

A CROSS-CULTURAL COMPARISON OF ATTITUDES TOWARD MARITAL INFIDELITY, BY H. T. CHRISTENSEN. pdf

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Mormon Essays on Sex and Family Chapter 4. In a letter to me dated 5 February Elder Alvin R. Dyer, a counselor in the First Presidency, cited the following sentence from a news release: To do otherwise would violate my sense of integrity, and so I must ask that you respect my [p. One would not ask the physician to betray the confidences of his patients nor the marriage counselor, to give another example, to reveal the secrets of his clients. The researcher has a similar responsibility to his subject. I do want you to know that this research has been done either by me or under my direction and that I take full responsibility. If there are ways in which I can be of help within the framework of this position, I am not only willing but anxious to do so. I mention the above incident because it throws light on the sensitivity regarding sexual research. For comparative purposes non-Mormon responses from that same university, as well as additional non-Mormon responses from a large Midwestern university, are also examined. Furthermore, with respect to premarital coitus, data are viewed alongside equivalent data for and to give a twenty-year picture of this narrow but important facet of contemporary Mormon history. It should be pointed out that the analysis reported in this essay represents one phase of an ongoing, long-range, cross-cultural investigation dealing with the phenomenon of premarital sex. It has involved samples from sexually-permissive Denmark, moderately-restrictive Midwestern United States, and highly-restrictive Mormon culture within the Intermountain region of the western United States. To date, some two dozen journal articles reporting on one or another aspects of the study have appeared. Research data rather consistently have shown lower rates of premarital coitus among Mormons than the surrounding culture. So the questions become: How is the Mormon norm of chastity holding up under modern conditions? Is the church able to successfully resist current trends toward sexual permissiveness? And, if so, to what extent and how is it accomplished? Even though the central concern is with Mormon responses, it is important to know how these compare with non-Mormon responses in order to assess where we are. For present purposes, I shall ignore the Danish segment of my investigation, for it represents a different culture—one with a long history of sexual permissiveness—and shall compare Mormon responses against non-Mormon data from two American subsamples: Most of the data to be reported are structured within the framework of non-coitus—that is, virginity or chastity—rather than sexual activity. This is because premarital chastity is the norm in Mormon culture. There are a few additional points concerning the present data which need to be made. In Figure 1, I deal with each of the three time periods in order to measure trends; whereas in Tables 1 through 3, I restrict myself to data alone. Furthermore, in the first instance I report responses from sociology classes only. This refinement was necessary in order to achieve comparability from year to year. In the Intermountain sample were circumstances beyond my control which cut off sociology class responses at just under Fortunately, I was able to supplement that small group with more than additional returns from classes in the Department of Family and Human Development. Since comparability is not a key issue in the tables as it is in Fig. We turn now to the results of this investigation. They are to be reported in terms of four data-induced propositions, with some attempt at interpretation even when this takes me a little beyond the [p. Statistical evidence seldom tells the whole story. This is especially true in this instance since some of my Intermountain samples are small and my classroom approach to data-gathering even throws the criterion of representativeness into question. Still, my data are comparable from culture to culture and from one time period to the next. Furthermore, the findings seem to demonstrate a certain consistency and logic. Nevertheless, I would like to emphasize that I regard the evidence given here as only suggestive, not conclusive. I present my generalizations at the level of hypotheses—reasonable speculations that invite further empirical testing. Mormon premarital sex norms are strikingly conservative. Evidence of sexual conservatism in Mormon culture can be found at two levels: Attitudes describe what one believes or feels about something, while behavior indicates what he or she does.

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Figure 1 presents one important measure of each: These are shown separately for the three years studied and for both the Mormon and the two non-Mormon subsamples used as reference groups. First to be noted is that for each time period and within each sample actual virginity is lower than preference for marrying a virgin. Since attitude is a precursor to behavior, this is expected. The most striking generalization to be derived from Figure 1—and most important—is that Mormon percentages are considerably and consistently higher than those for the non-Mormon respondents. This is true with respect to both measures and within each of the sample years. It is of particular significance, I think, that while premarital virginity chastity dropped to a minority position in one of the non-Mormon groups as early as and in the other by , [p. In nearly three-fourths of Mormon respondents still claimed to have abided by the chastity standard. This proportion is more than three times larger than for the Intermountain non-Mormon group and nearly two times larger than for the Midwestern non-Mormon group. Surely differences of such magnitude cannot be viewed as occurring by chance. This can be seen in Figure 1 and in most of the comparisons presented in the tables. Apparently, living in close proximity to Mormons has the effect of turning some non-Mormons on an opposite course, perhaps as a reaction against the perceived ultraconservatism of the church. Perhaps conservative non-Mormons more often yield to conversion efforts than their liberal neighbors, as well. Table 1 presents three additional measures of attitudes that bear on sexual behavior. As might be expected, many more Mormons than non-Mormons were found to favor censorship. The next percentages address the question of intimacy in dating. By subtracting the point on the scale at which necking is first approved from the point at which coitus is first approved, it is possible to come up with a rough measure of what students considered an ideal love relationship offering promise of marriage. According to this measure, Mormon respondents perceive intimacy development as best when spread out over a twelve-month period, which is two-thirds of the hypothetical eighteen-month courtship span they were asked to [p. In contrast, non-Mormon respondents see a more rapid development as being appropriate—some nine or ten months in most instances or a period extending over about one-half of the hypothetical courtship time-span. On the scale just described, many—especially the Mormon respondents—checked first coitus as occurring only after marriage Table 1, line 3. Again we see the Mormon response standing in sharp contrast to the non-Mormon response; fully nine-tenths of the former declare themselves on the side of premarital chastity as compared with about one-fifth to one-fourth of the latter. Thus we have four attitudinal measures disapproval of premarital coitus, preference for marrying a virgin, favoring a gradual pattern of sexual development, and favoring censorship of pornography and one behavioral measure remaining virginal until marriage all pointing to the same conclusion: Mormons are disproportionately high on the chastity norm. Considered together, these comparisons clearly underline the fact that Mormons are more apt to opt for a temptation-reduced environment and self-control in their personal lives. Mormon conservatism tends to be remarkably resistant to change. Yet every one of the trend lines in Figure 1 moves downward. Whether with reference to attitudinal or behavioral measures, movement over the two decades covered by the study has been consistently away from the chastity norm. This means, of course, that the sexual revolution has taken a toll. Each of the trend lines for Mormon respondents declines only slightly between and whereas the non-Mormon lines—all four of them—drop dramatically. This suggests that, with respect to chastity, Mormons and non-Mormons may be pulling farther apart. Support for these findings comes from a parallel study of several [p. The researcher was Wilford E. Smith, and the years covered are , , and Every one of the thirty-six topics which were reported and which pertain to attitudes and behavior in the areas of religion and ethics showed a shift toward greater conservatism over the more than one-third of a century that was covered by the study. We interpreted this as a swing back toward fundamentalism, which we did not feel was typical of American culture in general. And while we could not be certain how much of this conservative movement was due to increasing religious selectivity and socialization at BYU and how much of it represented change that was churchwide, it was our strong feeling that the latter played a prominent role. The Mormon church as a whole is believed to have been moving toward greater uniformity. Three of the thirty-six questions have particular relevance to our present concern: Percentages who

