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ATTITUDES TOWARD MARRIAGE AMONG ALBANIANS:
ESTABLISHING BASELINE ATTITUDINAL CLUSTERS
AND PREDICTORS FROM THE 2008
EUROPEAN VALUES STUDY

A Dissertation
Presented to
the Graduate School of
Clemson University

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy
International Family and Community Studies

by
Timothy Paul Hagen
August 2016

Accepted by:
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ABSTRACT

Because attitudes toward marriage impact the lives of many members of society, it is important to understand what those attitudes are and what predicts such attitudes in order to inform future research and marriage advocacy. Furthermore, to design studies to examine attitudes toward marriage, it is important to have an understanding of the power of previous studies. Towards those goals, this study attempted to answer two questions: a) To what extent do attitudes of Albanians toward marriage parallel theorized typologies of attitudes? b) What predicts membership in attitudinal groups?

To answer these questions, this study examined attitudes toward marriage among Albanians using data from the 2008 European Values Study. It tested the hypothesis that institutional, companionate, and individualistic attitudes toward marriage documented in literature from Europe and North America would emerge in the data from Albania, alongside a hypothesized fourth “façade” attitudinal grouping. It further tested the hypothesis that lower educational attainment, higher religiosity, increasing age, being male, living in rural areas, having a lower income, reporting lower parental educational attainment, living with both parents at age 14, and having no history of cohabitation would positively and significantly predict membership in more traditional attitudinal clusters.

A hierarchical agglomerative cluster analysis with a forced four-cluster solution and a follow-up discriminant analysis were used to test the first hypothesis and a multinomial logistic regression analysis was used to test the second hypothesis. In order

to inform future studies, a power analysis of the multinomial logistic regression results and sample size estimates for forthcoming studies were also conducted.

The study found that the three attitudinal groups in literature emerged in the cluster and discriminant analyses. The façade group did not emerge. Using weighted data with replacement of missing values, the study found that age and degree of urbanism were significant predictors of membership in attitudinal groups. The power analysis indicated that the study was robustly powered, while sample size estimates suggested that between 600 to 1400 respondents will be needed for future studies of similar variables in a similar population.

The findings show that Albania is very similar to the rest of Europe in its place on the map of attitudes toward marriage. The study lays the groundwork for future studies and can inform advocacy for stronger marriages and families in Albania.

Keywords: attitudes, marriage, Albania, individualistic, companionate, institutional

DEDICATION

To my children and my students: May you find the joy and blessings of truth, wisdom, and goodness in life and in love.

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CHAPTER ONE

INTRODUCTION

Whether for better or for worse, marriage is an important but contested institution or construct in the world today. Marriage is important in part because it is a close human relationship and has traditionally been the context into which children have been born. Thus well-functioning or ill-functioning marriages or their alternatives have powerful impacts on many human lives. In general, marriage has been found to have a number of salutary outcomes for spouses and children, as indirectly evidenced by deleterious outcomes of divorce (Amato & Anthony, 2014; Kiecolt-Glaser & Newton, 2001; Robles, Slatcher, Trombello, & McGinn, 2014; Wallerstein, Lewis, & Rosenthal, 2013). Furthermore, marriage has been highly valued in religious teachings (Abdul-Rauf, 1993; Ibrahim, 2014; Witte, 2012), the teachings of Christianity and Islam having particular salience in Albania.

Marriage is also highly contested in many parts of the world (Amato, 2004; Camarero, 2014; Coontz, 2005; 2015; Obergefell v. Hodges, 2015), including in Albania (Doja, 2010; Durham, 1909; Kadi, 2014). The transformation of marriage norms has been ongoing for many years (Coontz, 2005, 2015; Gillis, 1985; Witte, 2012). Burgess (1948) called the changing norms and behaviors in America in the twentieth century “a vast experiment in democracy” (p. 419). In the years since Burgess’ (1947; 1948) call for further research into the outcomes of this experiment, researchers have shed much light on the interplay and outcome of family processes on wellbeing and health (e.g. Amato, 1988; Amato & Anthony, 2014; Astone, & McLanahan, 1991; Cano & O’Leary, 2000;

DeMaris, 2009; Kinnaird & Gerrard, 1986; Mucaj & Xeka, 2015; Nixon, Greene, & Hogan, 2013; Robles, Slatcher, Trombello, & McGinn, 2014; Sedlak et al., 2010).

