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Canada

Social Support Networks and Sex Role Orientation After
Divorce In Catholic Italian Women and Catholic Anglophone Women

By

Diana Maria Di Costa

B.A. Concordia University, 1981

THESIS

Submitted in partial fulfilment of the requirements
for the Master of Arts degree.

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1985

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Abstract

Twenty-one Catholic Italian divorcees and a matched group of twenty-one Catholic Anglophone divorcees (who were born in Canada and whose ethnic roots were in Great Britain) were studied to determine ethnic differences in family concept, family interaction, sex role orientation, and social support. Results showed that Italian fathers, but not mothers, disapproved of the divorce significantly more than Anglophone fathers. Parental approval/disapproval of the divorce was found to have a greater effect on the support received by Italian divorcees than Anglophone divorcees. Parental disapproval of the divorce was associated with less family and relative support for Italian divorcees only. Italian divorcees reported a more extended family experience than Anglophone divorcees. Twice as many Italian as Anglophone divorcees reported having had family or relatives living with them when they were growing up. Italian divorcees also reported greater family loyalty than Anglophone divorcees. They visited their parents significantly more than Anglophone divorcees and although not statistically significant, Italian divorcees telephoned their parents more frequently than Anglophone divorcees. Results indicated that Italian divorcees have a more extended concept of family, as opposed to nuclear, than Anglophone divorcees. They included more extended family members such as grandparents, aunts, and uncles, in their family than Anglophone divorcees.

No differences were found between the two groups in terms of

density of social support network. Almost no correlation was found between density and satisfaction for Anglophone divorcees, but an inverse correlation between these two variables was found for Italian Divorcees. Anglophones received more emotional support outside the family and were slightly more satisfied with the emotional support they received than Italian divorcees. No significant differences were found for: material help, advice, approval, tangible help, or social recreation between the two ethnic groups on outside family support. No ethnic differences were found between the two groups on sex role orientation. Both groups scored nontraditional on the Sex Role Attitude Scale.

It was recommended that more emphasis be placed on the social support aspect of networks for divorcees. It was also recommended that more research be conducted in the area of kinship interaction after divorce, particularly with Italians. Italians seem to have a more extended family, yet they seem to receive less support from their family and relatives and are somewhat less satisfied with the support they do receive than Anglophones. Furthermore, they receive less support from outside the family members than Anglophone divorcees. Thus, where do Italian divorcees go for support? This is an area that needs more investigation since more Italians are getting divorced.

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More and more, the Canadian public's attention is being drawn to the issue of divorce. It occupies an ever increasing number of pages in the family sections of our journals, with articles covering everything from legal aspects of divorce to future trends in divorce. A growing number of psychiatrists, psychologists, social workers, and family experts, have specialized their practices to serve the emotional needs of those who are divorcing, divorced, or trying to avoid divorce. The major reason for this upsurge of interest in and concern about divorce is the increasing number of people divorcing, contemplating divorce, remarrying, or settling down into a single way of life after a marriage that turned sour.

In the present study, I will examine kinship interaction after divorce in Italian and Anglophone divorcees. Due to the more traditional Italian socialization process and closeness of family, I believe that Italian divorcees will include more extended family members in their concept of family than Anglophones and that Italians will have denser social support systems and more traditional sex role attitudes than Anglophones. I will also investigate what effect approval/disapproval of divorce has on the social support received by divorcees after their divorce in these two ethnic groups.

Kinship interaction following divorce is a relatively untouched area of scientific investigation. However, from the limited research conducted in the combined areas of divorce and kinship (Kitson, Moir, & Mason, 1982; McLanahan, Wedemeyer, &

Adelberg, 1981; Spicer & Hampe, 1975), one can surmise that the kinship network is very important in providing support to divorcees. Further investigation is needed in the area of kinship interaction and support after divorce as well as coping patterns after divorce.

Social support figures prominently in social-community psychology because it is purported to be a key situational moderator to buffer to the effects of psychosocial stressors on health. Evidence indicates that most North Americans seek help for their problems from their family and friends (social network) before going to professionals for help (Gottlieb, 1976; Kulka, Veroff, & Douvan, 1979). The community mental health movement was born partially in response to this discovery. The community approach provided the impetus for shifting the locus of care from institutions to the natural environment, developing a range of preventive initiatives, and using nonprofessional human service workers to perform outreach and primary care functions in the community (Cowen, 1967).

In summary, the divorcees' social network can be used to help recently divorced individuals adapt to their changing lifestyle. The information thus gathered in this study may help us better understand the needs of the recently divorced and how social networks can best be used to provide the support they need. Current studies of various aspects of divorce are needed to assess the effects of divorce from a theoretical as well as practical viewpoint.

Social Support Networks

Historically, interest in social support networks was related to their possible role in the treatment of mental disorder. Social networks, for example, were seen as accounting for much spontaneous remission of psychological symptoms (Bergin, 1971), as well as making an important contribution to the rehabilitation of long-term mental patients (Fairweather, Sanders, Cressler, & Maynard, 1969).

The potential importance of social support networks to the development of positive mental health and the prevention of mental disorders has been increasingly recognized (Kelly, Snowden, & Munoz, 1977). Individuals with strong natural support systems have been hypothesized to be less likely to develop psychological or physiological disorders when under stress than are individuals with weak or nearly nonexistent support systems (Caplan, 1974; Cassel, 1975).

These results seem to imply that individuals with social support networks can better cope with stress. Therefore, one can hypothesize that divorcees with natural support systems may cope better with the stress of divorce. Caplan (1974) suggests that significant others help the individual mobilize to deal with his/her emotional problems. They share his/her tasks, and they provide him/her with extra supplies of money, materials, tools, skills, and cognitive guidance to improve his/her handling of his/her situation.

Three principal structural characteristics of natural social

support studied to date are: density, size, and multidimensionality. Density is considered one of the most important structural features of a network of individuals. It is defined as the number of relationships that exist among the members of an individual's natural support system as a proportion of the total possible number of such relationships (Hirsch, 1980).

Whereas density measures the relatedness of various members of a natural support system with each other, multidimensionality measures the concentration of important activities within particular dyadic relationships (number and concentration of activities). Specifically, a relationship is termed multidimensional for any individual if and only if it involves engaging in at least two different kinds of activities or behaviors important to the individual (Hirsch, 1980).

I found no studies investigating the effect of density and multidimensionality on the coping process after divorce. However, Hirsch (1979) conducted two exploratory studies investigating the important psychological dimension of social networks using college students. His results revealed that multidimensional relationships are an important source of social network satisfaction. Hirsch (1979) also found that social networks can provide considerable quantities of support to individuals under stress. Denser or more integrated social networks furnished substantially greater quantities of support, but individuals were less satisfied with this support.

In a second study, Hirsch (1980) sought to identify those natural support systems that enhance coping with major life changes using widows and mature women returning to college. Hirsch (1980) found that both lower density (less integrated) support systems and multidimensional friendships were significantly associated with better support and mental health.

These findings indicate that structural features of natural support systems may significantly affect how successfully one copes with major life changes. These results also indicate that membership in higher density support systems may have debilitating effects on satisfaction with the support system. Further research is needed in the area of structural features of natural support systems namely, density and multidimensionality, after divorce and their affect on the coping process.

Social support networks and help-seeking. In the late 1950's the Joint Commission on Illness and Health (1961) in the United States conducted a nationwide survey of public attitudes towards mental illness and the pathways people take to resolve distress in their lives. The commission found that the majority of respondents did not present their mental health problems to professionally trained people. Instead, they turned for help to family members, friends, neighbours, physicians and members of the clergy, whose roles as leaders in medical and spiritual matters were perceived as equally qualifying them to address emotional disturbances (Gurin, Veroff & Feld, 1957). Several subsequent surveys undertaken in both the United States (Ryan,

1969) and in Canada (Roberts, Price, Gold & Shiner, 1966) reported the underuse of formal helping procedures as a resource for the majority of Americans.

Kulka, Veroff, and Douvan (1979) attempted to assess the stability of relationships between social class and the utilization of professional help for personal problems comparing Gurin, Veroff, and Feld's (1957) data with comparable measures obtained in a replication study conducted in 1976. They found a pattern of distinct change in professional help-seeking behavior over the past two decades along with a few persistent relationships between social class and the use of professional help. In general, members of the adult population of the United States in 1976 were more likely than their counterparts in 1957 to define personal problems in psychological or mental health terms, more likely to seek professional help for their problems, and less likely to adopt a self-help position when considering possible future problems. Kulka et al.'s (1979) results seem to indicate a general increase in utilization of professional help by adults. However other research indicates that there still exists a hesitancy towards the use of professional help.

Gottlieb (1976) also addressed the question of lay influences on the utilization of health services. He conducted a literature review documenting the sources and effects of informal nonprofessional influence on the person seeking and receiving health care, both medical and psychological. Gottlieb found empirical evidence (Freidson, 1960; Morgan & Andrushko, 1975;

McKinlay, 1973) revealing that a person seeking help in our culture is subjected to the influence of primary group members such as family. These informal influences affect the individual's health care in two ways: first, they provide various forms of alternative direct assistance to the individual, thus paralleling human services; second, they mediate the individual's contact with human services by influencing his utilization of these agencies.

Freidson (1960) conducted interviews with 71 patients of an outpatient metropolitan medical clinic. His results revealed two types of lay referral systems used prior to contacting professionals. The "indigenous system" describes a community culture which diverges from that of professional's and in which there are available a variety of informal consultants who provide cross-referrals, engage in lay diagnoses, and prescribe folk treatments. Members of an "indigenous system" can postpone professional treatment until it is necessary. On the other hand, there are some people who participate in a "truncated referral structure," share the professional's cultural definitions of illness, and have little access to lay consultants. In this situation the individual seeks professional help soon after the appearance of symptoms and the initial failure of self-diagnosis and home treatment.

Morgan and Andrushko (1975) found that compared to native born Canadians, foreign born males are twice as likely to enter a mental institution for psychosis as they are for neurosis. This

finding may be explained by the ethnic group member's participation in an indigenous, extended lay referral system. Their involvement in this lay referral system would delay early intervention by professionals, resulting in extreme behavior when contact with professionals is finally made.

McKinlay (1973) conducted a study to determine the influence of kin on the utilization of a pre-natal program. Of a sample of 87 pregnant women, 39 were designated utilizers and 48 underutilizers. McKinlay found that the underutilizers of the pre-natal program had more relatives living close by and consulted with a variety of available kin and friends who were members of interlocking social networks. Although the utilizers had access to a similar number of relatives, they exhibited more independent behavior, resembling Freidson's "truncated lay referral system."

Thus, it seems North Americans seek help for their emotional problems, medical problems, and periods of demoralization within the confines of their family, extended network, and friends first, then with trusted representatives of their community's health and religious institutions, and finally, as a last resort, mental health professionals.

Social support networks and the family. The results of the research on social support networks and help-seeking indicate the importance North Americans place on the family and the extended kinship network.

The view, that the extended kinship system in modern urban

societies has only a marginal existence. has been questioned by several researchers who have conducted studies of urban families (Sussman & Burchinal, 1962; Litwak, 1960; Reiss, 1962). These studies have indicated that some extended kinship system is operating for most urban families, although there is considerable variation in the frequency of interaction among the extended kin.

Reiss (1962) conducted a study focussed on the attitudes and frequency of interaction within the extended kinship system of middle-class families. Reiss' results showed that sex, ethnic background and family life cycle phase did not explain variations in frequency of interaction. The degree of kin relationship (closeness) and especially distance of residence of kin were the most important variables influencing frequency of interaction. Furthermore, Reiss found that half the respondents felt the frequency of interaction with kin was insufficient and that they desired kin to live closer (but not too much closer) than they did at the time.

Another study conducted by Sussman and Burchinal (1962) revealed that an American kin family system does exist with complicated lines of aid and service activities which link together into a functioning network. This extended family network is composed of nuclear units related by blood and affinal ties. Relations extend along generational lines and bilaterally where structures that form sibling bonds and ambilineages (e.g., aunts, uncles, cousins, etc.) exist. According to McLanahan, Wedemeyer, and Adelberg (1981) the kinship network can provide

the individual with several types of support such as: financial, social, emotional, and informational. These types of support are usually provided at specific times under certain conditions and are seen as supplementing rather than displacing the basic activities of the nuclear family. The kinship network is used as a principle source of aid and service when family members or individuals are in personal difficulty, in times of disaster and crisis, and on ceremonial occasions. Aid is usually sought from the most immediate kin, chiefly along sibling or generational lines, then it is followed by help from more distant kin.

Social support networks following divorce. The role of the family kinship network is supportive to the nuclear family, one can hypothesize that interaction and support would increase during crisis periods such as divorce. However, very little research exists on this topic. In fact, until the early 1970's there was very little empirical or theoretical work done in the area of postseparation and postdivorce adjustment (Raschke, 1977).

However, because of the rising divorce rate, the consequences of separation and divorce are becoming increasingly important phenomena for study in various social science disciplines. In 1976, the divorce rate was 985.6 per 100,000 married women. This indicates that approximately 1% of all married women in Canada were granted a divorce in that year. In 1979 the divorce rate increased to 1,050.4 per 100,000 married women. This rising divorce rate is having its effect on the

institution of the family, as well as other institutions of society. Single parent families comprise an ever increasing proportion of families in today's society and although the proportion of children living with their divorced fathers is increasing, approximately ninety percent of children still live with their divorced mothers (Brandwein, Brown, & Fox, 1974). Thus, the family condition predominantly encountered following a divorce is one in which the child is living at home with a single mother and is having intermittent contact with the father. As can be seen, divorce causes a change in the traditional family structure of mother, father, and children. It may also affect the kinship network. Current studies of divorce are needed to assess these effects.

