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Assessing Perceived Marriage Education Needs and Interests of Latino Individuals in Utah County, Utah

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ASSESSING PERCEIVED MARRIAGE EDUCATION NEEDS AND

INTERESTS OF LATINO INDIVIDUALS IN UTAH COUNTY, UTAH

by

Iliana Baltazar Snyder

A thesis submitted to the faculty of

Brigham Young University

in partial fulfillment of the requirements for the degree of

Master of Science

Marriage and Family Therapy Program

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BRIGHAM YOUNG UNIVERSITY

GRADUATE COMMITTEE APPROVAL

of a thesis submitted by

Iliana Baltazar Snyder

This thesis has been read by each member of the following graduate committee
and by majority vote has been found to be satisfactory.

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As chair of the candidate's graduate committee, we have read the thesis of Iliana Baltazar Snyder in its final form and have found that (1) its format, citations, and bibliographical style are consistent and acceptable and fulfill university and department style requirements; (2) its illustrative materials including figures, tables, and charts are in place; and (3) the final manuscript is satisfactory to the graduate committee and is ready for submission to the university library.

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ABSTRACT

ASSESSING PERCEIVED MARRIAGE EDUCATION NEEDS AND INTERESTS OF

LATINO INDIVIDUALS IN UTAH COUNTY, UTAH

Iliana Baltazar Snyder

Marriage and Family Therapy

Master of Science

This study utilized focus groups to assess the perceived needs and interests for marriage education among single and married Latino individuals residing in Utah County, Utah as well as the identification of common themes and differences for this population. Male and female groups at various points in the marital developmental life stage were studied including high school students (15-18 years of age), single never married young adults (19-30 years of age), committed (engaged or cohabiting) adults, married persons recently transitioning to parenting, and married people with children. The sample consisted of 10 groups, 5 female and 5 male. In addition, a professional group consisting of professionals who are in daily contact with the Latino population also participated (N=12). A total of 53 Latino individuals and 12 professionals were interviewed in the focus groups. The participants were asked 14 open-ended questions to assess various elements of marriage education including content, cost, convenient

locations, sources of information, perceived barriers to getting services as well as

strategies on how to get people involved in marriage education programs. The data from

the focus groups were analyzed using inductive qualitative methods. The findings

showed that most females were concerned about domestic violence and infidelity as

topics in marriage education while males were more concerned about having financial

stability, improving communication skills and increase their parenting skills. These

results support the importance of conducting focus groups as a way to assess marriage

education needs and interests of the Latino population. Limitations for future research are

discussed, implications for marriage education programming for Latino couples as well

as implications for marriage and family therapists.

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CHAPTER I

Introduction, Purposes, and Framework for Developing Education Programs

Introduction and Purposes

According to the United States Census Bureau (2001a), Anglo-Americans

comprise the largest single group in the United States, about 70 percent of all United

States residents. The same Census reveals that the Latino population is growing and

becoming the largest minority group in the United States, comprising 13 percent of the

United States population and slightly surpassing the African-American population of 12.7

percent.

The 2000 Census suggests this increase is due to the high birth and immigration

rates that doubled during the 1990's and continues to rapidly increase. The census also

projects that the Latino population will continue to grow to more than 133 million by the

year 2050 (U. S. Census Bureau, 2001b). In addition, the Latino population in Utah

County has also increased from 25,798 in the year 2000 to a total of 36,387 Latinos in

2004. This total currently represents 8.2% of the Latino population in Utah County of

which approximately 5% are of Mexican origin (quickfacts.census).

This projected demographic increase indicates the need for more Latino family

research and the importance of literature being made more readily available to

professionals and community leaders, on strengthening Latino marriages. Therefore,

before resources can be developed, an important first step is assessing target audience

needs.

Latino groups are varied. Their diversity comes from their ethnicity or national

origin, length of residence in the United States, immigration status, social-class before

and after coming to the United States, physical appearance, English language proficiency and level of acculturation. It is vital for marriage educators to be sensitive to the heterogeneity and individuality that exists among the different Latino subgroups (Falicov, 1998**).**

In addition, even though the Latino groups are commonly connected by the Spanish language they speak, they each have particular idioms and metaphors (different linguistic styles of communication), and customs and traditions that are distinctive to that group.   Nevertheless, a Latino group in general share similar beliefs and values regarding marriage and families even though there are differences in marital dissolution rates, cohabitation, etc.

It is very important to understand the effect that different ethnic values have on a marriage. For example, do Latino couples stay together because they love each other or because commitment or permanence are cultural values? Or both? What makes a Latino marriage strong enough to endure hardships? What can be done to strengthen Latino marriages in the United States?

During the last few years there has been a marriage movement throughout the United States (Gallagher, 2000). Many educational programs have been developed for a range of marriage initiatives (Hawkins, Carroll, Doherty, & Willoughby, 2004). Practitioners and scholars are starting to become aware of marginalized groups in the movement, which include Latinos.

 Hawkins, Carroll, Doherty and Willoughby (2004) in several of their research studies on interventions to strengthen marriage as well strengthening couple relationships during stressful transition to parenthood, have found that many educational programs

have been developed for a range of marriage initiatives in several states in order to promote "healthy" marriages and reduce divorce (Hawkins, Carroll, Doherty, & Willoughby, 2004). However, no published studies have been done that assess the needs or interests of such couples even though programs like Marriage Encounter were originally developed for Spanish speaking couples in Spain (Berger & Hannah, 1999, p. 75). Thus far, there are few marriage education resources for Latino couples. None of these, as far as it is known, have been developed by Latinos for Latinos.

Due to the rapid increase of the Latino population in the United States, more information about family structure, formation and dynamics in this group as a whole is needed. This will help educators understand family stressors that are influenced by social situations, cultural influences, migration, and English proficiency, as well as resiliency and risks factors in a Latino couple's marriage that may relate to marriage education content. The purpose of this study is to assess perceived marriage education needs and interests of Latino individuals in order for marriage educators to develop or adapt current marriage education materials that may be of benefit to this population.

Framework for Developing Educational Programs

In this section, the researcher will address the need for target audience assessment and the marriage education framework guiding this study. As a prelude or concomitant with program design is the need to consult the target audience. Target audience assessments provide guidance as to what content, method, implement action strategies should be used that fit the values and expectations of participants. Many otherwise well designed interventions "fail because they do not spend time thoroughly investigating the needs of target audiences" (Duncan & Goddard, 2005, p.27).

The model for marriage education used in this study is based on the Dimensions of Marriage Education model which includes content, intensity, method, timing, setting, target, and delivery as developed by Hawkins, Carroll, Doherty, and Willoughby (2004) in order to suggest potential educational interventions that might be used in working with Latino couples.

The goal of Hawkins et al. is to "offer a framework to help marriage educators think more thoroughly, systematically, broadly and creatively about intervention opportunities to strengthen marriage" (Hawkins, 2004, pp. 547). The next section comprises a short explanation of the seven dimensions that describe important factors to consider when developing marriage educational materials programs.

Dimension I: Content. This refers to the information being taught to a couple. Hawkins et al. (2004) identified three additional sub-dimensions of content that are important to consider when developing marriage education materials. *Relationship skills* have been one of the main focal points in most marriage education curricula. This includes communication and problem solving or conflict resolution abilities that strengthen marriage. These relationship skills have become so important as part of our cultural expectations for marital success that they have become part of our expectations and visions of how to reach success in marriage. In order for a couple to increase their relationship skills, basic information such as *awareness* of skills*, knowledge* about skills*,* and *attitudes* that foster using the skills about marriage need to be promoted. Another important element to content is to better understand the *motivations* that bring a couple into marriage education. Commitment has been found to be a major motivation that is usually addressed in marriage education (Amato & Rogers, 1999).

Dimension II: Intensity. This second marriage education dimension comprises the intensity level (low, moderate, high) of treatment a couple receives. Some people may require a low intensity marriage education intervention (e.g. pamphlets, short-term groups, etc.) or do not have the financial means to obtain any other type of marriage education. Moderate intensity interventions might include self-help books. On the other hand, other couples may find greater benefit from more intense intervention (e.g. multi-session programs) or have greater opportunities and resources for this instruction.

Dimension III: Methods. This facet involves how material is taught and learned, the teaching process used to deliver the education material to couples. It includes factors such as the instructor's familiarity with particular issues a couple may need assistance with or his/her multicultural experience with people other than Anglo-Americans. It includes awareness of teaching methods (e.g. mini-lectures that work best with specific groups). For example, attention to methods also involves an awareness of learning styles. The content of the program may also be more practical or abstract depending on the audience's level of education.

Finally, at this dimension, it is important to understand what extent of delivery is needed to maintain knowledge or skill gains.

Dimension IV: Timing. Timing addresses the question: when does marriage education occur? It refers to the current life stage the couple is in. Most marriage education programs and materials focus primarily on engaged and newlywed couples. But it is very important to consider high risk populations at different life stages such as adolescents. Mostly stable marital satisfaction among couples in the early, mid, late, or post-parental year stages may be expected to vary and so individuals' and couples' needs

may vary with life course change. Marriage education programs need to increase their attention to adolescents preparing for marriage and to long lasting marriages as well in order to help prevent problems or reduce existing problems from becoming detrimental to the couple.

Dimension V: Setting. This refers to the location where marriage education is received. Marriage education may be popular and efficient if it is more easily obtainable. Some of these settings may include home-based interventions, familiar community buildings settings (e.g. libraries, churches, schools and universities), hospitals, or work-settings. It may also include media sources such as television, radio, newspapers and the internet.

Dimension VI: Target. Most marriage education materials and interventions have been developed based on the needs of the Anglo-population in the United States (Hawkins et al., 2004; Maldonado-Molina, Reyes, & Espinosa-Hernandez, 2006). Due to the increase of the Latino population in the United States, it is increasingly important for marriage educators to expand their research on needs assessment to Latino couples in order to customize materials most suitable for this unique population.

Dimension VII: Delivery. This component deals with the providers of marriage education and how marriage education is disseminated to the public. This may range from "initiatives" led by community advocate groups to licensed individuals in the human services fields who work with individual couples. While many strategies may be suggested by current literature, it is currently unknown which of the strategies would be most appealing to a Latino audience.

In summary, the Hawkins model, provide a comprehensive framework or map for the development of marriage education programs. It attunes program developers to the multiple dimensions needing attention in marriage education for Latino couples.

A Social Marketing Perspective in the Design of Marriage Education Programs

In addition to the Hawkins et al. dimension map, this study will also include the "4 P's" of social marketing (product, price, place, and promotion; Katz, 1998,) as a guide to assess the needs of Latino couples for marriage education. *Product* refers to the methods and content of the professional services or program offered to couples. For example, it may include a class on finances or parenting classes. *Price* includes the honoraries or the cost the couple is willing to pay for receiving the professional services, as well as the perceived "costs." For example, it is most likely that low income individuals will be more comfortable with a "sliding scale" procedure to pay for services. *Place* refers to the physical site where the program may be delivered. For example, Latinos usually feel more comfortable going to places that are familiar to them especially where other Latinos are more likely to go. For instance, the "Centro Hispano" located in Provo Utah is an organization that assists Hispanic newcomers with miscellaneous information about community services. *Promotion* refers to the methods or marketing techniques used to make people aware of the services being offered. These techniques may include radio and newspaper advertising, word of mouth, brochures found in the hospital lobbies or doctor's offices, etc.

These four P's of social marketing principles along with the Hawkins et al. model will help us organize and take into consideration the many factors that may positively influence or prevent the success of a marriage education program for Latino couples.

The focus of this study will be on assessing the perceived marriage education needs and interests of Latino individuals (living in Utah County, Utah) in areas specified in the Hawkins et al. model and the "4 P's of social marketing.

CHAPTER II

Literature Review

The Cultural Context of Latino Marriage Education

Culture

When making assumptions about a group of people it is essential to focus more on culture rather than race or ethnicity. According to McGoldrick et al., (1999) "race" refers to visible phenotypic differences that result in genetic dispositions, such as skin color whereas "ethnicity" is a sociological distinction that refers to a specific social group in a larger society (e.g. African-American, Asians). This group shares similarities in culture, social and economic attitudes and political concerns. "Culture" on the other hand, includes traditions, customs, rituals, or a way of life world view the group shares and passes on through generations regardless their ethnic background or race. For example, Western culture usually refers to people of European origin or its descendents and may share similar religious values and beliefs.

It is very important to understand a person's culture in order to be successful at recruiting and developing learning materials that may be enlightening to couples and/or individuals. It is also vital to not judge an individual's culture based on historical experiences or biases. For example, one may have thought of all Germans as Nazis, or all Anglo-Americans as cowboys. This thinking is obviously flawed and does not reflect those particular cultures as a group (Falicov, 1998**).**

Hispanic or Latino?

In 1978, the United States Office of Management and Budget first introduced the term "Hispanic" in order for census takers to distinguish people who claimed to have Spanish language or culture from the Anglo-American population. For this reason, the Federal Registry adopted "Hispanic" as a definition for any "person of Mexican, Puerto Rican, Cuban, Central or South American or other "Spanish" origin, regardless of race" (Keun Ho, 2004).

The term Hispanic has come under a lot of criticism, and according to Falicov (1998) some "politically correct minded groups" prefer the definition "Latino" because it gives them a sense of native, pre-Hispanic identity, as well as a sense of linguistic similarities (although the different Latino groups which will be discussed all have Spanish idioms, modes, customs, etc. that are different from each other) and a sense of cultural belonging to people of Mexican, Central and South American or of any other Spanish origin. Not all Latinos have Spanish as their native language, such as Brazilians and Portuguese, therefore they are more likely to describe themselves by their country of origin as well as many others who do not want to be labeled with more general terms like Latino or Hispanic.

In general, whether or not an individual uses his/her country of origin as a form of personal identification, the term Latino best reflects a general sense of cultural and linguistic bonding among people from different countries where Latin-based languages are spoken (Keung Ho, 2004). This includes individuals from Mexico, Central America and South America.

The Nature of Latino Family Life and Unique Terms

In order to understand Latino marriages, marriage expectations, and Latino families in general, it is important to understand the family structure and more importantly, gender role expectations in Latino marriages as well as the great influence that religion place upon attitudes toward marriage and divorce. *Hierarchies* are well defined in these families in order to distinguish the highest level of authority which is the older men who are seen as the most respected in the family. Children are supposed to follow their parents' counsel as well as their older sibling's role modeling (Keung Ho, 2004).

Gender Roles

A traditional Latino family strictly defines male and female gender roles in order for it to function smoothly. Traditionally, the hierarchy rules dictate that males are expected to be dignified, hard working heads of the family assuming the significant role of provider and guardian of the family (Penn, Hernandez, & Bermudez, 1997). According to McGoldrick (1996), there are cultural ideals expressed in hierarchies of male dominance and female submission better explained by *machismo* and *marianismo.* The concept of *machismo* (manliness) implies ideals of courage, fearlessness, physical strength, and indomitable character, but it also involves a man's dedication to his children and devotion to women in his own biological family especially, his mother (Falicov, 1998). *Marianismo* refers to the submissive, self sacrificing, long-suffering woman who is very religious, austere and modest (Falicov, 1998). The *marianismo* role supports the ideal of male dominance and female submission. It is vital for marriage educators to understand and respect these traditional well-defined roles and hierarchies in order to

recruit and retain couples in marriage education programs, especially those less acculturated couples (Behnke, 2005). In addition, these concepts must be reflected in the program context to better educate and serve this population.

According to De Rios (2001), in the Latin culture, men may seek to have their sexual needs and desires met regardless of women's feelings. For example, sexual needs may be met outside of marriage, etc. The woman's responsibility is to nurture and care for the well-being of others, and preserve family unity even if it requires self-sacrifice. The wife's main role is that of a caretaker and she is in charge of household responsibilities only, which is still a predominant norm in the Latino culture (McGoldrick, 1996).

Commitment in Marriage

Although respecting marriage vows is emphasized, chances are high that the husband will have a sexual affair sometime in his married life (McGoldrick, 1996). Most Latin men view extra-marital sex as an inevitable behavior in order to fulfill his sexual desires and romance that he likely is not expecting to receive from his relationship with his wife. Conversely, the wife may find out about the infidelity but often pretends she does not know, hoping her husband will eventually stop the relationship with the lover. Or, she may justify the relationship for him by being thankful that at least he provides well for her and her children. Thus, parental love and child care responsibilities are ideals that keep a marital relationship going for a lifetime, even if marital dissatisfaction or infidelity exist (Falicov, 1998).

The importance of sexual intimacy and fidelity between the husband and wife may be projected as an important part of the content included in marriage education materials for Latinos.

