tend to have fewer homicides and fewer suicides.**
 - David Lester, "Religiosity and Personal Violence: A Regional Analysis of Suicide and Homicide Rates," *The Journal of Social Psychology* 127, no. 6 (December 1987): 685-686.
 - "The proportion of church attendance was negatively related to suicide rates and to homicide rates. Thus, the states with more religious populations tended to have lower rates of suicide and homicide."
- **Religious attendance is associated with decreases in both major and minor forms of crime and deviance, to an extent unrivalled by any government social programs.**
 - Byron R. Johnson, David B. Larson, Spencer De Li, and Sung Joon Jang, "Escaping from the Crime of Inner Cities: Church Attendance and Religious Salience Among Disadvantaged Youth," *Justice Quarterly* 17, no. 2 (June 2000): 377-339.
 - "In general, the probabilities declined as the level of church attendance increased. For example, the probability of committing a nondrug crime decreased from .31 for respondents who did not attend church to .19 for those who attended church more than once a week, when all other variables were held at their means. Overall this represents a 39 percent reduction in the probability of committing a nondrug crime. Similarly, the probability of drug use decreased from .48 for youths reporting that they did not attend church to .26 for those who attended frequently. This translates to a 46 percent reduction in the probability of drug use. Finally, the probability of drug dealing decreased from .33 for frequent attenders to .14 for nonattenders, or a 57 percent reduction."
 - "We find that church attendance has a significant impact on various measures of deviance among disadvantaged youths living in poverty tracts. This pattern remains even with controls for background and nonreligious or secular bonding and learning variables."
- **Religious involvement significantly increases self-control while decreasing drug use and delinquency.**
 - John Rohrbaugh and Richard Jessor, Institute of Behavioral Science, University of Colorado, "Religiosity in Youth: A Personal Control Against Deviant Behavior," *Journal of Personality* 43, no. 1 (1975), pp. 136-155. In Patrick Fagan,

“Why Religion Matters: The Impact of Religious Practice on Social Stability,”
Backgrounder: *The Heritage Foundation* 1064 (January 1996): 13.

- “A four-year longitudinal, stratified, random-sample study of high school students in the Rocky Mountain region, published in 1975, demonstrated that religious involvement significantly decreased drug use, delinquency, and premarital sex, and also increased self-control.”
- **Religious service attendance and adherence to moral beliefs were correlated with fewer status offenses among adolescents.**
 - Brent B. Benda and Robert Flynn Corwyn, “Religion and Delinquency: The Relationship after Considering Family and Peer Influences,” *Journal for the Scientific Study of Religion* 36, no. 1 (1997): 87-88.
 - “[See Table 2] On the other hand, when elements of control theory were added to demographic factors with hierarchical regression procedures, church attendance and religiosity ceased to be relevant to status offenses and remained irrelevant to crime, whereas evangelism was significantly related to crime at every step of the hierarchical regression analyses.”

References: Religious Worship and Charitable Volunteering

Social science research details that those who regularly worship are:

- **More than twice as likely to volunteer,**
 - Arthur C. Brooks, “Compassion, Religion, and Politics,” *The Public Interest* (Fall 2004): 61.
 - “The former group [religious people] is...more than twice as likely [as secular people] to volunteer.”
- **40 percent more likely to give money to charities,**
 - Arthur C. Brooks, “Compassion, Religion, and Politics,” *The Public Interest* (Fall 2004): 61.
 - “the differences between religious and secular people are large: The former group is 40 percent more likely to donate during the year than the latter, and more than twice as likely to volunteer.”
- **32 percentage points more likely to donate monthly than are their secular counterparts,**
 - Arthur C. Brooks, “Compassion, Religion, and Politics,” *The Public Interest* (Fall 2004): 62.
 - “Compassionate-feeling religious people are...32 points more likely to give every month (50 to 18 percent) [than compassionate-feeling secular people].”
- **23 percentage points more likely to donate to charities at least yearly,**
 - Arthur C. Brooks, “Compassion, Religion, and Politics,” *The Public Interest* (Fall 2004): 57-66.
 - Compassionate-feeling religious people are 23 percentage points more likely than compassionate-feeling secular people to give at least once during the year (89 to 66 percent)
- **and 15 percent more likely to report having tender, concerned feelings for the disadvantaged.**
 - Arthur C. Brooks, “Compassion, Religion, and Politics,” *The Public Interest* (Fall 2004): 59.
 - “Second, religious people are far more likely – 15 points (79 to 64 percent) – than secularists to have these feelings [of compassion]. The impact of religious practice persists when controlling for other relevant demographic characteristics, such as age, race, education, sex, marital status, and income.”

