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Contextual Relationship Model Across Four Cultures

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CONTEXTUAL RELATIONSHIP MODEL ACROSS FOUR CULTURES

by

Gary T. Horlacher

A dissertation submitted to the faculty of

Brigham Young University

in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

Marriage, Family, and Human Development Program

School of Family Life

Brigham Young University

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BRIGHAM YOUNG UNIVERSITY

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of a dissertation submitted by

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This dissertation 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, I have read the dissertation of Gary T. Horlacher 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

CONTEXTUAL RELATIONSHIP MODEL ACROSS FOUR CULTURES

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Marriage, Family, and Human Development

Doctor of Philosophy

Research by a number of scholars working with different data has shown validity for a contextual model of relationships whereby a person's background characteristics affects or predicts her/his interpersonal style, which then affects or predicts her/his relationship satisfaction. This study tests if this relationship model is equivalent across four different cultural samples. This research also presents descriptive family data on a sample from Micronesia, a culture that has not previously been described in family science literature, compared to three other cultural groups.

A total of 550 individuals from Micronesian (N=131), Hispanic-Americans (N=139), Non-LDS Caucasians (N=140), and LDS-Caucasians (N=140) filled out an extensive relationship assessment survey (RELATE). Descriptive and diagnostic data will be provided for each of the items and constructs in the data for each of the four samples. Comparisons between the samples on categorical variables show many unique patterns.

The Micronesian and US samples especially show a number of patterns that were unique from the other samples. This test of the contextual model shows that the model seemed to work in general for all four cultural samples, although the specific items within different parts of the model seemed to show unique patterns in the various cultures.

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INTRODUCTION

Because relationships are such an important part of most people's lives and often contribute in a major way to their happiness or lack thereof, research aimed at better understanding relationship processes and what contributes to fulfilling and happy relationships may do much to improve the quality of life for many people. Stable, enduring relationships correlate with healthier, wealthier, happier, and more psychologically well-adjusted individuals (Stack & Eshleman, 1998; Waite & Gallagher, 2000).

To optimize these positive outcomes, researchers who study intimate relationships have attempted to quantify and study intimate relationship quality and its predictors. This research assumes that if an understanding of how stable, functional, fulfilling relationships can be achieved, this information can assist others in obtaining the best possible outcomes for their various relationships. Several relationship models seem to have converged into a basic model referred to in this paper as the *Contextual Relationship Model*. Most of the research that has been done by those developing variations of this model has been limited to Caucasian, white, middle to upper class society.

This study attempts to test a variation of this model with young samples from four cultures: Micronesia, Hispanic, LDS, and US. It will test the hypothesis that in all cultures a general contextual model will apply, but that the specific variables which are most relevant may be somewhat different in one culture from another. It also provides for the first time a quantitative study of family life in Micronesia and compares Micronesians with three similar samples from other cultures which have been better studied.

This paper will first provide a summary of the contextual relationship model, followed by a review of family literature on three cultures (Micronesian, Hispanic, and LDS) compared to the dominant US White Caucasian culture. The analysis will include two parts. First, a comparison between Micronesia and the other three samples on categorical variables will be given. Second, a test of the four cultures using a simple variation of the contextual model will be given using structural equation modeling (SEM).

Cultures

Several definitions of culture have been provided by different researchers. One definition from the field of anthropology which is well known is:

Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values. (Kluckhohn, 1951, p.86, n.5)

Hofstede defines culture as, “the collective programming of the mind that distinguishes the members of one group or category of people from another (Hofstede, 2001, p.9).” He goes on to say that culture is to a human collectivity what personality is to an individual. Perhaps the most concise definition of culture is those people who hold shared meanings (Geertz, 1975). Some have gone as far as to talk about the culture that a couple creates through marriage (Gottman, Murray, Swanson, Tyson, & Swanson, 2002), or the shared meanings that families construct (Reiss, 1981).

Behaviors which define cultures are based on the underlying values and worldview which are at the core of different cultures. Although a person’s or culture’s

worldview is subjective and not directly assessable, the behaviors that reflect this subjective reality are observable. These include rituals, heroes, and symbols (Hofstede, 2001). Symbols often carry complex meanings which are recognized only by those who share the culture. For example, acronyms commonly used throughout intermountain LDS cultural region which would not be understood elsewhere or by other people include CTR (Choose the Right), RMs (Return Missionaries), GAs (General Authorities), etc. Rituals are collective activities which are technically unnecessary but considered socially essential within the culture. Anthropologists have been especially interested in documenting these outward manifestations of different cultures.

Most relationship literature on current family theories is based on U.S. (e.g. white, Anglo, middle class) cultural samples. Until these theories have been reproduced with the same or similar results with more diverse samples, it is not possible to generalize the theories with confidence beyond the samples that have been tested. Theories may show different patterns in different cultures due to the differing meanings these cultures give to the variables being tested. As cultures assign different meanings to families and relationships, it is likely that relationship models will work differently in different cultures. The research presented here tests the Contextual Relationship Model in four cultures which differ in their approach to and meanings they give to relationships and families.

CONTEXTUAL RELATIONSHIP MODEL

If intimate relationships have the ability to affect people's lives for good, then understanding how relationships work can help in identifying the optimal conditions for successful, fulfilling relationships. A large amount of research has gone into trying to identify the key variables and models that approximate successful relationships. Some have claimed to be able to predict marital dissolution in the first five years with 85-95 percent accuracy based on their models (Gottman & Gottman, 1999; Holman, 2001).

Although different models have been proposed by different researchers, there is a considerable overlap and underlying similarity across these models. The underlying theme that seems to be found in all of these models is that enduring qualities provides the context in which relationship interaction processes take place, and that the interaction processes predicts the satisfaction with the relationship for the individuals. This model has been referred to as the Contextual Relationship Model (Kurdek, 1991). It as if the contextual variables (e.g. personality, family support, etc.) are the ground out of which the relationship grows. The interactional processes are the outward indicators of how well the relationship is going and are to a large extent are a reflection of the person's background variables that they bring to that relationship. Figure 1 provides a graphic representation of this theory.

[Figure 1 goes here]

Three versions of the contextual relationship model that have been developed independently by different researchers is given in Table 2. Drawing on a few constructs from the RELATE database, a test of the contextual relationship model across four cultures to be done in this study is proposed in Figure 3. Four contextual variables will be

included in the model: kindness, partner kindness, significant other approval, and individual happiness. A single communication construct and a single relationship satisfaction construct will be used in the model. It is hypothesized that this model will fit for all four cultures but that the significance of different specific factors may differ from one culture to another.

[Table 2 and Figure 3 go here]

COMPARISON OF FOUR CULTURES

Cross-cultural research in the field of marriage and family has been limited, partly due to challenges involved in cross-cultural research. Although much has been learned about the middle class, white, western individuals and families through social science research, much can be done to test to what extent models based on this profile are more widely generalizable. Large scale, quantitative research has provided evidence for universal human tendencies as well as culturally specific differences (e.g. Buss 1989; Hofstede, 2001; Scherer & Wallbott, 1994; Schwartz & Sagiv, 1995).

In deciding on samples for this study, it seemed that the four cultures being considered differed on at least four family-related variables and that these differences might provide differential effects on outcome variables (see Table 4). These and other differences will become more evident in the individual cultural descriptions which follow. Initial investigations seemed to show patterns in which the U.S. and LDS cultures contrasted with the Hispanic and Micronesian cultures (i.e. primary emphasis for nuclear versus extended family ties and a future versus present time orientation) and also ways in which the LDS and Hispanic cultures contrast with the Micronesian and U.S. cultures (i.e. orientation towards more liberal sexuality norms and stability).

[Table 4 goes here]

U.S. and LDS cultures seem to stress the nuclear family structure more strongly compared to Micronesian and Hispanic cultures which stress the extended family ties more strongly. Likewise U.S. and LDS cultures also seem to be much more future oriented as compared to Hispanic and Micronesian cultures which are more present oriented. The LDS and Hispanic cultures also seem to have a strong value and cultural

pressure for stability and lifelong marital commitment even when relationships may prove to be much less than ideal for the individuals involved, whereas Micronesian and U.S. cultures are more willing and able to move on if a relationship is not fulfilling. Similarly LDS and Hispanic cultures seem to be much more restrictive in their views of premarital sexuality compared to Micronesian and mainstream U.S. Caucasian cultures.

An attempt is made to establish validity for these anticipated value differences in the literature and to identify other cultural value dimensions that might affect the study of family relationships in these four cultures through a review of the literature. What follows is a cultural description of Micronesian, Hispanic, and LDS cultures and their values pertaining to family life contrasted with the well studied dominant U.S. Caucasian culture. This review of literature does not attempt to be comprehensive of all the literature for each of these cultures as such an undertaking is beyond the scope of this paper. It does provide a broad overview and a reflection of many salient aspects of each culture.

MICRONESIAN AND US CULTURAL DIFFERENCES

Micronesia includes a region the size of the United States but a land mass less than Rhode Island, located above the equator between Hawaii and the Philippines. Within this region there are about 2,000 small islands of which about 100 are inhabited.

Although the larger area, including Guam and the Marianas was estimated at 500,000 (Sadao, 2000), the more central Micronesian areas (Federated States of Micronesia, Republic of Palau, and the Republic of the Marshall Islands) that excluded Guam and the Marianas estimated the population at 181,000 (Hezel, 2001). Major island groups in the region include the Marianas, Caroline, Marshall, and Gilbert Islands. The most urbanized and assimilated to the US culture in the region is the territory of Guam (Sadao, 2000).

Although Spaniards first visited the area in 1526 and the British came in 1765, it wasn't until the 19th century when foreigners came to stay, first with the Russians (McCartney, 1947). Missionaries came to the islands during the second half of that century. The islands were first under German protection in 1885 and under Japanese protection from 1914 until the Second World War. Since the end of the Second World War until 1986, the area was called the Trust Territories of the Pacific Islands, a US protectorate. The area is now made up of different jurisdictions: the territory of Guam, the Commonwealth of the Northern Marianas Islands, the Republic of Palau, the Republic of the Marshall Islands, the Republic of Kiribati, and the Federated States of Micronesia (Yap, Pohnpei, Chuuk, and Kosrae). Although this review focuses on literature from the entire region, the area comprising the Federated States of Micronesia (FSM) is of primary interest since that is the region from which the relationship sample came from.

Within this region there are three types of settlement: district centers (centers of change with westernized schools, hospitals, stores, and jet service, densest population and wage labor economy), outer islands (subsistence fishing and horticulture, more traditional communal ways of life), and the semi-urban fringe areas (accessible within an hour or so to district centers, mixed wage labor and subsistence living) (Rubinstein, 1983). The major issue impacting this region has been the shift from a subsistence economy to capitalism and the attempt to maintain existing values within a changing society. Western society has been so successful, that Western ways influence and threaten change around the world, including Micronesia.

In spite of a hundred years of western influence, by the end of World War II Micronesian culture was described as having fundamentally remained the same (McCartney, 1947). Although they had learned to follow western dress customs, their non-aggressive, non-competitive, laissez-affair attitude and their enjoyment of a sensual side of life had changed very little. Since the war, there has been more intense pressure felt with the changing economical base of society and stronger Western influences (Hezel, 2001; Rubinstein, 1983).

Cultural differences could be discussed within Micronesia from one island group to another, between different language and cultural groups. Distance and communication challenges in some parts of Micronesia have facilitated regional cultural differences within Micronesia (e.g. Smith & Kennedy, 1960). The distinctiveness of these subcultures within Micronesia has received more attention by American anthropologists than has their commonalities (Hezel, 2001). Since those participating in this study were from the urban, district centers and originally come from a variety of cultural groups

within Micronesia, this section will primarily focus on the more general cultural differences between US and Micronesian cultures that have been described for the entire region. Some regional cultural differences will be pointed out in the discussion that follows.

Also, a central theme in Pacific Island research has been the tremendous cultural change taking place as these cultures have modernized, moving from subsistence to cash based economies (Hezel, 2001; Hunt, 1980; Spurrier, 1980). This modernization has led towards growing individualism and the decline of the extended family (or the rise of the nuclear family) (Hezel, 2001). Changes have added new elements and created a new cultural design while leaving many of the old themes in recognizable form. References to areas of cultural change in the last 50 years will be noted as they apply to the following discussion.

General Value Orientations

A general description of Micronesian values from a Western perspective given in the 1940s follows:

The natives are neither aggressive nor competitive, they are a rather happy-go-lucky people and adopt a laissez-faire attitude about life and death. They enjoy the sensual side of life... There is a constant harmonizing with the inescapable action of nature, and the natives happily submit to its cycle. They feel that it is petty and vain to struggle against the inevitable mould... The native says the white man thinks too much about everything, but the morrow always looks after itself, and so the native cannot get too concerned about the hereafter. (McCartney, 1947, p.407, 420-421)

Table 5 provides a list of cultural dualisms which is not comprehensive but is a place to start based on literature that was reviewed. The extreme positions do not represent exclusive absolutes but rather cultural tendencies on a continuum. Similar values are found within all cultures (Schwartz, 1992; Schwartz & Sagiv, 1995), so what is shown here is only a difference in the tendency to give higher priority to one compared to another value. The differences of many of these values have also been diminishing in recent years due to the effect of modernization in Micronesia.

The basis for this table comes from an article on cultural differences as they effect parenting of children with disabilities (Sadao, 2000, pp.26-27), but has been expanded to include more general and additional distinctions from other literature that was considered (McCartney, 1947; Ritchie & Ritchie, 1983). Although the list may be a little extensive, since it is not known a priori which cultural aspects will prove most salient, all those shown in the literature that was reviewed are listed here.

[Table 5 goes here]

The above comparative list of values does not directly address the specific dynamics of intimate relationships, however it does give a general feel for the types of differences which exist between these cultures. The most commonly discussed difference, which includes many corollaries and related differences, is the distinction between collectivistic values (Micronesian) and individualistic values (US). As mentioned previously, Micronesian culture has been rapidly moving towards the US model in recent years. The collectivistic-individualistic distinction is not unique to Micronesian cultures, but involves most non-western verses western cultures. Similar differences to those pointed out here between Micronesia and the US on values related to time orientation and

control of the environment have been shown in comparisons between Italian and Irish immigrant communities to the standard US population (Klukhohn, 1968) and the confidence and autonomy that comes from early indulgence has been pointed out within American Indian cultures in the US (Lee, 1976).

In a comparison of twelve different cultural values as they relate to parenting children with disabilities, the US culture had nine which led to negative outcomes, while three of the values led to positive outcomes (Sadao, 2000). The same twelve values showed five negative and seven positive outcomes for the Micronesian cultural worldview. Table 6 provides three examples that illustrate this (Sadao, 2000, p.26).

[Table 6 goes here]

Following are some additional positive effects attributed to cultural differences exhibited in Micronesia compared to US culture:

- Multiple parenting and community responsibility for child rearing is attributed to the low incidence of child abuse and the sharing of responsibility for sick, sulky, whining, and irritable children (Ritchie & Ritchie, 1983). This also has led to a lack of problem with unwanted children since all children belong to the community. Hezel (2001) points out that in recent decades this has changed considerably as the nuclear family has replaced the former lineage familial structures. The father's role has taken over the previous maternal uncle's role of disciplinarian and the lineage leader's role of primary provider.
- The early indulgence/early independence combination in Micronesia has led to much less conflict between parents and children over dependence and independence issues in Micronesia compared to the US (Ritchie & Ritchie, 1983).

As pointed out already, early indulgence leads to security and confidence in non-western cultures (Lee, 1976). The importance of peer socialization and lack of personal responsibility of individual parents contribute to secure, early independence of Micronesian adolescents.

- Although attachment theory has stressed the mother-child bond, the universal preeminent importance of this relationship is questionable from a Micronesian and Polynesian cultural perspective due to multiple parenting and the importance of subsequent peer relationships in these societies (Lowe, 2002; Ritchie & Ritchie, 1983).

Over the last hundred years, the Pacific islands have been faced with a number of social and economic changes including loss of ownership and control of land resources, development of alien systems of island administration, war and disease, imposition of alien religious systems, introduction of a money economy, and changes in styles of housing, clothing, gender roles, status systems, and language (Ritchie & Ritchie, 1983). The loss of communal lineage-houses and lack of other social support for young men in Micronesia has been attributed with the epidemic-like increase in the number of suicides for the first post-war male cohort since the 1960s (Rubinstein, 1983). Certainly the stress involved in cultural changes appears to be an important factor in the social life of Micronesia.

Based on the idealistic view of the Polynesian worldview, one might suggest that Micronesians experience fewer psychological disorders compared to Western cultures. In fact McCartney makes this assertion based on the lack of affective psychoses in Japanese medical records (McCartney, 1947). Not feeling responsibility for the environment is also

attributed with an increased resilience in the face of trauma (Ritchie & Ritchie, 1983).

Although their worldview must certainly effect their approach to life, later changes and better research indicates that the picture is not so simplistic.

A study of suicide in Micronesia showed epidemic rates among young adolescent boys, which the author attributed to the pressure caused by the stress of changing norms and lack of support (Hezel, 2001; Rubinstein, 1983). Although schizophrenia seems to occur in higher levels for men (Myles-Worsley, Coon, Tiobech, Collier, Dale, Wender, Reimherr, Polloi, & Byerley, 1999), it may be that higher stress levels for men in these cultures has an influence on their higher level of psychotic illness (Hammond, Kauders, & MacMurray, 1983; cf.).

Hammond et al. (1983) found that almost half of those with schizophrenia experienced their first psychotic breaks abroad perhaps due to increased stress at such times. They also suggested that prevalence may be related to alcohol and drug usage. They report that chronic anxiety is normally concealed behind a screen of indifference. It appears that although the relaxed worldview may buffer Micronesians, the stress involved in the changes and Westernization of their culture has produced similar psychotic symptoms as experienced in the US culture. It may be that problems with alcohol and marijuana abuse may also be affected by cultural views which emphasize lack of control of environment.

Micronesian Family

This section will give some general remarks about the Micronesian extended family, sexuality, mate selection, marriage, and divorce. This general information should

give a framework for better understanding the context of marital relationships in Micronesia.

Extended families. Households in Micronesia are matrilineal which give the woman's perspective more prominence than has been the case traditionally in the US. Households traditionally have been large, ranging from 1-65 with an average of 12.8 members in the Marshall Islands and 9.1 members in the Kosraen islands (Burton, Nero, & Hess, 2002). By taking care of their own needs first, adults teach children by example to learn to take responsibility for their own needs (Ritchie & Ritchie, 1983). When a new spouse joins a family, their job abilities and resources are often considered an asset for the entire family and extended family demands on a husband can sometimes be overwhelming.

The most important relationship in Micronesian communities has traditionally been the sibling relationship, which is egalitarian based and the most common source of various types of support (Lowe, 2002). In contrast, the hierarchical relationship between parent and child shows a more complementary role. Spouses represent a hybrid between these extremes, showing egalitarian, expressive, and complementary elements. Lowe describes them as follows:

Relationships among spouses, like all cross-sex relationships, are generally characterized by some degree of avoidance and remove. However, one's spouse is also ideally one's confidant and one's sanctioned sexual partner. Thus, when spouses generally meet at the end of the day, if their relationship is close, they share their troubles and personal needs, making the relationship largely expressive but more occasional (Lowe, 2002, p.133).

Sexuality. Some of the sexual norms of Micronesia gave early anthropologists an impression of sexual freedom which in many ways is misleading (e.g. McCartney, 1947). Although sexual permissiveness before marriage is generally allowed, traditionally it was to be extremely discrete and was constrained by several factors: the number of available unmarried women, the lack of freedom from expressing affection in public, and the separation of the sexes (Hezel, 2001). Several of the Micronesian languages have specific words for the practice of “nightcrawling” (sneaking in and out of a girls bedroom for a sexual encounter). When a couple no longer hid their sexual relationship it was a sign that they were ready to be married. Girls often held back in becoming sexual with a boyfriend until she was satisfied it was more than a casual affair.

Although chastity before marriage was generally not required for men or women in Micronesia, at least one Micronesian island culture showed virginity in women at marriage being considered one of the most important qualities of a new bride (Brewis, 1992). This shows that premarital and extramarital sexual norms sometimes differed from one island culture to another within Micronesia.

McCartney attributes lack of exhibitionism, rape, and homosexuality among natives to sexually permissive attitudes and the fact that sexual curiosity was not discouraged (1947). Subsequent research seems to both support and refute such claims. The prevalence of illegitimate births, teenage pregnancies, and sexually transmitted diseases (STDs) (including HIV) supports the notion of permissive sexual attitudes. In a study where Micronesians rated their desired qualities in a future spouse, ‘chastity’ (no previous sexual intercourse) was rated 16th and 18th out of 18 possible choices by males and females respectively (Ingoldsby & Horlacher, in process).

On the other hand, a study that linked STDs to the number of marriages provides support for the claim that most sexual activity occurs within marriage (Hagaman, 1974). Brewis (1992) states that heterosexual marital intercourse is by far the most common form of sexual activity. Such studies highlight the double standard of sexual permissiveness for married men and chastity for married women, which along with lack of knowledge about sexually transmitted diseases and lack of power for women creates a vulnerability to diseases such as HIV/AIDS being spread primarily through heterosexual sexuality in the islands (Brewis, 1992; Rarabici, 1999).

Mate Selection. Valued qualities in marital partners seem to show some regional variation. On Chuuk (Truk) it was reported that although physical beauty was valued by men and women, it was subordinate to industry and skill (Goodenough, 1951). Virginity was expected of neither the bride nor the groom. On the island of Butaritari in the Gilbert islands, on the other hand, virginity in a woman was considered one of the most important qualities of a new bride (Brewis, 1992). A survey of college students from throughout Micronesia listed their top three values in a marriage partner to be education and intelligence, kind and considerate, and mutual attraction and love, while ranking lowest overall of 18 qualities ambition and industry, chastity, and similar politics (Ingoldsby & Horlacher, in process). Education is related to postponing marriage and sexual relationships (Marshall & Marshall, 1982).

Whereas in former days marriages were arranged by parents and lineages, this practice has steadily declined so that the marital partners now generally make their own choice of partners which are subject to parental veto powers (Hezel, 2001; Caughey,

1977). Goodenough (1951) discusses aspects of four ways of entering marriage on the Chuuk (Truk) Islands:

- Young people initiate matches themselves. If there is no objection from parents, older brother, and lineage chief, the marriage takes place. This was the most common and socially approved alternative.
- Parents of the couple instigated the marriage. These may have been contracted to match political or property considerations. This frequently led to incompatible marriages and likely would end in divorce. Because of the ease of divorce such arrangements were not overly burdensome, however such marriages were less desirable.
- Elopement. These marriages were more rare but took place to pursue marriage in spite of not having parental approval or to abduct another man's wife (to force a divorce). In the latter case it might lead to a fight or jail sentence but usually the injured husband would give up his claim.
- Surreptitious purchase. In such cases the prospective groom gives the bride's father lavish gifts to make him feel obligated. The daughter is forced or tricked into the marriage. The girl may and usually does divorce such a husband at the first available excuse. Old men used it as a way to get a young bride.

Marriage. In traditional marriage, when a couple decided to no longer hide their sexuality and were able to get their parents, older brothers, and lineage leaders to consent to the union, they were considered married (Brewis, 1992; Hezel, 2001; Lingenfelter, 1975). An exchange of food between the two families often symbolized the mutuality of the union. The first several months of the marriage were considered an experiment during

which time the couple could easily divorce (Goodenough, 1951). At the birth of the first child and at a subsequent point additional food exchanges might take place which celebrated the increased stability of the union (Lingenfelter, 1975). Today only the first exchange is required (Hezel, 2001).

Sexual conduct of family members was very much a family concern (Hezel, 2001). Sexuality, like everything else in one's life, was ultimately to be placed at the service of the family. Family demands have sometimes created too much tension for the marriage to survive. Today some wives move away to protect their husbands from the relentless demands of her family.

Only chiefs or wealthy men generally took more than one wife because of the extreme burdens required by the in-laws (McCartney, 1947; Caughey, 1977). Some secondary marriages followed the sororate or levirate pattern where a spouse or lineage member married a widow/widower of their family. Of 397 marriages recorded in the genealogies of Romonum in the Chuuk (Truk) Islands, six were polygynous and 1 polyandrous (Goodenough, 1951).

Almost all men and women marry. In 1990 a study on Butaritari (in the Gilbert Islands) showed that of women over 25 years, 96 percent had been or were currently married (Brewis, 1993). Homosexuality is not tolerated or socially accepted (Brewis, 1992). Although fertility rates had been very small at the turn of the century, postmenopausal women had 7.14 children in her sample.

A formal church or civil ceremony is sometimes carried out. Couples will often go several years before formalizing their marriage because of reluctance to take a step which would make the union more difficult to sever should it prove unworkable (Hezel,

2001). On the other hand, marriage licenses are becoming more necessary to guarantee benefits following a spouse's funeral. Because of this, a new public dimension of marriage is taking over as it never did in the past.

Divorce. Divorce takes place when a couple ceases to live together and each returns to their own lineage (Caughey, 1977). Marriages are often not stable and divorces are easy to obtain. High divorce rates are not a product of the process of modernization in Micronesia (Hezel, 2001). Hagaman (1974) reported that by the age of 65 a Yapese woman had an average of five mates. She further reports:

In the course of her life-time a typical Yapese woman will marry several times.

Neither marriage nor divorce on Yap is marked by any great formality. Basically marriage consists of a couple living together; and a marriage is dissolved simply by a wife leaving her husband's house and returning to the house of her father.

After a suitable period of time (a few weeks) has elapsed, the woman then is eligible to remarry, and usually does.

Marriages were not very stable. Divorce has always been easy, obtained by either the husband or wife without formality. Separations were frequent. Remarriage could take place immediately after separation. Adultery was common and led to jealousy and brawls. Sexual jealousy is a very strong emotional state in Micronesia (e.g. Brewis, 1993; Goodenough, 1951).

HISPANIC – US CULTURAL DIFFERENCES

Hispanics in the United States are the largest ethnic minority with 38 million and make up half of the foreign born population in the United States (El Nasser, 2003). This represents considerable recent growth. Between 1960 and 1990, Hispanics in California increased fivefold, making up a quarter of the state's population (Ortiz, 1995). During this period the number of Hispanics increased 97 percent compared to 24 percent increase for African Americans. This large increase is largely due to immigration of Mexicans and Central Americans.

The Hispanic population in the United States according to 1992 data comprised of 64 % Mexican origins, 11 % Puerto Ricans, 4.7 % Cubans, 14 % Central and South Americans, and 6 % other Hispanics (Ortiz, 1995). Mexican Americans make up the largest, most diverse group of Hispanics in the United States. They are made up of the descendents of Mexicans who have lived in the US Southwest from before the time the Anglos took over as well as more recent immigrants from Mexico. Sixty percent of the Hispanic immigrants to California are from Mexico (Ortiz, 1995). The Cuban immigrants mostly came in the 1950s and 1960s and were professionals and entrepreneurs who received resettlement assistance. Most Puerto Ricans emigrated with little education to work in low skill manufacturing jobs in New York City.

All of the literature reviewed stressed the importance of recognizing the diversity within the Hispanic population in the United States. Most literature has concentrated on Mexican-Americans (Hurtado, 1995), however more recent research has focused on other groups as well. In a study which compared Mexican Americans, Cubans, Puerto Ricans, Asian-Americans, American Indians, and African Americans with US non-Hispanic

Whites, Cubans were the best off financially and best integrated, while the Puerto Ricans were the least educated and most impoverished (Ortiz, 1995). Cubans, Asians, and non-Hispanic Whites were the best educated and most economically well-off.

Although it is important to remember the heterogeneity of the Hispanics in the United States, there are also some major similarities across most or all of these Hispanic American groups. Recent research suggests there is an emergent ethnic Latino identity rather than separate groups of Hispanic-Americans (Hurtado, 1995). It is the primary characteristics of this emergent, combined US Latino population which is the focus of this literature review.

Since the Latino ethnic group used for this study is a minority among a more dominant non-Hispanic White or Anglo community, acculturation processes and their effects are also of interest. Assimilation refers to the acquiring of language, values, and behaviors of a dominant group (Hurtado, 1995). Acculturation has been used as a synonym for assimilation. The current bicultural model of acculturation most widely accepted in research on Latinos is not one in which there is a linear process determined by length of time in the US, but rather one whose endpoint is not assimilation but stable biculturalism (Hurtado, 1995). In the bicultural model, immigrants may adopt some aspects of the host culture while retaining elements of their own cultures (Freeberg & Stein, 1996).