In reviewing the literature, very little was found in postseparation and postdivorce adjustment. Until 1973 only five major works dealing specifically with this topic were found. Waller's (1930) study was the initial pioneering work, which was followed by Goode's (1956) large-scale survey of divorced mothers in Detroit. Hunt's (1966) World of the Formerly Married was written for popular consumption, but it was based on questionnaires, interviews, and participant observation. Bohannan (1970) edited After Divorce in which he contributed three of its chapters describing questionnaire research. Each one of the above mentioned studies, in somewhat different ways, found the postseparation and postdivorce periods to be problematic for the specific individuals involved, as well as for

society in general.

These studies indicated that some type of social support is needed to help adjustment after separation or divorce. Kitson and Raschke (1981) define social support as formal and informal contacts with individuals and groups that provide emotional or material resources that may aid a person in adjusting to crises such as separation and divorce.

Raschke (1977) conducted a study to explore and/or determine the psychological and social factors that affect postseparation and postdivorce adjustment to stress. He found that the more social interaction and/or involvement with relatives, friends, organizations, and so on, the lower the distress and the better the adjustment, coping, and personal growth of the separated or divorced. One study indicates that higher dating activity and higher sexual permissiveness are related to lower postdivorce stress (Hunt & Hunt, 1977).

The role of social support for separated and divorced individuals is now being heavily researched. In a study of low-income single parent mothers, Hynes (1979) found higher levels of social support, provided through friends and family, organizational participation, and public agencies, to be related to lower distress. In a study comparing low and moderate income divorced mothers with a control group of married mothers, Colletta (1979) found that social support and satisfaction with the degree of support provided affects child-rearing practices. Mothers with social support provided by friends and family were

less punitive and less restrictive with their children than those with less support.

Kellam, Ensminger, and Turner (1971) conducted a study of various family structures and some of the relationships between the types of family structure and the mental health of children. Families from a poor, black community in Chicago were studied. Different family types were operationally defined by the number of adults present in the home. A total of 86 family types were found, falling into 10 major classifications. Kellam et al.'s (1971) results indicated that family type was strongly related over time to the child's social adaptational status and his/her psychological well-being. They found that mother alone families have the highest risk of social maladaptation and psychological well-being of the child. Kellam et al. (1971) also found that the presence of certain second adults such as mother/grandmother families have an important ameliorative effect on the children. Mother/grandmother families seem to have a similar effect as mother/father families. However, mother/stepfather families were less effective in dealing with children; they seem to resemble mother alone families in regard to child risk. Kellam et al. (1971) also found the absence of the father was less important than the aloneness of the mother in relation to risk. This study demonstrates that different family structures have different effects on a child's social adaptation and psychological well-being, with single female-headed households having the highest risk of maladaptation.

Ironically, in the past, there seemed to be an underlying theme in some of the literature on divorce which assumed that female-headed single parent families were deviant and pathological. Such families were labelled "broken," "disorganized," or "disintegrated" rather than being recognized as valid viable alternatives to the nuclear family (Sussman, 1971; Billingsley & Giovannoni, 1971). However, this research is dated, and more recent research indicates that the nuclear family is only one form of family. However, some women, particularly Italians, may themselves feel the stigma of divorce, culminating in feelings of guilt and insecurity. In addition the single parent is faced with a changing family structure which places all the responsibility for the survival of its members on him/her. The divorced parent is responsible for economic functions, emotional support, maintenance of the household, and caring for the children to name just a few of the chores previously shared with the spouse.

Under such conditions, the divorced single parent will need help in adjusting to the new family structure. From the literature it appears that such aid would be solicited from family and kin members. Yet as previously mentioned, very little research has been conducted in the area of family interaction after divorce.

One such study conducted by Kitson, Moir, and Mason (1982) investigated the amount of family social support given to men and women after a divorce. Kitson et al. (1982) conducted structured

interviews with separated and divorced men and women in a longitudinal study to determine the amount of social support they received after their divorce. They operationally defined social support by the amount of financial support (money, gifts, food, or housing), service support (babysitting, running errands, invitations to social events, etc.) or information, guidance, or counseling received from adult members of their own family. Kitson et al. (1982) also used the Psychiatric Status Schedule to measure subjective distress. They further asked each participant whether their family approved or disapproved of their divorce.

Their results indicated that divorcees who are more distressed are significantly more likely to receive support from family than are divorcees who are less distressed. Furthermore, families are more likely to provide help to separated or divorced individuals who have experienced or are experiencing other life crises in addition to the divorce. Kitson et al.'s (1982) results also identified two conditions under which social support is withheld during a crisis situation. First of all, kin are less likely to help others when they themselves are experiencing distress. Secondly, kin are less likely to help if they disapprove of the divorce. This study seems to provide evidence that provision of help by family members is related to their reported approval of the decision to divorce. Regardless of approval of the divorce decision, if other life events occur simultaneously to the divorced person, family members provide help.

McLanahan, Wedemeyer, and Adelberg (1981) conducted a research project in which they examined the relationship among network structure, social support, and psychological well-being in single parent families. Their purpose was to outline the main types of social networks a single parent was involved with and to investigate the relationship between these networks, social support, and emotional support. In their study, McLanahan et al. (1981) conducted semistructured interviews with 45 divorced mothers. Their results showed three strategies for adapting to single parenthood. The first strategy was to unite with the family of origin. This may consist of moving back into the parental household or it may simply imply a psychological reunion with one's relatives. In either case, the single parent establishes a support network that is composed almost entirely of kinship ties within her original family. The family structure is relatively small and includes parents, siblings, and sometimes the mother's own children, nieces, and nephews. Support relationships are dense and multiplex. That is, network members know each other and interact frequently (density) and some individuals are responsible for providing several different types of support (multiplex). The family of origin provides several types of support including: financial, emotional, and social support, to name just a few.

A second way of coping with single parenthood was to establish an extended network primarily of new friendships. This network may include: relatives, ex-husband and predivorce

friends, with a heavy concentration on new female friends, especially other single mothers. The extended network also includes a variety of organizations such as: women's support groups, community action groups, and social activity groups. The extended network is quite large and overall density is very low; that is, individual members of the extended network do not tend to know one another. Support relationships are usually uniplex; that is different individuals are called upon to provide distinctly different kinds of support. Parents and the ex-spouse are the usual sources of financial support. Relationships in extended networks are usually less durable and intense than in the family of origin network. Furthermore, these relationships are reciprocal and symmetrical in that a mother gives as much support as she receives. Support provided by extended network members includes a variety of direct services, such as babysitting, car pools, food cooperatives, and emotional support, such as identification, confidence, intimacy and security. A major problem inherent in this type of network is the mobility of network members. There is a high rate of instability. Individuals move away looking for better employment or due to financial problems or they may get remarried and develop a new set of friends, family, and network.

The third way of coping with single parenthood according to McLanahan et al. (1981) was to re-establish the conjugal family. This may be achieved by retaining a close relationship with the ex-spouse or by befriending a new male who provides both

emotional and financial support.

Each of these networks provides distinctive types of support which are adaptive for certain groups of single parents at different periods after their divorce. These results by McLanahan et al. (1981) suggest that the development of an adaptive support network depends not only on the availability of friends and/or relatives, but also on the fit between the sex role orientation of the women and the way in which their networks are organized.

As can be seen social support networks seem to play an important role in the coping process following a crisis. However, at present there is little empirical validation of the role social support networks play during a crisis.

Spicer and Hampe (1975) conducted a study on kinship interaction after divorce. They interviewed 62 divorced males and 42 divorced females in order to determine the kinship interaction of the divorced family. Spicer and Hampe were interested in testing the following three hypotheses: 1) the frequency of interaction with consanguines would remain stable or increase, while frequency of contact with affines would decrease after the divorce; 2) females would have more frequent contact with both consanguines and affines after the divorce than males; and 3) divorcees who have custody of children will have more frequent contact with both consanguines and affines after the divorce than those divorcees who do not have children.

Spicer and Hampe's (1975) results showed four patterns of

contact after divorce. In the first pattern of kinship interaction, contact with consanguineal kin remained the same or increased. In the second pattern of kinship contact, they found that being female and/or having custody of children increased or maintained a high level of interaction with consanguines and maintained contact at a lower level with former affines. Thirdly, Spicer and Hampe's (1975) results showed that kinship interaction with former affines decreased for most participants in this study. Fourthly, they found that as they moved outward from the child-parent relationship, interaction among the different kin decreases for the divorcees in the study. Parents were the kin seen most frequently, followed by siblings and secondary consanguines. The same phenomenon was found with former affines, with parents-in-law seen most frequently. Hostility towards in-laws had only a negligible effect on interaction with affines.

In summary, the most important differences found were between kinship patterns with former affines as compared to consanguines, between relatives of different degrees of relatedness, and between divorced individuals with or without custody of their children. As can be seen Spicer and Hampe's (1975) results supported their four hypotheses.

Spicer and Hampe (1975) then suggested theoretical explanations for their results. They suggested that after a divorce, obligation and affection are no longer important reasons for interaction with affines. They are, however, very important

in determining interactions with consanguines. This may be one of the reasons for decreased interaction with affines. Yet another possible reason for this decreased interaction may be uneasiness. It is hard to visit the parents and family of a spouse you no longer love or live with, especially if the divorce was contested or acrimonious.

Children are very important in maintaining contact with affines, because from the point of view of affines they are related to one another by a consanguineal relationship. This consanguineal relationship is usually realized by the single parent with custody of the children and it creates a feeling of obligation to continue interaction with former affines so that children can know their consanguineals from both sides of the family. Being female also seems to affect contact with affines. It seems that females maintain greater contact with affines after a divorce than males. This may be due to the fact that females seem to have more contact with kin than males: females seem to be the glue that holds a family and its kinship network together.

Spicer and Hampe (1975) also suggested that those affines who are contacted after a divorce are contacted for the same reasons consanguineal kin are contacted, namely, obligation and attachment. The term "relative" seems to symbolize obligation and personal attachment. However, all close relationships are not with relatives nor are all relatives emotionally close.

Post-Divorce Coping and Sex Role Orientation

As previously mentioned, divorce is a major life transition

that can have far-reaching social and psychological consequences, involving legal redefinition and personal adjustment to altered social networks and new economic and parental roles. Epidemiological data on the incidence and prevalence of physical and mental health problems among the divorced suggest an association between divorce and poor mental and physical health (Kenne, 1971; Briscoe & Smith, 1973). However, divorce need not be a totally negative event, especially if it helps a person learn how to cope more effectively in the future (Brown, Feldberg, Fox, & Kohen, 1976). Wiseman (1975) argued that divorce could be treated as a normal process with specific tasks to be mastered, recognizable stress to be dealt with, and satisfactions and goals to be looked for. Like any life crises, it should be avoided whenever possible; however when it occurs, it should be dealt with as a means of growing towards a more satisfying way of life.

Because it may entail both threats and opportunities, divorce is particularly significant for women's mental well-being. On the other hand, the loss of the role of wife and the need to form a new identity can cause a woman to mourn both her husband and for the relationship that principally defined who she was and what she had to do (Marris, 1974). This is especially likely among women who have been raised to view marriage and motherhood as their ultimate "career" and have not been given the chance to develop autonomous coping skills. The identity crisis brought about by the loss of the

"pseudo-occupation" of housewife (Lopata, 1973) coupled with the necessity of meeting the practical and economic demands of single parenthood may lead to low self-esteem and feelings of helplessness and psychological distress. On the other hand, divorce can provide some women with an opportunity to realize potentials for growth that might have been suppressed in the marriage, to exercise new levels of independence and autonomy, and to expand personal competence and esteem.

Whether divorce becomes a threat or an opportunity, it is likely to confront all women with the need to reassess their personal goals and reformulate new directions for their lives. This reassessment may depend, in part, on the individual's sex role attitudes and how they affect the way she faces her new life, its stresses and its opportunities. The adaptive significance of an attitude for a person lies in the fact that it orders and gives meaning to the world she lives in (Proshansky & Seidenberg, 1965). Sex role attitudes are internalized values and beliefs about what behaviors are satisfying and appropriate for each sex. "Traditional" women derive their basic satisfaction and sense of identity from the wife and mother roles, feeling that the woman's role is submissive to the man's and that family responsibilities should take precedence over personal fulfillment outside the family (Gump, 1972). "Nontraditional" women consider maximization of their potential equally as important as family duties and acknowledge their need for individual achievement and autonomy. These attitudes are

learned early in childhood' and are usually reinforced throughout a person's life, often remaining unchallenged unless a major life change necessitates a reassessment. Divorce with the loss of the wife role is such a change.

Sex role attitudes may be intimately related to the experience of marital dissolution. Nontraditional attitudes are expected to provide women with a belief system that guides and supports their actions as single, autonomous women who can develop new identities separate from their roles as wife or ex-wife. A nontraditional ideology can also help to alleviate the guilt and self-blame often generated by the failure of a marriage. On the other hand, traditional sex role attitudes may serve an important supportive role if the woman plans to remarry soon after the divorce; she can view her current husband as a "bad choice" but not challenge the traditional sex role structure or the institution of marriage. It is easier for a woman to blame herself or someone else (husband or in-laws) for the failure of her life plans that had consistency, integrity and social support than to question the whole meaning of her life. A traditional woman may be able to avoid the threatening or conflicting questioning of the meaning of a traditional marriage or her own traditional sex role behavior. However, a woman in the process of divorce often has to play the traditionally "masculine" role of breadwinner and family caretaker, it is therefore, believed that the more nontraditional a women's sex role attitudes are, the more positive psychological outcomes she

will experience during separation and divorce.

Felton, Lehmann, Brown, and Liberatos (1980) conducted a study in which they examined the impact of different kinds of stressful marital situations on individual levels of distress. They also assessed the ability of nontraditional sex role attitudes to serve a positive coping function during marital disruption. Their study of 114 couples seeking help for their marital problems examined the hypotheses that nontraditional sex role attitudes function as a coping resource to ameliorate the distress of marital disruption. Felton et al. (1980) found nontraditional sex role attitudes were associated with reduced distress for both men and women, but such sex role attitudes interacted with the stress measures to reduce reported distress only for women. These results indicate that nontraditional sex role attitudes perform a coping function for women but not for men.