Albania is a country going through transition. The country is located in South-East Europe and has a long history of subjugation under the rule of competing empires, religions, and ideologies, including Greek, Latin, Slavic, pagan, Catholic, Orthodox, Ottoman, Islamic, communist, atheistic, and western liberal-democratic civilizations, religions, and ideologies. All of these have sought influence in Albania, while the Albanian people have long sought survival through varying levels of resistance toward, and assimilation of, legal, moral, religious, and cultural influences.

Marriage, besides its inherent importance in the lives of spouses and children, also provides a lens through which to glimpse this ideological and practical struggle over conceptions of the good. For example, in the modern liberal understanding of marriage, marriage is a social construct whose definition is malleable and whose constraints should not infringe on the liberty or rights of the individual. Giddens' (1992) idea of "confluent love" in "pure relationship" did away with traditional sexual norms and temporal commitment altogether, calling instead for flexible, fluid understandings of love and sexuality and a focus on relationship in the moment. In the constructivist view of marriage, the good is what individuals or communities define for themselves to be good; this conception of the good impacts views of marriage and its alternatives—marriage can be crafted and defined as the individual or community wills. Conversely, more traditional or religious understandings of marriage may see marriage as a divinely-ordained institution designed to facilitate the well-being of men, women, and children, and

designed to be most successful and beneficial to individuals and societies when practiced within certain boundaries and with certain obligations. A range of views may exist between these relative extremes. A long-term cultural trend in the West has been away from traditional, institutional views of marriage to a more liberal, individualized, and malleable understanding of marriage and intimate relationships (Burgess, 1947; 1948; Cherlin, 2004; Inglehart & Baker, 2000; Obergefell v. Hodges, 2015), including in Albania (Doja, 2010; Kadi, 2014).

Albania has perhaps been late in adopting progressive, liberal philosophies. A mere century ago, Edith Durham (1910) wrote of her observations of Albania: “It is the only spot in Europe in which the tribal system has been preserved intact up to the present day and along with it a mass of very ancient customs” (p. 453). In her book, *High Albania* (1909), Durham used more poetic language to describe her impressions of Albanians: “The wanderer from the West stands awestruck amongst them, filled with vague memories of the cradle of his race, saying, ‘This did I do some thousands of years ago; thus did I lie in wait for mine enemy; so thought I and so acted I in the beginning of Time’” (p. 1). Durham also included observations of marriage norms and customs of northern Albania in the first decade of the twentieth century, finding them to be heavily influenced by a medieval customary law known as the *Kanun*, or “canon” (Gjeçovit, 1913).

In addition to being shaped by the *Kanun*, ideas of marriage in Albania have been shaped by religion.¹ Christianity in Albania is traced back to the time of the Apostle Paul: “So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ” (Romans 15:19b); Illyricum is the name of the region encompassing much of the Western Balkans, including present-day Albania. However, as Durham (1909) noted, its influence was nominal in comparison to tribal custom. Nonetheless, Catholic and Orthodox teaching on marriage are a historical reality in Albania, with Albania at times under the contested domination of the Western and Eastern branches of Christianity and later, in the fifteenth through the beginning of the twentieth centuries, under Islamic Ottoman rule (Doja, 2000; Hosaflook, 2012; Hupchick, 2004). What is important to observe at this point is that the Abrahamic faiths each present ideals and understandings of marriage that have likely impacted Albanian culture and conceptions, and likely do so today, yet to an extent that is not yet entirely clear. A study of attitudes toward marriage in Albania using recent, twenty-first century data will help shed light on the legacy of nearly two millennia of Christian involvement and over half a millennium of Islamic involvement in Albanian culture.