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considered these levels of sexual intimacy morally wrong were for and , respectively: This upward shift rather clearly indicates that at the attitudinal level Mormon sexual conservatism is more than holding its own—it appears to be increasing. While premarital coitus within my Midwestern samples continued to increase over the second as well as the first decade of the study, in the other two cultures there was practically no movement over the second decade. With respect to the Danish samples, I explained this as very likely due to a ceiling effect: But percentages showing coitus in my Intermountain Mor-[p. I explained the almost-no-trend phenomenon observed within my Mormon data as likely due to a braking effect resulting from religious teachings and pressures. Mormon deviants, although proportionally fewer, pay a heavier price. Evidence for this somewhat surprising finding comes from the value-behavior discrepancy exhibited by Mormon respondents Table 2, line 1 coupled with negative reactions following premarital coitus line 2. Value-behavior discrepancy and negative effects are different sides of the same coin. When a person violates his or her standards, it stands to reason that he or she will experience more guilt or other undesirable feelings. The important thing to observe is that proportionately more Mormon than non-Mormon respondents found themselves caught up in this syndrome. My present investigation does not carry over into marriage and possible effects that may derive from conformity with sexual norms. But nonconformity does produce negative effects in societies where the behavior in question is strongly condemned—in this case, premarital sex in the Mormon culture. The situation in some ways is analogous to alcoholism among drinkers. During the mids in a book called *Drinking in College* Mormon college students were reported to have the lowest drinking rate among religious groups. But of drinkers, Mormon students showed up with an extremely high rate of alcoholism. In judging an act, little allowance is made for conditions or circumstances; hence a thing that [p. This results in a narrow range of tolerance and discourages deviation and the development of subcultures. Religious socialization is the major variable. But before discussing that, permit me to mention two other studies that have reached essentially this same conclusion—the first with reference to religiosity in general and the second, like our own, focusing on Mormon culture.

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A Cross-Cultural Comparison of Attitudes Toward Marital Infidelity. Abstract. A Cross-Cultural Comparison of Attitudes Toward Marital Infidelity SAGE Publications, IncDOI: / Harold T. Christensen Purdue University U.S.A.

Aggression[edit] While most empirical research suggests that males are more likely to act aggressively in response to sexual jealousy, some studies have shown that females may also display aggression and violence. It has been suggested that this is because women are more empathetic towards the "victim", triggering strong aggression towards the unfaithful man. Furthermore, statistics on domestic violence continue to show that in relationships it is primarily men who are the abusers, rather than the women. As a result, when a woman is around a suspected rival female, she is more likely than a male counterpart to announce that her companion is "taken", and go out of her way to enhance her appearance to her spouse. Women are also more likely to experience symptoms of depression following the infidelity. These tactics are used to prevent partner infidelity and so might be used when there are perceived threats in the environment. This may be due to the fact that, in comparison to securely attached individuals, those who are insecurely attached tend to experience lower levels of trust, intimacy and stability in their romantic relationships. In addition, some of these explanations can be used to explain the sex differences in sexual jealousy and why there may be differences in the degree to which people experience jealousy. For males, their biggest concern when they commit to a relationship is ensuring that any offspring produced is biologically theirs, therefore, sexual infidelity is a huge threat to them as there is then a chance that they are not the genetic parent. If her partner becomes emotionally attached to another woman, there is a real chance that the male may share his resources with the other woman, or leave their current relationship all together. The study concluded that sexual jealousy may be an adaptive function in which is triggered in order to retain access to a valuable mate. This hypothesis rests on the evolutionary principle of mate value. Younger women are likely to have more mate value because they are more fertile. Therefore, it is predicted that men are likely to engage in mate retention behaviours more often when their partner is younger rather than older than them. Resting on the principle of mate value again, is the prediction that men will devote more resources to mate retention when their partner is perceived to be physically attractive, than when their partner is perceived to be less physically attractive. Females who are physically attractive have a higher mate value than those who are less physically attractive. Women will allocate more resources to mate retention when their partner has a wealth of resources than women whose partners have few resources. This hypothesis also rests on the mate value principle. Men who have more resources and wealth have a higher mate value than those who do not. If a man perceives his partner as having a higher mate value than him, then he is more likely to engage in efforts towards mate retention than men who perceive their partners as having a lower than or equal to mate value than them. This hypothesis rests on perceived mate value. As such, the male is at a greater risk of losing her to another man with a higher mate value. Individuals who suspect their partners are being unfaithful are more likely to devote effort towards mate retention than those who do not suspect their partners are being unfaithful. This hypothesis relies on the perceived probability of infidelity. Their research provided evidence to support all above hypotheses except for hypothesis 5; this effect was unique to men only. The double-shot hypothesis[edit] The hypothesis contradicts the evolutionary perspective. Women also believe that for men, to have emotional commitment, sex is a prerequisite. Instead, both emotional and sexual jealousy are believed to occur when an individual believes that a rival is posing a threat to what one perceives to be a valuable interpersonal relationship. Men are socialized to be masculine, which includes having great sexual prowess. This results a strong, negative reaction in response to the sexual infidelity, which does not tend to occur in response to emotional infidelity. In contrast, women are taught to be emotional nurturers in a relationship, therefore, if their partner commits emotional infidelity, this may threaten her sense of self more than if her partner commits sexual infidelity. This model examines how three variables " 1 arousability, 2 commitment and, 3 insecurity " moderate

