MARITAL ADJUSTMENT IN BICULTURAL AND MONOCULTURAL MARRIAGES

by

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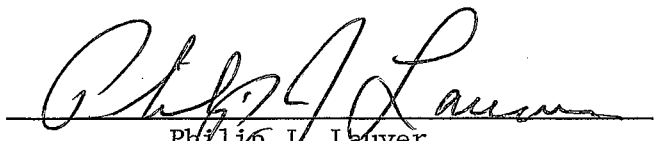

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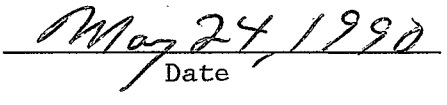

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With love to
Julia Wasielewski
in appreciation for her words:
"They can take away everything
you have, but they can never
take away your education."

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ABSTRACT

The marital adjustment of bicultural and monocultural couples was evaluated using two well-researched scales, the Dyadic Adjustment Scale and the Kansas Marital Satisfaction Scale. Hypotheses focused on discerning differences in the marital adjustment of two groups of couples and on delineating differences regarding issues. Place of residence was also considered as a factor of possible influence on marital adjustment. Seventy-six couples, composed of four subgroups, were surveyed. Couples from the United States and Greece, where spouses came from the same countries, made up two of the subgroups. Greek/American couples where each spouse came from one or the other country, living in the United States or Greece, made up the other two subgroups. Significant differences were not substantiated, however place of residence did indicate some better adjustment in couples living in the United States. The need for further study with ethnic groups was most apparent.

CHAPTER 1

INTRODUCTION

Since the beginning of recorded time some form of marriage as an institution has existed in practically every known society (Strean, 1985). The different forms that societal institutions such as marriage have taken, have often been the expression of culture specific messages developed in response to some basic need fulfillment; in this case, the regulation of the mating urge (Cerroni-Long, 1984).

Marriage between people of different cultures has also long been a part of our history. The Old Testament mentions it in the Book of Ruth and historical records across medieval Europe reveal many intercultural royal marriages that sealed a political alliance.

Apart from royalty, marriage across cultural lines has been less favorably viewed, but is a fact of life (Rohrlich, 1988). Recently higher incidences of social mobility, both voluntary and involuntary, fostered by conditions of industrial contemporary life, have created much greater chances for mixed marriages to occur (Cohen, 1982; Lobodzinska, 1988).

The study of marriage has been in the realm of social science for over half a century, with much of the focus on marital adjustment, quality or satisfaction (Filsinger, 1984; Hansen, 1981; L'Abate & Goodrich, 1980; Spanier, 1979). Factors frequently cited as associated with a positive adjustment to marriage are: social homogamy or

similarity of social background and similar and traditional religious beliefs and values (Filsinger, 1984; Lewis & Spanier, 1979; Medling & McCarrey, 1981; Stevens & Schoen, 1988).

Differences in religious beliefs and/or value systems may create great misunderstandings between couples, and more importantly, may not be recognized for some time (Tseng, 1977). Other factors found to be important in overall marital adjustment are educational level and socioeconomic status. Consistently it has been shown that the higher the level of education and of the socioeconomic status, the higher the probability of good marital adjustment (L'Abate & Goodrich, 1980; Udry, 1974).

Differences between spouses in the areas of education and socioeconomic status are related to marital adjustment in as much as the husband's status is concerned (Udry, 1974). If the husband has a lower educational or socioeconomic level than the wife, marital instability is often indicated. One of the major contributing factors to marital adjustment has been found to be the husband's income, with a higher steady income being associated with better marital adjustment (L'Abate & Goodrich, 1980).

In general, it has been found that the greater the differences between spouses, the less common the pairing, and the greater the difficulty they will have adjusting (McGoldrick & Garcia-Preto, 1984).

McGoldrick and Garcia-Preto (1984) present an excellent overview of some factors affecting the degree of adjustment in intercultural couples:

1. The extent of difference in the values between the cultural groups involved;
2. Differences in the degree of acculturation of each spouse;
3. Religious differences in addition to cultural differences;
4. Racial differences;
5. The sex of the spouse from each background, sex roles tend to intensify certain cultural characteristics;
6. Socioeconomic differences;
7. Familiarity with each others cultural context prior to marriage;
8. Degree of resolution of emotional issues, about the intermarriage, reached by both families prior to the wedding.

Another excellent overview of the intricacies of intercultural marriage can be found in Tseng, McDermott, and Maretski's (1977) Adjustment in Intercultural Marriage.

Over the years researchers, as well as clinicians, have become increasingly aware of the usefulness of marital adjustment measures (Filsinger, 1983; L'Abate & Goodrich, 1980). The need to improve understanding of the dynamics of marriage and family relationships has become acute with the increase in divorce rates and with counseling and therapy more available than ever before (Casas & Ortiz, 1985; Spanier, 1979). The use of such measures is accompanied by some controversy as to the validity of marital adjustment as a measurable concept (Hansen, 1981; Spanier & Cole, 1976). Trost (1985) claimed that the term is unclear and therefore unmeasurable.

Any judgmental evaluation of a measure requires an examination of the measure's fit with the concept being measured. Traditionally, conceptual fit has been determined through examination of the evidence supporting the measure's validity and the measure's reliability (Sabatelli, 1988). One noticeable limitation in existing marital adjustment measures is that the populations used in the majority of norming studies have been predominantly white middle-class North American couples (Casas & Ortiz, 1985; Yelsma & Athappily, 1988). Research relating specifically to the marital adjustment of minority or intercultural marriages is very limited (Casas & Ortiz, 1985; Markides & Hoppe, 1985).

Purpose of the Study

The purpose of this study was to compare marital adjustment factors in monocultural couples and bicultural couples. It was hoped that the results of such a study would yield valuable information for marriage counselors working with bicultural couples. It is believed that a better understanding of the dynamics of marital interaction, including the adjustment process, will contribute to more effective interventions when working with individual, marital and family problems (Spanier & Cole, 1976). Very little cross-cultural research has been done regarding marital adjustment. This study attempted to increase understanding of aspects of bicultural marital adjustment.

Hypotheses

General hypotheses for the study were:

1. Bicultural couples will differ from monocultural couples in marital adjustment as measured by the Dyadic Adjustment Scale (Spanier, 1976) and the Kansas Marital Satisfaction Scale (Schumm, Jurich, & Bollman, 1981).
2. Adjustment issues will differ between the two types of couples.

Significance of the Study

Review of pertinent literature indicates that there has apparently been a great increase in the incidence of intercultural marriages (Alba & Golden, 1986; Cohen, 1982; Lobodzinska, 1985; McGoldrick & Garcia-Preto, 1984). However there is still very limited information available to therapists, specifically regarding the marital adjustment or the marital satisfaction of ethnic intermarriage (Crester & Leon, 1982).

This study was designed to elicit information that would indicate the nature of adjustment issues in bicultural and monocultural marriages. The knowledge of these issues and how they differ could be used by therapists in defining therapeutic goals when working with such couples.

Assumptions

The following are the assumptions upon which this study was based:

1. Couples will describe themselves candidly on the instruments used in the study.

2. Couples' cultural self-identification is an accurate reflection of their heritage.
3. Spouses will answer the questionnaires independently as is suggested in the instructions.
4. That all couples are married.
5. That the English and the Greek versions of the scale are comparable.

Limitations

The limitations of the study were:

1. Nonrandom sample. Within the groups contacted, sample couples were volunteers.
2. Possible effects from gender differences associated with country of origin. In the majority of the bicultural couples sampled, the male spouse was Greek.
3. The scales being used have not been normed on bicultural populations.
4. Possibility of culturally biased items in the scales cannot be eliminated in a study of this nature.
5. Cannot account for social desirability factors in this study.
6. Control variables were limited to the ethnic backgrounds of the couples, the place of residence, and the length of marriage being more than one year. These factors were maintained at the time the couples were accepted in to the study.

Definition of Terms

Specific terminology, as used in this study, will be reviewed here in order to further clarify the objectives and goals of the research.

Marital Adjustment. There is much controversy over the ambiguity of this concept (Trost, 1985) in that it is more of an umbrella term covering positive and negative aspects in the ever-changing relationship between the spouses (L'Abate & Goodrich, 1980). For the purpose of this study Spanier's (1976) definition will be used: marital adjustment is a process, the outcome of which is determined by the degree of (1) troublesome marital differences, (2) interspousal tensions and personal anxiety, (3) marital satisfaction, (4) dyadic cohesion, (5) consensus on matters of importance to marital functioning.

Marital Satisfaction. Refers to a subjective happiness with the relationship and a desire for its continuance (Filsinger, 1984; L'Abate & Goodrich, 1980).

Marriage. May be described as a type of interpersonal relationship which a culture finds significant enough to regulate by law (Cushman & Cahn, 1985). Or as Tseng (1977, p. 93) described it as "a process in which two persons learn to live with each other in order to work toward common goals and achievements." Note: In the Greek and in the Greek-American communities marriage is closely related to status, especially for women. For women marriage is considered essential; a woman who has not

married by age 30 loses status and is criticized for her spinsterhood (Welts, 1982; Friedl, 1986).

Intercultural. Indicates a multiple cultural context not specific to the two main cultures discussed here (Rohrlich, 1988).

Bicultural. Used to specifically indicate that two distinct cultures are being represented in the marriages discussed.

Monocultural. Used to indicate couples where both spouses originate from the same main culture, and share similar value systems stemming from that culture.

Conventionality. Described by Edmonds (1967) as "the extent to which appraisal of a phenomenon is distorted in the direction of desirability."

Social Desirability. Involves attempting to answer items to present oneself in the best possible light (Spanier, 1989).

Measurement. The procedure for operationalizing or linking abstract concepts to empirical indicators (Zeller & Carmines, 1980).

Summary

The advent of the modern era has brought great technological advances and a resultant massive increase in contact among peoples. These changes have been accompanied by drastic revisions and changes in traditions, customs, beliefs, practices, and institutions.

Marriage as an institution has been significantly affected in that many of the rules and roles previously adhered to have been unrecognizably altered or completely abolished (Ponce, 1977). This absence of constraint can be associated with an increase in anxiety and

an uncertainty about making choices, accompanied by an increased risk for erroneous or impractical choices (Keiv, 1973).

Another result of the changes in societies is the diminishing significance of traditional cultural supports. This has led to the increased importance of the mental health specialist in working with personal and interpersonal problems (Maretzki, 1977). There is a great need for these specialists to understand the implications of cross-cultural relations, particularly as they pertain to marriage and the family. However, there is very little empirical information available regarding intermarried couples (Hsu, 1977), with the majority of marital studies having a focus on white middle-class North Americans (Casas & Ortiz, 1985).

By looking at the marital adjustment and marital satisfaction measures of couples coming from two distinct cultures and of couples coming from a blend of those two cultures, this study will attempt to further delineate specific issues or differences that may emerge. It is believed that this knowledge can and will assist clinical specialists working with mixed couples from the two represented cultures. It is also believed that the information presented can be applied toward the slowly growing body of knowledge that pertains generally to bicultural and intercultural marriages.

The following chapters include a review of the available literature, an overview of the methodology employed in the study, the results and analysis of the study, and finally a discussion of the implications of the study and the possibilities for further research.

CHAPTER 2

LITERATURE REVIEW

Introduction

In this chapter a review of the literature pertinent to this study is described in three parts. The first part begins with a brief look at marriage as a universal institution, followed by a review of intercultural marriage and the related issues found to be inherent in such unions. An overview is presented of the prevailing attitudes toward marriage in each of the two cultures represented in this study, Greece and the United States. This section ends with a look at the limited information available regarding Greek-American marriages specifically.

Section two considers marital adjustment, including the historical development of the concept and the more contemporary uses to date. Marital satisfaction is reviewed here as well. The scales used in this study are reviewed briefly with further technical review in Chapter 3.

Finally, in the third section, the use of the marital adjustment and marital satisfaction concepts in cross-cultural studies are discussed and potential limitations of those studies noted. Literature on therapeutic interventions with intercultural couples is also included.

Marriage Universals

Much of the literature refers to marriage as an institution of universal proportions with definitions that have varied widely, in many different cultures, since the beginning of recorded time (Alexander, 1977; Strean, 1985).

In her essay on marriage Alexander (1977) pointed out that one truly common universal of marriage is the characteristic of duration. She noted that the durability of the relationship requires that important needs and preferences be met, and that societies differ in the designation of which needs are to be fulfilled within the relationship and which needs without.

Another aspect of duration is the inevitable redundancy that comes with years of marriage, often resulting in boredom if not compensated for. Compensation for both need fulfillment and boredom most often comes in some form of extramarital alternative. These alternatives generally fall into symmetrical or complementary forms. Symmetrical form means behavior that parallels the marital relationship; i.e., an affair, or a mutual participation of the spouses in a revitalization activity for their marriage. Complementary form indicates an exchange of different behaviors that describe the relationship; i.e., active involvement in a career and/or group outside of the marriage, or the development of one's own unique creative nonmarital interests.

Societies usually sanction some form or forms of these alternatives; however, it is ultimately up to the individual to choose which one will best fit his/her situation. Another option, chosen by some, is to select none of the alternatives and to simply not resolve marital

boredom and/or nonfulfillment of unmet needs. This could be considered degenerative yet does remain a choice (Ponce, 1977).

Strean (1985, p. 1) tended to take a more negative view, when considering the endurance of marriage, by going back through history and noting that "despite shifting roles, arrangements and attitudes over the centuries, it is virtually impossible to point to an historical era or a human society where the majority of husbands and wives consistently enjoyed their marital relationships."

He emphasized current issues, primarily in Western societies, that seemingly contribute to the continued poor reputation of marriage. Issues such as an increased hedonism aided and supported by the media; the blurring of gender roles with a resultant decrease in clear-cut prescriptions for behavior; and increased longevity which has created marriages that might last beyond what people might now consider realistic.

Strean's prescription for all this is psychotherapy for all in the form of marriage counseling. He supported this with a reference to a study (Stern & Stern, 1981) that claims that individuals are happier and married life more satisfactory in societies where psychotherapy is more popular.

An excellent discussion of marriage by Cerroni-Long (1984) takes a different tack with more of a focus on groups rather than individuals. She noted that groups need to create regulations regarding the mating urge as well as rules that regulate the act of marriage.

One of the most fundamental rules that societies impose concerns endogamy and exogamy. These concepts are often associated with

the institution of marriage as a way to ensure the perpetuation of the group and the stability of the community. The marital boundaries set up by societies depend in varying degrees on such characteristics as population size, minority/majority status and the perception of the other groups available (Cerroni-Long, 1984).

Exogamy is basically seen as an extension of a societies' standing through the creation of new links and alliances and renewal of old ones. Endogamy is the maintenance of group boundaries by forbidding the introduction of outsiders into the kinship network and the reinforcement of intragroup ties and sense of identity (Cerroni-Long, 1984). In this case intermarriage may be feared because it threatens the survival of the group (McGoldrick, 1980).

All of the aforementioned "universals"--the assumed duration of the relationship, the difficulties experienced by individuals within the relationship, and the role the relationship plays in different societies--are important in the understanding of marriage as an outlet for culture specific messages. Analyzing the messages can bring a greater understanding of the general meaning and purpose different cultures assign to marriage and ultimately enable one to grasp some of the fundamental tenets of a culture as a whole (Cerroni-Long, 1984).

Intercultural Marriage

Incidence and Conditions

Understanding the different meanings that cultures assign to the marital role becomes important when considering the intricacies and problems that might be associated intercultural marriage. Generally

research seems to delineate three main forms of intercultural marriage, interfaith, interrace, and interethnic (Cerroni-Long, 1984; Gordon, 1964). Interethnic/intercultural marriages are the focus of this review.

The incidence of intercultural marriage has been profoundly affected by sociocultural and economic changes throughout the United States and the world (Alba & Golden, 1986; Cerroni-Long, 1984; Lobodzinska, 1985; Ponce, 1977). Technological advances in travel and communications (Ponce, 1977) and increased social mobility and travel, both voluntary (business, education, immigration, etc.) and involuntary (military), have created more opportunities for mixed marriages to occur than ever before (Lobodzinska, 1985).

Many studies have cited World War II as the turning point toward an increase in intercultural marriage (Alba & Golden, 1986; Buttny, 1987; Lobozinska, 1985). This greater intercultural exposure has created irreversible changes in traditions, customs, beliefs, practices and institutions (Ponce, 1977). Many of these changes have reverberated to the very fundamentals concerning marriage leaving many of the couples, involved in intermarriage, to create their own rules and standards for behavior (Maretzki, 1977).

By this it can be seen that the choice to enter into a mixed marriage can be a difficult one, influenced by many complex psychological and sociocultural factors (Cerroni-Long, 1984). The choice can be made even more difficult by the view that such unions represent deviant behavior (Bizman, 1987; Buttny, 1987; Cerroni-Long, 1984; Ponce, 1977;).

It is of note to mention here that intercultural marriages are still not considered a norm (Ponce, 1977), the tendency remains for people to marry others who are similar to themselves and who belong to the same group and race (Ahren et al., 1981; Hollingshead, 1950). Nevertheless, intercultural marriage rates do continue to increase (McGoldrick & Garcia-Preto, 1984), and it is worthwhile to look first at some of the contributing conditions followed by possible motives for these choices.