Attitudes toward marriage in Albania appear to have changed dramatically following its independence in 1912. Under communist rule in the years after World War II, gender equality, women’s employment outside the home, and a stronger emphasis on

¹ The *Kanun* may also have been influenced by religious ideas. For example, Levirate marriage under communal law as described by Durham (1909) has striking parallels to that in Deuteronomy 25:5-6.

the nuclear family were evident (Danermark, Soydan, Pashko, & Vejsiu, 1989; Dushi, 2012). The number of arranged marriages dramatically decreased, couples took more initiative in choosing partners, and in contrast to the rest of the survey respondents in Danermark et al.'s (1989) study, university-educated survey respondents idealized love over fidelity in marriage.

Ideals of marriage and sexual behavior outside of marriage appear to have changed even further since the fall of communism in the early 1990's and a corresponding dramatic increase in individual freedom and exposure to outside cultural and media influences. While cohabitation (Durham, 1909) and homosexuality (Kadi, 2014) were not unknown in pre-independence Albania, both were restricted under communism (Kadi, 2014; Murzaku & Dervishi, 2003). However, since the fall of communism, cohabitation has increased (Dushi, 2012; Murzaku & Dervishi, 2003), as have efforts to build legal and social support for homosexual relationships (Kadi, 2014). Divorce rates have likewise increased from under ten percent in the 1990's to fifteen to twenty percent in the first decade of the 2000's (INSTAT, n.d.). Simultaneously, religious groups, including Islamic, Christian, and other groups have had more freedom to propagate their ideas since the fall of communism, and Albanians interested in exploring the *Kanun* or religious norms that were prohibited under communism have had much greater freedom to do so. Businesses, from advertising to popular media to organized crime, appear to seek profits from sexually-themed media content, strip clubs, and prostitution. Thus Albania has found itself inundated with a great number of competing claims for ideals or norms for marriage and sexual behavior.

Theory on typologies of attitudes toward marriage in the West appears to have distilled three main attitudinal groupings over the course of the twentieth century (Camarero, 2014; Cherlin, 2004). The first attitude may be described as “institutional” (Burgess & Locke, 1945), characterized by husband and wife as assuming duties or offices in marriage and obligations of mutual love, fidelity, companionship, emotional, financial, and physical support, and in bringing forth and raising children. A second view, described as “companionate” (Burgess & Locke, 1945), emphasized the emotional connection in marriage while lessening the focus on other aspects of marriage; with an emphasis on emotional fulfillment, divorce became more acceptable, but fidelity within a marriage was widely expected. The emphasis on relational commitment contingent upon emotional fulfillment perhaps led to what is a third conception of sexual intimacy, one in which “marriage” is largely irrelevant: “confluent love” or “pure relationship” (Giddens, 1992), also described as an “individualized” conception of intimate relationships (Cherlin, 2004). This third conception idealizes sexual and romantic experience for as long as the partners are interested and without the constraints of commitment, formal marriage, or heterosexuality (Giddens, 1992). These three conceptions are summarized by Cherlin (2004). Camarero (2014), building on theories of Roussel (1980), regarding a similar typology of attitudes toward marriage, found empirical evidence for a three-way classification of attitudes toward marriage in the European Values Study of 2008-2010 using data from 24 of the 27 European Union countries out of 47 countries included in the study—data from Albania were therefore not included in her study. Thus in order to understand Albania’s location in the contested spaces of attitudes toward marriage, a

study classifying such attitudes in light of theory would be of value. I hypothesize that the same three views will emerge in data from Albania, along with at least one other hypothesized view suggested by literature and intuition—a view of marriage as a façade required by society but of little real interest to one or both of the spouses.

Two theories may help provide insight into the mechanisms by which attitudes toward marriage are impacted. The first is Inglehart and Baker's (2000) version of modernization theory, which holds that economic development brings profound changes in value systems of cultures away from traditional, materialist value systems that emphasize authority structures, institutional religion, and ensuring the continuation of one's family line to secular-rational, post-materialist values emphasizing individual self-actualization and more open, egalitarian, trusting societies. Nonetheless, Inglehart and Baker (2000) argued that while cultures do change in response to economic development, cultural histories of Confucianism, Orthodoxy, Catholicism, Islam, or Protestantism exert a powerful impact on cultures that is observed even after large-scale secularization of such cultures. In Albania, therefore, it is assumed that while attitudes toward marriage will change with economic development, traditional cultural influences will persist.