It is eminent for the couple to better understand that in order to become more emotionally attached, unified, show respect for the marriage vows and be a better example of fidelity to their children, good sexual intimacy between the two of them brings them together to become one. However, it is unknown as to if Latino women, especially, want this subject or expectation included in a marriage education program. And, how will husbands likely react?

Therefore, assessing the different marriage expectations between males and females at various points in the developmental life stage may answer some of those issues that may be vital for some individuals as an important element in marriage education.

Child Rearing and Marriage

Women usually blame themselves for any type of failure in the family. They are expected to put more energy and effort in their role of mother than in the role of wife (Penn, Hernandez, & Bermudez, 1997). In traditional Latino marriages, husband-wife happiness per se is rarely the main goal of a good marriage, but marital satisfaction results from the material prosperity achieved as well as the existence of children who are believed to take part of the most vital role in the marriage by authenticating the union (Penn, Hernandez, & Bermudez, 1997). Thus, when a Latino couple requests mental health services or educational programs it is usually due to some problem they are having with a child because children's well being is valued more than a good marital relationship (Falicov, p. 188, 1998). Latino couples see themselves as being confronted with more

parental challenges that come with raising children than with worries about being a good husband or wife (Falicov, 1998). Therefore, Latinos are more willing to work on their marital relationship if it is perceived that doing so is directly related to increasing their children's happiness and wellbeing and their own sense of being good parents. This could affect the content of Latino marriage education programming. Knowledge of these traditional customs, values and how the husband-wife roles are related to parenting roles in the couple's life may help increase couple interest in and cooperation in marriage education programs (e.g. promoting the program with a focus on parenting) and reduce the chances of early withdrawal from such programs.

Religious Values

Courtship and early marriage at a young age for Latinos are usually rapidly followed by parenthood which is greatly influenced by the Catholic religious values most Latinos hold. "Catholicism influences the meanings assigned to life cycle transitions and the many values that affect marital and family life. Catholicism provides a common denominator of beliefs and values for many Latinos" (Falicov, 1998, p.145).

In general, Catholicism encourages chastity before marriage and fidelity after marriage. Marriage is primarily viewed as a way to produce legitimate children. The Catholic Church does not support divorce or contraception (Penn, Hernandez, & Bermudez, 1997). As Oropeza (1996) suggests, in the Latino culture, marriage and childbearing are regarded as an essential part of God's plan and as the highest success in a woman's life perhaps accounting for the high fertility rate in the Latino community.

An implication of this strong religious context for most Latino couples is that educators should consider forming a strong coalition with religious church leaders

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especially, Catholic leaders, in facilitating the delivery of marriage education material to this population.

Role of Extended Family

Although the roles of husband and wife are valued, Latinos also strongly value intergenerational attachments with their family of origin, emphasizing and depending, financially and emotionally, and sometimes physically on large extended family networks which are crucial to the survival of the nuclear family. This ideal is known as *familismo* in which family ties rather than individuality are encouraged. Thus, an individual's sense of worth is based primarily on his/her belonging to and responsibility and commitment to the larger family system (Penn, Hernandez, & Bermudez, 1997). The extended family includes parents, uncles, aunts, grand-parents, cousins, and "compadres" (Godparents), who have close personal relationships with a family and may become a financial provider and emotional counselor to the family. This may be a sensitive subject to consider when working with Latino couples in marriage education since in most existing marriage education material, the nuclear family, specifically the husband and wife, only may be prioritized. Educators consequently, may need to consider involving the more extended family as part of the education program if that would strengthen the relationship between the husband and wife.

Latinos are generally willing to sacrifice their own personal needs for the greater well-being of extended family members. They embrace close ties in most of their life activities whether it be in good times or during crises. For example, for a child's birthday party not only his/her friends are invited but the extended family as well, sometimes inviting 30 or more people and making this celebration almost similar to a wedding

reception for Anglo-Americans. This type of gathering bolsters and strengthens the

relationships they already have with each other.

The language used in marriage education materials has to be in lay terms as to

make it understandable to the Latino population, as well as highlighting the importance of

the broader family support system of the couple may influence their attention and interest

in what is being communicated to them.

A very strong relationship found in the typical Latino family is a strong emotional

tie and obligation between a son and his mother which may cause difficulties in the son's

marriage.   While simultaneously trying to satisfy his mother and wife, a young husband

will usually choose to defend his mother or just not intervene in any problem that arises

between his wife and mother. This is due to the primary loyalty and respect that the son

has to his family of origin (Falicov, 1998) compared to his second loyalty to his wife.

The implication of these divided loyalties for marriage education programming is

admiration and respect to parents but also triangulation avoidance. Therefore, it is

important to emphasize that in order for a couple to be united they each have to commit

to the marriage as the nucleus of their family.

Extended Social Network

Since there is a sense of a collectivistic social network among Latinos, each

spouse finds someone (a friend or family member), usually of the same gender, to

emotionally relate to and rely on for emotional support, placing fewer demands on either

spouse for counsel and emotional closeness (Falicov, 1998), therefore contributing to a

more emotionally distant marital relationship. For instance, among Latino men, same-

gender friendship is highly valued and close relationships are established. Friends may

gather together on a regular basis (especially after soccer games or other sports) sharing

their emotions sometimes accompanied by alcohol consumption.   Although these

relationships may be helpful for the husbands involved, they may inhibit marital

closeness and intimacy because the man or woman often spends a lot of time away from

his/her partner socializing with friends. The focus groups in this study may demonstrate

that in marriage education, friends may have to be more recognized as a part of the

marital system. Men should not be made to feel that marriage education will reduce their

contacts with their friends. Appealing to men's needs and social lives is important. Men

have to get approval of men's friendships groups to get them to attend to programs such

as marriage education. Marriage education may use activities that may be appealing to

the men such as social dinners or soccer games where they can gather together with

friends and people they feel comfortable with may be a key to attendance and retention

on the male's part.

Migration and Acculturation Stressors

Although the majority of Latinos hold most of the family values discussed above,

migration also has a great impact on the Latino family life stage including how they adapt

to the culture in the United States.   They are faced with many factors that can hasten or

hinder their acculturation process in order to better assimilate the new culture. A number

of experiences such as finding employment, financial difficulties, language barriers,

perception of discrimination, isolation, etc., all play a large role in the stresses Latino

families encounter (Bean, Perry, & Bedell, 2001).

Some of the cultural values that underlie the typical Latino family may conflict

with the United States Anglo-American culture as each member faces stress and copes

with the different existent cultural values and expectations. In addition, there are many

reasons that influence families to migrate to the United States, such as fleeing local

political revolutions, local legal problems or seeking a better economic, educational and

social life for their families. Latinos come from diverse socioeconomic backgrounds in

their country of origin as well as different job experiences and opportunities they may

have in the United States (Falicov, 1998). Thus, marriage education must take into

consideration a couple's level of acculturation since this may influence their ability to

communicate, support, understand and utilize the principles taught in such materials

(Maldonado-Molina, Reyes, & Espinosa-Hernandez, 2006). Falicov (1998) suggests that

some Latino individuals describe themselves as "bicultural" alternating between the

Anglo-American and Latino cultural values and expectations making it less difficult for

marriage education to be delivered. It is important to pay special consideration to the

educational methods used to deliver any type of marriage education as a function of level

of acculturation in order for the information to be presented and accepted in the best way

possible.

Whatever the circumstances, the effect of migration influences Latino family life

by encouraging the formation of new roles and functions and the threat the new culture

poses to the traditional family values. For example, among Latinos, young adults usually

continue to live with their parents until they get married; even then, the young couple is

expected to live close by his or her family of origin (Falicov, 1998). In contrast, the

Anglo American culture embraces individualism and expects independence from the

family of origin before and after marriage. It is likely that assessing where couples are in

terms of new roles and expectations will be very important in marriage education content and methodology.

Among immigrants, feelings of loneliness and hopelessness are very common, making it more difficult for them to make the transition to the new Anglo-American culture. The effect this transition has among Latinos varies considerably, depending on their own personal circumstances and resiliency. For example, Mexicans are more likely to return home after a year in the United States if they feel they will not be able to fit in and feel comfortable in the new culture, whereas most Cubans are less likely to go back to the Island to visit due to political unrest. Puerto Ricans are more likely to freely move back and forth from the United States mainland to the Island. The United States is likely seen as a homeland since Puerto Rico vote in American elections. Thus, social identity as American citizens or, the distance of a couple's country of origin from the United States may impact their decision to stay in the United States (Maldonado-Molina, Reyes, & Espinosa-Hernandez, 2006). Therefore, the intensity of marriage education should be considered in order to share as much information as possible with these couples in case they decide to leave the United States earlier than originally planned.

Family members also are faced with learning a new language and new ways of life. In most families where parents cannot speak English, they may depend on their children to translate for them, threatening their authoritarian role. Children as well may feel overwhelmed and perhaps resentful to have taken on these responsibilities, thus, exerting more stress within the couple's relationship. Topics such as new parenting stressors and English language acquisition stress may be included as part of marriage education materials, in order to strengthen the marriage and reduce family conflict.

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As the children grow up, many parents become discouraged and depressed as a result of the acculturation differences between them and their children and loss of authority they may feel due to their children's mediator role described above and perhaps their children's rejection and/or resentment toward their parent's native cultural values (Vega, 1990). For example, due to a lack of familiarity of the English language and the United States school system, many Latino immigrants and their children struggle as problems arise in the school setting including language acquisition difficulties and behavioral problems, thus making it necessary for professional interventions to often be made. The implication for marriage education is not to try to change a person's culture and traditions but rather help the couple find resources to help them manage the stresses of the school-family interface.

Finally, Latinos who perceive prejudice, discrimination and stereotyping are more likely to turn to and more highly embrace their Latin heritage by taking more pride in their roots (De Rios, 2001) including segregating themselves in order to gain the sense of community they left behind. Rejecting any kind of association with the broader American culture can place more stress on those members of the family who want to be more of a part of the dominant United States society. This is one of the reasons why it is very vital for marriage educators to form strong coalitions with Latino community and religious leaders that are in close contact with the Latino population. Doing so may reduce couples' fear that comes from bad experiences some Latinos have with the Immigration and Naturalization Service in the United States Marriage programs endorsed by Latinos' community and religious leaders may increase and encourage attendance at marriage education programs.

Summary and Possible Implications for Latino Marriage Education

Latino couples that come to the United States bring with them certain cultural traditions and characteristics that may influence how marriage educational materials are developed. These traditions and characteristics have implications for how marriage education materials are developed and implemented. In order to succeed at developing these specific learning materials, such traditions and characteristics along with unique migration stressors must be taken into consideration before generating marital education materials. These traditions and characteristics include the following:

- Family structure including hierarchies and gender role expectations propose that educators must be sensitive to these values and take into consideration that Latino couples living in the United States may have developed different perspectives of how the family should function in comparison to mainstream Anglo-American couples.

- For most Latinos couples, Catholic religious values are held with respect. This suggests educators seek to form a coalition with religious leaders in order to deliver such materials with confidence that these couples will trust the validity of the information presented.

- Parenting issues may be of greatest interest to Latino couples. In most traditional Latino marriages, their happiness as a couple depends first on how successful they are at rearing their children. Thus, content that includes parenting topics may be of great interest to Latino couples.

- Extended family and collectivistic social networks including friends may at times be sources of support in order to promote and motivate Latino couples to participate in marriage education.

- Marriage education sensitivity showing respect for the unique husband-mother relationship as it impacts the spousal relationship should also be considered as part of the content of marriage education.

- Sensitivity to the level of education of the target audience as well as the intensity level, for example, low, medium, or high, of the marriage education program suggests that educators' awareness of migration and the level of acculturation of each couple will help them assess appropriate use of vocabulary and expressions needed to present or deliver such materials in a manner that will be understood by each couple. In addition, stressors related to migration may influence the marriage and the educator can make a difference if he or she is aware of this possibility.

Hawkins, Carroll, Doherty and Willoughby (2004) emphasize that there have been many research studies on interventions to strengthen marriage and couple relationships and many educational programs have been developed for a variety of marriage initiatives in several states as a way to promote "healthy" marriages and therefore reduce divorce. This study will add to this literature by assessing the needs and interests of Latino individuals for which no previous published data have been provided that demonstrates their concerns about marriage and perceptions the Latino population has about how to strengthen their marriages. None, as far as is known, has been developed by Latinos for Latinos. It was our desire to elicit some of the perceptions and

interests of a population of Latino individuals living in Utah County, Utah in order to better serve this population.

Purposes of the Study

Based on the literature review above, the specific purposes of the present study were to:

1. Assess the perceived needs and interests for marriage education among single and married Latino individuals along the marriage developmental continuum from premarried to married with children.

2. Assess common themes and differences between male and female groups at various points in the marital developmental life stage (e.g. high school individuals, single young adults, committed individuals--engaged or cohabiting, transition to parenthood individuals, and married with children individuals).

Chapter III

Method

Sample Description

This study was as part of an ongoing project begun in 2004 through the Utah County, Utah Hispanic Marriage Initiative (UHMI) which is a collaboration of community agencies and faith groups who support and promote prevention, education, resources, and remediation programs for strengthening marriage. Since Latino scholars have suggested that a partnership with community organizations can facilitate trust among potential participants (Umaña-Taylor, & Bámaca, 2004), part of the partnership utilized included the Timpanogos Community Network (TCN) and Centro Hispano to recruit participants. These two organizations supplied the resources, information and connections with the Latino population in Utah County that enabled this study to be completed.

The selection of the sample for participation in focus groups in this study was guided in part by the work of Umaña-Taylor and Bámaca (2004) and the Hawkins et al. (2004) marriage education framework. Based on their suggestions, we recruited diverse Latino individuals who would most likely be consumers of marriage education, especially those who may be at higher risk for marital disruption (e.g., young parents).

A number of approaches were used to recruit participants. A member of the TCN teaching at a local high school assisted in our recruitment of high school students. A booth advertising the project was set up during an annual community Latino festival in the county to recruit numerous participants there. The remaining participants were referred by members of the TCN, snowball sampling techniques wherein participants

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gave names of additional possible participants. Also used were word-of-mouth advertising, flyers, newspaper and radio advertisements that were directed to the Latino population living in Utah County, Utah (Marin & Marin, 1991).

Early steering committee discussions with members of the TCN suggested that gender would be a factor to consider at all levels of the marriage initiative. Because men and women are likely to respond to questions about marriage and marriage education differently (Umaña-Taylor, & Bámaca, 2004), it was decided to conduct separate focus groups for men and women. Because the majority (over 60%) of the Latino population in Utah County is Mexican, the sample consisted mostly of Mexican individuals with participants of other nationalities (e.g. Peruvians, Salvadorians, Ecuadorians) also included to assess if different nationalities perceive the issues raised in the questions differently and/or had different needs.

Focus Groups

According to Umaña-Taylor and Bámaca (2004), focus groups consist of small group interviews which create interaction and dialogue among the participants in the group. This synergy produces insights and the offering of different opinions that would not be possible to obtain through individual interviews. The use of focus groups was that of assessing participant's needs, perceptions, and feelings about the importance of marriage education materials among Latino individuals. Focus groups encourage participants to ponder, reflect and listen to each other's experiences, thus promoting self-disclosure among the Latino population making it more easier for the researchers to get the information desired (Maldonado-Molina, Reyes, & Espinosa-Hernandez, 2006).

A total of 11 focus groups were conducted including one "Professional" group. Ten groups consisted of single and married Latino individuals with five groups of males and five groups of females. The two smallest groups contained 3 participants each with the largest group comprising of 12 participants for a total of 65 individuals in all of the groups. Umaña-Taylor and Bámaca (2004), recommended to over recruit by at least 50% in order to prevent canceling a group due to no-shows.

There were five categories of groups of males and females meeting separately including high school students (15-18 years of age), single never married young adults (19-30 years of age), committed (engaged or cohabiting) adults, married persons recently transitioning into parenting, and married individuals with children. In addition, an eleventh group comprising of both male and female professionals (N=12) such as social workers, school educators, representatives from government agencies and church leaders from the community who work directly with the Latino population was formed and interviewed (See Table 1).

Procedure

A list of names was obtained from the sources described above and individuals were contacted by telephone or in-person. Focus groups were organized using the 11 categories as previously described. One group of high school females (N=5) and one group of high school males (N=7); one group of single females (N=8) and one group of single males (N=4); one group of committed females (N=4) and one group of committed males (N=3); one group of transition to parenthood females (N=3) and one group of transition to parenthood males (N=5); one group of married females with children (N=9)

and one group of married males with children (N=5); and lastly, one female and male

mixed Professional group (N=12).