Research has shown that all groups of Latinos have strong commitments to maintaining their language, culture, and ethnic identity (Hurtado, 1995). Hurtado suggests that three areas where family life is unaffected by acculturation include social network's ability to enhance or damper well-being of dual earner families, the amount of

power the husband has in the marriage, and how decisions are made in the family (1995). Although language shifts the longer a family is in the US, this shift is not to monolingualism but to stable bilingualism. Ethnic identity remains strong regardless of the number of generations a family is in the US. Ethnic identity comprises of a strong sense of community and allegiance to Latino issues.

General Value Orientation

An anthropological study of values in a small New Mexico Spanish-American village portrays Latinos as showing a strong preference on three dimensions (Kluckhohn & Strodtbeck, 1961). First, they show a subjection to nature orientation which is characterized by an acceptance of the inevitable or fatalism. Second, they show a preference for present time orientation, characterized by relatively little attention made to planning for the future. Third, they show a strong orientation towards *being* as opposed to *doing*. An example of the latter value is seen in the spontaneity of the fiesta celebrations.

Two major themes are found in the literature on Latino family life: familism and machismo (Ingoldsby, 1995). Although familism is seen as a good thing, machismo is associated with many negative outcomes in these societies and may be less prevalent in the US Latino society than in more dominant Latino societies in Latin American countries.

Familism refers to the central importance of families (*familia es todo*) to Hispanics. Familism is often viewed as the most important concept in understanding Latino families (Freeberg & Stein, 1996). A sense for the meaning of familism can be gleaned by looking at how different authors refer to it:

- Familism is characterized as a collective flexible support network that provides social, emotional, and financial support within the family which is comprised of nuclear, extended, and fictive kin members. The family serves as the cornerstone of the Latino immigrant communities and is a key to the cultural socialization of children (Kaswamoto & Viramontez Anguiano, 2005).
- Familism is described as a deep awareness and pride in family membership which provides individuals with confidence, security, and identity and a well-integrated kinship system that is relied upon heavily for support. Familism is the set of attitudes which reflect the relative importance given to family membership in terms of support, sacrifice, and involvement. (Freeberg & Stein, 1996).
- Familism is an emphasis on the family as the primary source of social support and identity (Raffaell & Ontai, 2001).
- Familism places the family ahead of individual interests and developments. (Ingoldsby, 1995).

All groups of Latinos report a strong commitment to family. Even among the most acculturated individuals, Latinos' attitudes and behaviors are more familistic than Anglos (Hurtade, 1995). The style of Latino familism is qualitatively different from non-Hispanic Whites (Vega, 1995). Non-Hispanic Whites have fewer contacts with extended family and are satisfied to maintain these at long distance. Comparing Latinos, Anglos, and African-Americans from Kansas City, Missouri, it was found that Anglos were the least oriented towards family, while Latinos were the most (Mindel, 1980). Although African-Americans used families most as a network for mutual aid, services, and support (instrumental functionality), Latinos relied on family more for emotional and social

support. Non-Hispanic Whites were found to migrate away from family, while Latinos migrate towards family.

Developmental theories which originate in the US often stress the importance of individuation in the developmental process and may be largely a reflection of a strongly individualistic society like the US. Such expectations for adolescents raised with a strong familistic orientation can create stress and conflict (Freeberg & Stein, 1996).

Machismo. Perhaps due to its negative aspects, lack of help in promoting the social agendas of Latinos, or less prevalence in the U.S., machismo seems to be a topic which is avoided and minimized in current research on Latinos in the United States (Vega, 1995, Hurtado, 1995). Yet it is a sufficiently common phenomena across Latino groups and has strong implications for family life that it should also be mentioned in this context. Machismo refers to the aggressiveness and hypersexuality of men that is expected and rewarded in Hispanic culture (Ingoldsby, 1995). It is referred to as the cult of virility. The causes include exaggerated male tendencies due to testosterone levels and an expression of inferiority complex which is more common in lower classes and accompanied by more authoritarian interaction styles. Men who do not show signs of extra-marital sexual conquests are often negatively stereotyped.

The relationship of a man to his wife is that of an aloof protector (Ingoldsby, 1995). Lack of emotion is part of the male superiority, however the lack of affection towards sons perpetuates the dysfunctional cycle by creating inferiority feelings in the boys. The high number of street children (40 million) in cities of Latin America between ages 8-18 are due in a large part to poor, matrifocal family life and the machismo culture stressing early independence of children who have insecure attachment styles.

Machismo culture is perpetuated to a large degree by the attitudes and practices of women in the society who believe in male superiority and want their men strong to protect them (Ingoldsby, 1995). *Marianismo* refers to the semi-divine, spiritually and morally superior role that women often take in contrast to the Machismo role. Such an identity has advantages for women where the mother is venerated and respected. This complementarity of dysfunctional roles may be the cause of the perpetuation of this seemingly negative cultural pattern.

It is interesting to contrast the extreme familism described as a patron system by Kluckhohn and Strodtbeck (1961) with machismo described above on the value orientations described previously. It seems that the patron system fits most to people who are collectivistic and external authority, while machismo fits most with people who are collectivistic and internal authority. It may be that because of higher numbers of these two value combinations in Hispanic culture that separate cultural traditions have been built around each of these value combinations.

Hispanic Family

Extended Families. As noted previously, Hispanics in the urban U.S. tend to live closer to and have more contact with extended family than Anglos or African-Americans (Mindel, 1980). Mexican-Americans are more likely than Anglos to emphasize parental ties after marriage (Freeberg & Stein, 1996). Although most Hispanic families in the U.S. are of the traditional nuclear family variety, there is also a large number of multi-generation, extended families, and female-headed (father absent) Latino families (Vega, 1995; Hurtada, 1995).

In her study of a Spanish-American village in New Mexico, Kluckhohn found that there was quite a bit of social pressure for families to have four to eight children (Kluckhohn & Strodtbeck, 1961). A family with two children was considered too small and one with no children was an object of great pity. Very large or small families were brought in line with this norm through informal adoption or sharing of extra children with families that had less than the desired number. The average of just over five children seemed to be the typical number of children most women had during their childbearing ages that most studies mentioned.

Sexuality. As noted above, a machismo culture is characterized by the hyper sexuality of men. This may be the cause of the hyper-protective attitudes and practices of parents of adolescent daughters (Raffaell & Ontai, 2001). The restriction of a daughter's sexuality in Latino families is used as an indicator of traditionalism (Hurtado, 1995). Latino immigrant families are more restrictive of their daughters than their sons, due to values in Catholic beliefs about women and their sexuality (Kawamoto & Viramontez Anguiano, 2005). Many Latino families are reluctant to give their daughters information about sexuality. The women reported limited discussions about biological topics but extensive communications on the danger of sexual activities. Despite attempts to protect daughters, 19 of 22 women reported premarital sexual intercourse by age 18 of which half did not use birth control, many because of ignorance about sex (Raffaell & Ontai, 2001).

In a study of sexuality of 137 Mexican-American women who visited a health center, there was a low degree of sexual enjoyment and high dissatisfaction with sexual relations (Amaro, 1988). The majority of those interviewed (66%) agreed with the

statement that sex is more of a duty than a pleasure for women. The most sexually active women were those living with but not married to their partners (M=every 2 weeks), while married women were on average sexually active slightly more than once every few months.

Mate Selection for Latinos is free choice so people chose their own partners. Most high motivations for marriage are love (63%), pregnancy (26%), emancipation (4%), and family obligations (3%) (Schvaneveldt, 2003). Because of the value and desire for virginity of the girls, much dating is traditionally done with escorts (Ingoldsby, 1995). Because of the mistrust parents have towards young men and the dominant US cultures permissive attitudes about premarital sexuality, Latinos in the United States are often overly restrictive in regards to their daughters' dating practices (Raffaell & Ontai, 2001). Many restrict their daughters from any dating while living at home or set a minimum age of 15 (coming of age for women). Parental expectations that daughters not date during early adolescence resulted in over half engaging in 'sneak dating'. Where dating was allowed it was often in an atmosphere of tension and distrust.

Marriage and Divorce. Single adults were almost unknown in the typical Spanish American village of New Mexico (Kluckhohn & Strodtbeck, 1961). An unmarried woman over 21 was of great concern for the entire community. Homosexuals do not fit with the machismo culture and are quite unvalued as potential marriage partners in Latin America (Ingoldsby, 1995; Schvaneveldt, 2003). Likewise divorce was extremely difficult to obtain in strongly Catholic Hispanic countries. Due to expenses involved in a marriage ceremony and difficulty in obtaining divorces, a non-legal secondary marital

class has developed and is accepted in Latin America, called *Union Libre* (free marriage) (Schvanefeldt, 2003).

The minimum age of marriage in Latin America ranges from 12-16 for women and 14-16 for men with an average age for women of 18 (Ingoldsby, 1995). Rates of pregnancy of younger women were higher among African-Americans, Puerto Ricans, Mexicans, and Native Americans compared to non-Hispanic Whites and Asians. However childbirth took place out of marriage among African Americans and Puerto Ricans at higher rates while they took place within marriage for Mexican Americans (Ortiz, 1995), again showing the higher prevalence of young marriage for Mexican American youth.

LATTER-DAY SAINT (LDS OR MORMON) – US

Why would a religious preference be listed in a cross-cultural study along side samples of Micronesians, Hispanics, and US Caucasians? Mormonism is not only a religious preference but also a way of life which is represented by a cultural region in the intermountain western United States with its cultural center in Utah and characterized by the tenants and values of the LDS religious belief system (Toney, Keller, & Hunter, 2003). This is further supported by selective in-migration of Mormons into the area and selective out-migration of non-Mormons (Kontuly, Smith, Heaton, 1995). Mormons moving into the area are more likely to state cultural reasons for moving into the region than do non-Mormons.

Unlike the other cultures represented in this paper, the LDS culture can be dated and traced from its origins to the present time. From the time Joseph Smith received his *First Vision* in 1820, he and those who believed in him began a division from others who believed that God no longer spoke to man. The golden plates which he was led to and the translation of which was published as *The Book of Mormon* in 1830, provided the largest initial difference between the new group of believers from the established culture and an identity to distinguish them (i.e. Mormons). The believers joined converts in Ohio to form a community of Mormons. Because they were seen as different and were becoming a powerful force, they eventually were persecuted and forced to leave Ohio and subsequent settlements in Missouri and Illinois. A new marriage order, polygamy, served to further differentiate Mormons from others in the United States.

After the death of Joseph Smith, Brigham Young brought the believers who would follow him to Utah where they could be a unique, self-sufficient people in a place

where no one else would bother them. New converts were coming from the British Isles and Scandinavia in large numbers and his goal was to integrate the diverse people coming to Utah into a single community of the Saints with no divisions among them, a Zion people. As part of this Zionist movement, they attempted communal living for a time; they invented their own alphabet (i.e. Deseret Alphabet); and they attempted to create industries to be totally self-sufficient from the East. They did all this in the heart of the Rocky Mountains and desert climate where they were the first and only original settlers after the native Americans and where they established the gathering place of all those who believed as they did.

Since the early beginnings, LDS people have accepted and not resisted the idea that they are unique and different from non-believers. Mormons are proud of being different and have justified being different with Christ's emphasis on being in the world, but not of the world and being a 'peculiar people'. They achieved distinctiveness from mainstream U.S. culture to such a large degree that forces in the East did not feel the Mormons possessed sufficient national loyalty to be incorporated into the United States (Yorgason, 2002). The 1880-1920 period was one of change in Utah which led to an "Americanization" of the Mormon West. The church gave up the practice of plural marriage and took an increased interest in national politics, opening their borders to trade with the east and west. Statehood was granted in 1896.

Although the period of Americanization of the Utah territory might appear as one of assimilation to the ways of the national dominant culture, there were changes occurring within the Mormon Cultural Region which provided new cultural distinctiveness. Whereas early Mormon values for communalism might be seen as more a

revival of conservative Puritan values in a more modern Victorian world, the changes that took place from 1880-1920 moved the Mormon Cultural Region to more Victorian values while the greater US culture had moved much further towards American Individualism (Hansen, 1976; Toney, et al., 2003; Yorgason, 2002). Whereas the earlier church had allowed much wider allowance for different beliefs, the new church values stressed a much tighter control over prescriptive behaviors dealing with, among other things, sexuality, alcohol, and gender roles. This change in value orientations at the same time that the greater U.S. values were changing towards more egalitarian relations between sexes and freedom of individuality provided a continuance of the cultural distinctiveness of the Mormonism.

General Value Orientation

A study of 24 socioeconomic characteristics over the period 1950-1990 has shown that the distinctiveness of the Mormon Cultural Region compared to the greater U.S. culture has actually increased during that period (Toney, et al., 2003). As to population structure, this region had more Mormons, more population growth, (increasingly) more urban, more whites, and younger population compared to the general U.S. population. Economic characteristics showed fairly similar patterns between the two cultures. Fertility rates were consistently higher and health characteristics showed a higher life expectancy, lower heart disease, and lower cancer rate compared to the U.S. population at large. Educational characteristics showed the Mormon Cultural Region to have fewer high school dropouts, more college graduates, and less expense spent for education (i.e. high value for both frugality and education). Additional comparisons showed that the Mormon Cultural Region to have lower rates of manslaughter, auto theft,

beer consumption, and cigarette sales. The composite of these statistics are used to show the persistent and increasing distinctiveness of the Mormon Cultural Region from the larger U.S. mainstream culture.

One of the unique characteristics of the LDS culture compared to other religions is its strong value for education. LDS educational attainment is above the national average (Heaton, 1992). In Japan, LDS are more than twice as likely as the general population to have a college experience. Whereas education has generally been correlated negatively with values for religiosity (Schwartz, 1992; Schwartz & Huismans, 1995), for the LDS samples there is a positive correlation between religious orientation and education (Albrecht, 1989). A comparison of the percentage of those who had attended some college showed Mormons (55%) with the highest levels of education compared to liberal Protestants (46%), Catholics (41%), and conservative Protestants (27%) (Heaton & Goodman, 1985). As one might expect with higher education and a Protestant ethic, LDS have average or above-average socioeconomic attainment and in some Third World countries, joining the church may be associated with upward mobility (Heaton, 1992).

Although not having a formal education himself, Joseph Smith spent his lifetime studying and valuing learning. Through him came revelations which LDS accept as scripture showing a value for education such as, “the glory of God is intelligence (Smith, 1981 [1833], p.182 [93:36]),” and “study and learn, and become acquainted with all good books, and with languages, tongues, and people (Smith, 1981 [1833], p.178 [90:15]).” After becoming established in Utah Territory, Brigham Young made it a priority to create schools including what has become the University of Utah and Brigham Young University. The church continues to operate a number of private colleges and universities.

In a study of five subcultures in the U.S. it was found that on four different value orientations both the small rural Texan settlement and Mormon settlement in New Mexico overall ranked the same (Kluckhohn & Strodtbeck, 1961). Both groups stressed individuality over collectivity, future time orientation over present, overcoming nature rather than subjecting to nature, and doing oriented rather than being oriented. In spite of these overall similarities, the two communities represented distinct cultural identities. The Mormon community showed a level of community unity that was credited to the priesthood organization. Whereas the Mormons worked together, volunteering their time to get a school built, the Texans waited until they were paid for their services and when the funds ran out the work on the school stopped.

Mormon culture in this small village was distinguished as a highly organized, polite, industrious people. Whereas the Texans worked hard until the job was done and then enjoyed the freedom to relax, Mormons are not allowed to loaf but are supposed to stay busy. When the farm work was done there was always something to be done for the church. When they stopped to talk, they always had a piece of harness in their hands or were just coming or going from an errand. Another difference was seen in how the farmers approached their fields. Due to the belief in the stewardship God entrusts to each person, Mormons tended to feel a partnership with God in the transformation of the earth. The Texans took a much more practical approach, weighing the costs and potential benefits in all their farming decisions. They also pointed out that devout Mormons had a ritual of wearing undergarments after marriage and strongly avoided nudity at all times such that a man working without his shirt was a matter of comment and criticism.

Although not a representative Mormon sample, this comparative study of a rural Mormon and Texan community in New Mexico does bring out characteristics that are common to the Mormon Cultural Region. Strodtbeck (Kluckhohn & Strodtbeck, 1961) concludes by attributing the largest differences between the groups on the primary four value orientations of their study to be the stronger emphasis on working in harmony with nature and a stronger community (collateral) emphasis for the Mormons in addition to the overcoming nature and individualism values that both the Texans and Mormons shared. The tension between individuality and communalism (including the emphasis on families) can also be seen in the LDS belief that salvation is both an individual and a collective matter (Bahr, 1992).

LDS Family

At the center of Mormon belief is the focus on family. Beliefs on marriage are a distinguishing feature of LDS culture (Heaton, 1992). The high value for family life is evident in the oft-repeated slogan, “No success can compensate for failure in the home,” and the dedication of one night a week as a special family activity or gospel sharing time (Wilkinson & Tanner, 1980). A summary of the primary ways in which the LDS culture varies from the dominant culture as it applies to family life have been summarized to primarily include four areas: more conservative in their sexual behavior, more likely to marry (younger marriage and less divorce), larger families, and a belief in more traditional role definitions (Carroll, Linford, Holman, & Busby, 2000). More about these differences will be provided in the following discussion.

Large families have traditionally been highly valued in Mormon culture. A study of the effect of belief in the Mormon religion in the U.S., Britain, Japan, and Mexico

showed that the size of Mormon families is relative to national patterns. In all but Mexico, LDS families had larger families than the national average (Heaton, 1989). It is suggested that in Mexico the achievement orientation value associated with the American church may override pronatalist values, especially for the most educated families. Family size was lower for the earliest members of the church. The high value for large families in more recent LDS culture may be due in part to the frontier hypothesis that low population density and easy access to new land promotes early marriage and larger families (Heaton, 1992). Birthrates for Utah and the LDS populations during the period 1920-1985 have been parallel but substantially higher than general birthrates in the U.S. Because of the high value for large families in LDS culture, a study showed that the negative effect of family size with family affection, emotional adjustment of children, and intelligence and achievement was not present for an LDS sample (Wilkinson & Tanner, 1980).

Extended Families. Although Hispanic family values and LDS family values both are at the center of their cultural identities, the expression of this value is different between the two groups. Whereas the Hispanic family largely includes extended family relationships, the LDS family is an outgrowth of the greater U.S. culture with a strong value for the ideal nuclear family and gendered parental roles. Whereas Judeo-Christian tradition dictates a man's need to leave father and mother and cleave to a spouse, LDS scripture adds emphasis to the primacy of marriage over other relationships ("love thy wife... and cleave unto her *and none else*" [italics added], Smith, 1981 [1833], p. 71, v.22), whereas Hispanics retain close ties to their families of origin and maintain emotional distance from their spouses. This LDS ideal nuclear family might best be

represented by the official statement of the church given in 1995 under the title, *The Family: A Proclamation to the World*:

“The family is ordained of God. Marriage between man and woman is essential to His eternal plan... By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. (Hinckley, 1995)”

The high expectations for the ideal family laid out in LDS culture provides potential for value-behavior discrepancy which will be described more fully in the next section. Demographics of LDS family households shows that only one in five LDS families in the United States and less than three percent of LDS families in Japan are living in the idealized version of a family with a husband and wife married in the temple and children present (Heaton, 1992). Such high expectations and ideals lead some to depression, which may be part of the reason for the high suicide rates and high use of anti-depressants and utilization of therapy reported for Utah. Although the LDS culture may provide a fulfilling, meaningful, functional lifestyle for a majority of those who belong to it and are raised with it, there are also those for whom it has a negative effect.

Sexuality. LDS doctrine strictly prohibits any sexual intimacy outside marriage, which is considered a sin next to murder in seriousness (Holman & Harding, 1996).

Premarital or extramarital sexual relations are viewed as totally unacceptable and grounds for excommunication from the religious community (Holman, 1992). A president of the church said,

The union of the sexes, husband and wife (and only husband and wife), was for the principal purpose of bringing children into the world. Sexual experiences were never intended by the Lord to be a mere plaything or merely to satisfy passions and lusts (Kimball, 1975).

One depiction of LDS views towards sexuality maintains that sexuality is not considered a need but rather a desire that should be fulfilled only within marriage and that sexual feelings are to be governed by each individual within the boundaries established by the church (Olsen, 1992). The key in sexual matters, according to this view, is unselfishness. Abstinence is not viewed as repression. Homosexual relations are prohibited and considered distortions of sexual feelings or behavior which, with the Lord's help, can be overcome.

A study (Holman & Harding, 1996) was made from a national probability sample on the sexual attitudes and behaviors of 13,017 individuals representing seven religious preference categories all over the age of 19. Although LDS participants showed considerably higher intolerance for premarital sex, cohabitation, and stronger preference for strict marital monogamy and lower levels of premarital cohabitation compared to other Christian religious groups and those of no religion, their sexual behavior in marriage did not significantly differ from other religious groups. The frequency of having sex for married LDS couples in the last month was 7.4 times and 12.7 percent had no sex in the past month, with 8.2 percent having sex more than 16 times in the past month. This can be compared with those having no religion: 8.6 times a month, 11.3 percent no sex in the last month, and 14.7 percent having sex more than 16 times in the past month. The

religious groups which stood out the most were the Jews and the liberal Protestants who showed higher percentages of those not having as much sex compared to the other groups.

Another study of sexual attitudes and behaviors by region in the U.S. showed participants from the Intermountain Region (i.e. Mormon Cultural Region) were consistently more conservative in all categories when it came to how acceptable premarital sex was (Christensen, 1976). Christensen defines value-behavior discrepancy as the difference between culturally held sex norms and actual sexual behavior. His research suggests that although the proscription against premarital sex provides lower rates of premarital behavior for the Intermountain sample, it also provides a higher value-behavior discrepancy for this group which leads to higher proportion dealing with guilt, depression, or pressure to marry unsuitable partners because of their inability to maintain the strict sexual abstinence prior to marriage. Pre-maritally pregnant couples in Utah tended to hurry their weddings and subsequently tend to end in divorce, compared to Danish samples which showed virtually no hurried weddings and no relationship between premarital pregnancy and subsequent divorce.

Mate Selection. As mentioned in the sections on sexuality and marriage, premarital sexual relationships are strictly prohibited and practically all members eventually get married. To facilitate this situation, dating is suggested to begin no earlier than 16 years of age and it is recommended to young men to go on group dates and avoid 'going steady' with a partner until after a mission (which takes place for two years between 19-21 years of age). After returning home from a mission for men or graduation from high school for women, pressure is exerted on youth to begin seriously dating and courting for marriage. Even after postponing their personal lives two years for a

missionary service, LDS men are married a year and a half earlier than non-LDS men (Holman, 1992).

To be married in the temple, which is the goal of every faithful youth and their parents, requires strict adherence to the sexual code making the dating prescriptions very important. This tends to lead to relatively short engagements. Among singles over age 30 who attend church regularly there are only 19 men for every 100 women (Heaton, 1992).

Marriage & Divorce. LDS theology is both pronuptial and pronatal, stressing the perpetuation of family relationships in heaven (Heaton & Goodman, 1985). Marriage and parenthood are considered as duties of all who are physically able and are necessary for personal development. Marriage and family are more than a social convention or need fulfillment for the LDS. They are fundamental to personal salvation (Holman & Harding, 1996). Temple marriage is a prerequisite for the process of becoming like God and for the continuation of family ties after death (Holman, 1992). LDS believe that life is more secure and joyous when experienced in a family with parents who are sealed in the temple (Duke, 1992). Rates of temple marriage in the church vary from about 45 percent in Utah to less than two percent in Mexico and Central America (Heaton, 1992).

Comparing a sample of 7446 LDS adults with Catholics, Liberal Protestants, Conservative Protestants, and those with no religion showed that the Mormons tend to have the highest rates of marriage (97%) and fertility (3.3 children), and the lowest rates of divorce (14% males, 19% females) (Heaton & Goodman, 1985). They also had the highest rates of remarriage after divorce of the five groups (67% males, 53% females). According to these statistics, nearly everyone in the LDS culture eventually marries. The church disapproves of divorce but does not prohibit it. Obtaining a temple divorce

requires the approval of the president of the church (Goodman, 1992). Relatively few divorces are thought to be justifiable and are attributed to often result from selfishness and other sins of the spouses.

Divorced church members and their children often feel isolated or lack of acceptance because of the strong orientation toward two-parent families (Goodman, 1992). Single or divorced members whose lives do not conform to the religious ideal feel less comfortable and may be more inclined to drop out or attend services less often than those whose family life more closely matches the norm (Heaton & Goodman, 1985).

CONTEXTUAL MODEL ACROSS FOUR CULTURES

Although the contextual model of relationships seems to hold numerous longitudinal relationship studies (Karney & Bradbury, 1995), and in other studies by independent researchers (e.g. Holman, 2001; Gottman & Gottman, 1999), it has not been widely tested in non-Caucasian samples. The above literature seems to indicate that the four cultures used for this study show divergent patterns in how they approach intimate relationships and family variables.

For example, LDS and US cultures seem to place a strong emphasis on nuclear families, while the Micronesian and Hispanic cultures seem to place a stronger emphasis on extended families. Also, it seems that Micronesian and US cultures tend to have a lesser degree of emphasis on relationship commitment and stability compared to the LDS and Hispanic cultures. If a relationship is not working well or satisfactorily fulfilling the individuals' needs, the LDS and Hispanic cultures would likely exert more pressures on the couple to continue to work out their problems or stick with the relationship in spite of problems, whereas the other cultures might accept divorce more readily.

Considering these cultural differences, a test of the Contextual Model of Relationships using these four cultures would seem to provide a good indication of how well this model works across diverse cultures that take different approaches to family and intimate relationships. If the model works well across all four of these cultures, it would provide evidence of the robust nature of this model. If, on the other hand, the model does not work similarly across these four cultures, it would provide evidence that the Contextual Relationship Model is a model likely to be biased towards the white Caucasian samples which have been used to test it in the past. The hypothesis being

tested here is that the model will work similarly across all four cultures, while the specific variables may show differing levels of effect from one culture to another.

METHODS

Samples

A sample of students from Micronesia took the RELATE survey as listed below. Drawing from the complete RELATE database of 11,780 couples, three comparison groups were created. The comparison groups were matched as closely as possible on sex, income level, relationship type (casually dating, seriously dating, engaged, married, or friends/classmates), and length of relationship to create functional equivalence. Since obtaining random samples in more than one culture is very difficult, matching samples in this way is the most common and effective way of comparing samples in cross-cultural research.

Since the Micronesian subjects were mostly young college students who made very little money, the main difficulty was identifying enough Hispanic and LDS subjects who were earning no income. All eligible Hispanics and LDS subjects in the database who listed no income were selected, which still did not equal as many as were found in the Micronesian sample. The remainder of the samples were randomly selected to approximate the Micronesian sample in age, gender, relationship to partner, and length of relationship (dating or marriage). Matching samples on income level was not as useful as the other variables since Micronesians were from much poorer families and conditions even after trying to match them with poorer individuals from the other three cultures.

Two problematic questions were noted when looking specifically at the Micronesian items that were being matched across cultures. Item 70 includes nine categories listing how much education a person had completed (c.f. v102 & v103). Since Micronesia has only a two year school, and it is unlikely that many if any of the

participants had much education beyond that, it is suspect that four individuals listed having a bachelor's degree, four listed having a graduate or professional degree (not completed), and seven listed having completed a graduate or professional degree. It seems more likely that this question was misunderstood and a "graduate" degree may have been interpreted by many in the sample as having graduated with their two year degree. They may not have been as familiar with the higher educational categories. It is suggested that perhaps fewer categories for education may be more useful in cross-cultural research. Using Item Response Theory, it would be possible to identify the best way of collapsing the categories to have the most reliable number of response categories for this item.

Likewise, question v134 asked, "How long have you and your partner been dating (If married, how long have you and your partner been married)?" Three people listed option 8 (over 20 years) who were aged 18, 20, and 23. Of these the 20 and 23 year old participants were listed as married. Of course if they are only 20-23 years old, it is impossible for them to have been married 20 years. It is likely that these people did not look carefully at the second part of the question and may have known their spouse their entire life. This is pointed out since others in the RELATE database may have found this part of the question confusing and it may be good in the future to revise the question so it is not ambiguous to some participants. For the sake of matching samples it was assumed that the two married people aged 20-23 had been married 1-5 years rather than 20+ years. The four samples were matched closely on age, gender, income, relationship to partner, and length of relationship variables (see Appendix D:1).