Alba and Golden (1986) mentioned in their study of ethnic intermarriage in the United States a number of influences that are important to intermarriage. One that is noted to be critical is group size; the study showed that numerically smaller groups have higher rates of intermarriage than larger ones when preferences for in-group marriages are the same.

Barron (1946, p. 326) supported this in his study on various communities where he found that "intermarriage incidence varies indirectly and the breadth of selection varies directly with the relative size of the group." He (p. 326) also noted in the same study that "an unbalanced sex ratio induces the numerically predominant sex to marry." The so-called "war bride phenomenon" after World War II (Kimura, 1957) and the more contemporary marriages between U.S. military personnel and foreign nationals in countries with U.S. bases (Buttny, 1987) are given as good illustrations of this condition.

Apart from physical conditions Cerroni-Long (1984) noted actual psychological availability to be important as well. Actual availability refers to the prevailing "sociocultural ethos" (Ponce, 1977, p. 27) or

whether or not the situation allows or favors the relationship. Here it is seen that incidence of intermarriage is negatively related to: strictness of religious, legal or social pressures regulating in-group endogamy, and to residential segregation or concentration (Cerroni-Long, 1984). Incidence is positively related to "frequency of contact in situations conducive to emotional involvement" (Murstein, 1973, p. 23).

Psychological availability is determined by the compatibility of the two endogamous groups involved (Cerroni-Long, 1984). Barron (1946) presented the following as a list of factors that greatly enhance the incidence of marriage between two groups: cultural similarity in general; some economic and educational equilibrium; amount and duration of residential, occupational and recreational propinquity; membership in common interest groups; similarity in language; and similarity in various aspects of material culture.

In evaluating the compatibility of the couple, Murstein (1973) and Ponce (1977) presented comparable three-phase assessments. The first phase could be called the stimulus stage (Murstein, 1973) or "the getting to know you" phase (Ponce, 1977). During this phase, preestablished values, the set and the setting, and the personalities of the individuals will influence whether or not the relationship continues (Ponce, 1977).

If the couple does decide to continue, they will enter the "value comparison stage" (Murstein, 1973) where things become clearly interpersonal (Ponce, 1977). During this time, behavioral, cognitive, emotional, social, and cultural conflicts become prominent. This phase

generally makes or breaks the relationship (Murstein, 1973; Ponce, 1977).

After the interpersonal phase, the couple begins to discuss marriage at which time the impact of "significant others" becomes quite noticeable (Ponce, 1977). The ability to function in expected roles becomes very important at this time (Murstein, 1973).

Barnett (1963), in his study on international and interracial marriages, noted a few additional associated conditions. He found that the spouses were often times less religiously devout, had experienced somehow dysfunctional childhoods, were urbanites, and generally were older than the average at the time of the marriage.

Motives

Assessment of conditions only gives part of the information when considering the incidence of intercultural marriage (Bizman, 1987; Cerroni-Long, 1984). A study of motives and motivation is essential to understanding why and how people decide on intercultural marriage (Cerroni-Long, 1984). However, it is also important to understand that motives are often a mixture of several factors, both conscious and unconscious, so the given reason may or may not be the real one (Char, 1977).

Char (1977) in his essay on motivations, mentioned that many motives which apply to any marriage also apply to intercultural marriages. What follows are some motives he presented as being more specific to intercultural marriage. The first motive described was love. This is much maligned as romantic, undefinable and ambiguous,

yet it repeatedly comes up as a strong motive in research reports (Ponce, 1977). In love's defense, Char (1977, p. 34) pointed out that "without the 'glue' of love it is doubtful that a mutually satisfying marriage can continue for long in mixed marriages, because of the many inherent problems that can cause disharmony."

It has been suggested that because modern views tend to believe that couples who marry for love are more compatible, intercultural couples tend to emphasize love in order to increase perceived compatibility (Bizman, 1977). Another study (Buttny, 1987) involving U.S. service men and Philippine women found romantic love to be the most frequently cited motive for marriage.

Other motives were described as follows:

1. Chance and Availability; this again refers to situations like the "warbride" phenomenon (Kimura, 1957)
2. The need to be different; this is often a reflection of the personality, i.e., considered adventuresome, or in the extreme, an exhibitionist.
3. Practical reasons; this occurs when one or the other or both spouses are marrying to somehow better their situation,either socially, economically, or psychologically (Char, 1977; Cerroni-Long, 1984).
4. Parental Messages; strong messages received throughout childhood regarding mate selection, rebellion often plays a role here (Blood, 1962).
5. Beliefs about other cultures; stereotypes are important here because they may be distant from reality.

6. Feelings of superiority and/or inferiority; these feelings may not be based on reality and can influence a marriage choice often associated with stereotypes about the culture of the partner.
7. Active aggression toward another race; this is more commonly noted in interracial marriages.
8. Idealistic act; another example of a common motive in interracial marriages,this could also be based in a rescue fantasy.
9. Sadomasochistic reasons; this again may be based on negative complementary needs to hurt one another.

Some further significant information was found in Buttny's (1987) study where motives were rated by married U.S. military personnel and Filipino females. Both sexes agreed that love was the first motive for intermarriage. Two separate patterns then emerged with the males putting denigration of U.S. women and denial of cultural differences as equal. These are both attributed to the servicemen being put in the situation of having few American women available, being considered rich men, and having a stereotype of Philippine women possessing the feminine traits that U.S. women have "lost." Denial or minimization of cultural differences may be due to the common practice of intermarriage in the military or the perception of Filipinos as "really being American underneath" (Buttny, p. 137).

Philippine women's motives were markedly different, economic security was cited second after love with an emphasis on "a better

future for myself and my children" (Buttny, 1987, p. 138). Fate was the third motive which was never mentioned by U.S. men.

Ethnic identity was discussed as a motive by McGoldrick (1980). She hypothesized that couples who choose to marry interculturally may be looking for a rebalance of the characteristics of their own ethnic background. They may be moving away from some values and toward others.

Associated Problems

A full understanding of intercultural marriage cannot be had without considering some of the problems and stressors that may act as influential factors in the success or failure of the marriage (Cerroni-Long, 1984; McGoldrick & Garcia-Preto, 1984). Personal, social, physical, and economic factors may interact and generate problems in any marriage, but there are certain other factors that tend to have special relevance for intercultural marriages (Markoff, 1977).

To begin with communication problems have special significance in intercultural marriage because marriage usually demands that partners communicate their thoughts and feeling to one another (Markoff, 1977). These problems my be focused on the obvious, such as the spoken language and the need to have a common ground (Mansikka & Fukuyama, 1985). The couple needs to understand that people who speak different languages may have very different perceptions of or ways of describing the same thing (Whorf, 1956).

Common areas of difference in communication may be; style of communication , handling of conflict (i.e., argumentative vs.

withdrawal), attitudes toward intimacy and dependance, and attitudes towards grief and sadness (McGoldrick & Garcia-Preto, 1984).

Nonverbal communication is another important consideration here, this includes facial expressions, gestures, dress, body positioning, vocal inflection and type and amount of physical contact (Markoff, 1977). Often nonverbal misunderstandings are more common because of a tendency to pay less explicit attention to the associated behaviors (Markoff, 1977).

Another common problem frequently mentioned in the literature has to do with value differences between couples (Cerroni-Long, 1984; Markoff, 1977; McGoldrick & Garcia-Preto 1984; Murstein, 1973; Papajohn and Spiegel, 1975). Value harmony has been associated with marital satisfaction and happiness (Fishbein & Burgess, 1963), and it has been observed that the greater the extent of difference in values the less common the pairing and the greater difficulty in adjustment (McGoldrick & Garcia-Preto, 1984).

What is noted as especially problematic with values is the "quality of essential rightness" inherent in personal value systems (Markoff, 1977, p. 55). Another related problem is the tendency not to recognize ones own values until they are challenged (Markoff, 1977).

McGoldrick and Garcia-Preto (1984) have observed that life cycle transitions tend to heighten awareness of, and therefore challenge, values and associated ethnic identity. The potential for problems is illustrated by the fact that life cycle transitions occur over many years and that essential value differences may not be

discovered until later in marriage (Cohen, 1982; McGoldrick & Garcia-Preto, 1984; Medling & McCarrey, 1981).

Different concepts of marriage and associated roles may be another source of conflict in the intercultural marriage (Imamura, 1986; Markoff, 1977). The flexibility of roles between spouses varies greatly among different groups (McGoldrick & Garcia-Preto, 1984).

Markoff (1977) noted that cultures may have very different prescriptions for the nature of the sexual relationship, the manner in which children shall be reared, the division of labor and responsibility, rules on infidelity, and the nature of love and how it applies to marriage.

In Imamura's (1986, p. 46) study of international husband/wife role misunderstanding, she concluded that "few actual roles may be visible during courtship and mate selection follows role anticipation. As actual roles come to differ from anticipated, accommodation takes place or the marriage dissolves."

Cultural practices and traditions autonomous to the marriage also may create problems for the couple by becoming irritants or even serving as vehicles for displacement and substitution when more substantial problems are present (Markoff, 1977).

Denial of any cultural difference is another issue that must be accounted for (Buttny, 1987; McGoldrick, 1980). To not acknowledge ethnic differences may lead to a misinterpretation of different behaviors as personal attacks (McGoldrick, 1980).

Cerroni-Long (1984) separated different stress factors into three categories: personal, external, and random. Some factors not mentioned previously are in the personal realm:

1. Discrepancy in reality/stereotyped image of spouse.
2. Discrepancy in reality/expected balance between assets and liabilities of each spouse.
3. Unbalanced distribution of external stress between spouses.
4. Sense of guilt about one's marital choice.
5. Sense of alienation and isolation.
6. Intensification of mental problems as a consequence of marriage.

In the external realm, Cerroni-Long (1984) noted the following:

1. Society's hostility or ostracism.
2. Familial disapproval and/or rejection.
3. Discrepancy in attitudes toward relatives.
4. Vicarious suffering through offsprings' problems of adjustment in the community.

Random personal problems may come about with a change in personal affiliation for one or both spouses or a change in environment. Random external problems may derive from unforeseen historical events or sociocultural change.

Cohen (1982), in her study of identity in five cross-cultural marriages, found that the couples represented had common characteristics that all pointed to problems of identity formation. The four common points were:

1. The inability to relate to both parents (especially the parent of the same sex).
2. The rejection of the original culture (noted especially in the women).
3. The inability to adapt to new roles.
4. Attempts to avoid differentiation within the marriage by escaping conflicts.

All of these were found to indicate problems with personal identity and differentiation within one's own culture, lack of identification with same sex parent, and a tendency to have found in marriage the same conflicts that they originally were faced with (Cohen, 1982). This illustrates the need for persons considering intercultural marriage to have explored their own background and to have come to terms with their own identity as much as possible (McGoldrick & Garcia-Preto, 1984).

Another point of view was presented by Crester and Leon (1982) and by Resnick (1933) who found that intermarriage may reflect a high level of emancipation or differentiation from the family of origin. Another study by Friedman (1982) found that the person most likely to marry-out is the child most important to the balance of the parents' marriage. The parent who reacts most strongly usually occupied the same place in their own family of origin (McGoldrick & Garcia-Preto, 1984).

Attitudes toward Marriage

American Attitudes

The dominant American culture, with an emphasis on the WASP (White Anglo-Saxon Protestant), puts great value on marital togetherness, sharing, open communication, and keeping the romance going (McGoldrick & Garcia-Preto, 1984). Romance, although historically not considered essential, is of prime concern in the United States. Love from marriage "until death do us part" is a strong expectation (Scourby, 1984). It must be remembered here that within this society there are many subgroups with widely varying attitudes that are not all considered here (McGoldrick & Garcia-Preto, 1984).

Historically, Burgess and Cottrell (1939) were the first to observe that marriage was becoming less regulated by custom and tradition and that more and more couples were beginning married life on their own. A strong sense of independence is fostered in children by the family and often minimal contact between family members is the rule (McGoldrick & Garcia-Preto, 1984).

Egalitarianism is supported more and more with a strong emphasis on the "self-made" individual (Welts, 1982). Sex roles for men are generally not authoritarian with the major responsibility considered to be work outside of the home, with minimal involvement or feeling of competency in the rearing of children or the maintaining of social relationships. Supporting the family is of the utmost importance (McGill, 1978).

Female roles appear to have changed a little more in the direction of egalitarianism, although a 1987 study by Weeks and Botkin

showed discontinuation of the trend toward egalitarian expectations in the years 1978-1984. It was undetermined in their study whether or not this indicates a swing back to conservatism or on to more egalitarianism.

Divorce in the United States seems to be almost as accepted an institution as marriage (Goode, 1987; McAuliffe, 1987) but, as a study by the National Center for Health Statistics has shown, there appeared to be a slight decline in the number of divorces per/1000 people. Numbers went from 5.0 in 1985 to 4.8 in 1986; this is the lowest since 1975 and may indicate a decrease (Goode, 1987). However, the United States still rates the highest incidence in the world for divorce (Goode, 1987).

Greek Attitudes

Marital attitudes in Greece historically have been influenced by a lineal hierarchy with a strong patriarchal control (Scourby, 1984). Marriage was considered essential, especially for women and until recently marriages were arranged (Welts, 1982). Under these circumstances love did not have a primary place in the marital relationship (Welts, 1982).

Marriage contracts were typically arranged with the goal of insuring the future well being of a daughter and her children (Freidl, 1962). A dowry was used in the contract as a way to increase the worth of a woman and to obtain a good husband for her (Scourby, 1984). Campbell (1964, p. 45) wrote "the implicit purpose of the dowry is to

compliment the wealth with which the new family is/or will be endowed with by the husband's family."

Pavlides and Hesser (1986) told of how the dowry used to serve as a woman's strong contribution toward the creation of the interior of the home. However, with the advent of a strong market economy women went from being creators, provisioners, and guardians of the interiors of their houses to only being caretakers. Dowries also served as a mechanism for social mobility (patrilocal) and as a way for daughters to inherit property at marriage (Friedl, 1962).

The coming of World War II and the subsequent civil wars in Greece affected traditional patterns with a resultant change in women's roles, and new ideas and expectations that traditional roles could not satisfy (Legg, 1969). One of the more noticeable changes has been the decrease in arranged marriages with the dowry being largely replaced by educational degrees and/or nice apartments in the city, both of which are considered to be very valuable (Scourby, 1984).

In the last few years many social changes have been instigated in the direction of social equality and more democracy in the family. New legislation was enacted in 1984 regarding this, the impact of which has not fully been realized or studied as of yet (Scourby, 1984). These changes will undoubtedly affect both marital practice and attitudes in years to come.

In regards to roles Greeks tend to put great emphasis on the male as the authority (McGoldrick & Garcia-Preto, 1984). Welts (1982, p. 273) wrote that "Greek men are authoritarian fathers and husbands. They are loving, but particularly to outsiders appear to be emotionally

distant. They are parsimonious with praise and generous with criticism". A Greek proverb "a man should love his wife with his heart, but never his lips" illustrates Greek mens' feelings (Welts, p. 273).

Husbands are generally considered to be responsible for business transactions, the welfare of the family, and safeguarding the family's honor (Friedl, 1967). Honor and loyalty are very important values to the Greek male (Welts, 1982).

Women are considered to be in a lower social position than men (McGoldrick & Garcia-Preto, 1984). Much of the women's value lies in her being the bearer of children, a sexual companion and often a laborer helping earn the livelihood of the family (Welts, 1982). Motherhood is regarded by many women as identity fulfillment.

The woman is expected not to discuss marital tensions outside the family. Doing so is considered to be defiance of the husband and would risk bringing shame or criticism to the family (McGoldrick & Garcia-Preto, 1984). It is considered shameful if a woman overtly shows strength (Scourby, 1984). However, if the man happens to be passive the woman can maintain him as a figurehead while she rules. Another Greek saying that illustrates this is "the husband is the head, but the wife is the neck which decides which way the head will turn." (Welts, 1982, p. 275).

The Greek marital relationship characteristically has been observed as: "It is seen as distant, forced, and minimal, open conflict was avoided and disagreements covered up" (Katakis, 1976, p. 5).

Divorce rates for Greek marriages are quite low and reportedly the lowest in Europe (Hellenic Chronicle, 1980) but rising rapidly in the 80's.

Greek-American Attitudes

Most available information refers to Greek-Americans who are descended from Greeks. Generally, the attitudes are much the same as Greeks from Greece, with a consistent belief in the authority of the male; that status is emphasized over love; and that it is considered essential for a woman to marry and to have children (Welts, 1982).

Intermarriage is feared by many families but the minority group status of Greeks in the United States makes it inevitable and the rates are shown to be increasing (Scourby, 1984). It has been shown to be difficult to maintain the family values and ethnic loyalty in the face of the U.S. society where marriage is strongly considered to be a matter of individual choice (Scourby, 1984).

When considering mixed marriages, it has been observed that for the woman marrying a Greek man: she will be less likely to remain securely tied to her family, she may feel very excluded if she does not speak Greek, and her quest for the individuation of her family may conflict with the lineal orientation of Greek families and problems may ensue (Welts, 1982).

For the man who marries a Greek woman: he will most likely get a good and loyal housewife and mother to his children, she will probably be a satisfactory sex partner too. However, she will not easily separate from her family to start an autonomous family unit. If he is

unfamiliar with Greek customs and language he may also feel excluded and she may refuse to adapt to his cultural expectations. Generally, if his job is professionally demanding, the couple will probably work much better (Welts, 1982).