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jealousy. Sexual jealousy is strongly mediated by culture in both heterosexual and homosexual couples [38] and in males, is said to be prevalent in cultures in which heritability runs through the male side. Different behaviours were found to elicit different extents of sexual jealousy. For instance, flirting, kissing and sexual involvement elicit sexual jealousy across all of the nations. However, dancing, hugging and kissing evoke very different reactions across cultures. In the Soviet Union, the most sexual jealousy is seen across dancing, hugging, flirting and kissing behaviours. Yugoslavian participants display the most intense sexual jealousy to flirting behaviour but the least to kissing. Dutch participants show the least sexual jealousy to kissing, dancing and hugging behaviours. In Western cultures[edit] Societies that permit extra-marital sexual relations, often discourage sexual jealousy. Scenario i measured sexual jealousy and scenario ii measured emotional jealousy. Greater sexual jealousy seen in American men may be because in American culture, love, sex, family relationships and marriage are strongly connected. In Eastern cultures[edit] Cross-cultural comparisons between China and United States reveal that, regardless of nation, men show greater sexual jealousy than women. Females show significantly higher levels of emotional jealousy. In contrast, between the nations, both men and women from the United States show greater sexual jealousy than Chinese individuals. Approximately fifty-one per cent of the violence towards women in an Indian sample was due to sexual jealousy. In suicide reports, sexual jealousy was described as a "racial trait" in Indian men and that it was evoked when European men slept with their women. Different weightings are given to triggers of sexual jealousy cross-culturally. In liberal cultures, male mating effort is based on the number of women. These men therefore invest less time in each woman and, therefore, exhibit less sexual jealousy.

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3: Multiply and Replenish " 04 |

Parent-child conflict in sexual values / R.R. Bell --Premarital sex as deviant behavior / I.L. Reiss --Changing sex norms in America and Scandinavia / H.T. Christensen and C.F. Gregg --Factors in marital orgasm / P.H. Gebhard --Marital sexuality in four cultures of poverty / L. Rainwater --A cross-cultural comparison of attitudes toward marital.

Generalizations are limited by the lack of cross-national research for a broad domain of attitudes on marriage and alternative arrangements, and by the lack of consensus on what counts as evidence. OBJECTIVE Acknowledging the conceptual distinction between expectations for behavior inside and outside marriage, we address the deinstitutionalization debate by testing whether support for marital conventions has declined for a range of attitudes across countries. RESULTS Consistent with the deinstitutionalization argument, disapproval declined for marital alternatives cohabitation, unmarried parents, premarital and same-sex sex. For attitudes on the behavior of married people and the nature of marriage the results are mixed: On most items, most countries changed as predicted by the deinstitutionalization thesis. Beliefs arguably more central to the marital institution do not conform as neatly to this thesis. Because results are sensitive to the indicators used, the deinstitutionalization of marriage argument merits greater empirical and conceptual attention. From same-sex couples to unmarried cohabiters to committed partners who live apart, these forms of dyadic relationships have invited inevitable comparisons to heterosexual marriages. Researchers studying cohabitation, for example, have asked whether the arrangement is a genuine, long-term substitute for marriage or simply a new courtship stage on the path to the altar Heuveline and Timberlake ; Raymo, Iwasawa, and Bumpass ; Smock Unmarried cohabiters have often been compared to their married counterparts. Studies report that cohabiters are characterized by lower relationship quality Skinner et al. According to Cherlin Whether contemporary marriage is viewed as a casualty of social changes or a resilient institution evolving with the times, the study of relationships cannot ignore questions about the ways in which marriage itself is changing. To understand marital change we evaluate shifts over time in attitudes toward marriage and its alternatives in 21 countries. We situate this analysis in the theoretical framework of the deinstitutionalization marriage Cherlin , distinguishing empirically between two conceptions of deinstitutionalization. Framing marriage as a hegemonic ideal, the first conception assumes that deviations from the conventional model of marriage, such as acceptance of non-marital cohabitation, are evidence of the deinstitutionalization of marriage. The second definition describes the marriage institution as a set of rules governing the behavior of spouses and rejects the notion that it makes sense to evaluate marriage in terms of other relationship options Lauer and Yodanis This perspective views deinstitutionalization more narrowly in terms of changes in the core normative expectations held for married people. This paper expands on previous research to make two important contributions. First, building on these conceptual distinctions in the definition of the marital institution, this analysis is the first to marshal a wide battery of attitude items to gauge whether the deinstitutionalization-of-marriage thesis is supported by changes in attitudes toward both marital and non-marital behavior. Second, moving beyond single-country studies, our cross-national analysis considers whether the changes in attitudes about marriage and relationship alternatives indicate that the deinstitutionalization of marriage is broadly characteristic of advanced industrial societies. Background The growing tolerance of new relationships is often described as a commentary on the institution of marriage. Some see new relationships as a rebuke to marriage " evidence that the marital institution is no longer fulfilling societal requirements nor meeting individual needs. Pointing to such behavioral indicators as the increase in non-marital fertility, the decline in household gender specialization, and the rise in cohabitation, Cherlin concludes that marriage is on the road to deinstitutionalization. Having resonance as a cultural ideal and even a status symbol, marriage may still be desired by most people, but the increasing tolerance of non-marital arrangements implies a weakening of the normative expectations for couples. With declining expectations that sex, co-residence, and childbearing be linked only to marriage, the institution has lost its hegemonic position as a principle for bringing order to adult