Script theory may also offer insight into mechanisms by which attitudes toward marriage are impacted. Huesmann (2007) theorized that media may script certain behaviors in the short term through priming, arousal, and mimicry and in the longer term through observational learning, desensitization, and enactive learning. In each sequence, media consumers engage with ideas and images in the media, learn norms or behaviors, and may then make judgments using the inferred codes of acceptability or act out the

behaviors. Huesmann (2007) applied his theory to the scripting of violent behavior through media, while Wright and Randall (2014) applied script theory to the scripting of sexual norms through sexually explicit media. In the context of marriage, many influences could script norms and attitudes toward marriage and sexual behavior, including education, religious teaching, parent examples, and the larger community.

Inglehart and Baker's (2000) modernization theory and Huesmann's (2007) and Wright and Randall's (2014) script theory may help identify possible predictors of attitudes toward marriage in the EVS-AL 2008, including educational attainment, religiosity, age, urbanism, income, parental educational attainment, living with parents at age 14, and a history of cohabitation. Gender will also be included as a demographic predictor. Given that one of the purposes of liberal western education is to enable students to engage with a wide spectrum of ideas and make up their own minds on such ideas (Hagen, 2015a), I hypothesize that increased educational attainment by respondents will predict more permissive attitudes toward marriage and sexual behavior, something suggested by preliminary research in the field (Hagen, 2015d). Given documented trends toward more liberal attitudes with increasing economic prosperity and decreasing religious belief (Inglehart & Baker, 2000), and given preliminary evidence of a positive relationship between increased religiosity and increased valuing of fidelity in marriage (Hagen, 2015d), I hypothesize that decreased religiosity will predict more permissive, "confluent love" or individualized norms in intimate relationships. Drawing on Inglehart and Baker's (2000) theory, age will likely predict differing attitudes toward marriage, as younger generations are more exposed to the post-materialist values brought by economic

development in Albania. Income, as a measure of the impact of economic development on an individual, will likewise predict more liberal attitudes toward marriage. Parents likely script many attitudes for their children, thus increased parental educational attainment and parent absence likely impact attitudes toward marriage; here hypothesized to predict more liberal attitudes toward marriage. As larger cities likely enjoy a higher level of prosperity, urbanism, as measured by larger populations in one's town of residence, is hypothesized to script more liberal attitudes toward marriage. Finally, gender likely exerts some impact on attitudes, and will be included in this study as a demographic variable of interest. Men and women may differ in views on marriage, with men perhaps stereotypically seeking more traditional gender roles but more liberal norms for fidelity, and women seeking greater gender equality, more freedom to leave abusive relationships, yet also more commitment in relationships.

In summary, Albania has long sought survival through varying levels of resistance to and assimilation of legal, moral, religious, and cultural influences. The conception of marriage, with its contested definition as a divine ordinance, a human construct, a place of nurture and community, or an institution of oppression and the negation of individuality provides a lens through which to glimpse the current state of this contest in Albania. Thus an exploratory baseline analysis of attitudes toward marriage in Albania helps provide insight into where Albania is located in this contested cultural space and provide a reference for further studies. Furthermore, an examination of hypothesized predictors of such attitudes—in this study, educational attainment, religiosity, age, gender, urbanism, income, parental educational attainment, a history of living with

parents at age 14, and a history of cohabitation—may provide insight into possible mechanisms affecting such attitudes and provide direction on avenues worthy of future research.

This study therefore proposed two research questions and two hypotheses for investigation (Table 1). The first research question asked to what extent the attitudes of Albanians toward marriage parallel theorized typologies of attitudes. That question was explored with the first hypothesis that established theories of typologies of a four-part classification of attitudes in marriage into institutional, companionate, and individualized groupings would be supported by survey data from Albania, with the institutional category further subdivided into Abrahamic-Albanian and façade views of marriage. This research question was answered and the hypothesis tested using hierarchical agglomerative cluster analysis and discriminant analysis to create four-cluster groupings and see if the characteristics of the clusters matched those in theory.