Shultz (1979) did a study of marital preference in a group of Greek-Americans in Tucson, Arizona and generally found a strong preference for ethnic and religious endogamy. If endogamy was not possible, a marriage with someone with weak or no ethnic ties was preferred because they could more easily adapt to the Greek ethnic traditions (Shultz, 1979).

Studies have found that those Greeks who tend to intermarry are often unfamiliar with customs, language, ethnic celebrations and holy days. However, their children are often baptized in the Greek church and raised according to Greek traditions, depending on how it is defined (Scourby, 1984).

Divorce in intermarriages of Greeks and Americans is reported to be proportionally greater than Greek Orthodox divorces, with a 70% increase between 1970 and 1981 vs. a 50% increase during the same period for the Greek Orthodox category (Vital Statistics, 1982).

In the second part of the literature review the historical development and the definition of the marital adjustment concept is addressed. A similar focus on the concept of marital satisfaction follows. Then a look at issues in the measurement of the concepts ending with a brief overview of the two scales used in this study, the DAS and the KMS.

Marital Adjustment

Marital adjustment as a concept has been of much interest and study since the beginning of the twentieth century (Burgess & Cottrell, 1939; Filsinger, 1984; Hamilton, 1929). Researchers were the first to explore the meaning and the inherent qualities of a successful marriage, basically looking at the normative aspects of the term (L'Abate & Goodrich, 1980). It was not until the 1960s and 1970s that clinical workers began to take more of an interest in marital adjustment with a focus on application to the deviant or negative aspects of marriage (L'Abate & Goodrich, 1980). The aim of these latecomers was to find ways to improve marital therapy (Filsinger, 1984) and to develope ways to evaluate and improve marriages (L'Abate & L'Abate, 1977).

The study of marital adjustment first began in response to changes in society and the recognition that patterns of marriage were less and less regulated by custom and tradition (Burgess & Cottrell, 1939; Hamilton, 1929). No longer was the permanence of marriage guaranteed by custom and public opinion, but had become more and more a matter of a personal relationship between husband and wife (Burgess & Cottrell, 1939). One of the earliest definitions of marital adjustment was given by Burgess and Cottrell (1939, p. 10) as follows: "The integration of the couple in a union in which the two personalities are not merely merged or submerged, but interact to complement each other for mutual satisfaction and the achievement of common objectives. The emphasis is upon intercommunication, interstimulation and participation in common activities."

This is just one of many definitions that have been given for marital adjustment. Spanier and Cole (1976) presented an excellent review and discussion of the variety of definitions of marital adjustment observed in studies done over the years. One of the consistent observations throughout the literature is the difficulty of clearly defining the concept of marital adjustment (Filsinger, 1984; L'Abate & Goodrich, 1980; Spanier & Cole, 1976; Udry, 1966). This problem with the "marital adjustment" concept is related to the "love" concept in that "everyone seems to know what one is talking about when one uses the term, but the lack of a common definition leads to a lack of consensus with regard to operationalization and measurement" (Spanier & Cole, 1976, p. 123).

In view of the controversy regarding the definition of the term, there has been some support for abandoning the term altogether (Trost, 1985), however this has been countered by Spanier (1985) with the recommendation to refine, clarify and improve on the concepts already being used rather than to develop new ones.

Success and/or permanence seem to be the ultimate criteria for evaluating the adjustment of a marriage (Filsinger, 1984). Bernard (1964) presented five important factors to evaluate the permanence of a relationship:

1. How well it meets the needs and expectations of society,
2. Performance and endurance,
3. Degree of unity, agreement or consensus between mates,
4. Degree to which it facilitates personality development,
5. Degree of satisfaction or happiness.

Six major factors regarding marital adjustment considered to be important by Lantz & Snyder (1969) are:

1. Personality characteristics,
2. Cultural backgrounds,
3. Social participation,
4. Economic status,
5. Response patterns,
6. Sexual factors.

Spanier & Cole (1976) proposed that marital adjustment could be viewed in two distinct ways, either as a process or as a qualitative evaluation of a state. The first implies the need for longitudinal studies, since the process is best studied over time. A qualitative evaluation refers to an observation of the relationship only at specific points in time along a continuum from good to poor adjustment. A blending of these bring the notion "that adjustment is an everchanging process with a qualitative dimension which can be evaluated at any point in time on a dimension from well-adjusted to maladjusted" (p. 127).

From this the following definition emerged, which serves as the definition for this study: Marital adjustment is a process, the outcome of which is determined by the degree of:

1. Troublesome marital differences,
2. Interspousal tensions and personal anxiety,
3. Marital satisfaction,
4. Dyadic cohesion,

5. Consensus on matters of importance (Spanier & Cole, 1976, p. 127).

It is noted in conjunction with this definition that although these five components are thought to be the key criteria influencing marital adjustment, they are not mutually exclusive nor collectively exhaustive (Spanier & Cole, 1976).

Other factors often associated with marital adjustment are presented by L'Abate & Goodrich (1980). They are:

1. Education. A consistent relationship has been shown between higher levels of education and better marital adjustment (Udry, 1974).
2. Socioeconomic factors. The lower the social class, the less stable the marriage and generally the lower the marital adjustment (Udry, 1974).
3. Vocation. The focus here has changed with the increase of women in the work force, five common dilemmas affecting marital adjustment are overload, norms, identity, social network and role cycling, with mastery of these increasing marital adjustment for couples (Rappaport & Rappaport, 1977).
4. Ethnic/racial factors. This is discussed further in the section of marital adjustment in intercultural couples.
5. Physical disorders. There is some evidence (Pratt, 1972) that better health is shared by better adjusted couples.
6. Psychiatric disorders. One study reported less mental illness in married couples generally (Crago, 1972), but when there was a mental disorder both spouses were likely to show disturbance.

7. Communication. Murphy and Mendelson (1973) provided evidence that faulty communication and marital maladjustment are related.

Marital Satisfaction

Marital satisfaction is another factor frequently used in the assessment of the marital relationship (L'Abate & Goodrich, 1980). In the last two decades the concept of marital satisfaction has been examined from a variety of perspectives (Yelsma & Athappily, 1988). In the available research marital satisfaction is most often referred to as a component of marital adjustment (Locke & Wallace, 1959; Spanier, 1976; Spanier & Cole, 1976). However marital satisfaction can be specifically differentiated from marital adjustment when considering the measurement of the concepts (Sabatelli, 1988). Marital satisfaction is considered a subjective measure of the person's attitudes toward the partner or the relationship (Burr, 1973). Marital adjustment, on the other hand, is an individuals' objective, and presumably nonjudgmental, report on types of behaviors that characterize their marital interaction. Filsinger (1984, p. 688) presented a basic definition of marital satisfaction as referring to "happiness with the relationship and a desire for its continuance."

An area of considerable interest in conjunction with both marital adjustment and marital satisfaction has been the family life cycle (Filsinger, 1983; Medling & McCarrey, 1981; Spanier, Lewis, & Cole, 1975; Rollins & Cannon, 1974). Filsinger (1983) and Spanier et al. (1975) conducted longitudinal studies of changes in marital

adjustment over time using sample populations and varying stages of the family life cycle. Their findings generally gave limited support to previous research that proposed a curvilinear relationship between marital adjustment and the stages of the family life cycle (Rollins & Cannon, 1974).

Studies have generally reported a decrease in marital adjustment during the early years of marriage, particularly with the coming of the first child (Rollins & Feldman, 1970). After the decline some research supports a leveling off in the middle years followed by an increase again in the later years (Spanier et al., 1975).

Measurement Issues

Among the first to devise ways to measure the concept of marital adjustment and marital satisfaction were Hamilton (1929) and Bernard (1933), followed by Terman (1938), Burgess and Cottrell (1939), and Locke (1951). Over the years, measurement of marital adjustment has become one of the most frequently studied aspects of marriage and family relationships, and remains so today (Spanier, 1979).

Scales used in the assessment of marital adjustment and marital satisfaction have varied widely in form and content (Spanier, 1979), and much of the ambiguity associated with the definitions of the concepts has carried over into the measurement issues (Udry, 1966; Sabatelli, 1988). The primary assessment tool used has been the self-report instrument given to the individual, who then rates the marriage, commonly using a Likert-type scale (Bagarozzi, 1985; Spanier & Cole, 1976).

A frequent criticism of earlier scales is that they were not adequately evaluated for validity and/or tested for reliability (Burnet, 1987; Spanier, 1979). Much attention has been directed toward improving upon new measures in these areas (Sabatelli, 1988).

Other common criticisms of marital adjustment measures center around the issues of conventionality, social desirability, the unit of analysis, differences in perception, and definition.

1. Conventionality. This issue refers to the belief that many of the items found on marital adjustment measures reflect a conventional middle class way of life (Spanier & Cole, 1976; Udry, 1966). This means that persons coming from a more conventional background would have a better chance of having a higher marital adjustment score and would therefore be assessed as better adjusted (Udry, 1966).

   In challenging this, Murstein and Beck (1972) found that even though there was a high correlation between marital conventionalization and marital adjustment, when marital conventionalization was partialed out, significant correlations between marital adjustment and the other factors did not appreciably lower.

2. Social desirability. This issue refers to the belief that an individual's desire to indicate a favorable evaluation of the marriage (Spanier, 1979), to the researcher, may affect some of the variance in the marital adjustment scores (Laws, 1971). It is important to recognize that the response set of the individual will be influenced by the circumstances surrounding the

interview or questionnaire completion as well as the instrument (Spanier & Cole, 1976).

3. The unit of analysis. This issue refers to the need for the researcher to specify exactly whose adjustment is being measured (Spanier & Cole, 1976). It is usually assumed that a marital adjustment measure's unit of analysis would be the dyad, with individual members of the dyad giving objective opinions about interactions in the marriage (Sabatelli, 1988). However, it is noted that many measures confound things by including items that require a subjective appraisal of the individual's attitudes and feelings about the relationship (Spanier & Cole, 1976).

   The problem here arises when subjective and objective accounts of a relationship are combined psychometrically into a single scale score, leaving the interpretation of what the scale might be measuring vague (Huston & Robbins, 1982; Spanier & Cole, 1976).

4. Husband/wife differences in perception. This is a concern in the research because many studies have only included the responses of one spouse usually based on the availability of the participants (Spanier & Cole, 1976). This practice is based on the assumption that the husband and wife could be expected to have similar scores, since they were presumably assessing the dyad and not individual attitudes and feelings (Spanier, 1972). However in a review of studies (Cole, 1973) done on couples, using both spouses responses, showed a wide variance

of .04 to .88 in the correlations of spouses responses. This indicates that husband/wife differences are important in the interpretations of marital adjustment data, and that it should be established in each study whether or not an individual's or a dyad's adjustment is being assessed (Spanier & Cole, 1976).

5. Ambiguity of terms.

A final common criticism of marital adjustment scales is the ambiguous distinction between the variety of related concepts of success, quality and satisfaction (Spanier & Cole, 1976). This was also reviewed in the section on marital adjustment and generally support is given to improve upon and attempt to clarify presently employed concepts (Spanier, 1985; Spanier & Cole, 1976) rather than abandon them for new ones (Lively, 1969; Trost, 1985).

Dyadic Adjustment Scale

Spanier (1987, p. 52) described the Dyadic Adjustment Scale (DAS) as "an assessment tool for measuring the quality of adjustment in marriage and other dyads. This 32-item scale has four subscales and can be used with either married or unmarried couples who are living together in a marital-type relationship." The norming sample used in the development of the scale consisted of 218 married persons and 94 divorced persons (Spanier, 1976). The four subscales were established through factor analysis and represent the four areas of dyadic consensus, dyadic satisfaction, affectional expression, and dyadic cohesion (Spanier, 1976).

Administration involves a pencil-and-paper format and can be completed in 5-10 minutes, either as a self-administered questionnaire or adapted for use in interview studies (Spanier, 1979). Scale scores range from 0-151.

Reliability and validity studies have shown substantial results with a total scale reliability range of .84 (Johnson & Greenberg, 1985) to .96 (Sharpley and Cross, 1982; Spanier, 1976). Validity has been well established in several studies with context, criterion, concurrent, predictive, and convergent validity studies all represented (Spanier, 1989).

Spanier and Thompson (1982) did a critical evaluation of the DAS and its subscales, looking at the suitability of the factor separated responses. Findings indicated that users can be reasonably sure of the scales overall ability to assess dyadic adjustment, but less sure of the subscales particularly the affectional expression subscale (Spanier & Thompson, 1982).

Criticisms of the DAS included looking very much like the Locke-Wallace Marital Adjustment Test (Locke & Wallace, 1959) with some additional items (Donohue & Ryder, 1982) and having inappropriate weight on the items with 2-point and 5-point scale answers being added together to form a raw score (this could show respondents to be quantitatively similar but qualitatively different) (Norton, 1983). Norton also criticized the differing lengths of the subscales (ranging from 4-13 items per subscale) because they could, therefore, not be equally represented overall. A final criticism found in the literature was that the mixed use of evaluative and descriptive items in the

questionnaire may lead respondents to give both subjective and objective responses, thereby contaminating the measure (Huston & Robbins, 1982).

Sabatelli (1988) evaluated the DAS as being built upon a sound conceptual foundation and as attempting to address many of the criticisms levied against its predecessor, the Locke Wallace MAT (Locke & Wallace, 1959). He also acknowledges many of the criticisms mentioned above as cautionary advice to the potential user.

Kansas Marital Satisfaction

The Kansas Marital Satisfaction Scale (KMS) was designed as a short and direct assessment of marital satisfaction (Schumm et al., 1981). The theoretical foundation of the measure is based on Spanier and Cole's (1976) conceptual distinction between satisfaction with spouse, marriage, and the marriage relationship (Sabatelli, 1988).

The scale is a paper-and-pencil survey with three items and seven response categories for each item. Score range is 1-21, and time of admission is a few minutes (Schumm et al., 1981). The authors noted that this could be a good scale for studies where questionnaire space is limited or when a substantially shorter measure is wanted (Burnet, 1987).

The KMS has been shown to be highly reliable in a series of studies (Schumm et al., 1981). The norming sample of 181 couples had alpha coefficients ranging from .93 for rural wives and .84 for rural and urban husbands (Schumm et al., 1981). Other studies have also reported reliable findings, with alpha coefficients ranging from .89 to

.98 (Schumm, Nichols, et al., 1983; Schectman et al., 1985; Mitchell, Newell & Schumm, 1983; Schumm, Scanlon, et al., 1983). In a study on the test-retest reliability, Mitchell et al. (1983) found a coefficient of .71 after a 10-week interval.

Validity on the KMS is supported by a study done on the concurrent validity of the scale with the DAS and the Quality Marriage Index (Norton, 1983; Schumm et al., 1986). Particularly significant correlation with the Dyadic Satisfaction subscale was noted (Grover et al., 1984; Schumm et al., 1986).

One main criticism of the scale was the tendency for the distribution of responses to depart significantly from normality in terms of skewness and kurtosis (Schumm, Scanlon, et al., 1983). Also reported was a tendency to respond in a socially desirable way (Schumm, Nichols, et al., 1983). Sabatelli (1988) reviewed the scale and found it to be direct, with a good focus on the relationship as a whole with considerable support for its validity.

The second part has reviewed marital adjustment and marital satisfaction history and definitions, then measurement issues, related to the two concepts were discussed and the section ended with a brief overview of the two scales used in this study, the DAS and the KMS.

In this third section there is a brief overview of the limited information found regarding the study of marital adjustment and/or marital satisfaction in bicultural couples. This is followed by a review of available literature pertaining specifically to therapy with bicultural couples.

Marital Adjustment in Intercultural Couples

Very little information was found in the literature that pertained specifically to interethnic or intercultural couples. Much of the information available focuses more on interracial and interfaith studies. One of the most informative resources was Tseng et al."s (1977) Adjustment in Intercultural Marriage. One of the essays in this book was of particular interest to this study. McDermott and Fukunaga (1977) described some patterns of interaction in intercultural marriages, noting that many difficulties arise in marriage and marital adjustment when children arrive.

They reported on a study of how parental interaction in mixed marriages negatively affect the offspring of those marriages. Three patterns of interactions were noted to create dysfunction in the children, they were: Competitiveness between the parents causing a withdrawal of the children; different value systems being imposed by each parent causing confusion and withdrawal in the children; and avoiding direct communication with each other and focusing on the child, causing the child to attempt anyway to get out of the limelight.

McDermott and Fukunaga noted how various adjustment patterns were used to resolve the cultural differences. The success or failure of these patterns were dependent on the following: Number of differences and intensity (again it is noted here that many differences do not come to light until children arrive); kind of working agreement employed; and level of satisfaction from the agreement. The adjustment patterns in brief were:

1. Destructive patterns. Kind of a cold war adjustment with each parent espousing different values and the kids becoming very confused.
2. Competitive adjustment. Each partner is competing for leadership role, often want the kids to side with one or the other, poor boundary definitions.
3. Reluctant adjustment. Neither partner takes the lead resulting in a disorganized family atmosphere.
4. Constructive adjustment. Complementary adjustment with coordinated and consistent leadership, often one leads while the other supports and models.
5. Additive adjustment. When each spouse blends the positive attributes of each culture (McDermott & Fukunaga, 1977).

Tseng (1977) and Markoff (1977), in separate essays, supported the theory of different adjustment patterns used by intercultural couples. Markoff (1977) observed two solutions to problems of intercultural marriages, one being symmetrical marriage or where one partner gives up his/her culture and adopts the culture of the other. The other solution being asymmetrical or where both partners, by a dialectic process, produce a synthetic new culture.

