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**A COMPARISON OF INTERCULTURAL MARRIAGES VERSUS INTRACULTURAL
MARRIAGES IN TERMS OF ADAPTABILITY AND MARITAL SATISFACTION**

**Susan Lewicky
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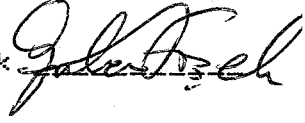
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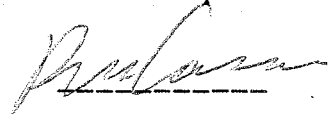
Thesis Advisor

Doç.Dr. Güler Fişek



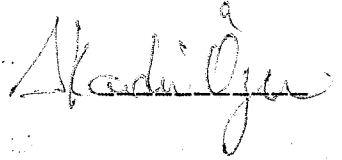
Committee Member

Dr. Ronald Cason



Committee Member

Dr. Kadir Özer



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ABSTRACT

The purpose of this study was to examine and compare the wife's level of adaptation and marital satisfaction of intercultural and intracultural marriages. The two main concepts under investigation were adaptation and marital satisfaction.

There were a total of forty subjects whose ages ranged from thirty to sixty. The experimental group, wives of the intercultural marriages, consisted of twenty American females who were married to Turkish males and were residing in Turkey. The control group, or wives of the intracultural marriages, consisted of twenty Turkish females also married to Turkish males. Each group contained ten working and ten non-working women.

Three measurement instruments were used in this study. An adaptation scale, developed for this study by the author, and Family Adaptability and Cohesion Evaluation Scale (Faces II) developed by Olson, Parter and Bell (1978), were used to measure the level of adaptability perceived by the wife. Semantic Differential Scale of Osgood (1967) and a second part of Faces II were used to measure the level of satisfaction also perceived by the wife.

It was hypothesized that the level of adaptability perceived by the wife will bear a relationship to the degree of satisfaction she feels in her marriage, such that the better the level of adaptability the more satisfaction there will be in the marriage. It

was also hypothesized that when the two types of marriages are compared, the American wives will show a lower level of adaptation and marital satisfaction when compared to the Turkish wives.

The results indicate that there were no difference in the level of adaptability and satisfaction between intercultural and intracultural marriages. However the results showed that the higher the level of adaptation the higher the level of satisfaction. Thus the hypotheses were partially supported. The findings also showed a slight trend that the American females evaluated their marriages as more potent and the Turkish females showed a trend toward evaluating their marriages as more active. No difference was found between working and non-working females.

INTRODUCTION

Marriage has existed for centuries as an institution that joins men and women in a social and legal relationship for the purpose of maintaining and carrying on a family structure. Stephen (cited in Butler 1979) has divided the definition of marriage into four areas which include : 1) a socially legitimate sexual union; 2) a public announcement which is a ceremony qualifying that the marriage has commenced or about to commence; 3) some idea of permanence which can change from society to society; and 4) a marriage contract including, overtly or covertly, the obligations and rules of each spouse. Generally, marriage can be considered as a process in which two people learn to live together and adjust to each other in order to work toward common goals and achievements (Tseng 1977).

It is very difficult to give a universal definition of marriage since each culture or human group defines marriage uniquely and each person within a marriage experiences it idiosyncratically. Across cultures marriage has been seen to be polygamous, monogamous, heterosexual, homosexual, political, economic, and romantic. It may be a result of law, religion, or family. Such a variety of marriage makes it difficult to put them all under one definition. One type of marriage considered to be different is intermarriage.

The term intermarriage is generally applied to the union of those persons whose religious, racial, or ethnic (cultural) background is or was different from each other prior to or after their marriage. Even if the marriage partners differ in one of these three categories, they may be said to be intermarried (Gordon 1964).

Intercultural marriage is a marriage that takes place between spouses of different cultural backgrounds. They may be different in their values, beliefs, customs, traditions, or styles of life so that cultural dimensions are a relatively significant aspect of such a marriage (Tseng 1977).

Generally people marry people who are similar to themselves. The greater the similarity of the two people, the less they need to adjust to the changes that happen in their lives. One part of marriage is adjustment. Every person has to adjust to the new situation he or she is in, such as: new friends, in-laws, sex relations, and money (Bernard 1964). The greater the difference between the spouses, the less common the pairing and the greater the difficulty they will have adjusting (Mc Goldrick and Preto 1984).

Intercultural couples have much greater difficulty adjusting to one another and their surroundings when compared to couples who are from the same culture. Couples from the same background have expected differences such as personality, education, and life experiences but in intercultural marriages there are additional differences, mainly customs and values, which makes it

much harder to adapt to.

The purpose of this study was to investigate the level of adaptation of intercultural couples, specially American females married to Turkish males, and its relation to marital satisfaction when compared to intracultural marriages. Intercultural marriage is a complex topic which is difficult to investigate in its entirety in one study. Since cultural differences are considered to be an important aspect of these marriage the investigator focused on the level of adaptation shown by the American wives residing in Turkey.

The number of intercultural marriages are increasing every year. Gordon (1964) studied college students in forty schools throughout the U.S. He states three reasons for this increase:

- 1) The percent of people attending college has increased which leads to a mixture of people from different religions, nationalities, ethnic groups etc.. As a result it increases the chances of people meeting people from different backgrounds.

- 2) The field of communication and transportation has advanced so much that it gives a better chance to become acquainted with other groups, races, or cultures.

- 3) Parental authority has decreased and family ties have weakened. Families have become more permissive and leniant with their children which gives the children more courage to act and do as they please. Ponce (cited in Tseng, McDermott, and Maretzski 1977) states another reason for this increase which is:

4) There is much more contact between people which leads to an increase in revision in traditions, customs, beliefs, practices, and institutions.

Even though intercultural couples are increasing it doesn't resolve the fact that these couples are having difficulty in adjusting or adapting to the new situation. The cultural difference has a very important role in these marriages. Unfortunately there is very little research on this topic.

CULTURAL DIFFERENCES

Culture in one of its simplest meanings, refers to the widely shared customs or traditions of a relatively homogenous group (Preto and McGoldrick 1984). In such a social entity, marriage is arranged according to the customs which specify eligible partners, ways of bringing about marriage, and behaviors and relationships appropriate for marriage (Blood 1972). Presumably all marriages in such a social group are intracultural. Such societies are bound by traditions and rules which affect all individuals and leave little room for individual expression contrary to the conventional.

Religion, nationality, and language are also aspects of culture that often set people apart from one another. However, the way it effects our life is a much more important point. It is culture that enables us to get through the day since, both, we

and the other people we encounter attach somewhat the same meaning to the same things. Our culture is our routine of sleeping, bathing, dressing, eating, working, celebration of holidays and rituals, and how we feel about life, death and illness (Brown 1963).

Brown (1963) sees culture as an adaptive mechanism. In this sense culture is a body of ready made solutions to the problems encountered by the group. It is a cushion between man and his environment. In order to meet their needs, people must devise ways of dealing with their environment so as to get food, shelter and clothing. They must establish and maintain certain patterns of relationships, for in each society there will be males, females, infants, growing children, adults, and aged. They must care for their children and train them in the ways of society so they make their places as responsible members of the group. In all societies the members come to have strong beliefs about various ideas, purposes, and goals or the things we call values. We raise our children with those values and we teach them the culture's, traditions and customs (Brown 1963).

Culture is needed for life transitions since it provides us with rituals, symbols, and solutions. These customs and traditions influence our identity. Culture gives us something to hold on to and follow if there is conflict. We don't realize what cultures gives us until we are challenged.

Since culture influences our life style and way of thinking so much it is very hard to give up and adapt to another way of life. However in intercultural marriages the spouse who is a foreigner to the new culture, has to adapt herself/himself in order to be able live comfortable. The process of adaptation takes a long time. It starts at the beginning of the relationship and continues as long as the relationship lasts or as long as the person lives in the foreign culture.

MATE SELECTION

Mate selection is the first important factor that influences marriage. The basic rule of mate selection is that one marries ones own kind (Butler 1978). The definition of kind changes from group to group depending on the common bond that holds the group together such as religion, skin color, culture, socioeconomic status, family, country, professional identity, or geographic propinquity. Blood (1972) states that there are four types of mate selection: self-selection, kin, family, and institution or match-makers. The type of mate selection differs from culture to culture but usually one of the four types is the factor that promotes marriage.

1) Self-selection : Some social scientist believe that individuals do their own selecting and some believe that while an individual may play an important part in the selection, it is always subject to approval of others. Usually the person's sur-

roundings do play a significant role in the decision, either the selection being encouraged or discouraged. In the U.S. Bates found that parents are usually positive and democratic in the child's mate selection (cited in Blood 1972). In exceptional cases where the parents behave authoritatively, attempting to forbid a marriage, the child resorts to devious methods (Blood 1972).

2) Family : In some societies the parents select eligible partners for their children. Parental authority is an influencing factor here. Family systems vary in the authority parents exercise over their children. The greater the authority parents show while the child is growing up the greater their voice is likely to be in mate selection. Authoritative parents usually see their child's mate selection as a responsibility. Along with this the children demonstrate their allegiance by accepting without question the parents choice. In many cultures it is a sort of respect between parent and child. In some cultures parents feel that marrying their child off is an obligation and they don't feel comfortable until they have married off their children. Sometimes the individual has no say in the selection and the parents decide for them (Blood 1972).

3) Kin : Kin selection of marriage partners are common in some societies. Marriage between first and second cousins are seen. In some cultures there are kinship restrictions on mate selection because inbreeding may lead to physiological abnormal-

lities in children. However some believe that property, family alliances, and so forth should stay within the family unit (Blood 1972).

Early marriage is also seen in kin selection. One reason for this is to prevent the problem of self-initiated love affairs. The family usually attempts to marry off her daughter soon after her first menstruation. Also, the younger the child the less resistance and the weaker the child's power position. Some cultures also segregate males from females in order to decrease the chance of a love affair.

Kinship systems with highly developed kin groupings often prescribe whom the marriage partner will be. The partner should occupy a particular position in the kinship system. A popular position in the kinship system is cross cousins. For example, a patrilateral marriage is when a man marries with his father's brother's daughter. And even sometimes partners are selected at birth (Blood 1972).

4) Matchmakers : The last type of mate selection is match making or an institution which specializes in selecting suitable mates. These people may be paid or not paid depending on who they are. Relatives searching for an eligible partner may ask help from a third party to assist them in finding them a good prospect. Even in self-selecting societies individuals may find formal agencies useful in finding a partner (Blood 1972).

Mate selection is also influenced by social factors. These factors have been analyzed for several decades and the general conclusion is that there is a relationship of certain factors to mate selection.

1) Geographical Eligibility : Individuals generally marry those who are from the same culture, group or society. In order for person to select someone from the same group there have to be certain boundaries or limits. These boundaries change from group to group or culture to culture. These boundaries may be called a society or nation (Blood 1972).

2) Social Eligibility : Individuals marry with great frequency within their own social class. The main reason for this is that most areas within a city or urban region are relatively homogenous in social class. People usually live in neighborhoods which are homogenous in social composition (Butler 1979).