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lives. Others question whether new relationships really matter for marriage. Rather than signaling a decline of marriage, both new relationship options and new expectations for marriage can be said to demonstrate the resilience of the marital institution Amato According to Lauer and Yodanis , developments in non-marital arrangements are irrelevant to marriage as an institution. Conceptually, they distinguish between the weakening of the rules for behavior within marriage and the increase in the alternatives outside of marriage. What is supposed to go on in marriage and what marriage means constitute evidence for deinstitutionalization, they argue, but what happens outside marriage does not. Drawing from institutional economics and theories of new institutionalism, they contend that the marital institution provides the normative framework and cognitive scaffolding that governs the behavior of married partners. Even if there is greater social acceptance of non-marital arrangements, these changes do not speak to changes in the popular understanding of marriage or expectations for behavior within marriage itself, and it is these core norms for married partners that matter for the deinstitutionalization argument Lauer and Yodanis This distinction between the more expansive reach of the marital institution discussed by Cherlin and the narrower case argued by Lauer and Yodanis is useful for evaluating the deinstitutionalization argument and assessing the relationship between marriage and its alternatives. Changes in what is expected of married persons are central to this redefinition. Early in the 20th Century patriarchal authority receded in importance, to be replaced by the modern ideal of the companionate marriage “ a gendered partnership founded on respect, affection, and camaraderie Burgess and Locke As Amato notes, companionate marriage was a departure from earlier ideals of marriage, because it rested on personal ties as opposed to social obligations. Today, the late modernity viewpoint holds marriage to be an unapologetic tool of personal fulfillment Cancian ; Giddens Demanding intensive communication and emotional intimacy, marriage must meet expressive needs, not just functional requirements to maintain the family. The distinction between broad hegemonic and narrower institutional definitions of marriage raise questions of what should count as proof of deinstitutionalization. How much change adds up to an erosion of the normative framework for marriage? Cherlin points to more egalitarian gender roles as illustrating deinstitutionalization. Although consistent with their what-married-partners-ought-to-do criterion, Lauer and Yodanis point to the remaining gender inequality in marriage to question whether gender specialization has gone far enough to count as significant change in marital expectations. Some Second Demographic Transition trends, such as later marriage and smaller family size, are not incompatible with what most of us think marriage is. Three decades ago Kingsley Davis described the rise in non-marital births, life-long singlehood, one-parent households, and cohabiting unions. None of these conflicted with taken-for-granted institutional understandings of the meaning of marriage or the behavior of married people. Nor were these demographic developments necessarily unprecedented, often being a revival of historical patterns that had fallen out of favor. While cohabitation and non-marital fertility are today taken as proof of deinstitutionalization, we do not talk of marriage as having become more thoroughly institutionalized in the s. The rise and fall of this mid-century American marriage model show the danger of accepting an historical anomaly as proof of a sweeping deinstitutionalization. Declining marriage rates may signal lasting change, but recent declines may prove only a short-run response to a global financial crisis. Furthermore, contradictory evidence is often ignored in discussions of deinstitutionalization. Divorce rates have been declining for decades in the U. Kreider and Ellis In the past the norms and ideals for marriage have undergone changes without an unraveling of the marital institution. Whether recent developments add up to a worrisome decline or deinstitutionalization of marriage is unclear, in part because of uncertainties that cloud discussion and research. These include 1 conceptual differences on the scope of the marriage institution, 2 questions about how much change constitutes deinstitutionalization, 3 the possibility of confusing a short-run anomaly with a long-run trend, 4 the potential neglect of contradictory findings, and 5 the failure to consider the normative strengthening or institutionalization of new or revived practices. This lack of clarity on what counts as evidence shows the need for a systematic approach to the question of deinstitutionalization. First, they predict behavior, albeit imperfectly. The association between attitudes and behavior is central to a long line of theorizing which