Tseng (1977) further elaborated on McDermott's and Fukunaga's (1977) definitions with the following categories of adjustment:

1. One-way adjustment. Where one partner adopts the cultural pattern of the other, i.e.: symmetrical (Markoff, 1977).

2. Alternative adjustment. Where sometimes one cultural pattern is consciously chosen and at other times the other pattern is chosen.
3. Mid-point Compromise. Partners usually agree on a solution between their respective positions.
4. Mixing adjustment. A combination that represents some of both cultures is consciously adopted, i.e., additive adjustment (McDermott & Fukunaga, 1977).
5. Creative adjustment. Where both partners decide to give up their respective cultures in favor of a new behavior pattern, i.e., asymmetrical adjustment (Markoff, 1977).

Tseng (1977) emphasized that adjustment in intercultural couples takes time so that recognition of differences can go beyond the cognitive level. Factors that may contribute to a successful adjustment include a sound motivation, open-minded participants with high tolerances for confusion, an ability to accept areas of dissatisfaction and the knowledge of how to change attitudes according to situations of importance. Other basic factors that assist a good adjustment are environmental, i.e., family and societal acceptance, occasional vacations to each partners' own culture to regroup and prepare for more change, and of course it is essential to have two people who are sensitive to each others needs and who share common goals toward which they are motivated (Tseng, 1977).

Overall the authors in this book (Tseng et al., 1977) emphasized the positive possibilities inherent in such unions. Tseng (1977) pointed out that intercultural marriage introduces new stimuli and new chances for change from the outside. McDermott & Fukunaga (1977)

stressed that by knowing of the potential problems that may arise with the coming of children, couples can take the time to identify their own cultural backgrounds beforehand and possibly create new syntheses of their two cultures thereby giving their offspring a new strong identity.

As Tseng (1977) pointed out, a final achievement of balance is to accept and to appreciate the value of both cultures, accept the differences between each other without discomfort and also to be willing to try new behaviors with flexibility. Thus as he says, "the successful intercultural marriage should be considered a good example of masterful intercultural adjustment" (p. 103).

Other studies found varied greatly in focus. Lobozinska (1985) looked at the mixed marriages of Polish and American nationals. She addressed the issue of how good a chance for marital adjustment mixed Polish-American couples could have. This was done by assessing a comparison of values connected with marital roles as expressed by Poles and by Americans, independent of whether or not they were intermarried. The differences in the two societies, i.e., one supporting individualism and individual rights and the other emphasizing constraints, social pressures, duties and obligations appeared to create the main differences and it was concluded that "a couple consisting of an American husband and a Polish wife would have a better chance of adjusting in marriage and would have more in common than a Polish husband and an American wife" (Lobozinska, 1985, p. 95).

Few studies were found that reported using the DAS and/or the KMS in cross-cultural studies. One by Casas and Ortiz (1985) pointed out a weakness of the DAS in that the norming sample to date has been

limited to white middle-class North Americans. Their study addressed two areas, the first was the appropriateness of using the DAS norming criteria to assess the level of marital adjustment among a subgroup of Mexican-Americans. The Mexican-American sample leaned more toward the direction of adjustment when compared to the norming sample. The second area assessed was intragroup differences within the subgroups. Significant intragroup differences were found based on gender and on place of birth (United States or Mexico). Overall the Mexico-born group displayed greater adjustment scores, this was attributed to the possible effects of acculturation on the U.S.-born group. In other words, the U.S. couples may have had lower marital adjustment due to an increased need for role definitions versus the Mexico-born couples who may still retain the clear and distinct roles set up for marriage in their culture. Generally, Casas and Ortiz (1985) suggested the need for further research using the DAS with racial/ethnic groups.

Three studies were found to have used the KMS. The first (Rho & Schumm, in press) looked at how marital satisfaction affected the family life satisfaction of American husbands and Korean wives. The findings show that for both spouses marital satisfaction was the most substantial predictor of family life satisfaction. These findings are similar to studies that had been conducted earlier, using the KMS, in middle-class midwestern American couples.

The second study (Jeong & Schumm, in press) looked at factors influencing the family satisfaction of 35 Korean wives from Korean-American marriages. Various factors considered were: the wives' English proficiency, education, and total family income. All were

positively related to marital satisfaction. The time since the last visit to Korea was negatively related to marital satisfaction. Overall the results emphasized the importance of education in acculturation to the U.S. society.

The third study (Schumm et al., 1988) used a part of the KMS to assess the differences in satisfaction with family life between Anglo and Mexican-American family members. The KMS item used was #1--Satisfaction with the marital relationship. Random samples of rural and urban intact families in 14 states were surveyed. Findings indicate that Hispanic family members report higher satisfaction in most areas.

Other studies found looked at various aspects and factors affecting the marital satisfaction or happiness of the intercultural union. Weller and Rofe (1988) looked at the marital happiness of homogeneous and mixed couples in Israel, the mixed couples consisting of one spouse of Eastern/Oriental origin and the other spouse of Western American/European origin. The major factor found to affect marital satisfaction was the level of education, i.e., the higher the educational level the better the marital satisfaction.

Rohrlich (1988) and Yelsma and Athappily (1988) looked at the effects of communication on marital satisfaction, generally finding that more effective communication yields better marital satisfaction.

A final study reviewed (Markides & Hoppe, 1985) looked at marital satisfaction rates in three generations of Mexican-Americans. Findings supported the life cycle changes mentioned earlier (Filsinger, 1983; Spanier, Lewis, & Cole, 1975) with a U-shaped curve indicating a

decrease in marital satisfaction in the early years of marriage and an increase again in the later years.

Therapeutic Interventions with Intercultural Couples

The literature review concludes with a brief review of suggested therapeutic interventions to be used by mental health professionals when working with couples in mixed marriages.

The literature notes the need for the practitioner to recognize and be aware of his/her own value system (Hsu, 1977; Papajohn & Spiegel, 1975) and ethnic identity (McGoldrick & Garcia-Preto, 1984). It is also very important for the counselor to be aware of the client's value orientation for his/her group (McGoldrick, 1980).

Great confusion can result when there is an incongruence in the value orientations of the therapist and client (Papajohn & Spiegel, 1975). It is difficult to understand the meaning of behavior when the therapist knows little about the value orientations of the client's group. The same behavior may have very different meaning to families of different backgrounds (McGoldrick, 1980).

Of special consideration here may be the gender of the therapist and the style that the therapist chooses to use with different clients, i.e., directive versus passive, family versus individual (Hsu, 1977). The therapist must learn to separate from his/her own value orientations in order to be able to understand the client and to design an effective intervention strategy (Papajohn & Spiegel, 1975).

Hsu (1977) proposed five stages where couples seek professional help: premarital, marital, prenatal, preadoptive, and parental.

He focused on the premarital and marital stages and talks about the function of counseling during these stages.

In premarital counseling, if a couple is motivated, many potential problems can be worked out (Hsu, 1977; McGoldrick & Garcia-Preto, 1984) in advance. Functions in premarital counseling include the following:

1. Assessment of motivations. This is very important especially in terms of exploring with the couple exactly what they are associating with their reason for marrying. Are they anticipating solutions to their present problems; are they idealistic about exogamy; are they acting lovestruck without a thought for any consequences. Hsu (1977, p. 124) pointed out that "although love can exist in isolation to be enjoyed by itself, marriage cannot."

   The counselor can encourage the couple to get to know each other's culture as much as possible. They could read about the culture and associate as much as possible with the other spouse's family, friends, and relatives (Hsu, 1977). McGoldrick and Garcia-Preto (1984) suggested advising the couple to keep open relationships with all family members if possible and that each spouse will have to have flexibility to deal with the differences in the others background.

2. An evaluation of the expectations and realities of the couple. Group and or individual stereotypes can be addressed here. The counselor can ask the couple to discuss their own attitudes about sex roles, authority, organization of the family with

respect to relatives and inlaws, morality and aesthetics, etc. Sometimes a rundown of the actual wedding plans, the living arrangements, religious and social activities can be helpful in clarifying issues.

3. Forewarning the couple of possible difficulties in the future. This is seen as a clear responsibility of the therapist. A review and/or discussion of common sources of conflict such as money, children, inlaws, possible prejudices, isolation and homesickness, may help the couple to become more aware of cultural differences (Hsu, 1977).

   McGoldrick and Garcia-Preto (1984) point out that for many couples adjustments of family relationships do not come until later life cycle phases, and that these are often not a concern of couples who are just considering marriage (McGoldrick, 1980). It is also noted that a need for a positive sense of cultural identity and continuity with the past seems to increase over time (Gelfand & Kutzik, 1979). This could potentially lead toward big adjustment problems in the future that might be avoided if considered beforehand. Suggesting that a couple pay attention to the development and/or maintenance of rituals and traditions that connect them to the past may help them to avoid cultural isolation (McGoldrick & Garcia-Preto, 1984).

4. Assessment of strength and compatibility of the couple as individuals and as a pair. Here the counselor looks at the couples' ability to handle the stressors of intercultural

marriage. Strength can be evaluated individually looking at past adjustments, education and work history, interpersonal relationships and coping mechanisms. As a couple an assessment of the way they deal with differences and the way they treat and act toward one another are good indicators.

A careful look at the couple's family pattern and lifestyles would help assess if their level of compatibility will keep them together in spite of their differences (Hsu, 1977).

Danger signals in intercultural marriages are much the same as those observed in monocultural marriages. Landis and Landis (1973) list some of them as: repeated quarreling with a discernable pattern, repeated breakups, a strong desire to change the other, feelings of depression and moodiness during the courtship, and a feeling of regression rather than growing up.

One danger signal to watch for, particularly in intercultural marriages is the tendency to defend the partner's race or culture in the extreme, this may be a "reaction formation" to cover up one's deep-seated prejudice toward the partner's group. Couples can be encouraged to be aware of this by paying attention to their reactions when they encounter unpleasantness, for example, does the partner's race or group come to mind in a negative way (Hsu, 1977).

When considering marital counseling, Hsu (1977), and McGoldrick & Garcia-Preto (1984) report two extreme ways of looking at the problems brought to counseling by the intermarried couple, one being to blame everything on the culture and the other to completely ignore

cultural differences. In the first case, if the difficulty is assessed to be something that cannot be changed like, race or cultural background of the couple, the counselor could encourage them to focus more on the things they could change, such as family patterns and lifestyles (Hsu, 1977). Often times the blaming of the culture is a way of avoiding dealing with other issues of importance. Couples should be encouraged to work on old issues with family or culture groups before marriage if possible (McGoldrick & Garcia-Preto, 1984).

If, however, the cultural differences are being ignored, then perhaps bringing them to the awareness of the couple would help them to be more objective and less emotional (Hsu, 1977). Assist the couple to explore their different value systems so that they might begin to see alternatives in problem situations and be able to find the best solutions for them and their environment (Hsu, 1977).

Falicov (1985) noted that cultural differences and traits can be considered valuable resources for change if used strategically, and that assessing the roles played by different traits is essential to the counselor.

Another important aspect of working with intercultural couples has to do with communication between the spouses. Mansikka and Fukuyama (1985) developed a very useful workshop to deal with these issues. They encouraged couples to focus on two main areas of communication, the first being, perceptual differences experienced by people who speak different languages. This is based on Whorf's (1956) hypothesis that individuals who speak different languages have different "world views." The second part involved the couples in listing their own "cultural

baggage," i.e., customs, family, foods, holidays, etc., and then discussing similarities and/or differences between them. Feedback on this workshop was reportedly very positive and helpful to the couples.

Finally one last piece of literature addresses the intricacies of working as a mental health professional in the Greek-American community (Welts, 1982). Basically the emphasis is on the need to respect lineal relationship values and the need for privacy. Values of achievement, productivity, cleverness, seriousness and exemplary honor must all be supported and the parents, especially the father, must retain control. Types of therapies that will work within these boundaries are few. One of the most effective has been developed by Stagoll (1979) who, as a physician, used his "benign authority" to reframe the presenting problems as physical whenever possible. He then joined the family by encouraging support of the extended family, gradually shifting the focus on transitional conflicts. Stagoll was able to let the family maintain a sense of control by emphasizing and acknowledging his lack of familiarity with Greek tradition and soliciting their guidance.

When dealing with couples it is suggested that videotapes be used, with the couple put in active viewing positions and asked to be in charge (Welts, 1982). Other interventions suggested for when the couple is locked in rigid blaming, is to aim toward helping to examine communication and exploring alternative behaviors (Welts, 1982), patience may be needed here due to righteousness of each spouse.

The Greek-Americans use the "white lie" to avoid or minimize intense feelings, absolute truth is not a value of this culture and should not be imposed upon them (Samoulidis, 1978).

Termination will usually occur quickly and a therapist's suggestion "to better understand themselves" is likely to be countered with "We know ourselves already."

Summary

In summary this literature review has been covered in three parts:

1. Marriage and its universals--aspects of intercultural marriage including incidence, conditions for, motivations for, and problems of U.S., Greek, and Greek-American attitudes toward marriage.
2. The historical development and use of the concepts marital adjustment and marital satisfaction, measurement issues of the two concepts, and brief overviews of the DAS and the KMS.
3. Marital adjustment and marital satisfaction studies using intercultural populations, and therapeutic interventions used specifically with intercultural couples.

Chapter 3 describes the methodology, population sample, instruments used, and the methods of analysis for this study.

CHAPTER 3

METHODS AND PROCEDURES

For this study of bicultural and monocultural couples' marital adjustment, married couples from urban communities in the United States and in Greece were studied. This chapter discusses the sample selection, data collection, instrumentation, and the procedures for analyzing the obtained data.

Sample Selection and Data Collection

Data were obtained from four specific nonrandom population samples. Two sample groups of monocultural couples and two sample groups of bicultural couples were identified. The first of these were 40 couples where both spouses were of American birth and upbringing. The second group was made up of one Greek and one American spouse. All of the members of these first two groups were recruited nonrandomly from three urban areas of comparable size in the United States. Volunteers from the first group came primarily from academic institutions, while volunteers from the second group were obtained by contact with local Greek Orthodox religious communities and from local members of the Hellenic Diaspora.

The third group was made up of the same configuration as the second, with the difference being that they were recruited from three Greek-American organizations located in an urban area in Greece. The fourth group consisted of couples of Greek origin only. They were made

up of volunteers solicited through academic institutions and church communities in Greece.

As part of the selection process for the samples, leaders in each of the associated organizations were contacted and asked to assist in the distribution of a cover letter explaining the study and requesting participation (Appendix A). Interested couples were asked to contact the leader or the researcher in order to give an address where the questionnaires could be forwarded. Only couples who reported being married for more than 1 year were surveyed and, in the case of the bicultural couples, each spouse must have been born and raised in a different country (the United States of America or Greece).

Survey materials were either mailed or hand distributed to participants in packet form (Appendix B) with the assistance of the organization contacts or from the researcher directly. The packet contained instructions (Appendix C) and a letter (Appendix D) thanking the participants and providing a clear explanation of the purpose of the study. Participants were assured of their voluntary status and anonymity. A self-addressed, stamped envelope was provided for each couple to return the completed questionnaires to the researcher.

Greek-speaking-only participants were provided with official translations of all packet materials from English to Greek (Appendices A, C, D, E, F, G). All translated materials were reviewed for accuracy by a panel of three Greek psychologists (all trained in American universities) and were deemed to be comparable.

Instruments

Two established instruments were used in this study along with a one-page demographic questionnaire (Appendix E). Sample demographics included sex, age, education, income, marital history, number of children, present and past location of residence, religious and ethnic identity, and language proficiency.

The Dyadic Adjustment Scale (DAS; Spanier, 1976; Appendix F) was the primary instrument used to measure marital adjustment. The DAS has been used in over 1,000 scientific investigations as a measure of the quality of adjustment to marriage and similar dyadic relationships. There have been translations of the DAS into four languages, French, German, Spanish, and Polish (Spanier, 1989).

The Kansas Marital Satisfaction Scale (KMS; Schumm et al., 1981; Appendix G) was also used for validation purposes. Concurrent validity of the DAS with the KMS has been established in at least two available studies (Schumm et al., 1986; Grover et al., 1984). In one study (Grover et al., 1984) the KMS was found to correlate significantly with six of the seven items from the satisfaction subscale of the DAS. Five of the correlations were significant to ($p < .001$) and one to ($p < .04$). In another study (Schumm et al., 1986), the KMS was found to correlate significantly with the total DAS (.83) and with the dyadic satisfaction subscale (.72) with both correlations significant at ($p < .001$).

The Dyadic Adjustment Scale

The DAS was designed primarily as an assessment tool for measuring the quality of adjustment in marriage and other similar dyads (Spanier & Thompson, 1982; Spanier, 1987, 1989). The scale can give a measure of overall adjustment or, if the researcher has more limited needs, separate scores from four subscales can be used alone without losing confidence in the reliability or the validity of the measure (Spanier, 1976).

The four subscales are Dyadic Consensus, Dyadic Satisfaction, Affectional Expression, and Dyadic Cohesion (Spanier, 1976). Reliability figures for the subscales are presented in this chapter in the section on reliability for the whole scale. There are no available figures on the validity of the subscales at this time (Spanier, 1989).