3) Organizational Homogamy : Some organizations, such as religious organizations, encourage their members to marry within the membership. All religious organizations are committed in some degree to the norm of endogamy and usually they encourage endogamy whenever possible. Most religious organizations accept the the conversion of exogamous partners to the faith but non converted partners create problems both for the organization and the marriage (Blood 1972).

4) Education : In the mate selection process, people are

substantially likely to choose someone with a similar educational level. However males generally have a higher a slightly higher educational level (Butler 1979).

5) **Biological Eligibility** : The weakest factor that influences mate selection is biological characteristics such as age, height, weight, physical appearance etc. (Blood 1972).

As stated above mate selection tends to be restricted to persons with similar characteristics and that in general the more homogamous the couples are, the more successful the marriage is (Blood 1972). The basic goal of mate selection is to find a partner who will fit into the group, its values and customs. Another factor that plays an important role here is ethnocentrism which is the centring of positive attitudes on own ethnic group or race. This is a universal human characteristic.

PHASES OF MATE SELECTION IN INTERCULTURAL MARRIAGES

As can be seen from the previous section, intercultural marriage is a type of marriage that starts out with difficulties and differences. These differences start with the very first step of mate selection. The mate selection process is different for individuals who are about to intermarry. There are phases individuals go through before deciding on marriage. The motives of these individuals are also influencing factors.

Ponces (cited in Tseng, McDermott, and Maretzski 1977)

describes three phases intermarried individuals go through before marriage. Some of the operating forces in the beginning stage of the relationship are as follows:

1) Pre-established braces and values are important at the beginning of this relationship since it is what determines if it will proceed or fail. If one has been conditioned to refuse anything alien or foreign then there is a low chance for the relationship to proceed. However if the person is always interested in new and different things than the chances are much higher for it to continue.

2) Set and setting may also have a role in inhibiting or facilitating the relationship. This probably explains the casualness with which summer and war romances are established.

3) The personality of the individual is also a force that may effect the relationship. This could be one of many variables such as: state of ones self-esteem, prestige, current mental status, ego ideals or maybe even using that person as a symbol for the acting out of a parent-child conflict, as a potential solution to get out of a distressing solution or to escape depression, loneliness, boredom, or alienation. A study done by Ahren, Johnson, and Wang (1981) shows that women who marry out are more assertive than those who marry within their ethnic group. Resnik (cited in Preto and McGoldrick 1984) did a study on religious intermarriages and suggests that there are four types of persons who intermarry: 1) the emancipated person; 2) the rebellious person; 3) the detached person; 4) the adventurous person.

4) Ponce (cited in Tseng, McDermott, and Maretzski 1978) believes that physical and sexual attractiveness can be an influencing factor.

5) The last force suggested by Ponce in the first phase is the age-stage of personality development of the person.

The first phase could be named as "the getting to know each other" phase. The second phase, assuming that the couple agrees to continue the relationship, is where the issue clearly becomes interpersonal. This is the period of time when behavioral, cognitive, emotional, social, and cultural conflicts become prominent and demand resolution. This phase is usually the one in which the relationship ends. There are five important issues Ponce (cited in Tseng, Maretzski, and McDermott 1977) states in this phase:

1) Communication patterns become important: who talks to whom, when, where, how, and in what way.

2) Attitude of the person, family interaction, and cultural stances become more clearly focused, especially issues such as sex, roles, money, and religion. Usually attitudinal stereotyping is issued as rationalization to either foster a nonexistent interpersonal conflict or to dampen the impact of an existing one. It is not uncommon for couples to say "well what do you expect from a Chinese (French, etc.) person?" when the problem may inherently be the individual. This also is a good example of ethnocentrism.

3) Some issues, which have been ignored earlier, may gain

importance in this phase of the relationship, such as personal cleanliness, dress, eating, and sleeping habits.

4) Pragmatic issues may effect the relationship such as who pays at the restaurant, who entertains whose friends, and who and what has priority.

5) The last issue, which is very important, is the satisfaction of needs. Maslow's concept of hierarchy of needs is helpful in this stage. The more these needs are satisfied the higher the chance of continuation.

If the couple survives the interpersonal issues and the gratifications outweigh the frustrations, marriage may be a possibility. If marriage is considered than the impact of 'significant others' becomes more important than interpersonal issues. The last stage mainly contains questions about the family and surroundings. Some of the questions are: what will my family and friends say, think, and feel?; how will I function as a parent, spouse, and relative?; will I accept the family and surroundings?; will the cultural difference create a problem?; how will the children be raised?; what marriage rites will I have?. These questions are very hard to answer without experiencing them. For some, the answers are more important.

Ponce adds two additional factors that are important in mate selection from another culture. Studies show that nearness to and availability of the person enhances the chance of marriage. The second factor is propinquity in educational pursuits and work

/leisure situations.

Ponce concludes that these phases may vary in time. The final decision is based on how the forces are weighed, if they balance and how they are acted on.

These phases are an important part of intercultural marriages since if it is the first time the person gets to weigh each factor. Endogamous marriages do not experience these phases since the couple's backgrounds are similar and there is no need to weigh such issues.

MOTIVATIONS

As mentioned earlier motives are also a very important part of mate selection. There are many motives possible for intercultural marriages: these motives may also be reasons for marriage. Motives may be conscious or unconscious reasons. Usually it is a combination of reasons that produces the motivation to get married. Char (cited in Tseng, McDermott, and Maretzki 1977) listed several types of possible motives.

1) Love as a motive. People who are intermarried say that love was the force that motivated them eventhough there were pressures from their surroundings. Love is a highly valued motivation for marriage, however it is very difficult to define what it is. Lawrence Kubie believes that love is a poor criterion since it impairs judgement in choosing a mate for a satisfactory marriage.

This is a very important point for intercultural marriage since there are so many other factors involved. On the other hand it may be helpful to the partners in dealing with their problems.

2) Chance and availability are other motives of marriage.

Time, place, and setting are very important in the process of mate selection. For example a Turkish male studying in the U.S. may marry an American girl simply because of availability and propinquity.

3) Some people feel the need to be different. They are

usually more adventuresome and make different choices. They are always eager to meet new people, travel, and try new things. These people are much more capable of marrying someone outside their cultural background.

4) One other motive for intercultural marriage as well as

for all types of marriages is just for practical reasons. Some of these reasons could be: to leave home better opportunities, for money or to improve one's social status. Practical reasons again may not be the only motive but one of them.

5) Parents can influence their children in selecting a

spouse. Parents may consciously or unconsciously encourage their children to marry someone different since the parent is not satisfied with his/her own spouse. Char believes that most of these messages are not given explicitly but more by innuendo. The opposite is also possible when the person's parents strongly insist

that he/she marries someone within their own culture. The individual might rebel against this situation and as a consequence marry someone outside his/her own culture.

6) People have certain ideas and beliefs about other cultures which may or may not be true. These beliefs are sometimes a motive in intercultural marriages. They may marry someone different because that person has attributes that one in their own culture is not likely to have.

7) Sometimes people have tendency to rank races, ethnic groups, or cultures as being superior or inferior to one another. The concept of inferiority may be explained as follows: a handicapped individual may feel that he will be better accepted by a member of a less "valued group". The concept of superiority is more or less the need to rescue someone of an "inferior" cultural group. For example an American missionary working in Korea may marry an uneducated Korean in order to rescue her from what he thinks is her unhappy and heathen life.

8) Some marriages are based on love, however there are also sadomasochistic marriages. An individual out of his masochistic needs, may get himself into a destructive intercultural marriage from which he can not escape because of his masochism. A white male may marry a black woman, whom he considers a 'slave', so he can control and hurt.

9) Another motive listed by Char involves the belief of

many psychiatrists, especially psychoanalysts, who believe that the phenomenon of exogamy or intercultural marriages is strongly rooted in the phenomenon of the "Oedipus complex". For various reasons, a child may not be able to resolve his oedipal conflict successfully, and this will influence his choice of mate later on in life. One of the ways to cope with this unresolved oedipal conflict is to choose a special type of mate for marriage. A study done by Karl Abraham contrasted marriages between close relatives and mixed marriages. He found that marriages between close relatives represents a pathological oedipal fixation, while mixed marriages represent an "exaggerated Phobia of Incest". This means that if the child was very close to the parent of the opposite sex he might choose a close relative who resembles that parent as a spouse. However if he/she is phobic of incest, then the individual is driven to select a mate who is very different from his/her parent. On the other hand, the individual may have negative feelings toward the opposite sex parent, so he/she finds a partner completely different from the parent (Char cited in Tseng, McDermott, and Marezki 1977).

There are two extreme views regarding intercultural marriages. One belief is that the person is unwise or maladjusted, the other is to see the person as idealistic, progressive with human relations where prejudices and biases are broken down and individuals who participate in intercultural marriages are strong and courageous. These two extreme views, either being positive or negative, also apply for the types of motivations (Tseng 1977).

Unfortunately there is very little research in this area specially none showing whether these individuals are adjusted or maladjusted.

MARITAL ADJUSTMENT AND CULTURAL ADAPTATION

The process of mate selection in most societies is endogamous and hence guarantees a certain degree of similarity in partners with respect to class background, religion, and education. Such similarities reduce the necessity for marital adjustment in many areas. It also doesn't demand that one spouse adapt to another culture, as in intercultural marriages.

Both adaptation and adjustment refer to " the process of functional changes in the organism or relationship" (Bernard 1964). However adjustment may refer to a variety of phenomena. The adjustment or adaptation we are interested in here is to marriage, family and person's surrounding. Since we live in a social system we must adapt to other people and other systems. The definition of adaptability used in this study is more specific than Bernard's definition. Olson, Sprenkle, and Russel define adaptation as: "the ability of a marital/family system to change its power structure, role relationship, and relationship rules in response to situational and developmental stress" (1977 p.12). The assumption is that an adaptive system requires balancing both morphogenesis (change) and morphostatis (stability). So the goal of adaptation is to balance change and stability in order to make the mechanism work with maximum efficiency.

There are several areas in marriage in which differences in goals, values, and objectives, are going to call for adjustment. Landis (1946) classifies these areas as religion, social life, mutual friends, in laws, money and sex relations. Blood and Wolfe's (1962) study stated eight areas of 'stress' in a marriage: money, children, recreation, personality, inlaws, roles, religion, politics, and sex. Even though these areas are mentioned as part of marriage the surrounding is an extremely also has an important part. The surrounding is an important factor in intercultural marriages since there is a cultural difference.

Every culture has its own rituals with which its members grow-up, and which helps them to go through life transitions. It is very hard for a person from another culture to adapt to the rituals easily. Intercultural marriages effect every level of the social system, which includes the individual, the couple, their children, the culture or ethnic group they live in, and the society as a whole. Preto and McGoldrick (1984) believe that the greater the cultural difference between the spouses the harder it will be to adjust to the marriage.

Preto and McGoldrick (1984) have a positive view of intercultural marriages; They believe that even though intercultural marriage effects every level of the social system, it breaks the old continuity of a system. It opens the system to new patterns, ideas, and connections. Becoming familiar with another culture may be an enriching experience that provides flexibility to the system.