References: Religious Practice and Cohabitation

- **The more frequently people worship the more likely they value marriage.**
 - Ross Stolzenberg, M. Blair-Loy, Linda J. Waite, “Religious Participation in Early Adulthood: Age and Family Life Cycle Effects on Church Membership,” *American Sociological Review* 60(1995): 96.
 - “Table 3 shows that a one-point change on marriage value, say, from "not important" to "somewhat important," increases the chance of [religious] participation by 4 to 7 percentage points. A 2- point change from "not important" to "very important" increases chance of participation by about 8 to 14 percentage points.”
- **Less religious young adults are more likely to substitute cohabitation for marriage**
 - A. Thornton, W.G. Axinn, and D.H. Hill, “Reciprocal Effects of Religiosity, Cohabitation, and Marriage,” *The American Journal of Sociology* 98, no. 3 (1992): 642.
 - “Nevertheless, even when the married population is increased by those who have previously cohabited, as in table 4, there is still a tendency for the more religious to have higher rates of marriage... These results thus indicate that less religious individuals are not only more likely to cohabit before marriage, but that this substitution of cohabitation for marriage also leads to overall lower rates of marriage.”
- **Nearly one in four women currently cohabiting does not expect to marry their current partner, suggesting that they do not see cohabitation as a step into marriage but as a substitution.**
 - Wendy D. Manning and Pamela J. Smock, “First Comes Cohabitation and then Comes Marriage? A Research Note,” *Journal of Family Issues* 23, no. 8 (2002): 1081.
 - “We find that a considerable minority of cohabiting women do not expect to marry their partners; about one quarter of cohabiting women do not intend to marry their partner. In this case, cohabitation may represent a viable alternative to marriage or living alone.”
- **Young adults who cohabit before marriage are more supportive of divorce than those whose first union is marriage.**
 - William G. Axinn and Arland Thornton, “The Relationship between Cohabitation and Divorce: Selectivity or Causal Influence?” *Demography* 29, no. 3 (Aug. 1992): 367, 368.
 - “In each model, cohabitation experience increases the acceptance of divorce, while marriage without nonmarital cohabitation experience decreases approval of divorce. This is true among both males and females; the magnitude of the effects is quite similar among males and females... these results are consistent with our hypotheses predicting that nonmarital cohabiting experiences will cause people to have more accepting attitudes toward divorce.”
- **Young adults who cohabit tend to decrease their levels of religious participation and religious practice.**
 - A. Thornton, W.G. Axinn, and D.H. Hill, “Reciprocal Effects of Religiosity, Cohabitation, and Marriage.” *The American Journal of Sociology* 98, no. 3 (1992): 639-640.

- “Furthermore, the depressing effect on cohabitation of both religious participation and religion's importance extends to both males and females.”
- **Compared with peers who attended religious services several times a week, young women who never attended were seven times more likely to cohabit.**
 - Arland Thornton, W. G. Axinn, and D. H. Hill, "Reciprocal Effects of Religiosity, Cohabitation, and Marriage," *American Journal of Sociology*, Vol. 98, No. 3 (November 1992), pp. 628-651.
 - “For example, even when mother's religious attendance is controlled, each unit of daughter's religious attendance is associated with a one-third decline in the cohabitation rate. This estimate implies that young women who attend religious services several times a week have a cohabitation rate only 14% as large as those who never attend. Putting this in the opposite way, the cohabitation rate of those who never attend religious services is about seven times as large as the rate for those who attend several times a week.”