Brown and Manela (1978) also explored the thesis that the more nontraditional a women's sex role attitudes are, the more positive psychological outcomes she will experience during separation and divorce. Brown and Manela (1978) interviewed 253 women in the process of divorce. They found that women who hold nontraditional sex role attitudes or whose attitudes become more nontraditional during the divorce process experience less distress, more well-being and personal growth, higher self-esteem, and a greater sense of personal effectiveness than women who maintain traditional sex role attitudes.

Brown, Perry, and Harburg (1977) investigated the mediating impact of sex role attitudes on psychological outcomes for black and white women experiencing marital dissolution. Findings were based on a sample of 235 women interviewed twice during the divorce process: when they first contacted a court-related marriage counseling service and then four months later. Brown et al.'s (1977) results indicate that black and white women did not differ in the degree of traditionality of their sex role attitudes. However, traditional white women reported significantly lower self-esteem, inner directedness and internal control, more distress and less well-being, and less personal growth than nontraditional white women. The relationship between sex role ideology and psychological outcomes during divorce was not found for black women. Ethnic differences in women's psychological responses to divorce were attributed to different socialization experiences and historical family traditions in American society.

These studies seem to indicate that nontraditional sex role attitudes provide women with a belief system that can guide and support their independent actions and the development of autonomy after divorce. A nontraditional ideology can also help to alleviate the guilt and self-blame that may be generated by the failure of a marriage. Conversely, women who are unable to redefine investment in the traditional roles of wife, mother, and homemaker to be consistent with the changes in their marital situation are going to have problems adjusting and less positive psychological outcomes.

The Proposed Research

To review, I have reported the findings of the Joint Commission on Mental Illness and Health which indicate that most North Americans seek help from their family and friends before going to professionals. I reported the results of several studies (Reiss, 1962; Sussman et al., 1962) which indicated that the extended kinship network is still in existence in America and is still used as the principal source of aid and service when individuals find themselves in personal difficulties.

I then argued that when an individual is faced with a crisis situation, such as divorce, he or she would turn to family and kin members for help in adjusting to being single and possibly a single parent. I found very little research conducted in this area. However, the studies which were found (Kitson et al., 1982; McLanahan et al., 1981; Spicer et al., 1975) revealed that the kinship network is very important in providing support to divorcees, but only under certain conditions. Family and kin support seems to vary according to a number of variables such as: the families' approval or disapproval of the divorce, the divorcee's level of distress, and whether or not the divorcee is experiencing other life crises.

I have shown that natural support networks can help individuals better cope with stress by helping them mobilize psychological resources and master emotional problems; they provide extra supplies of money, materials, tools, skills, and cognitive guidance to improve the handling of the situation. 1

have shown that dense social support networks are not necessarily associated with better coping (Hirsch, 1979 and 1980). Hirsch (1980) found that lower density (less intergrated) support systems and multidimensional friendships are better able to help individuals cope with stress. I also presented evidence which suggests women with nontraditional sex role attitudes are better able to cope with the stress of divorce (Felton et al., 1980; Brown et al., 1978; Brown et al., 1977).

Italian-Canadians in Montreal. In the proposed study, I wish to further investigate family and kinship interaction after divorce in two specific populations: Italians and Anglophones living in Montreal. Italians living in Montreal were chosen due to their large numbers, and my contacts and knowledge of the Italian community in this city. Italians account for the third largest ethnic majority in Montreal, preceeded only by the French and the English.

Using a book by Jeremy Boissevain entitled The Italians of Montreal (1976), a brief description of Montreal's Italian population with specific emphasis on their concept of family and kinship network will be provided. Most Italians immigrated to Canada due to poor economic opportunities at home. Furthermore, most of these immigrants were from southern Italy and of low economic status. They were mainly unskilled labourers or farmers. Thus, the first Italian immigrants were employed as unskilled labourers working on railroad tracks, roads, construction, etc. (any type of menial labor which they could

find).

These first immigrants found life in Canada very difficult for they could not communicate, having knowledge of neither English nor French. They arrived in Canada with no place to live and no job. Very often all they had was in one suitcase. Their first order of business upon arrival was to find a place to live and a job. Most of these immigrants were in Canada for one of two reasons: to make their fortune and go back home to Italy, or to make enough money to bring their families to Canada and start a new life in a new world.

Later immigrants were very lucky in comparison. The great majority of these immigrants entered Canada through kinship ties. That is to say approximately 90% of Italians who immigrated to Canada between 1946 and 1967 were sponsored by relatives or friends already living in Canada (Sturino, 1981). The head of the family, namely the father or husband would come to Canada where he was greeted by relatives or friends. He would then live with these relatives or friends who would help him find a job, usually at the same place where he himself was employed. The later immigrant was spared many of the hardships experienced by the first immigrants. These new immigrants worked extremely hard and saved all the money they could so they could afford to bring their families to Canada and start over in a new country.

This brief description of how Italians came to Montreal indicates how important the family and kinship network is to them. They sacrificed many of the necessities of life in order

to raise enough money to bring their wives and children to Canada. This hard work and economizing usually continued until the individual's parents, brothers and sisters, and sometimes even aunts and uncles were brought to Canada.

The central institution of the Italian culture is the nuclear family. The rights and obligations which derive from membership in a family provide each individual with his/her basic moral code. Moreover, a man's social status as a person with honour is closely linked with his ability to maintain or improve the economic position of his family. A person's responsibility for his family is the value upon which his life is centered. Other values and organizational principles are of secondary importance.

For the immigrant wife, her primary role was wife and mother. Though she frequently entered the marketplace as a wage earner, the nature of her economic role was such that it did not seriously conflict with family values. She often did work at home for textile or needle firms. In this way she was able to integrate her work with her domestic responsibilities. Over the years this work became less abundant and she turned to work in textile factories.

In Canada, as in Italy, parents judge the success of their lives primarily in terms of their offspring: the support they provide them with as children, the extent to which they are able to set them up at marriage, the honour they maintained intact and augmented in order to bequeath to them. Though greater economic

security and affluence was experienced by all upon immigrating, the parents still feel deep responsibility for their children. The father still experiences wealth in its corporate sense as a holding in trust, and both parents put aside newly possible individualistic pursuits in the way of entertainment, vacations, and personal assets in favour of contributing to the betterment of their children. It is in this sense that parents speak of having "sacrificed" for their children.

For their part, children are to show gratitude for the sacrifices of their parents primarily through a pervasive attitude of respect. This respect is to be manifested in numerous ways, depending on the stage of the child's life cycle. It may range from mere obedience in childhood to supporting aged parents in adulthood.

A son is expected to contribute to his family's good name, not only through hard work, but also through overseeing the behavior of his sister(s). A son is usually encouraged to further his education while a daughter is discouraged from pursuing post-secondary education because her future is thought of in terms of wife and mother. Because of this expectation, a daughter's domestic role is stressed. The girl's good reputation and later success as wife and mother added to the family's honour. Most young women, however, do enter the work world as part-time laborers while attending school and as full-time workers once they finished school.

This traditional concept of family brought over from Italy

is still alive and well in the Italian community in Montreal with some modifications. New immigrants are still welcomed in the homes of family and friends. In fact, most have a choice of who they want to live with until they can afford to live on their own. These customs serve to preserve and even reinforce the importance of the family.

Italians can be found in clusters all over the island of Montreal. However, they are a closely united group. Family members and friends visit each other frequently, even if they live in widely separated sections of the city. In addition, regular contact is maintained with relatives and friends still living in Italy. Letters are exchanged on a regular basis. In fact, young children are encouraged to write to family in Italy even if they have never met. Children are informed that they have an aunt or a grandmother in Italy and are encouraged to communicate with them. This helps the Canadian born Italian form a close bond with Italy and the relatives who still live there. This kinship network provides a resilient fabric which binds together the members of the Italian community and links people who are geographically separated.

Relatives tend to cluster near each other; many share the same house. It is not uncommon to find two brothers living side by side in an attached or semi-attached house. Italians also often gather for celebrations such as: births, confirmations, weddings, and deaths. These are usually large affairs consisting of three or four hundred people all of whom are either relatives

or close friends.

Some families still gather yearly for the annual making of wine and processed meats. This process usually involves the pressing of grapes and the processing of carcasses and still requires co-operative efforts amongst kin. Often these items are bought in bulk, thus saving both time and money by eliminating individual purchases. Although the grapes come from California, the carcasses are frequently acquired from a kin or paesano (someone who lived in the same village as him/her in Italy) farmer on the city's outskirts.

Where joint purchases are made and the product is commonly worked and distributed, no obligations remain. In this case, reciprocity between kin took the form of a matched exchange of labour. But the system of rights and obligations is flexible and reciprocity often takes other forms. A man might buy part of a product, but not be able to work it, in which case he might reciprocate the other's labour by doing favours when the need arises. Or a man might contribute labour without having any ownership in the grapes or carcasses and be reciprocated by a sample or gift of the product. Cash, though available, rarely passes hands among kin in such work parties. The use of cash would remove the service rendered out of the social-moral realm and out of its co-operative context, placing it on economic and individualistic realms in which labour is merely a commodity to be exchanged, thus debasing the kin relationship that keeps the kin network together.

The Italian community in Montreal also has several associations, clubs and recreational activities that bring family and friends from throughout the community together. There are frequent dances, parties, movies, games, and sports activities such as soccer, bochi (a game similar to curling), etc. All these activities provide opportunities for interaction within families, kinship networks, and the Italian community in general and perpetuates the feeling of closeness.

This is a brief description of the Italians in Montreal. As can be seen Italians have retained many of their values, beliefs, customs, and norms. Italians in general, are a very closely knit ethnic group with the family unit being the core.

Overview of the study. In the proposed study, I will investigate kinship interaction after divorce in Italian and Anglophone families. Since Italians are such a closely, loyal unit, one would expect the family to gather around the divorced individual and her children and provide all the love and support they need to adjust to their new family structure. However, divorce is a controversial subject especially for Catholics. Thus, since most Italians are Catholic, a divorce in the family creates a precarious situation. On the one hand, the divorcee's family is faced with the family unit- and all it implies (love, closeness, loyalty, support, etc.); while on the other hand, there is the Catholic Church with its laws and commandments. This situation may cause a great deal of stress both for the divorcee and her family. The investigator is interested in

studying how the family and kinship network react to this dilemma.

I hypothesize that there will be an ethnic difference in disapproval of divorce, with Italian families disapproving more frequently than Anglophone families. This may in part be due to the more traditional concept of marriage, religion, the socialization process, and the importance of family in general in the Italian culture.

Furthermore, it is hypothesized that with Anglophone families only, there will be a difference in social support between families who approve/disapprove of the divorce decision. It is believed that Anglophone families who disapprove of the divorce decision will offer less social support to divorcees. This relationship is not believed to exist for Italians. Due to the closeness of family, loyalty, the bond between parents and child, and the whole Italian way of life, I believe that parents will not be able to sit idly by while their daughter needs help. It is believed that Italians will provide support whether they approve or disapprove of the divorce decision. This hypothesis is in direct contradiction with Kitson et al.'s (1982) results which revealed that support was related to approval. However, the investigator believes that ethnic differences between Italians and Anglophones will be reflected on this variable.

The second area of interest to the investigator is family concept. As previously mentioned, there is evidence that most people's concept of family structure is the nuclear family. It would appear then that both the lay and professional ideas about

family are inconsistent with the actual family structure of many individuals: a reasonable proportion of individuals are not part of a family structure consisting of mother, father, and children. Alternate structures exist when divorce, separation, or death has occurred. These alternate family structures are encompassing an ever increasing proportion of today's society.

From the brief description of Italians living in Montreal one can see that family is very important. There is a very close bond within the nuclear family which is the core of family life. However, from the previous discussion of the immigration process and the sponsoring of kin, the financial, emotional, and social support given to new immigrants, the exchanging of Sunday visits, the gathering at special occasions, the annual making of wine and preserved meats etc., it is apparent that family is not composed solely of a mother, father, and children. The Italian family includes grandparents, aunts, uncles, cousins, and other extended kin members.

I therefore hypothesize that, Italians will have a more extended family experience than Anglophones. I believe that Italian divorcees, more than Anglophone divorcees, will report having had family members such as: grandparents, aunts, uncles, and cousins living with their family while they were growing up.

I also hypothesize that Italian divorcees will report greater family loyalty than Anglophone divorcees. Furthermore, I hypothesize that Italian divorcees will interact more frequently with their parents than Anglophone divorcees. Once again I

believe this is due to the family structure of Italians.

As previously mentioned, the Italian family is not composed solely of parents and children. There is frequent contact with extended family members. Therefore, I hypothesize that Italians will tend to have a more extended concept of family, as opposed to nuclear, than Anglophones. I believe that Italian divorcees, more than Anglophone divorcees, will include grandparents, aunts, uncles, etc. when answering the question "Who is in your family?"

Due to this proposed extended concept of family, it is hypothesized that Italian divorcees will have a denser natural support system than Anglophone. Since most individuals include family and friends in their natural support system and Italians have an extended concept of family, it can be hypothesized that Italian divorcees will include their extended family in their natural support system. Furthermore, since Italians interact frequently with family and friends via celebrations, visiting and family gatherings, one can conclude that members of the natural support system know each other. In fact, some may be related and interact on a regular basis.

Hirsch's (1979, 1980) studies indicated that having a dense natural support system may help an individual better cope with stress by furnishing substantially greater quantities of support. However, his results also indicated that individuals with dense natural support systems were less satisfied with the support they received and that multidimensionality may be a greater predictor of satisfaction. I therefore wish to test the hypothesis that

the denser the natural support system, the lower the satisfaction with the support received.

Due to the extended family concept, family loyalty, and greater family interaction it is believed that Italians will go to family members for support rather than non-family members. Therefore, it is hypothesized that Anglophone divorcees will receive more outside support than Italian divorcees.