The fact that each spouse has different values, patterns and attitudes might complement and enhance the strength of the marriage. For example, an Asian female who has difficulty expressing her anger for fear of losing control and becomes depressed, may be able to express her anger more comfortably by marrying an Italian male who expresses his feelings directly and spontaneously.

Tseng (1977) believes that before two people from different cultures marry, they are quite likely to think of one another in a stereotyped manner. After they get married the problems or differences may become more obvious. The recognition of differences may continue for years. Marriage is a process of developing events which couples face and they must adapt to each new situation or problem when the time comes. These new situations or life transitions may be birth, death, illness, holidays, etc.. For example, the couple may have difficulty naming their child or a funeral may put the foreign spouse in a difficult or uncomfortable position. Many people are not ready to face all these differences and when they do they may feel isolated, strange, or like an outsider. This usually happens when the person doesn't know how to behave or that a certain behaviour is expected and the individual is not aware of it. An example in the Turkish culture may be when young people kiss elderly people's hands.

Sometimes the two people will not recognize the cultural difference and behave in their own way in a particular situation. One will react to a situation from his own cultural point of view,

not knowing his partner is also behaving according to her culture (Tseng 1977).

When differences occur the couples start to speculate about reasons for them and begin to find solutions. It is very important for the couple to talk about their differences and motivations, why some things happened and what was felt. In order to solve the problems the couple must discuss how they should change in order to reduce the chance of a problem. This is an important factor in helping the marriage to succeed (Tseng 1977).

However, even though the couple may talk things over, it is very hard for them to come to a solution, be cognitive aware of the problem, and behave in a different way. Culture is the main reason for this. Culture is something that is learned through experiences in early life. It teaches a style of life which is very hard to overcome and suddenly substitute another way of behaviour. Since an individual has developed a system of emotions associated with a set of behaviours it usually takes a great deal of work and time to adjust to a new situation. For instance an American woman married to a Turkish man may have difficulty understanding why her husband is so close to his family. Although she may cognitively understand that these close relationships are part of the culture, they may be very hard to accept. She must find a way that she can feel comfortable with.

Tseng (1977) suggests that the process of learning should not be hurried but allowed to take time because rushing it might

destroy the equilibrium and produce unexpected complications. Tseng also suggests that the person should call 'time out' so that he/she doesn't feel overwhelmed by new situations. The goal of this struggle is to achieve balance which is part of adaptability. This balance or adaptation occurs when a person discovers and appreciates the values of both cultures, accepts the differences, and is always willing to try new behaviours for better adjustment. These people need to have the greatest possible flexibility (Preto and McGoldrick 1984). They need to be able to change easily from situation without being affected too much.

PATTERNS OF ADJUSTMENT

Tseng (1977) shows several types of adjustment patterns seen in intercultural marriages. The first type of adjustment pattern is called 'one-way adjustment'. This is where the foreign spouse totally gives up his/her own culture's type of behaviour and takes on his/her spouse's culture type of behaviour. One of the several reasons of choosing this type of pattern may be because the culture is very dominant and expects everything to be done according to custom. A second reason may be due to the native spouse's personality which may be strong and may preempt the other spouse's options. Some beliefs may be extremely important to one spouse so they may feel the need for them to be followed. Another reason may just be for practical reasons. It may seem easier to accept or adapt to the

ways of another culture than to apply one's own. For example an American wife would be happy to have a maid while living in an Asian country where maids are easily available. A person may give up his original behaviour not just to adopt a new one but because his feelings about his own behaviour are not that strong or may be even negative. 'One-way adjustment' is not considered to be a healthy solution. For a person to put his own culture or background aside can indicate poor identification and may be even a pathological relationship between the dominant spouse and the submissive one.

The second type of adjustment pattern is called 'alternative adjustment'. This pattern is when the couple, at times, follows the husband's way and at others, the wife's way. The couple sees that each one can not totally give up their own culture's type of behavior so they decide to follow certain customs at certain times. For example, the couple may have a wedding ceremony in both countries. This type of adjustment shows that each spouse has accepted the other's culture or lifestyle and each enjoys his/her own traditions. Another example could be to celebrate Christmas for an American wife and New Year's for an Oriental husband.

A third type of adjustment pattern is called 'mid-point compromise'. Here both husband and wife express each other's ideas and feelings and try to solve the problem by compromising and finding a mid-point between the two ideas; however, this pattern is mostly used for quantitative issues such as money, number of chil-

dren, etc.. This type of attitude is very healthy since spouses respect each other's needs and try to satisfy both person's needs.

The last type of pattern to be mentioned is called 'creative adjustment'. This is when two partners both decide to give up their own cultural behaviour and behave in a different way. Tseng states that the reason for this is that they are not satisfied with their own cultural behaviour nor with the other's so they invent a third pattern that makes both happy. Another possible reason to choose this pattern is when there is conflict or competition existing between both cultural patterns and there is little chance for negotiation (Tseng 1977).

In order for the marriage to succeed the spouses must find a way of adjustment where both are happy and comfortable. The reason for the couple to find a way of adjustment is because they can not live together and follow two styles of life. The cultural difference forces them to find a way of adjustment.

PROBLEM AREAS IN INTERCULTURAL MARRIAGES

Marriage in any culture has its own problems and responsibilities. Some marriages succeed and some fail. There are many factors which may influence a marriage be they personal, social, physical, or economic. However, there are other factors which may have special relevance for intercultural marriages. These special factors or problem areas are extremely relevant to the success or

failure in intercultural marriages.

a) The first factor to be mentioned here is communication which is an important part of marriage, since it is the way individuals express their feelings, thoughts, and ideas. There are two types of communication, verbal and nonverbal. Both types play a major role in intercultural marriages. Verbal communication can mainly be considered as language. Language can be a very important problem since each culture's language differs in the way it expresses things. There can be unclarity because some cultures use the same word to serve different functions. The couple may simple not be understanding each other (Markoff cited in Tseng, McDermott, and Maretzki 1977).

Non-verbal communication has a greater importance since it includes facial expression, gesture, dress, and kind and degree of physical contact. It is mainly used to express feelings and emotional responcees. Another important point about non-verbal communication is that it is much less defined than verbal communication and contains greater ambiguity. Non-verbal communication has a broad range of behaviour in each culture and is very hard to master (Preto and McGoldrick 1984).

Cultures differ not only in the meanings attached to particular gestures and postures but also in more general aspects they may be described as the 'style' of non-verbal communication. Some cultures have free and expensive gestural language such as Turks, French, and Italians. However the English culture shows very re-

stricted and controlled use of gesture. So it differs from culture to culture; facial expressions may play a major role in one, while hardly any in another (Preto and mCGoldrick 1984).

Touch and physical contact also differ from culture. In some cultures, like Turkish, touch is used extensively in greeting, talking, and showing affection. These types of non-verbal communications may be hard to adapt to or even understand if the person comes from a different culture.

Emotional expression, which is related both to verbal and non-verbal communication, also differs from culture to culture. Emotional expression is the way individuals express feelings. Differences in the style of emotional expression may lead to significant misunderstanding in intermarried couples. A Turkish person, for example, may be more verbal and emotional when expressing something compared to an American who is more unexpressive and avoids direct and open conflict (Preto and McGoldrick 1984).

Preto and McGoldrick present four areas of difference that should be noted when dealing with communication in intercultural marriages.

- 1) Style of communication: verbal, taciturn, rational, dramatically expressive, etc..
- 2) Handling of conflict: argument, reasoning, withdrawal, teasing, indirect response.
- 3) Attitude toward intimacy and dependency: positive, fear-

ful, assertive, demanding, withholding.

4) Attitude toward grief and sadness: stoic, expressive, emotional, denying, angry (1984, p.65)

b) Difference in values, as mentioned before, is the main reason why intercultural marriages have additional problems. Each culture has its own value system that teaches a style of life. Also people mostly believe that their culture is "the best", "right", or "true". It is very hard for people to deny their value system and try to accept another. Individuals don't recognize how tied they are to a particular set of values until they are challenged. The greater the difference of values the harder it is to accept, adapt, and learn (Markoff cited in Tseng, Maretzki, McDermott 1977).

c) Socioeconomic differences may be a problem for any marriage. Partners who come from very different backgrounds or from cultures placing a different value or socioeconomic status may have added difficulties (Preto and McGoldrick 1984).

d) Familiarity with each other's culture prior to marriage, presumably will make it easier for both families and for each spouse to adapt and accept each other. Families who have lived on heterogeneous neighborhoods are probably more prepared for their children to intermarry than those living in homogenous neighborhoods. Likewise intermarried couples living in a multiethnic neighborhood will probably experience less pressure to adapt to new traditions. The spouse's familiarity with each other's culture helps them to understand each other's behaviours and beliefs. It

also is not a shock when they come across new values or behaviours (Preto and McGoldrick 1984).

e) Another important issue in intercultural marriages is the degree of resolution of emotional issues about the intermarriage reached by both families prior to the wedding. Preto and McGoldrick state that the couple has a greater chance of success if each family can hold a wedding with their own traditions instead of the children eloping or one side of the family refusing to attend the wedding. The consequences may be that the recognition or acceptance of the marriage is delayed or never takes place. Falicov (cited in Preto and McGoldrick 1984) states that a significant percentage of intermarried couples suffer from covert or overt lack of permission to marry that has serious implications for the marriage.

f) Along with the families' consent, the relatives may also have an effect on the couple. In most marriages, the persons with the greatest stake in the success of the union and persons bound by the closest affection ties, are the marital partners themselves. They may therefore strive very hard to be understanding and to handle conflicts carefully. The interest of the relatives in the success of the marriage may be much less, and the cultural differences may loom correspondingly larger in their view. They may tend to emphasize the cultural differences which the marital partners may be trying to reduce and compromise. Not only the relatives but the society in general may seriously affect the marriage. If the society does not accept a particular marriage, it may place all

sorts of barriers in its way, such as housing, employment, and even legal status of the marriage (Markoff cited in Tseng, McDermott, and Maretzki 1977).

g) The sex and background of each spouse can effect the amount of adjustment. Sex roles intensify certain cultural characteristics. Women, for example, are generally raised to talk more easily about their feelings. Some cultures raise women to be more assertive and outgoing compared to other cultures where women are taught that they are limited in their behaviours. For example, an American woman who is raised to be much more assertive and outgoing may have problems when she marries a Turkish man and lives in Turkey since she has to limit her behaviours in order for her to adjust and be accepted by the society.

Sex differences also interact with intermarriage in another way. Since most women are raised to be more adaptive, a foreign born woman married to an American man may be less stressed in adapting to his context than a foreign born male, who may feel at considerable disadvantage in relation to his U.S. born wife. However, work conditions usually aid the male to adapt to the culture. Without those work conditions a foreign born male's adjustment may be problematic (Preto and McGoldrick 1984). As for an American woman in Turkey, work is also an important adjustment factor since the American culture raises women to be assertive. In this way a foreign born woman establishes a social network within the community which aids her adaptation.

h) Religious differences in addition to cultural differences can also be a problem area. Religion is part of a culture in such a way that it has its own values, traditional attachments, and belief system. If there are religious differences between the intermarried couple it makes it harder to adapt. Many problems arise such as how the spouses will both practice their religions or what religion will the child practice. However studies show that people who marry outside their professed religion are generally those who are less religious; that is, religion means less to them, religious prescription does not really make a difference (Bossard and Bell 1957).