The DAS is a pencil and paper test consisting of 32 items to be completed by either one or both partners in a relationship. The time needed to complete the questionnaire is 5 to 10 minutes. The 32 items are presented with Likert response categories ranging from 2- to 7-point scales. Respondents are asked to rate their degree of agreement or disagreement to the questions. Scores for the DAS range from 0 to 151, with the higher scores indicating a better adjustment to marriage (Spanier, 1989). Methods of administration include self-administration or adaptation of the questionnaire to an interview setting (Spanier, 1976, 1987).

The DAS is recommended for use in the clinical setting to help formulate treatment plans for therapy (Spanier, 1989), responses to individual items or subscales could serve as a basis for discussion and

planning. The survey can be used throughout therapy and at termination as an objective measure for evaluating changes in the interactions between partners (Spanier, 1989). Other uses of the DAS include: Measurement of marital distress as a possible precipitant of, or reaction to, a more general psychotic disturbance; as routine screening when other syndromes are the presenting problem; finally as a research instrument that has been used in thousands of studies of marital adjustment and marital satisfaction (Spanier, 1989).

The Development of the Instrument. The scale was developed by Spanier (1976) beginning with a pool of 300 items derived from several marital adjustment measures. Then by a process of elimination of duplicate items, items not having content validity, and items deemed antiquated for the 1970s, a 200-item questionnaire was created and administered to three groups of married, divorced, and cohabitating persons in Pennsylvania. Frequency distributions, *t*-value analyses, and a factor analysis for adequacy of definition brought the final number of items to 32 (Bagarozzi, 1985; Spanier, 1976).

Spanier (1989, p. 12) reported that further factor analysis on the 32 items produced the four subscales, reportedly subscale factor loading can be very useful in determining the extent to which any single behavior contributes to broader categories of interpersonal problems. A brief description of the content covered by each subscale follows:

1. Dyadic Consensus. Assesses the extent of agreement between partners on matters important to the relationship, such

as money, religion, recreation, friends, household tasks, and time spent together. Includes 13 items: 1, 2, 3, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15 (Appendix F).

2. Dyadic Satisfaction. Measures the amount of tension in the relationship, as well as the extent to which the individual has considered ending the relationship. High scores on dyadic satisfaction indicate satisfaction with the present state of the relationship and commitment to its continuance. Includes 10 items: 16, 17, 18, 19, 20, 21, 22, 23, 31, 32 (Appendix F).
3. Affectional Expression: Measures the individual's satisfaction with the expression of affection and sex in the relationship. Includes four items: 4, 6, 29, 30 (Appendix F).
4. Dyadic Cohesion. Assesses the common interests and activities shared by the couple. Includes five items: 24, 25, 26, 27, 28 (Spanier, 1989, p. 12; Appendix F).

Reliability. Studies have shown the total scale reliability of the DAS to be quite high. Using Cronbach's (1951) coefficient alpha, internal consistency has been found to range from .84 to .96 (Spanier, 1989). The subscales also do well, with ranges of .73 to .92 for Dyadic Consensus, .77 to .94 for Dyadic Satisfaction, .58 to .73 for Affectional Expression and .72 to .86 for Dyadic Cohesion (Spanier, 1989).

Interrater reliability has been evaluated (Antill & Cotton, 1982) by looking at a cross-spouse correlation of .89 on the total DAS.

Test-retest reliability studies (Stein, Girodo, & Dotzenroth, 1982; Belsky, Spanier, & Rovine, 1983) suggest that DAS scores are reasonably stable over time.

Validity. The DAS has been established as valid in a number of studies using a number of different techniques. Content validity was first evaluated by the three judges that were involved in the item selection in the first phase of the instrument development. Items were included if judged to be (1) relevant measures of dyadic adjustment for contemporary relationships; (2) consistent with the nominal definitions suggested by Spanier and Cole (1974) for adjustment and it's components (satisfaction, cohesion, and consensus); and (3) carefully worded with appropriate fixed choice responses (Spanier 1976).

Criterion-related validity was also well established in the norming sample, using marital status as the external criterion. The married and divorced samples differed significantly ($p < .001$) in both the total scores and in the individual item comparison. Further evidence is presented in Spanier's (1989) Manual for the DAS.

Concurrent and predictive validity is evidenced in several studies where the marital adjustment measures were found to be inter-related to such behaviors as; levels of family violence (Meredith, Abbott, & Adams, 1986); pre- and postpartum depression (Dobson, 1987); interspousal communication (Banmen and Vogel, 1985); social anxiety (Filsinger & Wilson, 1983) and many others.

Convergent (Construct) validity was originally obtained by correlating the DAS with the Locke Wallace Marital Adjustment scale

(LMAT) (1959). The correlation between these scales was high at .86 among the married respondents and .88 among the divorced respondents ($p < .001$) (Bagarozzi, 1985; Spanier, 1989). Significant correlation was also reported, between the DAS and the KMS, by relation between the DAS and the KMS was reported by Schumm et al. (1986) as .83 ($p < .001$).

Limitations of the Instrument. Generally the DAS is thought to be a well validated and reliable instrument for use in the global assessment of marital functioning (Spanier & Thompson, 1982). One of the most common criticisms has to do with the content validity of the four subscales, especially if they are to be considered (as recommended) as unique and separate entities. This question is compounded by the fact that each subscale has a different number of items, ranging from 4 to 13, and that the items have different response categories (i.e., 0-1, 0-4, 0-5, 0-7). This means that even though the subscales are touted as being distinct indicators of marital adjustment, they do not have an equal chance of being represented in the total score (Sabatelli, 1988).

Another reported weakness is the low reliability for the Affectional Expression subscale indicating a need for care in interpreting this subscale (Spanier, 1987; Spanier & Thompson, 1982).

At least one replication study (Sharpley & Cross, 1982) found the DAS to be reliable, yet also found through analysis of discriminent function coefficients that only 6 items of the original 32 were really necessary. This study also claimed that for quick screening purposes,

item 31 would be sufficient. This was suggested as a time saving classification method.

Of note here is the fact that, in spite of the wide use of the DAS, very few published reports have made reference to its use with any racial, ethnic or minority groups. Casas and Ortiz (1985) did explore the appropriateness of using the current DAS norming data to assess the level of marital adjustment among a subgroup of Mexican-Americans. Generally the findings indicate significant intergroup differences and a great need for more normative work with ethnic groups.

Also of note is Spanier's (1989) discussion of the apparent importance of sex role differences on marital adjustment. Studies have demonstrated that couples with similar sex role orientations tend to be better adjusted than couples with complementary orientations (Antill, 1983; Murstein & Williams, 1985).

These last two factors were of some importance in evaluating the results of this study.

Kansas Marital Satisfaction Scale

The KMS was developed as a short and direct assessment of marital satisfaction, with the theoretical foundation for the measure extending from Spanier and Cole's (1976) conceptual distinction between satisfaction with spouse, marriage and the marriage relationship (Schumm et al., 1986).

The scale consists of three items where respondents are asked directly how satisfied they are with their marriage as an institution,

their marital relationship with their spouse, and with the character of their spouse (Schumm et al., 1981).

The KMS is a paper-and-pencil test and takes about 2 to 3 minutes to complete. The three items are presented with 4-, 5-, and 7-point Likert response categories, with seven being the most popular. Responses range from extremely dissatisfied to extremely satisfied. Scoring for the scale is done by simply adding up the score for each item with a possible total score of 3 to 21 points (Schumm et al., 1981).

The KMS can be used either in interview or questionnaire surveys and is applicable to almost all married populations. The survey has been used quite extensively to date in studies involving both couples and individual spouses.

Reliability. The KMS has been characterized in many studies by high internal consistency reliability with Cronbach Alphas ranging from .89 to .93 (Schumm et al., 1981; Grover et al., 1984; Schumm, Scanlon, et al., 1983).

Test-retest reliability over a 10-week interval was found to be .71 ($p < .001$) indicating a fairly high stability of scores over the testing period between pre- and posttests (Mitchell et al., 1983).

The scale has consistently been correlated with selected items from marital and individual social desirability scales as a way of controlling for the influence of social desirability on the reliability.

Validity. Concurrent validity for the KMS has been evidenced in correlation studies with Norton's (1983) Quality Marriage Index (QMI) and the DAS and particularly with the DAS Dyadic Satisfaction subscale (Grover et al., 1984; Schumm et al., 1986) correlations are .91, .83, and .77, respectively.

Criterion-related validity for the KMS is supported in a study by Schumm et al. (1985) where 212 wives from intact marriages were distinguished from 8 wives who had recently separated from their husbands.

Limitations of the Instrument. The most consistent concern about the use of the scale is the tendency for the distribution of the responses to depart significantly from the norm in terms of skewness and kurtosis (Schumm, Nichols, et al., 1983). Another concern, mentioned before, is the tendency of respondents to respond in socially desirable ways (Schumm et al., 1981).

Of note to this study is the fact that the scale, as with the DAS, has not been normed on any ethnic groups to date. However, Jeong and Schumm (in press) did report on a study involving Korean/American marriages where the KMS produced significant results.

Overall the instruments chosen seem appropriate for a study of this type where measures of variability between the groups is the information desired.

Methods of Analysis

Questionnaires were coded and entered into a data file so that each spouse would be accounted for singly and as a partner. This code

was followed by the coded information from the demographic sheet and then from the DAS and KMS items.

Data were analyzed using t tests, Pearson Correlation Coefficients, descriptives, and cross-tabs in the SPSS-X program. Demographics were outlined with the help of cross-tabs and descriptive tables. Two comprehensive tables were devised, one outlining general characteristics of each subgroup. The subgroups were identified as follows: American couples = (AA), Greek couples = (GG), Greek-American couples living in America = (GAA), and Greek-American couples living in Greece = (GAG) (Table 1, p. 81). Table 2 (p. 84) shows religious differences among the groups.

The first hypothesis was addressed in the following way: Couples scores from the DAS and the KMS were evaluated first according to intra-couple measures, looking at the four different groups.

After this initial analysis t-tests were used to compare the intergroup responses of the monocultural and bicultural groups (AA and GG, GAA and GAG; Table 4, p. 87). Scores were then analyzed for sources of variation between the two groups regarding the influence of the host country culture (AA and GAA (Table 5, p. 88) and GG and GAG (Table 6, p. 89).

For the second hypothesis a similar process was done with specific item analysis using the t tests. The t tests done for Hypothesis I were examined first and then further analysis examined variables believed to be possible sources of influence. The further

t tests focused on: the influences of residence, looking at all the couples living in the United States compared with all the couples living in Greece.

Any further distributions analyzed are mentioned in support of the conclusions.

Summary

In this chapter the study was discussed in terms of how the sample was selected, how the data were collected, and an indepth discussion of the two instruments, the DAS and the KMS, and the demographic questionnaire. Finally the methods to be used for analysis were discussed and delineated.

In Chapter 4 there is a presentation of the results of the study according to the guidelines provided by the hypotheses and the methods of analysis in Chapter 3.

CHAPTER 4

RESULTS

Introduction

The purpose of this study was to examine differences and/or similarities in the marital adjustment of a select group of monocultural and bicultural couples. Two well-researched scales were used in the assessment of marital adjustment, the Dyadic Adjustment Scale (DAS; Spanier, 1976) and the Kansas Marital Satisfaction Scale (KMS; Schumm et al., 1981).

A demographic description of the sample populations is presented first, followed by the results of the survey. Each hypothesis will be evaluated and discussed separately relative to the associated data. The following data were based on information obtained from 24 American couples, 18 Greek couples, 9 Greek-American mixed couples living in the United States, and 25 Greek-American mixed couples living in Greece.

Description of the Sample

Participants in this study were married couples, all married for more than 1 year and all born and raised either in the United States or in Greece. Sample characteristics are presented in Table 1. There were four subgroups of couples totaling 76 couples.

Table 1. Sample characteristics, means for select characteristics (n = 152)

Variables	Subgroup AA	GG	GAA	GAG	Total
Sex					
Males	24	18	9	25	76
Females	24	18	9	25	76
Residence					
U.S.A.	48	0	18	0	66
Greece	0	36	0	50	86
Age Range	31-40	41-50	35-45	41-50	41-50
Education					
Mean Years	17+	13-16	13-16	17+	13-17+
Income					
U.S.A. (yr)	$40-45,000		$45-50,000		N/A
Greece (mo)	*(6,880,000) Drachma	250,000-300,000 Drachma *($24,063)	(7,520,000) Drachma	300,000-400,000 Drachma ($30,625)	
Times Married					
First	34	31	13	46	124
Second	11	2	4	4	21
Third	3	0	0	0	3
Fourth	0	0	1	0	1
Years Married					
Mean Years	10-15	15-20	15-20	15-20	15-20
Children					
None	10	6	8	2	26
One or more	38	30	10	48	126
Average/couple	2	1	1-2	1-2	1-2
Length of time in residence (yr)	25+	25+	15-25	15-25	N/A

* Approximates based on exchange rate of 160 drachma/dollar.

The four subgroups were comprised of: 24 American couples (AA), both spouses born and raised in the United States; 18 Greek couples (GG), both spouses born and raised in Greece; 9 Greek-American couples living in America (GAA), one spouse born and raised in Greece and the other spouse born and raised in the United Stated; and 25 Greek-American couples living in Greece (GAG), one spouse born and raised in Greece and the other born and raised in the United States.

The first group of AA's were obtained through two academic communities in a Southwestern United States urban community and through volunteers in the community obtained by word of mouth. The GG participants were obtained through two academic communities in a large urban center in Greece.

The GAA's were contacted through the Hellenic Diaspora and Greek Orthodox church communities in three urban areas of the United States. The relatively low response here, 11% of total, was possibly due to the inclusion of code numbers on the questionnaires sent to participants which might have aroused concerns regarding confidentiality. The GAG's were contacted primarily through three Greek American women's organizations located in a large urban center of Greece. The response here may have been better due to the exclusion of the code numbers on the questionnaires. This assumed sensitivity is supported in the literature on Greek characteristics regarding the dread of having family secrets exposed. There is a strong value of family loyalty (Welts, 1982).

The couples ranged in ages from 20 to 75 with the majority of the participants being between 31 and 50 years of age. The mean

educational level was between 13-17+ years with AA's and GAG's showing the highest averages. Income means were separate for the American and the Greek populations due to currency differences. The American means were calculated according to dollars per year, and the Greek average income means were calculated in drachmas per month. Exchange rates at the time of the study were approximately 160 drachma/$1.00. (Note: Greek yearly income is based on a 14-month pay period, due to two yearly bonus awards.)

The overall group mean for times married was one. Years married for the total sample ranged from 1 year to greater than 40 years with the average length of marriage being the category of 15-25 years.

Number of children ranged from 1 to 6 or more, with the mean number of children for all groups being 1 to 2. Finally, participants were asked how long they had lived in their present country of residence as a way of assessing stability.

Religious affiliations for the different subgroups are presented in Table 2. Of interest is the high percentage of Greek Orthodoxy reported among the bicultural couples, possibly indicating a high rate of conversion that may be a consequence of the close relation of ethnicity and religion (Scourby, 1984).

It was also of interest to note that the monocultural (AA) American couples compared significantly on the Dyadic Adjustment subscales and the DAS total with Spaniers' (1976) married norming sample (Table 3).

Table 2. Religious affiliations of sample (n = 152)

Religion	Subgroup				Total (%)
	AA	GG	GAA	GAC	
Greek Orthodox	0	35	15	34	84 (55.3%)
Catholic	7	0	0	3	10 (6.6%)
Jewish	1	0	0	1	2 (1.3%)
Protestant	25	0	1	8	34 (22.4%)
Agnostic	8	0	2	1	11 (7.2%)
Atheist	1	1	0	2	4 (2.6%)
Other	6	0	0	1	7 (4.6%)

Table 3. Dyadic Adjustment Scale norming data comparison with monocultural AA sample

	Subgroup			
	Original Married Sample *(N = 218)		MonoAmerican Couples (N = 48)	
Variable	Mean	SD	Mean	SD
DAS1	57.9	8.5	49.0	5.8
DAS2	40.5	7.2	39.6	5.9
DAS3	9.0	2.3	8.2	2.7
DAS4	13.4	4.2	16.5	3.7
Total	114.8	17.8	112.9	15.3

* Individuals

Hypotheses

Hypothesis I

It was hypothesized that bicultural couples would differ significantly from monocultural couples in marital adjustment. In order to test this first hypothesis, *t*-tests analysis of the marital adjustment and marital satisfaction scores were done between the two main groups of monocultural (AA, GG) and bicultural (GAA, GAG) couples. The findings show no significant differences between the monocultural and bicultural couple groups on the four DAS subscales, the DAS and the KMS totals (Table 4).

In order to further examine this issue, comparisons were made of monocultural and bicultural couples within each host culture. The results from the American resident couples (AA, GAA) suggest that differences are minimal (Table 5).

The results from the couples resident in Greece (GG, GAG) were also not found to be significant (Table 6). Some significant item differences in this particular analysis seem to indicate again the findings that the GG couples vary in their responses to the scales being used, but do not vary enough to substantiate the Hypothesis I.

Therefore, based on the findings for the data available, Hypothesis I was not substantiated and it would appear that monocultural and bicultural couples do not differ significantly in their overall marital adjustment as measured by the scales used in this study.