Another area of interest to the investigator is traditional and nontraditional sex role attitudes. Several studies (Brown, Perry, & Harburg, 1977; Felton, Lehmann, Brown, & Liberatos, 1980; Brown & Manela, 1978) have found that during divorce, women with traditional sex role attitudes are more likely to experience problems coping with stress and adapting to their new life style. Traditional women are more vulnerable to psychological distress and low self-esteem, regardless of age, education, or working status. On the other hand, women with nontraditional sex role attitudes seem better able to adapt to their changing life style. Due to the more traditional socialization process used by Italians, I hypothesize that Italian divorcees will have a more traditional sex role attitude than Anglophone divorcees. It would then seem that Italian divorcees will have a more difficult time adjusting to stress for they are believed to have both a denser social support network, leading to less satisfaction with support, and a more traditional sex role orientation.

Summary of hypotheses. In summary, this researcher will test the following hypotheses:

- 1) The mothers and fathers of Italians will tend to disapprove of the divorce more than the mothers and fathers of Anglophones.
- 2) In Anglophone families only, there will be a difference in social support between families who approve/disapprove of the divorce decision.
- 3) Italians will report more extended family experiences than Anglophones.
- 4) Italians will report greater family loyalty than Anglophones.
- 5) Italians will interact more frequently with their parents than Anglophones.
- 6) Italians will have a more extended concept of family, as opposed to nuclear, than Anglophones.
- 7) Italian divorcees will have a denser natural support system than Anglophone divorcees.
- 8) The denser the support system, the lower the satisfaction with the support received.
- 9) Anglophone divorcees will receive more support from outside the family than Italian divorcees.
- 10) Italian divorcees will have a more traditional sex role orientation than Anglophone divorcees.

Method

Participants

Participants were 42 divorced women, of which 21 were divorced Italians. The remaining 21 were divorced Anglophones. The term Anglophone was operationally defined as any person whose first language was English, who was born in Canada, and whose roots were in Great Britain. All lived in Montreal.

Participants were solicited by advertisement presented in Appendix A, single-parent groups, and referrals from other divorcees. The advertisement was written following an interview with the Program Director of Centro Donne. Centro Donne is an organization serving Italian women in greater Montreal. They distribute free of charge a monthly newsletter to all members and anyone else wishing to receive one.

The Italian women and Anglophone women were matched as closely as possible on the following variables: age, education, work status, occupation, current monthly income, housing, marital status, length of marriage, and time since divorce. Also, the women must have been divorced from their husband for at least one year without remarrying. This one year stipulation was selected to account for a "normal" adjustment period felt to be required for any change in role.

The demographic characteristics of the sample are presented in Tables 1 and 2. Most of the participants were in their mid to late 30's. They all had at least one child and all were

Table 1

Demographic Characteristics of Participants

	Italians (n=21)		Anglophones (n=21)	
	<u>Range</u>	<u>Mean</u>	<u>Range</u>	<u>Mean</u>
Age	28-62yrs	38.9	30-55yrs	38.5
Number of children	0-7	2.6	0-4	2.3
Number of male children	0-4	1.0	0-4	1.2
Number of female children	0-3	1.5	0-3	1.1
Age of male children	4.5-27yrs	15.7	4.5-18yrs	12.8
Age of female children	2.5-26yrs	13.7	3.0-22yrs	13.7
Length of marriage	2-33yrs	11.9	4-25yrs	10.5
Time since divorce	2-10yrs	5.0	1-10yrs	5.0

Table 2

Demographic Characteristics of Participants

	Italians (n=21)		Anglophones (n=21)	
	Number	Percentage	Number	Percentage
Education				
Partial high school or less	8	38.1	7	33.3
High school graduate	7	33.3	8	38.1
University training	6	28.6	6	28.6
Work status				
Housewife	6	28.6	6	28.6
Part-time	3	14.3	5	23.8
Full-time	12	57.1	10	47.6
Occupation				
Housewife-student	6	28.6	6	28.6
Clerical-unskilled	7	33.3	7	33.3
Professional-administrative	8	38.1	8	38.1
Current monthly income				
Less than \$750.	8	38.1	9	42.9
\$750. to \$1500.	8	38.1	7	33.3
More than \$1500.	5	23.8	5	23.8
Housing				
House	11	52.4	3	14.3
Apartment	10	47.6	18	85.7

Catholics. The ethnic roots of Anglophone participants were in Great Britain (England 11, Scotland 4, Wales 3, Ireland 3), although all were born in Canada. On the other hand ten of the Italian participants were immigrants, seven were 1st generation Canadians, three were 2nd generation Canadians, and one was 3rd generation. The Anglophone women and Italian women did not differ significantly on any demographic characteristics with the exception of housing, $\chi^2(1)=6.86, p<.01$. Proportionally more of the Anglophone women lived in apartments than Italian women.

Design and Procedure

Letters explaining the study were given to prospective participants (See Appendix B), who were then asked to complete a short questionnaire covering basic demographic information and to return it to the investigator (See Appendix C). Those interested in participating in the research were asked to provide their name, address, and telephone number. Identifying participants in this manner enabled the researcher to carefully select matched groups for study.

Anglophone and Italian participants were matched, as closely as possible, on the following variables: age, education, work status, occupation, current monthly income, housing, marital status, length of marriage, and time since divorce. All Italian volunteers participated in the research however, 17 of the 38 Anglophone volunteers were dropped from the study after

completing the demographic questionnaire because matched equal groups were required.

Once a list of willing matched participants was developed, containing 21 divorced Italian women and 21 divorced Anglophone women, participants were contacted by telephone, and appointments were made for an interview and questionnaire session. All interviews were conducted by the investigator at a time and location convenient to the participants, usually their home or apartment.

Introductory comments to each participant included a brief summary which basically reiterated what was written in the introductory letter (See Appendix B) as well as confirmation of the confidentiality of the information. The investigator introduced herself as a Master's student in Social-Community Psychology at Wilfrid Laurier University in Waterloo, Ontario, working on her thesis.

Prior to the interview participants were informed that, while there was no deception involved in the research, any questions they had would not be discussed with them until they completed the questionnaires, so that responses would not be biased by any prior information. Participants were also reminded that their participation was voluntary and therefore they could refuse to answer any question or withdraw at any time. However their full cooperation was greatly appreciated. Participants were also asked to tell the researcher if they wished to receive a summary of the research results.

Measures

All individuals completed a short questionnaire (see Appendix C) including demographic information and a consent form indicating their willingness to participate in the study. The demographic variables included: age of women, number of children, ages of children, sex of children, religion, education, work status, occupation, current monthly income, housing, marital status, length of marriage, time since divorce, and ethnic background.

The interview session itself ranged in length from 45 minutes to two hours depending on the woman's need for self disclosure. The interviews focused on family concept, sex role attitudes, and social support networks.

Family concept. The first section of the interview dealt with family concept and family interaction (See Appendix D). In this section participants were asked to "Make a Family" from drawings of figures provided by the investigator. They were then asked to "Define Family?" and "Who is in your family?" These questions were used to assess the subject's concept of family whether it be nuclear, extended, or some variation of nuclear.

Participants were then asked questions dealing with family interaction (See Appendix E). "How often they visited or telephoned their parents and ex-in-laws?" These questions were used to assess family interaction. Participants were also asked to rate family loyalty on a Likert-scale of 1 to 5, where 1 was NOT LOYAL: ("we are more likely to stick up for other people than

for people in our family"); 3 was SOMEWHAT LOYAL: ("we may stick up for each other in our family, but it depends on the circumstances"); and 5 was EXTREMELY LOYAL: ("we stick up for each other in our family no matter what"). Participants were then asked to indicate if contact with their parents or inlaws changed after their divorce and if so how? These questions were used to assess if different concepts of family and family interaction exist between Italian and Anglophone divorced women.

Sex role attitudes. Brown and Manela's (1978) Sex Role Attitude Scale was used to assess traditional versus non-traditional sex role attitudes (See Appendix F). The Sex Role Attitude Scale is a behaviorally validated attitude questionnaire differentiating between traditional and non-traditional women in their attitudes toward the sex roles. It consists of 11 Likert-scale items on which the participant is asked to indicate whether she agrees/ disagrees on a 4-point scale (strongly agree to strongly disagree).

The Sex Role Attitude Scale is divided into 3 different dimensions: women in the home, traditional family roles, and job inequality. Inclusion in a dimension required a factor loading above .40 and a loading on the same factor on two independent testings. Furthermore, the correlations among the three dimensions are low (ranging from .06 to .46). These results indicated that each dimension had a test-retest reliability and that each dimension was measuring different attitudes.

The first factor, women in the home, emphasizes the value of

home-centered motherhood, and the importance of family over individual needs for women. Traditional family roles, the second factor, describes the strict division of labor along traditionally defined sex roles within the family. The third factor, job inequality, emphasizes the traditional dominance of the male in the world of work. The individual's score on each factor represents the sum of her responses to each of the items.

Social support. The following characteristics of social support were measured: the total number of individuals the participant perceived to be supportive (size of network), which was divided into the categories of family, friends, and professionals; the number of individuals who have provided emotional help, material help, approval, advice, tangible help, and social-recreation, divided into categories of family, friends, and professional support; the number of individuals on whom the participant can depend on for emotional help, material help, approval, advice, tangible help, and social recreation, again divided into the categories of family, friends and professional support; satisfaction with support received (emotional, material, approval, advice, tangible, and social recreation); the number of individuals who make the participant feel especially important; the number of individuals from the social support network list the participant can turn to in a crisis; and the density of the support system (See Appendix G).

These measures of support tend to be subjective because participants are asked to list individuals they feel are in some

way important to them. These measures of support are based on those devised by Barrera (1981). He found test-retest reliability scores for total network size to be $r(43) = .88, p < .001$. Internal consistency coefficients for the measures of support satisfaction (.50) and support need (.70) were also reported by Barrera (1981).

Hirsch's (1979) density of support scale was used to determine density. For this scale, individuals were asked to list the names of up to 20 individuals who are very important to them. They were then asked to indicate which of these individuals know each other. In this way one could determine the number of relationships within the individual's total network. The more interrelationships there were, the more dense the network.

Following the paper-and-pencil measure and the interview, participants were informed as to the exact nature and design of the research and the meanings and purposes of the forms and questions they had completed. Participants were also reminded to tell the researcher if they wished to receive a summary of the research results (See Appendix H).

Results

An important aspect of the present research was to test for differences between Italian and Anglophone divorcees. The first hypothesis was that mothers and fathers of Italian divorcees would tend to disapprove of the divorce more than the mothers and fathers of Anglophone divorcees. There were no significant differences between Italian and Anglophone mothers' approval of the divorce. However, a significant difference was found with fathers' approval/disapproval. For fathers, there was a significant association between ethnic status and approval/disapproval of the divorce, $\chi^2(2) = 7.02, p < .05$ (See Table 3). Italian fathers tended to approve or disapprove of the divorce whereas proportionately more of the Anglophone fathers were indifferent. Thus, the first hypothesis was partially confirmed.

The second hypothesis was that in Anglophone families only, there would be differences in social support between families who approved of the divorce and those who disapproved of the divorce. It was believed that Anglophone families who approved of the divorce would offer more support to divorcees than Anglophone families who disapproved of the divorce. No such difference was hypothesized for Italians.

In order to determine the effects of mother/father approval/disapproval on social support, t-tests were calculated between mother approval vs mother disapproval and between father approval vs father disapproval on social support variables: number of family/relatives; number of family/relatives who

Table 3

Mothers' and Fathers' Approval/Disapproval of the Divorce for
Italian and Anglophone Divorcees

MOTHERS

	Approves	Indifferent	Disapproves
Italians	6	5	10
Anglophones	8	3	10

FATHERS

	Approves	Indifferent	Disapproves
Italians	9	1	11
Anglophones	7	8	6

provided support; number of family/relatives you can turn to for support; number of family/relatives who make you feel special; number of family/relatives you turn to in a crisis; number of family/relatives you argued with.

In the Italian group, mother approval/disapproval was associated with the number of family/relatives listed in the social network, $t(19)=2.16, p<.05$. When mother approved of the divorce, significantly fewer family/relatives were listed than when mother disapproved (See Table 4). There were no significant differences on the social support measures between approval/disapproval for Italian fathers, Anglophone mothers, and Anglophone fathers (See Tables 5, 6, & 7).

The third hypothesis stated that Italians would report a more extended family experience than Anglophones. When participants were asked if anyone outside their immediate nuclear family lived with them while they were growing up. Almost half (47.6%) of the Italians said yes. In all cases it was a family member such as a grandparent, aunt, uncle or cousin. In all cases except one they lived together for more than eight years. On the other hand, only (19%) of the Anglophone divorcees reported anyone living with them while they were growing up. Of these all were family members except for one, where they took in roomers. They also seem to cohabitate for shorter periods of time (approximately five to six years). An association was found between ethnic status and living with extended family members during childhood, $\chi^2(1)=3.86, p<.05$. (See Table 8).