In short, intercultural marriage is an exception to traditional marriage since it has so many additional problems. These problems begin in mate selection where the individual comes across disadvantages in terms of factors influencing marital choice. Then there are many types of motives that effect marital choice. If marriage takes place then the couple has to find a way to adjust where they both can live comfortably. However, eventhough they find a pattern of adjustment there are issues that create problems and make adjustment harder.

MARITAL SATISFACTION

Hick and Platt (cited in Butler 1979) state that marriages are assessed by two norms: happiness and stability. Happiness or satisfaction in a marriage is not that it lasts long or that it does not end in divorce, but rather that both husband and wife are

well integrated, working with each other harmoniously for the mutual satisfaction and achievement of common objectives. A satisfied husband and wife are subjectively happy and objectively well-adjusted and complement each other for a productive married life (Tseng 1977). Olson, Sprenkle, and Russel (1979) believe that stability is a part of adaptability and for a healthy family system, stability, and the ability to change are needed. So here it is that adjustment is an important part of satisfaction or rather that they both go hand in hand.

Butler (1979) states that factors influencing mate selection are also a very important part of marital satisfaction and adjustment. These factors as mentioned earlier are: class, religion, race, education, propinquity, and age. These factors were listed for endogamous marriages, but in intercultural marriages, where the two people are different in background and style of life, much more effort must be expended.

In Urly and Nelson's study, they examined several hypotheses about satisfaction that were found to be not true:

- 1) The longer the couple has been married the more they will agree and understand each other;
- 2) The more frequent the interaction, the greater the agreement, and better interaction;
- 3) The more democratic the relationship the greater the understanding and agreement with each other;
- 4) The accuracy of perception of the mate improves over time;

5) The greater the agreement, the greater the understanding of each other;

6) Perceived agreement declines over time in marriage (cited in Butler 1971, p.140)

They conclude that generally mate selection is based on perceived agreement, however the level of agreement does not seem to be affected by their interaction.

Another study done by Burr (cited in Butler 1979) states that marital satisfaction changes over the life cycle. Urly (cited in Butler 1979) sums up the findings on marital adjustment and satisfaction with the proposition that those who are least likely to marry are most likely to have trouble if they do so. Recent studies of the ethnic background of medical students and family therapists have confirmed this impression that ethnically mixed couples are more likely to get divorced and have a variety of other problems (Herr cited in Preto and McGoldrick 1984).

Unfortunately there is very little information on the divorce rate of intercultural marriages. A study done by Biesanz and Smith (Barron 1972) involving the adjustment in Panamanian women married to Americans, residing in Panama, showed that 80% of the woman claimed that they were happily married. However Rollin and Feldman (1970) stated that husband's and wives differ regarding the meaning of marriage and their marital satisfaction.

Bossard and Bell's (1957) research shows that to be success-

ful and happy, all marriages must be worked on diligently, for a 'good' family is an achievement not an accident and seldom happens automatically. The difficulties may be great in intercultural marriages but such marriages can and do succeed when worked at cooperatively, consciously, sensibly, and intelligently by all members of the family.

RATIONALE OF THE STUDY

As mentioned earlier there are two extreme views concerning intercultural marriages. Unfortunately there is not sufficient research to support either view. The main reason for this is due to the fact that each study uses particular groups and measurement instruments. The findings are only fragments of the comprehensive picture of intermarriage. In this study the two main concepts taken into consideration are adaptation and marital satisfaction. The literature shows that these two concepts are influenced by the same factors, so it may be said that they are related.

In general the literature suggests that intercultural marriages have additional problems when compared to intracultural marriages. These problems are mainly based on the cultural differences of the two spouses. The recognition of differences begin during the mate selection phase. These differences include style of life, beliefs, values, and traditions. When there are such differences between two individuals an adjustment pattern must be found in order for the couple to live comfortably. However, even though an adjustment pattern is found additional problems may arise, such

as communication, family, relatives, etc.. These women need to be adaptable and flexible in order to adapt to each situation. Adjustment to the marriage and culture continues throughout the individual's life since life transitions forces them to experience different things at different ages.

Marital satisfaction is influenced by the amount of marital adjustment shown by the spouses. Stability or balance in a family, a part of adaptability, is also an influencing factor of marital satisfaction. Cultural differences of the spouses also has an important role on the amount of marital satisfaction. Literature suggests that the more similar the spouses the higher the level of marital satisfaction.

The purpose of this study was to examine and compare intercultural and intracultural marriages in terms of the level of adaptation and marital satisfaction. In this study the investigator studied the wife's perception of adaptability level in her family and her level of satisfaction with her marriage. The general hypothesis was that the level of adaptation is related to marital satisfaction however the American wives will show a lower level of adaptation and satisfaction since they have additional problems compared to the intracultural marriages.

The specific hypotheses are stated as follows:

Hypothesis I: a) A woman who gives moderate adaptability ratings on the Faces II scale experiences high satisfac-

tion with her marriage.

- b) A woman who gives high or low adaptability ratings on the Faces II scale experiences low satisfaction with her marriage.

Hypothesis II: a) A woman who gives a low rating on the adaptation scale experiences low satisfaction.

- b) A woman who gives a high rating on the adaptation scale experiences high satisfaction.

Hypothesis III: The satisfaction scores of intercultural marriages will be lower when compared to the scores of intracultural marriages.

Hypothesis IV: The adaptation scores on the adaptation scale of intercultural marriages will be lower when compared to the scores of intracultural marriages.

Hypothesis V: The adaptation scores on the Faces II scale of intercultural marriages will be more extreme when compared to intracultural marriages.

METHOD

SUBJECTS:

In this study there was a total of forty female participants. These subjects consisted of an experimental and a control group. The experimental group had twenty American females and the control group had twenty Turkish females. Each group also contained a subgroup of ten working and ten non-working females.

The criteria the subjects needed to fulfill were:

1) They are all married to Turkish males.

2) They have been married for at least five years and have been residing in Turkey. The rationale for this was to ensure that the marital interaction patterns and level of adaptation had stabilized over this period of time.

3) All the husbands are professionals or university graduates. This was to ensure comparability.

4) It is the wife's first marriage.

In the selection of subjects the snowball sampling method was utilized because of the difficulty in obtaining subjects that had the above qualifications. Since the sample was selected by the snowball method, it is not possible to generalize the findings to all intermarriages or Americans married to Turks who live in Turkey.

The sample was predominantly upper middle class. The ages

ranged from 30 - 60 in both groups. Since the investigator first interviewed the experimental group it was possible to match the ages when selecting the subjects for the control group. For each group there were 9 females in the age group of 30 - 40, 8 in the group of 40 - 50, and 3 in the group of 50 - 60. The educational level ranged from elementary school to university. The religion of the Americans varied, however the majority did not practice their religion. Among the twenty Americans one American had become Moslem. As for the Turkish females, all were Moslems.

Measurement Instruments:

The independent variables of this study were the adaptation level as perceived by the women, her nationality, and occupation. The dependent variable was the level of satisfaction the wife experienced in her marriage.

The independent variables were measured by two scales, Faces II (Family Adaptability and Cohesion Evaluation Scale) and an adaptation scale developed by the author for this study. The dependent variable was measured by the Semantic Differential Scale and a satisfaction score obtained from the Faces II. Before these scales were administered the investigator conducted a short interview in order to obtain general background information such as age, religion, education, occupation of the husband and wife, number of children, time resided in Turkey before and after marriage, and length of marriage.

1) FACES II

Faces II was developed by Olson, Porter, and Bell (1978) to empirically test the Circumplex Model which was constructed by Olson et.al (1978). The scale measures the adaptability and cohesion dimensions in the family. Faces II was designed so that individual family members can describe how they perceive their family. The scale contains sixteen cohesion items and fourteen adaptability items (see Appendix B). In this study the adaptability dimension was used. The specific concepts used to diagnose and measure the adaptability dimensions are family power (assertiveness, control, discipline), negotiation style, role relationships, and relationship rules.

According to its scoring procedure, the individual total score on adaptation can range between 16 - 80, in terms of four levels of family adaptability; extremely low adaptability (rigid) to extreme high adaptability (chaotic). The two moderate or balanced levels of adaptability are flexible and structured. The balanced levels are considered as healthy family functioning and the two extremes are generally seen as problematic (Olson, Porter, and Bell 1978).

The norms of Faces II are based on 2082 parents and 416 adolescents who participated in the National Survey in the U.S.A. The scale was translated into Turkish by Fişek and was used in Turkish samples by Tunalı (1983) and Fişiloğlu (1984).

Faces II was administered twice to the subjects. The first score showed how the wife currently saw her family (percieved) and the second score showed how she would like it to be (ideal). By comparing both the perceived and ideal, it is possible to assess the level of satisfaction with the current family system. The higher the discrepancy score would be the lower the level of satisfaction.

2) ADAPTATION SCALE

The adptation scale developed by the author consisted of 14 questions which were asked to both groups (See Appendix A). The measurement instrument was developed only to support the adaptability results obtained from the Faces II. The scale focused on the level of adaptation the female percieves toward her relationships with her family, in-laws, friends and surrounding. The scale also contains questions only asked to the experimental group. These questions focused on the level of adptation to Turkey and some questions focused on some aspects that may have effected the adaptation to Turkey. These additional questions were not used in the analysis but only as additional information. The questions that were asked to both groups were scored in such a way that the higher the score the better the level of adaptation.

3) SEMANTIC DIFFERENTIAL

The Semantic Differential scale developed by Osgood and his

associates (1969) was used to measure the emotional meaning or connotation of marriage. The semantic meaning of marriage or the level of satisfaction was measured as the dependent variable. Semantic Differential is not a specific test form but a procedure (See Appendix C). The scale differs from problem to problem by its factor composition or bipolar adjectives. In the current study, respondents rated 15 bipolar adjectives in relation to how they currently felt about their marriage. These items provide scale scores on three factors which have been shown to have high factorial stability. These three factors are evaluation, potency, and activity.

The scale was previously used, for the same purpose, by Meral Bahar in her Master's thesis (1982).

PROCEDURE:

Each subject was telephoned to see if they would be willing to participate in a research concerning intercultural marriages and their adaptation to Turkey. After their consent an appointment was set. The investigator first interviewed the American females in order to match the age groups with the Turkish females.

The interview began by obtaining general background information. Later the adaptation scale was read out and each response was recorded by the investigator. After these questions were completed, first Faces II, then the Semantic Differential scale was given to

the subject to be marked by herself. Each scale's instructions were read outloud by the author to prevent any misunderstanding. The administration lasted about 60 - 90 minutes.

ANALYSIS

In order to test the hypotheses multiple regression, three-way analysis of variance, and T- tests were used.

RESULTS

The three measurement instruments used in this study were Faces II, Semantic Differential, and an adaptation scale developed by the author. The dependant variable, marital satisfaction, was measured by three scores obtained by the Semantic Differential scale and a discrepancy score (ideal - real) obtained by the second part of Faces II. The independent variables of this study were the adaptation level percieved by the wife, her nationality, and her occupation (working or not working). The two scores obtained by Faces II and the adaptation scale were used to measure the level of adaptation.