Table 4. Comparison of DAS and KMS scores for monocultural and bicultural couples

	Subgroup							
	Monocultural Couples (AA and GG)			Bicultural Couples (GAA and GAG)				
Variable	*N	Mean	SD	N	Mean	SD	$\underline{t}$ value	Prob
DAS1	78	48.1	8.4	58	49.3	7.1	.89	.377
DAS2	80	38.0	7.2	60	37.0	6.3	-.98	.331
DAS3	82	8.4	2.8	62	8.9	2.1	1.07	.289
DAS4	82	16.0	4.6	63	15.1	3.9	-1.36	.174
DAS Total	77	110.0	20.5	53	110.6	16.5	.17	.864
KMS Total	82	17.6	3.9	64	17.0	4.0	-.97	.332

* Individuals.

Table 5. Monocultural and bicultural couples living in America, comparison of DAS subscale, DAS total, and KMS total scores

	Subgroup							
	MonoAmerican Couples (AA)			BiAmerican Couples (GAA)				
Variable	*N	Mean	SD	N	Mean	SD	t value	Prob
DAS1	47	49.0	5.8	18	49.9	7.3	- .50	.619
DAS2	48	39.6	5.9	17	37.1	7.8	1.19	.247
DAS3	48	8.1	2.7	18	9.1	2.1	-1.53	.135
DAS4	48	16.5	3.8	18	16.1	4.1	.31	.758
DAS Total	47	112.9	15.3	17	112.1	18.9	.16	.871
KMS Total	48	18.5	3.5	18	17.4	5.1	.81	.424

* Individuals

Table 6. Monocultural and bicultural couples living in Greece, comparison of DAS subscale, DAS and KMS total scores

	Subgroup							
	MonoGreek Couples (GG)			BiGreek Couples (GAG)				
Variable	*N	Mean	SD	N	Mean	SD	t value	Prob
DAS1	32	46.8	11.1	43	49.0	6.9	- .97	.338
DAS2	34	35.7	8.1	47	36.7	5.6	- .67	.506
DAS3	36	8.9	2.8	48	8.8	2.0	.09	.931
DAS4	36	15.5	5.5	49	15.0	4.1	.47	.643
DAS Total	31	105.6	26.0	39	110.4	15.1	- .91	.367
KMS Total	36	16.4	4.2	50	17.0	3.5	- .70	.485

* Individuals

Hypothesis II

It was hypothesized that adjustment issues would differ between monocultural and bicultural couples. In order to examine this hypothesis, item-by-item comparisons were made between all monocultural an bicultural couples combined (AA, GG; GAA, GAG), and then between monocultural and bicultural couples within each host culture (AA, GAA) and (GG, GAG). The t tests done for Hypothesis I were reviewed and any significant item differences found between monocultural and bicultural couples groups were analyzed to determine how the items were rated differently by the groups.

For the total group, monocultural and bicultural couples differed on three items (Table 7). The items had to do with agreement on religious matters, (DAS) D3, and leisure time interests and activities, D14, and how often the couple works together on a project, D28.

For D3, monocultural couples reported "occasionally disagree" and bicultural couples reported "almost always agree." For D14, both monocultural and bicultural couples reported "occasionally disagreeing," with bicultural couples having greater agreement. For item D28, both monocultural and bicultural couples claimed to do this "once or twice a month," with monocultural couples doing it slightly more.

At this point it can be ventured that bicultural couples' marital adjustment issues are not so definitively different from the issues faced by monocultural couples. This is further illustrated by looking at the influence of the host culture on the intergroup analysis of the resident American couples (AA, GAA) and the resident Greek

Table 7. Issues showing significant differences between monocultural and bicultural couples

	Subgroup							
	Monocultural Couples (AA and GG)			Bicultural Couples (GAA and GAG)				
Variable	*N	Mean	SD	N	Mean	SD	t value	Prob
D3--Agreement on religious matters								
	82	3.67	1.30	64	4.22	.79	3.1	.002
RESPONSE:	"Occasionally disagree"			"Almost always agree"				
D14--Agreement on leisure time interests and activities								
	82	3.26	1.12	63	3.63	.94	2.2	.028
RESPONSE:	"Occasionally disagree"			"Occasionally disagree"				
D28--How often the couples work together on a project								
	82	2.90	1.53	63	2.40	1.31	-2.14	.034
RESPONSE:	"Once or twice a month"			"Once or twice a month"				

*Individuals

couples (GG, GAG), which produced varied results (Table 8). In the first group analysis (AA, GAA), only one significant item appeared between the two. That item was religious matters, D3. The AA group rated "occasionally disagree," while the GAA group were better adjusted with "almost always agree" ($p < .033$). The GG-GAG group had more variances that were highly reflective of the previous differences that the GG group has shown in the other analyses already completed.

It is of note that the GG group rated higher than the GAG group in only two of the six items, D19 and D28. D19--Do you confide in your mate?, GG's answered "most of the time," and the GAG's answered "more often than not" ($p < .022$). D28--How often do you work together on a project?, GG's and GAG's both answered "once or twice a month" with the GG's doing it slightly more ($p < .022$).

Additional Findings

Along with analysis of adjustment variables, groups were compared on income and found to be similar within host countries. The American groups reported:

AA: $X = 8.5417$ ($40-45.000/yr), $SD = 3.383$, and

GAA: $X = 9.444$ ($45-50,000), $SD = 3.382$ ($p < 4.342$).

The Greek group reported:

GG: $X = 6.8333$ (300,000-400,000 Drachma/mo), $SD = 2.171$, and

GAG: $X = 6.6400$ (300,000-400,000 DR), $SD = 1.914$ ($p < .670$).

Table 8. Issues showing significant differences between monocultural and bicultural resident couples regarding host culture influences, United States or Greece

	Subgroup							
	Monocultural Couples			Bicultural Couples				
Variable	*N	Mean	SD	N	Mean	SD	t value	Prob
U.S. Resident Couples								
	AA			GAA				
D3--Agreement on religious matters								
	48	3.7	1.1	18	4.2	.88	-2.21	.003*
RESPONSE:	"Occasionally disagree"			"Almost always agree"				
Greece Resident Couples								
	GG			GAG				
D11--Agreement on amount of time spent together								
	34	3.2	1.7	49	3.9	.69	-2.45	.019
RESPONSE:	"Occasionally disagree"			"Almost always agree"				
D13--Agreement on household tasks								
	35	2.9	1.6	50	3.6	.93	-2.48	.017
RESPONSE:	"Frequently disagree"			"Occasionally disagree"				
D19--Do you confide in your mate?								
	36	4.2	.83	50	3.7	1.9	2.63	.010
RESPONSE:	"Most of the time"			"Occasionally"				

Table 8.--Continued

Variable	Subgroup: Monocultural Couples *N	Mean	SD	Bicultural Couples N	Mean	SD	t value	Prob
			Greece Resident Couples					
	GG			GAG				
D23--Do you kiss your mate?								
	36	2.6	1.9	49	3.2	1.0	-2.11	.038
RESPONSE:	"Occasionally"			"Almost every day"				
D28--How often do you work together on a project?								
	36	3.3	1.9	49	2.4	1.4	2.34	.022
RESPONSE:	"Once or twice a week"			"Once or twice a week"				
D31--Level of happiness								
	36	3.1	1.2	50	3.8	1.14	-2.66	.010
RESPONSE:	"Happy"			"Happy"				

* Individuals

An additional issue was to see if the place of residence had any influence on the couples' marital adjustment scores. Functionally this was just doing an intergroup check on two groups that were looked at separately in another t test (AA, GAA) and (GG, GAG). Several items were significantly varied with the couples living in the United States of America showing significantly more satisfaction and adjustment than the couples living in Greece. This is not statistically surprising considering that the GG group has consistently shown lower adjustment scores,and that the GAG's and the GAA's are about equal on the average. Specific item issues are of some interest and are listed in Table 9.

The KMS and the DAS2 (Dyadic Satisfaction subscale) both showed the couples in the United States to be significantly more satisfied within their marital relationship.

From these findings, it can be said that Hypothesis II is substantiated in that there were some differences in the issues of monocultural and bicultural couples. However, it must be noted that no one issue was consistently observed in the three main analyses done, and that only two issues came up twice.

Concurrent Validity of the Measures

The concurrent validity of the two scales used in the study, the Dyadic Adjustment Scale and the Kansas Marital Satisfaction scale, is consistently substantiated throughout the data. It is also empirically supported with a Pearson Correlation Coefficient showing significant correlations both between the KMS and the DAS, and the KMS and the Dyadic Satisfaction subscale. KMS-DAS correlation = .7462 (p = .000). KMS-DAS Satisfaction Subscale correlation = .7673 (p =.000).

Table 9. Comparison of couple differences by place of residence, United States or Greece

	Subgroup							
	American Couples			Greek Couples				
Variable	*N	Mean	SD	N	Mean	SD	t value	Prob
D7--Conventionality								
	66	3.9	.85	79	3.4	1.2	2.36	.009
RESPONSE	"Occasionally disagree"			"Occasionally disagree"				
D20--Do you ever regret that you married?								
	66	4.4	1.0	80	3.8	1.3	3.07	.003
RESPONSE	"Rarely"			"Occasionally"				
D21--How often do you quarrel?								
	66	3.5	.61	80	3.1	.98	2.97	.004
RESPONSE	"Occasionally"			"Occasionally"				
D22--How often do you get on each other's nerves?								
	66	3.5	.71	80	2.7	1.0	5.05	.000
RESPONSE	"Rarely"			"Occasionally"				
D23--Do you kiss your mate?								
	66	3.5	.90	79	2.9	1.2	3.45	.001
RESPONSE	"Almost every day"			"Occasionally"				

Table 9.--Continued

Variable	Subgroup: American Couples *N	Mean	SD	Subgroup: Greek Couples N	Mean	SD	t value	Prob
D25--How often do you have a stimulating exchange of ideas?								
	66	3.2	1.1	79	2.5	1.4	3.12	.002
RESPONSE	"Once or twice a week"			"Once or twice a month"				
D31--Degree of happiness?								
	66	4.1	1.4	80	3.5	1.2	3.12	.004
RESPONSE	"Very happy"			"Happy"				
D32--Future of relationship								
	66	3.9	.63	78	3.6	.81	2.49	.014
RESPONSE	"Will do all I can to see it succeed"			"Will do my fair share to see it succeed"				
KMS1--Satisfaction with marriage								
	66	6.0	1.4	80	5.6	1.3	2.15	.034
KMS2--Satisfaction with spouse								
	66	6.1	1.3	80	5.6	1.37	2.26	.025
KMS3--Satisfaction with relationship								
	66	2.1	1.37	80	5.4	1.4	2.86	.005
RESPONSE FOR ALL	"Very satisfied"			"Somewhat satisfied"				

* Individuals

Summary

The analysis of the data did not substantiate Hypothesis I; no significant differences were found in the marital adjustment measures of a select group of bicultural and monocultural couples.

Hypothesis II, however, was supported. Monocultural couples were found to differ from bicultural couples on several specific issues. The influence of the host country culture produced most of these differences, particularly in the Greek resident couples.

In Chapter 5 there follows a review of the findings, discussion and conclusions about the findings, limitations of the study, and recommendations for further study.

CHAPTER 5

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

An overview of the study is presented first, followed by a summary of the findings, a discussion of the results, and recommendations for further research.

Purpose of the Study

Marital adjustment research has been extensive, especially in the last 50 years (Filsinger, 1984), but has been generally lacking in studies that look at intercultural and interethnic marriage issues (Casas & Ortiz, 1985).

The rationale for this study was based on the assumption that a better understanding of the dynamics of marital interaction, including the adjustment process, will contribute to more effective interventions when working with individual, marital and family problems (Spanier & Cole, 1976).

The marital adjustment and marital satisfaction measures and issues of select groups of bicultural and monocultural couples were assessed using the Dyadic Adjustment Scale (DAS; Spanier, 1976) and the Kansas Marital Adjustment scale (KMS; Schumm et al, 1981). A high score on either of these scales indicated a high level of marital adjustment/satisfaction, as defined in Chapter 1.

Hypotheses focused on discerning the differences in monocultural and bicultural marriages and in delineating any differences between these groups regarding specific issues.

Sample Groups

A total of 76 couples made up the four different subgroups sampled in this study: AA = American couples where both spouses were born and raised in the United States; GG = Greek couples where both spouses were born and raised in Greece; GAA = Greek-American couples living in America, where one spouse was born and raised in the United States and the other spouse was born and raised in Greece; GAG = Greek-American couples living in Greece, where one spouse was born and raised in America and the other spouse was born and raised in Greece.

Sample characteristics were fairly consistent across groups in the areas of education, income, and number of children. There was a little more variation in age, number of years married, and religious affiliations. Nearly all returned surveys were complete and useable.

Measurement

A demographics questionnaire elicited general sample characteristics pertaining to age, gender, marital history; i.e., how long?, how many times?, how many children?, education religious affiliation, and ethnicity.

The Dyadic Adjustment Scale, a well-researched 32-item pencil-and-paper questionnaire, yields a total score for adjustment and four subscales scores: DAS1--Dyadic Consensus; DAS2--Dyadic Satisfaction;

DAS3--Affectional Expression; and DAS4--Dyadic Cohesion. Scores for the full scale range from 0-151.

The Kansas Marital Satisfaction Scale is a well-studied, brief 3-item pencil-and-paper survey, with scores ranging from 3-21. This scale was included in this study primarily as a measure of concurrent validity.

Hypothesis I

It was hypothesized that bicultural and monocultural couples would differ in their marital adjustment. T tests were conducted using the data available for the total sample and for bicultural and monocultural couples by country of residence. Results did not support the hypothesis; overall marital adjustment was not different between monocultural and bicultural couples, as a whole or by host culture.

It is important to this study to note that the GG monocultural group consistently showed comparably lower marital adjustment and marital satisfaction as measured by the instruments in this study than the other three subgroups measured. Because ethnic norming data are practically nonexistent for the instruments used in this study, caution must be used when interpreting the results.

Hypothesis II

It was hypothesized that adjustment issues would differ between bicultural and monocultural couples.

Few definitive differences were found among the two main groups of monocultural and bicultural couples. Differences were focused on agreement regarding religious matters, leisure time interests and

activities, and on how often the couple worked on a project together. Bicultural couples reported better adjustment for the first two items, and monocultural couples were more adjusted regarding the third item.

When monocultural and bicultural couples resident in the United States of America were compared, one item yielded significantly different scores. The item had to do with agreement on religious matters. The bicultural GAA group was reported as having more agreement in this area than the monocultural AA group.

The Greek resident group showed six issues of difference with the bicultural couples (GAGs) having better adjustment in the agreement of household tasks and amount of time spent together, and in the activity of kissing their mate and in their reported level of happiness. The monocultural couples (GG's) reported better adjustment in the areas of confiding in their mate and working on a project together with their spouse.

This data only weakly substantiated Hypothesis II, indicating similarity between monocultural and bicultural couples on most issues.

One additional issue addressed had to do with the influence of residence on marital adjustment. The couples were separated strictly by place of residence and not by monocultural or bicultural groupings. Findings indicated generally better measures of adjustment in couples living in the United States.

The Instruments

The instruments used in this study, the Dyadic Adjustment Scale (Spanier, 1976) and the Kansas Marital Satisfaction Scale (Schumm et al., 1981), have been established as well-researched measures (Casas & Ortiz, 1985; Burnett 1987), particularly when used in white middle class North American populations (Yelsma & Athappily, 1988; Casas & Ortiz, 1985).

There has been little or no research done with ethnic groups using these scales, and there is no available data regarding the norming of any ethnic samples using these measures. With this in mind, caution must be exercised when interpreting the results of this study.

It was noted in Chapter 4 that the American (AA) sample of this study significantly matched the norming sample used by Spanier (1976) in the development of the DAS. It is for this reason that more certainty exists for American monocultural (AA) responses than for the Greek monocultural (GG) responses when interpreting the data.

The KMS was used in the study as a measure of concurrent validity, and Pearson Correlation Coefficients for the group were similar to those previously reported for monocultural samples (Schumm et al., 1986).

Summary of the Findings

The findings can be summarized as follows: The results showed that bicultural and monocultural couples do not display significant differences in overall marital adjustment and marital satisfaction as measured by the instruments used in this study.

Further analysis of the data did, however, show that some discernible differences could be detected between monocultural and bicultural couples, particularly where host country culture influences are considered.

The DAS and KMS were generally evaluated as reliable and valid for this study as long as caution was used in the interpretation of results due to a dearth of ethnic norming samples in the literature (Casas & Ortiz, 1985).

Discussion and Limitations

In looking over the results of this study, there are only a few issues of difference that seem to constitute usable information for the counselor who might potentially work with the populations considered, in the future. Basically the items found seem to point to more questions about why or how the couples might differ in that way.

An example would be why do the bicultural couples of each type (GAA, GAG) both show more agreement on religious matters. It can be seen that there is a high percentage of the population who report Greek Orthodoxy as their religion, and it is known that the Greek sense of ethnicity is strongly related to the church (Scourby, 1984). Therefore, perhaps in an effort to maintain ties with their ethnic roots, Greeks in bicultural marriages may become more involved with the church and their spouses may join them and find this satisfying.

Other issue differences were confined to the comparison of the GG and GAG group. The issue of agreement on household tasks may have been an indication of the more egalitarian influences that the American

spouse is bringing to the bicultural marriage. The GAG's may have worked out their issues and have achieved a balance, or it could simply be a reflection of the rapidly changing role of Greek women and the family upheaval that often accompanies such changes (Scourby, 1984).