Table 1
General Focus Groups Characteristics: Age, Country, Education, and Religion

HIGH SCHOOL FEMALES

N	Age	Country	Education	Religion
1	17	USA-Hispanic	HS	Catholic
2	17	Mexico	HS	Catholic
3	15	Mexico	HS	Other
4	16	USA-Hispanic	HS	Other
5	15	Spain	HS	LDS

N=5

HIGH SCHOOL MALES

N	Age	Country	Education	Religion
1	15	Mexico	<HS	Catholic
2	17	Venezuela	<HS	LDS
3	17	Mexico	<HS	LDS
4	15	USA-Hispanic	<HS	Other
5	17	USA-Hispanic	<HS	Catholic
6	17	USA-Hispanic	<HS	LDS
7	14	Spain	<HS	Other

N=7

YOUNG ADULT SINGLE FEMALES

N	Age	Country	Education	Religion
1	21	Costa Rica	Some college/enrolled	LDS
2	30	Peru	Some college/enrolled	LDS
3	18	Chile	HS	Catholic
4	23	Chile	Some college/enrolled	LDS
5	30	Chile	BS Degree	LDS
6	22	Mexico	Some college/enrolled	LDS
7	23	Mexico	Some college/enrolled	LDS
8	21	Mexico	Some college/enrolled	LDS

N=8

YOUNG ADULT SINGLE MALES

N	Age	Country	Education	Religion
1	23	Mexico	<HS	LDS
2	20	Mexico	HS	LDS
3	25	Guatemala	HS	LDS
4	21	Mexico	<HS	LDS

N=4

COMMITTED FEMALES

N	Age	Country	Education	Religion
1	26	Mexico	<HS	Catholic
2	22	Mexico	<HS	Catholic
3	22	Mexico	<HS	Catholic
4	24	Ecuador	Associate's degree	LDS

N=4

COMMITTED MALES

N	Age	Country	Education	Religion
1	19	Mexico	GED	LDS
2	20	Mexico	HS	Catholic
3	22	Mexico	<HS	Catholic

N=3

TRANSITION TO PARENTHOOD FEMALES

	Age	Country	Education	Religion
1	33	Mexico	<HS	Catholic
2	26	Argentina	Associate's degree	Catholic
3	23	Mexico	Some College/non-enrolled	LDS

<div align="center">N=3</div>

TRANSITION TO PARENTHOO MALES

N	Age	Country	Education	Religion
1	23	Mexico	<HS	Catholic
2	30	Mexico	<HS	Catholic
3	35	Mexico	Bachelor's degree	Catholic
4	40	Mexico	<HS	Catholic
5	28	Mexico	Bachelor's degree	LDS

<div align="center">N=5</div>

MARRIED WITH CHILDREN FEMALES

N	Age	Country	Education	Religion
1	30	Mexico	HS	LDS
2	25	Peru	Some college/non-enrolled	Catholic
3	26	El Salvador	Some college/enrolled	LDS
4	40	Mexico	GED	LDS
5	30	Dominican Republic	GED	LDS
6	28	Peru	Bachelor's degree	LDS
7	33	Mexico	<HS	Catholic
8	26	Peru	HS	LDS
9	44	Mexico	<HS	Catholic

<div align="center">N=9</div>

MARRIED WITH CHILDREN MALES

N	Age	Country	Education	Religion
1	39	Argentina	Graduate degree/ completed	Protestant
2	62	Argentina	<HS	Protestant
3	53	Peru	<HS	LDS
4	50	Honduras	Bachelor's degree	LDS
5	45	El Salvador	Bachelor's degree	LDS

<div align="center">N=5</div>

PROFESSIONALS

N	Age	Country	Education	Religion
1	49	Ecuador	Some college/non-enrolled	LDS
2	25	USA	Bachelor's degree	LDS
3	26	USA	Some college/non-enrolled	LDS
4	49	Nicaragua	Bachelor's degree	Catholic
5	38	Mexico	Bachelor's degree	LDS
6	39	Mexico	Some college/enrolled	LDS
7	35	Colombia	Bachelor's degree	LDS
8	48	Argentina	<HS	Protestant
9	50	USA	Bachelor's degree	LDS
10	23	USA	Bachelor's degree	LDS
11	25	USA	Graduate degree/not completed	LDS
12	46	USA	Graduate degree/not completed	LDS

<div align="center">N=12</div>

†<HS Less than high school
†† LDS The Church of Jesus Christ of Latter-Day Saints
†††HS High school graduate

Participants were contacted and invited to participate in one of the focus groups based on their stage in the marriage cycle. Male and female participants were interviewed separately in order for each group to explain in more depth their concerns about marriage, their beliefs in how to strengthen marriages as well as any motivators that would encourage them to attend marriage education. The professional group combined females and males since the emphasis was on their observations within their roles as professionals, not for their own current or prospective relationship situation.

The interviews were audio taped after the participants agreed to sign a consent form (see Appendix A and B for the English version and Appendix C and D for the Spanish version). This consent form included the purpose of the study, the duration and description of the procedure to be followed, risks, benefits and compensation for their participation, an explanation about the confidentiality tied to the audio tapes as well as a clarification that their participation is voluntary and may refuse to participate at any time. The consent form also included contact information in case the participants had any questions about the study.

Each focus group lasted about two hours and was directed by a trained facilitator who was responsible to give instructions and maintain the group's focus and a note taker as a back up for any unpredicted system failure (e.g., any malfunction with the recording device). The note taker was also responsible for making a detailed written record of the major concepts (especially identified needs) being discussed during the interview session. The facilitators were trained by the coordinator of the UCHMI, who is a Certified Family Life Educator (CFLE) and professor at Brigham Young University. The training agenda included instructions on how to plan and lead a focus group session using the following

steps: 1) Schedule a time to hold the meeting 2) Selecting and offering refreshments suitable to the Latino population such as Mexican cookies and drinks. 3) Follow an agenda such as welcoming participants, reviewing the structure (which includes reading each question verbatim and paraphrasing it as needed, in order to clarify its meaning) and the goals of the meeting (consisting of the importance of each participant responding to all questions asked), reviewing the ground rules (explaining expectations such as showing respect for the other participants' responses), introductions, leading questions and answers, and wrap up.

Once the participants signed the consent form, they were given a survey asking for the following demographic data: age, country of origin, education, and religion in order to understand the context of their responses (see Table 1).

During the designing of the questionnaire, we avoided asking certain questions (e.g., immigration status) to not prevent participants from taking part of the study due to the lack of trust that they may already possess towards the Anglo-American culture. Gender and marital status was already identified by the first contact the facilitators made with the prospective participants and assigned to the appropriate focus group.

Participants who completed and responded to the entire interview were given a $25 gift certificate to a well known retail store (Wal-mart).

The entire session was audio taped and transcribed into Spanish and then translated into English by trained individuals of Latino origin in order to keep the data gathered clear and accurate. There was one transcriber whose duties were to listen to each audio tape and write down verbatim the conversation being discussed. Three native translators (two females and one male) from diverse Latin heritages who speak fluent

Spanish were recruited through the Spanish translation department at Brigham Young University to translate the Spanish responses into English.

As suggested by Herrera (1993), the translators followed the Serial Approach for Instrument Translation, step one. This approach requires the translators first to make their own independent translations of each focus group's content, then meet together to review, combine and/or resolve any translation discrepancies of the translated material into one final agreed-upon version.

Interview Questions

Adhering to the "4 Ps" of social marketing already mentioned, an interview questionnaire that is an integration of the "4 Ps" of social marketing was adapted from Lengua el al. (1992) and coinciding with Hawkins framework for marriage education. The interview questions were constructed by the researchers with input, editing, and translation with the help of the members of the steering committee. It was decided on 14 open-ended questions to ask participants in order to explore concerns they may have about marriage, how marriage materials or programs may be developed, priced, promoted, and the delivery setting most suitable for the Latino population where this material may be delivered, consistent with the "4-Ps" of social marketing perspective and the Hawkins framework (see Table 2).

Table 2
Focus group interview questions

_____

1. What concerns do you have about marriage? †

2. What do you think causes trouble in marriage?

3. What can persons do to achieve a strong, happy marriage?

4. What source(s) do you currently use to help you strengthen your marriage? (or, if pre-married, what
   source (s) would you use to help strengthen a marriage?

5. What kind of help for marriage do you want to get?

6. If there was education to help you build a strong marriage, what would you like to see used? What
   knowledge and skills would you seek?

7. How would you like to get this information? What approaches would you like to see used? Some
   common approaches are classes, magazine articles, websites, and videos?

8. What is the best way to let you know that education like this is available?

9. Where would be the most convenient place to receive education or materials like this?

10. How much time would you be willing to spend learning about how to have a strong marriage?

11. What would you be willing to pay for the education if you needed to?

12.What kinds of things would keep people from learning how to have a strong marriage? What
   negative experiences you've had when trying to get help?

13. What would motivate people to participate in marriage education?

14. How can we get both women and men to participate?

†See appendix E for the Spanish version

In addition to the questions above, the following question was added specifically
for the professional/community leaders group regarding their knowledge of any existing
community resources available for strengthening Latino marriages as well as the kind of
resources this population currently lacks.:

15. What resources are currently available in the community to strengthen marriages?
   What kinds of resources do you wish were available?

Data Analyses

Using inductive qualitative methods as described by Strauss and Corbin (1990), a team of four researchers analyzed and coded the translated data. The researchers consisted of graduate and undergraduate students and a professor who have experience with the Latino population. Most researchers were of Latino descent in order to have a more pure research done by Latinos about Latinos. Each person independently read the English translated responses to the open-ended questions in order to obtain a general knowledge of the content of the participant's responses. Then, they each did "open coding" which consisted of identifying major themes in the responses to each question (e.g. communication), classifying or categorizing and subcategorizing (e.g. mutual communication) those themes without predetermined categories (Strauss & Corbin, 1990). The team then met together (two hours each week for a period of 11 weeks) to discuss the results in the cases of discrepancies and/or similarities in coding the responses to reach an agreement by discussing each of the coder's rationales on the coding of responses. The final goal was to agree on themes and any sub-themes that best represent the responses to all the questions, and to note any variations among groups (e.g. gender groups). Researchers met together one last time to come to a consensus on the final themes to be used.

Chapter IV

Results

The results presented in this section include the major common and different

themes for females and males by each interview question, with the number (in

parentheses) of groups (5 x 2 genders each equals 10 total groups) that emphasized those

responses as well as the life stage of each group which are represented between the

brackets: High School Females (HSF), Single Females (SF), Committed Females (CF),

Transition to Parenthood Females (TPF), Married with Children Females (MCF), High

School Males (HSM), Single Males (SM), Committed Males (CM), Transition to

Parenthood Males (TPM), and Married with Children Males (MCM).

The detailed results are represented in appendices F (for female themes), G (for

males themes), and H (for the professional group themes). The common themes between

the professional, male, and female groups will also be noted, along with their additional

suggestions.

Question 1: What concerns do you have about marriage?

Common themes for both females and males across all life stages. Some of the

most common themes for both males and females included: 1) financial worries (8/10

[HSF, SF, MCF, HSM, SM, CM, TPM, MCM]; e.g. "I am the only one that works and

we can't pay the rest of the bills after we pay the rent," "Not having financial stability,"

"When people have financial problems they are very stressed, in a bad mood. They only

think about how they are going to solve those problems that they tend to forget about

most important things such as the family"); 2) infidelity (7/10 [SF, SF, TPF, MCF, SM,

CM, TPM]; e.g. "Infidelity on her or my part," "I wonder how others cheat on their

partners," "Unfaithfulness," "Many times men take a break even if they have a beautiful and kind woman at home, they might do it because they are in the wrong place at the right time,"); and 3) negative changes after marriage (6/10 [HSF, SF, TPF, MCF, CM, TPM]; e.g. "I agree that the wives have to care about their physical appearance, because it is very important to keep your husband well taken care of, and make him happy," "When couples get tired of each other after being married for many years"). Themes mentioned somewhat less often included: Equal partnership (4/10 [HSF, SF, MCF, HSM]; e.g. "Latin men think that women are the ones who have to do everything…The man gets home from work and the woman is still doing laundry…What does the husband do? He takes off his shoes, gets into bed and turns on the TV," "We men, have to get rid of our machismo because there is no point on being in charge of everything, we are both equal, we need to be more humble and share everything"); poor communication (4/10 [CF, TPF, MCF, MCM]; e.g. "I am concerned about lack of communication," " Marriage doesn't work out if there is no communication," "It is important to have a lot of communication with each other, to tell him what is going on in your life and vice versa"); and divorce (3/10 [TPF, SM, CM]; e.g. "Divorce is one of the things that concerns me, I got separated in August and after receiving therapy, we got back together," "Divorce, because of this there are homeless children, drug problems since no one is taking care of the children anymore").

     Gender differences and life stage. The most emphasized theme for the females was domestic violence (3/5[HSF, SF, CF]; e.g. "Getting married to a guy that hits me or will hit me," "His temperament because sometimes when we are with a person he is always being nice to us, but then he can get mad and yell at us," "Violence towards the

children or the wife," "Information in case of physical abuse or something in order to prevent family abuse," "It would be good to have discussions, or to know places where we can go to and talk without being afraid of being punished for doing so"). Among the males, they reported being most concerned about parenting (2/5 [SM, MCM]; e.g. "It would be important to take care of your family, your children and to be more responsible in that aspect," "Be a good example to our kids because they are watching us, they always see a mirror in us"), and a lack of conflict resolution skills (2/5 [CM, MCM]; e.g. "I would not like to have a lot of problems, I don't like to have arguments, that is a reason of why I don't want to get married," "You need to learn to say 'I am sorry,' ask for forgiveness after making a mistake").

Common themes for professionals and female and male respondents. Some of the responses for the professional group coincided with both the female and male participants including financial worries ([HSF, SF, MCF, HSM, SM, CM, TPM, MCM]; e.g. "It seems that money is a common problem among families"), poor communication ([CF, TPF, MCF MCM]; e.g. "Lack of communication between spouses"), and a lack of equal partnership ([HSF, SF, MCF, HSM]; e.g. "Within the Hispanic community there is inequality of roles that exists between men and women, women have fewer opportunities to grow…they are seen as inferior to men").

Differences between professionals, females and males. The professionals also suggested that lack of personal and couple motivation or priority setting (e.g. "I've noticed in this state [Utah] that children have problems because their parents are too busy, there's a huge imbalance in a family or home") along with problems with materialism (e.g. "They [Latinos] worry too much about material possessions," "I have

seen many families that live in houses or apartments with low rent, but when I go inside I see that they have a huge TV and many other costly things"). In addition, problems with acculturation (e.g. "Children find themselves having to choose between both cultures [Latino and Anglo-American cultures] and what they think is right and the best for them, this situation can really separate the family") were their concerns about marriage.

Question 2: What do you think causes trouble in marriage?

  Common themes for both females and males across all life stages. The three most common themes included: 1) poor communication (6/10 [SF, CF, MCF, HSM, CM, TPM]; e.g. "If you don't communicate you will end up most of the time just arguing about dumb things," "People get separated or divorced because they don't talk, they don't communicate"); 2) infidelity (6/10 [HSF, SF, CF, TPF, MCF, HSM]; e.g. "Cheating," "Unfaithfulness," "I think that sometimes men act the same way as their fathers, it becomes a chain with the children," "Sometimes men look for something they are missing at home, like love or being treated good by their wives"); and 3) finances (6/10 [HSF, SF, TPF, MCF, SM, TPM]; e.g. "Money, so that we can have our house and all of that," "Lack of money," "Money problems might create a conflict and then lead to divorce"). Themes mentioned less often included: Lack of personal virtues (5/10 [SF, MCF, CM, TPM, MCM]; e.g. "Not respecting each other," "There are problems in every marriage and couples need to ask forgiveness of each other's shortcomings," "When you [a spouse/partner] lose respect, your marriage breaks apart"); lack of unity (4/10 [SF, CF, HSM, TPM]; e.g. "Parents might not agree or know how to discipline their children so they fight and argue," "Sometimes having different opinions [between husband and wife] when correcting the kids," "You [a spouse/partner] have to learn how to act as one and

not as two separate people, because that is what marriage is"); lack of continued courtship (4/10 [TPF, HSM, TPM, MCM]; e.g. "If we treated our wives the way we treated them when we were dating, such as opening the door for them, we would have less problems without turning marriage into a routine," "Do little things that are important to strengthen our relationship, and be able to give more love and attention to our children," "The first time I heard about going on dates with my husband was here in the United States…I think this allows the couple to talk and think about themselves as a couple"); lack of boundaries (4/10 [HSF, TPF, HSM, TPM, MCM]; e.g. "If you let something or somebody else's opinion get between your husband or wife, you are forgetting what you got married for," "You need to try to get along with his [husband/partner's] family because that might cause problems too"); and negative changes after marriage (3/10 [SF, SM, TPM]; e.g. "I think that the moment you start thinking only about yourself, a couple's relationship can be affected," I think that another thing that causes problems is that couples aren't able to reach the necessary level of love, not just a physical or affectionate love, a compassionate love," "When you get married you have a different attitude and start acting differently").