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stretches from symbolic interactionism Blumer through the theory of planned behavior Ajzen to efforts to relate specific perceptions to actual marital decisions Carroll et al. Second, as the internalization of cultural understandings, attitudes speak to culturally based theories that motivate contemporary discussions of family change. To explain a new regime of family behavior, the theory of the Second Demographic Transition points to the diffusion of a cultural ethos of individualism traced back to the Enlightenment Lesthaeghe and Surkyn. Reducing the need for supportive social institutions such as marriage Esping-Andersen, greater material security is said to foster post-material values that valorize personal fulfillment over conformity to societal expectations Inglehart. Criticizing marriage as a site of patriarchal oppression, feminist theory demands that relationships be organized around a new moral foundation of gender equality Budig. Consistent with cultural theories, marriage is no longer viewed as just a social obligation but rather as a tool of personal realization Beck and Beck-Gernsheim; Cancian; Giddens. Although persuasive analyses point to material, not cultural, roots for family change Perelli-Harris and Gerber, cultural arguments give weight to attitudes and values. Culture invites cross-national comparisons. Despite single-country studies of changing attitudes toward marriage and other relationships Kraaykamp; Mynarska and Bernardi; Thornton and Young-DeMarco, a systematic, cross-national approach is lacking. Comparative studies have typically focused on one dimension of marriage-related attitudes, such as beliefs about the value of marriage Gubernskaya, acceptance of divorce Rijken and Liefbroer, or approval of non-marital sex Widmer, Treas, and Newcomb. Where there are multiple items they have often been combined into a single measure Gubernskaya; Liefbroer and Fokkema, a strategy that improves on measurement reliability and facilitates explication but may obscure differences in change across attitudes. No empirical investigation has asked whether changes in the core beliefs about behavior inside marriage have changed as much as attitudes about relationships outside marriage. The items are limited to those available in the ISSP for multiple time points. One subset of attitudes addresses marital alternatives. These beliefs on behavior permissible outside the marriage institution include unmarried cohabitation, non-marital childbearing, single parenthood, and premarital and same-sex sexual relations. Another subset of attitudes speaks directly to the definition of marriage, as well as core beliefs on how partners should behave inside marriage. These attitudes cover beliefs about the superiority of marriage and expectations of permanence, gender specialization, and sexual fidelity. Consistent with the deinstitutionalization thesis, these studies generally report a liberalization of opinion on alternatives to marriage, as well as on some expectations for behavior in marriage itself, such as views of divorce and gender specialization. Cross-national evidence is limited, but country-to-country differences in attitudes are evident, and some results remain inconclusive.

Non-marital Cohabitation Between and often within countries, there is no firm consensus on what cohabitation means. European experience points to the evolution from a rebellion against convention to a testing ground for marriage to a substitute for marriage altogether Manting. In some countries e. Public acceptance of cohabitation is higher in, say, Norway, where the arrangement is well established Syltevik, than in the Czech Republic where it is still rare Mynarska and Bernardi. Even in Southern and Eastern Europe younger adults hold positive views of non-marital cohabitation Liefbroer and Fokkema; Poortman and Liefbroer. American acceptance of cohabitation rose fairly consistently from the s through the s Thornton and Young-DeMarco. British cohorts are more likely than earlier ones to endorse the practice Haskey. Considering young adults in and , 12 out of 35 countries saw a significant growth in acceptance of alternative living arrangements; only two registered a significant decline Liefbroer and Fokkema.

Non-marital Childbearing Moral and practical arguments frame heterosexual marriage as the optimal arrangement for having and rearing children. These arguments hinge on beliefs about the wrongness of non-marital sex, the stigma of illegitimacy, and the disadvantages for children of not being raised by two parents. Disapproval of non-marital childbearing is highest in Southern and Eastern Europe and lowest in Scandinavia Aassve, Siron, and Bassi. Disapproval has waned over time. Respondents in five European countries and the U. From the s into the s Americans expressed increasing tolerance toward those who have a child outside of marriage Pagnini and Rindfuss; Thornton and Young-DeMarco.

Sexual Relations Heterosexual marriage has lost its monopoly as the only

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socially approved context for sexual relations. Into the s the declining disapproval of premarital sex had not extended to same-sex relations. Thereafter North American disapproval of homosexuality fell off sharply Andersen and Fetner , led by liberalizing attitudes among the more secular and better educated Ohlander, Batalova, and Treas ; Treas Growing acceptance of same-sex relations does not imply a rejection of marriage, as shown by the legalization of same-sex marriage. Same-sex marriages are only recognized in some U. Between and , however, Americans became less tolerant of marital infidelity Treas , even as legal changes around the globe decriminalized adultery Frank, Camp, and Boucher Gender Specialization Holding women responsible for homemaking and men for breadwinning, the gendered division of labor was once the functional basis for marriage. The trend has been away from support for strict gender specialization Cherlin and Walters ; Lee, Tufis, and Alwin ; Mason and Lu ; Pampel ; Scott, Alwin, and Braun , but some countries are more conservative than others Baxter and Kane ; Treas and Widmer

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4: Effects of Parental Divorce on Adult Relationships

Surveyed attitudes toward marital infidelity in among 1, male and 1, female college students at large state-supported universities in Sweden, Denmark, and Taiwan, a Catholic university.

Incidence[edit] Representational image of infidelity. After the Kinsey Reports came out in the early s, findings suggested that historically and cross-culturally, extramarital sex has been a matter of regulation more than sex before marriage. For example, one study conducted by the University of Washington, Seattle found slightly, or significantly higher rates of infidelity for populations under 35, or older than Rates of infidelity among women are thought to increase with age. In one study, rates were higher in more recent marriages, compared with previous generations; men were found to be only "somewhat" more likely than women to engage in infidelity, with rates for both sexes becoming increasingly similar. According to this theory, when people live within environments that are demanding and stressful, the need for bi-parental care is greater for increasing the survival of offspring. Correspondingly, monogamy and commitment are more commonplace. On the other hand, when people live within environments that encompass little stress and threats to the viability of offspring, the need for serious and committed relations is lowered, and therefore promiscuity and infidelity are more common. According to this theory, an area has a high sex ratio when there is a higher number of marriage-aged women to marriage-aged men and an area has a low sex ratio when there are more marriage-aged men. On the other hand, when sex ratios are low, promiscuity is less common because women are in demand and since they desire monogamy and commitment, in order for men to remain competitive in the pool of mates, they must respond to these desires. Support for this theory comes from evidence showing higher divorce rates in countries with higher sex ratios and higher monogamy rates in countries with lower sex ratios. It is more common for men compared to women to engage in extradyadic relationships. In addition, recent research finds that differences in gender may possibly be explained by other mechanisms including power and sensations seeking. For example, one study found that some women in more financially independent and higher positions of power, were also more likely to be more unfaithful to their partners.