Micronesian Sample. In the spring of 2003, Bron Ingoldsby visited the College of Micronesia at Pohnpei, where he had a colleague who was working as president of the college there. A copy of the IRB informed consent form to perform this research can be seen in Appendix D. By completing the survey, participants gave their approval for the research. The survey data are kept confidential and do not include information that would harm participants. Those making up the Micronesian sample were from all parts of the region and were bilingual in both English and the native language of their respective islands. English is used as the common language throughout Micronesia and people show native like fluency in English.

Dr. Ingoldsby was able to recruit 142 students from the college to fill out the RELATE survey. Of the 142 students, only 131 fully completed the survey and were used in the analysis reported here. Of the 131 Micronesian participants answers to 271 questions, only six questions were left blank (.02%), so these six questions were provided answers by mean substitution.

Hispanic Sample. To create a Hispanic sample, the full database of 11,780 couples was reduced to those who answered category 4 on item 72: Your race or ethnic group is: [4 Latino (Mexican American, Puerto Rican, Cuban, etc.)]. There were 489 males and 410 females who answered the question. These were further reduced by eliminating those who left a large number of blank answers leaving 466 males and 410 females from which a sample of 139 individuals who most closely matched the Micronesian sample as listed on the above mentioned criteria were selected. The self-reported Hispanics in this sample were comprised of those who took the survey in English as well Spanish. A test of the translation equivalence of the Hispanic version of

RELATE has already been reported elsewhere (Carrol, Holman, Segura-Bartholomew, Bird, Busby, 2001). For some reason, 13 of the Hispanic participant's scores on five items were missing (v1 considerate, v2 act immature, v93 sexually abusive, v139 partner considerate, and v175 like to change things about partner). Besides these five items, less than one percent of the questions were left blank (100 missing data points out of 10,569). To avoid reduction in the sample due to listwise deletion, mean substitution was used for all missing variables for the Hispanic sample. This should be noted especially when considering the five items which had the most missing data.

LDS Sample. The LDS sample was drawn from the 11,780 couples by selecting only those couples in which both partners in the relationship chose option 4 on item v73: Your religious affiliation is: [4. Latter-day Saint (Mormon)]. Only couples in which both partners were LDS were included to optimize the chances that the selected couples would be more likely to be active members from the Intermountain (Mormon) Cultural Region. Because of the large number of LDS participants in the database the sample was further reduced through a listwise deletion to only those who completed all 271 items. There were 9,324 LDS individuals that had completed every question on the survey and who filled out the survey with another LDS partner. From these individuals a sample of 140 individuals who best matched the Micronesian sample on income, gender, age, and relationship type and length as described above were chosen.

US Sample. The US sample was also drawn for the 11,780 couple database by eliminating those individuals which answered option 4 to either item 72 (race or ethnicity Latino) or item 73 (religion LDS-Mormon). It was further reduced by choosing only those who had filled out each of the 271 items (listwise deletion). From the reduced

sample, 140 individuals who best matched the Micronesian sample on income, gender, age, and relationship type and length as described above were chosen.

Measures

As mentioned previously, the relate survey consists of 271 questions and 58 subscales. The complete wordings and scales used for each item are listed in Appendix A, as are the items which make up each of the scales. Fifty-two items were not used in any of the subscales. Descriptive statistics concerning the range, mean, and standard deviation are given for each of the items for all four cultural samples in Appendix B. The range, mean, standard deviation, skewness, kurtosis, and internal consistency reliabilities for each of the composite measures are also listed for each of the four cultures in Appendix B. A short discussion of the overall 58 composite measures that are a priori constructs in the RELATE data and the specific constructs used in the following analysis is given here.

RELATE Constructs. Reliabilities for the four samples on the 58 constructs can be compared with those reported previously for the RELATE subscales (Busby, Holman, & Taniguchi, 2001). Most were fairly similar, however the Micronesian sample tended to be lower than the other samples on a number of constructs (see Appendix B:3). Most problematic, as one might expect, were the value constructs probably due to the multi-dimensional and culturally specific meanings that many of these items show in a multi-cultural study such as this one. Most problematic were the Marital Sexuality Scale, the Autonomy Scale, and the Gender Based Marital and Parental Roles

Relationship Satisfaction is often also referred to in the literature as a relationship happiness construct. This item is made up of seven items which are rated on a five response scale from 1 (very dissatisfied) to 5 (very satisfied). Items include a person

subjectively rating their satisfaction with physical intimacy (v179), love (v180), conflicts (v181), equality (v182), time together (v183), quality of communication (v184), and the overall relationship (v185). Reliabilities of this construct were quite high in all samples (.93 Micronesian, .81 Hispanic, .87 LDS, and .86 US).

Positive Communication is a combination of items from two of the RELATE interpersonal constructs: empathetic communication and clear sending. The resulting construct was composed of six items that indicate the frequency of positive communication patterns (frequency of: v186 discussing personal problems with partner, v189 understanding my partner's feelings, v192 listening to partner in an understanding way, v194 sitting town and talking things over with partner, v196 talk over pleasant things that happened during the day with partner, and v197 generally understand what partner is trying to say). These items were answered on a scale from 1 (never) to 5 (very often). Reliabilities for this construct across the four cultures was Micronesia $\alpha=.88$, Hispanic $\alpha=.86$, LDS $\alpha=.85$, and US $\alpha=.89$.

Kindness was measured by the participant rating themselves on a scale from 1 (never) to 5 (very often) as to how considerate (v1), loving (v7), kind (v14), and friendly (v20) they considered themselves to be. Reliabilities for the four samples on this construct were Micronesia $\alpha=.67$, Hispanic $\alpha=.73$, LDS $\alpha=.64$, and US $\alpha=.79$.

Partner Kindness was measured on the same scale and with the same four items as the previous *Kindness* construct. Reliabilities for the four samples on this construct were Micronesia $\alpha=.76$, Hispanic, $\alpha=.77$, LDS $\alpha=.87$, and US $\alpha=.82$.

Significant Other Approval (SOA) or Approval of Partner is a measure as to how much approval a person's father (v171), mother (v172), and friends (v173) show for a

person's current relationship on a scale from 1 (not at all) to 4 (entirely) or 5 (don't know). Reliabilities for this construct in the current samples were Micronesia $\alpha=.85$, Hispanic $\alpha=.70$, LDS $\alpha=.74$, and US $\alpha=.84$.

Happiness is a measure of how little a person experiences depression. Those who created the RELATE survey felt that a measure of depression which was scaled backwards would be equivalent of an individual happiness measure. Four items were rated on a scale from 1 (never) to 5 (very often) to comprise this scale: sad & blue (v3), feel hopeless (v10), and depressed (v17). Reliabilities for this construct in the four samples were: Micronesia $\alpha=.63$, Hispanic $\alpha=.81$, LDS $\alpha=.85$, and US $\alpha=.82$.

Overall Positive Family of Origin is a measure of how well the father-child relationship was (v110n, v117n, v124n), how well the mother-child relationship was (v115n v121n, v119n), how happy the parent's marriage was (v109n, v114n, v123n), and the overall positive evaluation of their family-of-origin experience (v108n, v118n, v122n). Each of these twelve items was rated on a scale from 2 (strongly disagree) to 6 (strongly agree), with a response category 'does not apply' listed as 1. Reliabilities for this construct in the four samples were: Micronesia $\alpha=.84$, Hispanic $\alpha=.88$, LDS $\alpha=.87$, and US $\alpha=.88$.

Analysis

Based on the unlikelihood of establishing cross-cultural equivalence and the likely presence of response bias in the current data, the analyses performed here will assume non-equivalence cross-cultures. As a result, direct comparison of means on constructs across cultures is not attempted. Instead direct comparisons between cultures are limited to categorical variables. It is suggested that categorical variables would generally show

the least amount of problems due to measurement equivalence. With categorical variables, either the category applies or it doesn't, such that subjective ratings are not as often involved. Although measurement equivalence may still be questioned with categorical data, it is likely to be a much lesser issue if significant at all compared with interval, evaluative data. Other analyses performed as part of this research project, are performed separately but in parallel for all four cultures such that the findings in each of the cultures can be compared across four cultures without any direct mean comparison across cultures.

The following analysis will involve two parts.

- A descriptive analysis of items using categorical variables will be used to compare the Micronesian sample with the other three samples.
- A test of the contextual relationship model will be performed using structural equation modeling. Parameters that appear to work the same across the cultures will be tested for invariance.

These analyses are meant to provide descriptive information about family life in Micronesia as reported by a sample of students from that country and a comparison with three other cultures. They will also provide a test of the contextual relationship model in a multicultural context by testing the following hypotheses:

- Hypothesis 1: That the overall contextual model of relationships will provide a good fit to the data for all four different cultures.
- Hypothesis 2: That the specific constructs will work differently within the model for the various cultures.

RESULTS

Comparing Cultures on Categorical Variables

As far as could be determined by a review of the literature, a quantitative study of family life in Micronesian has never been attempted. In addition to the methodological and general substantive questions that this research proposes, the question of how family life in Micronesia is and how it relates to other cultural samples is one of the objects of this study. As indicated previously to avoid possible problems in subjective assessment using Likert Scales, this part of the analysis is limited to 65 questions on the survey which either include a categorical response scale or a scale that includes an option 'never' or 'not at all' (S1, S7, S9). In the latter case, a comparison of those who chose never compared to those who chose at least some degree of whatever trait provides an additional categorical way in which to compare groups. Other items measured by RELATE's personality, interpersonal styles, values, and family-of-origin subscales are not included in this comparison. A complete list of each of the four cultures' response categories for these 65 items is given in Appendix C.

Demographic Variables. Five variables were matched in the three cultural samples to be nearly equivalent to the Micronesian sample: age, gender, gross yearly income, relationship to partner, and length of dating or marriage. The level of education (v70) was likewise quite comparable across cultures, mainly because of the selection process which attempted to match the samples as well as possible. Micronesians represented the most diverse racial group (v72) with 84.7 percent listing themselves as Micronesian, 9.2 percent as Asian, and 3.8 percent as mixed. The LDS sample showed

mostly Caucasian (96.4%) while the US sample included only Caucasians and the Hispanic sample included only Hispanics.

The percentage of Protestants in the Micronesian and US samples was equivalent (55.7 %), while for the Hispanic sample, the predominant religion was Catholic (55.4 %). Weekly religious attendance (v74) was highest among the LDS sample (96.4%), medium among the Micronesian sample (64.9%), and lowest among Catholics (49.6%) and U.S. (33.6%) samples. Included in the Hispanic were 35 (25%) individuals who were LDS. It would have been more ideal if our Hispanic sample included few if any LDS, however in order to match samples as well as possible with the Micronesian sample, it was important to use all the Hispanics we could. It is expected that the Hispanic cultural identity of the LDS Hispanic participants will be reflected more strongly when grouped with all the other Hispanic participants and when contrasted with the LDS sample which is overwhelmingly Anglo.

Of particular interest for this research project is the question asking which of eight possible value choices people chose as their most important value (v77). The highest categories chosen by the Micronesians were only chosen by a few participants in the other samples. These included 'Being well respected' (35.9% Micronesians, 7.2% Hispanics, 2.9% LDS, and 7.9% US) and 'Fun-excitement' (23.7% Micronesians, 7.2% Hispanics, 5.7% LDS, and 15.0% US). In contrast, two other values chosen by very few Micronesians were chosen by a large percentage of the other three cultures, namely 'Sense of belonging' (3.1% Micronesians, 26.6% Hispanics, 15.7% LDS, and 18.6% LDS) and 'Relations with others' (6.1% Micronesians, 22.3% Hispanic, 35.0% LDS, and 23.6% US).

It is suggested that the much higher emphasis on independent values in Micronesia compared to relational values in the other three cultures will provide an explanation for some of the subsequent findings about the differences between these groups. For example, it is suggested that cultures in which a majority of the people are relationship oriented will show much less violence, abuse, conflict, and other relationship destructive behaviors compared to a culture in which a majority of the people are independent oriented. It is suggested that the value orientation of the individuals may be more what is reflected in these negative relational variables rather than an overall cultural difference. The meaning of violence, abuse, and conflict is likely to be quite different for people who are relationship oriented compared to people who are independent oriented.

As expected, the LDS sample differed the most from the other three samples when it came to the number of children desired (Micronesian, Hispanic, and US samples desired mostly 2-4 children, while the LDS sample desired mostly 4-more than 6), alcohol use (94% LDS sample, Micronesian/Hispanic samples nearly 40% and US sample 14% listed “never”), and illegal drug usage (97% LDS, 82-84% Micronesian & Hispanic, and 70% US chose “never”). This is attributed to the LDS religious beliefs and emphasis supporting abstinence of alcohol and drugs, and promotion of large families.

Family-of-Origin Variables. Several questions on the RELATE survey assessed conditions in the home environment where the participant spent their childhood and young adult years. In support of what was described in the literature, the Micronesians showed a much larger percentage of individuals who grew up in extended families compared to the other samples. The biological nuclear family was the most common family structure in which most participants in all four cultural groups were raised, but

was especially high for the LDS sample (51.1% Micronesians, 70.5% Hispanics, 87.1% LDS, and 72.1% US). As we predicted, living with other relatives (extended family) was highest for Micronesians and Hispanics (29.8% Micronesians, 14.4% Hispanics, 2.1% LDS, and 5.0% US). Micronesians also showed higher percentages of those raised in stepparent families due to death (9.9%), in foster families (9.2%), and in adoptive families (14.5%). Likewise the mother and father figure described by participants in the sample was less often the biological parent for the Micronesian samples (66-71% of time) than for the other samples (91-98.6% of time).

As indicated previously, although the samples were matched as well as possible on the level of income for the participants (v71), this matching did not hold for the income levels of the families-of-origin (v100, v101). It is quite clear that parents of Micronesians were much poorer (88.6% of fathers made less than \$15,000; 93.9% of mothers made less than \$5,000) compared to the samples in the other three cultures (33.1% of Hispanic fathers, 67.9% of LDS fathers, and 62.2% of US fathers earned over \$50,000). Other than the Hispanics, more LDS mothers were listed with no income (42.9%) than other samples, probably due to the religious tenant that mother's should stay home when children are young and not seek outside employment.

Father's level of education was similar for the Micronesian and Hispanic samples (39.8 and 40.3 % had high school graduate equivalence or less), while the highest numbers of those with fathers having done graduate work was the LDS sample (45%), which fits with the high ideal and value for education in the LDS culture. Also as we would expect, the LDS sample listed the least number of those reporting coming from a family where there was members with alcohol or drug addiction (15.7%), while the

Micronesians reported more from families with alcohol or drug addiction compared to the other samples (55%).

Communication styles in the various cultural samples were fairly similar with two obvious differences. One question asked participants to rate the degree to which their parents had a loving relationship but with volcanic arguments (v126). The LDS sample rated their parents as doing this to some extent the least of any group (50.7% of participants) while the Micronesians listed their parents as doing this more than other groups (80.9% of participants). This would be consistent with the type of difficulties expected in marriage of people who are more independently oriented versus those who are more relationship oriented. Similarly the LDS sample listed the fewest parents that ever showed a pattern of hot arguments without any reconciliation (37.1%).

Relationship & Partner Questions. The frequencies for the relationship status (v130) and how many times divorced (v131) were similar across the four groups, probably due to the matching of the samples on similar variables to these. More people in the Micronesian sample were listed as “not dating at all” and fewer listed as “seriously dating” (31% and 13.7%) compared to the other samples (15% and 33.9% Hispanic, 8.6% and 22.9% LDS, 11.4% and 22.9% US). Again, this may in part be a reflection of a lesser relational emphasis for Micronesians compared to other cultures, although selection influences may be involved as well.

On premarital pregnancy (v136), LDS and US samples showed very similar patterns with the lowest number of premarital pregnancy situations (4.3% LDS and 5% US) while Hispanics and Micronesians also showed similar patterns with higher levels of premarital pregnancy situations (30.5% Micronesians, 13.7% Hispanics). The differences

for the Micronesians included a higher percentage of those who reported a pregnancy in which they got married before the birth (12.2%) and overall the highest number of those who had some type of premarital pregnancy situation (30.5%). Since premarital pregnancy may not be as stigmatized in Micronesian culture, there may be some bias on how many such situations are reported compared to the other cultures on this item.

Responses to questions on sexual desire (v75) and sexual behavior (v138) were interesting when compared across these four cultures (see Table 7). Remembering that the samples were matched on marriage and dating status, it is significant that the LDS sample listed never having sex with their partner because of abstinence the highest (83.6%) while the Micronesians listed this option the least (25.2%), which also supports the literature reviewed in the earlier part of this study. For those who were having sex, Micronesians frequency of sex category that was chosen most often was 1-3 times a month (22.1%), while the Hispanic, LDS, and US samples chose most often 2-4 times a week (20.1%, 5.7%, and 14.3%). When sexual desire was tested (v75), the Micronesians desired sex much less often (only 14.5% listed desiring sex more than 4 times a week) compared to the other three samples (26.6% Hispanics, 30.7% LDS, and 35.0% US desired sex more than 4 times a week). It is suggested that this is a reflection of the youthfulness of the samples and the greater sexual maturity of Micronesians due to lesser degree of prohibitions against pre-marital sexual relationships in that culture.

[Table 7 goes here]

Three questions concerning the approval of parents for the participant's partner showed that Micronesian parents and friends did not approve at all higher (average about 10%) compared to the other samples (about 2%). Since Micronesian relationships are

often kept secret until the time of marriage, it might partially explain why less support for their relationships is listed.

Partner's use of alcohol and illegal drugs (v167 and v168) showed similar levels on alcohol use for Micronesians and Hispanics (61.8% and 59.7%) and on illegal drugs for Micronesians, Hispanics, and US samples (28.2%, 15.8%, and 31.4%). As we would expect due to religious prohibitions against alcohol and drugs, LDS samples showed very little partner use of alcohol or drugs (4.3% and 1.4%). Because alcohol use is not illegal and is considered a non-stigmatized social activity in the US, it is not surprising that this culture showed the highest prevalence of partner's alcohol use (90%).

Finally, it is interesting to note that more Micronesians (59.5%) compared to other groups (34.5% Hispanics, 33.6% LDS, and 25.7% US) seek at least some help for relationship problems (v264). Again, an obvious but counter-intuitive explanation for this is that non-relationship oriented people may have less of their identity involved in relationship issues, whereas cultures that are much more highly relational oriented by going to a professional for help may feel they are admitting that they are a failure in something they highly value. Also it may be that relationship-oriented people have fewer relational problems to seek help for since they are working much harder to avoid relationship conflicts.

Relationship Problems, Conflict Styles, Violence, and Sexual Abuse. The variables that addressed these seemingly negative behaviors showed a consistent pattern that Micronesians listed as having the most relationship problems, the most conflictual interaction styles, the most violence, and the most sexual abuse in their relationships compared to the other three samples (see Table 8). For example, levels of violence and

sexual abuse occurred in the family-of-origin more frequently for the Micronesians in the sample (76.3% violence and 30.5% sexual abuse) compared to the other samples (57.6 % and 7.9% Hispanic, 51.4% and 7.1% LDS, and 51.4% and 8.6% US).

Although these differences may seem to be a negative reflection on Micronesian culture, independence may be valued higher than relationships in Micronesia. In such a situation conflict may be an indicator that a person cares and may be more highly valued than where there is no conflict (hence people do not care enough to make an issue of potential problems). If this is true, higher levels of conflict in Micronesian culture may generally have the same meaning as lower levels of conflict in the other three cultures.

With higher levels of violence and sexual abuse appearing to be the case with Micronesian cultures, it might provide support for the attachment theory idea that the attachment style experienced in youth is sought out in adulthood. Put another way, people raised in families that are relationship oriented tend to subsequently seek out relationship-oriented patterns of life. Since higher levels of conflict, violence, and sexual abuse seem to be the way of life in Micronesia when compared to these other samples and the cultures appear to be less relational-oriented, it is likely that there exists a very different level of expectation involved in these behaviors. Because of the different expectations and realities involved, it is likely that psychological damage through these types of behaviors would be much more detrimental to those in a culture which is more relational oriented than in a culture where such behavior is commonplace.

[Table 8 goes here]

It is interesting to look at, “the family member who was most violent toward you growing up” (v87). For the Hispanic sample, the mother was listed as the perpetrator

more often than the other samples (13.7%). In the LDS sample, the brother was listed as perpetrator more often than other samples (20.7%).

Summary. The overall pattern of this four-way comparison seems to indicate a strong difference between Micronesian culture and the other three cultural groups on the largest number of variables. On a smaller number of variables Micronesian and Hispanic cultures seem to show similar patterns which contrast with the LDS and US cultures. The most common pattern seems to indicate that Micronesians experience more conflict, violence, and abuse compared to the other three samples. It is suggested that this may be an artifact of the more individual oriented values for life compared to more relational values for the other three samples (v77). It may be that higher levels of poverty also contribute to this pattern. Perhaps where poverty is a big part of life, being more instrumental oriented is a necessity of survival. If individualistic values are behind a large number of the differences reflected here, then these results should not be considered as having equivalent meanings across cultures. For example, conflict may indicate a person cares in the Micronesian context, whereas it means there are problems with the relationship and a person's identity may be at stake for LDS and a large number of Hispanic or US individuals.

Contextual Model across Four Cultures

To test the first hypothesis a contextual model of relationships was tested using structural equation modeling (SEM). To test this model, five contextual constructs (kindness, partner's kindness, approval of significant other, happiness, and positive family-of-origin) were used to predict positive communication which was then used to predict satisfaction with the relationship (see Figure 3). A correlation matrix of each of the seven constructs for each of the four cultures is given in Table 9.

[Table 9 goes here]

Since the purpose of this study was not to test the measurement equivalence or psychometric properties of the constructs and because of the diverse cultures involved, the model fit criteria were not considered as strict as might otherwise be needed. In particular, two fit statistics will be reported in connection with this analysis: the comparative fit index (CFI), which was a revision of normed fit index (the "practical criterion of choice") to take sample size into account, and the root mean square error of approximation (RMSEA) which has recently been recognized as one of the most informative criteria in covariance structure modeling (Byrne, 2001, pp.82-85). A NFI greater than .90 was originally considered representative of a well-fitting model, whereas a RMSEA value less than .05 was considered a good fit and values as high as .08 represent reasonable errors of approximation in the population. The chi-squared statistic will be used to compare different versions of the model tested here.

None of the family-of-origin variables showed a significant relationship to *positive communication* when included in a model with the other contextual variables for these samples and since excluding them from the model did not significantly reduce or

change the other factor loadings or the model fit statistics, they were not included in subsequent versions of the model. By looking at the correlations on Table 9, it is interesting to note that the only significant correlations between positive family-of-origin and positive communication or relationship satisfaction for the three groups is with the LDS sample ($r=.17$ communication, $r=.21$ relationship satisfaction). Since family-of-origin also shows a stronger correlation for the LDS sample with the other contextual variables ($r=.24$ kindness, $r=.24$ partner kindness, $r=-.18$ significant other approval, and $r=.30$ happiness), it is likely that the reason family-of-origin showed no effect for the LDS sample is that its effect on communication and satisfaction was mediated by the other contextual variables.

An initial test of the model of four contextual variables predicting positive communication, which then predicts relationship satisfaction, was done simultaneously for all four cultures without any other constraints imposed. The chi-squared value for this model was 2349.5 with 1273 degrees of freedom. The CFI was .84 and RMSEA was .039. Modification Indices (MIs) showed relations between error variances of different indicator variables for each sample. One MI which seemed to be high for all four samples was a suggested correlation between the *kindness* and *partner kindness* constructs (MI Micronesia 23.3, Hispanic 17.1, LDS 28.8, and US 32.4). Since these constructs are basically the same questions but first rate themselves and later about their partner, it is not surprising that there would be a correlation between the two constructs. An added constraint correlating the two constructs was added and the resulting model showed a significant improvement (Chi-squared difference 119.6 with 4 degrees of freedom, $p<.001$) and was therefore retained as the new model.

Another modification index which showed a significant correlation for three of the samples (MI Hispanic 13.7, LDS 40.7, and US 24.2) was a correlation between the errors for items v179 (satisfaction with the physical intimacy experienced) and v180 (satisfaction with the love experienced). As it makes sense that physical intimacy and love are closely related to a lot of people because of the love that seems connected with that intimacy, a correlation was made between the errors of those items. It is interesting that there was no correlation between the errors on these items for the Micronesian sample and that the LDS sample would show the largest problem for these items. This seems to provide support for the findings and literature review which suggests that in Micronesia sexuality and love are not as closely connected to each other as in the LDS culture where sexuality is strictly limited to a committed relationship. Correlating the errors for these items, provided a significant improvement of the model (difference in chi-squared 90.1 with 4 degrees of freedom, $p < .001$).

No other modification indexes (MIs) were suggested which showed a consistent pattern across all four cultures. There were six MIs over 15, but none that were that high in more than one sample. The highest remaining MI was 24.0 for v180 (satisfaction with love experienced) and v182 (satisfaction with the amount of relationship equality experienced) for the Micronesian sample, but which was not listed (<4) for any of the other three samples. It is interesting to see that whereas *satisfaction with love* was closely associated with physical intimacy for the Hispanic, LDS, and US cultures, it was more closely associated with the amount of relationship equality for the Micronesian sample.

Because no other MIs showed a consistency across most of the cultural samples, none showed extremely high MIs (none over 24), and this model included four very

different cultural samples, it was decided not to modify the model any further at this point. The fit statistics for the final model a chi-squared of 2139.8 with 1265 degrees of freedom, the CFI was .87, and the RMSEA was .036. Although the CFI was low, since the model includes four diverse samples and the theory being tested was not particularly concerned with the measurement model, but rather the structural relationships of the four samples, this was considered satisfactory for the purposes of this research. The final model used for this analysis is listed in Table 10.

[Table 10 goes here]

To facilitate the comparison of parameters across four different cultures, the standardized regression coefficients are reported here. Table 11 provides the standardized factor loadings, standard errors, critical ratio, p-values, and squared-r statistics for each of the four samples for the contextual relationship model. Table 12 also gives the measurement parameters for the final model. Since the general model fit adequately across all four samples and showed the same overall pattern of contextual variables predicting the communication variable, which then predicted relationship satisfaction, Hypothesis 1 is supported. It does appear that a contextual model of relationships fits for all four cultures.

[Table 11 & 12 go here]

Specific patterns of significance for different variables, however showed a different relationship in the four different samples. Whereas *partner kindness* was significantly ($p < .001$) correlated with positive communication in all four samples, the other variables showed differences across the four samples. *Approval of partner* was non-significant for the US sample ($p = .813$), was marginally significant for the Hispanic

sample ($p=.076$), and was most significant for the LDS sample ($p=.002$). *Individual happiness* was related to positive communication for the Micronesian sample ($p=.016$), but not for the other three samples. Similarly, *kindness* was significant for the Hispanic sample ($p=.038$), but not for the other three samples. Overall these patterns support Hypothesis 2 since different patterns of relationship are significant for each of the cultures.

Finally, the question of whether the regression parameters across the four cultures are statistically equivalent was tested. First, the regression weights for all four samples were constrained to be equal for the *partner kindness* \rightarrow *communication* relationship. The difference in chi-squared between the two models was 3.9 with 3 degrees of freedom (total chi-squared 2143.7 with 1267 degrees of freedom), indicating that the model did not change significantly by constraining these parameters to be equal.

Next, continuing to hold the constraint on *partner kindness*, the regression weights for the relationship between *communication* \rightarrow *Relationship Satisfaction* was constrained to be equal across all four samples. The new chi-squared of 2147.6 with 1270 degrees of freedom likewise suggest that the model does not significantly change when the four regression weights are constrained to be equal across the four samples (change in chi-squared 3.9 with 3 degrees of freedom, $p=.27$).

While holding these two constraints constant, the other three regression paths were individually tested to see if they showed significant differences in the model when constrained to be equal across the four cultures. Of the three other parameters, only *happiness* showed a non-significant change in the model (chi-squared difference 6.3 with 3 degrees of freedom, $p=.098$). Holding the regression parameters constant across

cultures for *kindness* and *partner approval* resulted in a significant change in the model (chi-squared difference 10.5 and 16.2, $p=.01$ and $p=.001$, respectively). This indicates that the relationship between *kindness* and *positive communication* and between *partner approval* and *positive communication* was not the same across these four cultures.