The second research question asked to what extent do educational attainment, religiosity, age, gender, urbanism, income, parental educational attainment, living with parents at age 14, and history of cohabitation predicted membership in attitudinal groups. The hypothesis in response to this question was that lower educational attainment, higher religiosity, increasing age, being male, living in rural areas, having a lower income, reporting lower parental educational attainment, living with both parents at age 14, and having no history of cohabitation would positively and significantly predict membership in more traditional attitudinal clusters. This hypothesis was tested through a multinomial logistic regression analysis. A post-hoc power analysis was further performed to provide

insight into the extent to which the probability of rejecting a false null hypothesis was minimized. Furthermore, the power analysis lays the groundwork for future studies.

The dataset used for this baseline cluster analysis of attitudes toward marriage in Albania is the nationally representative European Values Study conducted in Albania in 2008 ($N = 1,534$). Although that study is not a recent one, no other comparable study of marriage attitudes in Albania was identified. Neither the Albanian Demographic and Health Survey of 2008-2009 (INSTAT, 2010), the Albanian Census of 2011 (INSTAT, 2012), nor the European Social Survey of 2012 (ESS, 2012; ESS Round 6, 2012) included questions with the detail of those of the European Values Study of 2008 regarding attitudes toward marriage. Furthermore, preliminary power analyses suggested that undertaking primary data collection of a convenience data sample—much less of a nationally representative sample—is beyond the scope of this proposal. Thus the European Values Study of 2008, despite its age, was chosen as the secondary data source for this study. While the snapshot of attitudes toward marriage in Albania constructed from that survey is naturally dated, it serves as a valuable baseline study and as a reference for future research, in part by providing a more accurate power analyses for future studies and insights to inform the yet-modest family strengthening programs in Albania (Hagen, 2015c).

The method used included data preparation and scale construction followed by four analytical steps. The data preparation involved analyzing data for missing values, weighing and exploring data, creating scales, checking reliability of scales, and conducting necessary transformations. The first step of the analytical procedure was

designed to answer the first research question and the first hypotheses and involved an agglomerative hierarchical cluster analyses. To make sense of the agglomerative hierarchical cluster analysis, a discriminant analysis was conducted to examine the characteristics of the clusters produced in the context of theory. The third step used a multinomial logistic regression to answer the second research question and test the second hypothesis. Finally, the fourth step was a post-hoc power analysis conducted to inform sample size estimates for future empirical studies of attitudes toward marriage in Albania.

Findings from this study should provide a glimpse of Albania's current place in the ongoing struggles of assimilation and resistance as its citizens negotiate competing conceptions of the good, as that good is perceived through marriage and related norms. Furthermore, the study should lay the groundwork for future studies aimed at understanding the trajectory of marriage attitudes in Albania, predictors of such attitudes, the future of marriage in Albania, and ultimately inform efforts to improve the quality of marriages in Albania.

The second chapter of this dissertation constitutes a literature review to contextualize the current study. The third chapter outlines the methods used in this study. The fourth chapter presents the results of the analyses conducted, and the fifth chapter provides a discussion of those results.

CHAPTER TWO

LITERATURE REVIEW

This literature review provides a background to the research questions and hypotheses noted in Table 1 pertaining to attitudes toward marriage in Albania and predictors of such attitudes. The literature review is organized under section headings paralleling the research questions and hypotheses.

RQ₁: To What Extent Do Attitudes of Albanians toward Marriage Parallel Theorized Typologies of Attitudes?

A number of scholars have attempted to classify understandings of marriage in the West. This literature review begins with an overview of prominent classifications in the twentieth century.

From institution to companionship. One of the most famous classifications of conceptions of marriage traced a progression of views toward marriage from viewing marriage as an institution to viewing it as companionship (Burgess, 1947; 1948; Burgess & Cottrell, 1939; Burgess & Locke, 1945; Research Committee on Social Trends, 1933). This transformation did not mean that institutional marriage lacked companionship, but rather that companionate marriage no longer focused on the many other elements included in traditional, institutional understandings of marriage.