Gender differences and life stage. Among the female group differing intimacy expectations was emphasized (2/5 [HSF, MCF]; e.g. "Things like if you are going to have sexual intercourse and sometimes one has an illness and the other person gets angry because you didn't tell him about it," "Many times couples don't kiss, not because they don't love each other, but because they don't want people to see them in public," "Sometimes people have to find a way to express love in any situation," "In the Latin culture, the man himself, his [sexual] necessities, whatever he wants and whenever he

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wants it, are more important than a woman's opinion"). Male groups emphasized lack of conflict resolution skills (3/5 [HSM, SM, MCM]; e.g. "Sometimes the stupid arguments a couple has can be something that splits them up," "They [couples] argue about material things they need to buy or about things they need to do but they don't have enough money," "The couple begins arguing about small things, and then differences originate. Later, they begin living two separate lives"); lack of preparation for marriage (3/5 [SM, TPM, MCM]; e.g. "If they marry without having planned beforehand, they will fail, because they haven't planned on how start or form a family," "It is important to get to know each other and realize what both want"); and a lack of shared interests (2/5 [CM, TPM]; e.g. "Sometimes you like to go out such as going fishing and that is when trouble starts because she'll say, 'you don't do what I like, you forget about me'").

Common themes for professionals and female and male respondents. Professionals agreed that some of the causes of trouble in a marriage include: Poor communication ([SF, CF, MCF, HSM, CM, TPM]; e.g. "Even when they are married they can be living separate lives if they don't communicate"); lack of personal virtues ([SF, MCF, CM, TPM, MCM]; e.g. "Selfishness, the lack of respect and understanding between husband and wife"); and lack of boundaries ([HSF, TPF, HSM, TPM]; e.g. "Sometimes, we want to have more authority than our spouse").

Differences between professionals, females and males. The themes the professional group uniquely considered important were lack of goals (e.g. "People don't set goals or plans, they don't talk about their expectations, plans or goals as a couple"); beliefs about divorce (e.g. "Divorce can be a solution for many couples, yet it is seen more like an option," "People think, 'I am going to get married, and if there's a problem I

am not able to handle, I'll get divorce'"); and acculturation (e.g. "children, many times, don't know if they should be like the American children or if they should keep their traditions…one parent may agree to let them choose and the other may not, becoming resentful to the American culture").

Question 3: *What can persons do to achieve a strong, happy marriage?*

Common themes for both females and males across all life stages. Most of the groups agreed on the following: 1) having a loving respectful interaction was a key (9/10 [HSF, SF, CF, TPF, MCF, HSM, SM, TPM, MCM]; e.g. "Respect each other," "Accept the other person the way they are," "Have a lot of love, trust and respect") was very important to them; 2) improve communication (8/10 [SF, CF, TPF, HSM, SM, CM, TPM, MCM]; e.g. "If we have communication, we have to evaluate our goals and objectives within our marriage," "Both have to understand each other to know what they want…there must be a lot of communication"); and 3) equal partnership hold the keys to having a strong, and happy marriage (8/10 [HSF, SF, CF, TPF, MCF, HSM, TPM, MCM]; e.g. "In this country, it is very common for women to work but not in our countries…here, men have to help and do the dishes or things that are supposed to be for women. We both have to help equally in everything so that we can have a balance on everything," "In the Mexican culture, the husband is the one who has the last word and the wife has to put up with that…but if on the other hand I was to respect his ideals and goals and he reciprocates by doing the same thing, I think things would be better in our marriage"). Also mentioned by many groups was continued courtship (7/10 [HSF, SF, TPF, MCF, HSM, TPM, MCM]; e.g. "Going on dates as a couple could strengthen the marriage," "Come up with surprises or little things to nurture the relationship"). Less

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commonly mentioned themes were unity (4/10 [SF, CF, SM, TPM]; e.g. "It is necessary to agree on things because a lot of the time people come from different backgrounds, so both have to learn to compromise and agree in certain issues"); and exercising personal virtues (2/10 [TPF, TPM]; e.g. "Be considerate of the other person and their wants or likes," "Be a little more altruistic rather than selfish").

Gender differences and life stage. The female groups identified a wide variety of themes, not showing any clear pattern of differences compared to the males. Refer to appendix F for these differences. As an example of a unique theme among single females, they emphasized the importance of having a formal education. The most emphasized themes among the male group was to develop conflict resolution skills (4/5 [HSM, CM, TPM, MCM]; e.g. "Try to work it out when they want to do different activities," "A couple needs to discuss their actions before these take place"). Commitment was emphasized by a minority of the male groups (2/5 [HSM, MCM]; e.g. "If you can't agree about something you can compromise, so that each person can be happy"), as was effective money management (2/5 [SM, TPM]; e.g. "Money, if we cannot manage it, we have to make an arrangement," "It is also important to talk about the money you make, and not start taking some here and there or say 'I am going to send a little bit to my mom'"), and spirituality (2/5 [MS, TPM]; e.g. "Church matters are also important," "Couples should ask God that this new marriage they formed will be long-lasting").

Common themes for professionals and female and male respondents. To have a strong marriage, professionals emphasized four themes in common with the male-female groups: improve communication ([SF, CF, TPF, HSM, SM, CM, TPM, MCM]; e.g. "Communication," "To improve communication and do activities we both like");

continued courtship ([HSF, SF, TPF, MCF, HSM, TPM, MCM]; e.g. "We have to find time to communicate and to strengthen our relationship in this society. We are always in a hurry and we forget about our partner"); unity ([SF, CF, SM, TPM]; e.g. "We must fix our busy schedules and find time to dedicate to our partner, to set goals"); and marriage preparation ([HSF, HSM]; e.g. "We have to have guidance, we have to talk about our future, about what we want, and how we can help each other").

Differences between professionals, females and males. Among unique suggestions to achieve a strong marriage, professionals emphasized three themes: therapy (e.g. "I think that in our culture therapy is hard to accept…something that would really help solve many problems would be to teach children at school that getting counseling is a normal thing like going to the doctor"); organization (e.g. "Organization"); and goal setting (e.g. "Spend time talking about goals").

Question 4: *What source(s) do you currently use to help you strengthen your marriage? (or, if pre-married, what source (s) would you use to help strengthen a marriage?*

Common themes for both females and males across all life stages. Communication skills was the most common theme as a resource to help strengthen marriage (9/10 [SF, CF, TPF, MCF, HSM, SM, CM, TPM, MCM]; "I think we should be understanding and nice when we talk to our husband's family, his mother and father" "Couples don't discuss who is going to quit school or who will graduate first or when to have children"); the second and third most common themes that a person may need to know before marriage were to know the partner and social network well (6/10 [HSF, CF, TPF, MCF, SM, TPM]; e.g. "Knowing your spouse and his family better because when you are dating everything is wonderful, but it is after marriage that problems start," "You

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need to get to know your partner first in order to see if you can communicate with her, see if you have the same tastes or if there are differences"); and spiritual resources (5/10 [SF, MCF, HSM, SM, TPM]; e.g. "When there are problems I have seen my dad pray and things like that, and I've seen that it helps," "The Lord strengthens us because he knows we have to go through more difficulties, more trials"). Marriage education was also mentioned (5/10 [SF, TPF, MCF, SM, TPM]; e.g. "Take classes," "Marriage counseling. I guess if you attend marriage counseling it will help you learn ways to solve your problems"). Other less common suggestions were to continue courtship (3/10 [MCF, SM, TPM]; e.g. "I currently try to show my love by giving her flowers. It's important to get out of the daily routine," "We can take her out so that she takes a break from work and she can have a different kind of life"); problem solving skills (3/10 [SF, TPF, TPM]; e.g. "I think it is also very important to learn how to solve problem," "If we have a problem it won't magically solve itself, nor everything be perfect. We have to learn how to solve problems and be able to talk about them"); family time (2/10 [MCF, TPM]; e.g. "I really like the fact that here [in the United States] we can go out, go to the mall and have activities with our children," "Despite my whole body aching we still go out to do whatever and spend time with my husband to"); and money management skills (2/10 [TPF, TPM]; e.g. "I think couples should agree on how they are going to manage the money in the home," "When you get married and have to get an apartment you soon find out that there's no money because you didn't save for that").

    Gender differences and life stage. Among a minority of female groups, two major themes that were emphasized included: Fidelity (2/5 [HSF, CF]; e.g. "If you are married you can't be with another man at the same time, you can't cheat on him,"); and unity (2/5

[CF, TPF]; e.g. "I think it's very important to know every aspect of each other and agree on the things you want to do in the future," "You need to know if he feels the same way as you do, and if he is willing to accept you the way you are, so that you will strengthen each other").

The two resources that a majority of male groups felt they most need to know to strengthen their marriage were relationship skills (3/5 [HSM, SM, CM]; e.g. "Marriage for dummies," "I need to know more about women and to be more responsible," "When there is an argument, I just turn around and leave, although I know I should stay and face those differences"); and the exercise of personal virtues (3/5 [SM, TPM, MCM]; e.g. "We must be willing to work and make sacrifices," "Honesty is important in every aspect"). Other themes unique to each gender may be found in appendices F and G.

Common themes for professionals and female and male respondents. On this question, the professional group concurred with some of the female-male groups with spiritual resources ([SF, MCF, HSM, SM, TPM]; e.g. "God is the foundation for a strong marriage…families who are spiritually strong are good families," "I remember, I think it has been like 28 years ago, the Catholic Church had couples that were going to get married attend some counseling classes"); professional interventions ([SF, TPF, HSM]; e.g. "We don't have too many resources in our community, we have our minister or our bishop for those who are Latter Day Saints, but I haven't seen places were we can meet with psychologists"); and family time ([MCF, TPM]; e.g. "Spend time with my family, my wife, my children in our home, or spend time with my parents and her parents," "My parents are divorce, but that doesn't mean they can't teach me, I remember that my father would teach me good things I then would decide whether or not to take his advise").

Differences between professionals, females and males, and life stage. The professional group uniquely included community centers (e.g. "I think there should be places like the 'Centro Hispano' for instance, where couples can come and see other couples and be involved in different activities to educate themselves"); church attendance (e.g. "Couples can talk to the teachers at church and other members of the congregation"); and communication skills (e.g. "Talk and go out together").

Question 5: *What kind of help for marriage do you want to get?*

Common themes for both females and males across all life stages. The most emphasized themes among the females and males were the following: 1) having culturally appropriate marriage education (7/10 [HSF, CF, TPF, MCF, SM, TPM, MCM]; e.g. "Workshops about personal growth," "The country I come from has similar marriage education classes," "Marriage education classes," "There weren't too many Latin people in Utah until recently…I know a lot of Latin people with problems that don't go anywhere to get help because none of the media, not even the magazines, promote it"); 2) communication skills (4/10 [SF, CF, CM, MCM]; e.g. "Workshops in communication," "Help to communicate well and understand each other better"); and 3) individual/marriage/group counseling (4/10 [HSF, TPF, TPM, MCM]; e.g. "When there is beating up and all that, then we would need a female social worker or psychological help," "Psychological help is important for us, the Latin people"). Money management skills was also mentioned as a kind of help for marriage (3/10 [SF, TPM, MCM]; e.g. "Workshops on budgeting" "Money management").

Gender differences and life stage. A minority of the female groups accentuated that having an equal partnership would help their marriages (2/5 [SF, MCF]; e.g. "Men

should know about the basic things such as changing diapers, cooking, etc." "It would be better if we treated men like dogs because sometimes men can respond better than an animal and because men have the ability to think and everything"), and abuse prevention resources (2/5 [CF, TPF]; e.g. "Information in case of physical abuse or something in order to prevent family abuse," "Getting help for the marriage or for the children so if there is any kind of abuse, people can have more options and not just call the police").

Most of the male groups agreed that having mentors would be beneficial to strengthen their marriages (3/5 [HSM, SM, TPM]; e.g. "I think that it is very important to listen to the advice of other families and look at happy families and find out how they have done it," "A lot of times what helps us is the testimony of older people about how they did things or about what problems they had to go through").

Common themes for professionals and female and male respondents. The professionals agreed with both females and males only on culturally appropriate marriage education ([HSF, CF, TPF, MCF, SM, TPM, MCM]; e.g. "Marriage preparation classes where we can learn before we get married…talk to the appropriate person," "Some kind of individual counseling and for couples too").

Differences between professionals, females and males. Professionals suggested retreats (e.g. "In Guatemala, there was something called spiritual retreat, where a couple could go without their children, and the people who organized would take care of your children while you were there"), and support groups (e.g. "Talk to other couples to realize that you are not the only one who is having a certain problem and that there are other couples that have the same problem and that there are several ways to solve it").

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Question 6: *If there was education to help you build a strong marriage, what would you like to see used? What knowledge and skills would you seek*?

  Common themes for both females and males across all life stages. The most predominant themes for this question included the following: 1) to learn communication skills (5/10 [SF, TPF, MCF, SM, TPM]; e.g. "How to have a better communication," "I would like to learn how to communicate, teach men about how women feel because women are more emotional and sensitive, men are not," "I would seek help to learn how to express my feelings better in order to communicate effectively"); 2) to learn problem solving skills (4/10 [SF, CF, SM, CM]; e.g. "I would like to be helped to overcome any problems," "A very big problem that may cause arguments is when a partner wants something and the other person wants to do something else. They many times have a difficult time coming to an agreement"); and 3) how to be self-sufficient/life skills (4/10 [SF, CF, TPF, TPM]; e.g. "In my country many people learn to do art, crafts that we can do with our hands, so we can sell them in times of financial need," "Many times we can save money by learning how to fix things," "Teach men to be more self-sufficient such as cooking dinner or washing clothes, so that they don't have to depend so much on us for everything"). The last suggestion was spirituality given by both female-male married with children groups (2/10 [MCF, MCM]; e.g. "It is important that we pray in order to receive guidance and revelation from God," "There are tons of religious resources that can help us change our lives and have happy marriages").

  Gender differences and life stage. The female groups were more interested than males in having more family life education (5/5 [HSF, SF, CF, TPF, MCF]; e.g. "Having classes about how to be a wife," "When we are young our mothers try to teach us how to

be women, so that when we get married we will know how to cook and how to clean the house…because a man doesn't want a woman that can't do those things," "How to manage household expenses, and learn about home economics"). Among males, themes were more diverse. Parenting skills was a suggestion made by more than one group (2/5 [SM, TPM]; e.g. "How to take care of the children," "Get help on how to raise our children," "We can benefit from books [in Spanish] on how children think and what kinds of attitudes they will have").

   Common themes for professionals and female and male respondents. On this question, there was little agreement between professionals and with the female-male groups. Professionals noted that education such as communication skills ([SF, TPF, MCF, SM, TPM]; e.g. "Effective communication," "Learn how to get to know yourself and your partner, have communication"), and money management skills ([SF, CF, TPF, TPM]; e.g. "Money management," "Marriages fall apart because of financial problems") would be beneficial to couples to help build a strong marriage.

   Differences between professionals, females and males. In addition to common themes, the professional group proposed anger management (e.g. "anger management such as ways to help a man or woman calm down when angry"); how to improve self-esteem (e.g. "Self-esteem…this will help us know what we have, what we are missing, what we can give and how to give it, and the way we can improve our relationship"); and decision making (e.g. "How to be consistent when making decisions in front of the children") as content areas.

Question 7: *How would you like to get this information? What approaches would you like to see used? Some common approaches are classes, magazine articles, websites, and videos.*

   Common themes for both females and males across all life stages. The female and male groups commonly suggested the following themes: 1) use of multi-media approaches (7/10 [SF, CF, TPF, MCF, SM, TPM, MCM]; e.g. "An option could be through the internet," "Sometimes it is really hard to go out with 3 children, unless there is somebody who can watch them for us, so I would rather get information through the internet or a website," "A DVD or a motivational cassette that tells us what we need to do," "Videos," "Radio," "TV"); 2) hands-on approaches (6/10 [HSF, SF, TPF, MCF, TPM, MCM]; e.g. "I would prefer it to be a seminar where you can listen to other people share their personal experiences," "Classes"); and 3) written materials (5/10 [SF, CF, MCF, TPM, MCM]; e.g. "Monthly magazines," "Books," "Brochures"), while a smaller number of groups suggested professional interventions (4/10 [SF, MCF, SM, CM]; e.g. "I would prefer to talk to a female specialist to be able to talk more openly," "Therapy sessions").