Another example of possible cultural differences could be the issue of whether or not the couple confides in each other. GG's indicated more of this which may be a reflection of the cultural value of keeping things in the family (Welts, 1982; Friedl, 1962).

The one issue that repeatedly came up throughout the study, indicating the GG couples to be more adjusted than any other group, had to do with how often one worked on a project with one's mate. This may have been a reflection of the attitude in Greece that the family comes first (Scourby, 1984; Welts, 1982) therefore providing the opportunity for more joint projects to be worked on together.

Finally, the issue of the level of happiness in the marriage, being a subjective one, brings to light the major limitation of this study. The potential exists for culturally biased items within the instruments; ethnic group norms do not exist for either scale. The potential presence of culture bound items makes interpretation of the responses tentative because of uncertainty as to how the reader was interpreting the questions and from what cultural base. Not having a normed sample within the Greek culture makes this a very limited study.

Conclusions and Suggestions for Future Research

It can be concluded that this study was able to discern few differences regarding issues of marital adjustment between the monocultural and bicultural populations used. The issues that were discovered are of very little use as far as using them in the counseling situation.

Of more use regarding counseling might be the findings of relative similarity between the groups, this information together with some knowledge of cultural differences; i.e., values, customs, and traditions may help the counselor to adapt some of the different theories of counseling to the individual situation.

Most importantly it can be concluded from this study that there is a great need for more research in this area, particularly with the Greek and bicultural Greek-American marriages. To begin with, the instruments are in need of some norming samples so as to determine the true appropriateness of their use with these populations. Other issues that could be studied more extensively might be the influences of children, education, and socioeconomic differences between and within the couple types.

The research done in this study is just a beginning in the area of understanding marital adjustment in Greek monocultural and in Greek-American bicultural marriages. What it has shown is an absence of major differences as evidenced by the instruments employed. The hope is that the study provides a basis from which counselors and couples

can begin to find some answers to some of the issues they might encounter as bicultural couples in everyday life.

APPENDIX A

LETTER OF PARTICIPATION

TO ALL POTENTIAL PARTICIPANTS: 4-4-90

We are conducting a study to learn more about marital adjustment and marital satisfaction. If you and your spouse fit into the second category listed below and if you have been married for more than one year, your contribution would be most welcome. If you are interested in participating, please return this form to the name and/or address below, or leave a message at the phone number given. If returning the form, please put your own address in the space provided.

___ Both spouses were born and raised in the U.S.A.

___ One spouse born and raised in the U.S.A., one born and raised in Greece. Now reside in the U.S.A.

___ Both spouses born and raised in Greece.

___ One spouse born and raised in the U.S.A., one born and raised in Greece. Now reside in Greece.

Participant Address: _____

_____

_____

Return to: _____

_____

_____

Phone Contact Number (Messages) 242-2317

Thank You For Your Consideration,

Maria Wasielewski
Graduate Student
Department of Counseling and Guidance
University of Arizona

ΣΕ ΟΣΟΥΣ ΕΠΙΘΥΜΟΥΝ ΝΑ ΣΥΜΜΕΤΑΣΧΟΥΝ:

Εκπονούμε μια μελέτη που αφορά στην προσαρμογή και τον βαθμό ικανοποίησης στις συζυγικές σχέσεις.

Για να μπορείτε να συμμετάσχετε πρέπει να είστε παντρεμένοι πάνω από ένα χρόνο και να ανήκετε σε μια από τις τέσσερεις παρακάτω κατηγορίες.

Εάν επιθυμείτε να προσφέρετε με την συμμετοχή σας, παρακαλώ σημειώστε την κατηγορία που περιγράφει καλύτερα εσάς και τον (την) σύζυγό σας και επιστρέψτε το στο αρμόδιο πρόσωπο ή στην παρακάτω διεύθυνση ή αφήστε μήνυμα ενδιαφέροντος στον αριθμό 7221265.

Κατηγορίες:

- Οι σύζυγοι γεννήθηκαν και μεγάλωσαν στις Ηνωμένες Πολιτείες.

- Ο ένας σύζυγος γεννήθηκε και μεγάλωσε στις Ηνωμένες Πολιτείες και ο άλλος γεννήθηκε και μεγάλωσε στην Ελλάδα. Το ζευγάρι τώρα διαμένει στην Αμερική.

- Και οι δύο σύζυγοι γεννήθηκαν και μεγάλωσαν στην Ελλάδα.

- Ο ένας σύζυγος γεννήθηκε και μεγάλωσε στις Ηνωμένες Πολιτείες, ο άλλος γεννήθηκε και μεγάλωσε στην Ελλάδα. Το ζευγάρι διαμένει στην Ελλάδα.

Διεύθυνση συμμετάσχοντα: _____

_____

_____

Αρμόδιο πρόσωπο και Διεύθυνση: MARIA WASIELEWSKI

KOKKONI 8,

P. Psychiko 154 52

Τηλέφωνο για μήνυμα: 722 1265

Ευχαριστώ για το ενδιαφέρον σας

Μαρία Βασιλέφσκι
Μεταπτυχιακή φοιτήτρια
Πανεπιστημίου της Αριζόνας
Τουσόν, Αριζόνα

APPENDIX B

PACKET CONTENTS

Contents of each packet sent to participating couples:

-- One letter of instruction

-- One letter of explanation of the study and appreciation for participation.

-- One self-addressed (to researcher) stamped envelope.

-- Two separate small packets, one for each spouse, each containing:

(1) Demographics Survey

(1) Dyadic Adjustment Scale

(1) Kansas Marital Adjustment Scale

APPENDIX C

INSTRUCTIONS

INSTRUCTIONS

Enclosed in this envelope you should find a cover letter and two separate packets - one for each spouse. Please read the letter and complete the (3) pages of questions as candidly as possible, separately from your spouse.

Please postpone any discussion of your answers until after you have both completed and returned the questionnaires.

When each spouse has completed their questionnaires, place them all together in the self-addressed stamped envelope provided in the packet, and mail the envelope as soon as possible.

ΟΔΗΓΙΕΣ :

Εσωκλείσυμε ενα ενημερωτικό σημείωμα και δυο ξεχωριστά ερωτηματολόγια - ενα για κάθε σύζυγο.
Παρακαλούμε, διαβάστε το γράμμα και συμπληρώστε τις (4) σελίδες των ερωτήσεων οσο πιο ειλικρινά μπορείτε και χωρίς να επικοινωνείτε με τον (την) συζυγό σας.

Παρακαλείστε, να μην ανταλλάξετε απόψεις σχετικά με το ερωτηματολόγιο πριν να το ταχυδρομήσετε ή επιστρέψετε.

Οταν ο κάθε σύζυγος εχει συμπληρώσει το ερωτηματολόγιο τοποθετείστε και τα δύο (2) στον φάκελλο με τα γραμματόσημα και την αναγραφόμενη διεύθυνση και ταχυδρομήστε το συντομώτερο.

APPENDIX D

LETTER OF APPRECIATION AND EXPLANATION

TO THE PARTICIPANTS:

Your participation in this voluntary study is greatly appreciated. The purpose of this study is to learn more about how couples, where each spouse comes from the same culture, are similar or different than couples where each spouse comes from a different culture. Variations in adjustment to marriage and overall marital satisfaction will be of particular interest in this study.

To date, studies regarding marital adjustment and marital satisfaction have focused primarily on couples where both spouses come from one culture (monocultural couples). In this study both monocultural and bicultural couples will be surveyed.

By using information drawn from both groups, we may become better informed about important aspects of similarities or differences pertaining specifically to bicultural couples.

Please be aware that any information shared in the queStionnaires provided will be entirely confidential - NO NAMES PLEASE. By returning the questionnaires, your consent will be assumed. I appreciate your willingness to contribute to the goals of this study.

Thanking You Again Sincerely,

Maria Wasielewski
Graduate Student
Department of Counseling and Guidance
University of Arizona

ΠΡΟΣ ΤΟΥΣ ΣΥΜΜΕΤΕΧΟΝΤΕΣ :

Κατ αρχήν θα θέλαμε να σας ευχαριστήσουμε για την συμμετοχή σας.

Σκοπός της μελέτης αυτής είναι να μάθουμε κατά πόσον τα ζευγάρια οπου οι σύζυγοι προέρχονται απο την ίδια εθνικότητα και κουλτούρα είναι παρόμοια ή διαφορετικά απο τα ζευγάρια οπου οι σύζυγοι προέρχονται απο διαφορετική εθνικότητα και κουλτούρα.

Ειδικότερα ενδιαφερόμαστε για τον βαθμό προσαρμογής και τον βαθμό ικανοποίησης στις συζυγικές σχέσεις.

Εως σήμερα οι μελέτες σχετικά με τις συζυγικές σχέσεις αφορούσαν ζευγάρια που προέρχονται απο την ίδια εθνικότητα και κουλτούρα.

Στην δική μας μελέτη οι συζυγικές σχέσεις θα μελετηθούν σε ζευγάρια που προέρχονται απο την ίδια και απο διαφορετική εθνικότητα και κουλτούρα.

Συλλέγοντας στοιχεία απο τα παραπάνω ζευγάρια θα μπορέσουμε να μάθουμε περισσότερα για τις ομοιότητες και διαφορές που χαρακτηρίζουν τη συζυγική σχέση οταν οι σύζυγοι είναι διαφορετικής εθνικότητας.

Θέλουμε να σας τονίσουμε οτι κάθε πληροφορία που θα μας δώσετε είναι απόλυτα εμπιστευτική. Για αυτό το λόγο σας παρακαλούμε να μην δηλώσετε το ονομά σας στο ερωτηματολόγιο που θα απαντήσετε.

Με ευχαριστίες για το ενδιαφέρον σας και την συμβολή σας στην επίτευξη των στόχων αυτής της μελέτης.

Μαρία Βασιλεύσκι
Μεταπτυχιακή φοιτήτρια
Πανεπιστήμιο της Αριζόνας
Τούσον, Αριζόνα, Η.Π.Α.

APPENDIX E

DEMOGRAPHICS QUESTIONNAIRE

Please Supply the Following Information as Completely as Possible:

Male____ Female____
Age:___ 20-30 ___ 41-50 ___ 61-70 ___ > 81
___ 31-40 ___ 51-60 ___ 71-80

Years of Education:
___ 0-8 ___ 8-12 ___ 13-16 ___ > 17

Total Annual Household Income: IN DOLLARS
___0-10,000 ___20-25,000 ___35-40,000 ___50-55,000
___10-15,000 ___25-30,000 ___40-45,000 ___55-60,000
___15-20,000 ___30-35,000 ___45-50,000 ___ > 60,000

How Many Times Married:
___ 1st ___ 2nd ___ 3rd

How Long in Current Marriage:
___ 0-1 ___ 5-10 ___ 15-20 ___ 25-30 ___ 35-40
___ 1-5 ___ 10-15 ___ 20-25 ___ 30-35 ___ > 40

Number of Children:
___ 0 ___ 1 ___ 2 ___ 3 ___ 4 ___ 5 ___ 6 or more.

Nationality at Birth:
___ U.S.A. ___ Greek ___ Other

Where Do Your Reside Now:
___ U.S.A. ___ Greece

How Long: In Years.
___ 0-1 ___ 1-5 ___ 5-15 ___ 15-25 ___ > 25

Religious Preference:
___ Greek Orthodox ___ Protestant ___ Other (enter below)
___ Catholic ___ Agnostic _____
___ Jewish ___ Atheist

What Would You Consider Your Ethnic Identity To Be:
___ Greek ___ Greek-American ___ American
___ Polish-American ___ Italian-American ___ Anglo
___ Irish-American ___ German-American ___ Other
_____

Where Did You Grow Up:
___ Farm ___ Town/Village ___ City ___ Other_____

You Met Your Spouse At: (check more than one if applicable)
___School ___Travel ___Work ___Social ___U.S. ___Greece

How Would You Rate Your Spoken English:
___ Very Poor ___ Poor ___ Average ___ Good ___ Very Good
How Would You Rate Your Spoken Greek:
___ Very Poor ___ Poor ___ Average ___ Good ___ Very Good

Please continue by answering the following (35) questions as completely as possible:

Please Supply the Following Information as Completely as Possible:

Male____ Female____

Age:___ 20-30 ___ 41-50 ___ 61-70 ___ > 81
___ 31-40 ___ 51-60 ___ 71-80

Years of Education:
___ 0-8 ___ 8-12 ___ 13-16 ___ > 17

Total Monthly Household Income: IN DRACHMA
___30,000-60,000 ___150,000-200,000 ___300,000-400,000
___60,000-100,000 ___200,000-250,000 ___400,000-500,000
___100,000-150,000 ___250,000-300,000 ___ > 500,000

How Many Times Married:
___ 1st ___ 2nd ___ 3rd

How Long in Current Marriage:
___ 0-1 ___ 5-10 ___ 15-20 ___ 25-30 ___ 35-40
___ 1-5 ___ 10-15 ___ 20-25 ___ 30-35 ___ > 40

Number of Children:
___ 0 ___ 1 ___ 2 ___ 3 ___ 4 ___ 5 ___ 6 or more.

Nationality at Birth:
___ U.S.A. ___ Greek ___ Other

Where Do Your Reside Now:
___ U.S.A. ___ Greece

How Long: In Years.
___ 0-1 ___ 1-5 ___ 5-15 ___ 15-25 ___ > 25

Religious Preference:
___ Greek Orthodox ___ Protestant ___ Other (enter below)
___ Catholic ___ Agnostic _____
___ Jewish ___ Atheist

What Would You Consider Your Ethnic Identity To Be:
___ Greek ___ Greek-American ___ American
___ Polish-American ___ Italian-American ___ Anglo
___ Irish-American ___ German-American ___ Other
_____

Where Did You Grow Up:
___ Farm ___ Town/Village ___ City ___ Other_____

You Met Your Spouse At: (check more than one if applicable)
___School ___Travel ___Work ___Social ___U.S. ___Greece

How Would You Rate Your Spoken English:
___ Very Poor ___ Poor ___ Average ___ Good ___ Very Good

How Would You Rate Your Spoken Greek:
___ Very Poor ___ Poor ___ Average ___ Good ___ Very Good

Please continue by answering the following (35) questions as completely as possible:

Παρακαλώ συμπληρώστε το ερωτηματολόγιο οσο καλύτερα μπορείτε:

Ανδρας _____ Γυναίκα _____
Ηλικία: _____ 20-30 _____ 41-50 _____ 61-70 _____ 81 και ανω
_____ 31-40 _____ 51-60 _____ 71-80

Πόσα Χρόνια Εχετε Παρακολουθήσει Σχολείο :
_____ 0-8 _____ 8-12 _____ 13-16 _____ 17 και ανω

Ποιό είναι το Συνολικό Μηνιαίο Οικογενειακό σας Εισόδημα :
(Σε Δραχμές)
_____ 30,000- 60,000 _____ 150,000-200,000 _____ 300,000-400,000
_____ 60,000-100,000 _____ 200,000-250,000 _____ 400,000-500,000
_____ 100,000-150,000 _____ 250,000-300,000 _____ 500,000 και ανω

Πόσες Φορές Εχετε Παντρευτεί;

___ 1η ___ 2η ___ 3η

Πόσα Χρόνια Είστε Μαζί με τον Τωρινό σύζυγο;
___ 1-5 ___ 10-15 ___ 20-25 ___ 30-35 ___ 40 και ανω
___ 5-10 ___ 15-20 ___ 25-30 ___ 35-40

Πόσα Παιδιά Εχετε;
___0 ___1 ___2 ___3 ___4 ___5 ___6 ή πιο πολλά

Ποιά ήταν η Εθνικότητά σας Κατά τη Γεννησή σας
_____ Αμερικανική _____ Ελληνική _____ Αλλη

Που μένετε Τώρα και Πόσον Καιρό (χρόνια)
_____ Ηνωμένες Πολιτείες _____ Ελλάδα
____ 0-1 ____ 1-5 ____ 5-15 ___ 15-25 ___ 25 και άνω

Θρήσκευμα :
_____ Χριστιανός Ορθόδοξος _____ Αγνωστικιστής
_____ Χριστιανός Καθολικός _____ Αθεος
_____ Εβραίος _____ Αλλης θρησκείας (βάλε κάτω)
_____ Διαμαρτυρόμενος

Ποιά Πιστεύετε Πως Είναι η Εθνική σας Ρίζα :
____ Ελληνας ____ ΕλληνοΑμερικάνος _____ Αμερικάνος
____ ΠολωνοΑμερικάνος ____ ΙταλοΑμερικανός _____ Αλλο
____ ΙρλανδοΑμερικανός ____ ΓερμανοΑμερικανός

Που Μεγαλώσατε;
____ Απομονωμένο Χωριό ____ Πόλη
____ Σε Μικρή Πόλη/Χωριό ____ Αλλο (βάλε κάτω)

Που συναντήσατε τον (την) σύζυγο σας.
(Σημειώστε περισσότερες απο μια απαντήσεις αν απαιτείται)
____ Σχολείο ____ Ταξίδι ____ Εργασία ____ Σε Κοινωνική Εκδήλωση
____ Ηνωμένες Πολιτείες ____ Ελλάδα ____ Αλλού ____

Πόσο Καλά Ομιλείτε Αγγλικά
___ Πολύ Λίγο ___ Λίγο ___ Μέτρια ___ Καλά ___ Πολύ καλά

Πόσο Καλά Ομιλείτε Ελληνικά
___ Πολύ Λίγο ___ Λίγο ___ Μέτρια ___ Καλά ___ Πολύ Καλά

Σας παρακαλώ συμπληρώστε τις Επόμενες (35) Ερωτήσεις οσο καλύτερα Μπορείτε.