Burgess and Cottrell (1939) noted the great diversity of attitudes toward marriage around the world and the transformation of marriage norms in the West. To highlight this difference, they first contrasted marriage norms in Asia with those in the West, drawing attention to arranged marriages in Asia in which respect between husband and wife and

respect for the family and cultural norms took precedence over love. Burgess and Cottrell (1939) contrasted these arranged marriages in which the emotions and desires of the couple were subordinated to the dictates of culture, tradition, and the family with marriages in the West, in which young people commonly disregarded the advice of their elders and sought guidance from science and the media on family matters, although science at the time had little guidance to offer for marriages. Burgess and Cottrell (1939) drew on the Research Committee on Social Trends (1933), which noted the already-profound transformation of the function of marriage and family in the early twentieth century:

With the weakening of economic, social and religious bonds in the family, its stability seems to depend upon the strength of the tie of affection, correlated sentiments and spiritual values, the joys and responsibilities of rearing children.

(p. xliii)

The transformation noted by Research Committee on Social Trends (1933) appeared to have been from a functional or practical unit to one based more on love and childrearing. Yet even in 1933, the function of childrearing was predicted to be diminishing: “There is a possibility that the schools, nurseries or other agencies may enroll a larger proportion of the very young children in the future” (Research Committee on Social Trends, 1933, p. xlv).

However, the family in the West may not have always been as important in fulfilling “economic, social and religious bonds” as the Research Committee on Social Trends (1933) suggested. Gillis (1985) argued that marriage in British society prior to the

eighteenth century was very different from the “conjugal age” of the modern world—he argued that economic constraints and the necessity of seeking livelihoods as apprentices and servants bound many young people to celibate, “homosocial” lives in which young people spent most of their social hours—their work and leisure time—with members of the same gender, with occasional, highly ritualized forms of contact with the other gender, from which courtships and marriages could be developed. According to Gillis (1985), it was the Puritanical and Victorian movements in an emerging capitalist and Protestant Britain that elevated marriage from one of many social bonds in British society to one with special economic, emotional, and spiritual qualities:

Marriage came to be seen as a sanctified partnership, the relationship most conducive not only to productivity, but to the fulfillment of all other spiritual and emotional needs. Especially in its radical puritan expression, this new conjugality came closest to the modern norm of companionate marriage, even to the extent of proclaiming the equality (albeit limited) of partners. (p. 14)

Jamieson (1987) echoed Gillis’ perception of the independent, emotionally-connected nuclear family as a relatively recent phenomenon. In her comparison (1987) of the “classical account” of the family with her own empirical research, she documented a widespread understanding in literature of the “classical” middle- and upper-class family as a nuclear unit that: a) distanced itself from the extended family and the larger society, b) depended upon the husband and father as the breadwinner and the wife and mother as the homemaker, c) sought to raise children to be independent and self-reliant, all while d)

seeking close emotional bonds between spouses and parents and children. This classical family form was “well established and pervasive by the early 1900s” (p. 595).

Yet a reading of Burgess (1948) suggests that the “classical account” (Jamieson, 1987) was short-lived and in decline in the US in the first half of the twentieth century. The terminology of “companionate marriage” seems to have been largely popularized by Burgess and Locke (1945) in their *The Family: From Institution to Companionship*, a transition already noted in Burgess and Cottrell (1939):

Marriage is becoming more and more an intimate and informal personal affair with less and less traditional control. It is regarded by young people as the fitting culmination of a romance rather than as a socially sanctioned institution. Marriage tends now to be considered as a continuation of a companionship instituted and tested in the period of courtship and engagement. (p. 10)

Burgess (1948) noted the contribution of both pioneer life far from urban areas and urban life in contributing to the rise of companionate marriage in the US: pioneer life meant that young people made decisions about marriage and family further from parents and kin; likewise, the growing urban experience of many Americans meant that work and leisure were more frequently pursued outside the home and away from the family unit, effectively emancipating women from male headship. Burgess (1948) furthermore noted that egalitarian family relationships and loosening parental authority over children were likely inspired in part by American ideals of independence; with the growth of large corporations and a working class, urban residents had less independence in relation to their employers but could assert more independence in relation to their families.

Drawing primarily on Burgess (1947; 1948) and colleagues (Burgess & Cottrell, 1939; Burgess & Locke, 1945), literature appears to have identified a transition in western culture from an institutional to a companionate view of marriage in the twentieth century, although the institutional view of marriage may not have been as established a baseline as may be imagined (Gillis, 1985; Jamieson, 1987).