This finding at the same time provides further support for Hypothesis 2, while at the same time not rejecting Hypothesis 1. It appears that there is some validity for the contextual model in different cultural contexts, but that the specific contextual variables and their degree of effect may differ from one culture to another. The other fit statistics for the final model with parameters held constant across three of the variables did not change from what was reported earlier (CFI=.87; RMSEA=.036).

DISCUSSION

Family Life in Micronesian

One of the objectives of the current research project was to learn more about Micronesian family life which has not been previously reported in quantitative family studies. Although much of the literature review suggested that Micronesians have a laid back, easy going attitude towards life, the findings of this study seem to suggest a more complex situation and a harder life compared to the other three samples. The increased levels of conflict, abuse, and other negative situations may be due in a large part to the extreme poverty and difficulty in providing the basic needs. Research supporting this explanation would include research supporting Maslow's (1954) hierarchy of needs theory in which efforts to secure the basic necessities for a group like the Micronesians would prevent them from experiencing the higher levels which include self-actualization.

Following are several interesting differences in the patterns that were observed comparing the Micronesians with Hispanic, LDS, and US cultural samples, which were matched as well as possible in background variables (e.g. relationship status, age, length of relationship, etc.):

- On an item which asked them to choose their most important value of eight possibilities, Micronesians picked more 'being well respected' [36%] and 'fun-excitement' [24%] while other three cultural samples picked more 'sense of accomplishment' [H 27%, L 16%, U 19%] and 'Relations with others' [H 22%, L 35%, US 24%].
- Micronesians came from much poorer families (Father's income [v100]: 89% from families making under 15,000 yearly income, compared to 33% H, 68% L,

62% U making over \$50,000). They likewise came from families where the parents had less education.

- Consistent with the literature review, being raised in nuclear family households were more often the norm experience for non-Micronesians (71% H, 87% L, 72% U) compared to Micronesians (51%).
- On the number of children desired, Micronesians were similar in choosing most frequently 2-3 children (48%) with Hispanics (50%) and US (74%), while the majority of the LDS wanted 4 or more (79%). More Micronesians listed undecided on number of desired children than other samples (22%).
- More Micronesians attended weekly services (65%) than Hispanics (50%) or US (34%) but less than the LDS (96%).
- More Micronesian families than other samples had struggled with alcohol or drug addiction (55%), had more premarital pregnancy (30%), had more conflict, more violence in family of origin (76%), and more sexual abuse in family of origin (30%) compared to the other three samples.
- Although fewer Micronesians (25%) and US (30%) listed never having sex with partner because of a belief in abstinence compared to Hispanics (43%) and LDS (84%), Micronesians reported desiring sex less often (53% between 1 month & 2-4 times a week) compared to LDS & US (both 63% between 2-4 times a week and more than once a day).

Contextual Relationship Model

A test of a simple version of the contextual relationship model was provided in the analysis of this paper. The results of this test provided support for both of the

hypotheses of this paper. First, the overall model showed a fairly adequate fit across four very different cultural groups and predicted a large amount of the variance of *positive communication*, which then predicted a large amount of the variance of *relationship satisfaction*. Second, although background variables predicted positive communication for all four samples, the specific variables and size of the effect did show some differences between the cultures. Whereas individual happiness was more related to positive communication for Micronesians compared to the other samples, approval of family and friends of a person's partner was related more to positive communication for LDS compared to the other samples.

Another interesting finding was that different items showed correlations between their error terms across each of the four samples. Whereas Hispanics, LDS, and US samples showed a relationship between physical intimacy and love experienced which was not significant for the Micronesian sample, the Micronesians showed a relationship between love experienced and the amount of relationship equality experienced that was not significant for the other three samples.

Although one would think that the quality of a person's family-of-origin would be a part of the contextual background that affects communication style and indirectly relationship satisfaction, this did not appear to be the case for the four samples in this study. Positive family-of-origin was only related to communication and relationship satisfaction for the LDS sample, and even that effect was no longer significant when included in a model that included the other contextual variables. Although earlier studies have indicated that family-of-origin shows a relationship to communication for other

cultures (Holman, 2001), it did not show this effect for the three samples used in the current study.

Finally, although the overall contextual model worked the same for each culture, there were unique differences in which contextual variables were significant for each culture. For example, *Partner Kindness* was an important contextual variable which predicted positive communication in all samples while *Approval of Partner* and (participant's) *Kindness* was an important contextual variable in some cultures but not others. This would seem to indicate that partner approval leads to more positive communication for the LDS sample and marginally for the Hispanic sample, but is not important for the Micronesian or US samples. Perhaps this difference is a reflection of the fact that many of the parents in Micronesia are not aware of their children's relationships until they become committed relationships and because of the individuality in the US.

Similarly *Individual Happiness* seems to be related to positive communication for the Micronesian sample, but not for the other samples. Since the quality of life in Micronesia seems to be much worse than for the other three samples, it may be that a person's level of happiness makes more of a difference in the quantity of positive communication compared to the other three samples. These differences in how the model is applied across the four samples seems to indicate that although positive communication predicts relationship satisfaction and contextual variables predicts positive communication in all four samples, the particular combination of contextual background variables which are significant may differ from one culture to another.

The overall results of this study therefore support the research on a contextual relationship model in a multi-cultural context while reserving for specific culture differences in how the model is specified within the main categories of background, interpersonal processes, and outcome variables. While the general model will likely be the same in differing cultural contexts, the specific items that comprise the general categories of the model and the size of their correlations may differ from one culture to another.

Limitations and Suggestions

Following are two limitations of the current study which might be better controlled for in future studies of this sort: small, non-representative samples, and positive outcome variables.

Small, non-representative samples. Although the samples used in this study were matched to try to be as functionally equivalent as was possible, they are not nationally representative of any of the cultures. They are probably most adequately represented as young, college age, lower income students in each of the four cultural groups. Further research could focus on other groups or trying to get more nationally representative samples from another culture. Different combinations of variables could also be tested with other samples.

Positive Outcome Variables. Another concern with the research is the possible correlation of those who tend to be optimistic rating background variables, communication, and relationship satisfaction all more positively, while critical oriented individuals may rate all three of these more negatively. Such an optimism-critical orientation might explain some of the relationship between these variables. A future

study might do well to control for social desirability or possible response bias due to acquiescence or extreme response scoring bias.

In studying these cultures it seemed quite evident that the Micronesians stood out from the other samples in several ways and that the LDS sample stood out from the other samples in other ways. Although negative variables such as conflict and violence seem to be more prevalent for Micronesians, because they are much more commonplace it is likely that they live with different levels of expectation from those in the other three cultures. Further research could be done to see if the different expectations and different meanings given to relationships in very different cultures such as these provide very much explanation for the observed differences in these samples.

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FIGURES AND TABLES

Figure 1. Contextual Relationship Model.

Table 2. Literature on Relationship Models.

Figure 3. Hypothetical Contextual Relationship Model to be tested.

Table 4. Anticipated cultural differences of four cultures.

Table 5. Micronesian and Western values contrasted.

Table 6. Negative and positive outcomes of different cultural values.

Table 7: Frequency of sex across cultures

Table 8. Relationship problems, conflict styles, violence, & sexual abuse.

Table 9. Correlation of Variables from the Contextual Model.

Table 10. Contextual Relationship Model.

Table 11. SEM parameter coefficients across four cultures.

Table 12. SEM measurement parameters across four cultures.

Figure 1. Contextual Relationship Model.

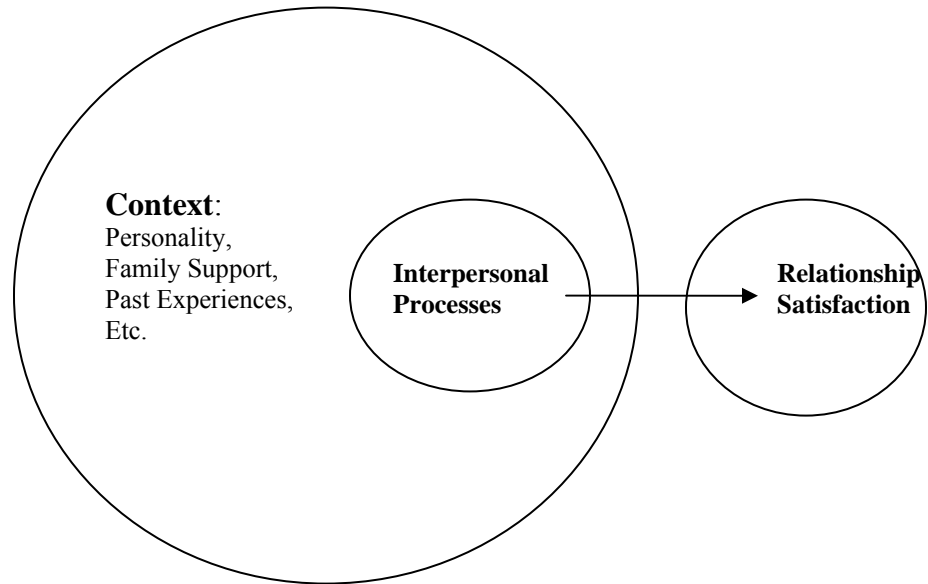


Table 2. Literature on Relationship Models.

	Context	Interpersonal Processes	Relationship Outcome
Karney & Bradbury, 1995	Enduring Vulnerabilities & Stressful Events.	Adaptive Processes	Marital Quality Marital Stability
Holman, 2001; Larson & Holman, 1994; Meredith & Holman, 2001	Family of Origin Social Connections Individual Characteristics	Adaptive Processes	Marital Quality
Gottman, 1999; Gottman & Gottman, 1999; Gottman, Murray, Swanson, Tyson, & Swanson, 1998		Accept Influence De-escalation of Negative Affect. Positive Affect. Lack of Negative Affect Reciprocation	Marital Stability Marital Happiness

Figure 3. Hypothetical Contextual Relationship Model to be tested.

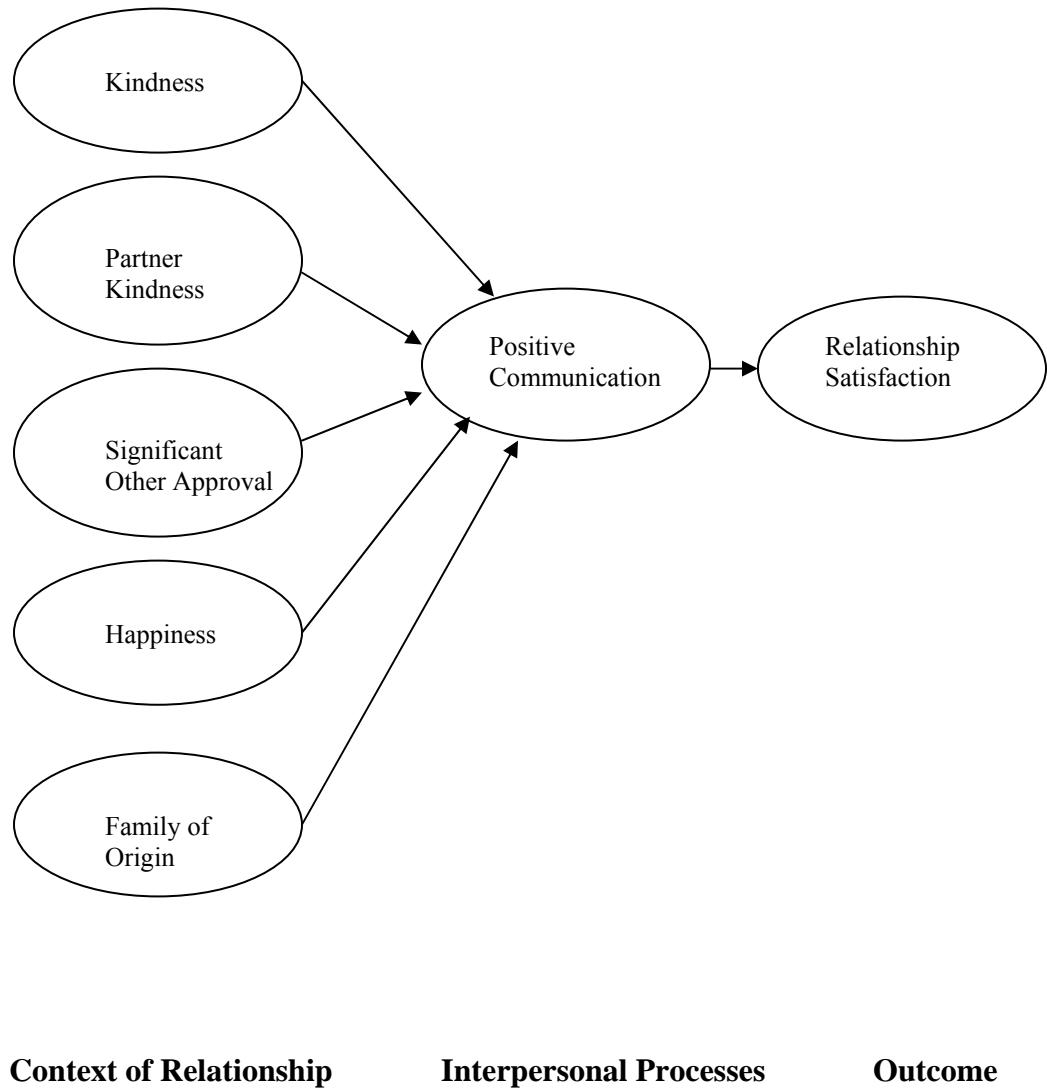


Table 4. Anticipated cultural differences of four cultures.

Values	Micronesian	Hispanic	LDS	US
Premarital Sexual Permissiveness	+	-	-	+
Relationship Stability	-	+	+	-
Future Orientation	-	-	+	+
Extended Familism	+	+	-	-

Table 5. Micronesian and Western values contrasted.

Western Value	Example of effect	Micronesian Value	Example of Effect
Individual Autonomy	Support network includes other mothers and friends.	Collective	Support network includes extended family and community.
Achievement Important	Creates expectations which can lead to disappointment and frustration.	Maintenance and Survival Important	Important that basic needs are met and everyone contributes as they are able.
Competition & Confrontation	Competition between peers can be a powerful motivational force.	Cooperation and Consensus	Dissipated guilt, less frustration, but not always good follow through on goals.
Future Time Orientation	Emphasis on goals and aspirations.	Present/Past Time Orientation	Look to the past for explanations for understanding the present.
Control over Environment	Emotional tension when things don't work out the way they were planned.	Lack of Control over Environment	Don't take blame for factors outside of personal control.
Rational, Scientific Approach	Therapy and specialists can be turned to for help	Metaphysical Explanations	Traditional healing methods and explanations for problems.
Sequential Problem Solving	Look for answers. Ask professionals.	Nonlinear Problem Solving	May not seek solutions. Problems are dealt with as they occur within the context of collective needs.
Independence	Goal for each person to be able to function independently.	Interdependence	Goal is for family, community, and clan to be able to meet the needs of everyone in the group.
Capitalism	Potential for gaining wealth depends on assets of the nuclear family.	Collective Wealth	Others take over for the limitations of individual members. Complementarity extends to community and clan.
Learn by Mistakes	Disabled give up when progress is not forthcoming.	Practice/Rehearsal until Perfected	Disabled can continue trying regardless on how much progress is made.
Patrilineal	Father is the decision maker and responsible for wealth and status of the family	Matrilineal	Decision making in the female line extended family important.
Freedom of Choice	More acceptance of individual differences	Maintaining face in Public	Seeking out public sector assistance viewed as inappropriate
Rights of Individual	Assert needs publicly. Public agencies, health, and education for assistance.	Rights of the Collective	Clan maintains responsibility for children.
Child Care: Parents	Parents control the child care	Child Care: Community	Child care responsibilities shared by all adults
Single Parenting	Parents have sole parenting responsibility	Multiple Parenting	Children can be adopted by other members of the community. Multiple adults can take a parental role.
0-3, Early Achievement	Early toilet training and other signs of development are	0-3, Early Indulgence	Children are not pushed but develop as they come of

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	encouraged and rewarded		age. Early indulgence produces a sense of group attachment and confidence.
Adolescence Dependence	Parents exert control of children's mobility, finances, education, and decision-making.	Adolescence Independence	Attachment changes from parents to peers. Autonomy is highly valued.
Parental socialization	Parents hold tantamount responsibility for teaching children values and roles for functioning in society.	Peer socialization	Peers look after each other and feel a responsibility for each other. Cooperation is highly valued.

Table 6. Negative and positive outcomes of different cultural values.

	<u>US Example</u>	<u>Micronesian Example</u>
Control Environment vs. Fate	Not being able to meet society's and parent's expectations can lead to anger and frustration (negative outcome)	Acceptance of not being able to change the environment leads to satisfaction with caring for the physical needs of the child (positive outcome)
Competition vs. Cooperation	Frustration, anger, guilt at child's inability to compete (negative outcome)	Dissipated guilt, no frustration (positive outcome)
Scientific vs. Metaphysical	Allows parents to seek outside assistance and consider option and solutions presented by professionals (positive outcome)	Often leads to not seeking out solutions or dealing with problems without seeking outside help (negative outcome)

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Table 7: Frequency of sex across cultures

	<u>Micronesian</u>	<u>Hispanic</u>	<u>LDS</u>	<u>US</u>
How often do you have sex with partner? v138				
Never, abstinence	33 (25.2)	60 (43.2)	117 (83.6)	42 (30.0)
Never, ill/opportunity	22 (16.8)	17 (12.2)	4 (2.9)	25 (17.9)
Less once a month	10 (7.6)	6 (4.3)	1 (0.7)	7 (5.0)
1-3 times a month	29 (22.1)	10 (7.2)	4 (2.9)	19 (13.6)
Once a week	16 (12.2)	6 (4.3)	3 (2.1)	13 (9.3)
2-4 times a week	12 (9.2)	28 (20.1)	8 (5.7)	20 (14.3)
5-7 times a week	4 (3.1)	7 (5.0)	2 (1.4)	8 (5.7)
More than once a day	5 (3.8)	5 (3.6)	1 (0.7)	6 (4.3)
How often do you desire sex with your partner? v75				
Never	23 (17.6)	24 (17.3)	33 (23.6)	27 (19.3)
Less once a month	19 (14.5)	2 (1.4)	2 (1.4)	4 (2.9)
1-3 times a month	24 (18.3)	6 (4.3)	11 (7.9)	7 (5.0)
Once a week	21 (16.0)	12 (8.6)	6 (4.3)	14 (10.0)
2-4 times a week	25 (19.1)	58 (41.7)	45 (32.1)	39 (27.9)
5-7 times a week	10 (7.6)	16 (11.5)	29 (20.7)	34 (24.3)
More than once a day	9 (6.9)	21 (15.1)	14 (10.0)	15 (10.7)

Table 8. Relationship problems, conflict styles, violence, & sexual abuse.

The group with the most relationship problems, conflictual interaction styles, violence, and sexual abuse of the four groups in each case were highlighted in bold (almost always the Micronesians).

	<u>Micronesian</u>	<u>Hispanic</u>	<u>LDS</u>	<u>US</u>
Frequency of Relationship Problems: v251-v261, those listing “Never”				
Financial matters –v251	54 (41.2)	67 (48.2)	96 (68.67)	82 (58.6)
Communication	25 (19.1)	41 (29.5)	38 (27.1)	49 (35.0)
Having children	68 (51.9)	116 (83.5)	121 (86.4)	122 (87.1)
Rearing children	60 (45.8)	115 (82.7)	111 (79.3)	118 (84.3)
Intimacy/sexuality	52 (39.7)	78 (56.1)	90 (64.3)	78 (55.7)
Parents/in-laws	53 (40.5)	84 (60.4)	92 (65.7)	94 (67.1)
Roles	53 (40.5)	82 (59.0)	100 (71.4)	95 (67.9)
Weight	61 (46.6)	95 (68.3)	111 (79.3)	109 (77.9)
Who’s in charge	48 (36.6)	93 (66.9)	108 (77.1)	107 (76.4)
Time spent together	29 (22.1)	50 (36.0)	61 (43.6)	49 (35.0)
Drug abuse	66 (50.4)	110 (79.1)	131 (93.6)	107 (76.4)
Conflict Styles:				
Volcanic arguments but loving relationship-v266				
Never	27 (20.6)	62 (44.6)	93 (66.4)	50 (35.7)
Minimize conflict, things have a way of working themselves out-v267				
Never	21 (16.0)	34 (24.5)	41 (29.3)	25 (17.9)
Valued opinions and emotions during conflict- v268				
Never	23 (17.6)	14 (10.1)	15 (10.7)	10 (7.1)
Often and hot arguments without reconciliation- v269				
Never	41 (31.3)	92 (66.2)	110 (78.6)	90 (64.3)
General level of violence growing up- v86				
Never	31 (23.7)	59 (42.4)	68 (48.6)	68 (48.6)
Parents – volcanic arguments but loving marriage-v126				
Never	25 (19.1)	34 (24.5)	69 (49.3)	44 (31.4)
Parents – minimize conflict, things have a way of working themselves out-v127				
Never	20 (15.3)	25 (18.0)	38 (27.1)	28 (20.0)
Parents – Valued opinions and emotions during conflict- v128				
Never	11 (8.4)	20 (14.4)	19 (13.6)	13 (9.3)
Parents – often and hot arguments without reconciliation- v129				
Never	43 (32.8)	54 (38.8)	88 (62.9)	65 (46.4)
Violence:				
Most violent toward you- v87				
Brother	18 (13.7)	18 (12.9)	29 (20.7)	13 (9.3)
Sister	6 (4.6)	8 (5.8)	9 (6.4)	11 (7.9)
Father	18 (13.7)	15 (10.8)	18 (12.9)	22 (15.7)
Mother	10 (7.6)	19 (13.7)	9 (6.4)	9 (6.4)
Step/Foster Father	1 (0.8)	3 (2.2)	1 (0.7)	3 (2.1)
Step/Foster Mother	1 (0.8)	1 (0.7)	1 (0.7)	0
Another Relative	12 (9.2)	2 (1.4)	0	0
None	65 (49.6)	73 (52.5)	73 (52.1)	82 (58.6)
How often was your father violent towards your mother? v89				
Never	68 (51.9)	89 (64.0)	122 (87.1)	113 (80.7)
How often was your mother violent towards your father? v90				
Never	77 (58.8)	103 (74.1)	119 (85.0)	123 (87.9)
How often were you violent in your family? v91				
Never	57 (43.5)	77 (55.4)	79 (56.4)	91 (65.0)
Current partner is violent towards you? v244				
Never	69 (52.7)	115 (82.7)	131 (93.6)	123 (87.9)

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Are you violent towards your partner? v245

Never	69 (52.7)	115 (82.7)	132 (94.3)	120 (85.7)
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Sexual Abuse:

Most sexually abusive to you- v92

Brother	2 (1.5)	3 (2.2)	3 (2.1)	0
Father	0	0	3 (2.1)	0
Mother	1 (0.8)	0	0	0
Step/Foster Father	0	1 (0.7)	0	1 (0.7)
Step/Foster Mother	1 (0.8)	0	0	0
Another Relative	9 (6.9)	1 (0.7)	3 (2.1)	3 (2.1)
No Family Members	118 (90.1)	134 (96.4)	131 (93.6)	136 (97.1)

Outside family person (not partner) sexually abusive? v94

Never	91 (69.5)	128 (92.1)	130 (92.9)	128 (91.4)
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You were sexually inappropriate to a family member? v95

Never	117 (89.3)	133 (95.7)	136 (97.1)	137 (97.9)
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Sexually inappropriate activities in family but not involving you? v96

Never	89 (67.9)	131 (94.2)	132 (94.3)	137 (97.9)
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Partner pressured you into sexual activities? v247

Never	59 (45.0)	114 (82.0)	127 (90.7)	117 (83.6)
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You pressure your partner into sexual activities? v248

Never	62 (47.3)	114 (82.0)	121 (86.4)	123 (87.9)
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Table 9. Correlation of Variables from the Contextual Model.

Micronesia\Hispanic	1	2	3	4	5	6	7
1. Kindness	1	.38*	-.11	.14	.22	.42*	.29*
2. Partner Kindness	.44*	1	-.36*	.08	.14	.56*	.46*
3. Significant Other Approval	-.04	.03	1	-.03	.08	-.07	-.16
4. Happy	.10	.12	-.23*	1	.38*	.02	.11
5. Family of Origin	.16	.25*	.05	.12	1	.10	.10
6. Positive Communication	.23*	.49*	-.14	.32*	.14	1	.52*
7. Relationship Satisfaction	.22*	.43*	-.27*	.25*	.07	.62*	1
LDS\US	1	2	3	4	5	6	7
1. Kindness	1	.48*	-.06	.12	.05	.29*	.05
2. Partner Kindness	.46*	1	-.29*	.16	.04	.60*	.41*
3. Significant Other Approval	-.02	-.28*	1	-.24*	-.12	-.23*	-.17*
4. Happy	.38*	.39*	-.21*	1	.23	.12	.11
5. Family of Origin	.24*	.24*	-.18*	.30*	1	.03	.05
6. Positive Communication	.47*	.54*	.12	.31*	.17*	1	.51*
7. Relationship Satisfaction	.25*	.56*	-.21*	.35*	.21*	.60*	1

* p<.05.

Table 10. Contextual Relationship Model.

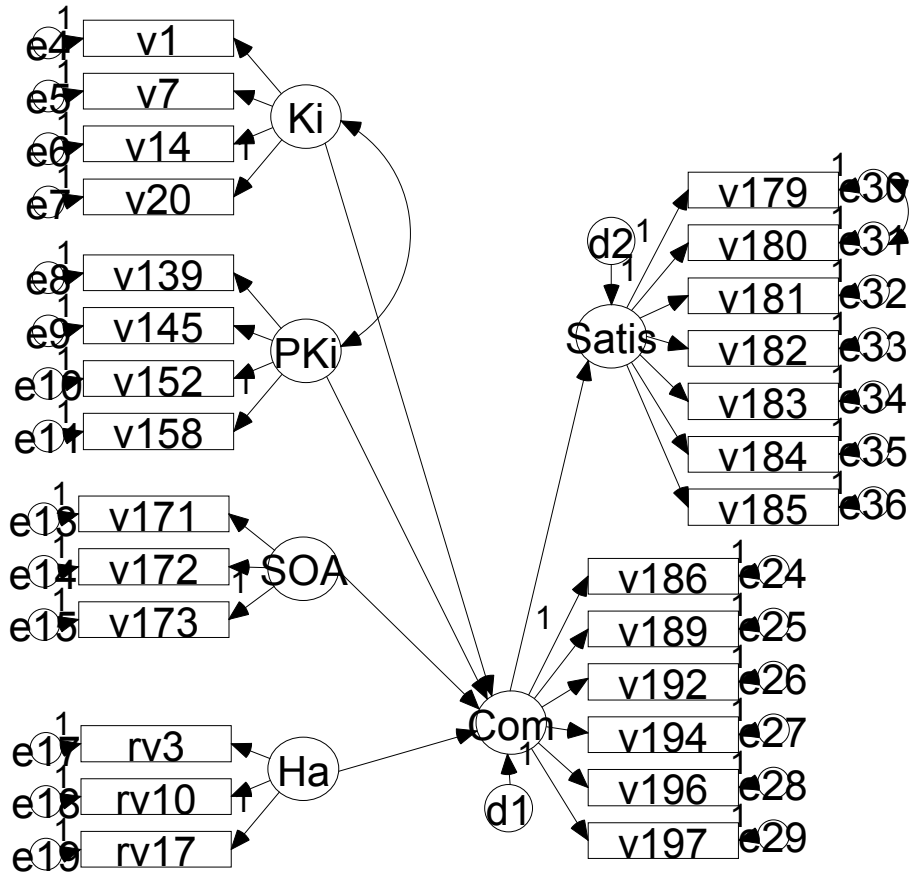


Table 11. SEM parameter coefficients across four cultures.