APPENDIX F

DYADIC ADJUSTMENT SCALE

DAS by Graham B. Spanier, Ph.D.

Name:_____ Sex: M F Marital Status:_____ Age:_____

Most persons have disagreements in their relationships. Please indicate below the approximate extent of agreement or disagreement between you and your partner for each item on the following list. Circle the star under one answer for each item.

	Always Agree	Almost Always Agree	Occasionally Disagree	Frequently Disagree	Almost Always Disagree	Always Disagree
1. Handling family finances	*	*	*	*	*	*
2. Matters of recreation	*	*	*	*	*	*
3. Religious matters	*	*	*	*	*	*
4. Demonstrations of affection	*	*	*	*	*	*
5. Friends	*	*	*	*	*	*
6. Sex relations	*	*	*	*	*	*
7. Conventionality (correct or proper behavior)	*	*	*	*	*	*
8. Philosophy of life	*	*	*	*	*	*
9. Ways of dealing with parents or in-laws	*	*	*	*	*	*
10. Aims, goals, and things believed important	*	*	*	*	*	*
11. Amount of time spent together	*	*	*	*	*	*
12. Making major decisions	*	*	*	*	*	*
13. Household tasks	*	*	*	*	*	*
14. Leisure time interests and activities	*	*	*	*	*	*
15. Career decisions	*	*	*	*	*	*

	All The Time	Most Of The Time	More Often Than Not	Occasionally	Rarely	Never
16. How often do you discuss or have you considered divorce, separation, or termination of your relationship?	*	*	*	*	*	*
17. How often do you or your mate leave the house after a fight?	*	*	*	*	*	*
18. In general, how often do you think that things between you and your partner are going well?	*	*	*	*	*	*
19. Do you confide in your mate?	*	*	*	*	*	*
20. Do you ever regret that you married (or lived together)?	*	*	*	*	*	*
21. How often do you and your partner quarrel?	*	*	*	*	*	*
22. How often do you and your mate get on each others' nerves?	*	*	*	*	*	*

	Every Day	Almost Every Day	Occasionally	Rarely	Never
23. Do you kiss your mate?	*	*	*	*	*

	All Of Them	Most Of Them	Some Of Them	Very Few Of Them	None Of Them
24. Do you and your mate engage in outside interests together?	*	*	*	*	*

How often do the following occur between you and your mate?	Never	Less Than Once A Month	Once Or Twice A Month	Once Or Twice A Week	Once A Day	More Often
25. Have a stimulating exchange of ideas	*	*	*	*	*	*
26. Laugh together	*	*	*	*	*	*
27. Calmly discuss something	*	*	*	*	*	*
28. Work together on a project	*	*	*	*	*	*

These are some things about which couples sometimes agree or disagree. Indicate if either item caused differences of opinions or were problems in the past few weeks.

	Yes	No
29. Being too tired for sex	*	*
30. Not showing love	*	*

31. The stars on the following line represent different degrees of hapiness in your relationship. The middle point, "happy," represents the degree of happiness of most relationships. Circle the star above the phrase which best describes the degree of happiness, all things considered, of your relationship.

*	*	*	*	*	*	*
Extremely Unhappy	Fairly Unhappy	A Little Unhappy	Happy	Very Happy	Extremely Happy	Perfect

32. Which of the following statements best describes how you feel about the future of your relationship? Circle the letter for one statement.

A.	I want desperately for my relationship to succeed, and would go to almost any length to see that it does.
B.	I want very much for my relationship to succeed, and will do all I can to see that it does.
C.	I want very much for my relationship to succeed, and will do my fair share to see that it does.
D.	It would be nice if my relationship succeeded, but I can't do much more than I am doing now to keep the relationship going.
E.	It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going.
F.	My relationship can never succeed, and there is no more that I can do to keep the relationship going.

ΚΑΙΝΑΚΑ ΔΥΑΔΙΚΗΣ ΠΡΟΣΑΡΜΟΓΗΣ

Τα περισσοτερα άτομα εχουν διαφωνιες στις σχεσεις τους. Παρακαλω σημειώστε κατά πόσο εσείς και ο/η σύντροφος σας συμφωνείτε ή διαφωνείτε στα θέματα που αναφέρονται στην παρακάτω λίστα.

ΘΕΜΑΤΑ ΣΧΕΤΙΚΑ ΜΕ :	Πάντοτε Συμφωνούμε	Σχεδόν Πάντοτε Συμφωνούμε	Περιστασιακά Διαφωνούμε	Συχνά Διαφωνούμε	Σχεδόν Πάντα Διαφωνούμε	Πάντα Διαφωνούμε
1.Την Διαχείριση των Οικονομικών της Οικογένειας.						
2.Τη Διασκέδαση						
3.Θρησκευτικά ζητήματα						
4.Την Εκδήλωση Τρυφερότητας						
5.Φίλοι						
6.Σεξουαλικές Σχέσεις						
7.Σωστός Τρόπος Συμπεριφοράς (τι πρέπει και τι δεν πρέπει)						
8.Φιλοσοφία ζωής						
9.Τρόποι αντιμετώπισης των Γονιων και των Πεθερικών						
10.Στοχοι,Επιδιώξεις και σημαντικές αξίες.						
11.Χρονος που μοιράζεστε σαν ζευγάρι.						
12.Λήψη Σημαντικων Αποφασεων.						
13.Δουλειές του Σπιτιού						
14.Τα Ενδιαφέροντα και Δραστηριότητες κατά τον ελεύθερο χρόνο σας.						
15.Αποφάσεις που Αφορούν την Καρριέρα						

	Πάντοτε	Πολύ Συχνά	Αρκετά Συχνά	Μερικές φορές	Σπάνια	Ποτέ
16.Πόσο συχνά συζητάτε ή έχετε σκεφτεί να πάρετε διαζύγιο, να χωρίσετε ή να διακόψετε τη σχέση σας;						
17.Πόσο συχνά εσείς ή ο(η) σύντροφος(η) σας φεύγει απο το σπίτι μετά απο εναν καυγά;						

18.Σε γενικές γραμμές πόσο συχνά πιστεύετε οτι τα πράγματα μεταξύ σας πάνε καλά;	_____	_____	_____	_____	_____	_____
19.Εκμυστηρεύεστε θέματα στο σύντροφό σας;	_____	_____	_____	_____	_____	_____
20.Μετανοιώνετε ποτέ που παντρευτήκατε (ή που ζείτε μαζί);	_____	_____	_____	_____	_____	_____
21.Πόσο συχνά Καυγαδίζετε;	_____	_____	_____	_____	_____	_____
22.Πόσο συχνά Εκνευρίζετε ο ένας τον άλλον;	_____	_____	_____	_____	_____	_____

	Κάθε Μέρα	Σχεδον Κάθε Μερα	Μερικές φορές	Σπάνια	Ποτέ	
23.Φιλάτε τον (την) Σύντροφό σας;	_____	_____	_____	_____	_____	_____

	Σε Ολα	Στα περισσότερα	Σε μερικά απο αυτά	Σε λίγα απο αυτά	Σε κανένα απο αυτά	
24.Μοιράζεστε με τον (την) σύντροφό σας ενδιαφέροντα εξω απο το σπίτι;	_____	_____	_____	_____	_____	_____

Πόσο συχνά Υπολογίζετε Οτι τα Ακόλουθα Γεγονότα Συμβαίνουν Μεταξύ σας;

	Ποτε	Λιγότερα απο μια φορά το μήνα	Μιά-δυό φορές το μήνα	Μιά-δυό φορές τη βδομάδα	Μια φορά την ημέρα	Πιό συχνά
25.Εχετε μια ενδιαφέρουσα ανταλλαχή απόψεων;	_____	_____	_____	_____	_____	_____
26.Γελάτε Μαζί;	_____	_____	_____	_____	_____	_____
27.Συζητάτε Μρεμα Μαζί;	_____	_____	_____	_____	_____	_____
28.Δουλεύετε για κατι απο κοινού;	_____	_____	_____	_____	_____	_____

Υπάρχουν μερικά πράγματα στα οποία τα ζευγάρια μερικές φορες συμφωνούν και άλλες διαφωνούν. Παρακαλώ σημειώστε (ναί ή όχι) εαν τα παρακατω θέματα δημιούργησαν διαφωνίες ή προβλήματα μεταξύ σας κατά τις τελευταίες εβδομάδες.

ΝΑΙ	ΟΧΙ	
29. _____	_____	Οταν είσασταν πολύ κουρασμένος(η) για σέξ.
30. _____	_____	Ελλειψη Εκδήλωσης Αγάπης

31.Οι παρακάτω αστερίσκοι αντιπροσωπεύουν διαφορετικούς βαθμούς ευτυχίας στην σχέση σας. Το μέσο σημείο "ευτυχής" αντιπροσωπεύει τον βαθμό ευτυχίας στις πιο πολλές σχέσεις. Παρακαλώ βάλτε σε κύκλο τον αστερίσκο που αντιπροσωπεύει τον βαθμό ευτυχίας, σε γενικές γραμμές, στην δική σας σχέση.

* * * * * * *

Πάρα πολύ Δυστυχής	Αρκετά Δυστυχής	Λίγο Δυστυχής	Ευτυχής	Πολύ Ευτυχής	Πάρα πολύ Ευτυχής	Τέλεια

32.Σημειώστε ποιά απο τις παρακάτω προτάσεις περιγράφει καλύτερα το πως αισθάνεστε για το μέλλον της σχέσης σας.

____ Θέλω απεγνωσμένα η σχέση μου να πετύχει και θα φάσω εως τα άκρα για να γίνει αυτό.

____ Θέλω πάρα πολύ η σχέση μου να πετύχει και θα κάνω οτι μπορώ για να γίνει αυτό.

____ Θέλω πάρα πολύ η σχέση μου να πετύχει και θα συνεισφέρω αυτό που εγώ νομίζω οτι είναι σωστό για να γίνει αυτό.

____ Θα ήταν πολύ ευχάριστο να πετύχαινε η σχέση μου, αλλά δεν μπορώ να κάνω πολλά περισσότερα απ'όσα κάνω τώρα για να συμβάλλω στην επιτυχία της.

____ Θα ήταν ευχάριστο να πετύχαινε, αλλά αρνούμαι να κάνω περισσοτερα απ'ότι κάνω τώρα για να συνεχιστεί η σχέση.

____ Η Σχέση μου δεν μπορεί ποτέ να πετύχει και δεν μπορώ να κάνω τίποτα περισσοτερο για να συνεχιστεί.

APPENDIX G

KANSAS MARITAL SATISFACTION SCALE

KANSAS MARITAL SATISFACTION SCALE

ITEM	Extremely Dissatisfied	Very Dissatisfied	Somewhat Dissatisfied	Mixed	Somewhat Satisfied	Very Satisfied	Extremely Satisfied
1. How satisfied are you with your marriage?	*	*	*	*	*	*	*
2. How satisfied are you with your husband/wife as a spouse?	*	*	*	*	*	*	*
3. How satisfied are you with your relationship with your husband/wife?	*	*	*	*	*	*	*

ΚΛΙΜΑΚΑ ΚΑΛΟΣΑΣ ΓΙΑ ΣΥΖΥΓΙΚΗ ΙΚΑΝΟΠΟΙΗΣΗ

* Παρακαλώ σημειώστε έναν κύκλο γύρω από τον αστερίσκο που αντιπροσωπεύει τον βαθμό ικανοποίησης.

ΕΡΩΤΗΣΗ	Πάρα πολύ δυσαρεστημένος(η)	Πολύ δυσαρεστημένος(η)	Σχετικά δυσαρεστημένος(η)	Αμφίβολος(η) Αναποφάσιστος(η)	Σχετικά Ικανοποιημένος(η)	Πολύ Ικανοποιημένος(η)	Πάρα πολύ Ικανοποιημένος(η)
1. Πόσο Ικανοποιημένος (η) είστε από το Γάμο σας;	*	*	*	*	*	*	*
2. Πόσο Ικανοποιημένος (η) είστε από τον (την) συντροφό σας σαν σύζυγο;	*	*	*	*	*	*	*
3. Πόσο Ικανοποιημένος (η) είστε από την σχέση σας με τον (την συζυγό σας;	*	*	*	*	*	*	*

APPENDIX H

INDIVIDUAL GROUP MEANS AND STANDARD DEVIATIONS FOR EACH ITEM

	Subgroup							
	AA **N = 48		GG N = 36		GAA N = 18		GAG N = 50	
Item	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Dyadic Adjustment Scale Items (N = 32)								
D1	3.60	.77	4.19	.82	3.67	.84	3.80	1.21
D2	3.64	.64	3.92	.87	3.83	.99	3.63	.67
D3	3.64	1.10	3.75	1.52	4.22	.88	4.20	.78
D4	3.50	1.07	3.72	1.37	3.94	.73	3.65	.93
D5	3.87	.67	3.81	.92	3.44	.98	3.62	.80
D6	3.45	1.18	3.86	1.33	3.72	1.02	3.79	.98
D7	3.83	.78	3.36	1.38	3.89	1.02	3.51	.94
D8	3.75	.79	3.51	1.27	3.78	.88	3.52	1.07
D9	3.70	.66	3.94	1.28	3.67	.77	3.84	1.05
D10	4.08	.61	3.89	1.37	4.00	.77	3.86	.91
D11	3.85	.77	3.21	1.65	3.67	1.33	3.94	.69
D12	3.96	.74	3.75	1.44	4.22	.88	4.10	.98
D13	3.69	.75	2.86	1.59	3.67	1.03	3.60	.93
D14	3.46	.74	3.03	1.44	3.89	1.02	3.53	.87
D15	4.04	.97	3.86	1.36	4.00	.91	4.04	.86
D16	4.25	.83	4.25	1.08	4.28	1.27	4.26	.88
D17	4.33	.98	4.40	1.06	3.94	1.21	4.50	.74
D18	3.88	.82	3.97	1.16	3.71	1.11	3.71	.89
D19	3.90	1.10	4.22	.83	3.89	.83	3.66	1.15
D20	4.38	.98	3.94	1.31	4.39	1.20	3.78	1.18
D21	3.46	.62	2.94	1.15	3.44	.62	3.20	.78
D22	3.54	.65	2.67	1.27	3.22	.81	2.84	.71
D23	3.56	.90	2.64	1.29	3.33	.91	3.18	.99
D24	2.55	.77	2.41	1.18	2.56	.92	2.41	.93
D25	3.35	1.08	2.28	1.54	2.83	1.15	2.76	1.13
D26	4.06	.98	3.75	1.57	4.28	.83	3.74	1.23
D27	4.00	.99	3.81	1.39	3.83	.99	3.76	1.15
D28	2.58	1.13	3.28	1.88	2.61	1.29	2.41	1.40
D29	.52	.51	.69	.47	.67	.49	.69	.47
D30	.67	.48	.58	.50	.78	.43	.67	.47
D31	4.31	1.27	3.11	1.21	3.56	1.38	3.80	1.14
D32	3.98	.48	3.66	.91	3.61	.85	3.69	.74
Kansas Marital Satisfaction Scale Items (N = 3)								
K1	6.10	1.23	5.56	1.32	5.83	1.69	5.62	1.18
K2	6.23	1.15	5.44	1.56	5.78	1.70	5.80	1.16
K3	6.17	1.23	5.36	1.55	5.83	1.72	5.54	1.28

APPENDIX I

LETTERS OF PERMISSION TO USE THE DYADIC ADJUSTMENT SCALE AND THE KANSAS MARITAL SATISFACTION SCALE

MHS
MULTI-HEALTH SYSTEMS INC.

95 Thorncliffe Park Drive,
Suite 100,
Toronto, Ontario
M4H 1L7 CANADA
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Publishers and Distributors of Assessment Material and Computer Software for Mental Health, Education, Organizations and Research.

January 15, 1990

Maria C. Wasielewski
530 N. San Rafael
Tucson, AZ 85745

Dear Ms. Wasielewski:

Thank you for your letter regarding your work with the **Dyadic Adjustment Scale.** You can translate and use the Greek version of the scale for your research. Please send us a copy of the Greek translation and an abstract of your study.

Good luck with your research.

Sincerely,

Rodeen Stein

Rodeen Stein, M.A.
Executive Officer

KSU
KANSAS STATE UNIVERSITY

Department of Human Development and Family Studies

Justin Hall
Manhattan, Kansas 66506
913-532-5510
FAX: 913-532-5504

October 23, 1989

Maria C. Wasielewski
530 N. San Rafael
Tucson, AZ 85745

Dear Maria,

Thank you for your letter regarding permission to use the Kansas Marital Satisfaction Scale. Permission is not required but I do appreciate your professional courtesy in asking anyways. I would appreciate hearing how your results turn out.

In terms of cross-cultural research with the KMS, I have done studies only with Korean women married to American men. I have done some work with Hispanics with the Kansas Family Life Satisfaction Scale which contains one item from the KMS (satisfaction with relationship with spouse). The Korean articles are in press at this time; if I can find preprints or a galley proof they will be enclosed (it depends if my search is successful or not in my cluttered office!).

Thank you for your interest in the KMS scale. My best wishes to you for the success of your research!

Sincerely,

Walter R. Schumm

Walter R. Schumm, Ph.D.
Associate Professor

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