Table 4

Mean Social Support Network Scores for Italian Divorcees by Mothers' Approval/Disapproval of the Divorce

	Mother Approves of the Divorce (<u>n</u> =11)	Mother Disapproves of the Divorce (<u>n</u> =10)	t-value
Number of Family/Relatives	6.3	8.8	$t(19)=2.16, p < .05$
Number of Family/Relatives Who Offered Support	3.9	2.5	NS
Number of Family/Relatives You Can Turn to for Support	3.7	2.9	NS
Number of Family/Relatives Who Make You Feel Special	2.3	1.2	NS
Number of Family/Relatives You Turn to in a Crisis	2.3	2.2	NS
Number of Family/Relatives You Argued With	2.0	2.3	NS

Table 5

Mean Social Support Network Scores for Italian Divorcees by Fathers' Approval/Disapproval of the Divorce

	Father Approves of the Divorce (n=10)	Father Disapproves of the Divorce (n=11)	t-value
Number of Family/Relatives	6.7	8.2	NS
Number of Family/Relatives Who offered Support	4.2	2.3	NS
Number of Family/Relatives You Can Turn to for Support	3.9	2.8	NS
Number of Family/Relatives Who Make You Feel Special	2.3	1.3	NS
Number of Family/Relatives You Turn to in a Crisis	2.3	2.2	NS
Number of Family/Relatives You Argued With	2.2	2.1	NS

Table 6

Mean Social Support Network Scores of Anglophone Divorcees by Mothers' Approval/Disapproval of the Divorce

	Mother Approves of the Divorce (<u>n</u> =11)	Mother Disapproves of the Divorce (<u>n</u> =10)	t-value
Number of Family/Relatives	7.8	8.2	NS
Number of Family/Relatives Who Offered Support	3.2	3.6	NS
Number of Family/Relatives You Can Turn to for Support	2.5	3.1	NS
Number of Family/Relatives Who Make You Feel Special	2.6	1.8	NS
Number of Family/Relatives You Turn to in a Crisis	1.1	1.4	NS
Number of Family/Relatives You Argued With	1.9	2.6	NS

Table 7

Mean Social Support Network Scores of Anglophone divorcees by Fathers' Approval/Disapproval of the Divorce

	Father Approves of the Divorce (<u>n</u> =15)	Father Disapproves of the Divorce (<u>n</u> =6)	t-value
Number of Family/Relatives	8.2	8.5	NS
Number of Family/Relatives Who Offered Support	2.8	4.6	NS
Number of Family/Relatives You Can Turn to for Support	2.1	4.1	NS
Number of Family/relatives Who Make You Feel Special	2.2	2.2	NS
Number of Family/relatives You Turn to in a Crisis	1.2	1.5	NS
Number of Family/Relatives You Argued With	1.6	3.5	NS

Table 8

Living With Extended Family Members During Childhood for Italian
and Anglophone Divorcees

	Nuclear Family Only	Extended Family Only
Italians	11	10
Anglophones	17	4

Therefore, the third hypothesis was confirmed.

The fourth hypothesis was that Italians would report greater family loyalty than Anglophones. A significant difference, $t(40)=2.69, p<.02$, was found on the dimension of loyalty between the two ethnic groups (See Table 9). Italian divorcees rated their families more loyal than Anglophone divorcees thus confirming the fourth hypothesis.

The fifth hypothesis stated that Italians would interact more frequently with their parents than Anglophones. Italian divorcees visited their parents more frequently than Anglophone divorcees. $\chi^2(3)=7.31, p<.10$ (See Table 10).

More Italian divorcees telephone their parents (66.7%) than Anglophone divorcees (38.1%). However, Anglophones telephoned their parents more on a weekly interval than Italians (47.6% to 14.3%). It should be noted, however, that the association between ethnic status and frequency of telephone contact with one's parents was not statistically significant, $\chi^2(3)=5.60, p=ns$ (See Table 10).

Very few Italians or Anglophones visited or telephoned their ex-inlaws. Only 23.8% of Italian and Anglophone divorcees reported visiting their ex-inlaws either monthly or yearly. While only 23.8% Italian and 38.1% Anglophone divorcees reported telephoning their ex-inlaws. Furthermore, neither the association between ethnic status and frequency of visitation with one's ex-inlaws nor the association between ethnic status and frequency of telephone contact with one's ex-inlaws were

Table 9

Mean Scores for Italian and Anglophone Divorcees on Perception of Family Loyalty

Italians (<u>n</u> =21)	Anglophones (<u>n</u> =21)
3.7	2.9

Note. 1=not loyal and 5=extremely loyal.

Table 10

Frequency of Family Interaction for Italian and Anglophone Divorcees

Parent Visit	Italians (n=21)		Anglophones (n=21)	
	Number	Percentage	Number	Percentage
Daily	3	14.3	0	0
Weekly	12	57.2	11	52.4
Monthly	2	9.5	8	38.1
Yearly	4	19.0	2	9.5
Parent Telephone				
Daily	14	66.6	8	38.1
Weekly	3	14.3	10	47.6
Monthly	3	14.3	2	9.5
Yearly	1	4.8	1	4.8

statistically significant (See Table 11).

The sixth hypothesis was that Italians would have a more extended concept of family, as opposed to nuclear, than Anglophones. Significance was found between ethnic status and family concept, $\chi^2(1)=3.08, p<.01$ (See Table 12). Thus the hypothesis that Italians have a more extended concept of family, as opposed to nuclear, than Anglophones was confirmed. However, it is interesting to note that the majority of both Italians and Anglophones had a nuclear family concept.

The seventh hypothesis was that Italian divorcees would have a denser natural support network than Anglophone divorcees. The density of the social support network for Italian divorcees ranged from .75 to 2.25 with a mean of 1.4. The density scores of Anglophone divorcees ranged from .66 to 2.28 with a mean of 1.3. The difference in mean scores between the two groups was not statistically significant. Therefore, the hypothesis that Italians would have a denser social support system than Anglophone divorcees was not confirmed.

The eighth hypothesis was that network density would be inversely correlated with support satisfaction. A Pearson product moment correlation was computed between density and satisfaction for both ethnic groups. A correlation of $r(19)=-.29, p=.09$ was found with Italian divorcees while a correlation of $r(19)=-.01, p=ns$ was found with Anglophone divorcees.

Table 11

Frequency of Inlaw Interaction for Italian and Anglophone Divorcees

Inlaw Visit	Italians (<u>n</u> =21)		Anglophones (<u>n</u> =21)	
	Number	Percentage	Number	Percentage
Weekly	0	0	0	0
Monthly	2	9.5	3	14.3
Yearly	3	14.3	2	9.5
Never	16	76.2	16	76.2
Inlaw Telephone				
Weekly	1	4.8	1	4.8
Monthly	1	4.8	4	19.0
Yearly	3	14.2	3	14.3
Never	16	76.2	13	61.9

Table 12

Family Concept of Italian and Anglophone Divorcees

	Nuclear	Extended
Italian	13	8
Anglophone	18	3

The hypothesis that the denser the support system the lower the satisfaction with the support received was not confirmed.

The ninth hypothesis was that Anglophone divorcees would receive more support from outside the family than Italian divorcees. No statistically significant differences in size of various segments of the social support network were found between Italians and Anglophones. Statistically significant differences between the two groups were found only for emotional support (See Table 13). The hypothesis that Anglophones would receive more support from outside the family than Italians was confirmed for emotional support only.

The final hypothesis stated that Italian divorcees would have a more traditional sex role orientation than Anglophone divorcees. Results showed no significant differences between Italian and Anglophone divorcees (See Table 14). Thus, this hypothesis was not confirmed.

Table 13

Mean Emotional Support Scores for Italian and Anglophone Divorcees

	Italians (<u>n</u> =21)	Anglophones (<u>n</u> =21)	t-value
Number of Family/Relatives	2.0	1.8	NS
Number of Non-Family Members Who Offered Support	1.9	4.5	$t(40)=3.06; p<.01$
Number of Family/Relatives You Can Turn to for Support	1.3	2.1	NS
Number of Non-Family Members You Can Turn to for Support	2.1	4.7	$t(40)=2.46; p<.02$
Satisfaction	2.3	2.8	$t(40)=1.94; p<.10$

Table 14

Mean Sex Role Attitude Scores for Italian and Anglophone Divorcees

	Italians (<u>n</u> =21)	Anglophones (<u>n</u> =21)
Women in the Home	12.6	13.0
Traditional Family Role	4.7	4.3
Job Inequality	5.8	5.6

Discussion

To review the findings, Italian divorced women were found to differ from Anglophone divorced women on several variables. Italian divorcees had a more extended concept of family; they had more extended family experiences as children; their fathers tended to approve or disapprove of the divorce whereas proportionately more of the Anglophone fathers were indifferent; they rated their family as more loyal and they interacted more with their parents; and they received less emotional support from their social support network and were less satisfied with the emotional support they received than Anglophone divorcees. However, the two groups did not differ in terms of network density or sex role orientation. This discussion section will focus on why some of the expected differences were obtained while others were not.

There is a growing suspicion among behavioral researchers that volunteers may not be representative of the general population under study. Thus, it is important to note that the participants in this study were voluntary participants. Therefore, they may not be representative of all Italian and Anglophone divorcees. In fact, the researcher believes that Italian divorcees may be unrepresentative of the population of Italian divorcees.

Rosenthal and Rosnow (1975) in their book The Volunteer Subject listed a number of characteristics that

differentiate volunteers from nonvolunteers. They found that volunteers tend to be better educated than nonvolunteers. Six of the 21 Italian participants and six of the 21 Anglophone participants had some university training. This figure seems a little high for Italians when one considers Boissevain's (1976) statement that female children of Italians are discouraged from pursuing post-secondary education because their future was thought of in terms of wife and mother.

Rosenthal and Rosnow (1975) also suggested that volunteers tend to have a higher need for social approval than nonvolunteers. This was evident with Italian participants. Interviews with Italian participants were twice as long in duration as interviews with Anglophone divorcees. The interviewer asked the questions and the participant answered them, but in their responses they included additional information that was not required. Italian participants seem to have an overwhelming need for self-disclosure, which was not evident in Anglophones. Almost half the Italian participants told the interviewer the reason for their divorce; and what their life was like before the divorce. The interviewer sensed a need for disclosure and approval of their divorce decision. Some Italian divorcees offered the interviewer coffee and cookies and stated that they enjoyed the interview. Three Italian divorcees invited the interviewer back. These incidents may indicate that the social support network of Italian divorcees does not provide them with the opportunity to talk about the divorce, or the approval

the divorcee is looking for.

The above mentioned incidents along with the description of Italians provided by Boissevain (1976) suggest differences between Italian divorcees who volunteered for this study and those who did not. A traditional Italian woman is brought up believing a marriage will last forever. Divorce is thought of as a failure not only for the divorcee but also for her family. It is a common belief that the parents did not bring up the daughter properly - if she divorces her husband. Most Italian girls are socialized to believe that their role in life is to get married and have a family. They could get a job to help their husband, but the traditional role is that of wife and mother. Thus, when a divorce occurs, the divorcee's identity is shattered. This loss of identity coupled with the negative concept of divorce would suggest that traditional Italian divorcees would not volunteer to participate in a research project concerning divorce. In summary, Italians in the sample may have been more acculturated into the mainstream of Canadian life. This may have accounted for why certain differences were not found:

The prediction that mothers and fathers of Italian divorcees' would tend to disapprove of the divorce more than mothers and fathers of Anglophone divorcees' was partially supported by the results. Our findings showed no ethnic differences on approval/disapproval of divorce for mothers. However, there was a significant difference between ethnic groups and approval/disapproval of the divorce. Italian fathers tended

to approve or disapprove of the divorce whereas proportionately more of the Anglophone fathers were indifferent.

This difference between Italian parents and Anglophone parents be explained by family honour. As mentioned in The Italians in Montreal by Boissevain (1976), Italians are very traditional. The central institution of the Italian culture is the family. Parents judge the success of their lives primarily in terms of that of their offspring: the support they provide them with as children, the extent to which they are able to set them up in marriage, and the honour they maintained in order to bequeath to them. Family honour is very important to Italians and a daughter's good reputation and later success as a wife and mother add to the family's good name. Thus, divorce of a daughter may cause parents to seriously doubt the value and success of their lives as well as bring dishonour to the good family name. This feeling of failure and dishonour may be more pronounced in Italian families than Anglophone families. Thus, explaining the greater interest in divorce by Italian fathers.

The second hypothesis was that in Anglophone families only there would be differences in social support between families who approve/disapprove of the divorce. It was believed that no such effect would be found with Italians parents and they would provide support whether they approved or disapproved of the divorce. This hypothesis was not confirmed.

Approval/disapproval of the divorce was not related to aspects of social support provided by Italians and Anglophones.

There was only one significant difference found in 24 tests. Furthermore, the sample sizes used to test this hypothesis were very small (and unequal in one case). In future research larger sample sizes are needed to clarify this question.

The prediction that Italians would report more extended family experiences than Anglophones was supported. Ten of the 21 Italian participants reported having had a relative live with them while they were growing up. This is more than twice the number of Anglophone divorcees who reported having had someone live with them while they were growing up. These results are in accordance with Boissevain's (1976) findings about new immigrants living with relatives when they first arrived in Canada and his finding that Italian parents are cared for by their children. Therefore, it is not uncommon to find grandparents in an Italian household.

As predicted, Italian divorcees rated their families as significantly more loyal than Anglophone divorcees. This is not surprising considering the Italian socialization process which breeds unity, closeness, and loyalty within the family. It was further predicted that Italian divorcees would interact more frequently with parents than Anglophone divorcees. This hypothesis was partially confirmed.

Italian divorcees visited their parents more frequently than Anglophone divorcees. Results revealed that 71.4% of Italians visited their parents at least weekly, while only 52.4% of Anglophones visited their parents weekly. Similar results were

found with telephoning parents. Thus, Italian divorcees, in general reported more contact with their parents than Anglophone divorcees.

Reiss (1962) found that the degree of kin relationship (closeness) and especially distance (geographical separation) of kin were the most important variables influencing frequency of interaction. Most Italians meet both these criteria. Family is the focal point of the Italian lifestyle and most families are very close. Furthermore, Boissevain (1976) reported that most Italians in Montreal tend to live in clusters with relatives living near each other, in many cases sharing the same house. Three of the 21 Italian divorcees in this study lived in the same house as their parents but they had their own apartment.

The results showed that for both ethnic groups, parent-divorcee interaction remained quite high. These results are consistent with those of Spicer and Hampe (1975). They found that contact with consanguineal kin remained the same or increased. They also found that kinship interaction with former affines decreased. Similar results were found in the present study. Both ethnic groups retained high contact with parents and very little if any contact with affines. Over 60% of participants reported they did not visit or telephone their ex-inlaws.