References: Sexual Activity and Religious Practice

- **There is an increased frequency of premarital sex among young adults who do not see religion as significant in their lives.**
 - Larry Jensen, Rea J. Newell, and Tom Holman. "Sexual Behavior, Church Attendance, and Permissive Beliefs Among Unmarried Young Men and Women." *Journal for the Scientific Study of Religion* 29, no. 1 (1990): 116.
 - "The highest frequency of sexual intercourse occurred for both permissive and nonpermissive subjects who attend church a few times a year."
- **Declines in religious attendance are associated with increased non-marital sexual activity, such as premarital sex.**
 - Jeremy Uecker, Mark Regnerus, and Margaret Vaaler, "Losing My Religion: The Social Sources of Religious Decline in Early Adulthood," *Social Forces* 85, no. 4 (2007): 11.
 - "All three kinds of religious decline appear higher among those participating in religiously suspect behaviors, most notably premarital sex and smoking marijuana."
- **A large decrease in personal religious practices occurs over time in young people who are sexually active.**
 - Mark Regnerus and Jeremy Uecker "Finding Faith, Losing Faith: The Prevalence and Context of Religious Transformations during Adolescence," *Review of Religious Research* 47 (2006): 229.
 - "Sexual status and behavior do matter for rapid and significant religious decline. Youth who have reported already having had sex (i.e., being a non-virgin) are more likely to report a large decrease in both attendance and personal religious salience."
- **Adolescents who are religiously involved are less likely to have multiple sexual partners.**
 - Barkan, Steven, E. "Religiosity and Premarital Sex in Adulthood." *Journal for the Scientific Study of Religion* 45, no. 3 (2006): 412.
 - "While young adults' religiosity has a negative effect upon their number of sexual partners, their belief in the immorality of premarital sex is an important factor in the impact of their religiosity. A young adult who is highly religious and believes strongly in the immorality of premarital sex will have fewer partners than a highly religious person who sees nothing wrong with premarital sex."
- **Religious women are more likely to practice abstinence and to desire to marry someone who was also abstinent, than are non-religious women.**
 - Davidson, J. Kenneth, Nelwyn Moore, Kristen Ullstrup. "Religiosity & Sexual Responsibility: Relationship of Choice." *American Journal Health Behavior* 28, no. 4 (Jul.-Aug. 2004): 338.
 - "W Group women were more likely than other respondents to agree that couples should refrain from oral-genital sex and from anal intercourse, even when choosing to use a condom (Table 1). M Group and Y Group women held more liberal attitudes than W Group women towards abortion within the first trimester of pregnancy, and W Group women were more likely to cite love as a prerequisite for sexual intercourse, to desire to marry a virgin, and to want to marry someone with whom only they had had sexual intercourse (Table 1 [all at $p < .05$])."

References: Strength from Marriage

Marriage benefits individuals, families, and society. Social science research shows its many positive effects:

- **Married men earn up to 26 percent more than their unmarried counterparts.**
 - Kate Antonovics and Robert Town, “Are All the Good Men Married? Uncovering Sources of the Marital Wage Premium,” *American Economic Review* 9 (May 2003) 317-321. As cited in Patrick F. Fagan, “The Family GDP: How Marriage and Fertility Drive the Economy,” *The Family in America* 24, no. 2 (Spring 2010): 141.
 - “The coefficients indicate that men who are married earn 26% more than unmarried men (6).”
- **Women in intact marriages have relatively more money to take care of their families’ needs than women in any other family structure.**
 - Richard W. Johnson and Melissa M. Favreault, “Economic Status in Later Life among Women Who Raised Children Outside of Marriage,” *Journal of Gerontology* 59B, no. 6 (2004): S319. As cited in Patrick F. Fagan, Andrew J. Kidd, and Henry Potrykus, “Marriage and Economic Well-Being: The Economy of the Family Rises or Falls with Marriage,” (May 2011). Available at <http://marri.frc.org/get.cfm?i=RS11E03>. Accessed 20 July 2011.
 - “Among all women aged 65-75 in 1999, the mean income-to-needs ratio for long-term single mothers was only 2.7 compared with 4.6 for continuously married mothers, 4.2 for women who never had children, and 3.4 for short-term single mothers.”
- **Marriage protects against feelings of loneliness.**
 - Randy Page and Galen Cole, “Demographic Predictors of Self-Reported Loneliness in Adults,” *Psychological Reports* 68 (1991): 939-945.
 - “Marriage protects against feelings of loneliness.”
- **Married people are happier in their relationships and report less depression than those who cohabit.**
 - Susan L. Brown, “Relationship Quality Dynamics of Cohabiting Unions,” *Journal of Family Issues* 24, no. 5 (2003): 590.
 - “Although cohabitators report significantly more interaction with their partners than do marrieds, cohabitators are also significantly less happy with their relationships and believe their relationships are more unstable than do married counterparts.”
 - Susan L. Brown, “The Effect of Union Type on Psychological Well-being: Depression among Cohabitators versus Marrieds,” *Journal of Health and Social Behavior* 41, no. 3 (2000): 241.
 - Data from both waves of the National Survey of Families and Households compares cohabitation to marriage, regarding depression. “Cohabitators report higher levels of depression than their married counterparts, net of sociodemographic factors. The greater depression characterizing cohabitators is primarily due to their higher relationship instability relative to marrieds.”