Beyond companionate marriage: Individualized marriage, cohabitation, and the pure relationship. Following the companionate ideal for marriage, an individualized conception of marriage in the West (Cherlin, 2004) is noted in literature. Kiernan (2001; 2002) documented and theorized the transition to cohabitation in Western Europe. Kiernan (2001) noted that although marriage is still the primary marker of transition from single life to living with a partner in Southern Europe and the context for childbirth in Southern and Middle Europe, but that the Nordic countries see much higher rates of cohabitation and childbirth in cohabitating unions. Kiernan (2002) then described four stages of the transition towards widely-accepted cohabitation in Europe, suggesting that countries progress through these stages and do not return to earlier stages, although couples may still practice the forms of cohabitation of earlier stages:

Simplifying, in the first stage cohabitation emerges as a deviant or avant-garde phenomenon practiced by a small group of the single population, while the great majority of the population marries directly. In the second stage, cohabitation functions as either a prelude to or a probationary period where the strength of the relationship may be tested prior to committing to marriage and is predominantly a childless phase. In the third stage cohabitation becomes socially acceptable as an

alternative to marriage and becoming a parent is no longer restricted to marriage. Finally, in the fourth stage, cohabitation and marriage become indistinguishable with children being born and reared within both, and the partnership transition could be said to be complete. (p. 4-5)

Cherlin (2004) built upon this theory and the theories of Burgess and Locke (1945) to describe “two great changes in the meaning of marriage in the twentieth century” (p. 851). The first change was that described by Burgess and Locke (1945) “from institution to companionship” in which marriage no longer fulfilled other social and religious requirements, but couples “were supposed to be each other's companions—friends, lovers—to an extent not imagined by the spouses in the institutional marriages of the previous era” (Cherlin, 2004, p. 851), despite a continuation of gender role differentiation. However, Cherlin argued that another great transformation in marriage occurred during the twentieth century from the companionate marriage to the “individualized marriage” (p. 852). He described the “individualized marriage” as characterized by a focus on meeting one’s own needs rather than self-sacrifice for a partner, an attitude reflected in flexible divorce law.

Cherlin (2004) also drew upon Giddens (1992), who posited the idea of “pure relationship.” Giddens defined pure relationship as “a relationship of sexual and emotional equality” characterized by emotional openness and a plastic sexuality (p. 2). By plastic sexuality, he meant a flexible sexuality not bound by the need for human reproduction. Indeed, Giddens’ understanding of pure relationship is one that is not bound by institutions or even by contract, but apparently, only by the interest of the

moment: “What holds the pure relationship together is the acceptance on the part of each partner, ‘until further notice’, that each gains sufficient benefit from the relation to make its continuance worthwhile” (p. 63). He appears to reject the idea of romantic love in which one focuses on a certain beloved person because he found such love responsible for what he saw as the evil of unjust gender roles in society. Rather, he proposed a “confluent love” that is not bound by monogamy, exclusiveness, or heterosexuality (pp. 61-64). This confluent love focuses primarily on the relationship, which Giddens (1992) appears to understand as reciprocal sexual pleasure. Giddens (1992) thus deemed this confluent love, which characterizes the pure relationship, as egalitarian and emancipatory. Indeed, Giddens’ (1992) proposed idealized relationship as one that exists only as long as one obtains sexual and emotional satisfaction does seem to fit Cherlin’s (2004) definition of “individualized” marriage—a marriage that exists so long as individuals find themselves satisfied by it. Giddens (1992), Kiernan (2001; 2002), and Cherlin (2004) thus documented and theorized the transformation of marriage conceptions in the West away from companionate to a more individualized view, one that appears to largely reject marriage in favor of more malleable and flexible intimate relationships.

Measuring marriage ideals in Europe. Numerous attempts have been made to measure attitudes toward marriage in Europe. Witte (2012) provided a broad overview of legal views of marriage in Europe, from the time of the ancient Romans and Greeks through the rise of Christian ideals in Catholic, Lutheran, Calvinist, and Anglican streams, to the later development of more secular conceptions in the Enlightenment.