Gender differences[edit] There is currently debate in the field of evolutionary psychology whether an innate, evolved sex difference exists between men and women in response to an act of infidelity; this is often called a "sex difference". A study published in suggested there may be sex differences in jealousy. Women, who do not face the risk of cuckoldry, are theorized to maximize their fitness by investing as much as possible in their offspring because they invest at least nine months of resources towards their offspring in pregnancy. These conflicting strategies are theorized to have resulted in selection of different jealousy mechanisms that are designed to enhance the fitness of the respective gender. This style of questionnaire asks participants "yes or no" and "response A or response B" style questions about certain scenarios. For example, a question might ask, "If you found your partner cheating on you would you be more upset by A the sexual involvement or B the emotional involvement". Many studies using forced choice questionnaires have found statistically significant results supporting an innate sex difference between men and women. In consideration of the entire body of work on sex differences, C. Harris asserted that when methods other than forced-choice questionnaires are used to identify an innate sex difference, inconsistencies between studies begin to arise. The results of these studies also depended on the context in which the participants were made to describe what type of jealousy they felt, as well as the intensity of their jealousy. According to Harris, a meta-analysis of multiple types of studies should indicate a convergence of evidence and multiple operationalizations. This is not the case, which raises the question as to the validity of forced-choice studies. DeSteno and Bartlett further support this argument by providing evidence which indicates that significant results of forced-choice studies may actually be an artifact of measurement; this finding would invalidate many of the claims made by those "in favor" of an "innate" sex difference. One theory that has been hypothesized to explain why men and women both report more distress to emotional infidelity than sexual infidelity is borrowed from childhood attachment

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theories. Studies have found that attachment styles of adults are consistent with their self-reported relationship histories. The authors propose that a social mechanism may be responsible for the observed results. In other words, replicable sex differences in emotion and sexual jealousy could be a function of a social function. Similar studies focusing on the masculinization and feminization by society also argue for a social explanation, while discounting an evolutionary explanation. Anthropologist Bobbi Low says we are "slightly polygamous"; while Deborah Blum believes we are "ambiguously monogamous," and slowly moving away from the polygamous habits of our evolutionary ancestors. Some people may want to supplement a marriage, solve a sex problem, gather more attention, seek revenge, or have more excitement in the marriage. This variation stems from the fact that societies differ in how they view extramarital affairs and jealousy. Therefore, when an individual feels jealousy towards another, it is usually because they are now sharing their primary source of attention and satisfaction. However, variation can be seen when identifying the behaviors and actions that betray the role of primary attention satisfaction giver. For instance, in certain cultures if an individual goes out with another of the opposite gender, emotions of intense jealousy can result; however, in other cultures, this behavior is perfectly acceptable and is not given much thought. While many cultures report infidelity as wrong and admonish it, some are more tolerant of such behaviour. These views are generally linked to the overall liberal nature of the society. For instance, Danish society is viewed as more liberal than many other cultures, and as such, have correlating liberal views on infidelity and extramarital affairs. In Danish society, having sex does not necessarily imply a deep emotional attachment. As a result, infidelity does not carry such a severe negative connotation. The cultural difference is most likely due to the more restrictive nature of Chinese society, thus, making infidelity a more salient concern. Sexual promiscuity is more prominent in the United States, thus it follows that American society is more preoccupied with infidelity than Chinese society. Even within Christianity in the United States, there are discrepancies as to how extramarital affairs are viewed. For instance, Protestants and Catholics do not view infidelity with equal severity. The conception of marriage is also markedly different; while in Roman Catholicism marriage is seen as an indissoluble sacramental bond and does not permit divorce even in cases of infidelity, most Protestant denominations allow for divorce and remarriage for infidelity or other reasons. Ultimately, it was seen that adults that associated with a religion any denomination were found to view infidelity as much more distressing than those who were not affiliated with a religion. Those that participated more heavily in their religions were even more conservative in their views on infidelity. For example, Schmitt discusses how tribal cultures with higher pathogen stress are more likely to have polygynous marriage systems; whereas monogamous mating systems usually have relatively lower high-pathogen environments. Furthermore, within a "homogeneous culture," like that in the United States, factors like community size can be strong predictors of how infidelity is perceived. Larger communities tend to care less about infidelity whereas small towns are much more concerned with such issues. For example, a cantina in a small, rural Mexican community is often viewed as a place where "decent" or "married" women do not go because of its semi-private nature. Conversely, public spaces like the market or plaza are acceptable areas for heterosexual interaction. A smaller population size presents the threat of being publicly recognized for infidelity. However, within a larger community of the same Mexican society, entering a bar or watering hole would garner a different view. It would be deemed perfectly acceptable for both married and unmarried individuals to drink at a bar in a large city. These observations can be paralleled to rural and urban societies in the United States as well. According to a survey of 16, individuals in 53 countries by David Schmitt, mate poaching happens significantly more frequently in Middle Eastern countries such as Turkey and Lebanon, and less frequently in East Asian countries such as China and Japan. This theory states that the sex that invests less in the offspring has more to gain from indiscriminate sexual behaviour. This means that women, who typically invest more time and energy into raising their offspring 9 months of carrying offspring, breast feeding etc. Men on the other hand, have less parental investment and so they are driven towards indiscriminate sexual activity with multiple partners as such activity increases the likelihood of their reproduction. It can however, still account for the occurrence of