   Gender differences and life stage. While a minority of the female groups stated that having support groups would be useful to them, (2/5 [TPF, MCF]; e.g. "Going to meetings where there are people you can relate with can be helpful," "Where couples could share their problems so that other couples realize there are others who have also gone through the same difficulties"), a similar minority of the male groups suggested that having mentors would be beneficial to them (2/5 [HSM, SM]; e.g. "It is important to get these qualities from your parents," "Mentors").

Common themes for professionals and female and male respondents. The professional group identified multi-media ([SF, CF, TPF, MCF, SM, TPM, MCM]; e.g. "Through videos at libraries for people who don't know how to read or write," "Something that works with the Hispanic community such as broadcasting over the radio"); hands-on approaches ([HSF, SF, TPF, MCF, TPM, MCM]; e.g. "I like classes because I like to see how things are done," "I like places where programs, seminaries, and presentations can be offered to people"); written materials ([SF, CF, MCF, TPM, MCM]; e.g. "Magazines"); and professional interventions ([SF, MCF, SM, CM]; e.g. "I would like something more personal, some trained professional that I can talk to") as useful approaches.

Differences between professionals, females and males. Additionally, the professional group suggested home visits (e.g. "I often visit families and part of my job is to inform them about the resources that are available in the community…I feel like in our community we have to bring the resources to the people because many people don't go looking for them, they don't know where to look for them").

Question 8: *What is the best way to let you know that education like this is available?*

Common themes for both females and males across all life stages. Most of the female and male groups suggested the following: 1) use of multi-media approaches (8/10 [HSF, SF, TPF, MCF, HSM, SM, TPM, MCM]; e.g. "TV," "Movies," Internet," "Radio"); and 2) written materials as the best way to let people know about any type of marriage education (4/10 [HSF, TPF, HSM, SM]; e.g. "Magazines," "Books," "Brochures,").

Gender differences and life stage. The female group emphasized community settings familiar to Latinos/Hispanics (4/5 [SF, CF, TPF, MCF]; e.g. "Through the Hispanic Center," "At Latin stores") as a way of promoting marriage education.

There was small agreement among the male groups. Two of the male groups agreed that advertising through the school would be helpful (2/5 [CM, TPM]; e.g. "Help for those who have problems should start at school," "Announce it in schools, teachers tell children, 'Remind your parents they have to come to the meeting today'").

Common themes for professionals and female and male respondents. The professionals agreed with female-male groups on multi-media approaches ([HSF, SF, TPF, MCF, HSM, SM, TPM, MCM]; e.g. "Radio, TV"); through community settings known by Latinos/Hispanics ([SF, CF, TPF, MCF]; e.g. "People come to us but not as many as we wish, we, as an agency have to be part of our community so that people can trust us"); and written materials ([HSF, TPF, HSM, SM]; e.g. "Flyers, something written that I can take to school," "Written or spoken information or any other form of advertisement").

Differences between professionals, females and males. The professional group also recommended that the best way to know that education like this is available is at work (e.g. "At work," "it would be good if we could get permission from employers who have large groups of Latin workers to take minutes and show the information to all those employees by doing so we could reach men who never attend to conferences or any other type of education to strengthen marriage"), and to have information available in Spanish (e.g. "Information must be in Spanish").

Question 9: *Where would be the most convenient place to receive education or materials like this?*

Common themes for both females and males across all life stages. Most of both groups agreed that the most convenient place to receive marriage education would include: 1) school settings (9/10 [HSF, SF, CF, TPF, MCF, HSM, CM, TPM, MCM]; e.g. "An after school program [for high school individuals]," "At school [elementary schools]"); 2) community settings known by Latinos/Hispanics (6/10 [HSF, SF, CF, TPF, MCF, TPM]; e.g. "Places like the 'Centro Hispano,'" "Community settings"); and 3) church settings (5/10 [SF, CF, MCF, SM, TPM]; e.g. "At church," "I would like to get information from church"). Other suggestions included professional settings (5/10 [HSF, CF, TPF, MCF, SM]; e.g. "Having a special place to go where they can get a private counselor," "At the doctor's office") which was emphasized by most female groups; and home based (2/10 [HSF, CM]; e.g. "In the home," "I would look for somebody who really knows what he is doing and who can come to my home so that he can see the chaos I have there. And, so that I can be able to talk about the problems that I have more freely").

Gender differences and life stage. Several themes were unique by gender and life stage. For example, workplace settings were suggested by high school females. Numerous others, such as professional settings, internet, clinics/hospitals were suggested by the male groups. Refer to appendices F and G.

Common themes for professionals and female and male respondents. The theme the professional group had the most in common with the female and male groups

included school settings ([HSF, SF, CF, TPF, MCF, HSM, CM, TPM, MCM]; e.g. "At schools, there have been activities when I've worked with Parent Education Family Enrichment Center,"); community centers known by Latinos/Hispanics ([HSF, SF, CF, TPF, MCF, TPM]; e.g. "at the Hispanic Center"); church settings ([SF, CF, MCF, SM, TPM]; e.g. "At church"); and clinics/hospitals ([CM]; e.g. "Hospitals, especially when couples have their first baby").

Differences between professionals, females and males. The professional group uniquely recommended that court systems also be a place where the audience receive marriage education materials (e.g. "At court" such as court ordered), as well as universities (e.g. "Universities" such as undergraduate courses).

Question 10: *How much time would you be willing to spend learning about how to have a strong marriage?*

Common themes for both females and males across all life stages. The most popular themes among the female and male groups were the following: 1) willingness to spend as much time as necessary to learn ho w to have a strong marriage (8/10 [SF, CF, TPF, MCF, HSM, SM, CM, TPM]; e.g. "As long as it takes," "Whatever is necessary to improve our marriage"); and 2) it was also suggested that a range of 1-3 hours a week (6/10 [SF, CF, TPF, MCF, HSM, SM]; e.g. "One hour a week," "A two hour session a week," "Three hours a week") would be necessary to benefit from a program.

Gender differences and life stage. There was not much gender agreement between females and males as to the period of time they would commit themselves to such programs. Three themes were unique to females and their life stage such as once or twice a year suggested by the single group, ongoing courses recommended by the

transition to parenthood group, and a three month course offered once a week proposed by married with children females.

A couple of male groups were uncertain as to how much time they would commit to a program (2/5 [HSM, MCM]; e.g. "I don't really know how to answer this question…not until I'm married," "It depends, on how much you care about your wife," "It depends on the seriousness of your problems and how long it will take"). Other themes and life stage of the participants can be found on appendix F and G.

Common themes for professionals and female and male respondents. The only agreement the professional group had with the female-male groups was a range of 1-3 hours a week ([SF, CF, TPF, MCF, HSM, SM]; e.g. "Up to one hour a week," "Two hours a week") for learning about how to have a strong marriage.

Differences between professionals, females and males. The professional group did not come up with a specific time or time range. Instead, they suggested, a variable amount of time (e.g. "It depends on how our situation is right now," "One hour, and more time if we are struggling") as a time willing to spend learning how to have a strong marriage.

Question 11: *What would you be willing to pay for the education if you needed to?*

Common themes for both females and males across all life stages. Although most groups agreed that some fee should be paid for education, the most common predominant themes to this question were the following: 1) sliding scale (4/10 [HSF, TPF, MCF, MCM]; e.g. "It depends on the amount of money each person makes," " We should take into account the earnings of the couples that will attend and the fees should be based on that," "Maybe pay according to your income," "Find out how much money a family

makes because there are families who get paid the minimum wage and have tons of

kids"); and 2) an unlimited amount (2/10 [HSF, HSM]; e.g. "I would pay whatever, if

there are problems in my marriage I wouldn't be thinking about money," "If it is really

going to help me out, then I think it is really worth to spend as much as you need to").

Gender differences and life stage. Although there was a great amount of variation

regarding the fee that should be paid for education for strengthening marriage, most

females insinuated that they would rather have a low cost or no charge program for such

education. For example, high school females suggested a range of $20 to $200 per

session while single females suggested $0 to $25 per session. On the other hand,

committed males suggested $100 per session while the single males proposed $100 per

course. See appendices F and G for additional themes.

Common themes for professionals and female and male respondents. The

professional group agreed that people would be more willing to pay for marriage

education on a sliding scale ([HSF, TPF, MCF, MCM]; e.g. "Right now considering my

circumstances, I would have to say the minimum").

Differences between professionals, females and males. There were no clear

patterns in differences between female-male and professional groups. Refer to appendices

F, G, and H to compare the variable fees among the various groups.

Question *12: What kinds of things would keep people from learning how to have a strong*

marriage? What negative experiences you've had when trying to get help?

Common themes for both females and males across all life stages. There was

small agreement among the female-male groups for this question. 1) Extended family

intrusion (3/10 [HSF, HSM, TPM]; e.g. "Parents [would be a negative experience when

trying to get help], sometimes my sister has problems and doesn't know how to fix them, so she will go up to my dad and ask him certain questions and this prevents her to see her problems objectively because our parents will always be on our side," "Our parents' influence because we want to be like our dad or grandpa"); 2) a lack of interest/motivation (2/10 [HSF, TPM]; e.g. "I think you stay where you are and don't want to do more because you say, 'why am I going to make the effort?'" "Lack of sustained interest, they only go once and loose interest"); and 3) lack of information about available resources (2/10 [MCF, MCM]; e.g. "The one thing that I have encountered is the lack of information," "Ignorance") along with machismo (2/10 [HSF, TPM]; e.g. "Being the Latin macho," "Machismo") were the only suggestions offered by more than one group among the females and males.

Gender differences and life stage. There were several themes that were unique to each group. Among females a lack of child care (2/5[HSF, TPF]; e.g. "No nurseries to take care of our children,") posed an obstacle, as well as not wanting to acknowledge marital problems (2/5 [SF, MCF]; e.g. "I don't want to go because I am not used to those things [marriage education programs]," "In Mexico, you don't go to see the psychologist unless you are getting divorced, it is like something you need"); inaccessibility (2/5 [CF, TPF]; e.g. "I don't know where to go," "Maybe it is really far"); and lack of time (2/2 [TPF, MCF]; e.g. "Different schedules," "Many people don't have the time").

The only answer with more than one male group included lack of personal virtues (2/5 [HSM, TPM]; e.g. "Being selfish…not being able to handle your husband or your wife," "Pride," "Selfishness"). Other reasons across male groups included addiction or not prioritizing marriage suggested by high school males or desires for divorce or

machismo named by the transition to parenthood group; it is suggested to see appendices E and F for additional themes.

Males in general, appeared to be more concerned about feelings and attitudes about marriage as well as cultural traditions. For example, many males suggested that not everyone is committed to the marriage as they are committed to the family. They implied that they would be more enthusiastic to receive some kind of marriage education or counseling if it was for their children's benefit. They also insinuated that they would be more willing to get this type of education from educated females than males. In the contrary, females were concerned about language barriers and the cost of the education. For example, they mentioned that not having enough money to pay for the education or having the education in English would make it difficult for them to attend.

Common themes for professionals and female and male respondents. There was small agreement on this question. The professionals agreed with the female-males groups that machismo would keep people from learning how to have a strong marriage ([HSF, TPM]; e.g. "In our culture men don't accept this kind of help [professional help], men are the ones not willing to learn").

Differences between professionals, females and males. Additionally, the professional group suggested lack of formal education (e.g. "It depends on a person's level of education," "I have noticed that Latin couples who have a little or no education do not care about learning in general, they just care about making enough money to eat and survive, this attitude have been handed down through many of our generations"); trust issues (e.g. "It is not that we don't accept advice, but that we don't accept it from people we don't trust, I don't want to share my secrets to a person who is from another

country"); and transportation problems would keep people from learning how to have a strong marriage (e.g. "Women are interested but they don't have their own transportation").

Questions 13: *What would motivate people to participate in marriage education?*

    Common themes for both females and males across all life stages. The most common themes included: 1) personal desire or commitment to a long lasting, loving relationship (5/10 [HSF, CF, HSM, SM, TPM]; e.g. "Seeing other marriages that are happy," "The desire of always being with someone without giving up, and just being happy with my partner," "Wanting the relationship to last more"); and 2) encouragement from others (4/10 [CF, TPF, MCF, MCM]; e.g. "As Hispanics after we have attended these seminars, we can encourage the rest of the Latinos through our experiences," "It is one of the spouses or a son that motivates you to learn more about something").

    Gender differences and life stage. Some of the female groups suggested incentives (2/5[HSF, SF]; e.g. "Getting an ice cream cone or something," "Maybe a theater play that has something to do with marriage"); active learning approaches (2/5 [SF, TPF]; e.g. "Interactive things, I would not attend a conference where I just have to go and sit," "Group meetings should be active where we can participate and not just sit and listen"); and fear of family break up (2/5 [TPF, MCF]; e.g. "Being afraid of losing your children, your spouse," " Fear of raising your children without a father," "When you have marital problems it also affects your children and you don't want them to grow up in a violent environment") to motivate people to participate in marriage education.

There were several suggestions given by males such as a wife's example, seeing positive outcomes, and media advertisement. Refer to appendices F and G for additional themes.

Common themes for professionals and female and male respondents. There were no common themes between professionals, and female-male groups.

Differences between professionals, females and males. On this question the professional group suggested that a motivator for people to participate in marriage education would be to protect and improve family life (e.g. "People feel motivated to accomplish goals,"); and marriage possibilities (e.g. "People who are about to get married for the first time are more motivated because they are more exited about having a good family").

Question 14: *How can we get both women and men to participate?*

Common themes for both females and males across all life stages. Both the female and male groups highly suggested the following: 1) emphasize positive outcomes of marriage education (8/10 [HSF, CF, TPF, MCF, HSM, CM, TPM, MCM); e.g. "We need to inform people about the things or topics they will learn about as well as information about other resources in the community they may be seeking," "Make things sound interesting and be optimistic about marriage education," "Explain to the husband that this is for the benefit of both"); 2) effective promotion/advertisement strategies (7/10 [SF,CF,TPF, MCF, HSM, MCM]; e.g. "Present different options for men so that they can learn things more related to them [not just about how to treat their wives or children] when they attend a workshop," "Put information in places where men go such as auto service shops," "We should try to do it little by little and tell them that aside from

marriage counseling food will be served," "Create flyers and the person who is in charge should be a Hispanic"); and 3) incentives (6/10 [SF,CF,TPF, MCF, HSM, MCM]; e.g. "By having fun activities," "Having a dinner," "Hispanics wanting to be together with other Hispanics," "Gift certificates").

Gender differences and life stage. The females proposed that fun activities (4/5 [HSF, SF, TPF, MCF]; e.g. "Have a basketball or soccer game after each session," "Organize family meetings not just the couples but also the whole family") should be included for such programs while the males emphasized partner's motivation (4/5 [HSM, CM, TPM, MCM]; e.g. "Girls may want to get you to participate," "Women tend to look for help," "Men don't worry as much as women do, that is why women go and look for help"); and word of mouth (3/5 [HSM, SM, MCM]; e.g. "By recommending this people when you see they are having problems,"). See appendices E and F for additional suggestions.

Common themes for professionals and female and male respondents. There were no common themes among these groups.

Differences between professionals, females and males. The professional group proposed that awareness (e.g. "If both partners realize things and are sensitive they will be willing to sacrifice anything to improve"); mentor invitation (e.g. "By encouraging them"); and getting a commitment will help get women and men to participate in marriage education (e.g. "People get more involve when they feel committed").

Professionals were asked and additional final question:

Question 15: *What resources are currently available in the community to strengthen marriages? What kinds of resources do you wish were available?*

Current resources they believed were already available in the community to strengthen marriages include Annual State Marriage Conferences (e.g. "The governor's office holds an annual marriage conference, which I think should be held more than once a year, something like four times a year because now there are more Hispanics in Utah County"); religious leaders (e.g. "Religious authorities, whatever their denominations"); parenting classes (e.g. "There are good some good classes in Spanish for parents"); written materials (e.g. "Flyers, brochures"); conferences held by professionals (e.g. "Although there are conferences held by professional, there should also be a specialized center to strengthen families and marriages with psychologists and conferences"); and classes offered at Hispanic centers (e.g. "One of the projects of the Hispanic center is to offer all kinds of classes and services such as cooking classes, psychologists, lawyers, health exams, and little by little make Hispanics feel comfortable").

Some of the desired resources listed by the professionals consisted of interfaith collaboration (e.g. "I would like to see collaboration among all the different religious denominations"); activities held at a variety of locations (e.g. "Having activities that can take place at a park, at a church, in different places"); written information in Spanish (e.g. "There is a flyer from the government on marriage but it is only in English, however, there is a very simple book in Spanish with a lot of information"); carrying out activities at locations familiar to Hispanics (e.g. "A recognizable place where people can attend no matter if they can pay or not," "Many people attend classes that are held at church but not

a community center"); and the use of bilingual professionals (e.g. "we need bilingual staff members because there are many resources but they are only in English").