	<u>B</u>	<u>S.E.</u>	<u>C.R.</u>	<u>p-value</u>
Micronesian				
Happiness → Communication	.27	.15	2.4	.016
Approval of Partner → Communication	.13	.07	1.6	.108
Kindness → Communication	-.13	.197	-1.0	.342
Partner Kindness → Communication	.67	.17	4.2	.000
R ²	.45			
Communication → Relation Satisfaction	.66	.11	5.7	.000
R ²	.44			
Hispanic				
Happiness → Communication	-.03	.07	-.4	.709
Approval of Partner → Communication	-.15	.12	-1.8	.076
Kindness → Communication	.21	.18	2.1	.038
Partner Kindness → Communication	.60	.18	4.9	.000
R ²	.55			
Communication → Relation Satisfaction	.70	.10	3.6	.000
R ²	.50			
LDS				
Happiness → Communication	.10	.08	1.4	.154
Approval of Partner → Communication	-.27	.15	-3.1	.002
Kindness → Communication	.10	.27	0.9	.380
Partner Kindness → Communication	.64	.18	6.9	.000
R ²	.59			
Communication → Relation Satisfaction	.68	.09	4.9	.000
R ²	.46			
US				
Happiness → Communication	.06	.07	0.8	.433
Approval of Partner → Communication	-.02	.10	-0.2	.813
Kindness → Communication	-.15	.19	-1.4	.148
Partner Kindness → Communication	.77	.18	6.9	.000
R ²	.47			
Communication → Relation Satisfaction	.63	.10	5.1	.000
R ²	.40			

[B=Standardized Regression Weight; S.E. = Standard Error; C.R. = Critical Ratio, follows a z-distribution; p-value= significance level]

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Table 12. SEM measurement parameters across four cultures.

MICRONESIAN	B*	S.E.	C.R.	p-value
Kindness → v1	.41	.21	3.7	.000
Kindness → v7	.72	.25	5.2	.000
Kindness → v14	.63	.21	5.0	.000
Kindness → v20	.60	-	-	-
Partner Kindness → v139	.61	.15	5.9	.000
Partner Kindness → v145	.76	.15	7.1	.000
Partner Kindness → v152	.61	.15	6.0	.000
Partner Kindness → v158	.70	-	-	-
Significant Other Approval → v171	.89	.21	7.7	.000
Significant Other Approval → v172	.95	.22	7.5	.000
Significant Other Approval → v173	.61	-	-	-
Individual Happiness → rv3	.60	.21	3.9	.000
Individual Happiness → rv10	.61	.26	3.9	.000
Individual Happiness → rv17	.60	-	-	-
Positive Communication → v186	.64	-	-	-
Positive Communication → v189	.78	.16	7.4	.000
Positive Communication → v192	.70	.15	6.9	.000
Positive Communication → v194	.98	.24	6.1	.000
Positive Communication → v196	.79	.17	7.6	.000
Positive Communication → v197	.74	.14	7.2	.000
Relationship Satisfaction → v179	.73	-	-	-
Relationship Satisfaction → v180	.79	.12	9.7	.000
Relationship Satisfaction → v181	.70	.12	8.0	.000
Relationship Satisfaction → v182	.83	.12	9.5	.000
Relationship Satisfaction → v183	.84	.14	9.6	.000
Relationship Satisfaction → v184	.86	.13	9.9	.000
Relationship Satisfaction → v185	.86	.14	9.8	.000
Kindness ↔ Partner Kindness	.58			
e30 ↔ e31	.14			
HISPANIC	B	S.E.	C.R.	p-value
Kindness → v1	.63	.21	5.2	.000
Kindness → v7	.58	.23	5.0	.000
Kindness → v14	.72	.21	5.6	.000
Kindness → v20	.61	-	-	-
Partner Kindness → v139	.52	.17	5.3	.000
Partner Kindness → v145	.71	.17	6.9	.000
Partner Kindness → v152	.90	.18	7.8	.000
Partner Kindness → v158	.65	-	-	-
Significant Other Approval → v171	.71	.30	4.6	.000
Significant Other Approval → v172	.76	.29	4.5	.000
Significant Other Approval → v173	.51	-	-	-
Individual Happiness → rv3	.78	.10	7.8	.000
Individual Happiness → rv10	.66	.11	7.1	.000
Individual Happiness → rv17	.88	-	-	-
Positive Communication → v186	.67	-	-	-
Positive Communication → v189	.82	.14	8.2	.000
Positive Communication → v192	.68	.10	7.1	.000
Positive Communication → v194	1.0	.24	5.8	.000
Positive Communication → v196	.67	.12	7.0	.000
Positive Communication → v197	.80	.12	8.2	.000
Relationship Satisfaction → v179	.36	-	-	-
Relationship Satisfaction → v180	.60	.33	4.4	.000
Relationship Satisfaction → v181	.76	.57	4.0	.000

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Relationship Satisfaction → v182	.65	.45	3.8	.000
Relationship Satisfaction → v183	.41	.46	3.2	.002
Relationship Satisfaction → v184	.76	.54	4.0	.000
Relationship Satisfaction → v185	.78	.43	4.0	.000
Kindness ↔ Partner Kindness	.46			
e30 ↔ e31	.35			
LDS	<u>B</u>	<u>S.E.</u>	<u>C.R.</u>	<u>p-value</u>
Kindness → v1	.39	.19	3.5	.000
Kindness → v7	.57	.25	4.6	.000
Kindness → v14	.70	.24	5.0	.000
Kindness → v20	.56	-	-	-
Partner Kindness → v139	.62	.19	6.2	.000
Partner Kindness → v145	.70	.18	6.8	.000
Partner Kindness → v152	.81	.17	7.5	.000
Partner Kindness → v158	.66	-	-	-
Significant Other Approval → v171	.75	.23	5.5	.000
Significant Other Approval → v172	.89	.31	5.2	.000
Significant Other Approval → v173	.51	-	-	-
Individual Happiness → rv3	.86	.09	9.7	.000
Individual Happiness → rv10	.74	.10	8.9	.000
Individual Happiness → rv17	.83	-	-	-
Positive Communication → v186	.72	-	-	-
Positive Communication → v189	.72	.11	7.9	.000
Positive Communication → v192	.68	.08	7.5	.000
Positive Communication → v194	.93	.18	7.2	.000
Positive Communication → v196	.74	.11	8.2	.000
Positive Communication → v197	.61	.09	6.8	.000
Relationship Satisfaction → v179	.50	-	-	-
Relationship Satisfaction → v180	.72	.19	7.8	.000
Relationship Satisfaction → v181	.74	.25	5.7	.000
Relationship Satisfaction → v182	.78	.23	5.8	.000
Relationship Satisfaction → v183	.50	.20	4.6	.000
Relationship Satisfaction → v184	.80	.28	5.9	.000
Relationship Satisfaction → v185	.87	.23	6.1	.000
Kindness ↔ Partner Kindness	.65			
e30 ↔ e31	.57			
US	<u>B</u>	<u>S.E.</u>	<u>C.R.</u>	<u>p-value</u>
Kindness → v1	.72	.19	6.7	.000
Kindness → v7	.61	.18	5.9	.000
Kindness → v14	.82	.19	7.2	.000
Kindness → v20	.65	-	-	-
Partner Kindness → v139	.75	.15	7.9	.000
Partner Kindness → v145	.68	.15	7.2	.000
Partner Kindness → v152	.81	.14	8.4	.000
Partner Kindness → v158	.70	-	-	-
Significant Other Approval → v171	.87	.18	8.1	.000
Significant Other Approval → v172	.89	.19	8.1	.000
Significant Other Approval → v173	.65	-	-	-
Individual Happiness → rv3	.75	.07	8.5	.000
Individual Happiness → rv10	.66	.09	7.5	.000
Individual Happiness → rv17	.97	-	-	-
Positive Communication → v186	.75	-	-	-
Positive Communication → v189	.71	.10	8.3	.000
Positive Communication → v192	.65	.09	7.7	.000
Positive Communication → v194	.86	.15	8.1	.000

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Positive Communication → v196	.82	.10	9.9	.000
Positive Communication → v197	.74	.09	8.8	.000
Relationship Satisfaction → v179	.55	-	-	-
Relationship Satisfaction → v180	.75	.14	8.1	.000
Relationship Satisfaction → v181	.72	.21	6.1	.000
Relationship Satisfaction → v182	.84	.20	6.6	.000
Relationship Satisfaction → v183	.47	.20	4.6	.000
Relationship Satisfaction → v184	.67	.20	5.9	.000
Relationship Satisfaction → v185	.83	.18	6.6	.000
Kindness ↔ Partner Kindness	.59			
e30 ↔ e31	.45			

*B=Standardized estimate. Standard Error (S.E.), Critical Ratio (C.R.) and p-value are all reported based on the unstandardized parameter, such that the item where the factor loading was assigned as 1 is not listed for these other statistics.

APPENDIX A: RELATE ITEMS AND SCALES

Below are listed the variable names for each of the measures and the abbreviations of the scale they were measured with. Subscales showing the variables that they comprise and their variable names are then listed.

SCALES USED MORE THAN ONCE

S1: 1 Never, 2 Rarely, 3 Sometimes, 4 Often, 5 Very often

S2: 1 Hardly at all, 2 Only a little, 3 Somewhat, 4 Pretty much, 5 Very much

S3: 1 Strongly Disagree, 2 Disagree, 3 It Depends, 4 Agree, 5 Strongly Agree

S4: 1 Less than high school, 2. High school equivalency (GED), 3. High school diploma, 4. Some college, not currently enrolled, 5 Some college, currently enrolled, 6 Associate's degree, 7 Bachelor's degree, 8 Graduate or professional degree, not completed, 9 Graduate or professional degree, completed.

S5: 1 None, 2 Under \$5,000, 3 \$5,000-\$14,999, 4 \$15,000-\$24,999, 5 \$25,000-\$29,999, 6 \$30,000-\$39,000, 7 \$40,000-49,000, 8 \$50,000-74,999, 9 \$75,000-\$100,000, 10 Over \$100,000.

S6: 1 0, 2 1-3, 3 4-6, 4 7-9, 5 10-12, 6 13-15, 7 16-17, 8 18.

S7: 1 Very often, 2 Often, 3 Sometimes, 4 Rarely, 5 Never

S8: 1 A brother, 2 A sister, 3 Father, 4 Mother, 5 Step or foster father, 6 Step or foster mother, 7 Another relative, 8 Nobody was violent towards me.

S9: 1 Not at all, 2 Somewhat, 3 Mostly, 4 Entirely, 5 Don't know

S10: 1 Very dissatisfied, 2 Dissatisfied, 3 Neutral, 4 Satisfied, 5 Very satisfied

S11: 1 Strongly Disagree, 2 Disagree, 3 Undecided, 4 Agree, 5 Strongly Agree, 6 Does not apply (recoded alternatives: S11n=6 1 2 3 4 5, S11m=1 2 3 4 5 3)

DEMOGRAPHIC ITEMS

DATE

AGE

v68 You are: 1. Male, 2. Female

v69 Your sexual preference is: 1. Heterosexual (opposite sex), 2. Bisexual (either sex), 3. Homosexual (same sex)

v70 How much education have you completed: (S4)

v71 Your current personal yearly gross income (before taxes & deductions) is: (S5)

v72 Your race or ethnic group is:

1. African (Black), 2. Asian, 3. Caucasian (White), 4. American Indian, 5. Latino (Mexican American, Puerto Rican, Cuban, etc.), 6. Mixed/biracial, 7. Other.

v73 Your religious affiliation is:

1. Catholic, 2. Protestant, 3. Jewish, 4. Islamic, 5. Latter-day Saint (Mormon), 6. Buddhist, 7. Hindu, 8. Sikh, 9. Other, 10. None.

PERSONALITY ITEMS (all use S1). Answer how well these words describe you:

v1 Considerate

v2 Talkative

v3 Sad and blue

v4 Open minded

v5 Fight with others/lose temper

v6 Organized

v7 Loving

v8 Quiet

v9 Fearful

v10 Feel hopeless

v11 Flexible

v12 Act immature under pressure

v13 Messy

v14 Kind

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- v15 Shy
- v16 Tense
- v17 Depressed
- v18 Easy Going
- v19 Easily irritated or mad
- v20 Friendly
- v21 Outgoing
- v22 Nervous
- v23 Adaptable
- v24 Worrier
- v25 How frequently do you use the following? Alcohol
- v26 How frequently do you use the following? Illegal Drugs

PARTNER'S PERSONALITY ITEMS (all use S1). Now answer how well these words describe your partner?

- v139 Considerate
- v140 Talkative
- v141 Sad and blue
- v142 Open minded
- v143 Fight with others/lose temper
- v144 Organized
- v145 Loving
- v146 Quiet
- v147 Fearful
- v148 Feel hopeless
- v149 Flexible
- v150 Act immature under pressure
- v151 Messy
- v152 Kind
- v153 Shy
- v154 Tense
- v155 Depressed
- v156 Easy Going
- v157 Easily irritated or mad
- v158 Friendly
- v159 Outgoing
- v160 Nervous
- v161 Adaptable
- v162 Worrier
- v167 How frequently do you use the following? Alcohol
- v168 How frequently do you use the following? Illegal Drugs

FAMILY BACKGROUND ITEMS

Questions 78-85: How many years while you were growing up (to age 18) did you live in each of the following types of families?

- v78 One-parent because of divorce.
- v79 One-parent because a parent had died.
- v80 Both biological parents.
- v81 A parent and a step parent because parents had divorced.
- v82 A parent and a step parent because a parent had died.
- v83 A foster family.
- v84 An adoptive family.
- v85 A relative (grandparent, uncle, aunt, etc.)
- v86 Considering all of your experiences while growing up in your family, how would you rate the general level of violence in your home? (S7)
- v87 From the following list of family members, select the person who was the most violent towards you: (S8)

- v88 How violent toward you was the person you selected in the previous question? (S7)
- v89 How often was your father violent towards your mother? (S1)
- v90 How often was your mother violent towards your father? (S1)
- v91 How often were you violent in your family? (S1)
- v92 Sexual Abuse: From the following list of family members, select the person who was most abusive towards you: (S8)
- v93 Sexual Abuse: How often was the person you selected in the previous question sexually abusive towards you? (S7)
- v94 How often was someone outside your family (not your partner) sexually abusive towards you? (S1)
- v95 How often were you sexually inappropriate to a family member? (S1)
- v96 How often did inappropriate sexual activities occur between other family members but not directly involving you? (S1)
- v104 In my immediate family while I grew up there were family members who experienced emotional problems such as severe depression, anxiety attacks, eating disorders, or other mental/emotional problems. (S1)
- v105 In my immediate family while I grew up there were financial strains such as loss of jobs, bankruptcy, large debts, or going on welfare. (S1)
- v106 In my immediate family while I grew up there were physical strains such as a member(s) being physically handicapped, hospitalized for a serious physical illness or injury, or becoming premaritally pregnant. (S1)
- v107 In my immediate family while I grew up there were one or more family members who struggled with addictions to alcohol or other drugs. (S1)
- v98 Please tell us whom you will have in mind as you answer these questions about your mother: 1. My adoptive mother, 2. My biological mother, 3. My foster-mother, 4. My grandmother, 5. My step-mother, 6. Another female mother-figure, 7. I really didn't have anyone I considered a mother.
- v99 Please tell us whom you will have in mind as you answer these questions about your father: 1. My adoptive father, 2. My biological father, 3. My foster-father, 4. My grandfather, 5. My step-father, 6. Another male father-figure, 7. I really didn't have anyone I considered a father.
- v97 Please tell us whom you will have in mind as you answer these questions about your family: 1. A family made up of a biological parent and a step-parent, and biological and/or step-siblings, 2. My adoptive family, 3. A family made of only one biological parent and siblings, 4. A family made up of my biological parents and biological siblings, 5. Some other family that included blood relatives such as grandparent(s), aunt, uncle, etc., 6. A foster family, 7. I did not grow up in a family setting.
- v100 What is your father's yearly gross income (before taxes and deductions)? (S5)
- v101 What is your mother's yearly gross income (before taxes and deductions)? (S5)
- v102 How much education has your father completed? (S4)
- v103 How much education has your mother completed? (S5)
- v108 From what I experienced in my family, I think family relationships are safe, secure, rewarding, worth being in, and a source of comfort. (S11n)
- v109 My father was happy in his marriage. (S11n)
- v110 My father showed physical affection to me by appropriate hugging and/or kissing. (S11n)
- v111 There are matters from my family experience that I'm still having trouble dealing with/coming to terms with. (S11)
- v112 My parents currently encourage me to be independent and make my own decisions. (S11m)
- v113 From what I experienced in my family, I think family relationships are confusing, unfair, anxiety-provoking, inconsistent, and unpredictable. (S11n)
- v114 My mother was happy in her marriage. (S11n)
- v115 My mother showed physical affection to me by appropriate hugging and/or kissing. (S11n)
- v116 There are matters from my family experience that negatively affect my ability to form close relationships. (S11)
- v117 My father participated in enjoyable activities with me. (S11n)
- v118 We had a loving atmosphere in our family. (S11n)

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- v119 My mother and I were able to share our feelings on just about any topic without embarrassment or fear of hurt feelings. (S11n)
- v120 My parents currently try to run my life. (S11m)
- v121 My mother participated in enjoyable activities with me. (S11n)
- v122 All things considered, my childhood years were happy. (S11n)
- v123 I would like my marriage to be like my parents' marriage. (S11n)
- v124 My father and I were able to share our feelings on just about any topic without embarrassment or fear of hurt feelings. (S11n)
- v125 I feel at peace about anything negative that happened to me in the family I grew up in. (S11)
- v169 My partner's parents encourage him/her to be independent and make his/her own decisions. (S11m)
- v170 My partner's parents try to run his/her life. (S11m)
- v126 In my parents' marriage, conflicts were fought on a grand scale, and that was okay, since their making up was even grander. They had volcanic arguments, but they were just a small part of a warm and loving marriage. Although they argued, they were still able to resolve their differences. In fact, their passion and zest for fighting actually led to a better marriage with a lot of making up, laughing, and affection. (S1)
- v127 In my parents' marriage, conflict was minimized. They thought it was better to "agree to disagree" rather than end up in discussion that would result in a deadlock. They didn't think there was much to be gained from getting openly angry with each other. In fact a lot of talking about disagreements seemed to make matters worse. They seemed to feel that if you just relax about problems, they will have a way of working themselves out. (S1)
- v128 In my parents' marriage, when they were having conflict, they let each other know their opinions were valued and their emotions valid, even if they disagreed with them. Even when discussing a hot topic, they displayed a lot of self-control and were calm. Once they both understood each other, they calmly tried to persuade the other or find a compromise. (S1)
- v129 My parents argued often and hotly. There were a lot of insults back and forth, name-calling, put-downs, and sarcasm. They didn't really listen to what the other was saying, nor did they look at each other very much. One of the other of them could be quite detached and emotionally uninvolved, even though there may have been brief episodes of attack and defensiveness. There were clearly more negatives than positives in their relationship.

RELATIONSHIP ITEMS

- v130 Which best describes your current marital status? 1. Single, never married, 2. Cohabiting, living with your partner in an intimate relationship, 3. Married, first marriage, 4. Married but separated, 5. Divorced, 6. Remarried, 7. Widowed.
v130n (Rearranged with those who haven't been married first [1-2=1] and those who have been or are currently married listed second [3-7]).
- v132 Which best describes your current dating status: 1. Not dating at all, 2. Casual/Occasional dating, 3. In a serious or steady relationship, 4. Engaged, or committed to marry, 5. Doesn't apply (married or other status).
- v131 How many times have you been divorced? 1. None, 2. Once, 3. Twice, 4. Three times or more.
- v133 What is your relationship to the person you will be answering the "partner" questions below about? 1. I am casually/occasionally dating her/him, 2. I am in a serious or steady dating relationship with her/him, 3. I am engaged or committed to marriage to her/him, 4. I am married to her/him, 5. We are friends or classmates.
v133n (Rearranged order according to level of commitment:) 1. Classmates, 2. Dating, 3. Serious Dating, 4. Committed to marriage, 5. Married.
- v134 How long have you and your partner been dating (If married, been married?)? 1. 0 to 3 months, 2. More than 3 months but less than 6 months, 3. More than 6 months but less than 12 months, 4. 1 to 2 years, 5. 3-5 years, 6. 6-10 years, 7. 11-20 years, 8. More than 20 years.
- v135 How long will it be from now until you and your partner marry? 1. We are not committed to marriage, 2. Less than 3 months, 3. More than 3 months but less than 6 months, 4. More than 6 months but less than 12 months, 5. 1 to 2 years, 6. 2 to 4 years, 7. More than 4 years, 8. We plan to marry, but have no definite plans for when, 9. We are married.

- 135n (Rearranged so closer to marriage listed first:) 1. Married, 2. under 3 months, 3. 3-6 months, 4. 6-12 months, 5. 1-2 years, 6. 2-4 years, 7. 4+ years, 8. No definite plans.
- v136 In some relationships children are present premaritally. Which statement best describes your current situation? 1. There is a pregnancy and the child will be born before marriage, 2. There is a pregnancy and the child will be born after marriage, 3. We currently have one or more children from previous relationships, 4. We already have a child(ren) from our non-marital relationship, 5. We are currently married, but one of the above situations applied to us before our marriage, 6. We are currently married, but none of the above situations applied to us before our marriage, 7. We are currently unmarried, but none of the above situations apply to us.
- v137 In our relationship, who is moving faster towards marriage? 1. I want to get married much more than my partner, 2. I want to get married a little more than my partner, 3. My partner wants to get married a little more than I do, 4. My partner wants to get married much more than I do, 5. We are both moving fast, 6. Neither of us is moving fast, 7. Does not apply.
- v138 About how often do you currently have sex with your partner? 1. Never, because I believe in abstinence, 2. Never, because of illness, lack of opportunity, or other reasons, 3. Less than once a month., 4. One to three times a month, 5. About once a week, 6. Two to four times a week, 7. Five to seven times a week, 8. More than once a day.
- How much do the following individuals approve of your relationship (applies to v171-v173):
- v171 Your father (S9)
v172 Your mother (S9)
v173 Your friends (S9)
- v174 I don't like it when my partner does things without me. (S3)
v175 There are things about me my partner would like to change. (S3)
v176 It is important that my partner only confides in me. (S3)
v177 There are many things about my partner I would like to change. (S3)
v178 I think my partner spends too much time with family and friends. (S3)
v179 The physical intimacy you experience. (S10)
v180 The love you experience. (S10)
v181 How conflicts are resolved. (S10)
v182 The amount of relationship equality you experience. (S10)
v183 The amount of time together you have. (S10)
v184 The quality of your communication. (S10)
v185 Your overall relationship with your partner. (S10)
v244 How often is your current partner violent towards you. (S1)
v245 How often are you violent in any of the ways mentioned above toward your current partner? (S1)
v246 How often have you been pressured against your will to participate in intimate sexual activities (such as fondling, oral sex, or intercourse) by your current partner? (S1)
v247 How often has your current partner been pressured against her/his will to participate in sexual behaviors (such as fondling, oral sex, or intercourse) by you? (S1)
v248 How often have you thought your relationship (marriage) might be in trouble? (S1)
v249 How often have you and your partner discussed ending your relationship (marriage)? (S1)
v250 How often have you broken up or separated and then gotten back together? (S1)
How often have the following areas been a problem for your relationship? (v251-v261, all use S1)
- v251 Financial matters
v252 Communication
v253 Having children
v254 Rearing children
v255 Intimacy/Sexuality
v256 Parents/In-laws
v257 Roles (Who does what)
v258 Weight
v259 Who's in charge
v260 Time spent together

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- v261 Substance/chemical abuse
- v262 I share my feelings and concerns about my relationship with family members. (S1)
- v263 I seek help and advice from my friends for problems in our relationship. (S1)
- v264 I seek help and advice from a professional counselor/clergy for problems we have in our relationship. (S1)
- v265 I keep our relationship problems just between the two of us. (S1)
- v266 In our relationship, conflicts may be fought on a grand scale, and that is okay, since our making up is even grander. We have volcanic arguments, but they are just a small part of a warm and loving relationship. Although we argue, we are still able to resolve our differences. In fact, our passion and zest for fighting actually leads to a better relationship with a lot of making up, laughing, and affection. (S1)
- v267 In our relationship, conflict is minimized. We think it is better to “agree to disagree” rather than end up in discussions that will result in a deadlock. We don’t think there is much to be gained from getting openly angry with each other. In fact a lot of talking about disagreements seems to make matters worse. We feel that if you just relax about problems, they will have a way of working themselves out. (S1)
- v268 In our relationship, when we are having conflict, we let each other know the others opinions are valued and their emotions valid, even if we disagree with each other. Even when discussing a hot topic, we display a lot of self-control and are calm. When fighting we spend a lot of time validating each other as well as trying to persuade our partner or try to find a compromise. (S1)
- v269 We argue often and hotly. there are a lot of insults back and forth, name calling, putdowns, and sarcasm. We don’t really listen to what the other is saying, nor do we look at each other very much. One of the other of us can be quite detached and emotionally uninvolved, even though there may be brief episodes of attack and defensiveness. There are clearly more negatives in our relationship.
- v270 Have you been involved in a class, workshop, or counseling designed to help you prepare for marriage? 1. No, 2. Yes, I was involved in such a class, workshop, or counseling in the past, 3. Yes, I am currently involved in such a class, workshop or counseling.
- v271 How helpful was the class, workshop, or counseling in preparing you for marriage? 1. Very Unhelpful, 2. Unhelpful, 3. Neither Unhelpful or Helpful, 4. Helpful, 5. Very Helpful, 6. Does not apply

COMMUNICATION ITEMS (All use S1 scale)

- v186 I discuss my personal problems with my partner.
- v187 I include my partner in my life.
- v188 When I talk to my partner I can say what I want in a clear manner.
- v189 I understand my partner’s feelings.
- v190 I find my partner physically attractive.
- v191 I struggle to find words to express myself to my partner.
- v192 I am able to listen to my partner in an understanding way.
- v193 I admire my partner.
- v194 I sit down with my partner and just talk things over.
- v195 I show a lot of love toward my partner.
- v196 I talk over pleasant things that happen during the day when I am with my partner.
- v197 In most matters, I understand what my partner is trying to say.
- v198 I don’t censor my complaints at all. I really let my partner have it full force.
- v199 I have no respect for my partner when we are discussing an issue.
- v200 I think, “It’s best to withdraw to avoid a big fight.”
- v201 Whenever I have a conflict with my partner I feel physically tense and anxious, and I don’t think clearly.
- v202 When I am in an argument, I recognize when I am overwhelmed and then make a deliberate effort to calm myself down.
- v203 I use a tactless choice of words when I complain.
- v204 When I get upset I can see glaring faults in my partner’s personality.
- v205 I think that withdrawing is the best solution.

- v206 I feel physically tired or drained after I have an argument with my partner.
- v207 While in an argument, I recognize when my partner is overwhelmed and then make a deliberate effort to calm him/her down.
- v208 There's no stopping me once I get started complaining.
- v209 When my partner complains I feel that I have to "ward off" these attacks.
- v210 I don't want to fan the flames of conflict, so I just sit back and wait..
- v211 Whenever we have a conflict, the feelings I have are overwhelming.
- v212 I've found that during an intense argument it is better to take a break, calm down., then return to discuss it later.
- v213 I feel unfairly attacked when my partner is being negative.
- v214 I withdraw to try to calm down.

PARTNER'S COMMUNICATION ITEMS

- v215 My partner discuss his/her personal problems with me
- v216 My partner includes me in his or her life.
- v218 My partner understands my feelings.
- v219 My partner finds me attractive
- v220 My partner struggles to find words to express him/herself to me.
- v221 My partner is able to listen to me in an understanding way.
- v222 My partner admires me.
- v223 My partner sits down with me just to talk things over.
- v224 My partner shows a lot of love toward me.
- v225 My partner talks over pleasant things that happen during the day with me.
- v226 In most matters, my partner understands what I am trying to say.
- v227 My partner doesn't sensor his or her complaints at all. She or he really lets me have it full force.
- v228 My partner shows no respect for me when we are discussing an issue.
- v229 My partner seems to think, "It's best to withdraw to avoid a big fight."
- v230 Whenever my partner has a conflict with me, she/he acts physically tense and anxious, and can't seem to think clearly.
- v231 While in an argument, my partner recognizes when I am overwhelmed and then make a deliberate effort to calm me down.
- v232 My partner uses tactless choice of words when he/she complains.
- v233 When my partner gets upset, my partner acts like there are glaring faults in my personality.
- v234 My partner appears to think that withdrawing is the best solution.
- v235 My partner feels physically tired or drained after he/she has an argument with me.
- v236 While in an argument, my partner recognizes when I am overwhelmed and then makes a deliberate effort to calm me down.
- v237 There's no stopping my partner once he/she gets started complaining.
- v238 When I complain my partner acts like he or she has to "ward off" my attacks.
- v239 My partner doesn't want to fan the flames of conflict, so he or she I just sits back and waits.
- v240 Whenever we have a conflict, the feelings my partner has seem overwhelming.
- v241 During an intense argument my partner takes a break, calms down, then returns and discusses it later.
- v242 My partner acts like he/she is being unfairly attacked when I am being negative.
- v243 My partner withdraws to try to calm down.