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extradyadic sexual relationships among women. For example, a woman whose husband has fertilization difficulties can benefit from engaging in sexual activity outside of her relationship. She can gain access to high-quality genes and still derive the benefit of parental investment from her husband or partner who is unknowingly investing in their illegitimate child. Jealousy is an emotion that can elicit strong responses. Cases have been commonly documented where sexual jealousy was a direct cause of murders and morbid jealousy. It can be activated by the presence of interested and more desirable intrasexual rivals. It can function as a motivational mechanism that creates behavioral outputs to deter infidelity and abandonment. Jealousy is a form of stress response which has been shown to activate the sympathetic nervous system by increasing heart rate, blood pressure, and respiration. Because infidelity imposed such a fitness cost, those who had the jealous emotional response, improved their fitness, and could pass down the jealousy module to the next generation. This damage will impair the future benefits that individual can confer from the group and its individuals. Support for this defense mechanism comes from fieldwork by Hirsch and his colleagues that found that gossip about extramarital affairs in a small community in Mexico was particularly prevalent and devastating for reputation in this region. In this community, men having extramarital affairs did so in private areas with lower prevalence of women connected to the community, such as bars and brothels, both areas of which had a high risk of contracting sexually transmitted infections. The Internet[edit] The proliferation of sex chat rooms and dating apps has increased the opportunity for people in committed relationships to engage in acts of infidelity on and off the Internet. A cyber affair is defined as "a romantic or sexual relationship initiated by online contact and maintained primarily via online communication". The majority of Americans believe that if a partner engaged in cybersex this constitutes as an act of infidelity. They found a significant sex difference as to whether participants chose sexual and emotional infidelity as more upsetting. Women, on the other hand, expressed more problems with emotional infidelity over the Internet than did men. A possible explanation is that our brain registers virtual and physical acts the same way and responds similarly. The following factors were investigated: They include anonymous sexual interactionism, behavioral rationalization, and effortless avoidance: The allure of anonymity gains extra importance for married individuals, who can enjoy relative safety to express fantasies and desires without being known or exposed. Happily-married individuals also join such rooms. Even where infidelity is not a criminal offense, it may have legal implications in divorce cases; for example it may be a factor in property settlement, the custody of children, the denial of alimony, etc. The constitutionality of US criminal laws on adultery is unclear due to Supreme Court decisions in giving privacy of sexual intimacy to consenting adults, as well as broader implications of *Lawrence v. Adultery* is declared to be illegal in 21 states. Such provisions have been condemned by the Council of Europe and the United Nations in recent years. The Council of Europe Recommendation Rec 5 of the Committee of Ministers to member states on the protection of women against violence states that member states should: Additionally, there is confusion as to what exactly constitutes infidelity. Some consider that infidelity requires sexual intercourse; others that physical acts other than intercourse might constitute infidelity, and still others that emotional infidelity is possible without any physical acts whatsoever. Sexual fantasy with someone outside marriage Talking with an attractive stranger Flirting Meeting up without accompanying spouse s Playful touching.

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5: Sexual jealousy - Wikipedia

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Abstract The increasing prevalence of divorce in this country has become a major concern for social scientists. This study attempted to determine what ramifications this trend might have regarding trust for adult children of divorce. A modified version of the Dyadic Trust Scale, originally designed by Larzelere and Huston, asked questions regarding attitudes concerning the probability participants will experience successful relationships or marriage. Other specific questions were included in this study to evaluate the levels of trust between adults whose parents had divorced during childhood and adults from intact families. Survey questions measured attitudes concerning trust in friends, parents, and relationship partners. The results were evaluated to determine if parental divorce had impact on trust in adult relationships. Results also showed that participants in the study who were from divorced backgrounds had less trust towards a variety of intimate relationships. The increasing prevalence of divorce rates in this country has become a major concern for social scientists. Census Bureau, many researchers have begun to consider the consequences of this trend for future generations. Researchers of children of divorce are beginning to examine the far reaching and unexpected legacy of divorce in our society. Since there is conflicting data in current research regarding relationships of parents and children of divorce, hopefully, this study may help indicate how levels of trust are generalized towards parents and other intimate relationships. A wide array of emergent problems has been observed in children of divorce. According to many psychological studies, such as those of Zill and Pfiffner, McBurnett and Lahey, et. From a sociological perspective, this may also be in part due to lower education and SES, which limits educational and other financial resources. Children from divorced households have also been found to have poor interaction with their fathers and mothers Zill, Family interaction, as a whole, may suffer a permanent deficit of communication, as one parent have to make providing for the family a priority over family interaction. Children who grow up in divorced homes typically have less contact with the non-custodial parent and as time goes on the parent child-relationship seems to further deteriorate. Parent-Child Relationships Many psychological theories related to parental modeling such as those set forward by Albert Bandura, suggest that parents tend to model nearly all behaviors for their children. According to the modeling theory, it seems feasible that attitudes of distrust or resentment divorcing parents experience may be transmitted to children and could carry into adulthood. Studies by Zill and Wallerstein indicate that, as children, people from divorced parent homes tended to show feelings towards their parents that are more passionate than those of their peers in intact families. These attitudes could be attributed to an increased fear of abandonment and loss caused by parental divorce, which is compensated by increased attachment to the remaining parent or primary custodian. This can be expected when considering that There are important established gender differences in post divorce environments of children that may explain the differential effects of parental divorce on women and men. Children who reported difficulties with fathers during the marriage or who had little memory of their father were particularly vulnerable. This evidence may suggest that parental involvement may be a more significant factor on the attitudes children develop towards their parents after divorce than divorce alone. Mothers At the same time, too much parental involvement may be psychologically unhealthy. When the mother and son are too involved with and dependent on each other, it is difficult, if not impossible, for the father and son to remain close Wallerstein; Warshak, Children may be more likely to develop similar problems involving intimacy and relationships modeled through the single mother. Sadly, too many of these sons and daughters end up having trouble dating, establishing intimate relationships, or feeling comfortable with their own sexuality Nielsen, In relationships, men were more likely to withdraw from involvement. A significant number of men avoided relationships altogether. Daughters of divorced parents, on the other hand,