Spicer and Hampe (1975) suggested a theoretical explanation for their results. They suggested that after divorce, obligation and affection are no longer important reasons for interaction

with affines. They are, however, very important in determining interaction with consanguines. They further suggest that those affines who are contacted after a divorce are contacted for the same reasons consanguineal kin are contacted, namely, obligation and attachment.

It was hypothesized that Italians would have a more extended concept of family, as opposed to nuclear concept, than Anglophones. This prediction was supported. When participants were asked to "Make a family" out of cut out figures significantly more Italians than Anglophones included extended family members. However, it is interesting to note that the majority of both Italians and Anglophones had a nuclear family concept. These results may be explained by the socialization process of Italians, the closeness of the family unit, and the more frequent interaction.

It was hypothesized that Italian divorcees would have a denser natural support network than Anglophone divorcees. This hypothesis was not confirmed. This result was unexpected for it was believed that Italians would include extended family members in their support network thus resulting in a denser network.

A possible explanation for these results may be that a truly dense support network may be hard for an outsider to enter. Since the participants were volunteers, it may be possible that the Italian divorcees who volunteered did not have extremely dense social networks. Thus, sample representativeness may be a factor which accounts for the lack of differences found between

groups.

Hirsch (1980) found that both lower density (less integrated) support networks and multidimensional friendships were significantly associated with better support and mental health. These results indicate that structural features of the natural support network may be significantly related to how successfully one copes with a major life change such as divorce. These results also indicate that membership in a higher density support network may have a debilitating effect on satisfaction with the support network.

Results from the present study indicate a trend towards a negative association between density and support satisfaction for Italian divorcees only ($p = .09$). However, results did not quite reach statistical significance. Almost no correlation was found between network density and support satisfaction for Anglophones. Further research is needed in the area of structural features of natural support systems particularly, the effect of density and multidimensionality on social support network satisfaction.

It has been suggested (Gurin, Veroff, & Field, 1957; Gottlieb, 1976; Freedson, 1960; McKinlay, 1973) that individuals turn to family members, friends, neighbours, and other nonprofessionals before going to professionals for help. This is believed to be particularly true for Anglophones. Thus, it was hypothesized that Anglophone divorcees would receive more support outside the family than Italian divorcees.

This hypothesis was confirmed for emotional support only.

Results showed that Anglophone divorcees received more emotional support from non-family members; they listed more non-family members as people they would go to if they needed emotional support; and they were somewhat more satisfied with the emotional support they received than Italians. No significant differences were found between Italians and Anglophones for emotional support provided by family members.

These results suggest that Anglophone divorcees are more satisfied with the emotional support they receive because of the added support they get from outside the family. Italians seem to be at a disadvantage not going to non-family members for emotional support. No differences were found between ethnic groups and other measures of support such as: material help, advice, approval, tangible help and social recreation.

It was predicted that Italian divorcees would have a more traditional sex role orientation than Anglophone divorcees. This prediction was not confirmed. These results may in part be due to the questions and the participants' life circumstances. In the "Women in the Home" section, it may be hard for a divorcee to strongly agree with the statements like "A women's place is in the home" or "Women should not work" if she herself has to earn a living. Possibly more Italians would have agreed with this statement if they were not placed in a contradictory life situation. Similar problems occur with the other sections of the Sex Role Attitude Scale. Different results may have been obtained if a more recent gender scale had been used. For

example, one of the items in the scale is "Women with young children should not work." This question is clearly outdated in terms of the language used to describe gender roles, some women with young children obviously work long hours at home.

Yet another consideration may be the time since divorce. The mean time since divorce for both groups was five years. It is possible that the Italian divorcees were initially more traditional but through necessity became less traditional. After the divorce, divorcees were faced with establishing a new lifestyle. They had to go out and earn a living; they had to make their own decisions; and they had sole responsibility for the day-to-day care of children. This new lifestyle may have forced a change in sex role orientation. Further studies with newly divorced women are needed to test these hypothesis with a larger sample size.

Conclusion

The available literature on divorce deals with a variety of subjects from legal aspects to future trends. However, little research exists on kinship interaction after divorce and to the best of my knowledge, no one has studied Italian divorcees. Though this study was conducted on a small volunteer sample, the importance of such a study is evident. More and more individuals are getting divorced and ethnic differences exist, as is evident in this study. Further research should be conducted with different ethnic samples so as to better understand and support these individuals with specific needs.

As mentioned earlier social support networks are very important during a life crisis. This study confirmed the importance of family and friends after divorce. Very few of the divorcees in this study indicated they went to a professional after their divorce. This indicates that almost all of their support came from their support network. This makes the support network a very powerful mental health tool for dealing with the stress resulting from a life crisis. Further research is needed to learn how we can best take advantage of this tool to alleviate the stress of divorce and provide the support divorcees need.

Further research is also needed to determine what constitutes a good social support network. This study implies that: an extended family experience, family loyalty, frequent family interaction, and density do not necessarily lead to a successful social support network. Those Italian divorcees who

tended to be high on these characteristics were not more satisfied with the emotional support they received than Anglophones who tended to be lower on these characteristics. Hirsch (1980) suggests that multidimensional relationships are significantly associated with better support and mental health. Further studies should be conducted to see what effect multidimensionality has on social support networks of divorcees.

Results from the present study showed that ethnic differences do exist between Italian and Anglophone divorcees. Anglophones received more emotional support outside the family and reported more satisfaction with emotional support than Italians. It is obvious that more research is needed on the role of social support networks particularly with Italian divorcees.

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Appendix A: Advertisement in Centro Donne

Dear Readers:

My name is Diana Di Costa, and I am a psychology student. I am presently doing a research project under the supervision of Dr. Geoff Nelson on what happens to women after their divorce.

Statistics indicate a rise in the divorce rate over the past ten years. Numerous studies have been conducted on the topic of divorce. However little information exists on divorced Italian women. Research is necessary to help us better understand the social attitudes and orientation of these divorcees, so we can better help them rearrange their lives.

This study is based on social support networks and sex role orientation after divorce. I am interested in the role family, friends, and professionals, such as doctors, lawyers, priests, etc..., play in providing support be it emotional, material, or social.

In my research, I intend to compare social support, sex role orientation, and family concept of Italian and Anglophone divorcees.

If you are interested in learning more about the study and possibly participating in it, please call me at 382-9378 or call Centro Donne at 273-8119 and ask for Angela Novembre.

THANK YOU VERY MUCH FOR YOUR HELP AND INTEREST

Care Lettrici:

Mi chiamo Diana Di Costa e sono laureata in psicologia. Sto facendo una ricerca sotto la guida del professor Geoff Nelson, per sapere cosa accade alle donne dopo il loro divorzio.

Le statistiche indicano, che le propozioni di divorzi nei diece anni passati sono aumentati. Numerosi ricerchi sono state fatte sul divorzio, però ci sono poche informazioni sui divorziati Italiani. Le ricerchi sono necessarie per aiutarci a meglio capire le attitudini sociali e l'orientazione delle donne divorziate di lingua Italiana e aiutarli a rifarsi una vita.

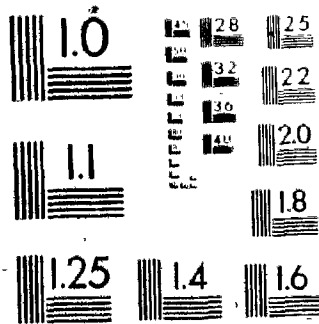
Questo studio è basato sul ruolo affettivo, sessuale, stato sociale, aiuto morale, aiuto materiale che può essere ottenuto da parenti, amici e professionisti, quali dottori, avvocati, preti, ecc.

Il mio studio intende paragonare le attitudini sociali, sessuali il concetto familiare, e l'orientazione delle donne divorziate di lingua Italiana ed Inglese.

Se sieti interessati a partecipare nella ricerca telefonatemi al 382-9378 o telefonate al Centro Donne al 273-8119 e chiedere della signorina Angela Novembre.

GRAZIE DEL VOSTRO AIUTO ED INTERESSE

2 OF / DE 2



Appendix B: Cover Letter

Dear Madame:

My name is Diana Di Costa and I am a graduate student in psychology at Wilfrid Laurier University in Waterloo, Ontario, under the supervision of Dr. Geoff Nelson. I am doing a research project on social support networks and sex role orientation after divorce. Social support is defined as any help (financial, emotional, social, information, etc.), received from family, friends, or affiliated non-mental health professionals (e.g. physician, clergy). Sex role attitudes are internalized values and beliefs about what behaviors are satisfying and appropriate for each sex. I am comparing the concept of family, social support, and sex role orientation of Italian and Anglophone divorcees. The study is concerned with: changes that occur in families after divorce, and the types of social support offered by family, kin, and friends, and frequency of interaction with family.

If you are interested in learning more about the study and possibly participating in it, I would appreciate your taking a few minutes to answer the questions on the enclosed form, including the identifying information (name, address, and phone number).

If you indicate an interest in the study, I will be phoning you within the next few weeks to explain more about the study and to see if you are interested in participating. The study will consist of a 30 minute interview followed by a short questionnaire. The entire procedure should take an hour to an hour and a half. All people who fill out the form with the identifying information will be sent a summary of the results when the study is completed in December 1984. Even if you are not interested in learning more about the study, you can still greatly help me by answering the questions on the enclosed form, excluding any identifying information. Your participation is voluntary. As such you can omit responding to any question. However, your complete cooperation would be helpful for non-complete questionnaires will be disregarded in the final analysis.

Please place the completed questionnaire in the enclosed, self-addressed, stamped envelope and mail it to me as soon as possible. If you have any questions, please feel free to contact me at home at 382-9378 after 6:00 p.m. Thank you very much for your cooperation.

Sincerely,

Researcher

Supervisor

I am interested in learning more about the study.

Yes _____ No _____

If you answer Yes, please answer the next three questions.

If you answer No, you may skip the next three questions.

Name _____

Address _____

Phone Number _____

THANK YOU VERY MUCH!

Please place the completed form in the enclosed, self-addressed, stamped envelope and mail it to me as soon as possible

Egregia Signora:

Mi chiamo Diana Di Costa e sono laureata in psicologia presso l'universita Wilfrid Laurier di Waterloo, Ontario. Sto facendo una ricerca sotto la guida del professor Geoff Nelson, per sapere cosa accade alle donne dopo il loro divorzio. Questo studio è basato sul ruolo affettivo, sessuale, stato sociale, aiuto morale, aiuto materiale che può essere ottenuto da parenti, amici e professionisti, quali dottori, avvocati, preti, ecc. Il mio studio intende paragonare le attitudini sociali, sessuali, il concetto familiare, e l'orientazione delle donne divorziate di lingua Inglese ed Italiana.

Se siete interessata a conoscerne di più a proposito di questa ricerca, vi pregherei di concedermi qualche minuto del vostro tempo per rispondere alle domande nella inclusa formula.

Se invece siete interessata a partecipare nella ricerca, sarà mio piacere di telefonarvi nelle prossime due settimane per darvi più spiegazioni al riguardo. La ricerca consiste di una intervista di circa 30 minuti seguita da un piccolo questionario. L'intera operazione dovrebbe durare meno di un'ora e mezza. Tutte le persone che parteciperanno allo studio riceveranno una copia del risultato verso dicembre 1984. Anche se non volete partecipare allo studio potete aiutarmi lo stesso rispondendo alle domande che appaiono nella formula inclusa, senza mettere né nome, né cognome. Siccome la vostra partecipazione è volontaria, voi potete rispondere o non rispondere ad una data domanda, però le formule incomplete non possono essere ammesse all'analisi finale del sogetto.

Per piacere inviare il questionario riempito nella busta affrancata al più presto. Se avete bisogno delle informazioni, telefonatemi al 382-9378.

* GRAZIE DEL VOSTRO AIUTO ED INTERESSE

Sinceramente,

_____ Investigatore

_____ Direttore

Sono interessata di saperne di più aproposito di questo studio

SI° _____

No _____

Se la vostra risposta è si, rispondere alle seguenti domande:

Nome _____

Indirizzo _____

Telefono _____

GRAZIE ANTICIPATE

Spedire questo formulario nella busta inclusa e pre-affrancata al più presto.