VALUE ITEMS (v31-v33 use S2; v34-v67 use S3)

- v31 Spirituality is an important part of my life.
- v32 How often do you pray (commune with a higher power)?
- v33 Some doctrines or practices of my church (or religious body) are hard for me to accept.
- v34 It is perfectly normal never to want to get married.
- v35 I do not like the idea that husbands and wives can specialize in different household responsibilities.
- v36 In my marriage it would not bother me if the wife earned more income than the husband.

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- v37 Money may not buy happiness in a family, but it sure doesn't hurt.
- v38 It creates problems for spouses if they go for a few days without spending much time together as a couple.
- v39 Sexual intercourse is the most bonding experience you can have in marriage.
- v40 One of the main reasons to get married is to have children.
- v41 Being married is among the one or two most important things in life.
- v42 A husband should help out some with the housework, but a wife should organize what needs to be done and when.
- v43 It would be an acceptable arrangement for the husband to stay home to care for young children while the wife earns the paycheck.
- v44 It is important to me that my family has the finer things in life.
- v45 In marriage, having time alone is more important than togetherness.
- v46 Sexual intercourse in marriage is as much a duty as a source of personal pleasure.
- v47 Using artificial or chemical birth control methods (the pill, spermicide, condom, etc.) is acceptable in marriage.
- v48 If I had an unhappy marriage and neither counseling nor other actions helped, my spouse and I would be better off if we divorced.
- v49 Mothers have more natural ability than fathers in relating to infants and toddlers.
- v50 The husband's and children's needs should come before a job or career for a wife.
- v51 Having money and lots of things has never been important to me.
- v52 Married couples do not need to share many of the same recreational interests or hobbies with each other.
- v53 If I am married, I would not have a love affair with someone else.
- v54 Permanent birth control through surgical operation for either husband or wife is acceptable if my spouse and I decided to have no more children.
- v55 Once I make the choice to marry, divorce is never an option.
- v56 The father should spend as much time as the mother caring for infants and toddlers.
- v57 A mother should feel free to pursue a career or job even when there are preschool age children in the home.
- v58 I plan to earn an income that makes my family financially well off.
- v59 It is important for a husband and wife to have many of the same friends, and to like each other's friends.
- v60 As long as we're in a committed relationship, sexual intercourse is acceptable before marriage.
- v61 Legal abortion is an acceptable method of preventing an undesirable birth.
- v62 Marriage involves a covenant with God, not just a legal contract recognized by the law.
- v63 If a husband and wife disagree about something important, the wife should give in to her husband because he is the main leader of the family.
- v64 A couple should delay having children until other important issues are worked out first.
- v65 Living together is an acceptable alternative to marriage.
- v66 Husbands and wives should discuss important decisions and reach an agreement they both like before taking action.
- v67 Husbands and wives should both carefully look for bargains before buying something they want.
- v77 Here is a list of things (in alphabetical order) that many people look for or want out of life. Please study the list carefully, then choose the one that is most important to you. [Coded with 8 dummy variables for each possibility]
1. Being well-respected (RESP77)
 2. Fun-enjoyment-excitement (FUN77)
 3. Security (SECUR77)
 4. Self-Fulfillment (FULF77)
 5. Self-Respect (SRESP77)
 6. Sense of accomplishment (ACCOM77)
 7. Sense of belonging (BEL77)
 8. Warm relations with others (REL77)
- V74 How often do you attend religious services
1. Weekly

2. At least monthly
 3. Several Times a Year
 4. Once or twice a year or less
 5. Never
- v75 How often do you desire to have sexual intercourse with your partner?
1. Never
 2. Less than once a month
 3. One to three times a month
 4. About once a week
 5. Two to four times a week
 6. Five to seven times a week
 7. More than once a day
- v76 I most prefer to have ___ children during my lifetime.
1. 1, 2, 3, 3, 4, 4, 5, 5, 6, 6 or more, 7 None, 8 Undecided.
- v76n (rearranged according to decisiveness of the number of children): 1-6=1, 7=2, 8=3.

RELATE COMPOSITE SCALES:

KIND	Kindness Scale (v1, v7, v14 v20)
EXTRO	Extroversion Scale (v2, rv8, rv15, v21)
CALM	Calmness Scale (rv24, rv9, rv16, rv22)
ORGAN	Organized Scale (v6, rv13)
FLEX	Flexibility Scale (v4, v11, v18, v23)
MATURE	Maturity Scale (rv5, rv12, rv19)
HAPPY	Happiness Scale (rv3, rv10, rv17)
SEST	Self-Esteem Scale (v27, rv28, v29, rv30)
PKIND	Partner Kindness Scale (v139, v145, v152, v158)
PEXTRO	Partner Extroversion Scale (v140, rv153, rv146, v159)
PCALM	Partner Calmness Scale (rv162, rv147, rv154, rv160)
PORGAN	Partner Organized Scale (v144, rv151)
PFLEX	Partner Flexibility Scale (v142, v149, v156, v161)
PMATUR	Partner Maturity Scale (rv143, rv150, rv157)
PHAPPY	Partner Happiness Scale (rv141, rv148, rv155)
PSEST	Partner Self-Esteem Scale (v163, rv164, v165, rv166)
RELIGW	Religious Orientation Scale (With Attendance Item) (v31, v32, rv33, rv74_5)
IMPMD	Importance of Marriage Scale (rv34, v41, rv48, v55, v62, rv65)
ROLES2	Gender-Based Marital and Parental Roles Scale (v42, v49, rv56, v63)
WFWK	Wife's Labor Force Participation Scale (v36, v43, rv50, v57)
MONEY	The Importance of Money and Material Things Scale (v37, v44, rv51, v58, v67)
AUTO	Autonomy Scale (rv38, v45, v52, rv59)
SEXUAL	Marital Sexuality Scale (v39, rv46, v53, rv60)
FPLAN	Family Planning Scale (rv40, v47, v54, v61, v64)
FVIOL	Family Violence Scale (rv86, rv88, v89, v90, v91)
SABUS	Family Sexual Abuse Scale (rv93, v94, v95, v96)
FSTRN	Family Strain (Stress) Scale (v104, v105, v106, v107)
FPROC2	Overall Evaluation of Family Processes Scale (Family Tone) (v108n, v118n, v122n)
PMD2	Parents' Marriage Scale (v109n, v114n, v123n)
FCREL2	Father-Child Relationships Scale (v110n, v117n, v124n)
MCREL2	Mother-Child Relationships Scale (v115n, v121n, v119n)
FOOIMP2	Current Impact of Family on Respondent and Relationships Scale (rv111, rv116, v125)
FOOAUT2	Autonomy from Family of Origin Scale (v112m, rv120m)
PFAUT2	Partner's Autonomy from Family of Origin Scale (v169m, rv170m)
ECOMM	Empathic Communication Scale (v197, v189, v192)
LOVE	Love Scale (v187, v190, v193, v195)
CSEND	Clear Sending Scale (v188, rv191, v194, v196, v186)
CRIT	Criticism Scale mean(v198, v203, v208)
DEFEN	Contempt and Defensiveness Scale (v199, v204, v209, v213)

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STONE	Stonewalling Scale (v200, v205, v210, v214)
FLOOD	Flooding in Conflict Management Scale (v201, v206, v211)
SOOTH	Soothing in Conflict Management Scale (v202, v207, v212)
PECOMM	Partner's Empathic Communication Scale (v226, v218, v221)
PLOVE	Partner's Love Scale (v216, v219, v222, v224)
PCSEND	Partner's Clear Sending Scale (v217, rv220, v223, v225, v215)
PCRIT	Partner's Criticism Scale (v227, v232, v237)
PDEFEN	Partner's Contempt and Defensiveness Scale (v228, v233, v238, v242)
PSTONE	Partner's Stonewalling Scale (v229, v234, v239, v243)
PFLOOD	Partner's Flooding in Conflict Management Scale (v230, v235, v240)
PSOOTH	Partner's Soothing in Conflict Management Scale (v231, v236, v241)
SOAPP	Significant Other Approval Scale (rv171, rv172, rv173)
POSS	Possessiveness Scale (v174, v176, v178)
SATIS	Relationship Satisfaction Scale (v179, v180, v181, v182, v183, v184, v185)
STABLE	Relationship Stability Scale (rv248, rv249, rv250)
ABUSE	Violence and Abuse Scale (v244, v245, v246, v247)
EXPECT	Realistic Expectations Scale (v175, v177)
PROB	Problem Areas Scale (v251, v252, v253, v254, v255, v256, v257, v258, v259, v260, v261)
BOUND	Boundaries Scale (rv262, rv263, rv264, v265)

APPENDIX B: DESCRIPTIVE STATISTICS OF ALL ITEMS & SUBSCALES

See Appendix A for a full text of each item and the items that make up each scale.

I: ITEMS:

Item	Micronesia (N=131)			Hispanic (N=139)			LDS (N=140)			US (N=140)		
	Range	Mean	Sd	Range	Mean	Sd	Range	Mean	Sd	Range	Mean	Sd
v1	1-5	3.66	0.88	2-5	4.14	0.69	3-5	4.27	0.53	1-5	4.16	0.71
v2	1-5	3.08	0.94	2-5	3.74	0.91	2-5	3.87	0.86	1-5	3.75	0.94
v3	1-5	2.78	0.70	1-5	2.40	0.78	1-4	2.44	0.69	1-4	2.37	0.66
v4	1-5	3.51	0.95	1-5	4.01	0.81	2-5	4.04	0.71	2-5	4.01	0.76
v5	1-5	2.28	1.13	1-5	2.31	0.83	1-5	2.06	0.74	1-5	2.26	0.74
v6	1-5	3.55	0.90	1-5	3.49	1.02	1-5	3.79	0.94	1-5	3.60	1.01
v7	2-5	4.12	0.85	2-5	4.29	0.79	2-5	4.42	0.64	1-5	4.39	0.72
v8	1-5	3.18	0.93	1-5	2.92	0.87	1-5	2.89	0.74	1-5	2.81	0.84
v9	1-5	2.89	0.86	1-5	2.59	0.87	1-5	2.51	0.81	1-5	2.45	0.83
v10	1-5	2.81	0.84	1-5	1.99	0.90	1-5	2.00	0.79	1-5	2.08	0.84
v11	1-5	3.24	1.06	1-5	3.76	0.85	2-5	3.96	0.67	2-5	3.86	0.82
v12	1-5	2.63	0.99	1-5	2.40	0.85	1-5	2.33	0.89	1-5	2.36	0.81
v13	1-5	2.22	0.90	1-5	2.78	0.96	1-5	2.54	0.84	1-5	2.69	1.05
v14	2-5	4.03	0.77	2-5	4.32	0.66	3-5	4.41	0.55	2-5	4.41	0.66
v15	1-5	3.15	0.95	1-5	2.85	1.01	1-5	2.61	0.89	1-5	2.76	0.92
v16	1-5	3.05	0.75	1-5	2.71	0.89	1-5	2.76	0.86	1-5	2.89	0.90
v17	1-5	2.88	0.87	1-5	2.22	0.87	1-5	2.16	0.79	1-5	2.17	0.82
v18	1-5	3.22	0.94	2-5	4.19	0.81	2-5	4.22	0.67	2-5	4.29	0.67
v19	1-5	2.73	0.86	1-5	2.45	0.92	1-5	2.32	0.82	1-5	2.59	0.90
v20	2-5	4.23	0.79	2-5	4.50	0.66	3-5	4.51	0.57	2-5	4.46	0.62
v21	1-5	3.36	0.95	1-5	3.87	1.01	2-5	3.99	0.89	2-5	4.01	0.85
v22	1-5	2.92	0.89	1-5	2.61	0.83	1-5	2.64	0.69	1-5	2.69	0.83
v23	1-5	3.16	1.01	1-5	3.87	0.95	2-5	3.93	0.74	2-5	3.99	0.76
v24	1-5	2.94	1.03	1-5	3.17	1.09	1-5	2.94	0.95	1-5	2.99	1.11
v25	1-5	2.12	1.10	1-5	2.11	1.17	1-3	1.07	0.31	1-5	2.92	1.19
v26	1-3	1.24	0.57	1-5	1.24	0.71	1-2	1.03	0.17	1-5	1.47	0.87
v27	1-5	3.62	0.95	1-5	4.06	0.86	2-5	4.14	0.76	2-5	3.99	0.74
v28	1-5	2.41	1.04	1-5	1.50	0.74	1-4	1.53	0.71	1-3	1.53	0.63
v29	1-5	3.31	1.09	1-5	4.20	0.77	1-5	4.41	0.76	2-5	4.27	0.69
v30	1-5	2.44	0.93	1-4	1.56	0.73	1-4	1.64	0.76	1-4	1.66	0.78
v31	2-5	4.29	0.95	1-5	3.99	1.08	3-5	4.84	0.44	1-5	3.77	1.10
v32	1-5	3.66	0.89	1-5	3.77	1.22	2-5	4.76	0.61	1-5	3.54	1.17
v33	1-5	2.60	1.10	1-5	2.20	1.21	1-5	1.55	0.81	1-5	2.26	1.10
v34	1-5	2.67	0.97	1-5	2.49	1.13	1-4	1.59	0.72	1-5	2.69	1.07
v35	1-5	2.89	1.08	1-5	2.18	0.99	1-5	2.23	0.93	1-5	2.29	0.90
v36	1-5	3.54	1.09	1-5	3.93	1.03	1-5	3.25	1.19	1-5	3.80	1.22
v37	1-5	3.60	1.06	1-5	4.04	0.81	2-5	3.91	0.77	1-5	3.99	0.89
v38	1-5	3.50	1.09	1-5	3.45	1.06	1-5	3.51	1.00	1-5	3.32	1.03
v39	1-5	3.15	1.12	1-5	2.98	1.26	1-5	3.10	1.22	1-5	2.64	1.12
v40	1-5	3.38	1.02	1-5	2.80	1.36	2-5	3.95	0.84	1-5	2.41	1.07
v41	2-5	3.58	1.01	1-5	3.72	1.23	3-5	4.72	0.52	1-5	3.56	1.09
v42	1-5	3.52	1.03	1-5	3.12	1.14	1-5	3.21	0.90	1-5	2.74	1.04
v43	1-5	2.33	0.92	1-5	2.89	1.16	1-5	2.35	1.05	1-5	3.38	1.19
v44	1-5	3.55	1.02	1-5	3.63	1.09	1-5	2.91	0.98	1-5	3.64	0.99
v45	1-5	2.27	1.07	1-5	2.14	0.83	1-5	2.01	0.80	1-5	2.15	0.77
v46	1-5	3.08	1.02	1-5	2.60	1.20	1-5	2.51	1.20	1-5	2.31	1.11
v47	1-5	2.79	1.10	1-5	3.87	1.00	1-5	3.80	1.00	1-5	4.37	0.84
v48	1-5	3.06	1.10	1-5	3.20	1.16	1-5	2.54	1.03	1-5	3.19	1.16
v49	1-5	3.60	1.04	1-5	3.14	1.18	1-5	3.52	1.15	1-5	2.94	1.18

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v50	1-5	3.11	1.11	1-5	3.45	1.11	1-5	4.23	0.90	1-5	3.02	1.19
v51	1-5	2.81	0.99	1-5	2.86	1.07	1-5	3.06	0.99	1-5	2.76	1.06
v52	1-5	2.63	1.05	1-5	2.55	1.03	1-5	2.36	0.91	1-5	2.50	0.86
v53	1-5	4.09	1.07	1-5	4.60	0.93	3-5	4.95	0.25	2-5	4.82	0.50
v54	1-5	3.34	1.16	1-5	3.68	1.21	1-5	2.92	1.35	1-5	4.29	0.88
v55	1-5	3.95	1.04	1-5	3.42	1.14	2-5	3.94	0.97	1-5	3.36	1.10
v56	1-5	3.60	1.01	2-5	4.04	0.92	1-5	3.13	1.02	2-5	3.96	0.82
v57	1-5	3.21	0.88	1-5	3.35	1.21	1-5	2.09	1.06	1-5	3.44	1.01
v58	1-5	4.05	0.82	1-5	4.02	1.02	1-5	3.37	1.18	2-5	4.11	0.81
v59	1-5	3.67	1.04	1-5	3.86	0.87	2-5	4.04	0.67	1-5	3.92	0.90
v60	1-5	2.91	1.11	1-5	2.88	1.44	1-4	1.11	0.42	1-5	3.43	1.43
v61	1-5	2.05	1.13	1-5	1.95	1.22	1-3	1.09	0.37	1-5	2.41	1.24
v62	2-5	4.24	0.80	1-5	4.37	1.01	2-5	4.96	0.29	1-5	4.26	0.99
v63	1-5	3.39	1.27	1-5	2.06	1.12	1-5	1.89	0.90	1-5	1.85	1.09
v64	1-5	3.50	1.12	1-5	3.65	0.98	1-5	2.57	0.97	2-5	3.96	0.83
v65	1-5	3.66	1.15	1-5	2.32	1.22	1-4	1.11	0.38	1-5	2.34	1.23
v66	1-5	4.42	0.86	1-5	4.43	0.71	2-5	4.74	0.52	2-5	4.51	0.59
v67	1-5	3.72	0.91	1-5	3.63	0.90	2-5	3.96	0.79	2-5	3.64	0.78
v68	1-2	1.50	0.50	1-2	1.53	0.50	1-2	1.53	0.50	1-2	1.50	0.50
v69	1-3	1.05	0.24	1-2	1.01	0.08	1-3	1.01	0.17	1-1	1.00	0.00
v70	1-9	5.02	1.50	1-9	4.78	1.44	1-8	5.24	0.99	1-9	5.24	1.14
v71	0-6	0.53	1.03	0-6	0.88	0.99	0-5	0.66	0.95	0-6	0.55	1.01
v72	1-6	5.44	1.50	4-4	4.00	0.00	2-6	2.11	0.58	2-2	2.00	0.00
v73	0-8	0.77	1.25	0-9	2.01	2.81	4-4	4.00	0.00	0-9	2.14	3.03
v74	1-5	1.65	1.00	1-5	2.16	1.33	1-3	1.04	0.24	1-5	2.54	1.33
v75	1-7	3.55	1.81	1-7	4.51	1.92	1-7	4.22	2.07	1-7	4.40	2.00
v76	0-7	3.19	2.41	0-7	2.71	1.89	0-7	4.07	1.44	0-7	2.09	1.61
v77	0-7	1.70	2.02	0-7	4.00	2.22	0-7	4.67	2.20	0-7	3.96	2.38
v78	1-8	1.69	1.80	1-8	1.80	1.77	1-6	1.23	0.83	1-8	1.74	1.68
v79	1-8	1.39	1.34	1-5	1.04	0.35	1-5	1.04	0.36	1-8	1.12	0.87
v80	1-8	5.17	3.22	1-8	6.61	2.50	1-8	7.45	1.62	1-8	6.79	2.23
v81	1-6	1.31	0.90	1-8	1.42	1.30	1-6	1.19	0.78	1-8	1.53	1.51
v82	1-6	1.24	0.87	1-2	1.01	0.08	1-7	1.05	0.51	1-8	1.05	0.59
v83	1-8	1.35	1.38	1-2	1.01	0.08	1-2	1.01	0.08	1-8	1.05	0.59
v84	1-8	1.47	1.46	1-8	1.05	0.59	1-8	1.10	0.83	1-8	1.11	0.84
v85	1-8	1.98	2.03	1-8	1.36	1.22	1-3	1.04	0.25	1-8	1.14	0.78
v86	1-5	3.71	1.03	1-5	4.10	0.97	2-5	4.30	0.83	2-5	4.49	0.69
v87	1-8	5.64	2.78	1-8	5.57	2.77	1-8	5.23	3.03	1-8	5.77	2.76
v88	1-5	4.04	1.16	1-5	4.23	1.01	1-5	4.28	0.87	1-5	4.39	0.86
v89	1-5	1.75	0.93	1-5	1.64	1.04	1-5	1.24	0.72	1-5	1.34	0.76
v90	1-4	1.58	0.78	1-5	1.37	0.74	1-4	1.22	0.59	1-3	1.16	0.47
v91	1-4	1.85	0.86	1-5	1.66	0.90	1-3	1.54	0.68	1-4	1.46	0.71
v92	1-8	7.78	0.96	1-8	7.82	1.05	1-8	7.72	1.24	5-8	7.96	0.29
v93	1-5	4.85	0.59	1-5	4.93	0.42	2-5	4.91	0.38	1-5	4.92	0.48
v94	0-4	1.47	0.81	1-4	1.12	0.46	1-3	1.09	0.32	1-4	1.09	0.38
v95	0-4	1.12	0.43	1-3	1.06	0.29	1-2	1.03	0.17	1-2	1.02	0.15
v96	1-5	1.51	0.87	1-4	1.10	0.47	1-4	1.07	0.33	1-3	1.03	0.21
v97	1-7	3.88	1.49	1-7	3.72	0.94	1-4	3.64	0.91	1-7	3.58	1.04
v98	1-7	2.73	1.68	1-5	2.01	0.28	1-5	2.03	0.38	1-5	2.01	0.27
v99	1-7	2.96	1.82	1-7	2.22	0.88	1-7	2.06	0.57	1-7	2.21	0.88
v100	0-9	1.11	1.49	0-9	4.58	2.91	0-9	6.65	2.61	0-9	6.15	3.02
v101	0-4	0.30	0.66	0-9	2.87	2.71	0-9	2.01	2.34	0-9	3.51	2.82
v102	1-9	4.55	2.54	1-9	4.80	2.77	1-9	7.04	2.23	1-9	6.24	2.42
v103	1-9	2.69	2.02	1-9	4.32	2.53	1-9	5.85	1.92	1-9	5.51	2.17
v104	1-4	1.99	1.01	1-5	1.81	1.08	1-5	1.79	1.13	1-5	1.85	1.04
v105	1-5	1.82	0.98	1-5	1.96	1.07	1-5	1.81	1.13	1-5	1.60	0.97
v106	1-4	1.84	0.94	1-5	1.40	0.81	1-5	1.57	0.90	1-4	1.36	0.66

v107	1-5	2.15	1.25	1-5	1.78	1.21	1-5	1.27	0.73	1-5	1.70	1.17
V108N	1-6	5.24	1.06	1-6	5.41	0.96	3-6	5.75	0.59	2-6	5.53	0.85
V109N	1-6	4.89	1.26	1-6	4.80	1.25	1-6	5.27	1.11	1-6	4.77	1.48
V110N	1-6	3.71	1.68	1-6	4.86	1.25	1-6	5.26	0.97	1-6	4.99	1.18
v111	1-6	3.28	1.37	1-6	2.74	1.51	1-6	2.17	1.46	1-6	2.50	1.48
V112M	1-5	3.47	1.19	1-5	4.08	0.92	1-5	4.29	0.82	1-5	4.39	0.79
v113	1-6	2.34	1.33	1-6	1.94	1.15	1-6	1.52	0.93	1-6	1.77	1.15
V114N	1-6	4.76	1.25	1-6	4.70	1.35	1-6	5.25	1.15	1-6	4.86	1.38
V115N	1-6	4.29	1.61	1-6	5.31	1.08	2-6	5.60	0.69	2-6	5.58	0.69
v116	1-6	3.03	1.45	1-6	2.37	1.39	1-6	1.96	1.27	1-6	2.12	1.31
V117N	1-6	4.18	1.51	1-6	4.74	1.24	1-6	5.24	0.91	1-6	5.11	1.11
V118N	1-6	4.95	1.08	1-6	5.01	1.07	2-6	5.41	0.75	2-6	5.27	0.95
V119N	1-6	4.26	1.53	1-6	4.47	1.35	2-6	4.83	1.14	2-6	4.85	1.11
V120M	1-5	2.93	1.08	1-5	2.13	1.02	1-5	1.93	0.94	1-5	1.91	0.96
V121N	1-6	4.66	1.40	1-6	5.02	1.18	1-6	5.31	0.80	2-6	5.31	0.74
V122N	1-6	4.89	1.19	1-6	5.10	1.12	2-6	5.54	0.66	3-6	5.41	0.79
V123N	1-6	4.33	1.40	1-6	3.84	1.42	2-6	4.62	1.42	2-6	4.19	1.47
V124N	1-6	3.71	1.46	1-6	3.83	1.37	1-6	4.27	1.23	1-6	4.12	1.21
v125	1-6	3.34	1.36	1-6	3.91	1.27	1-6	4.34	0.99	1-6	4.08	1.19
v126	1-6	2.99	1.44	1-6	2.83	1.62	1-6	2.10	1.49	1-6	2.42	1.41
v127	1-6	3.04	1.40	1-6	2.82	1.47	1-6	2.54	1.35	1-6	2.80	1.35
v128	1-6	3.51	1.36	1-6	3.12	1.43	1-6	3.26	1.41	1-6	3.21	1.25
v129	1-6	2.47	1.46	1-6	2.49	1.62	1-6	1.99	1.56	1-6	2.29	1.54
v130	1-6	1.52	0.91	1-6	1.47	0.96	1-6	1.41	1.00	1-6	1.40	0.97
v131	1-4	1.06	0.32	1-3	1.03	0.21	1-3	1.04	0.24	1-4	1.05	0.30
v132	1-5	2.40	1.35	1-5	2.74	1.20	1-5	2.69	1.15	1-5	2.64	1.16
v133	1-5	3.02	1.64	1-5	2.99	1.48	1-5	3.01	1.63	1-5	3.06	1.63
v134	1-8	2.86	2.02	1-7	3.03	1.85	1-8	2.66	1.77	1-7	2.73	1.87
v135	1-9	4.21	3.44	1-9	3.88	3.30	1-9	2.89	3.02	1-9	2.99	3.09
v136	1-7	5.60	2.06	1-7	6.42	1.28	1-7	6.77	0.70	2-7	6.70	0.89
v137	1-7	5.85	1.49	1-7	5.68	1.76	1-7	5.66	1.61	1-7	6.21	1.34
v138	1-8	3.38	2.01	1-8	3.16	2.37	1-8	1.64	1.60	1-8	3.41	2.24
v139	1-5	3.68	0.94	1-5	4.03	0.82	2-5	4.16	0.75	1-5	4.07	0.74
v140	1-5	2.85	1.04	2-5	3.94	0.79	2-5	3.86	0.86	2-5	3.90	0.90
v141	1-5	2.48	0.81	1-5	2.24	0.77	1-5	2.19	0.86	1-5	2.31	0.84
v142	1-5	3.48	0.89	1-5	3.85	0.83	2-5	3.95	0.73	2-5	3.80	0.86
v143	1-5	2.17	1.09	1-5	2.46	1.13	1-5	1.85	0.78	1-5	2.11	0.91
v144	1-5	3.64	1.00	1-5	3.35	1.07	1-5	3.88	0.84	1-5	3.57	1.02
v145	1-5	4.14	0.93	2-5	4.30	0.77	2-5	4.33	0.68	2-5	4.31	0.74
v146	1-5	3.25	0.91	1-5	2.63	0.97	1-5	2.71	0.77	1-5	2.75	0.87
v147	1-5	2.53	0.98	1-5	2.36	0.91	1-4	2.21	0.83	1-5	2.46	0.91
v148	1-4	2.53	0.86	1-5	1.81	0.88	1-5	1.89	0.88	1-5	1.90	0.86
v149	1-5	3.18	1.00	1-5	3.66	0.85	1-5	3.91	0.72	1-5	3.74	0.85
v150	1-5	2.54	1.17	1-5	2.30	1.02	1-4	2.07	0.86	1-5	2.19	1.02
v151	1-4	1.96	0.89	1-5	2.72	1.14	1-5	2.31	0.89	1-5	2.70	1.11
v152	1-5	3.89	0.97	2-5	4.26	0.74	2-5	4.54	0.64	2-5	4.39	0.65
v153	1-5	2.90	0.94	1-5	2.39	1.03	1-5	2.33	1.02	1-5	2.35	0.93
v154	1-5	2.79	0.77	1-5	2.51	0.80	1-5	2.46	0.88	1-5	2.63	0.89
v155	1-5	2.64	0.93	1-4	1.99	0.78	1-5	2.01	0.87	1-5	1.99	0.86
v156	1-5	3.33	0.95	1-5	4.03	0.82	1-5	4.12	0.81	1-5	4.06	0.82
v157	1-5	2.55	0.98	1-5	2.63	1.04	1-5	2.22	0.94	1-5	2.45	0.94
v158	1-5	3.97	0.94	2-5	4.35	0.71	3-5	4.55	0.60	2-5	4.43	0.65
v159	1-5	3.36	1.07	1-5	3.96	0.93	2-5	4.09	0.88	1-5	4.04	0.96
v160	1-5	2.73	0.94	1-5	2.34	0.74	1-4	2.32	0.82	1-5	2.30	0.85
v161	1-5	3.06	0.99	2-5	3.86	0.80	2-5	3.91	0.73	1-5	3.87	0.84
v162	1-5	2.63	0.95	1-5	2.78	1.05	1-5	2.54	0.90	1-5	2.73	1.14
v163	1-5	3.43	0.97	2-5	4.14	0.74	1-5	4.23	0.79	2-5	4.04	0.77