Faces II has four levels of adaptation: rigid, structured, flexible, and chaotic. Each level is determined by cutoff points set by American norms. The rigid and chaotic levels of adaptation are considered as the extreme or problematic levels. The remaining two levels, structured and flexible, are the moderate or healthy levels of adaptability. In this study the levels have been decreased to three: low (rigid), moderate (flexible and structured), and high (chaotic). Since Faces II's cutoff points have been standardized by the American norms, the investigator resetted the cutoff points by dividing the distribution of scores given by the forty subjects into three groups: lower third (low), middle third (moderate), and upper third (high). In order to be consistent these

new cutoff points were used for both nationality groups.

The means and standard deviations of the scales used to measure marital satisfaction are summarized in Table 1. The scores of each group of subjects have been given according to the level of adaptation perceived on the Faces II scale.

The interpretation of Ideal-Real (I-R) scores obtained by Faces II differs from the scores obtained by the Semantic Differential scale. The higher the I-R score is the lower the level of satisfaction. As for Semantic Differential scores, the higher the score the higher the level of marital satisfaction.

The results summarized in Table 1 do not reflect any dramatic differences between the American and Turkish women however there is a difference in satisfaction scores among each group between the levels of adaptation on the Faces II scale.

Results concerning the hypotheses:

- Hypothesis 1:
- a) A woman who gives moderate adaptability ratings on Faces II experiences high satisfaction with her marriage.
 - b) A woman who gives either high or low adaptability ratings on Faces II experiences low satisfaction with her marriage.

TABLE 1 - Means and Standard Deviations of the Satisfaction Scores of the Two Groups According to FACES II ADAPTATION Levels.

		FACES II		SEMANTIC DIFFERENTIAL					
		I - R		EVALUATION		POTENCY		ACTIVITY	
FACES II		Mean	St.Dev.	Mean	St.Dev.	Mean	St.Dev.	Mean	St.Dev.
A M E R I C A N S	low (28-52) n=8	16.0	8.053	6.25	4.83	3.25	2.87	2.00	3.96
	moderate (53-58) n=6	9.17	4.07	12.15	2.5	8.17	4.26	5.67	5.20
	high (59-68) n=6	2.83	2.79	11.83	4.26	6.83	2.78	4.33	5.09
T U R K S	low (28-52) n=6	9.67	6.98	9.17	3.66	2.17	6.24	5.83	6.43
	moderate (52-58) n=5	5.80	5.68	10.20	1.92	3.4	2.79	7.80	2.17
	high (59-68) n=9	5.00	4.55	10.22	3.27	4.56	3.17	6.00	4.06

Three way analysis of variance was used to analyze this hypothesis. Faces II scores, occupation, and nationality, the three independent variables, were computed with each dependent variable. The results are presented in Table 2.

The results indicate that there is main effect between Faces II and I-R score ($F=9.31, df=2, p<.001$). An influencing factor of this result can be due to the fact that I-R is derived from the Faces II scale. The results also indicate a significant effect between Faces II and the evaluation factor ($F=4.40, df=2, p<.02$). Nationality shows a slight effect on the potency factor ($F=3.91, df=1, p<.06$). Faces II also shows a trend on the potency factor ($F=4.21, df=2, p<.09$). However the means for the I-R score indicate that the results are not in the predicted direction, since the level of satisfaction rises as the level of adaptation rises rather than showing a curvilinear relationship. The evaluation and potency factor means are in the predicted direction for the Americans. For the Turks, the trend is less consistent. This hypothesis is only partially supported.

- Hypothesis II:
- a) A woman who gives a low rating on the adaptation scale experiences low satisfaction with her marriage.
 - b) A woman who gives a high rating on the adaptation scale experiences high satisfaction with her marriage.

TABLE 2 - Three-way Analysis of Variance for FACES II, Nationality, and Occupation with each Satisfaction score.

	Source of Variation	S.S.	df	Mean Square	F	Significant of F
	Main Effect	668.75	4	167.19	5.73	.002
	Faces II	543.15	2	271.58	9.308	.001
	Nationality	54.81	1	54.81	1.88	.178
	Occupation	.812	1	.812	.028	.999
I-R	2-way interactions	307.39	5	61.48	2.11	.094
	Faces - Nationality	96.06	2	48.03	1.65	.209
	Faces - Occupation	148.91	2	74.45	2.55	.094
	Nationality - Occup.	51.465	1	51.47	1.76	.192
	3-way interactions	119.34	2	59.67	2.05	.146
	Faces-Nation.-Occup	119.34	2	59.67	2.05	.146
	Main Effect	140.51	4	35.13	2.37	.076
	Faces II	150.41	2	65.21	4.40	.021
	Nationality	.50	1	.50	.03	.999
	Occupation	18.93	1	18.93	1.28	.267
E	2-way interactions	60.62	5	12.12	.82	.999
	Faces - Nationality	60.14	2	30.07	2.03	.148
	Faces - Occupation	148	2	.74	.05	.999
	Nationality - Occup.	.66	1	.66	.04	.999
	3-way interactions	11.32	2	5.66	.38	.999
	Faces-Nation.-Occup	11.32	2	5.66	.38	.999

Continuation of Table 2:

	Source of Variation	S.S.	df	Mean Square	F	Significant of F
Potency	Main Effect	153.04	4	38.26	2.37	.076
	Faces II	84.19	2	42.10	2.61	.090
	Nationality	63.10	1	63.10	3.91	.055
	Occupation	10.73	1	10.73	.67	.999
	2-way interactions	41.15	5	8.23	.51	.999
	Faces - Nationality	25.25	2	12.62	.78	.999
	Faces - Occupation	18.18	2	9.09	.56	.999
	Nationality - Occup.	.22	1	.22	.01	.999
	3-way interactions	10.57	2	5.29	.33	.999
	Faces-Nation.-Occup	10.57	2	5.29	.33	.999
Activity	Main Effect	123.91	4	30.98	1.25	.311
	Faces II	49.91	2	24.95	1.01	.379
	Nationality	64.16	1	64.16	2.60	.114
	Occupation	3.53	1	3.53	.14	.999
	2-way interactions	44.58	5	8.92	.36	.999
	Faces - Nationality	7.28	2	3.64	.15	.999
	Faces - Occupation	24.99	2	12.50	.51	.999
	Nationality - Occup.	6.44	1	6.44	.26	.999
	3-way interactions	1.70	2	.85	.03	.999
	Faces-Nation.-Occup	1.70	2	.85	.03	.999

Multiple regression was used to analyze this hypothesis. Each dependent variable was computed with the three independent variables (adaptation scale score, nationality, and occupation). The results are presented in Table 3.

The results indicate that the independent variables predicted the potency factor significantly ($F=4.18, df=3, 36, p<.05$). Among the three independent variables the adaptation scale contributed the most variance ($R \text{ squared} = .14$). The analysis yielded no significant relationship with the remaining satisfaction scores: I-R ($F=2.25, df=3, 36, n.s.$), evaluation ($F=1.15, df=3, 36, n.s.$), and activity ($F=1.29, df=3, 36, n.s.$).

Table 4 shows the standard deviations and means of each satisfaction score depending on the level of adaptation. The table supports the significant result obtained by the analysis above. As a result the higher the level of adaptation the higher the level of satisfaction as shown by the potency dimension of the Semantic Differential. So Hypothesis 2 is partially supported.

Hypothesis III: The satisfaction scores of intercultural marriages will be lower when compared to the scores of intracultural marriages.

Two-tailed t-test was computed to see if there was any difference in satisfaction scores of the two groups. The results revealed that there was no difference between intercultural and intracultural marriages in activity ($t=1.56, n.s.$) and evaluation

TABLE 3 - Multiple regression of the Four Satisfaction Measures with the Adaptation Scale, Nationality, and Occupation

Measures	Variables	Multiple R	R Squared Change	Simple R	F	Probabili
I - R	Adaptation Scale	.330	.11	-.33	2.25	N.S.
	Nationality	.39	.05	-.25		
	Occupation	.40	.003	-.07		
Evaluation	Adaptation Scale	.26	.07	.26	1.15	N.S.
	Nationality	.26	.00	.01		
	Occupation	.30	.02	.13		
Potency	Adaptation Scale	.37	.14	.37	4.18	p .05
	Nationality	.49	.10	-.28		
	Occupation	.51	.02	.17		
Activity	Adaptation Scale	.14	.02	.14	1.30	N.S.
	Nationality	.30	.07	.28		
	Occupation	.31	.006	.09		

TABLE 4 - Means and Standard Deviations of the Satisfaction Scores of the Two Groups According to the Adaptation Scale.

	ADAPTATION SCALE	I - R		EVALUATION		POTENCY		ACTIVITY	
		Mean	St.Dev.	Mean	St.Dev.	Mean	St.Dev.	Mean	St.Dev.
A M E R I C A N S	low (12-20) n=8	14.0	9.53	7.25	4.68	3.13	2.71	2.88	4.28
	moderate 21 n=4	10.75	4.82	7.5	3.25	6.25	3.11	3.25	2.05
	high (22-26) n=8	5.63	3.04	12.25	2.38	8.25	3.07	5.0	5.48
T U R K S	low (12-20) n=6	7.3	4.84	10.2	1.94	3.6	3.14	7.8	4.17
	moderate 21 n=6	6.7	4.46	7.2	2.34	4.7	2.81	3.0	1.63
	high (22-26) n=8	5.8	4.89	11.0	2.15	4.0	2.78	7.0	2.645

($t = -.08, n.s.$). However the results show a slight trend toward significance for the potency ($t = 1.78, p < .08$) and activity factors ($t = -1.80, p < .08$). Americans have rated their marriages as more potent and the Turks have rated their marriage as more active. Thus, this hypothesis was partially supported.

Hypothesis IV: The adaptation scores of the American wives on the adaptation scale will be lower when compared to the scores of the Turkish wives.

Two-tailed t-test was used to analyze this hypothesis. The results indicate no significant difference between the two groups ($t = -.36, n.s.$). Therefore this hypothesis was not supported.

Hypothesis V: The adaptation scores on Faces II of intercultural marriages will be more extreme when compared to intracultural marriages.

Table 4 shows the means, standard deviations, and number of subjects of each group according to their adaptation level obtained by Faces II. As seen in the table, there is not much difference between the means and subject numbers of each cell. Due to the low subject number in each cell the investigator was not able to compute a T-test analysis to see if there was any significant difference between the group means of each level of adaptability. Thus, while this hypothesis could not be tested, the figures seem to indicate that the two groups do not differ significantly.

TABLE - Means, Standard Deviations, and Subject Numbers of Each Group According to the Adaptation Level.