Appendix C: Demographic Questionnaire for Anglophone
and Italian Women

DEMOGRAPHIC DATA

1. Age _____
2. If you have children list them by NAME, AGE, SEX:

3. Religion: 1. _____ Protestant
 2. _____ Catholic
 3. _____ Jewish
 4. _____ Other, please specify _____
4. Education: 1. _____ Partial high school or less
 2. _____ High school graduate
 3. _____ University training
5. Work Status: 1. _____ Student
 2. _____ Housewife
 3. _____ Part-time
 4. _____ Full-time
6. Occupation: 1. _____ Housewife-Student
 2. _____ Clerical-Unskilled
 3. _____ Professional-Administrative
7. Current monthly income: 1. _____ Less than \$750.
 2. _____ \$750. - \$1500.
 3. _____ More than \$1500.
8. Housing: 1. _____ House
 2. _____ Apartment
 3. _____ Townhouse-Condominium
 4. _____ Other, please specify _____
9. Marital Status: 1. _____ Single
 2. _____ Married
 3. _____ Widowed
 4. _____ Separated
 5. _____ Divorced
 6. _____ Common Law
10. Length of marriage: Years _____ Months _____
11. Time since divorce: Years _____ Months _____

12. Is your ETHNIC BACKGROUND primarily:

1. French

2. Italian

3. English

4. Canadian - First Generation: you were born in Canada,
while your parents were born
in _____

5. Canadian - Second Generation: both you & your parents
were born in Canada, while
your grandparents were born
in _____

6. Canadian - Third Generation: you, your parents & grand-
parents were born in Canada,
while your great grand-
parents were born in

7. Other, please specify _____

DATI DEMOGRAFICI

1. Etá _____

2. Bambini Nome Etá Sesso

Bambini	Nome	Etá	Sesso

3. Religione: 1. _____ Protestante

2. _____ Cattolica

3. _____ Giudaica

4. _____ Altro, specificate _____

4. Istruzione: 1. _____ Elementare

2. _____ Superiore

3. _____ Universitario

5. Stato Professionale: 1. _____ Studente

2. _____ Casalinga

3. _____ Tempo parziale

4. _____ Tempo pieno

6. Occupazione: 1. _____ Casalinga-Studente

2. _____ Comessa-Lavoro non specializzato

3. _____ Professionale

7. Remunerazione: 1. _____ Da 0 a \$750 per mese

2. _____ Da \$750 a \$1500 per mese

3. _____ Da \$1500 e più per mese

8. Alloggio: 1. _____ Casa

2. _____ Appartamento

3. _____ Condominium

4. _____ Altro, specificate _____

9. Stato Civile: 1. _____ Celibi

2. _____ Sposati

3. _____ Vedovi

4. _____ Separati

5. _____ Divorziati

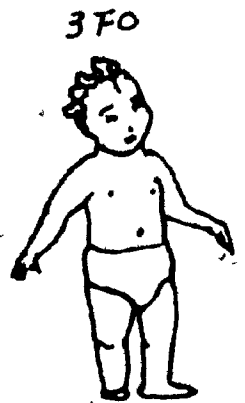
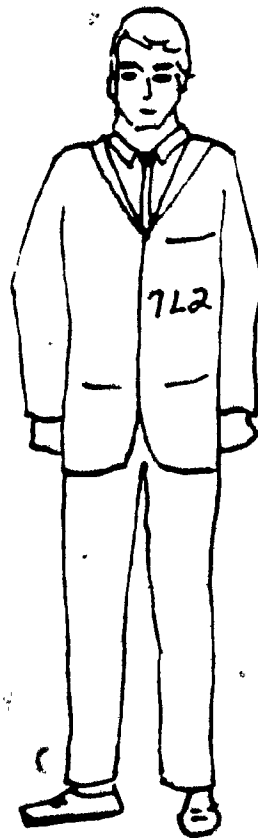
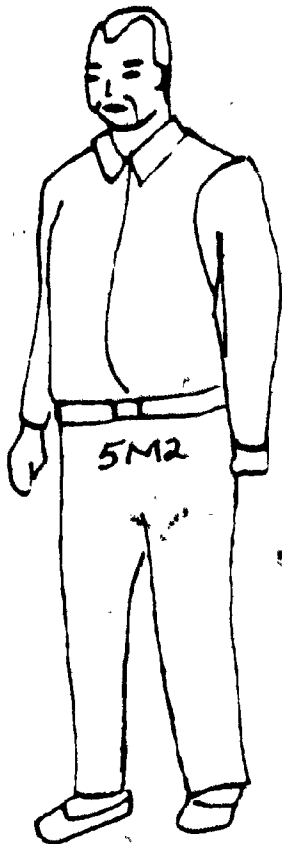
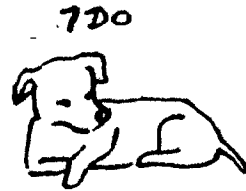
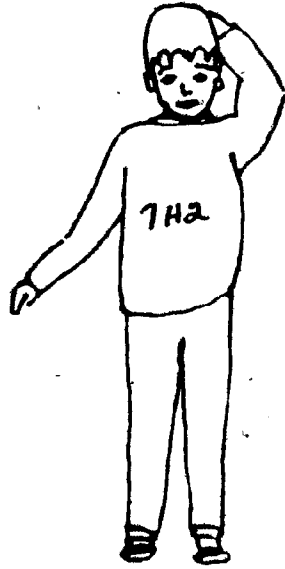
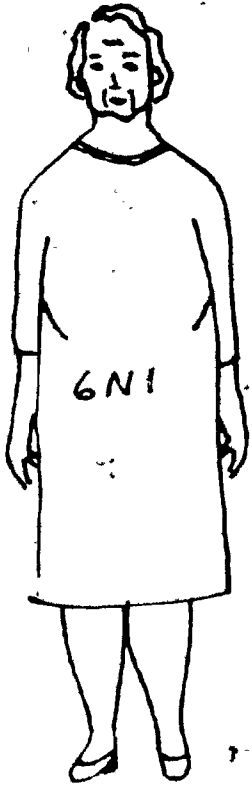
6. _____ Concubini

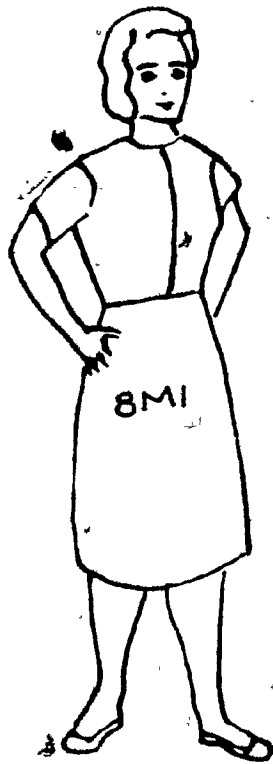
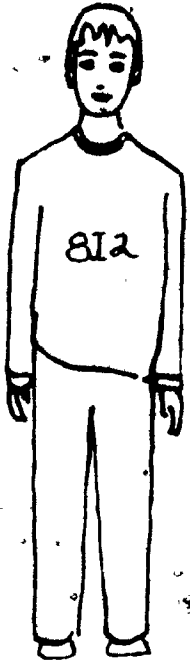
10. Durata del matrimonio: Anni _____ Mese _____

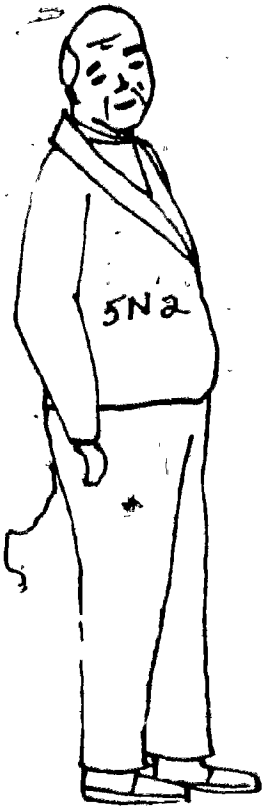
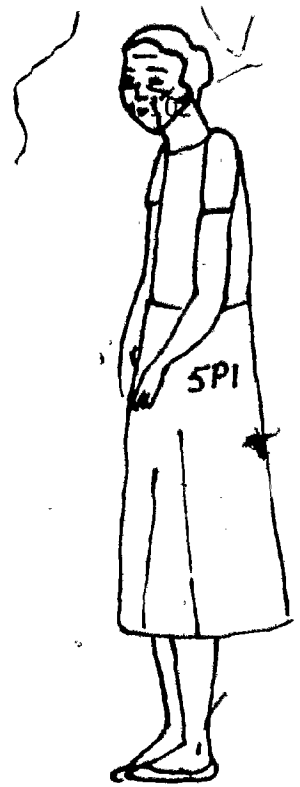
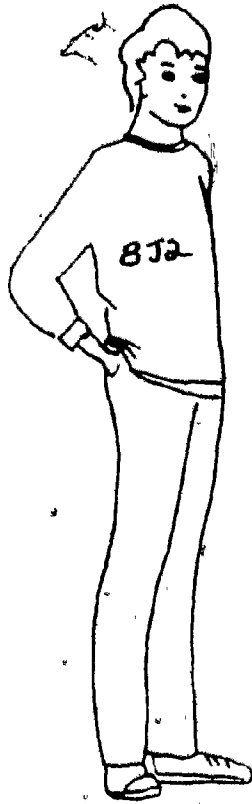
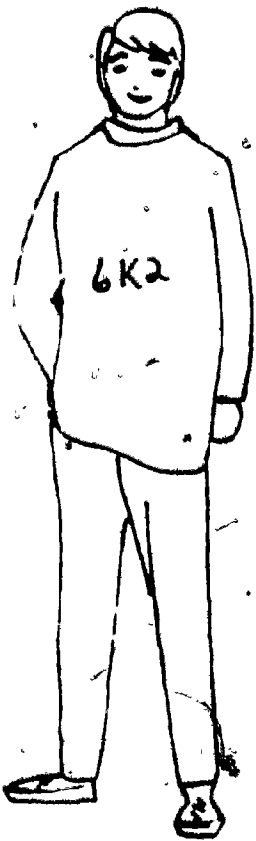
11. Tempo dopo divorzio: Anni _____ Mese _____

12. Origine etnica: 1. Francese
2. Italiana
3. Inglese
4. Prima generazione Canadese
5. Seconda generazione Canadese
6. Terza generazione Canadese
7. Altro, specificate _____

Appendix D: Make a Family Figures







Figures

Code Numbers-key

First digit: does not mean anything

Middle letter: C - cat
 D - dog
 E - small baby
 F - bigger baby
 G - toddler
 H - child
 I - pre-teen
 J - teen
 K - young adult
 L - adult
 M - middle-age
 N - elderly
 P - old

Last digit = sex: 0: unknown (pets & babies)
 1 - female
 2 - male

Approximate ages of figures:	9C0-cat	5K1-20 female
	7D0-dog	6K2-20 male
	5E0-00?	8L1-35 female
	350-01?	7L2-35 male
	6G1-03 female	8M1-50 female
	4G2-03 male	5M2-50 male
	3H1-05 female	6N1-65 female
	7H2-05 male	5N2-65 male
	9I1-10 female	5P1-75 female
	8I2-10 male	9P2-75 male
	9J1-15 female	
	9J2-15 male	

Appendix E: Family Concept and Interaction Questionnaire
for Anglophone and Italian Women

Code No.: _____

INFORMATION: In this study we are trying to find out about people's families and their social network. A social network is a group of personal contacts with which the individual can keep her social identity and get emotional help, material help, services, information and make new contacts. There are no right or wrong answers in this study! Just answer the questions from your own point of view.

All responses are confidential-only a code number will be entered on your form and no one will see the code number list except the researchers. Your participation is voluntary, and may be withdrawn at any time.

THANK YOU FOR YOUR PARTICIPATION

Complete each page one at a time. Please do not read ahead or look back.

FAMILY CONCEPT

1. On the table, there are drawings of figures. Pick up some of the figures and place them in front of you to make a family. When you are finished, tell the interviewer and she will record your choices.

2. Who is family?
What does family mean to you?
What things define family?

3. Who is in your family? Please write down the persons' name or nickname and who he/she is to you in parentheses. (e.g. mother, son etc...)

KINSHIP INTERACTION

4. How often do you and your parents visit each other?
1. Daily
 2. Weekly
 3. Monthly
 4. Yearly
 5. Never
5. How often do you and your parents telephone each other?
1. Daily
 2. Weekly
 3. Monthly
 4. Yearly
 5. Never
6. Has your contact with your parents changed since your divorce?
 Yes No
- If yes, please indicate how?

7. How often do you and your in-laws visit each other?

1. Daily
2. Weekly
3. Monthly
4. Yearly
5. Never

8. How often do you and your in-laws telephone each other?

1. Daily
2. Weekly
3. Monthly
4. Yearly
5. Never

9. Has your relationship with your in-laws changed since your divorce?

Yes No

If yes, please indicate how?

10. On the following scale, please check the item which best indicates where your family falls on the dimension of loyalty?

1. NOT LOYAL - we are more likely to stick up for other people than for people in our family
2.
3. SOMEWHAT LOYAL - we may stick up for each other in our family, but it depends on the circumstances
4.
5. EXTREMELY LOYAL - we stick up for each other in our family no matter what.

11. When you were growing up, did anyone besides your mother, father, brothers, and sisters live with your family?
If yes. Who? _____

- How long?
- | | |
|---------------------------------------|---------------------------------------|
| 1. <input type="checkbox"/> Never | 4. <input type="checkbox"/> 4-6 years |
| 2. <input type="checkbox"/> 0-2 years | 5. <input type="checkbox"/> 6-8 years |

AVVERTENZE

INFORMAZIONE: Lo scopo di questo studio è di trovare delle risposte riguardo le famiglie e il loro stato sociale. Lo stato sociale è un gruppo di contatti personali con le quali l'individuo si identifica e può ottenere aiuto morale, materiale, servizi, informazioni e fare nuove conoscenze.

In questo studio non esistono le risposte giuste e nemmeno quelle sbagliate vi prego di darmi solo il vostro punto di vista. Ognuna di queste risposte sarà confidenziale, il vostro nome non sarà scritto in nessun posto. Solo in numero sarà usato e anche questo sarà conosciuto solo dai ricercatori. La vostra partecipazione è volontaria e può essere ritirata in ogni tempo.

GRAZIE PER LA VOSTRA PARTECIPAZIONE

Per piacere completare una pagina alla volta e non leggere anticipato e non rileggere quanto scritto.

CONCETTO FAMILIARE

1. Sul tavolo ci sono dei disegni. Scegliere alcuni di queste figure e cercare di identificare una famiglia. Quando avete finito riferirlo al ricercatore che registrerà la vostra scelta.

2. Di quante persone è composta la vostra famiglia? (*scrivere nome o soprannome e relazione verso di voi, come, madre, padre, figlio, ecc...)

3. Secondo voi che cosa costituisce una famiglia?
Che cosa vuol dire famiglia secondo voi?
Come viene definita una famiglia?