- Steven Stack and J. Ross Eshleman, “Marital Status and Happiness: A 17-Nation Study,” *Journal of Marriage and the Family* 60 (1998): 531.
 - “Marriage protects more against unhappiness than does cohabitation.”
- K.A.S. Wickrama, et al., “Marital Quality and Physical Illness: A Latent Growth Curve Analysis,” *Journal of Marriage and the Family* 59, no. 1 (1997): 152.
 - “Increasing marital quality is associated with reduced risk for physical illness.”
- **Married people are more likely to report better health, a difference that also holds for the poor.**
 - Hui Liu and Debra J. Umberson, “The Times They Are a Changin’: Marital Status and Health Differentials from 1972 to 2003,” *Journal of Health and Social Behavior* 49, no. 3 (2008): 246, 247.
 - “Results . . . show that the probability of reporting good health increases over historical time for married women, while the probability remains stable for married men. Notably, the married remain more likely than any other marital status group to report good health for both men and women over the entire study period,” especially when compared to divorced individuals.
 - Sarah O. Meadows, Sara S. McLanahan, and Jeanne Brooks-Gunn, “Stability and Change in Family Structures and Maternal Health Trajectories,” *American Sociological Review* 73 (2008): 322, 324.
 - “According to the resource model, mothers who are stably married, and possibly stably cohabiting, will have better health trajectories than mothers who are stably single or mother who experience unstable relationships.”

References: The Effect of Parents on Their Child's Piety

- **Teenagers whose parents actively practice their faith and speak about religion in their families are more likely to be involved in religious youth groups.**
 - Jeremy Uecker, "Alternative Schooling Strategies and the Religious Lives of American Adolescents," *Journal for the Scientific Study of Religion* 47, No. 4 (2008): 576-579.
 - "And as with the previous two outcomes, parent religiosity remains a powerful influence on adolescent youth group participation even after considering schooling type, peer religiousness, network closure, and number of adult mentors."
- **Parents who attend church have a more positive influence than friends or family on their children's own attendance.**
 - Mark Regnerus, Christian Smith, Brad Smith, "Social Context in the Development of Adolescent Religiosity," *Applied Developmental Science* 8, No. 1 (2004): 31-33.
 - "The relationship with parental attendance is clearly the strongest of the three, followed by comparable relationships with friends' and school average attendance, approximately half as strong a relationship as that of parental attendance."
- **Adolescents with parents who attend worship regularly and consider religion important are more likely to engage in private religious activities, such as prayer and scripture reading.**
 - Jeremy Uecker, "Alternative Schooling Strategies and the Religious Lives of American Adolescents," *Journal for the Scientific Study of Religion* 47, No. 4 (2008): 579.
 - "Also, consistent with other outcomes, parent religiosity is positively associated with more private religious activities."
- **Adolescents whose parents are religiously very active are more likely to be religiously mature, have a deeper knowledge of their beliefs and integrate their faith more into their daily lives.**
 - Todd Martin, James White, Daniel Perlman, "Religious Socialization: A Test of the Channeling Hypothesis of Parental Influence on Adolescent Faith Maturity," *Journal of Adolescent Research* (2003): 177, 179.
 - "Model 4 examined the significant variables left after Model 3. Its main purpose was to see if the separate parental variables of mother's and father's influence were going to cancel each other out in their ability to influence adolescent faith maturity...the betas for mother's and father's faith influence was reduced to .152 and .136, but both were significant at $p < .001$. The R^2 for Model 4 was a modest .076 ($p < .001$). These results give support to Hypothesis 1 with both the mother's and father's faith influence significantly related to faith maturity even after controlling for family type, denomination, race, sex, mother's educational level, and father's educational level."