Table 3 shows a summary of the results with the most common, differences, and unique terms to the following categories: Females, males, and professional groups. Notice that communication and conflict resolution skills show-up as answers to multiple questions. Issues related to domestic violence was brought up by the female groups while parenting skills and personal virtues were mostly mentioned by male groups. Overall, most groups agreed that hands-on and multi-media approaches would be the most convenient ways to receive and to advertise marriage education.

Table 3

Focus Groups Summary: Common, Different, and Unique Themes

Focus Group Questions:	Common Themes	Gender Differences		Unique Themes
	Females, Males, Professionals	Females	Males	Professionals
1. What concerns do you have about marriage?	Financial worries, lack of equal partnership, poor communication	Domestic violence	Parenting, lack of conflict resolution skills	Lack of personal and couple motivation, materialism
2. What do you think causes trouble in marriage?	Poor communication, lack of personal virtues, lack of boundaries	Differing intimacy expectations	Lack of conflict resolution skills	Lack of goals, beliefs about divorce
3. What can persons do to achieve a strong, happy marriage?	Improve communication, continued courtship	Formal education	Conflict resolution skills	Therapy, organization, goal setting
4. What source(s) do you currently use to help you strengthen your marriage? (or, if pre-married, what source (s) would you use to help strengthen a marriage?	Professional interventions, spiritual resources	Fidelity, unity	Relationship skills, exercise of personal virtues	Community centers, church attendance, communication skills
5. What kind of help for marriage do you want to get?	Culturally appropriate marriage education	Equal partnership, abuse prevention resources	Mentors	Retreats, support groups
6. If there was education to help you build a strong marriage, what would you like to see used? What knowledge and skills would you seek?	Money management skills, communication skills	Family life education	Parenting skills	Anger management, how to improve self-esteem, decision making
7. How would you like to get this information? What approaches would you like to see used? Some common approaches are classes, magazine articles, websites, and videos?	Multi-media, hands-on approaches, written materials, professional interventions	Support groups	Mentors	Home visits
8. What is the best way to let you know that education like this is available?	Multi-media, community settings known by Latinos or Hispanics	Community settings familiar to Latinos or Hispanics	Through the schools	At work, have information available in Spanish

9. Where would be the most convenient place to receive education or materials like this?	School settings, church settings, community centers known by Latinos or Hispanics	Workplace settings	Professional settings, internet	Court systems
10. How much time would you be willing to spend learning about how to have a strong marriage?	1-3 hours a week	Once or twice a year, ongoing courses, three month course once a week	Uncertain	Variable
11. What would you be willing to pay for the education if you needed to?	Sliding scale	$20 to $200 per session, $0 to $25 per session	$100 per session, $100 per course	$10 per session, no cost
12. What kinds of things would keep people from learning how to have a strong marriage? What negative experiences you've had when trying to get help?	Machismo	Lack of child care, not wanting to acknowledge marital problems, inaccessibility	Lack of personal virtues	Lack of formal education, trust issues, transportation problems
13. What would motivate people to participate in marriage education?	There were no common themes between the three categories	Incentives, active learning approaches, fear of family break up	Seeing positive outcomes, media advertisement	Topics on how to protect and improve family life, marriage possibilities
14. How can we get both women and men to participate?	There were no common themes between the three categories	Fun activities	Emphasized partner's motivation, word of mouth	Awareness, mentor invitation, get a commitment

For professionals only:

15. What resources are currently available in the community to strengthen marriages? What kinds of resources do you wish were available?	
Current resources:	Desired resources:
Religious leaders	Activities held at a variety of locations
Parenting classes	Written information in Spanish
Written materials	Carry out activities at locations familiar to Hispanics
Bilingual professionals	
Interfaith collaboration	

Chapter V

Discussion and Implications for Latino Marriage Education

Using the Hawkins et al (2004) comprehensive marriage education framework and social marketing perspectives as conceptual guides, the purposes of this study were to assess the perceived needs and interests for marriage education among Latino individuals in Utah County, as well as common and variant themes between male and female groups at various points in the marriage developmental life stage (i.e. high school, single young adults, committed, transition to parenthood individuals, and married with children). In addition, a group of professionals who work directly with the Latino population offered suggestions and ideas. The findings of this needs assessment study provides some initial ideas of how marriage education for Latinos should be carried out in communities. These ideas are discussed in the context of the Hawkins et al (2004) model.

Content

What content should be found in Latino marriage education? What product should be offered? Based on the interests of the majority of the female-male focus groups the product or content areas should include preventing infidelity, continued courtship, improved communication, conflict resolution and money management skills, and promoting equal partnerships. These findings were not surprising given previous studies showing that infidelity (McGoldrick, 1996) is often an expected behavior in a Latino marriage. Additionally, this study supported previous findings that Latino families strictly define traditional hierarchies and gender roles in order for them to function. In this study, females especially, were very interested in addressing topics dealing with an

equal partnership while males were very concerned with being able to provide financially for their families.

As important as these topics are, marriage educators should be sensitive to how they approach the subjects of infidelity, equal partnership, and money management skills topics, especially among Latino males. These men may feel threatened when discussing such topics. Wise marriage educators will first acknowledge and respect Latino marriage values in order to gain the trust and confidence of this population and slowly raise the issues of concern as well as the positive and negative consequences that these practices may have on the marriage and family. This may reduce the potential threat that men may feel and increase their curiosity to learn more about these topics.

The other preferred topics often seemed to coincide with what one would expect as a function of marriage developmental life stage. For example, high schoolers were interested in the topic of infidelity and domestic violence and family life education such as skills that would help them be better prepared to fulfill the role of wife and mother or husband and father, while the single young adult groups were interested in pre-marriage education, relationship skills, and self-sufficiency/life skills. For example, young adults single groups were interested in being more prepared for marriage as well as for problems a couple encounters in marriage. They were also concerned about being prepared financially such as having formal education or a trade that would help them rely on themselves and not on extended family or the government. In addition to favoring communication skills and equal partnership topics, committed individuals expressed interest in marriage preparation and abuse prevention resources. In addition to money management skills, transition to parenthood groups were interested in unrealistic

expectations about marriage, exercising personal values such as showing unconditional love and respect for each other, and extended family intrusion. Finally, beyond the topic of equal partnership, married with children groups were interested in conflict resolution skills, family time, unity, neglecting physical appearance, and parenting issues. Thus, Latino marriage education content should be tailored or customized for expressed interests of each subgroup.

In addition to agreeing with the major topics discussed above, professionals also emphasized the importance of acculturation and understanding the Anglo-American culture when designing marriage education. The results in this study suggest, as part of content, to include topics that will help Latinos incorporate and become part of the host culture without having to give up their own culture. Doing this will only help them grow and succeed rather than isolate and hold anger and resentment toward the Anglo-American culture (Bean, Perry, & Bedell, 2001). Marriage educators may include topics such as familiarizing Latinos about the Anglo-American culture (i.e. there is a great number of families in the United States that may also hold similar values and morals a Latino family may possess) and the importance of learning the English language (i.e. Latinos are not able to communicate their feelings, needs, or have a relationship with other Anglo-American people because they do not speak English) and emphasize the positive impact that these two areas may have on the Latino family. If Latino individuals better understand that speaking the English language is a very important bridge between two cultures this may reduce the negative ideas and perceived threats they currently hold. Perhaps, they may become more enthusiastic to assimilate to the culture which may lead to lower stress in the marriage.

Professionals also found it important for educators to include subjects such as domestic violence in order to raise awareness of the consequences that come from such actions as well as information on what to do when a person finds herself/himself in such a situation. It was also suggested to include the importance of obtaining formal education to help this population to have better jobs and be better off financially. In addition, it is vital to incorporate topics on the detriments that exaggerated materialism and low self-esteem may bring to marriage. For example, Latino individuals in general often assess their self-worth based on material possessions rather than respecting and loving themselves for who they are as individuals (Organista, 2005).

Intensity

What is the appropriate dosage of marriage education for Latinos? Overall, the groups and support professionals suggested approaches of low to moderate intensity. For example, the high school groups were mostly interested in moderate levels of educational interventions including hands-on approaches and having mentors as guides and supportive educators. Along with these suggestions, single groups were open to multi-media approaches as well as professional interventions. In addition to hands-on approaches, committed groups were also interested in lower levels of educational interventions such as multi-media approaches including television and advertisements. Transition to parenthood individuals along with married individuals with children groups were interested in lower to moderate levels of education in the form of written materials (i.e. pamphlets, self-help books, and brochures) to more intense approaches such as classes and seminars.

Due to the unknown length of time many Latino individuals stay in the United

States as well as an individual's level of education, it is suggested that the dosage of

intervention be kept somewhere between lower to moderate levels of intensity in order to

attract more participants and still be efficient and informative for this population.

Methods

Although content and the dosage level of marriage education the Latino

population obtains are vital considerations, it is also important to present marriage

education information or professional services in an effective manner. Overall, the

preferred methods included a variety of methods such as written materials suitable for

one's educational level, hands-on (i.e. classes) and multi-media approaches. For example,

high school groups were interested in multi-media approaches such as the internet as a

way of learning any type of marriage education while single groups and committed

groups found written materials to be more successful. Transition to parenthood and

married with children groups found hands-on approaches to be more appealing to them as

long as child care and some type of fun activity is involved with marriage education.

The single female groups implied that the more education the individual has she is

more likely to be more accustomed to cognitive styles of education such as books, and

the less education the person has (i.e., high schoolers) the more attracted they are to more

practical information that requires less commitment and time.

It was not surprising that multi-media (i.e., videos, TV, radio) and hands-on

approaches (i.e., classes, conferences) were among the most attractive methods to receive

any type of marriage education. For example, when participants were asked how they

would like to receive information, most of the respondents agreed that television and

radio were among the most convenient ways, along with classes, to receive any type of education. In addition to agreeing with these major topics above, professionals also suggested having professional interventions as well as tailoring instruction materials to the Latino population. It was suggested that all information must be in Spanish since information like this is rarely found or non existent in Spanish developed or adapted by Latino professionals.

These ideas suggest to marriage educators the significance of considering formal education as well as the acculturation level of an individual when developing educational materials for this population. In other words, it is important to make the material as simple as possible and in Spanish in order for Latinos with lower levels of education and acculturation to understand it.

Timing

Unique findings from male-female groups by developmental stage suggest tailoring content and strategies to fit each audience's temporal location in the marital life cycle. For example, high schoolers were interested in pre-marriage education programs to help them have long lasting, loving relationships. High school males were particularly interested in learning how to increase their communication skills. Single groups found it important to have culturally appropriate pre-marriage education where topics such as infidelity could be brought up without feeling attacked. Committed groups found it interesting to have marriage education to help them increase their relationship skills. Transition to parenthood groups along with the married with children groups were overall interested in topics on how to strengthen their marriage and parenting issues that would help them be better parents and learn ways to continue to be one, as a couple.

Professionals agreed that there are currently many broken families and young adults growing up thinking negatively about marriage, therefore, they have little or no interest in getting married. Professionals suggested the importance of instructing high schoolers about the positive benefits of marriage (Waite & Gallagher, 2000) as well as teaching married couples with or without children ways to make their marriage stronger.

In addition, professionals suggested that it is important to raise awareness about domestic violence since it is regarded lightly by many Latinos. This study found that domestic violence usually begins to be more visible soon after marriage and continues to worsen with time until it is stopped through outside community sources (i.e. police) and/or death occurs. It is suggested to include these types of topics in pre-marriage education for younger individuals. Perhaps this increased awareness will lower the incidents in the community, and strengthen families.

Setting

Where is the best place for Latino marriage education to take place? Most groups agreed that school settings, church settings, and community centers known by the Latino population were the best places for marriage education materials to be delivered. In addition to these three major suggestions, professionals also suggested workplace and court as good locations to present information about marriage. Professionals agreed that males may not particularly go out seeking marriage education materials but if the education is brought to them instead these types of programs may be more successful and less threatening to males.

Target

The main aim of this study was to give specific directions to reach out to the Latino population in order to increase the possibility of recruiting as well as maintaining attendance. It gives information about Latinos such as their perceived needs for marriage education that will help program developers know better how to target their materials.

This sample of less educated Latinos suggests ways that marriage education needs to be modified or adapted to provide services to such disadvantaged group. For example, the language used in existing approaches may have to be re-written for less educated individuals in order for people to better understand what is being taught. This study also suggests that employing less direct approaches (e.g. TV and radio advertisement, word of mouth) would increase the likelihood of retaining male attendance.

When working with the Latino population it is vital to first take into consideration gender characteristics. Males are more hesitant to attend any type of program that requires them to emotionally express themselves, especially in front of others, because this would, according to the Latino culture, show a sign of weakness in their manliness. It would be advantageous for marriage educators to use incentives to help bring men to these groups. A soccer game or a dance after a marriage education class or a dinner while attending the class might be strong incentives to bring Latino men to these groups.

In addition, it is very important for most couples to have the entire family come to such events because the Latino family is culturally very united. This may mean providing child care for their younger children and entertaining activities for the older children while parents participate in marriage education.

In general, most female-male groups along with professionals agreed that for Latinos to attend these types of programs, the education should be a relatively low cost, no cost or on a sliding scale in order for them to attend.

Finally, making direct or word of mouth contact with couples or individuals to encourage them to participate in marriage education as well as using the multi-media resources such as television commercials or radio announcements may be helpful for recruiting Latino couples (Lengua et al., 2001).

Delivery

How shall marriage education be disseminated and promoted to the Latino public? Most groups agreed that school settings and community centers known by Latinos are the most effective places to teach and advertise marriage education. Integrating marriage education into already established services such as school curricula to reach high schoolers, singles, and committed individuals going to school and/or joining with educational local community programs (i.e. already established parenting classes) to reach transition to parenthood, married with children and those participants not attending school would be beneficial ways to bring such information.

The qualities of providers of marriage education and how it is disseminated are important components in strengthening Latino marriages (Hawkins et al., 2004). This study found that Latinos may feel more comfortable with other native professionals who understand their culture. This trust may make them be more open to new ideas and suggestions about improving their marriages.

Whether the materials are integrated into other initiatives, or spring up as a grass root initiative, they must be Latino led and developed for it to be effective. This is

essential for marriage educators to recognize in order to appropriately adapt marriage education materials for the Latino community.

Implications for Marriage and Family Therapists

According to our overall results, the Latino population would greatly benefit from family therapy. Marriage and family therapists need to incorporate "marriage education" to current psychotherapeutic interventions as a mean to lessen and/or prevent divorce and strengthen Latino marriages (Stahmann, 2000).

Pre-marriage and marriage education may help reduce problems found in Latino couples such as infidelity and domestic violence which is prevalent with Latinos. For example, domestic violence may increase due to migration.

Our findings demonstrate current themes that Latinos would like to discuss in more detail, sometimes in a more private setting in order to help them solve their problems and have a stronger family.

According to our findings, marriage and family therapists may utilize implicit ways to address sensitive issues (i.e. abuse, infidelity) by assessing the couple/individual's level of education and acculturation before discussing such topics. And more importantly, marriage and family therapists need to create a strong relationship with the Latino clients in order for him or her to feel comfortable to express his or her feelings and be fully receptive without feeling threatened or offended by the therapist.

Limitations and Future Research

Individuals, rather than couples, were interviewed in the focus groups. It was agreed that this would be the best course of action in order to get more honest, open responses from both genders. It may be advantageous to also analyze couples versus

individuals' responses in order to see if there is any variation among their perceived needs and interests.

The size of two focus groups in this study (transition to parenthood females and committed males) were less than ideal (at least four participants) due to no-shows. Rather than trying to reschedule yet another meeting and perhaps not having the same opportunity of having at least three participants as suggested by Umaña-Taylor, and Bámaca, (2004), it was decided to continue with the interviews. Future studies should include larger focus groups.

For the majority of the groups we used three trained translators from the Spanish Translation program to triangulate the translations. However, for some of the groups, this number was reduced to two. This is still within the guidelines recommended by Herrera (1993), who recommended two translators. Thus, it is suggested, for future research to hire translators who will be committed for the life of the entire study.

It would also be advantageous to use more "word of mouth" recruiting for future research of this type. Word of mouth appeared to be the most persuasive enticement for the Latino population to participate rather than the use of fliers or newspaper adds.