	<u>LOW</u> 28-57			<u>MODERATE</u> 53-58			<u>HIGH</u> 59-68			
	MEAN	ST. DEV.	NO OF SUB	MEAN	ST. DEV.	NO OF SUB	MEAN	ST. DEV.	NO OF SUB	
AMERICANS n=20	43.63	7.62	8	55.83	1.95	6	63	3.21	6	Mean =53.1 St.Dev.=9.88
TURKS n=20	46.33	5.31	6	56.4	1.41	5	60.8	2.60	9	Mean =55.4 St.Dev.=7.29

ADDITIONAL RESULTS:

The adaptation scale developed by the author consisted of two sections for the American wives. The first section included questions asked to both groups of wives. The second section included direct questions asking their level of adaptation and also questions concerning issues that may have effected their adaptation to Turkey. These scores were not included in the analyses since the questions were only administered to the experimental group. The frequencies for each question are presented in Appendix D.

In general the results showed that 60% of the American wives met their husbands in the U.S. and 55% got married there. 55% of the couples stayed in the States after they got married and 82% of them were planning on moving to Turkey. 55% of the American wives were familiar with Turkey since they had already lived in Turkey before they got married. Currently, 35% of these women have problems due to their children's age and 25% have problems with their surrounding. 55% of the females friend's are Turkish and 20% mostly have foreign friends. 55% were excited when they first came to Turkey and 45% like most things about it. 35% found it easy to adapt to Turkey while 30% had no choice. 95% of the females feel that they have adapted either very much or enough to get along in Turkey and 80% responded that their life were comfortable. 75% of the husbands of the American wives had either studied or lived in the U.S. before marriage and 65% of them have very good English. 80% of the wives either have good or very good Turkish and 90% of their children speak English. 45% of the families speak both languages in the house. The above percentages are just a summary of the majority, the remaining frequencies are in Appendix D.

DISCUSSION

This study was conducted to examine and compare the level of adaptation and satisfaction of intercultural and intracultural marriages. The overall results of this study indicate that there is no difference in the adaptation level of intercultural and intracultural marriages at a significant level and that the level of adaptation is directly related to the level of satisfaction for both groups. However the findings show a slight trend towards a difference in satisfaction for the potency and activity factors. The American wives evaluated their marriages as more potent. The Turkish wives show a slight trend toward rating their marriages as more active.

In this section each hypothesis will be presented and the results discussed. Hypothesis I stated that a woman who gives moderate adaptability ratings on Faces II experiences high satisfaction with her marriage or a woman who gives high or low adaptability ratings on Faces II experiences low satisfaction with her marriage. The results indicate that this hypothesis was partially supported in that only the I-R discrepancy score and the evaluation factor of Semantic Differential showed a significant difference between the three levels of Faces II and the potency factor showed a slight trend. However the means for the I-R discrepancy score indicate that the results are not in the predicted direction, since the level of satisfaction rises as the level of adaptation rises,

rather than showing a curvilinear relationship. The evaluation factor results are in the predicted direction, so are the potency results, for the Americans. For the Turks the trend is less consistent. Thus Hypothesis I is only partially supported.

The rationale for Hypothesis I was that the theoretical expectation underlying Faces II assumes that the extreme levels are maladjusted and therefore would reflect less satisfaction than the moderate level. This does not appear to be the case here. If anything, the higher the level of adaptation, moderate and chaotic levels, reflect more satisfaction. These results may be explained on the basis of cultural differences.

The mean and standard deviation table (Table I) shows that there is very little difference in the satisfaction scores between the middle (moderate) and upper (chaotic) levels on Faces II scale. Preliminary work in this area so far show that upper middle socioeconomic status Turkish families seem to report that they are more unstructured, changeable, and flexible with their rules and roles in the family (Fişek, Personal Communication). These studies also show that there appears to be a difference between upper and lower socioeconomic status Turkish families in this respect. The lower socioeconomic status families seem to be much more structured and strict with their rules and roles.

Since the majority of upper socioeconomic status Turkish families rate their adaptation level as chaotic, this level is not considered as problematic or unhealthy but may reflect the change-

able nature of family system functioning in a cultured sector which is undergoing rapid change.

As for the Americans, the upper level of adaptation is also not considered as unhealthy since these individuals need to be extra flexible and adaptable in order to adjust to continuous new situations. Preto and McGoldrick (1984) stated that spouses in intercultural marriages were more flexible compared to the norms. Another reason for it not to be considered as unhealthy is because they are also part of the upper socioeconomic status Turkish families.

When the upper level of adaptation is considered as a healthy way of functioning the results given on Table I are meaningful. The group with a low level of adaptation has shown a lower level of satisfaction than the remaining two levels of adaptation. So the higher the level of adaptation, the higher the level of satisfaction. This interpretation is consistent with the results for I-R, evaluation, and potency.

On Hypothesis I, working and non-working made no difference on satisfaction scores. Preto and McGoldrick (1984) stated that working individuals can adapt much faster and easier since they interact much more with the surrounding. A good reason for the results obtained may be due to the fact that only ten working women were analyzed and 50% of the non-working women worked when they first came to Turkey.

Nationality seem to show a difference on potency, in that at each level of the Faces II, the Americans had a higher potency score than the Turks. Somehow it appears that their marriage has more powerful connotations for the Americans. Possibly because their marriages rested on choices made against the forces of tradition and may be their social environment. One would expect successful intercultural marriages to reflect more positive power and force.

Hypothesis II stated that a woman who gives a low/high rating on the adaptation scale experiences low/high satisfaction. The results indicated that only the potency dimension of the Semantic Differential was significantly predicted by a combination of the author's adaptation scale, nationality, and occupation status. Adaptation scale contributed the most variance. The hypothesis was partially supported.

Hypothesis III stated that the scores of satisfaction of intercultural marriages will be lower when compared to the scores of intercultural marriages. There were no significant results, but a trend for the American wives to see their marriages as more potent and the Turks seeing theirs as more active. The potency issue was discussed earlier.

Hypothesis IV stated that the adaptation scores obtained by the adaptation scale of the intercultural marriages will be lower when compared to the scores of intracultural marriages. This hypothesis was not supported. However the result is consistent with the

results obtained by Faces II which were that there is no difference in the adaptation level between the two groups (Americans and Turks).

Hypothesis V stated that the adaptation scores on the Faces II of intercultural marriages will be more extreme when compared to intracultural marriages. While a statistical analysis could not be done it does not appear that the two groups differed in their Faces II scores. Since extreme scores would mean problematical marriages theoretically, it appears that the two groups do not differ in the degree of adaptiveness, while the content issues are probably different.

The additional results obtained by the adaptation scale were not analyzed since the questions were only administered to the American wives. The question focused on variables that may have influenced their level of adaptation. Preto and McGoldrick (1984) listed several variables that influenced these marriages. These variables are: religious differences, extent of difference in values between the cultural groups involved, socioeconomic differences, familiarity with each other's cultural context, and consent of both families. The adaptation scale focused on most of these variables.

Religious difference did not seem to be a problem for this sample because the majority did not practice their religion. The second variable mentioned by Preto and McGoldrick (1984) is the extent of difference in cultures. This variable was not asked since

the two cultures are very different in their customs and traditions. Ofcourse this is a factor that may have made adapting to Turkey much harder. Socioeconomic differences were not asked since it would have been impossible to compare the socioeconomic status of the two cultures. The next variable, familiarity with each other's culture, was asked directly by the amount of time spent in each country. The results show that 75% of the husbands lived in the states. This shows that the majority of husbands were familiar with the American culture. As for the wives 55% lived in Istanbul before they got married. So as a result the majority of American wives and their husbands were familiar with each other's culture. This with no doubt must have helped the wives in adapting to Turkey. The last variable listed by Preto and McGoldrick (1984) is family consent. The results show that 65% of both families consented the marriage.

The remaining questions dealt with how difficult it was to adapt, if they have adapted, and how they felt. The general evaluation shows that a high percentage of this sample found it easy to adapt, and that they were comfortable living in Turkey. The responses show that seem to have adapted fairly well and are happily living in Turkey.

These results are also supported by material that was analyzed. The adaptation level of the American sample shows a similarly healthy level of aadaptation when compared to Turkish families.

There are several possible reasons why there was no difference between the Americans and Turks adaptation level. The majority of both groups showed a healthy level of adaptation. One reason may be because the Americans selected for the experimental group were individuals who have been living in Turkey for a long time. They have had a chance to adapt to the customs and traditions. The average length of marriage for the Americans was 7 to 35 years. During the interview some subjects mentioned that many American females who were married to Turkish males left Turkey in a couple of years time because they were not able to adapt to the life style. There are many possible reasons for them not being able to adapt. One may be because they weren't as flexible as the ones who stayed or maybe there were negative variables that influenced them.

A second reason, for a high level of adaptation, may be because they actually are more flexible individuals when compared to the Americans residing in the U.S. (Preto and McGoldrick 1984).

A third possible reason may be that they have found a pattern of adjustment which helped them to adapt. It is very hard to pinpoint the reason why this group stayed since there are so many possible variables.

The results obtained by this study may have several meaningful interpretations. The results show that there is no difference between intercultural and intracultural marriages. It could be that once these foreign individuals settle down, live here for a while, and adapt to the life style their functioning becomes similar to

the Turkish families eventhough they are different in content of issues.

In the results the evaluation factor showed no difference because both groups evaluated their marriages positively. The potency factor seemed to be an important dimension in this study. It can be said that it reflects a meaningful connotation of marriages, specially for Americans. Power and force seems to be an important factor in intercultural marriages. This could be due to the difference in sex roles of the two cultures.

Another point that must be mentioned is the levels of adaptation on the Faces II scale. Olson, Sprenkle, and Russel (1979) has set the two extreme levels as problematic and unhealthy however these norms don't seem to hold true for the Turkish norms. The upper socioeconomic status of Turkish families seem to be more flexible and unstructured with their rules and roles in the family. This can also be said for intercultural marriages. One reason may be because of a cultural change in Turkey which is changing family functioning, to where there are few set rules and customs. Tunalı and Fişek also have obtained results showing that the upper socioeconomic status in Turkey showed a high level of adaptation. Further research is needed in this area.

The study had a few limitations that should be discussed here. The main problem was the low subject number. Unfortunately only twenty Americans were interviewed since they had to meet the qualifications. Also there was a wide range of ages and length of

stay. The ages ranged from 30 to 60. Since there was a low number of subjects it was not possible to group the subjects according to their length of stay. A larger sample would have provided us with much more information, especially if there were equal groups of subjects who have been here for different lengths of times. Also it would have been interesting to interview subjects who have been here for less than 5 years. This would have showed us if their level of adaptation differed from individuals who have been here for a longer time. Time spent in Turkey seems to be an influencing factor on the level of adaptation.

Another problem was related to the second part of the adaptation scale. Unfortunately the investigator was not able to analyze this information. However if the sample was larger then the adaptation scale could have been compared among the experimental group.

Another recommendation for further research could be to compare different cultures, such as American and German wives living in Turkey. Since the German culture is more familiar with the Turkish culture and may be closer to the Turkish culture in some respects.

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APPENDIX A

INFORMATION ABOUT THE HUSBAND AND WIFE:

WIFE:

1. Date of birth:
2. What's your level of education:
 - 1) none
 - 2) elementary school
 - 3) high school
 - 4) university
3. Occupation:
4. Nationality:
5. Religion:

HUSBAND:

6. Date of birth:
7. What's your level of education:
 - 1) none
 - 2) elementary school
 - 3) high school
 - 4) university
8. Occupation:
9. Nationality:
10. Religion:
11. How many children do you have?
12. How old are they?
13. How long have you been married?