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v164	1-5	2.33	1.00	1-5	1.51	0.73	1-4	1.53	0.72	1-4	1.58	0.72
v165	1-5	3.07	0.99	1-5	3.86	1.20	1-5	4.38	0.86	2-5	4.17	0.71
v166	1-5	2.19	1.02	1-5	1.54	0.75	1-5	1.54	0.76	1-4	1.56	0.79
v167	1-5	2.12	1.04	1-5	2.08	1.08	1-4	1.08	0.40	1-5	2.96	1.03
v168	1-4	1.45	0.79	1-5	1.27	0.74	1-3	1.02	0.19	1-5	1.51	0.88
V169M	1-5	3.03	1.13	1-5	3.94	0.99	2-5	4.18	0.87	1-5	3.94	1.01
V170M	1-5	2.54	1.07	1-5	2.21	1.11	1-5	2.01	0.91	1-5	2.22	1.03
v171	1-5	3.11	1.42	1-5	3.87	0.92	1-5	4.01	0.78	1-5	3.78	0.95
v172	1-5	3.23	1.37	1-5	3.72	0.81	1-5	3.84	0.84	1-5	3.73	0.96
v173	1-5	3.07	1.31	1-5	3.69	0.92	1-5	3.69	0.90	1-5	3.61	0.88
v174	1-6	3.32	1.23	1-6	2.95	1.28	1-6	2.63	1.12	1-6	2.89	1.37
v175	1-6	3.47	1.16	1-6	2.97	1.22	1-6	2.86	1.16	1-6	2.87	1.29
v176	1-6	3.52	1.21	1-6	2.81	1.30	1-6	2.37	1.15	1-6	2.56	1.33
v177	1-6	3.80	1.27	1-6	2.43	1.20	1-6	2.24	1.14	1-6	2.36	1.32
v178	1-6	3.35	1.39	1-6	2.22	1.28	1-6	1.81	0.93	1-6	2.12	1.34
v179	1-5	3.31	0.94	1-5	3.93	0.94	1-5	3.75	1.02	1-5	3.80	1.09
v180	1-5	3.65	0.99	2-5	4.22	0.83	1-5	3.86	1.03	1-5	3.88	0.94
v181	1-5	3.11	0.95	1-5	3.62	1.00	1-5	3.76	0.99	1-5	3.55	1.08
v182	1-5	3.40	0.96	1-5	3.89	0.89	1-5	3.99	0.87	1-5	3.91	0.96
v183	1-5	3.42	1.10	1-5	3.38	1.21	1-5	3.65	0.93	1-5	3.44	1.15
v184	1-5	3.44	1.05	1-5	3.77	0.96	1-5	3.82	1.03	1-5	3.76	1.03
v185	1-5	3.47	1.11	2-5	4.22	0.74	1-5	4.16	0.82	1-5	4.14	0.87
v186	1-5	3.21	1.10	1-5	3.96	1.01	1-5	3.68	1.04	1-5	3.81	0.97
v187	1-5	3.65	1.14	1-5	4.17	0.83	1-5	4.03	0.86	2-5	4.16	0.79
v188	1-5	3.60	1.11	1-5	3.99	0.85	1-5	3.96	0.81	2-5	3.94	0.92
v189	1-5	3.48	1.04	1-5	3.76	0.96	1-5	3.76	0.88	2-5	3.78	0.84
v190	1-5	3.68	1.09	1-5	4.35	0.87	1-5	4.29	1.07	1-5	4.28	1.07
v191	1-5	3.08	1.18	1-5	2.50	1.00	1-5	2.58	0.81	1-5	2.56	0.85
v192	1-5	3.60	1.04	2-5	4.10	0.74	2-5	4.20	0.66	2-5	4.04	0.79
v193	1-5	3.95	1.03	1-5	4.24	0.79	2-5	4.46	0.76	1-5	4.26	0.78
v194	1-5	3.61	1.05	1-5	3.86	0.92	1-5	3.90	1.04	1-5	3.78	1.05
v195	1-5	3.76	1.08	1-5	4.02	1.02	1-5	3.87	1.05	1-5	3.86	1.03
v196	1-5	3.56	1.16	1-5	4.01	0.88	1-5	4.06	0.90	1-5	4.05	0.90
v197	1-5	3.47	0.98	2-5	3.94	0.80	1-5	4.06	0.75	2-5	4.04	0.76
v198	1-5	2.50	0.96	1-5	2.60	1.11	1-5	2.39	1.12	1-5	2.71	1.10
v199	1-5	2.06	0.97	1-4	1.49	0.67	1-5	1.39	0.72	1-4	1.58	0.72
v200	1-5	2.90	1.15	1-5	2.72	0.99	1-5	2.54	1.09	1-5	2.66	1.00
v201	1-5	2.71	0.95	1-5	2.55	1.02	1-5	2.19	1.02	1-5	2.51	1.04
v202	1-5	3.02	0.96	1-5	3.34	1.01	1-5	3.47	1.01	1-5	3.21	0.90
v203	1-5	2.68	0.91	1-5	2.49	1.05	1-5	2.28	0.97	1-5	2.48	0.93
v204	1-5	2.73	0.94	1-5	2.57	0.96	1-5	2.31	1.02	1-5	2.24	0.98
v205	1-5	2.79	1.03	1-5	2.40	1.00	1-5	2.29	0.88	1-5	2.59	1.02
v206	1-5	2.79	0.99	1-5	2.50	1.18	1-5	2.39	1.18	1-5	2.47	1.10
v207	1-5	3.08	0.94	1-5	3.22	1.00	1-5	3.26	1.07	1-5	3.05	1.03
v208	1-5	2.60	0.99	1-5	2.42	1.06	1-5	2.01	0.91	1-4	2.16	0.92
v209	1-5	2.70	0.97	1-5	2.53	1.07	1-5	2.11	0.99	1-5	2.21	1.00
v210	1-5	2.76	0.91	1-5	2.64	0.98	1-5	2.74	0.97	1-5	2.57	0.90
v211	1-5	2.66	0.86	1-5	2.62	0.94	1-5	2.25	0.96	1-5	2.47	0.93
v212	1-5	3.14	1.09	1-5	3.27	1.03	1-5	3.24	1.13	1-5	2.91	0.99
v213	1-5	2.80	1.09	1-5	2.67	1.12	1-5	2.40	1.04	1-5	2.43	1.06
v214	1-5	2.92	0.94	1-5	2.85	0.96	1-5	2.76	0.98	1-5	2.71	0.97
v215	1-5	3.26	1.06	1-5	3.78	1.00	1-5	3.67	1.10	1-5	3.72	0.97
v216	1-5	3.40	1.08	1-5	4.06	0.82	1-5	3.88	0.96	2-5	4.12	0.79
v217	1-5	3.45	1.05	3-5	4.03	0.74	2-5	4.01	0.78	1-5	3.89	0.89
v218	1-5	3.34	1.04	1-5	3.78	0.94	1-5	3.75	0.91	2-5	3.84	0.85
v219	1-5	3.30	1.03	1-5	3.96	0.97	1-5	3.81	1.17	1-5	3.92	1.09
v220	1-5	2.99	1.03	1-5	2.56	0.92	1-5	2.45	0.90	1-5	2.56	1.03

v221	1-5	3.44	1.03	2-5	3.97	0.86	1-5	4.11	0.81	1-5	3.95	0.89
v222	1-5	3.34	1.10	1-5	3.73	0.98	1-5	3.93	0.92	1-5	3.81	0.81
v223	1-5	3.36	1.12	1-5	3.64	1.00	1-5	3.76	1.11	1-5	3.76	1.04
v224	1-5	3.39	1.10	1-5	4.04	1.06	1-5	3.97	1.06	1-5	4.06	1.03
v225	1-5	3.31	1.10	1-5	3.94	0.86	1-5	4.03	0.92	1-5	3.99	0.97
v226	1-5	3.31	1.00	1-5	3.90	0.89	1-5	3.98	0.89	1-5	3.92	0.91
v227	1-5	2.53	0.91	1-5	2.65	1.13	1-5	2.06	1.04	1-5	2.54	1.08
v228	1-5	2.29	1.02	1-5	1.82	0.92	1-5	1.56	0.80	1-5	1.79	0.90
v229	1-5	2.63	1.11	1-5	2.51	1.00	1-5	2.59	1.08	1-5	2.64	1.14
v230	1-5	2.60	1.02	1-5	2.25	0.98	1-5	2.17	0.94	1-5	2.34	1.01
v231	1-5	2.79	0.94	1-5	3.20	0.98	1-5	3.27	1.00	1-5	2.99	1.00
v232	1-5	2.65	0.95	1-5	2.33	1.02	1-5	1.87	0.98	1-5	2.11	0.95
v233	1-5	2.67	0.96	1-5	2.43	1.06	1-5	1.96	0.97	1-5	2.28	1.05
v234	1-5	2.78	1.07	1-5	2.65	1.03	1-5	2.50	1.05	1-5	2.53	1.06
v235	1-5	2.56	1.04	1-5	2.47	1.08	1-5	2.28	1.07	1-5	2.45	1.09
v236	1-5	2.80	0.94	1-5	3.04	1.03	1-5	2.98	1.13	1-5	2.76	1.00
v237	1-5	2.50	0.96	1-5	2.34	1.07	1-4	1.83	0.82	1-5	2.18	1.04
v238	1-5	2.55	0.91	1-5	2.44	1.02	1-5	2.12	1.00	1-5	2.23	1.05
v239	1-5	2.75	1.01	1-5	2.61	1.05	1-5	2.79	1.01	1-5	2.33	0.96
v240	1-5	2.71	1.03	1-5	2.50	0.97	1-5	2.24	0.95	1-5	2.34	1.04
v241	1-5	2.80	0.94	1-5	2.91	0.98	1-5	2.73	0.99	1-5	2.49	1.04
v242	1-5	2.71	1.12	1-5	2.53	0.97	1-5	2.34	1.07	1-5	2.51	1.10
v243	1-5	2.82	1.10	1-5	2.74	0.86	1-5	2.67	0.97	1-5	2.56	0.98
v244	1-5	1.81	1.01	1-4	1.28	0.67	1-2	1.06	0.25	1-4	1.16	0.49
v245	1-5	1.85	1.00	1-4	1.27	0.66	1-3	1.06	0.27	1-3	1.19	0.49
v246	1-4	1.94	0.97	1-5	1.29	0.70	1-4	1.11	0.40	1-5	1.23	0.59
v247	1-5	1.94	1.04	1-5	1.32	0.80	1-4	1.20	0.55	1-4	1.20	0.58
v248	1-5	2.37	1.02	1-5	2.37	1.02	1-5	2.14	1.06	1-5	2.01	1.01
v249	1-5	1.99	0.98	1-5	1.87	0.98	1-5	1.83	1.03	1-5	1.72	0.97
v250	1-5	1.95	1.08	1-4	1.65	0.93	1-5	1.50	0.97	1-5	1.54	0.98
v251	1-5	2.01	0.98	1-5	1.90	1.07	1-5	1.63	1.08	1-5	1.79	1.07
v252	1-5	2.60	1.04	1-5	2.47	1.18	1-5	2.30	1.05	1-5	2.21	1.09
v253	1-5	1.89	1.07	1-5	1.28	0.71	1-5	1.19	0.57	1-4	1.20	0.58
v254	1-5	1.97	1.04	1-5	1.33	0.81	1-4	1.33	0.72	1-3	1.23	0.57
v255	1-5	2.11	1.08	1-5	1.81	1.13	1-5	1.66	1.04	1-5	1.77	0.99
v256	1-5	2.11	1.07	1-5	1.71	1.07	1-5	1.62	1.00	1-5	1.59	0.98
v257	1-4	2.09	1.03	1-5	1.79	1.07	1-4	1.43	0.77	1-4	1.49	0.80
v258	1-5	1.90	0.96	1-5	1.48	0.84	1-5	1.36	0.84	1-5	1.33	0.69
v259	1-5	2.22	1.09	1-5	1.58	1.00	1-5	1.39	0.83	1-4	1.39	0.77
v260	1-5	2.59	1.12	1-5	2.24	1.17	1-5	2.00	1.07	1-5	2.24	1.18
v261	1-5	1.93	1.05	1-4	1.34	0.71	1-5	1.13	0.57	1-5	1.40	0.84
v262	1-5	2.60	1.05	1-5	2.92	1.21	1-5	3.05	1.18	1-5	2.89	1.08
v263	1-5	2.81	1.03	1-5	2.72	1.20	1-5	2.77	1.23	1-5	3.00	1.23
v264	1-5	2.16	1.12	1-5	1.65	1.07	1-5	1.64	1.03	1-5	1.41	0.82
v265	1-5	3.29	1.17	1-5	3.42	1.24	1-5	3.36	1.16	1-5	3.11	1.26
v266	1-5	2.63	1.09	1-5	2.16	1.25	1-5	1.60	0.96	1-5	2.24	1.17
v267	1-5	2.75	1.06	1-5	2.57	1.21	1-5	2.44	1.15	1-5	2.71	1.12
v268	1-5	2.62	0.96	1-5	3.43	1.25	1-5	3.49	1.20	1-5	3.32	1.07
v269	1-5	2.24	1.00	1-5	1.61	1.03	1-5	1.33	0.75	1-5	1.54	0.85
v270	1-3	1.47	0.68	1-3	1.47	0.78	1-3	1.84	0.93	1-3	1.38	0.75
v271	1-6	4.88	1.68	1-6	5.33	1.28	1-6	5.09	1.19	1-6	5.54	1.03

2: CONSTRUCTS

Relate has 58 composite measures. They are created by taking the average of more than one item. Specific items that make up each construct are listed in Appendix B.

	MICRONESIA		HISPANIC		LDS		US	
	Range	Mean Sd	Range	Mean Sd.	Range	Mean Sd.	Range	Mean Sd.
KIND	2.50-5.00	4.01 0.58	3.00-5.00	4.31 0.52	3.50-5.00	4.41 0.40	2.25-5.00	4.36 0.53
EXTRO	1.50-4.75	3.03 0.60	1.25-5.00	3.46 0.76	1.50-5.00	3.59 0.67	1.25-5.00	3.55 0.72
CALM	1.25-4.75	3.05 0.58	1.50-5.00	3.23 0.69	1.75-5.00	3.29 0.63	1.00-5.00	3.25 0.71
ORGAN	1.50-5.00	3.66 0.69	1.00-5.00	3.36 0.89	1.50-5.00	3.62 0.79	1.00-5.00	3.45 0.94
FLEX	1.25-4.75	3.28 0.71	1.75-5.00	3.96 0.67	2.25-5.00	4.04 0.53	2.75-5.00	4.04 0.58
MATURE	1.67-5.00	3.45 0.70	2.00-5.00	3.63 0.64	2.33-5.00	3.76 0.61	2.00-5.00	3.60 0.58
HAPPY	1.00-4.67	3.18 0.61	1.33-5.00	3.80 0.72	1.67-5.00	3.80 0.66	1.33-5.00	3.79 0.67
SEST	1.75-5.00	3.52 0.71	2.50-5.00	4.30 0.61	2.25-5.00	4.35 0.64	2.75-5.00	4.27 0.57
PKIND	1.00-5.00	3.92 0.72	2.50-5.00	4.23 0.59	2.25-5.00	4.39 0.52	1.75-5.00	4.30 0.56
PEXTRO	1.50-4.25	3.01 0.54	2.00-5.00	3.72 0.73	1.75-5.00	3.73 0.72	1.50-5.00	3.71 0.75
PCALM	1.50-5.00	3.33 0.61	1.75-5.00	3.50 0.64	2.00-5.00	3.62 0.68	1.25-5.00	3.47 0.76
PORGAN	1.50-5.00	3.84 0.70	1.00-5.00	3.31 1.02	1.00-5.00	3.78 0.75	1.00-5.00	3.44 0.96
PFLEX	1.00-5.00	3.26 0.68	2.00-5.00	3.85 0.64	1.50-5.00	3.97 0.57	2.25-5.00	3.87 0.66
PMATUR	1.33-5.00	3.58 0.79	1.00-5.00	3.56 0.85	1.67-5.00	3.95 0.67	1.33-5.00	3.75 0.74
PHAPPY	2.00-5.00	3.45 0.67	2.00-5.00	3.99 0.67	1.00-5.00	3.97 0.80	1.00-5.00	3.93 0.77
PSEST	2.25-5.00	3.49 0.65	2.75-5.00	4.24 0.58	2.75-5.00	4.39 0.64	2.25-5.00	4.27 0.65
RELIGW	2.25-5.00	3.93 0.59	1.00-5.00	3.86 0.96	2.50-5.00	4.75 0.41	1.25-5.00	3.63 0.88
IMPMD	2.17-5.00	3.40 0.51	1.83-5.00	3.59 0.73	2.83-5.00	4.40 0.42	1.67-5.00	3.49 0.69
ROLES2	1.75-4.75	3.23 0.58	1.00-4.50	2.57 0.68	1.50-4.25	2.88 0.57	1.00-4.00	2.39 0.65
WFWK	1.50-4.25	2.99 0.49	1.00-4.75	3.18 0.79	1.00-4.25	2.36 0.78	1.25-5.00	3.40 0.82
MONEY	2.40-4.80	3.62 0.48	2.20-5.00	3.69 0.54	2.40-4.80	3.42 0.54	2.40-4.80	3.72 0.55
AUTO	1.00-4.25	2.43 0.61	1.25-3.75	2.34 0.55	1.25-4.00	2.21 0.47	1.25-3.75	2.35 0.49
SEXUAL	1.75-4.75	3.31 0.55	2.00-4.75	3.53 0.51	3.00-5.00	4.11 0.40	2.00-4.75	3.43 0.52
FPLAN	1.20-4.00	2.86 0.53	1.60-4.80	3.27 0.74	1.20-3.80	2.49 0.56	1.40-4.80	3.73 0.57
FVIOL	1.00-3.60	1.89 0.69	1.00-5.00	1.67 0.73	1.00-3.60	1.48 0.55	1.00-3.00	1.42 0.54
SABUS	1.00-3.25	1.31 0.45	1.00-2.75	1.09 0.25	1.00-2.00	1.07 0.20	1.00-2.50	1.06 0.21
FSTRN	1.00-4.00	1.95 0.80	1.00-4.50	1.74 0.73	1.00-4.25	1.61 0.64	1.00-4.25	1.63 0.69
FPROC2	2.67-6.00	5.03 0.84	2.00-6.00	5.17 0.87	3.67-6.00	5.57 0.55	3.00-6.00	5.40 0.75
PMD2	1.00-6.00	4.66 1.06	1.00-6.00	4.45 1.22	1.67-6.00	5.05 1.13	1.33-6.00	4.61 1.33
FCREL2	1.00-6.00	3.87 1.24	1.00-6.00	4.48 1.04	1.00-6.00	4.92 0.85	1.00-6.00	4.74 0.97
MCREL2	1.00-6.00	4.40 1.24	2.00-6.00	4.95 0.94	3.00-6.00	5.25 0.65	3.00-6.00	5.25 0.68
FOOIMP2	1.00-5.33	3.17 0.87	1.00-5.33	3.63 1.05	1.67-5.33	4.17 0.92	1.00-5.33	3.86 1.03
FOOAUT2	1.00-5.00	3.18 0.91	1.50-5.00	3.92 0.90	1.50-5.00	4.15 0.82	1.00-5.00	4.21 0.86
PFAUT2	1.00-5.00	3.20 0.77	1.50-5.00	3.82 0.94	1.50-5.00	4.07 0.83	1.00-5.00	3.84 0.95
ECOMM	1.00-5.00	3.52 0.87	2.00-5.00	3.93 0.72	2.33-5.00	4.01 0.64	2.00-5.00	3.95 0.67
LOVE	1.00-5.00	3.76 0.88	2.50-5.00	4.19 0.69	1.50-5.00	4.16 0.76	1.50-5.00	4.14 0.75
CSEND	1.60-5.00	3.38 0.70	1.60-5.00	3.86 0.68	1.40-5.00	3.80 0.66	1.80-5.00	3.80 0.73
CRIT	1.00-4.33	2.59 0.72	1.00-5.00	2.50 0.81	1.00-4.00	2.23 0.75	1.00-4.33	2.45 0.73
DEFEN	1.00-4.50	2.57 0.71	1.00-4.25	2.32 0.70	1.00-3.75	2.05 0.71	1.00-3.75	2.11 0.72
STONE	1.00-4.50	2.84 0.72	1.00-5.00	2.65 0.73	1.00-4.50	2.58 0.73	1.00-5.00	2.63 0.77
FLOOD	1.00-4.33	2.72 0.74	1.00-5.00	2.56 0.87	1.00-4.67	2.28 0.90	1.00-5.00	2.48 0.87
SOOTH	1.00-4.67	3.08 0.77	1.33-5.00	3.27 0.71	1.00-5.00	3.32 0.78	1.00-4.67	3.06 0.70
PECOMM	1.00-5.00	3.36 0.90	1.33-5.00	3.88 0.81	1.00-5.00	3.95 0.77	1.67-5.00	3.90 0.78
PLOVE	1.00-5.00	3.36 0.94	1.50-5.00	3.95 0.75	1.00-5.00	3.90 0.86	1.75-5.00	3.98 0.73
PCSEND	1.80-5.00	3.28 0.63	1.80-5.00	3.77 0.64	1.80-5.00	3.80 0.69	1.80-5.00	3.76 0.69
PCRIT	1.00-4.33	2.56 0.75	1.00-5.00	2.44 0.87	1.00-4.33	1.92 0.78	1.00-4.67	2.28 0.81
PDEFEN	1.00-4.50	2.56 0.75	1.00-4.50	2.31 0.79	1.00-4.00	2.00 0.71	1.00-4.50	2.20 0.81
PSTONE	1.00-5.00	2.74 0.81	1.25-4.75	2.63 0.71	1.00-4.75	2.64 0.82	1.00-4.75	2.51 0.86
PFLOOD	1.00-5.00	2.63 0.83	1.00-4.67	2.41 0.84	1.00-4.67	2.23 0.80	1.00-5.00	2.38 0.91
PSOOTH	1.00-5.00	2.80 0.78	1.00-5.00	3.05 0.79	1.00-5.00	2.99 0.82	1.00-4.33	2.75 0.81
SOAPP	1.00-5.00	2.86 1.20	1.00-5.00	2.24 0.70	1.00-4.33	2.15 0.68	1.00-4.33	2.30 0.81

POSS	1.00-6.00	3.40	0.95	1.00-6.00	2.66	1.04	1.00-6.00	2.27	0.86	1.00-6.00	2.52	1.12
SATIS	1.00-5.00	3.40	0.85	2.29-5.00	3.86	0.64	1.29-5.00	3.86	0.72	1.00-5.00	3.78	0.76
STABLE	2.00-5.00	3.90	0.86	1.33-5.00	4.04	0.85	1.33-5.00	4.18	0.90	1.33-5.00	4.24	0.86
ABUSE	1.00-4.00	1.88	0.85	1.00-4.00	1.29	0.56	1.00-2.25	1.11	0.24	1.00-3.00	1.19	0.39
EXPECT	1.00-6.00	3.63	1.05	1.00-6.00	2.70	1.01	1.00-6.00	2.55	0.95	1.00-6.00	2.62	1.15
PROB	1.00-4.00	2.13	0.76	1.00-3.73	1.72	0.63	1.00-3.82	1.55	0.57	1.00-3.00	1.60	0.53
BOUND	1.75-5.00	3.43	0.70	1.50-5.00	3.53	0.84	1.25-5.00	3.48	0.84	2.00-5.00	3.45	0.73

3. Below are the skewness, kurtosis, and reliability (internal consistency) statistics for each of the 58 constructs. Skewness and kurtosis may be problematic if they are over twice the standard error (.40-.42 for skewness and .82-.84 for kurtosis for these samples). Those which fit this criteria are highlighted in bold.