References: The Influence of Parents on Their Child's Sexuality

- **Children are less likely to become sexually active at an early age if their parents maintain a relationship of attachment, involvement, and communication with them.**
 - Scott J. South, Dana L. Haynie, and Sunita Bose. "Residential Mobility and the Onset of Adolescent Sexual Activity," *Journal of Marriage and Family* 67, no. 2 (2005): 511.
 - "Of these, only parent-child relationship quality is significantly associated with the onset of sexual activity. Adolescents who have high-quality relationships with their parents (i.e., greater attachment, involvement, communication, and contact) are less likely than other to experience first sexual intercourse between survey waves."
- **The more education parents have the more likely they will discourage early initiation of sexual activity for their adolescent children.**
 - Scott J. South, Dana L. Haynie, and Sunita Bose. "Residential Mobility and the Onset of Adolescent Sexual Activity," *Journal of Marriage and Family* 67, no. 2 (2005): 509.
 - "The odds of making a sexual debut between the two waves of the Add Health survey increase significantly with age. Additionally, both high levels of parental education and living with both biological parents are significantly and inversely associated with the onset of sexual activity."
- **A fathers' involvement with his children discourages male adolescent sexual activity and mothers' involvement lowers it for girls.**
 - Esther I. Wilder and Toni Terling Watt. "Risky Parental Behavior and Adolescent Sexual Activity at First Coitus," *The Milbank Quarterly* 80, no. 3 (2002): 504.
 - "High levels of paternal supervision discouraged sexual activity among male adolescents, whereas high levels of maternal supervision discouraged sexual activity (including very early sex) among females."
- **The higher the level of parents' education, the less likely are their children to become teenage parents.**
 - T P Thornberry, C A Smith, and G J Howard. "Risk Factors for Teenage Fatherhood," *Journal of Marriage and Family* 59, no. 3 (1997): 515-516.
 - "Parental education exerts a consistently negative impact on teen fatherhood that is not mediated by any of the later variables."
- **Girls whose fathers are not employed full time are more likely to have had sexual intercourse in early adolescence.**
 - Donald B. Langille and Lori Curtis. "Factors Associated with Sexual Intercourse Before Age 15 Among Female Adolescents in Nova Scotia," *The Canadian Journal of Human Sexuality* 11, no. 2 (2002): 94.
 - "Among all female respondents, the subgroup who had intercourse before age 15 were less likely to have mothers and fathers who were better educated ($p < .01$ and $< .001$ respectively), and less likely to have fathers who were employed full time ($p < .01$).

References: The Role of Father in the Family

- **Fathers who attend religious services weekly during their child's adolescence significantly reduce the likelihood that his children will cohabit as adults.**
 - Arland Thornton, William G. Axinn, Yu Xie, *Marriage and Cohabitation* (Chicago, IL: University of Chicago Press 2007): 214.
 - “This general similarity of maternal and paternal effects is observed again in 1977, when the child was age 15 (bottom panel of table 8.1). In separate equations, the effect of each unit of maternal attendance on cohabitation is -.15, compared to -.16 for paternal attendance.”
- **Fathers who attend religious services during their child's adolescence increase the likelihood that their child will marry.**
 - Arland Thornton, William G. Axinn, Yu Xie. *Marriage and Cohabitation* (Chicago, IL: University of Chicago Press 2007): 214.
 - “For marriage, maternal and paternal attendance have the same per-unit effect of .08.”
- **Fathers who attend church often are significantly more likely to participate in one-on-one activities with their children.**
 - W. Bradford Wilcox. *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands*. (Chicago: University of Chicago Press, 2004): 115.
 - “...frequent religious attendance is associated with higher levels of paternal involvement in one-on-one activities for both conservative and mainline Protestant married men.”
- **Married fathers who are theologically conservative are more likely to praise and hug their children very often than fathers who are not.**
 - W. Bradford Wilcox. *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands*. (Chicago: University of Chicago Press, 2004): 119.
 - “Married fathers who are theologically conservative are more likely to praise and hug their children very often than fathers who are not...”
- **Teenage girls whose father left their families any time between their birth and age 13 were far more likely to become pregnant and engage in sexual activity than teenage girls who grew up with their fathers in their homes. The effect is stronger the younger the child is when the father leaves.**
 - Bruce J. Ellis et al., “Does Father Absence Place Daughters at Special Risk for Early Sexual Activity and Teenage Pregnancy,” *National Institute of Health Public Access Author Manuscript* (2009): 4, 15.
 - “Even after simultaneously controlling for all covariates, early father-absent girls continued to have the highest rates of both early sexual activity and adolescent pregnancy, followed by late father-absent girls, followed by father-present girls. After covariate adjustment, adolescent pregnancy rates were approximately 5 times higher in the U.S. sample and 3 times higher in the New Zealand sample among early father-absent girls than among father-present girls.”