Future research should ask for more detailed demographic information from individuals or couples (such as family income level, current profession, number of children for individuals with children, language spoken at home) in order to better associate the responses given by this population. Perhaps participants with higher levels of education, (i.e. college) may respond differently to concerns about marriage than participants with lower levels of education such as no high school diploma.

About 50.9 % of the participants (excluding the professional group) in this sample were Mexican or of Mexican descent. This over-sampling of Mexicans was appropriate for this study since over half of Utah County Latinos are of Mexican descent. However, it is suggested that future research studies sample more heavily from different Latino groups residing in the United States such as Peruvians, Argentineans to see if there is a variation among their responses to each question (See Appendix I).

Since most participants were Mexicans, it is suggested that future research duplicate this study in Mexico and compare results from both countries in order to examine if migration, acculturation, or cultural changes affect marriage beliefs or education needs.

It is also recommended the need to study Latinos who live in larger communities (i.g. urban cities like Houston, Texas or Los Angeles, California).

In addition, 52.8% of the participants were predominantly members of The Church of Jesus Christ of Latter-Day Saints (Mormon) and 35.8% belonged to the Catholic Church. It is suggested to replicate this sample in a different section of the country to see if there are any response variations. And, a sample that is more predominantly Catholic should be studied.

Since the majority of males implied their preference to work with educated females, it may be of interest to conduct a study on the relationship between gender and education of the marriage educator and/or therapist working with Latino males and the success of marriage education or therapy being conducted.

Furthermore, since most females raised their concerns with domestic violence, it is suggested to study the effects of domestic violence in the marriage and in the family in

the Latino population and does marriage education lessen potential of divorce in Latino marriages?

Finally, it is suggested that researchers continue to use focus groups as a methods to reach the Latino population (Maldonado-Molina, Reyes, & Espinosa-Hernandez, 2006), since they feel more comfortable having discussions with other people of their same cultural background. During the focus groups interviews many participants expressed their gratitude for letting them be a small part of this important study.

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Informed Consent Form

The purpose of this study is to assess perceptions of need and opportunities for marriage education in Utah County from the perspective of members of the Hispanic/Latino community. This focus group study is being conducted by Dr. Stephen Duncan at Brigham Young University. You were selected for participation in the study because you are one of many potential users of the services we hope to generate in building healthy marriages in our community.

We would like you to attend a two-hour focus group session. During the focus group, you will be asked 14 open-ended questions to probe concerns you have about marriage, and that have specific relevance for the development of marriage education materials and interventions in Utah County. The session will be tape recorded and later transcribed.

There are minimal risks for participating in a study such as this. During the focus group, it is possible that you may feel embarrassed when talking in front of others. The moderator will be sensitive to those who become uncomfortable. We believe you will benefit from participating and feeling a part of an important project. You will receive a $25.00 gift certificate for your participation.

Participation in the research is voluntary and you may discontinue participation at any time. During the focus groups, all responses to questions will be audiotaped so that we don't miss any of your important ideas. However, all responses will remain anonymous; the focus group leader will never use your name in connection with data collection. Following the focus groups, tapes will be transcribed verbatim. Tapes will be stored in a locked cabinet until destroyed. Data from the transcribed focus groups will be reported as group trends and will never be associated with your name.

If you have any questions regarding this research, you may contact Dr. Duncan at the School of Family Life, 350F SWKT, 801/422-1796. In addition, if you have any questions regarding your rights as a participant in a research project you may contact Renea Beckstrand, Chair of the IRB at 801/422-3873.

I have read, understood, and received a copy of the above consent, and desire of my own free will and volition to participate in this study.

_____   _____
Research Participant   Date

Appendix B High School Consent Form

Parent Permission Form
Focus Group Study of Marriage Education

The purpose of this study is to assess Hispanic/Latino youth perceptions of their need for marriage education. This focus group study is being conducted by Dr. Stephen Duncan at Brigham Young University. Your teen was selected for participation in the study because they are one of many potential users of the services we hope to generate in building healthy marriages in our community.

We would like your teen to attend a two-hour focus group session at school from 3 to 5 p.m.. During the focus group, they will be asked 14 open-ended questions to probe concerns they have about marriage, and that have specific relevance for the development of marriage education materials and interventions in Utah County. The session will be tape recorded and later transcribed.

There are minimal risks for participating in a study such as this. During the focus group, it is possible that your teen may feel embarrassed when talking in front of others. The moderator will be sensitive to those who become uncomfortable. We believe your teen will benefit from participating and feeling a part of an important project. They will receive a $25.00 gift certificate for their participation.

Participation in the research is voluntary and your teen may discontinue participation at any time. During the focus groups, all responses to questions will be audiotaped so that we don't miss any important ideas. However, all responses will remain anonymous; the focus group leader will never use your teen's name in connection with data collection. Following the focus groups, tapes will be transcribed verbatim. Tapes will be stored in a locked cabinet until destroyed. Data from the transcribed focus groups will be reported as group trends and will never be associated with your child.

If you have any questions regarding this research, you may contact Dr. Duncan at the School of Family Life, 350F SWKT, 801/422-1796. In addition, if you have any questions regarding your rights as a participant in a research project you may contact Renea Beckstrand, Chair of the IRB at 801/422-3873.

I have read, understood, and received a copy of the above consent and desire of my own free will and volition for my child to participate in this study.

_____   _____

Parent

                                                                                    Date

Appendix C Spanish Adult Consent Form

Documento de acuerdo

El propósito de este proyecto de investigación es determinar cuales son las necesidades y las opciones que existen, para dar educación matrimonial a la comunidad Hispana del Condado de Utah. El Licenciado Stephen Duncan de la universidad de Brigham Young University está liderando este proyecto de grupos de estudio.

Usted fue escogido para participar en este proyecto, porque es uno de los muchos futuros usuarios que gozará de los servicios que esperamos dar a nuestra comunidad para la sana construcción del matrimonio.

Deseamos su asistencia a una sesión de grupo de estudio que tendrá una duración de dos horas. En el transcurso de las dos horas se le harán 14 preguntas, que tienen como propósito averiguar cuales son sus preocupaciones del matrimonio y que tienen específica importancia en la elaboración de materiales para la educación de matrimonios y la ayuda que el Condado de Utah ofrecerá.

Para su información la sesión a la que asista será grabada, luego será transcrita, es decir, escrita a mano palabra por palabra.

Los riesgos de participar en este proyecto de investigación son mínimos. Es posible que durante las dos horas del grupo de estudio en algún momento usted se sienta un poco avergonzado(a) al hablar en frente de otras personas, pero no se preocupe, pues el líder encargado del grupo estará alerta de aquellos que lleguen a sentirse incómodos. Estamos seguros que usted se beneficiará al participar en este estudio y también se sentirá como alguien importante al colaborar con este importante proyecto para la comunidad. Además, por su amable participación le compensaremos con un certificado de $25 dólares.

Su participación en este proyecto es voluntaria y si desea dejar de participar lo puede hacer en cualquier momento. Durante las sesiones de estudio todas sus respuestas a las preguntas serán grabadas para no olvidar ninguna de sus valiosas ideas, sin embargo, todas las repuestas permanecerán en el anonimato, es decir, que su identidad no será revelada. Para su protección, el líder o moderador encargado del grupo nunca mencionará su nombre refiriéndose a sus respuestas. Después de que todas las sesiones de los grupos de estudio se hayan terminado, las grabaciones serán escritas a mano palabra por palabra (transcritas textualmente) y los casetes o cintas estarán guardados bajo llave hasta que se vayan a destruir por completo. La información que se obtenga de los casetes de las sesiones de estudio será para identificar generalidades en los diferentes grupos de estudio, pero nunca se divulgará su nombre.

Si tiene dudas en cuanto a este estudio de investigación, se puede comunicar con el Lic. Stephen Duncan al Departamento de La Escuela de la Vida Familiar (School of Family Life) a la oficina 350F del edificio SWKT (Localizado en la universidad de BYU), ó al número telefónico (801)422-1796.

Además, si tiene alguna otra pregunta en cuanto a sus derechos como participante en este proyecto puede comunicarse con Renea Beckstrand, Presidenta del Comité de Revisión Institucional (IRB) al número telefónico (801) 422-3873.

Deseo participar por mi propia voluntad en este proyecto de investigación y se que he leído, entendido y recibido una copia de este documento de acuerdo.

_____   _____
Firma del participante   Fecha

Appendix D Spanish High School Consent Form

Forma de Consentimiento de Padres de Familia
Grupos de Enfoque para el Estudio de Educación Matrimonial

El propósito de este estudio es evaluar las opiniones de la juventud Hispana/Latina acerca de la necesidad para la educación matrimonial. Este estudio está siendo conducido por el Dr. Stephen Duncan de la Universidad de Brigham Young. Su hijo/a ha sido seleccionado/a para participar en este estudio porque él/ella sería uno de los muchos usuarios a estos servicios que esperámos crear. Estos servicios tendrán enfoque para edificar matrimonios sanos en nuestra comunidad.

Nos gustaria que su hijo/a asistiera a un grupo de enfoque de 3 :00 a 4 :30 P.M. el día 3 de Noviembre, 2004. Durante este tiempo, se les efectuarán 14 preguntas en las cuales podrán responder libremente acerca de las preocupaciones o dudas que tengan acerca del matrimonio. Estas preguntas son de mucha importancia para el desarrollo de materiales e intervenciones de educación matrimonial en el Condado de Utah. La sessión será grabada y después transcrita.

Existen riesgos mínimos en participar en un estudio como este. Durante esta sessiones en grupo, es possible que su hijo/a se sienta apenado/a al hablar en frente de otros participantes. El asesor será discreto con los que se sientan incómodos. Creémos que su hijo/a se beneficiará al participar y poder ser parte de un proyecto de gran importancia. Los participantes recibirán un certificado de $25.00 por su participación.

La participación en este estudio es voluntario y el/ella puede finalizar su participación en cualquier momento. Durante las sessiones, todas las respuestas a las preguntas serán grabadas para que no perdamos ninguna opinión importante. Sin embargo, todas las respuestas serán anónimas; el lider del grupo nunca utilizará el nombre de su hijo/a en conección con los registros. Después de los grupos de enfoque, los cassettes serán guardados en un gabinete con llave hasta que sean destruídos. Los datos transcritos serán reportados confidencialmente y nunca serán asociados a su hijo/a.

Si usted tiene alguna pregunta acerca de este estudio, puede contactar con el Dr. Duncan, School of Family Life, 350F SWKT, 801/422-1796. También, si tiene alguna pregunta sobre sus derechos como participante en un estudio de investigaciones, puede contactar a Renea Beckstrand, encargada del IRB al 801/422-3873.

He leído, entendido y recibido una copia de esta forma de consentimiento y deseo a mi propia voluntad que mi hijo/a participe en este estudio.

_____
Nombre del Estudiante

_____   _____

Firma del Padre de Familia   Fecha

Appendix E Spanish Focus Group Interview Questions

PREGUNTAS PARA LOS GRUPOS DE ENFOQUE DE LA INICIATIVA PARA EL
MATRIMONIO HISPANO

1.   ¿Qué le preocupa a Ud. de las relaciones matrimoniales?

2.   De acuerdo a su opinión, ¿qué causa que un matrimonio se desintegre?

3.   ¿Qué pueden hacer las parejas para lograr un matrimonio feliz y fuerte?

4.   ¿Que recurso(s) utiliza Ud. actualmente para fortalecer su matrimonio? (o

       ¿qué cree que necesita saber antes de casarte para establecer una relación

       fuerte con su pareja?

5.   ¿Qué tipo de ayuda desea Ud. obtener para su matrimonio?

6.   Ya que existe la educación para ayudarle a formar un matrimonio fuerte, ¿qué

       desearía aprender? ¿Qué conocimiento y habilidades buscaría?

7.   ¿Cómo le gustaría recibir esta información? ¿Qué métodos preferiría que se

       usaran? Algunos de los métodos más comunes incluyen clases, artículos de

       revistas, sitios en la Internet y videos.

8.   ¿Cuál es la mejor manera de poner a su disposición este tipo de información?

9.   ¿Cuál sería el lugar más conveniente para recibir educación o materiales de

       esta clase?

10.   ¿Cuánto tiempo estaría Ud. dispuesto a dedicar para aprender como fortalecer

       su vida en pareja?

11.   ¿Si fuera necesario, cuánto estaría Ud. dispuesto a pagar por esta educación?

12.   ¿Ha tenido alguna experiencia negativa al tratar de obtener ayuda para su

       matrimonio?

13. En su opinión, ¿qué motiva a las personas a tomar parte en la educación para las relaciones matrimoniales?

14. ¿Cómo podemos lograr que tanto hombres como mujeres participen?

Unicamente para Profesionales y Lideres de la Comunidad:

15. ¿Qué recursos se encuentran disponibles actualmente en la comunidad para fortalecer los matrimonios? ¿Qué tipo de recursos desearía Ud. que se encontraran disponibles?

Appendix F Female Focus Group Themes

1. What concerns do you have about marriage?
- Domestic violence (HSF,SF, CF) †
- Financial worries (HSF, SF, MCF)
- Equal Partnership (HSF, SF, MCF)
- Negative changes after marriage (HSF, SF, TPF, MCF)
- Problems before marriage (SF)
- Lack of formal education (SF)
- Poor communication (CF, TPF, MCF)
- Infidelity (SF, CF, TPF, MCF)
- Trust (HSF)
- Husbands not prioritizing marriage and family (MCF)
- Lack of time for the marriage (TPF)
- Divorce (TPF)
- Intercultural differences (TPF)
- Extended family intrusion (TPF)
- Lack of unity (MCF)
- Loss of care for self (MCF)

2. What do you think causes trouble in marriage?
- Infidelity (HSF, SF, CF, TPF, MCF)
- Trust (HSF)
- Lack of commitment (HSF)
- Differing intimacy expectations (HSF, MCF)
- Finances (HSF, SF, TPF, MCF)
- Lack of boundaries (HSF, TPF)
- Poor communication (SF, CF, MCF)
- Not prioritizing marriage (SF)
- Lack of personal virtues (SF, MCF)
- Lack of unity (SF, CF)
- Lack of marriage preparation (SF)
- Negative changes after marriage (SF)
- Lack of equal partnership (CF)
- Domestic violence (TPF)
- Lack of continued courtship (TPF)

3. What can persons do to achieve a strong, happy marriage?
- Loving respectful interactions (HSF, SF, CF, TPF, MCF)
- Continued courtship (HSF, SF,TPF, MCF)
- Marriage preparation (HSF)
- Equal partnership (HSF, SF, TPF, MCF)
- Improve communication (SF, CF, TPF)
- Unity (SF, CF)

- Develop conflict resolution skills (SF)
- Exercise personal virtues (TPF)
- Personal time and space (MCF)
- Formal education (MCF)
- Strong in-law relationship (MCF)

4. What resource(s) do you currently use to help strengthen your marriage? what do you believe you need
to know before getting married in order to establish a strong relationship with your partner?
- Homemaking skills (HSF)
- Fidelity (HSF, CF)
- Trust (HSF)
- Know partner and social network well (HSF, CF, TPF, MCF)
- Role of mother/wife (HSF)
- Communication skills (SF, CF, TPF, MCF)
- Problem solving skills (SF, TPF)
- Spiritual resources (SF, MCF)
- Self-help materials (SF, TPF)
- Professional interventions (SF, TPF)
- Advise from relatives (SF)
- Marriage education (SF, TPF, MCF)
- Unity (CF, TPF)
- Planning future family life (TPF)
- Money management skills (TPF)
- Family time (MCF)
- Build friendship (MCF)
- Personal strength (MCF)
- Continue courtship (MCF)

5. What kind of help for marriage would you want to get?
- Individual/marriage/group counseling (HSF, TPF)
- Family support when needed (HSF, SF)
- Culturally appropriate marriage education (HSF, CF, TPF, MCF)
- Money management skills (SF)
- Communication skills (SF, CF)
- How to have equal partnership (SF, MCF)
- Being self-sufficient/life skills (SF)
- Abuse prevention resources (CF, TPF)
- Media promotion of healthy marriages (TPF)

6. If there was education to help you build a strong marriage, what would you like to see used? What knowledge and skills would you seek?
- Family life education (HSF, SF, CF, TPF, MCF)
- Money management skills (SF, CF, TPF)
- Problem solving skills (SF, CF)
- Communication skills (SF, TPF, MCF)
- How to be self-sufficient/life skills (SF, CF, TPF)
- Formal education (TPF)
- Preserving cultural heritage (TPF)
- Books (MCF)
- Equal partnership (MCF)
- Spirituality (MCF)