	Micronesian (N=131)			Hispanic (N=139)			LDS (N=140)			US (N=140)		
	Skew	Kurt	α	Skew	Kurt	α	Skew	Kurt	α	Skew	Kurt	α
KIND	-0.42	-0.38	.67	-0.68	-0.10	.73	-0.09	-0.98	.64	-0.97	1.24	.79
EXTRO	0.22	0.24	.52	-0.22	-0.25	.81	-0.13	-0.34	.80	-0.34	0.42	.82
CALM	-0.12	0.55	.55	-0.32	0.30	.74	0.15	0.26	.75	-0.34	0.64	.76
ORGAN	-0.47	0.09	.32	0.02	-0.18	.74	-0.33	-0.05	.73	-0.30	-0.28	.82
FLEX	-0.19	-0.12	.68	-0.45	0.35	.78	-0.28	0.11	.76	-0.13	-0.67	.77
MATURE	-0.39	-0.02	.49	-0.29	-0.13	.56	-0.18	-0.43	.59	-0.23	0.42	.50
HAPPY	-0.04	0.90	.63	-0.97	1.28	.81	-0.70	1.16	.85	-0.49	0.40	.82
SEST	-0.03	-0.44	.66	-0.83	0.09	.79	-1.09	0.66	.87	-0.57	-0.34	.82
PKIND	-0.77	1.22	.76	-0.64	-0.12	.77	-1.14	1.96	.79	-0.99	2.16	.82
PEXTRO	-0.50	0.32	.21	-0.25	-0.40	.79	-0.40	-0.53	.82	-0.52	-0.16	.84
PCALM	0.00	0.73	.59	-0.19	-0.01	.69	-0.30	-0.24	.80	-0.67	0.36	.80
PORGAN	-0.01	-0.32	.16	-0.03	-0.59	.83	-0.67	1.21	.68	-0.05	-0.64	.77
PFLEX	-0.21	0.79	.67	-0.35	-0.14	.78	-0.74	1.68	.75	-0.23	-0.29	.78
PMATUR	-0.36	-0.02	.55	-0.97	1.18	.72	-0.54	0.37	.67	-0.37	0.03	.65
PHAPPY	0.43	-0.32	.65	-0.73	0.74	.76	-1.05	1.21	.91	-1.12	1.87	.88
PSEST	0.41	-0.57	.56	-0.50	-0.46	.56	-0.96	0.05	.83	-0.98	0.66	.88
RELIGW	-0.40	-0.32	.40	-0.52	-0.73	.80	-2.82	10.10	.70	-0.27	-0.58	.73
IMPMD	0.45	-0.04	.40	0.07	-0.58	.71	-0.75	0.67	.62	-0.30	-0.15	.68
ROLES2	0.15	-0.09	.13	0.02	-0.27	.48	-0.06	-0.23	.30	0.26	-0.53	.47
WFWK	0.05	0.01	-.04	-0.60	-0.15	.66	0.24	-0.46	.73	-0.63	0.14	.68
MONEY	-0.15	-0.54	.25	-0.19	-0.09	.43	0.29	-0.40	.46	-0.20	-0.37	.57
AUTO	-0.06	0.22	.32	0.10	-0.52	.34	0.41	0.63	.25	0.20	-0.19	.23
SEXUAL	0.08	0.05	.05	0.12	0.01	-.56	-0.10	-0.14	-.27	0.29	0.20	-.15
FPLAN	-0.71	0.76	.16	-0.26	-0.45	.63	0.08	-0.41	.52	-0.62	1.22	.52
FVIOL	0.54	-0.55	.76	1.58	3.43	.83	1.28	1.62	.79	1.28	0.78	.81
SABUS	1.71	3.12	.53	4.03	19.41	.39	2.86	7.58	.50	4.97	27.14	.49
FSTRN	0.55	-0.59	.75	1.03	1.03	.64	1.46	2.37	.53	1.30	1.81	.66
FPROC2	-0.83	0.21	.62	-1.40	1.80	.76	-1.56	2.43	.76	-1.54	1.81	.83
PMD2	-0.92	1.07	.74	-0.86	0.22	.89	-1.11	0.17	.91	-0.70	-0.72	.91
FCREL2	-0.64	-0.14	.71	-0.85	0.81	.73	-1.29	2.93	.75	-1.13	1.62	.77
MCREL2	-1.05	0.97	.75	-1.27	1.57	.70	-0.81	0.15	.55	-0.91	0.47	.69
FOOIMP2	-0.18	-0.02	.47	-0.33	-0.60	.74	-0.90	-0.12	.82	-0.65	-0.13	.79
FOOAUT2	-0.20	-0.14	.12	-0.78	-0.04	.56	-1.45	2.28	.61	-1.60	2.93	.73
PFAUT2	0.20	1.01	-.34	-0.61	-0.48	.51	-0.76	0.03	.76	-0.62	-0.04	.75
ECOMM	-0.48	0.57	.81	-0.28	-0.45	.83	-0.29	-0.33	.78	-0.24	-0.40	.79
LOVE	-0.61	0.58	.83	-0.54	-0.68	.79	-1.04	1.19	.82	-0.94	0.82	.83
CSEND	-0.08	-0.11	.60	-0.60	0.34	.77	-0.65	0.76	.76	-0.26	-0.65	.83
CRIT	-0.18	-0.11	.61	0.44	0.14	.62	0.18	-0.46	.61	0.12	-0.40	.60
DEFEN	-0.48	0.06	.68	0.24	-0.04	.69	0.24	-0.75	.74	0.10	-0.76	.75
STONE	-0.49	0.28	.67	0.16	0.81	.73	-0.03	-0.29	.72	0.01	0.24	.80
FLOOD	-0.43	0.43	.70	0.42	0.05	.77	0.34	-0.64	.81	0.25	-0.05	.80
SOOTH	-0.58	0.94	.65	0.11	-0.03	.49	-0.27	0.88	.55	-0.36	0.09	.52

Contextual Model, 116

PECOMM	-0.41	0.48	.86	-0.58	0.00	.89	-0.66	0.73	.87	-0.36	-0.35	.86
PLOVE	-0.33	0.09	.89	-1.05	1.15	.79	-0.71	0.17	.86	-0.70	0.29	.79
PCSEND	-0.10	-0.06	.53	-0.25	-0.09	.74	-0.32	-0.30	.75	-0.21	-0.29	.74
PCRIT	-0.39	-0.16	.72	0.39	-0.03	.74	0.71	-0.05	.75	0.25	-0.21	.70
PDEFEN	-0.36	-0.03	.74	0.32	-0.08	.81	0.50	-0.25	.73	0.21	-0.45	.80
PSTONE	-0.37	0.70	.74	0.25	-0.05	.70	-0.04	-0.12	.81	0.02	-0.36	.85
PFLOOD	-0.26	0.19	.73	0.29	-0.51	.78	0.18	-0.52	.74	0.18	-0.37	.83
PSOOTH	-0.49	0.79	.77	-0.09	-0.24	.70	-0.10	-0.22	.69	-0.33	-0.41	.72
SOAPP	-0.13	-1.02	.85	0.68	1.46	.70	0.85	1.66	.74	0.75	0.04	.84
POSS	0.97	1.31	.59	1.41	2.79	.73	1.90	6.45	.72	1.34	2.12	.78
SATIS	-0.40	0.46	.93	-0.16	-0.78	.81	-0.55	0.62	.87	-0.38	0.38	.86
STABLE	-0.28	-0.91	.78	-0.82	-0.01	.83	-1.28	1.11	.86	-1.31	1.15	.84
ABUSE	0.42	-1.09	.87	2.50	6.56	.80	2.28	4.90	.48	2.87	9.34	.70
EXPECT	0.16	0.18	.67	1.23	2.25	.56	1.03	2.18	.54	1.22	1.59	.72
PROB	0.08	-1.06	.91	1.07	0.67	.86	1.65	2.91	.86	0.79	-0.10	.81
BOUND	0.45	-0.19	.52	-0.11	-0.69	.66	-0.16	-0.71	.71	-0.08	-0.67	.55

APPENDIX C. Categorical Descriptive Statistics Comparisons

Matched demographic statistics for the four samples.

	<u>Micronesian</u>	<u>Hispanic</u>	<u>LDS</u>	<u>US</u>
Age Range	17-66	(9) 15-52	18-51	17-56
Age Mean (s.d.)	22.9 (7.1)	21.5 (4.8)	22.0 (5.1)	22.0 (6.1)
Males/Females-v68	65/66	65/74	70/70	66/74
Gross Yearly Income-v71 (%)				
None	92 (70.2)	58 (41.7)	76 (54.3)	95 (67.9)
Under \$5,000	23 (17.6)	52 (37.4)	50 (35.7)	27 (19.3)
5,000-14,999	7 (5.3)	21 (15.1)	4 (2.9)	9 (6.4)
15,000-24,999	6 (4.6)	6 (4.3)	7 (5.0)	6 (4.3)
25,000-29,999	2 (1.5)	1 (0.7)	2 (1.4)	2 (1.4)
40,000-49,999	1 (0.8)	1 (0.7)	1 (0.7)	1 (0.7)
Relationship to Partner? v133 (%)				
Casually Dating	36 (27.5)	26 (18.7)	38 (27.1)	36 (25.7)
Serious Dating	25 (19.1)	41 (29.5)	28 (20.0)	28 (20.0)
Engaged	10 (7.6)	15 (10.8)	12 (8.6)	11 (7.9)
Married	20 (15.3)	23 (16.5)	19 (13.6)	21 (15.0)
Friends/Classmates	40 (30.5)	34 (24.5)	43 (30.7)	44 (31.4)
Length of dating or marriage-v134 (%)				
0-3 months	53 (40.5)	48 (34.5)	57 (40.7)	60 (42.9)
4-6 months	17 (13.0)	8 (5.8)	21 (15.0)	15 (10.7)
7-12 months	10 (7.6)	25 (18.0)	10 (7.1)	13 (9.3)
1-2 years	26 (19.8)	31 (22.3)	30 (21.4)	27 (19.3)
3-5 years	12 (9.2)	12 (8.6)	13 (9.3)	12 (8.6)
6-10 years	6 (4.6)	7 (5.0)	5 (3.6)	6 (4.3)
11-20 years	5 (3.8)	8 (5.0)	3 (2.1)	7 (5.0)
20+ years	2 (1.5)	0	1 (0.7)	0

Demographic Background Variables & Individual Variables

	<u>Micronesian</u>	<u>Hispanic</u>	<u>LDS</u>	<u>US</u>
Education Level-v70 (%)				
Less than high school	1 (0.8)	6 (4.3)	1 (0.7)	1 (0.7)
HS Equivalence	23 (17.6)	16 (11.5)	3 (2.1)	6 (4.3)
Some College	6 (4.6)	10 (7.2)	5 (3.6)	2 (1.4)
Currently Enrolled	75 (57.3)	29 (64.0)	104 (74.3)	110 (78.6)
Associate's Degree	11 (8.4)	4 (2.9)	12 (8.6)	2 (1.4)
Bachelor's Degree	4 (3.1)	8 (5.8)	8 (5.7)	8 (5.7)
Graduate Work	11 (8.4)	6 (4.3)	7 (5.0)	11 (7.8)
Sexual Preference-v69 (%)				
Heterosexual	126 (96.2)	138 (99.3)	139 (99.3)	140 (100)
Bisexual	4 (3.1)	1 (0.7)	0	0
Homosexual	1 (0.8)	0	1 (0.7)	0
Race or Ethnic Group-v72 (%)				
Asian	12 (9.2)	0	0	0
Caucasian	1 (0.8)	0	135 (96.4)	140 (100)
American Indian	1 (0.8)	0	0	0
Latino	1 (0.8)	140 (100)	2 (1.4)	0
Mixed-Biracial	5 (3.8)	0	1 (0.7)	0
Other: (Micronesian)	111 (84.7)	0	2 (1.4)	0
Religion-v73 (%)				
Catholic	54 (41.2)	77 (55.4)	0	34 (24.3)
Protestant	73 (55.7)	12 (8.6)	0	78 (55.7)
Jewish	0	0	0	2 (1.4)
Buddhist	0	0	0	1 (0.7)
LDS	1 (0.8)	35 (25.2)	140 (100)	0

Contextual Model, 118

Other	3 (2.3)	8 (5.8)	0	13 (9.3)
None	0	7 (5.0)	0	12 (8.6)
How often attend religious services? v74				
Weekly	85 (64.9)	69 (49.6)	135 (96.4)	47 (33.6)
Monthly	16 (12.2)	12 (8.6)	4 (2.9)	17 (12.1)
Several times a year	23 (17.6)	31 (22.3)	1 (0.7)	40 (28.6)
1-2 times a year or less	5 (3.8)	19 (13.7)	0	25 (17.9)
Never	2 (1.5)	8 (5.8)	0	11 (7.9)
I prefer to have ____ children during my lifetime- v76				
One	5 (3.8)	8 (5.8)	1 (0.7)	2 (1.4)
Two	43 (32.8)	36 (25.9)	2 (1.4)	65 (46.4)
Three	20 (15.3)	34 (24.5)	10 (7.1)	39 (27.9)
Four	17 (13.0)	22 (15.8)	40 (28.6)	17 (12.1)
Five	6 (4.6)	13 (9.4)	39 (27.9)	5 (3.6)
Six or more	9 (6.9)	12 (8.6)	32 (22.9)	2 (1.4)
None	2 (1.5)	4 (2.9)	0	2 (1.4)
Undecided	29 (22.1)	10 (7.2)	16 (11.4)	8 (5.7)
Which value is the most important to you? v77				
Being well respected	47 (35.9)	10 (7.2)	4 (2.9)	11 (7.9)
Fun-excitement	31 (23.7)	10 (7.2)	8 (5.7)	21 (15.0)
Security	24 (18.3)	21 (15.1)	22 (15.7)	10 (7.1)
Self-fulfillment	6 (4.6)	22 (15.8)	11 (7.9)	22 (15.7)
Self-respect	9 (6.9)	6 (4.3)	14 (10.0)	8 (5.7)
Sense of accomplishment	2 (1.5)	37 (26.6)	22 (15.7)	26 (18.6)
Sense of belonging	4 (3.1)	2 (1.4)	10 (7.1)	9 (6.4)
Relations with others	8 (6.1)	31 (22.3)	49 (35.0)	33 (23.6)
Alcohol-v25 (%)				
Never	51 (38.9)	55 (39.6)	132 (94.3)	20 (14.3)
Illegal Drugs-v26 (%)				
Never	108 (82.4)	117 (84.2)	136 (97.1)	98 (70.0)
Class, workshop, or counseling for marriage preparation? v270				
No	84 (64.1)	99 (71.2)	73 (52.1)	110 (78.6)
Yes, in past	33 (25.2)	15 (10.8)	16 (11.4)	7 (5.0)
Yes, currently	14 (10.7)	25 (18.0)	51 (36.4)	23 (16.4)

Family of Origin Variables

	<u>Micronesian</u>	<u>Hispanic</u>	<u>LDS</u>	<u>US</u>
Household-v78-v85				
Both Parents 18 yrs-v80	67 (51.1)	98 (70.5)	122 (87.1)	101 (72.1)
1 parent: Divorce-v78	23 (17.6)	36 (25.9)	14 (10)	36 (24.3)
1 parent: Death-v79	15 (11.5)	7 (5.0)	3 (2.1)	3 (2.1)
Stepparent: Divorce-v81	17 (13.0)	22 (15.8)	10 (7.1)	21 (15.0)
Stepparent: Death-v82	13 (9.9)	6 (4.3)	2 (1.4)	1 (0.7)
Foster Family-v83	12 (9.2)	6 (4.3)	1 (0.7)	1 (0.7)
Adoptive Family-v84	19 (14.5)	6 (4.3)	2 (1.4)	3 (2.1)
Relative-v85	39 (29.8)	20 (14.4)	3 (2.1)	7 (5.0)
Who was your mother? v98				
Biological mother	93 (71)	136 (97.8)	136 (97.1)	138 (98.6)
Adoptive mother	8 (6.1)	2 (1.4)	2 (1.4)	1 (0.7)
Foster-mother	3 (2.3)	0	0	0
Grandmother	9 (6.9)	0	0	0
Step-mother	1 (0.8)	1 (0.7)	2 (1.4)	2 (1.4)
Another female	5 (3.8)	0	0	0
None	12 (9.2)	0	0	0
Who was your father? v99				
Biological father	87 (66.4)	127 (91.3)	134 (95.7)	130 (92.9)
Adoptive father	7 (5.3)	2 (1.4)	3 (2.1)	1 (0.7)

Foster-father	2 (1.5)	0	0	0
Grandfather	8 (6.1)	0	0	0
Step-father	8 (5.8)	8 (5.8)	2 (1.4)	7 (5.0)
Another male	4 (3.1)	1 (0.7)	0	0
None	15 (11.5)	1 (0.7)	1 (0.7)	2 (1.4)
Father's Gross Yearly Income? v100				
None	59 (45.0)	18 (12.9)	11 (7.9)	21 (15.0)
\$0-5,000	34 (26.0)	6 (4.3)	0	0
\$5,000-14,999	23 (17.6)	16 (11.5)	2 (1.4)	2 (1.4)
\$15,000-24,999	7 (5.3)	13 (9.4)	5 (3.6)	4 (2.9)
\$25,000-29,999	2 (1.5)	17 (12.3)	6 (4.3)	1 (0.7)
\$30,000-39,999	3 (2.3)	12 (8.6)	11 (7.9)	10 (7.1)
\$40,000-49,999	2 (1.5)	11 (7.9)	10 (7.1)	15 (10.7)
\$50,000-74,999	0	20 (14.4)	25 (17.9)	28 (20.0)
\$75,000-100,000	0	10 (7.2)	32 (22.9)	26 (18.6)
Over \$100,000	1 (0.8)	16 (11.5)	38 (27.1)	33 (23.6)
Mother's Gross Yearly Income? v101				
None	103 (78.6)	38 (27.3)	60 (42.9)	41 (29.3)
\$0-5,000	20 (15.3)	18 (12.9)	13 (9.3)	5 (3.6)
\$5,000-14,999	6 (4.6)	19 (13.7)	15 (10.7)	7 (5.0)
\$15,000-24,999	1 (0.8)	14 (10.1)	21 (15.0)	16 (11.4)
\$25,000-29,999	1 (0.8)	12 (8.6)	9 (6.4)	9 (6.4)
\$30,000-39,999	0	15 (10.8)	8 (5.7)	21 (15.0)
\$40,000-49,999	0	3 (2.2)	3 (2.1)	14 (10.0)
\$50,000-74,999	0	9 (6.5)	8 (5.7)	21 (15.0)
\$75,000-100,000	0	5 (3.6)	1 (0.7)	2 (1.4)
Over \$100,000	0	6 (4.3)	2 (1.4)	4 (2.9)
Father's Education? v102				
Less than High School	23 (17.6)	25 (18.0)	2 (1.4)	5 (3.6)
HS Equivalency	29 (22.2)	31 (22.3)	14 (10.0)	19 (13.5)
Some College	28 (21.4)	20 (14.4)	14 (10.0)	26 (18.6)
Associate's Degree	13 (9.9)	11 (7.9)	6 (4.3)	1 (0.7)
Bachelor's Degree	25 (19.1)	29 (20.9)	41 (29.3)	48 (34.3)
Graduate Work	13 (9.9)	23 (16.5)	63 (45.0)	41 (29.3)
Mother's Education? v103				
Less than High School	52 (39.7)	22 (15.8)	1 (0.7)	2 (1.4)
HS Equivalency	50 (38.1)	41 (29.5)	10 (7.1)	34 (24.3)
Some College	6 (4.6)	26 (18.6)	48 (34.3)	29 (20.7)
Associate's Degree	8 (6.1)	12 (8.6)	14 (10.0)	9 (6.4)
Bachelor's Degree	4 (3.1)	24 (17.3)	45 (32.1)	47 (33.6)
Graduate Work	4 (3.1)	14 (10.1)	22 (15.7)	19 (13.5)
Family Members with Emotional Problems-v104				
Never	58 (44.3)	77 (55.4)	81 (57.9)	69 (49.3)
Financial strains- v105				
Never	67 (51.1)	65 (46.8)	79 (56.4)	91 (65.0)
Physical strains: illness, premarital pregnancy- v106				
Never	60 (45.8)	103 (74.1)	91 (65.0)	103 (73.6)
Family member who struggled with alcohol or drug addiction- v107				
Never	59 (45.0)	89 (64.0)	118 (84.3)	92 (65.7)
Parents – volcanic arguments but loving marriage-v126				
Never	25 (19.1)	34 (24.5)	69 (49.3)	44 (31.4)
Parents – minimize conflict, things have a way of working themselves out-v127				
Never	20 (15.3)	25 (18.0)	38 (27.1)	28 (20.0)
Parents – Valued opinions and emotions during conflict- v128				
Never	11 (8.4)	20 (14.4)	19 (13.6)	13 (9.3)
Parents – often and hot arguments without reconciliation- v129				
Never	43 (32.8)	54 (38.8)	88 (62.9)	65 (46.4)

Relationship & Partner Questions

	<u>Micronesian</u>	<u>Hispanic</u>	<u>LDS</u>	<u>US</u>
Relationship Status-v130 (%)				
Single, never married	94 (71.8)	106 (76.2)	117 (83.6)	114 (81.4)
Cohabiting	10 (7.6)	9 (6.5)	0	6 (4.3)
Married, 1 st marriage	21 (15.1)	6 (4.3)	18 (12.9)	16 (11.4)
Married but separated	1 (0.8)	1 (0.7)	0	1 (0.7)
Divorced	0	0	4 (2.9)	0
Remarried	1 (0.8)	2 (1.4)	1 (0.7)	3 (2.1)
How many times divorced? v131				
None	124 (94.7)	134 (96.4)	135 (96.4)	135 (96.4)
Once	6 (4.6)	4 (2.8)	4 (2.9)	4 (2.9)
Twice	0	1 (0.7)	1 (0.7)	0
Three+	1 (0.8)	0	0	1 (0.7)
Dating Status? v132				
Not at all	41 (31.3)	21 (15.1)	12 (8.6)	16 (11.4)
Casual/occasional	42 (32.1)	41 (29.5)	67 (47.9)	64 (45.7)
Serious	18 (13.7)	47 (33.9)	32 (22.9)	32 (22.9)
Engaged	14 (10.7)	12 (8.6)	11 (7.9)	11 (7.9)
Doesn't apply (married)	16 (12.2)	18 (12.9)	18 (12.9)	17 (12.1)
How long until you marry? v135				
Not committed	65 (49.6)	69 (49.6)	91 (65.0)	93 (66.4)
Less than 3 months	3 (2.3)	6 (4.3)	7 (5.0)	2 (1.4)
3-6 months	0	3 (2.2)	2 (1.4)	3 (2.1)
6-12 months	2 (1.5)	2 (1.4)	6 (4.3)	4 (2.9)
1-2 years	6 (4.6)	9 (6.5)	2 (1.4)	2 (1.4)
2-4 years	5 (3.8)	12 (8.6)	7 (5.0)	10 (7.1)
4+ years	8 (6.1)	1 (0.7)	1 (0.7)	1 (0.7)
No plans when	22 (16.8)	15 (10.8)	5 (3.6)	6 (4.3)
We are married	20 (15.3)	22 (15.8)	19 (13.6)	19 (13.6)
Premarital Pregnancy? v136				
Child born before md	7 (5.3)	2 (1.4)	1 (0.7)	2 (1.4)
Child born after md	16 (12.2)	2 (1.4)	0	0
Children from previous	3 (2.3)	4 (2.9)	0	3 (2.1)
Child from non-md rel.	8 (6.1)	6 (4.3)	1 (0.7)	0
Now md, above situation	6 (4.6)	5 (3.6)	4 (2.9)	2 (1.4)
Now md, none above	14 (10.7)	15 (10.8)	15 (10.7)	16 (11.4)
Unmd, none above	77 (58.8)	105 (75.5)	119 (85.0)	117 (83.6)
Who is moving faster towards marriage? v137				
Me more	6 (4.6)	15 (10.8)	7 (5.0)	7 (5.0)
Partner more	18 (13.7)	11 (7.9)	22 (15.8)	6 (4.3)
Both fast	11 (8.4)	13 (9.3)	16 (11.4)	9 (6.4)
Neither fast	36 (27.5)	39 (28.1)	35 (25.0)	35 (25.0)
Doesn't apply	60 (45.8)	61 (43.9)	60 (42.9)	83 (59.3)
How often do you have sex with partner? v138				
Never, abstinence	33 (25.2)	60 (43.2)	117 (83.6)	42 (30.0)
Never, ill/opportunity	22 (16.8)	17 (12.2)	4 (2.9)	25 (17.9)
Less once a month	10 (7.6)	6 (4.3)	1 (0.7)	7 (5.0)
1-3 times a month	29 (22.1)	10 (7.2)	4 (2.9)	19 (13.6)
Once a week	16 (12.2)	6 (4.3)	3 (2.1)	13 (9.3)
2-4 times a week	12 (9.2)	28 (20.1)	8 (5.7)	20 (14.3)
5-7 times a week	4 (3.1)	7 (5.0)	2 (1.4)	8 (5.7)
More than once a day	5 (3.8)	5 (3.6)	1 (0.7)	6 (4.3)
How often do you desire sex with your partner? v75				
Never	23 (17.6)	24 (17.3)	33 (23.6)	27 (19.3)
Less once a month	19 (14.5)	2 (1.4)	2 (1.4)	4 (2.9)

1-3 times a month	24 (18.3)	6 (4.3)	11 (7.9)	7 (5.0)
Once a week	21 (16.0)	12 (8.6)	6 (4.3)	14 (10.0)
2-4 times a week	25 (19.1)	58 (41.7)	45 (32.1)	39 (27.9)
5-7 times a week	10 (7.6)	16 (11.5)	29 (20.7)	34 (24.3)
More than once a day	9 (6.9)	21 (15.1)	14 (10.0)	15 (10.7)
Approval of relationship: "Not at all"- v171-v173				
Father	14 (10.7)	3 (2.2)	1 (0.7)	2 (1.4)
Mother	12 (9.2)	1 (0.7)	2 (1.4)	3 (2.1)
Friends	13 (9.9)	5 (3.6)	4 (2.9)	3 (2.1)
Relationship Problems: v251-v261, those listing "Never"				
Financial matters -v251	54 (41.2)	67 (48.2)	96 (68.67)	82 (58.6)
Communication	25 (19.1)	41 (29.5)	38 (27.1)	49 (35.0)
Having children	68 (51.9)	116 (83.5)	121 (86.4)	122 (87.1)
Rearing children	60 (45.8)	115 (82.7)	111 (79.3)	118 (84.3)
Intimacy/sexuality	52 (39.7)	78 (56.1)	90 (64.3)	78 (55.7)
Parents/in-laws	53 (40.5)	84 (60.4)	92 (65.7)	94 (67.1)
Roles	53 (40.5)	82 (59.0)	100 (71.4)	95 (67.9)
Weight	61 (46.6)	95 (68.3)	111 (79.3)	109 (77.9)
Who's in charge	48 (36.6)	93 (66.9)	108 (77.1)	107 (76.4)
Time spent together	29 (22.1)	50 (36.0)	61 (43.6)	49 (35.0)
Drug abuse	66 (50.4)	110 (79.1)	131 (93.6)	107 (76.4)
Volcanic arguments but loving relationship-v266				
Never	27 (20.6)	62 (44.6)	93 (66.4)	50 (35.7)
Minimize conflict, things have a way of working themselves out-v267				
Never	21 (16.0)	34 (24.5)	41 (29.3)	25 (17.9)
Valued opinions and emotions during conflict- v268				
Never	23 (17.6)	14 (10.1)	15 (10.7)	10 (7.1)
Often and hot arguments without reconciliation- v269				
Never	41 (31.3)	92 (66.2)	110 (78.6)	90 (64.3)
Partner uses Alcohol? -v167				
Never	50 (38.2)	56 (40.3)	134 (95.7)	14 (10.0)
Partner uses Illegal Drugs? -v168				
Never	94 (71.8)	117 (84.2)	138 (98.6)	96 (68.6)
Share feelings/concerns about relationship with family members -v262				
Never	28 (21.4)	18 (12.9)	15 (10.7)	14 (10.0)
I get advice from friends for relationship problems -v263				
Never	18 (13.7)	27 (19.4)	26 (18.6)	20 (14.3)
I get professional help for relationship problems -v264				
Never	53 (40.5)	91 (65.5)	93 (66.4)	104 (74.3)
I keep relationship problems just between the two of us -265				
Never	12 (9.2)	13 (9.4)	11 (7.9)	21 (15.0)
Physical Violence & Sexual Abuse				
	<u>Micronesian</u>	<u>Hispanic</u>	<u>LDS</u>	<u>US</u>
General level of violence growing up- v86				
Never	31 (23.7)	59 (42.4)	68 (48.6)	68 (48.6)
Most violent toward you- v87				
Brother	18 (13.7)	18 (12.9)	29 (20.7)	13 (9.3)
Sister	6 (4.6)	8 (5.8)	9 (6.4)	11 (7.9)
Father	18 (13.7)	15 (10.8)	18 (12.9)	22 (15.7)
Mother	10 (7.6)	19 (13.7)	9 (6.4)	9 (6.4)
Step/foster father	1 (0.8)	3 (2.2)	1 (0.7)	3 (2.1)
Step/foster mother	1 (0.8)	1 (0.7)	1 (0.7)	0
Another relative	12 (9.2)	2 (1.4)	0	0
None	65 (49.6)	73 (52.5)	73 (52.1)	82 (58.6)
How often was your father violent towards your mother? v89				
Never	68 (51.9)	89 (64.0)	122 (87.1)	113 (80.7)

Contextual Model, 122

How often was your mother violent towards your father? v90				
Never	77 (58.8)	103 (74.1)	119 (85.0)	123 (87.9)
How often were you violent in your family? v91				
Never	57 (43.5)	77 (55.4)	79 (56.4)	91 (65.0)
Most sexually abusive to you- v92				
Brother	2 (1.5)	3 (2.2)	3 (2.1)	0
Father	0	0	3 (2.1)	0
Mother	1 (0.8)	0	0	0
Step/foster father	0	1 (0.7)	0	1 (0.7)
Step/foster mother	1 (0.8)	0	0	0
Another relative	9 (6.9)	1 (0.7)	3 (2.1)	3 (2.1)
No family members	118 (90.1)	134 (96.4)	131 (93.6)	136 (97.1)
Outside family person (not partner) sexually abusive? v94				
Never	91 (69.5)	128 (92.1)	130 (92.9)	128 (91.4)
You were sexually inappropriate to a family member? v95				
Never	117 (89.3)	133 (95.7)	136 (97.1)	137 (97.9)
Sexually inappropriate activities in family but not involving you? v96				
Never	89 (67.9)	131 (94.2)	132 (94.3)	137 (97.9)
Current partner is violent towards you? v244				
Never	69 (52.7)	115 (82.7)	131 (93.6)	123 (87.9)
Are you violent towards your partner? v245				
Never	69 (52.7)	115 (82.7)	132 (94.3)	120 (85.7)
Partner pressured you into sexual activities? v246				
Never	59 (45.0)	114 (82.0)	127 (90.7)	117 (83.6)
You pressure your partner into sexual activities? v247				
Never	62 (47.3)	114 (82.0)	121 (86.4)	123 (87.9)

APPENDIX D: IRB PERMISSION

INSTITUTIONAL REVIEW BOARD
FOR HUMAN SUBJECTS



March 11, 2003

Thomas Holman
1024 SWKT
Campus Mail

Dear Dr. Holman:

Thank you for your recent correspondence concerning Bron Ingoldsby's addendum made to your protocol entitled "Strengthening Premarital and Marital Relationships with the Relationship Evaluation (RELATE)." The research appears to pose minimal risk to human subjects and meets the Federal guidelines.

This addendum is approved. The protocol will be reviewed on the original approval date, or sooner as need arises, if the work is still in progress.

Please notify Nancy Davis, (801) 422-2970, A-261 ASB, of any changes made in the instruments, consent form, or research process before instigating the alterations, so that they can be approved.

If you have any questions, please let us know. We wish you well with your research!

Sincerely,

A handwritten signature in black ink that reads "Nancy Davis".

Dr. Shane S. Schulthies, Chair /
Nancy A. Davis, CIM, Administrator
Institutional Review Board for Human Subjects
SSS/sgr

cc: Bron Ingoldsby