References: The Social and Personal Benefits of the Worship of God

- **Individuals who are religiously involved live an average of seven years longer than those who are not.**
 - Mark D. Regnerus, “Religion and Positive Adolescent Outcomes: A Review of Research and Theory,” *Review of Religious Research* 44, no. 4 (June 2003): 394.
 - “Among adults, going to church weekly provides a protective effect against risk of death that is comparable in scope to the harmful effect of smoking a pack of cigarettes a day – about seven years (Hummer et al. 1999).”
 - Robert A. Hummer, Richard G. Rogers, Charles B. Nam, and Christopher G. Ellison, “Religious involvement and U.S. adult mortality,” *Demographics* 36, no. 2 (1999): 283.
 - “A strong association between infrequent or no religious attendance and higher mortality risk persisted for overall mortality and most causes of death even after we controlled for all of the independent variables.”
- **People who are frequently involved in religious activities and highly value their religious faith are at reduced risk of depression.**
 - Manhattan Institute for Policy Research, Center for Research on Religion and Urban Civil Society, *Objective Hope—Assessing the Effectiveness of Faith-Based Organizations: A Systematic Review of the Literature*, by Byron R. Johnson, Ralph Brett Tompkins, and Derek Webb (2002), 7.
 - “Research on religious practices and health outcomes indicates that higher levels of religious involvement are associated with . . . less depression.”
- **A major review of 99 studies found a relationship between religious involvement and greater happiness, life satisfaction, morale, and positive attitude.**
 - Manhattan Institute for Policy Research, Center for Research on Religion and Urban Civil Society, *Objective Hope—Assessing the Effectiveness of Faith-Based organizations: A Systematic Review of the Literature*, by Byron R. Johnson, Ralph Brett Tompkins, and Derek Webb (2002), 12.
 - “some positive association . . . between religious involvement and greater happiness, life satisfaction, morale, positive affect, or some other measure of well-being.”
- **Young people who attend religious services weekly and rate religion as important in their lives are less likely to engage in risky behavior, such as drunk driving, riding with drunk drivers, driving without a seatbelt, or engaging in interpersonal violence. They are also less likely to smoke (tobacco or marijuana) or drink heavily.**
 - John M. Wallace, Jr. and Tyrone A. Forman, “Religion's Role in Promoting Health and Reducing Risk Among American Youth,” *Health Education and Behavior* 25, no. 6 (December 1998): 730-733.
 - “The ANOVA results presented in the first five rows of Table 3 indicate that religious importance and attendance relate significantly ($p < .01$) and positively to wearing seat belts and negatively to involvement in interpersonal violence, driving after drinking, and riding with someone under the influence of alcohol.”

- “In line with this expectation, the data in Table 3 (and Figure 1) reveal relatively clear linear relationships between all three religion measures and all three categories of drugs, with the mean levels of current cigarette use, binge drinking in the past 2 weeks, and annual marijuana use being lowest among those young people for whom religion is most important, who attend church once a week or more, and who belong to a conservative religious denomination.”
- **Religiously involved students spend more time on their homework and work harder in school than non-religious students.**
 - Chandra Muller and Christopher G. Ellison, “Religious Involvement, Social Capital, and Adolescents’ Academic Progress: Evidence from the National Education Longitudinal Study of 1988,” *Sociological Focus* 34 (2001): 169.
 - “Religious involvement is associated with more time spent on homework and lower levels of truancy in the cross-sectional and the longitudinal models, shown in Table 3. Even after the grade 10 level of effort is controlled, students’ religious involvement is associated with the effort they put forth in school two years later.”