7. How would you like to get this information? What approaches would you like to see used? Some common approaches are classes, magazine articles, websites and videos.
- Hands-on approaches (HSF, SF, TPF, MCF)
- Personal or couple's assessments (HSF)
- Multi-media [e.g. videos, internet, TV, mail, radio](SF, CF, TPF, MCF)
- Professional interventions (SF, MCF)
- Spiritual leaders (SF)
- Written materials (SF, CF, MCF)
- Support groups (TPF, MCF)
- Community involvement (TPF)

8. What is the best way to let you know that education like this is available?
- Multi-media (HSF, SF, TPF, MCF)
- Written materials (HSF, TPF)
- Community settings familiar to Latinos/Hispanics (SF, CF, TPF, MCF)
- Social workers (CF)
- Hot line (CF)

9. Where would be the most convenient place to receive education or materials like this?
- Home based (HSF)
- School settings (HSF, SF, CF, TPF, MCF)
- Professional settings (HSF, CF, TPF, MCF)
- Community settings known to Latinos/Hispanics (HSF, SF, CF, TPF, MCF)
- Church settings (SF, CF, MCF)
- Workplace settings (HSF)

10. How much time would you be willing to spend learning about how to have a strong marriage?
- 1-3 Hrs/week (SF, CF, TPF, MCF)
- As much time as necessary (SF, CF, TPF, MCF)
- Once or twice a year (SF)

- Ongoing courses (TPF)
- 3 month course once a week (MCF)

11. What would you be willing to pay for the education if you needed to?
- Sliding scale (HSF, TPF, MCF)
- $20 to $200 per session (HSF)
- 0 to $25 per session (SF)
- $25 to $50 per session (CF)
- $50 a month per course (MCF)
- Unlimited (HSF)
- Through service (MCF)
- Government subsidized (MCF)

12. What negative experiences you've had when trying to obtain get help for your marriage? Or what kinds of things would keep people from seeking help?
- Extended family intrusion (HSF)
- Lack of child care (HSF, TPF)
- Lack of partner's support (HSF)
- Lack of communication (HSF)
- Machismo (HSF)
- Not wanting to acknowledge marital problems (SF, MCF)
- Language barriers (SF)
- Competing activities (SF)
- Lack interest/motivation (HSF)
- Inaccessibility (CF, TPF)
- Lack of time (TPF, MCF)
- Cost (TPF)
- Lack of information about available resources (MCF)

13. In your opinion, what would motivate people to participate in marriage education?
- Desire for a long lasting, loving relationship (HSF, CF)
- Incentives (HSF, SF)
- Brief focused programs (HSF)
- Mentors (SF, CF)
- Active learning approaches (SF, TPF)
- Advertisement (SF)
- Encouragement from others (CF, TPF, MCF)
- Fear of family break up (TPF, MCF)
- Non marital topics (TPF)
- New friendships (TPF)

14. How can we get both women and men to participate?
- Effective promotion/advertising strategies (HSF, SF, TPF, CF, MCF)
- Incentives (SF, CF, TPF, MCF)

- Fun activities (HSF, SF, TPF, MCF)
- Emphasize positive outcomes of marriage education (HSF, CF, TPF, MCF)
- Free child care (MCF)

† High School Females (HSF), Single Females (SF), Committed Females (CF),
Transition to Parenthood Females (TPF), Married with Children Females (MCF)

1. What concerns do you have about marriage?
- Financial worries (HSM, SM, CM, TPM, MCM) †
- Lack of marriage preparation (HSM)
- Equal partnership (HSM)
- Personal differences (SM)
- Parenting (SM, MCM)
- Acculturation (MCM)
- Infidelity (SM, CM, TPM)
- Divorce (SM,CM)
- Negative changes after marriage (CM, TPM)
- Lack of conflict resolution skills (CM, MCM)
- Lack of spirituality (TPM)
- Differing intimacy expectations (TPM)
- Family role competence (TPM)
- Difficulty harmonizing family and work (TPM)
- Lack of personal virtues (MCM)
- Poor communication (MCM)

2. What do you think causes trouble in marriage?
- Poor communication (HSM, CM, TPM)
- Lack of conflict resolution skills (HSM, SM, MCM)
- Infidelity (HSM)
- Lack of unity (HSM, TPM)
- Lack of continued courtship (HSM, TPM, MCM)
- Negative changes after marriage (SM, TPM)
- Difficulty harmonizing family and work (HSM)
- Lack of boundaries (HSM, TPM)
- Finances (SM, TPM)
- Lack of preparation for marriage (SM, TPM, MCM)
- Lack of personal virtues (CM, TPM, MCM)
- Lack of shared interests (CM, TPM)
- Substance abuse (TPM)
- Poor self-esteem (TPM)
- Negativity (TPM)
- Unrealistic expectations about marriage (TPM)

3. What can persons do to achieve a strong, happy marriage?
- Improve communication (HSM, SM, CM, TPM, MCM)
- Equal partnership (HSM, TPM, MCM)
- Commitment (HSM, MCM)
- Shared activities (HSM)
- Loving respectful interactions (HSM, SM, TPM, MCM)

- Continued courtship (HSM, TPM, MCM)
- Marriage preparation (HSM)
- Develop conflict resolution skills (HSM, CM, TPM, MCM)
- Unity (SM, TPM)
- Effective money management (SM, TPM)
- Spirituality (MS, TPM)
- Shared religious affiliation (TPM)
- Exercise personal virtues (TPM)
- Overcome substance abuse (TPM)

4. What resource(s) do you currently use to help strengthen your marriage? What do you believe you need to know before getting married in order to establish a strong relationship with your partner?
- Communication skills (HSM, SM, CM, TPM, MCM)
- Self-help materials (HSM, TPM)
- Professional interventions (HSM)
- Spiritual resources (HSM, SM, TPM)
- Relationship skills (HSM, SM, CM)
- Marriage education (SM,TPM)
- Exercise personal virtues (SM, TPM, MCM)
- Know partner and social network well (SM, TPM)
- Mentors (SM)
- Continue courtship (SM, TPM)
- Family time (TPM)
- Commitment to the marriage (MCM)
- Conflict management skills (CM)
- Problem solving skills (TPM)
- Learning from experience (CM)
- Positivity (CM)
- Money management skills (TPM)
- Abstinence before marriage (TPM)
- Self-acceptance (TPM)

5. What kind of help for marriage would you want to get?
- See marriage positively (HSM)
- Mentors (HSM, SM,TPM)
- Companionship (HSM)
- Support from social network (SM)
- Culturally appropriate marriage education (SM, TPM, MCM)
- Communication skills (CM, MCM)
- Conflict management skills (CM)
- Problem solving skills (CM)
- Money management skills (TPM, MCM)
- Parenting skills (TPM)

- Personal growth (TPM)
- Individual/marriage/group counseling (TPM, MCM)
- Spiritual help (TPM, MCM)
- Child care (TPM)
- How to exercise personal virtues (MCM)

6. If there was education to help you build a strong marriage, what would you like to see used? What knowledge and skills would you seek?
- How to have a lasting loving relationship (HSM)
- Identify challenges in marriage (HSM)
- Commitment (HSM)
- Love (HSM)
- Sexual intimacy (HSM)
- Building relationship virtues (HSM)
- Parenting skills (SM, TPM)
- Problem solving skills (SM, CM)
- Conflict management (SM)
- Resources to strengthen marriage (SM)
- Communication skills (SM, TPM)
- Overcoming cultural barriers (CM)
- Positivity (CM)
- Money management skills (TPM)
- Counseling (TPM)
- How to be self-sufficient/life skills (TPM)
- Spirituality (MCM)

7. How would you like to get this information? What approaches would you like to see used? Some common approaches are classes, magazine articles, websites and videos.
- Mentors (HSM, SM)
- Parents (HSM)
- Professional interventions (SM, CM)
- Multi-media (SM, TPM, MCM)
- Other help self-help (CM)
- Library materials (TPM)
- Written materials (TPM, MCM)
- Hands-on approaches (TPM, MCM)

8. What is the best way to let you know that education like this is available?
- Advertisements (HSM, SM)
- Billboards (HSM)
- Written materials (HSM, SM)
- Multi-media (HSM, SM, TPM, MCM)
- Through the schools (CM, TPM)
- Through clinics (CM)

- Church (TPM)
- Mail (MCM)

9. Where would be the most convenient place to receive education or materials like this?
- School settings (HSM, CM, TPM, MCM)
- Church settings (SM, TPM)
- Parents (SM)
- Professional settings (SM)
- Internet (SM)
- Clinics/hospitals (CM)
- Home based (CM)
- Libraries (TPM)
- Community settings known by Latinos/Hispanics (TPM)
- Parks (TPM)
- E-mail (MCM)
- Mail (MCM)

10. How much time would you be willing to spend learning about how to have a strong marriage?
- 1-3 Hrs/week (HSM, SM)
- As much time as necessary (HSM, SM, CM, TPM)
- Uncertain (HSM, MCM)
- 2-4 hrs/weekend (TPM)
- 2 hrs/month (MCM)
- 2 times/month (MCM)

11. What would you be willing to pay for the education if you needed to?
- Unlimited (HSM)
- $20-$50 per session (HSM)
- $100 per session (CM)
- $100 per course (SM)
- No cost (CM)
- $20-$40 with food (TPM)
- $10-$30 per couple (MCM)
- $30 a month (MCM)
- Sliding scale (MCM)

12. What negative experiences you've had when trying to obtain get help for your marriage?
- Lack of personal virtues (HSM, TPM)
- Not prioritizing marriage (HSM)
- Addictions (HSM)
- Negative attitude towards getting help (HSM)
- Extended family intrusion (HSM, TPM)

- None (SM, CM)
- Lack of interest/motivation (TPM)
- Desires for divorce (TPM)
- Psychological disorders (TPM)
- Resentments (TPM)
- Boredom in marriage (TPM)
- Fear (TPM)
- Machismo (TPM)
- Cultural traditions (TPM)
- Lack of information about available resources (MCM)
- Bureaucracy (MCM)

13. In your opinion, what would motivate people to participate in marriage education?
- Recognizing problems (HSM, TPM, MCM)
- Media advertisement (HSM)
- Desire for a long lasting, loving relationship (HSM, SM, TPM)
- Love (SM, CM)
- Children (CM, TPM)
- Desire for personal improvement (TPM, MCM)
- Desire for being a transitional character (TPM)
- Wife's example (TPM)
- Desire for being a role model to others (TPM)
- Seeing successful marriages (HSM)
- Seeing positive outcomes of marriage education (MCM)
- Encouragement from others (MCM)

14. How can we get both women and men to participate?
- Incentives (HSM, MCM)
- Word of mouth (HSM, SM, MCM)
- Partner's motivation (HSM, CM, TPM, MCM)
- Emphasize positive outcomes of marriage education (HSM, CM, TPM, MCM)
- Effective promotion/advertisement strategies (SM, MCM)
- Promote in places frequented youth (HSM)
- Family as a motivator (CM)
- Testimonies of successful couples (TPM)
- Teaching without attacking (CM)
- Show consequences of inaction (CM)
- Overcoming machismo (TPM)
- Males inviting males (TPM)
- Personal invitation by Hispanic leaders (MCM)

† High School Males (HSM), Single Males (SM), Committed Males (CM), Transition to Parenthood Males (TPM), Married with Children Males (MCM)

Appendix H Professional Focus Group Themes

1. What concerns do you have about marriage?
- Equal partnership
- Lack of marriage preparation
- Poor communication
- Lack of family time
- Lack of formal education
- Lack of personal and couple motivation
- Domestic violence
- Financial worries
- Acculturation
- Materialism

2. What do you think causes trouble in marriage?
- Poor communication
- Lack of equal partnership
- Lack of preparation for marriage
- Lack of commitment
- Lack of goals
- Poor self-esteem
- Lack of personal virtues
- Beliefs about divorce
- Lack of boundaries
- Lack of formal education
- Unrealistic expectations about marriage
- Acculturation

3. What can people do to achieve a strong, happy marriage?
- Formal Education
- Therapy
- Improve communication
- Organization
- Goal setting
- Marriage preparation
- Unity
- Continue courtship

4. What resource(s) do you currently use to help you strengthen your marriage?
- Community centers
- Professional intervention
- Family time
- Spiritual resources
- Church attendance

- Advise from relatives
- Formal education
- Communication skills

5. What kind of help for marriage do you want to get?
- Culturally appropriate marriage education
- Retreats
- Individual/marriage/group counseling
- Mentors
- Parenting skills
- Money management skills
- Support groups

6. If there was education to help you build a strong marriage, what would you like to see used? What knowledge and skills would you seek?
- Money management skills
- Communication skills
- Anger management
- How to have equal partnership
- How to improve self-esteem
- How to have a long lasting loving relationship
- Resources to strengthen marriage
- Parenting skills
- Decision making

7. How would you like to get this information? What approaches would you like to see used? Some common approaches are classes, magazine, articles, websites, and videos?
- Hands-on approaches
- Multi-media
- Professional intervention
- Seminars
- Home visits
- Written materials

8. What is the best way to let you know that education like this is available?
- Multi-media
- At work
- Community settings known by Latinos/Hispanics
- Written materials
- Have information available in Spanish

9. *Where would be the most convenient place to receive education or materials like this?*
- School settings
- Church settings

- Community centers known by Latinos/Hispanics
- Libraries
- Court
- Workplace settings
- Clinics/hospitals
- Universities

10. How much time would you be willing to spend learning about how to have a strong marriage?
- 1-2 hrs/ week
- Variable
- Two hrs/ month

11. What would you be willing to pay for the education if you needed to?
- $10 per session
- $100 per session
- Sliding scale
- No cost

12. What kinds of things would keep people from learning how to have a strong marriage? What negative experiences you've had when trying to get help?
- Machismo
- Lack of formal education
- Lack of time
- Trust issues
- Transportation Problems
- Lack of child care

13. What would motivate people to participate in marriage education?
- Topics on how to protect and improve family life
- Incentives
- Recognizing problems
- Seeing positive outcomes of marriage education
- Marriage possibilities

14. How can we get both women and men to participate?
- Awareness
- Mentor invitation
- Fun activities
- Get a commitment

For Professionals/Community Leaders only:

15. What resources are currently available in the community to strengthen marriages? What kinds of resources do you wish were available?

Current resources:
- Annual State Marriage Conferences
- Religious leaders
- Parenting Classes
- Written materials
- Conferences held by professionals
- Classes offered at Hispanic centers

Desired resources:
- Interfaith collaboration
- Activities held at a variety of locations
- Written information in Spanish
- Carry out activities at locations familiar to Hispanics
- Bilingual professionals

Appendix I Focus Groups Percentages: Country, Religion, and Education

COUNTRY

	Females	Males	Total	Females	Males	Total
Mexico	**14**	**13**	**27**	**26.4%**	**24.5%**	**50.9%**
Peru	4	1	5	7.5%	1.9%	9.4%
USA-Hispanic	2	3	5	3.8%	5.7%	9.4%
Argentina	1	2	3	1.9%	3.8%	5.7%
Chile	3	0	3	5.7%	0.0%	5.7%
El Salvador	1	1	2	1.9%	1.9%	3.8%
Spain	1	1	2	1.9%	1.9%	3.8%
Honduras	0	1	1	0.0%	1.9%	1.9%
Costa Rica	1	0	1	1.9%	0.0%	1.9%
Ecuador	1	0	1	1.9%	0.0%	1.9%
Dominican Republic	1	0	1	1.9%	0.0%	1.9%
Venezuela	0	1	1	0.0%	1.9%	1.9%
Guatemala	0	1	1	0.0%	1.9%	1.9%
Total	29	24	53	55%	45%	100%

RELIGION

	Females	Males	Total	Females	Males	Total
Catholic	11	8	19	20.8%	15.1%	35.8%
LDS	**16**	**12**	**28**	**30.2%**	**22.6%**	**52.8%**
Protestant	0	2	2	0.0%	3.8%	3.8%
Other	2	0	2	3.8%	0.0%	3.8%
None	0	2	2	0.0%	3.8%	3.8%
Total	29	24	53	55%	45%	100%

EDUCATION

	Females	Males	Total	Females	Males	Total
<HS	**11**	**15**	**26**	**20.8%**	**28.3%**	**49.1%**
GED	2	1	3	3.8%	1.9%	5.7%
HS	3	3	6	5.7%	5.7%	11.3%
Some college/not enrolled	2	0	2	3.8%	0.0%	3.8%
Some college/enrolled	**7**	0	7	13.2%	0.0%	13.2%
Associate's degree	2	0	2	3.8%	0.0%	3.8%
Bachelor's degree	2	4	6	3.8%	7.5%	11.3%
Graduate degree/not completed	0	0	0	0.0%	0.0%	0.0%
Graduate degree/completed	0	1	1	0.0%	1.9%	1.9%
Total	29	24	53	55%	45%	100%