WIFE'S FAMILY:

Father:

14. Is your father still alive?

15. What's his nationality?

Mother:

16. Is your mother still alive?

17. What's her nationality?

HUSBAND'S FAMILY:

Father:

18. Is your father still alive?

19. What's his nationality?

Mother:

20. Is your mother still alive?

21. What's her nationality?

22. How traditional is your family?

- 1) every tradition is followed
- 2) almost every tradition is followed
- 3) some are followed
- 4) very few
- 5) none

23. How traditional is your husband's family?

- 1) every tradition is followed
- 2) almost every tradition is followed
- 3) some are followed
- 4) very few
- 5) none

WIFE'S RELATIONSHIP WITH HER SURROUNDING:

24. Do you consider yourself sociable? YES NO

25. Whose guests come to your house more?
- 1) yours
 - 2) your husband's
 - 3) both
26. Do you have many friends? YES NO
27. Do you have friends in common with your husband?
- YES NO
28. Are they foreigners or Turks? TURKS FOREIGNERS BOTH
29. how well do you get along with them?
- 1) very well
 - 2) good
 - 3) not bad
 - 4) not too good
 - 5) I don't get along with them
30. Whose friends do you visit more often?
- 1) yours
 - 2) your husband's
 - 3) both
31. Do you visit them together or seperately?
- 1) together
 - 2) seperately
 - 3) both
32. Whose relatives visit your house more often?
- 1) yours
 - 2) your husband's
 - 3) both
33. Whose relatives do you visit more?
- 1) yours
 - 2) your husband's
 - 3) both
34. How often do you visit these relatives?
- 1) once a week
 - 2) once a month
 - 3) once every six months
 - 4) once a year or less

35. Do you visit them together or seperately?

- 1) together
- 2) seperately
- 3) both

36. How close are you with your husbands family?

- 1) very close
- 2) close
- 3) enough to get along
- 4) not too close
- 5) not close at all

37. Is there any financial support from you (your family) and your relatives? YES NO

38. If yes, who helps who?

- 1) we help my family
- 2) we help my husband's family
- 3) my family helps us
- 4) my husband's family helps us

39. Is there any moral support between your family and your relatives (such as telephones, advise, information, gifts)?

YES NO

40. If yes, who helps who?

- 1) we help my family
- 2) we help my husband's family
- 3) my family helps us
- 4) my husband's family helps us

41. Do you have any problems getting along with your husband's family? YES NO

INFORMATION ABOUT THEIR MARRIAGE:

42. Where did you meet?

43. How did you meet?

44. How did you get married?

- 1) church wedding
- 2) civil ceremony
- 3) reception
- 4) 1 or 2 and 3
- 5) 1,2, and 3

45. In which country did you get married?

(If the answer is Turkey go to question 48)

46. How long did you stay in the U.S. before you moved to Turkey?

47. Were you planning on moving to Turkey when you got married?

YES NO

48. Did you live in Istanbul before you got married?

YES NO

49. How long did you know each other before you got married?

- 1) 5 years
- 2) 4 years
- 3) 3 years
- 4) 2 years
- 5) 1 year

50. Did both families consent your marriage?

- 1) yes
- 2) no my family resented it
- 3) no my husband's family resented it
- 4) they both resented it

51. If the family or families resented it how did you resolve it?

- 1) they accepted he/she when they saw him/her
- 2) they accepted it when we got married
- 3) they accepted it after they got to know me better
- 4) they accepted it after the child was born
- 5) they haven't accepted our marriage

52. What sort of problems you have these days?

- 1) financial problems
- 2) problems due to the childrens age
- 3) relatives
- 4) marital problems
- 5) problems with my surroundings
- 6) other
- 7) none

ADAPTATION TO TURKEY:

53. How did you feel when you first came to Turkey?

- 1) thrilled
- 2) excited
- 3) neutral
- 4) unhappy
- 5) scared

54. Do you like living in turkey?

- 1) vey much
- 2) I like most things about it
- 3) it's okay
- 4) there is quite a bit I dislike
- 5) not at all

55. How easy/difficult was it to adapt to Turkey?

- 1) very easy
- 2) easy
- 3) I had no choice
- 4) difficult
- 5) very difficult

56. Do you feel you have adapted to the customs and traditions of Turkey?

- 1) very much so
- 2) enough to get along
- 3) I haven't felt much pressure one way or the other
- 4) a little bit
- 5) not at all

57. What is your level of comfort currently?

- 1) very comfortable
- 2) comfortable
- 3) depends on the day
- 4) uncomfortable
- 5) terrible

58. How familiar is your husband with the states?

- 1) studied there or lived there
- 2) visited
- 3) never been there

59. If he has been there, for how long?

60. How good is your Turkish?

- 1) very good
- 2) good
- 3) fair
- 4) not too good
- 5) don't speak a word

61. How good is your husband's English?

- 1) very good
- 2) good
- 3) fair
- 4) not too good
- 5) he doesn't speak a word

62. Do your kids speak english?

YES

NO

63. What language do yo speak at home?

- 1) English
- 2) Turkish
- 3) both

KARI/KOCA HAKKINDAKİ BİLGİLER:

KADIN:

1. Doğum yılı:
2. En son hangi okulu bitirdiniz:
 - 1) yok
 - 2) ilkokul
 - 3) orta - lise
 - 4) yüksek
3. Meslek:
4. Tabiyet:
5. Din:

KOCASI:

6. Doğum yılı:
7. En son hangi okulu bitirdiniz:
 - 1) yok
 - 2) ilkokul
 - 3) orta - lise
 - 4) yüksek
8. Meslek:
9. Tabiyet:
10. Din:
11. Kaç çocuğunuz var?
12. Yaşları?
13. Kaç senedir evlisiniz?

KADININ AİLESİ:

Babası:

14. Babanız hayattamı?

15. Tabiyeti nedir?

Annesi:

16. Anneniz hayattamı?

17. Tabiyeti nedir?

KOCASININ AİLESİ:

Babası:

18. Babanız hayattamı?

19. Tabiyeti nedir?

Annesi:

20. Anneniz hayattamı?

21. Tabiyeti nedir?

22. Sizin aileniz geleneklerine bağılıdır?

- 1) her gelenek ve töre sıkı sıkı uygulanır
- 2) epey sıkı
- 3) bazı konularda
- 4) çok az konuda
- 5) hiçbir geleneğe önem verilmez

23. Kocanızın ailesi geleneklerine bağılıdır?

- 1) her gelenek ve töre sıkı sıkı uygulanır
- 2) epey sıkı
- 3) bazı konularda
- 4) çok az konuda
- 5) hiçbir geleneğe önem verilmez

DIŞ DÜNYA İLE İLİŞKİLER:

24. Kendinizi sosyal biri olarak görüyorsunuz? EVET HAYIR

25. Eve daha çok kimin misafirleri gelir?

- 1) sizin
- 2) kocanızın
- 3) ortak

26. Çok arkadaşınız var mıdır? EVET HAYIR

27. Kocanız ile ortak arkadaşlarınız var mı? EVET HAYIR

28. Bu arkadaşlarınızla aranınız nasıl?

- 1) çok iyi
- 2) iyi
- 3) fena değil
- 4) iyi değil
- 5) çok kötü

29. Daha çok kimin ahabplarını ziyaret edersiniz?

- 1) sizin
- 2) kocanızın
- 3) her ikinizde

30. Bu ziyaretler ayrı ayrı mı yoksa ortak mı yapılır?

- 1) ortak
- 2) ayrı ayrı
- 3) bazen ortak, bazen ayrı ayrı

31. Eve daha çok kimin akrabaları gelir?

- 1) sizin
- 2) kocanızın
- 3) her ikinizde

32. Daha çok kimin akrabaları ziyaret edilir?

- 1) sizin
- 2) kocanızın
- 3) her ikinizde

33. Siz bu akrabaları ne kadar sık ziyaret edersiniz?

- 1) haftada bir
- 2) ayda bir
- 3) altı ayda bir
- 4) yılda bir veya daha az
- 5) hiç

34. Bu ziyaretleri ayrı ayrı mı yoksa ortak mı yaparsınız?

- 1) ortak
- 2) ayrı ayrı
- 3) bazen ortak bazen ayrı ayrı

35. Kocanızın ailesine ne derece yakınsınız?

- 1) çok yakın
- 2) yakın
- 3) orta
- 4) fazla değil
- 5) hiç yakın değilim

36. Sizin aileniz ile akrabalar arasında maddi yardımlaşma varmı?

EYET HAYIR

37. Varsa kim kime yardım eder?

- 1) biz benim aileme
- 2) biz kocamın ailesine
- 3) benim ailem bize
- 4) kocamın ailesi bize

38. Sizin aileniz ile akrabaları arasında manevi yardımlaşma varmı (danışma, tavsiye etme, telefon, hediye)? EYET HAYIR

39. Varsa kim kime yardım eder?

- 1) biz benim aileme
- 2) biz kocamın ailesine
- 3) benim ailem bize
- 4) kocamın ailesi bize

40. Sizinle kocanızın akrabaları arasında geçimsizlik olur mu?

EYET HAYIR

EVLİLİK HİKAYESİ:

41. Nerede tanışdınız?

42. Nasıl tanışdınız?

43. Nasıl evlendiniz?

- 1) imam nikahı
- 2) resmi nikah
- 3) davet
- 4) 1 veya 2 ve 3
- 5) 1,2, ve 3

44. Nerede evlendiniz?

45. Evlenmeden İstanbul da mı oturuyordunuz? EVET HAYIR

46. Evlenmeden önce birbirinizi kaç sene tanıyordunuz?

- 1) 5 sene
- 2) 4 sene
- 3) 3 sene
- 4) 2 sene
- 5) 1 sene

47. Evliliğinize her iki aile de rıza gösterdimi?

- 1) evet
- 2) hayır kadın tarafı itiraz etti
- 3) hayır erkek tarafı itiraz etti
- 4) iki taraf itiraz etti

48. (Aile itiraz etti ise) bu durum nasıl çözümlendi?

- 1) görünce kabul ettiler
- 2) evlenince kabullendiler
- 3) biraz iyi tanıyınca
- 4) çocuk doğunca
- 5) çözümlenmedi

49. Sizin aileniz üzerinde bu günlerde ne gibi baskılar var?

- 1) maddi sıkıntılar
- 2) çocukların yaşı gereği çıkan sorunlar
- 3) akrabalar
- 4) karı koca arasında sorunlar
- 5) çevre ile olan sorunlar
- 6) diğer
- 7) hiç

APPENDIX B

There are some statements below expressing some ways of family functioning. I would like you to think about how much each statement reflects your family situation and answer each according to the given scale.

1. Almost never
2. Once in a while
3. Sometimes
4. Frequently
5. Almost always

For example: "In our family every member has certain duties". If this statement is almost always true for your family then mark 5. If it happens once in a while then mark 2.