References: Women and Marriage

- **Married mothers report more love and intimacy in their relationships than cohabiting or single mothers.**
 - Stacy Rosenkrantz Aronson and Aletha C. Huston, “The mother-infant relationship in single, cohabiting, and married families: a case for marriage?” *Journal of Family Psychology* 18, no. 1 (March 2004): 16.
 - “Mothers in cohabiting relationships reported that their relationships were more conflicted and ambivalent and less intimate and loving than did married mothers.”
- **Married mothers report less depression, more support from their husbands, and more stable relationships than cohabiting mothers.**
 - Valarie King, “Stepfamily Formation: Implications for Adolescent Ties to Mothers, Nonresident Fathers, and Stepfathers,” *Journal of Marriage and Family* 71, no. 4 (November 2009): 957.
 - “Cohabiting mothers report more depression, less support from their partners, and more unstable relationships than married mothers (4).”
- **Married women are more likely to value the importance of having their own children than remarried, divorced, separated, or single adults are.**
 - Patrick F. Fagan and Althea Nagai, “The Personal Importance of Having Children by Marital Status.” Available at <http://marri.us/get.cfm?i=MA09J08>. Accessed 1 September 2011.
- **Married mothers behave more positively toward their infants and create better home environments than cohabiting or single mothers.**
 - Stacy Rosenkrantz Aronson and Aletha C. Huston, “The mother-infant relationship in single, cohabiting, and married families: a case for marriage?” *Journal of Family Psychology* 18, no. 1 (March 2004): 5-18.
 - “Married women behaved more positively toward their infants, they created more positive home environments, and their infants behaved more positively toward them than was the case for either cohabiting or single women at both times of measurement.”
- **For women, marriage is the safest protection against abuse for men.**
 - Douglas Brownridge and Shiva Halli, “Understanding Male Partner Violence against Cohabiting and Married Women: An Empirical Investigation with a Synthesized Model,” *Journal of Family Violence* 17, no. 4 (2002): 351-352
 - “Married women with a history of prior cohabitation have 45% higher odds of violence during their relationship than do their counterparts without a history of prior cohabitation. These results demonstrate that differences in violence between cohabitators and marrieds are not due to simply living in a cohabitation relationship or a marriage. If this were the case, one would expect the odds to be very similar for PC and non-PC marrieds. The results of this study show the odds of violence to be highest for PC marrieds. This suggests that there is something about cohabiting that is linked to violence.”

References: Family Structure and Adolescent Cigarette/ Alcohol Use

- **18 percent of adolescents living in two-parent homes said they had smoked in the last 30 days, compared with 31 percent in single-parent homes.**
 - Roy F. Oman, Sara K. Vesely, Eleni Tolma, Cheryl B. Aspy, “Does Family Structure Matter in the Relationships Between Youth Assets and Youth Alcohol, Drug and Tobacco Use?” *Journal of Research on Adolescence*, 17:4 (2007).
- **The odds for adolescent drinking are 93 percent higher for cohabiting families than for intact families.**
 - Susan L. Brown, Lauren N. Rinelli, “Family Structure, Family Processes, and Adolescent Smoking and Drinking,” *Journal of Research on Adolescence*, 20: 2 (2010).
- **The likelihood for teenage girls to start drinking nearly doubles from 19 percent to 37 percent among those who transition from a divorced single-parent family into a married stepfamily.**
 - James B. Kirby, “From Single-Parent Families to Stepfamilies: Is the Transition Associated With Adolescent Alcohol Initiation?” *Journal of Family Studies*, 27: 5 (2006).
- **The odds of alcohol initiation for boys in divorced single-parent families rise by 13 percent when they transition to stepfamilies.**
 - James B. Kirby, “From Single-Parent Families to Stepfamilies: Is the Transition Associated With Adolescent Alcohol Initiation?” *Journal of Family Studies*, 27: 5 (2006).