4. A quando intervallo voi e i vostri genitori vi visitate?
1. Giornalmente
 2. Settimanalmente
 3. Mensualmente
 4. Raramente
 5. Mai

5. A quando intervallo conversate al telefono?
1. Giornalmente
 2. Settimanalmente
 3. Mensualmente
 4. Raramente
 5. Mai

6. Il vostro divorzio ha cambiato qualcosa nelle vostre relazioni coi vostri genitori?
- Si No
- Se si indicate in che modo:

7. Indicate la frequenza delle visite tra voi ed i parenti acquisiti per via del matrimonio?

1. Giornalmente
2. Settimanalmente
3. Mensualmente
4. Raramente
5. Mai

8. Indicare la frequenza delle conversazioni telefoniche con i parenti acquisiti?

1. Giornalmente
2. Settimanalmente
3. Mensualmente
4. Raramente
5. Mai

9. Le vostre relazioni coi parenti acquisiti, hanno cambiato dopo il vostro divorzio?

Si No

Se si indicate in che modo:

10. Nella graduazione che segue, per favore scegliere il grado di fedeltà che si applica alla vostra famiglia?

1. INFEDELE - si fida più degli estranei e non della sua famiglia
2.
3. QUASI INFEDELE - si fida a volte
4.
5. FEDELE - si confida mutualmente ad ogni costo

11. Durante la vostra adolescenza avete coabitato con qualcuno oltre vostra madre, padre, e fratelli, sorelli?
Se si, con chi? _____

Per quanto tempo? 1. _____ Mai 4. _____ 4-5 anni
2. _____ 0-2 anni 5. _____ 6-8 anni
3. _____ 2-4 anni 6. _____ Piu di 8 anni

Appendix F: Sex Role Attitude Questionnaire for
Anglophone and Italian Women

SEX ROLE ATTITUDES

On the following scale, please circle the answer which best indicates where you fall on these scales.

1. It should be the husband's duty to support his wife and family.
 - a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree

2. Mothers should put their children before themselves.
 - a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree

3. The needs of a family should come before a women's personal ambitions.
 - a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree

4. A women's place is in the home.
 - a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree

5. Women with young children should not work.
 - a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree

6. Fathers can be just as warm and affectionate with children as mothers are.
 - a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree

7. A women's view should be just as important as her husband's in family decisions.
- a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree
8. Mothers and fathers should be equally responsible for taking care of young children
- a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree
9. It's fine for a women to earn more money than her husband.
- a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree
10. In general, a man is a better boss than a women is.
- a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree
11. A woman should have the same chance to be hired at any job as a man does.
- a. Strongly disagree
 - b. Disagree
 - c. Agree
 - d. Strongly agree

RUOLE DELLE ATTITUDINI SESSUALI

Nella seguente graduatoria, indicare la risposta che meglio indica la vostra posizione.

1. Il marito deve mantenere la moglie ed i figli.
 - a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore

2. La madre deve pensare ai figli prima di se stessa.
 - a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore

3. I bisogni della famiglia debbono avere precedenza sulle ambizioni personali della donna.
 - a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore

4. La donna deve stare in casa. (casalinga)
 - a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore

5. La donna con bambini non deve lavorare fuori casa.
 - a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore

6. I padri possono essere affezionati ed amabili con i bambini in modo uguale, alle madri.
 - a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore

7. Il punto di vista della moglie è importante quando quello del marito nelle decisioni che riguardano la famiglia.
- a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore
8. Madri e padri sono ugualmente responsabili nella cura dei loro bambini.
- a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore
9. Cosa pensate delle mogli che lavorano e guadagnano più denaro dei mariti.
- a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore
10. In generale, il marito è un miglior padrone della moglie.
- a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore
11. La donna deve avere le stesse opportunità dell'uomo nell'ottenere lavoro.
- a. Contro
 - b. Meno Contro
 - c. Infavore
 - d. Più Infavore

Appendix G: Social Support Questionnaire for
Anglophone and Italian Women

SOCIAL NETWORK LIST

1. Please list, by name, the people in each of the categories below who are very important to you. You can list up to 20 people. Put an M next to the males on the list and an F next to the females. Also, indicate the person's relationship to you (e.g., mother, sister, child):

- a. First Category - FAMILY/RELATIVES

- b. Second Category - CO-WORKERS/JOB SUPERVISOR (including friends who are co-workers or job supervisor)

Third Category - PROFESSIONALS (instead of name, enter profession of the person, e.g. doctor, lawyer, psychologist etc...)

d. Fourth Category - FRIENDS (not already mentioned)

3. Is there anyone on the list that you did not know 1 year ago? If so, name them.

4. Is there anyone on the list that does not live in the same city as you? If so, name them.

5. Is there anyone on the list who is important to you but to whom you are not important? If so, name them.

6. PRIVATE FEELINGS

a. Who on the list have you talked about feelings that are personal or private within the last year?

b. If you wanted to, who on the list could you talk to about feelings that are personal or private?

c. Who on the list makes you feel like an especially important person? Why?

d. Who on the list do you turn to in a crisis? Why?

e. During the past year, would you have liked:

1. a lot more opportunities to talk to people about your personal and private feelings
2. a few more opportunities
3. or was it just right?

7. MATERIAL HELP

a. Who on the list has loaned or given you \$25 or more in the past year?

b. If you had asked for it, who on the list would have loaned you \$25 or more?

c. During the past year, would you have liked people to have loaned or to have given you:

- 1. a lot more money
- 2. a little more money
- 3. or was it about right?

8. APPROVAL

a. Who on the list has given you praise, approval, or encouragement within the past year?

b. If you needed it, who on the list could you depend on for praise, approval, or encouragement?

c. During the past year, would you have liked people to tell you that they liked your ideas or things that you did:

1. a lot more
2. a little more
3. or was it just right?

9. ADVICE

a. Who on the list has given you advice in the past year?

b. If you asked for it, who on the list could you depend on for advice?

c. During the past year, would you have liked:

1. a lot more advice
2. a little more advice
3. or was it just right?

10. TANGIBLE HELP

a. Who on the list has tangibly helped you in the past year (for example, babysitting for you, giving you a ride, gone to the store for you, etc...)

b. If you asked for it, who on the list could you depend on for tangible help?

c. During the past year, would you have liked:

1. a lot more help with things that you needed to do
2. a little more help
3. or was it about right?

11. SOCIAL RECREATION

a. Who on the list have you relaxed with or had fun with in the past year?

✓

b. If you wanted to, who on the list could you relax with or have fun with?

c. During the past year, would you have liked:

1. a lot more opportunities to get together with people for fun or relaxation
2. a few more
3. or was it about right?

12. Who on the list have you had unpleasant disagreements with in the past year that have made you angry or upset?

14. How does your mother feel about your divorce?

1. strongly approves
2. mostly approves
3. indifferent
4. mostly disapproves
5. strongly disapproves

15. How does your father feel about your divorce?

1. strongly approves
2. mostly approves
3. indifferent
4. mostly disapproves
5. strongly disapproves

STATO SOCIALE

1. In questo paragrafo, menzionare il nome delle persone che sono importanti nelle vostre relazioni sociali. Procedere per categoria e si possono menzionare fino a 20 persone.

a. Prima Categoria - MEMBRI DELLA FAMIGLIA

b. Seconda Categoria - COMPAGNI DI LAVORO, CAPI REPARTO, PADRONI, ECC

c. Terza Categoria - PROFESSIONALI, DOTTORI, AVVOCATI, ECC.

d. Quarta Categoria - AMICI CHE NON SONO STATI MENZIONATI
SOPRA

3. C'è qualcuno nella lista che l'avete conosciuto meno di un anno fa? Se sì, nominarlo.

4. Menzionare le persone nella lista che non risiedono nella vostra stessa città?

5. Menzionare le persone della lista che sono importanti per voi, ma voi non avete importanza per loro?

6. AFFETTI PERSONALI

- a. Nominare le persone della lista con le quali avete avuto degli attaccamenti sentimentali durante lo scorso anno?

- b. A chi aveste confidato le vostre emozioni se ne avreste avuto bisogno?

- c. Menzionare le persone che vi fanno sentire SPECIALE nelle vostre relazioni, e perché?

d. Nei momenti di estremo bisogno, a chi vi rivolgete nei momenti difficili?

e. Nel corso dello scorso anno, vi sarebbe piaciuto:

1. molto più opportunità di sfogare le vostre pene con qualcuno
2. molto meno opportunità di sfogare
3. nessun bisogno di sfogarvi?

7. AIUTO MATERIALE

a. Quale nome della lista vi ha prestato più de \$25 nel corso dello scorso anno?

b. Se ne avreste avuto bisogno, chi avrebbe acconsentito ad un prestito di \$25 e più?

c. Durante lo scorso anno l'aiuto materiale che avete avuto è stato:

- 1. molto più aiuto
- 2. un po più aiuto
- 3. giusto

8. APPROVAZIONE

a. Nominare le persone della lista che durante lo scorso anno vi hanno incoraggiato, lodato, aiutato emotivamente?

b. Se ne avete bisogno chi nella lista può fornirvi incoraggiamento, lode, ed aiuto morale?

c. Nel corso dello scorso anno avreste voluto che le persone della lista approvarsero le vostre idee o le vostre azioni:

1. in modo più frequente
2. in modo un po più frequente
3. soddisfacente?

9. CONSIGLI

a. Quale persone della lista vi ha consigliato durante lo scorso anno?

b. In caso di bisogno, chi nella lista sarebbe stato in grado di consigliarvi?

c. Durante lo scorso anno, averste avuto bisogno:

1. molti più consigli
2. un po più consigli
3. soddisfacente?

10. VERO AIUTO

a. Durante lo scorso anno quale persone della lista sarebbero state di vero aiuto (come guardare bambini, darvi un passaggio, fare delle compere per voi, ecc...).

b. Se avreste domandato aiuto, chi sarebbe stato in grado di aiutarvi veramente?

c. Durante lo scorso anno, avrest avuto bisogno:

- 1. molto più aiuto
- 2. un po' più aiuto
- 3. soddisfacente?

11. RECREAZIONE SOCIALE

a) Con quale persone della lista vi siete rilassati o avete partecipato ad attività sociali?

b) Con quale persone della lista vi sentite a vostro agio e che vi diverte la loro compagnia?

c) Nel corso dello scorso anno le vostre attivita sociali e vostre opportunita di incontri sono stati:

1. molto soddisfacenti
2. un po soddisfacenti
3. soddisfacenti?

12. Con quale persone della lista non siete andati d'accordo durante lo scorso anno che vi a fatto arrabbiare?

14. Come reagisce vostra madre nei confronti del vostro divorzio?

1. approva al 100%
2. approva al 50%
3. indifferente
4. disapprova al 50%
5. disapprova al 100%

15. Come reagisce vostro padre nei confronti del vostro divorzio?

1. approva al 100%
2. approva al 50%
3. indifferente
4. disapprova al 50%
5. disapprova al 100%

3

Appendix H: Participant Feedback

Social Support Networks and Sex Role Orientation
After Divorce in Catholic Italian Women and
Catholic Anglophone Women

Sincere thanks to all of you who participated in this study. We have found some interesting and very promising results which were only possible with your contribution.

Twenty-one Italian divorcees and a matched group of twenty-one Anglophone divorcees were studied to determine ethnic differences on family concept, family interaction, sex role orientation, and social support. Participants were matched on: age, number of children, number of male children, number of female children, age of children, length of marriage, time since divorce, education, work status, occupation, current monthly income, housing. No differences were found between Italian divorcees and Anglophone divorcees on these variables with the exception of housing. More Italian divorcees lived in houses than Anglophone divorcees.

It was predicted that Italian mothers and fathers would disapprove of their daughter's divorce more than Anglophone mothers and fathers. No differences were found between mothers' of Italian divorcees and mothers' of Anglophone divorcees. Approximately half of the Italian mothers and Anglophone mothers disapproved of the divorce or were indifferent. However, almost twice as many Italian fathers (52.4%) as Anglophone fathers (28.6%) disapproved of the divorce. Thus, Italian fathers disapproved of their daughter's divorce more than both their wives and Anglophone parents.

Results also showed that approval/disapproval of the divorce had a greater effect on social support received by Italian divorcees than Anglophone divorcees. Results showed that when Italian parents disapproved of the divorce less social support was given to divorcees by family and relatives. In summary, parental disapproval of the divorce for Italian divorcees was associated with decreased support from family and relatives.

Twice as many Italian divorcees as Anglophone divorcees reported having had family or relatives living with their family while they were growing up. Italian divorcees also rated their family as more loyal than Anglophone divorcees. Italian divorcees also interacted with their parents more frequently than Anglophone divorcees. Approximately 71.4% of Italian compared to 52.4% of Anglophone divorcees visited their parents at least weekly. Similar findings were found with parent telephoning. Approximately 66.6% of Italian divorcees compared to 38.1% of Anglophone divorcees telephoned their parents daily. Over 60% of both Italian and Anglophone divorcees reported having no contact with their ex-inlaws.

Italian divorcees had a more extended concept of family, as opposed to nuclear, than Anglophone divorcees. Italians included more extended family members in their families than Anglophones. In most cases these extended family members were grandparents.

It was also predicted that Italian divorcees would have a denser social support network than Anglophone divorcees. Density was defined as the number of family and friends from an individual's natural support network who know one another. No differences in density were found between ethnic groups. Both groups had similar density scores.

Previous research suggests that higher density (where all one's friends and family know one another) may be associated with decreased satisfaction of social support. In this study, almost no correlation was found between density and support satisfaction for Anglophone divorcees. On the other hand, results indicate that high density may be associated with less satisfaction of social support for Italian divorcees only.

Results also showed that Anglophone divorcees received more emotional support from outside the family and were slightly more satisfied with the emotional support they received than Italian divorcees.

No differences were found between the two ethnic groups on sex role orientation. Both groups had similar scores on the Sex Role Attitude Scale: they both scored nontraditional.

In conclusion, it appears that social support from family and friends is very important for both Italian and Anglophone divorcees. Results from this research indicate that if we know the types and amounts of social support needed by women after a divorce we may better alleviate the stress of post-divorce and help divorcees adjust to their new lifestyle. If you would like more information, feel free to call me at 382-9378.

ONCE AGAIN THANK YOU FOR YOUR SUPPORT

Sincerely yours,

M.A. Candidate