1. Family members are supportive of each other during difficult times.
2. In our family, it is easy for everyone to express his/her opinions.
3. It is easier to discuss problems with people outside the family than with other family members.
4. Each family member has input in major family decisions.
5. Our family gathers together in the same room.
6. Children have say in their discipline.
7. Our family does things together.
8. Family members discuss problems and feel good about the solution.

9. In our family, everyone goes his/her own way.
10. We shift household responsibilities from person to person.
11. Family members know each others close friends.
12. It is hard to know what the rules are in our family.
13. Family members consult other family members on their decisions.
14. Family members say what they want.
15. We have difficulty thinkinking of things to do as a family.
16. In solving problems, the children's suggestions are followed.
17. Family members feel very close to each other.
18. Discipline is fair in our family.
19. Family members feel closer to people outside the family than to other family members.
20. Our family tries new ways of dealing with problems.
21. Family members go along with what the family decides to do.
22. In our family, everyone shares responsibilities.
23. Family members like to spend their free time with each other.
24. It is difficult to get a rule changed in our family.
25. Family members avoid each other at home.
26. When problems arise, we compromise.
27. We approve of each other's friends.
28. Family members are afraid to say what is on their mind.
29. Family members pair up rather than do things as a total family.
30. Family members share interests and hobbies with each other.

Complete Part I completely, and then complete Part II. Please answer all questions, using the following scale.

I

2

3

4

5

ALMOST NEVER

ONCE IN A WHILE

SOMETIMES

FREQUENTLY

ALMOST ALWAYS

PART I:

PART II:

HOW WOULD YOU DESCRIBE YOUR FAMILY NOW?

HOW WOULD YOU LIKE YOUR FAMILY TO BE?

- | | |
|-----------|-----------|
| 1. _____ | 16. _____ |
| 2. _____ | 17. _____ |
| 3. _____ | 18. _____ |
| 4. _____ | 19. _____ |
| 5. _____ | 20. _____ |
| 6. _____ | 21. _____ |
| 7. _____ | 22. _____ |
| 8. _____ | 23. _____ |
| 9. _____ | 24. _____ |
| 10. _____ | 25. _____ |
| 11. _____ | 26. _____ |
| 12. _____ | 27. _____ |
| 13. _____ | 28. _____ |
| 14. _____ | 29. _____ |
| 15. _____ | 30. _____ |

- | | |
|-----------|-----------|
| 1. _____ | 16. _____ |
| 2. _____ | 17. _____ |
| 3. _____ | 18. _____ |
| 4. _____ | 19. _____ |
| 5. _____ | 20. _____ |
| 6. _____ | 21. _____ |
| 7. _____ | 22. _____ |
| 8. _____ | 23. _____ |
| 9. _____ | 24. _____ |
| 10. _____ | 25. _____ |
| 11. _____ | 26. _____ |
| 12. _____ | 27. _____ |
| 13. _____ | 28. _____ |
| 14. _____ | 29. _____ |
| 15. _____ | 30. _____ |

Şimdi size ailelerin genel işleyiş tarzlarını yansıtan bazı ifadeler okuyacağım. Her ifadeyi okuduğum zaman (bu ifadelerin sizin ailenizin durumunu ne kadar yansıttığını düşünüp) şu ölçeğe göre bir cevap vermenizi rica edeceğim.

1. Hemen hemen, hiçbir zaman
2. Nadiren
3. Arada sırada
4. Sık sık
5. Hemen hemen, her zaman.

Örneğin size bir ifade okuyayım: "Ailemizde herkesin evde yaptığı belirli görevler vardır". Bu cümle sizin aileniz için hemen hemen her zaman doğru ise 5'i işaretliyeceksiniz. Eğer nadiren doğru ise, 2'yi işaretliyeceksiniz.

1. Ailemizde herkes zor durumlarda birbirine destek olur.
2. Ailemizde herkes fikirlerini rahatlıkla söyleyebilir.
3. Dertlerimizi başkalarıyla konuşmak aile içinde konuşmaktan daha kolaydır.
4. Ailede önemli kararlar alınırken herkesin söz hakkı vardır.
5. Ailece aynı odada biraraya geliriz.
6. Disiplinleri konusunda çocukların da söz hakkı vardır.
7. Ailemizde bir çok şey birlikte yapılır.
8. Aile sorunları birarada tartışılır ve varılan sonuçlardan herkes memnun olur.
9. Bizim ailede herkes kendi bildiğini yapar.
10. Evdeki sorumlulukları birbirimize sırayla devrederiz.

11. Ailemizdeki herkes birbirlerinin yakın arkadaşlarını tanır.
12. Ailemizdeki kuralların neler olduğunu anlamak zordur.
13. Ailemizde herkes kendi vereceği kararlar hakkında diğerlerine danışır.
14. Ailemizde herkes düşündüğüne söyler.
15. Ailemizde birlikte yapacak birşeyler bulmakta zorluk çekeriz.
16. Ailede sorunlar çözülürken çocukların önerilerinede uyulur.
17. Ailemizde herkes kendisini diğerlerine yakın hisseder.
18. Ailemizde disiplin haklı bir şekilde uygulanır.
19. Ailemizde herkes kendisini, aileye göre başkalarına daha yakın hisseder.
20. Ailemizde dertlerini halletmek için farklı yeni yollar da dener.
21. Ailemizde herkes ortak aile kararlarına uyar.
22. Ailemizde sorumlulukları herkes paylaşır.
23. Ailemizde herkes boş zamanlarını birlikte geçirmekten hoşlanır.
24. Ailemizde kurallar kolay kolay değiştirilemez.
25. Ailemizde herkes evde birlikte olmaktan kaçınır.
26. Ortaya bir sorun çıktığında orta yolu buluruz.
27. Birbirimizin arkadaşlarını uygun görürüz.
28. Ailemizde herkes aklında olanı açıkça söylemekten çekinir.
29. Ailemizdekileri hep birarada birşeyler yapmaktansa, kişiler kişilik gruplar halinde birşeyler yapmayı tercih ederler.
30. Ailemizde kişiler ilgilerini ve eğlencelerini birbirleri ile paylaşır.

Birinci bölümü tamamlayın ve sonra ikinci bölümü tamamlayın. Lütfen bütün sorulara aşağıdaki ölçeği kullanarak cevap veriniz.

I	2	3	4	5
HEMEN HEMEN HIÇBİR ZAMAN	NADİREN	ARADA SIRADA	SIK SIK	HEMEN HEMEN HER ZAMAN

BÖLÜM I:

BÖLÜM II:

AİLENİZİ ŞİMDİ NASIL
TANIMLARSINIZ?

AİLENİZİN NASIL
OLMASINI İSTERDİNİZ?

1. _____ 16. _____
2. _____ 17. _____
3. _____ 18. _____
4. _____ 19. _____
5. _____ 20. _____
6. _____ 21. _____
7. _____ 22. _____
8. _____ 23. _____
9. _____ 24. _____
10. _____ 25. _____
11. _____ 26. _____
12. _____ 27. _____
13. _____ 28. _____
14. _____ 29. _____
15. _____ 30. _____

1. _____ 16. _____
2. _____ 17. _____
3. _____ 18. _____
4. _____ 19. _____
5. _____ 20. _____
6. _____ 21. _____
7. _____ 22. _____
8. _____ 23. _____
9. _____ 24. _____
10. _____ 25. _____
11. _____ 26. _____
12. _____ 27. _____
13. _____ 28. _____
14. _____ 29. _____
15. _____ 30. _____

APPENDIX C

Please put an X mark on each set of bipolar adjectives according to what impression you have about the adjectives when you think about them related to your marriage.

	quite	a little	irrelevant	a little	quite	
	very	a bit	bit	bit	a bit	very
BEAUTIFULUGLY
BIGLITTLE
FASTSLOW
GOODBAD
HEAVYLIGHT
VIBRANTUNPLEASANT
HUGESMALL
YOUNGOLD
TASTYDITASTEFUL
HIGHLOW
SOFTHARD
SUCCESSFULUNSUCCESSFUL
STRONGWEAK
EXCITABLECALM

Aşağıdaki her sıfatı EVLİLİĞİNİZ ile ilgili olarak düşündüğünüz de
sizde uyandırdığı izlenime göre lütfen işaretleyiniz.

	çok	oldukça	biraz	ilgisiz	biraz	oldukça	çok	
GOZEL	ÇIRKIN
BOYOK	KOÇOK
HIZLI	YAVAŞ
İYİ	KÖTÜ
AĞIR	HAFİF
CANLI	CANSIZ
HOŞ	NAHOŞ
İRİ	UFAK
GENÇ	İHTİYAR
ZEVKLİ	ZEVKSİZ
YOKSEK	ALÇAK
YUMUŞAK	SERT
BAŞARILI	BAŞARISIZ
KUVVETLİ	ZAYIF
HEYECANLI	SAKİN

APPENDIX D

FREQUENCIES OF ADDITIONAL RESULTS:

- Where did you meet?

60% in the U.S.

40% in Turkey

- In which country did you get married?

45% in Turkey

55% in the U.S.

- Did you stay in the U.S. right after you got married?

55% - yes

45% - no

- Were you planning on moving to Turkey?

81.9% - yes

18.1% - no

- How familiar is your husband with the States?

1) studied there or lived there - 75%

2) visited - 25%

3) never been there - 0%

- How good is your Turkish?

1) very good - 40%

2) good - 40%

3) fair - 20%

4) not too good - 0%

5) don't speak a word - 0%

- How good is your husband's English?

- 1) very good - 65%
- 2) good - 20%
- 3) fair - 10%
- 4) not to good - 5%
- 5) doesn't speak a word - 0%

- Do your kids speak English?

Yes - 90%

No - 10%

- What language do you speak in the house?

1) English - 25%

2) Turkish - 30%

3) Both - 45%

- Did you live in Turkey before you got married?

55% - yes

45% - no

- What sort of problems do you have these days?

- 1) Financial problems - 15%
- 2) Problems due to children's age - 35%
- 3) Relatives - 0%
- 4) Marital problems - 15%
- 5) Problems with your surrounding - 25%
- 6) Other - 5%
- 7) None - 5%

- Are most of your friends Turks or Foreigners?

- 1) Turks - 55%
- 2) Foreigners - 20%
- 3) Both - 25%

- How did you feel when you first came to Turkey?

- 1) Thrilled - 15%
- 2) Excited - 55%
- 3) Neutral - 5%
- 4) Unhappy - 20%
- 5) Scared - 5%

- Do you like living in Turkey?

- 1) Very much - 30%
- 2) I like most things about it - 45%
- 3) It's okay - 20%
- 4) There is quite a bit I dislike - 0%
- 5) Not at all - 5%

- How easy/difficult was it to adapt to Turkey?

- 1) Very easy - 10%
- 2) Easy - 35%
- 3) I had no choice - 30%
- 4) Difficult - 20%
- 5) Very difficult - 5%

- Do you feel you have adapted to the customs and traditions of Turkey?

- 1) Very much so - 45%
- 2) Enough to get along - 50%
- 3) I haven't felt pressure one way or the other - 5%

4) A little bit - 0%

5) Not at all - 0%

- What is your level of comfort currently?

1) Very comfortable - 15%

2) Comfortable - 80%

3) Depends on the day - 5%

4) Uncomfortable - 0%

5) Terrible - 0%