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have been shown to deal with the absence of a father figure by searching for male companions; they have been shown to exhibit higher levels of promiscuity and have more relationships than males from divorced families. Reduced paternal contact is one of the strongest protracted effects of parental divorce during childhood, especially for daughters Cooney, Long-Term Impact of Divorce Researchers of children of divorce are beginning to examine the far reaching legacy of divorce in our society. Many researchers in the field of marriage and family counseling have found that adults raised in divorced families suffer from a deficit in social skills and had special problems in handling conflicts within their own marriage Amato, According to Zill, Morrison and Coiro , children from divorced families have a higher incident of emotional distress or problem behaviors. It is difficult to determine if this was because of stress placed on the family unit during divorce, distraction from academic school work, or lack of attention and parental involvement was the basis of these disorders. Many children may tend to manifest feelings of guilt and responsibility for the absence of a parent due to divorce. Effects on Adult Relationships Many studies show that family conflict was typically a strong precursor to divorce and lead children from divorced families to rate their relationships as having greater family conflict. Those from intact families reported more cohesion, expressiveness, sociability, and idealization and less conflict than those from divorced families. In-depth studies strongly indicate that the attitudes surrounding marriage and success in marriage is transmitted between generations in divorced families. This trend has the potential to have social impact on our culture because the evidence suggests that adult children of divorce have relationship problems that lead to divorce in their marriages as well, which could lead to a perpetual cycle of this phenomenon. Perhaps the greatest problem associated with divorce is that it does appear to be a cyclical phenomenon. It seems clear that people from divorced families are more likely to be divorced themselves and therefore convey the impression that marital dissolution is more acceptable. Amato states that adult children of divorce feel more pessimistic about their chances of life-long marriage and evaluate divorce less negatively than do other young adults. Students experiencing post-divorce conflict were more likely to have engaged in premarital sexual intercourse, their satisfaction with their current relationship was lower, and they showed a decline in the parent-child relationship. Judith Wallerstein has been one of the leading researchers on the phenomenon of divorce and its impact on adult relationships. Her 25 year longevity study seems to strongly indicate that the attitudes surrounding marriage and success in marriage is transmitted between generations in divorced families. Interestingly, individuals from the Wallerstein study did not indicate feelings of fear of having successful relationships, but felt less optimistic about their chances of having a successful marriage. This study was one of the most in-depth studies ever conducted on adult children of divorce, and illustrates how adult children of divorce have been impacted by the choices of their parents. Method Participants The sample consisted of participants, 89 males and females. There were a total of All participants were chosen by randomized availability sampling. Surveys were distributed to various college classes comprised predominately of two or three introductory social sciences classes at a small private Midwestern college. The entire survey was approximately 47 total questions, 4 of which were basic control questions at the end regarding age, race, and gender. The last question was an open ended question that asked how parental divorce had affected the life of participants. This question sought to cover any aspects of the study that may have been overlooked. The survey took only about 15 minutes to complete, and was easily comprehensible, since most questions were the same dyadic trust questionnaire. All other questions were also based on a 5 point Likert scale. These three scales, called the Dyadic Partner scale, the Dyadic Friendship scale and the Dyadic Parent scale were repeated 3 times with the interchanging of the words to measure the same construct of trust as it related to different intimate relationships that were estimated to possibly have been influenced through parental divorce. The dyadic trust survey was originally measured on a 7 point Likert scale, however, for the purpose of this study the scale was shortened down to a 5 point Likert scale rating system. Answers ranged from never, almost never, occasionally, almost always to always See Appendix A. The difference between this study and previous studies conducted by researchers such as Wallerstein and her peers was that this study sought to examine the level of trust across various intimate relationships including

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best friend, and parents, instead of just relationship partners. This study intended to determine how much the effects of parental divorce altered trust in other close relationships. Literature also strongly implied that adult children of divorce felt a strong desire for relationships. Hypothesis The researcher hypothesized that adult children of divorce would have less trust in their close intimate relationships than their intact family counterparts. This is believed to be the result of having dysfunctional relationship examples set for them. Adult children of divorce, according to available literature, generally seem have lower optimism about having successful relationships and also tend to be more likely to divorce. Parental divorce, for many individuals, still has lingering effect in adulthood that adversely affects opposite sex relationships. This researcher hypothesized that one of the effects on individuals from parentally divorce families would be decreased trust towards biological parents, who may be seen as responsible for driving one parent away or disrupting the family unit as a whole. As discussed earlier, many children grow up with an overall feeling of resentment and anger towards one or both parents because of divorce. Divorce often means added responsibility for children, especially if one parent becomes absent in their life. Parents themselves are often bitter towards the opposite parent and too often they discuss these matters to their children who internalize or identify with the transmission of negativity; thus they come to grow closer to the custodial parent, even united in their resentment and anger towards the absent parent. The experimenter also suspected that gender factors could have some influence on trust regarding parents. Males and females may have different levels of trust towards parental figures because people tend to identify stronger with the parent of the same sex as the primary gender role model throughout life. Because of this fact, the researcher chose to look at how sons and daughters of divorce differed in their attitudes towards parental trust. The final hypothesis was that individuals from divorced families would feel that they were less likely to have a successful marriage more than a just a successful relationship. Results Adult children of divorce, in fact, showed significantly less trust in all three relationship measures. Results for the dyadic partner scale ranged from 8 to 30 Refer to Table 1. On this scale, participants showed an average lower rating of generalized trust towards their partners of 1. These measurements were shown to be significant at the.

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