Other scholars have explored the rise and fall of the “conjugal” ideal, which may parallel the religious history of Europe away from strong support for celibate life in Catholicism to the institutional marriage ideals of Protestantism to the individualistic conceptions of intimacy in more secular understandings. As noted above, Gillis (1985) explored historical documents to develop his classification of the conjugal age beginning with the rise of Puritanism and Victorian beliefs in Britain, when the couple relationship was idealized. He contrasted the conjugal age with prior norms when large parts of the population lived homosocial, celibate lives working and socializing with members of the same gender, and in which courtship and marriage was a luxury for those with adequate financial means. This cultural trend may have also reflected the transition from the Catholic preference for the celibate life over the married life—although married life in Catholic tradition was still highly esteemed as a sacramental life—to the Protestant idea that marriage was rather to be the norm for most of the population, as documented in Witte’s (2012) exploration of legal ideals of marriage in Europe. As Witte noted, the Anglican ideal of the family as a reflection of and prototype for the commonwealth evolved from a model of male headship to a democratic model, which in turn evolved into the Enlightenment contractarian model of marriage, in which marriage could be created and dissolved as agreed upon by the couple, so long as the rights and liberty of each person was respected.

Jamieson (1987) termed the idealization of the nuclear family as the “classical account” of the family, but in her empirical research in Scotland she found that the relationships within the family, particularly parent-child relationships, were not as warm

as idealized in the classical account. Giddens' (1992) theory of a pure relationship characterized by confluent love pays little attention to marriage or contracts, seeing relationships as plastic or fluid, and valid only "until further notice" (p. 63). Jamieson (1999), in empirically testing Giddens' (1992) theory, found that the pure relationship was not widely reflected in heterosexual relationships, that gender inequalities persisted, but "for the contenders for successful heterosexual equality, acts of practical love and care have been more important than a constant dynamic of mutual exploration of each other's selves" (p. 477).

Giddens' (1992) theory parallels that developed by the French scholar Roussel (1980, as cited in Camarero, 2014) of four models of marriage, three of which existed in the twentieth century, and which was empirically tested by Camarero (2014). Camarero (2014) drew upon the theories of Roussel (1980), but as Roussel's (1980) ideas are in a language not included in the current author's repertoire, they are only accessed indirectly through Camarero (2014). Nonetheless, Roussel's (1980) ideas of marriage seem to closely parallel Cherlin's (2004) three-part classification. Camarero (2014) compared the four marriage ideals in Roussel's (1980) model with those in sociological theory. The first model, which was not elaborated nor included in her analysis, was the institutional model. Camarero (2014) then described alliance marriage in ways similar to the companionship marriages of Burgess and Locke (1945), with mutual happiness as the primary goal yet with impediments to divorce. For practical purposes, her construct of alliance marriage is indistinguishable from institutional marriage, as she did not measure the attitudes toward childbearing or the conception of marriage as an institution with

commensurate rights and duties for its “officeholders” that would otherwise differentiate institutional from companionate marriage.

Camarero (2014) described the fusion relationship as paralleling “Individualized marriage/Conjugal family” in sociological theory, noting that it allows for no-fault, unilateral divorce. Finally, she described the association relationship as one in which formal marriage appears irrelevant and relationships are not formally constrained, nor is adultery frowned upon, thus paralleling Giddens’s (1992) theorized pure relationship. Table 2.1 illustrates how the theories of marriage may overlap and harmonize.

Using data from 24 countries in the European Values Study of 2008, Camarero (2014) found that 43 percent of Europeans agreed with her construct definition of the alliance marriage, 38 percent agreed with her construct definition of fusion marriages, and 19 percent agreed with her construct definition of association relationships. Neither Camarero (2014) nor other researchers of the EVS 2008 appear to have explored these ideals in Albania or the predictive relationship of educational attainment or religiosity on attitudes toward marriage ideals.

Literature exploring conceptions of marriage in Europe thus uncovers a wide arc of such conceptions, both in legal texts (Witte, 2012), analysis of conceptions through historical documents (Gillis, 1985), and through primary (Jamieson, 1999) and secondary data analysis (Camarero, 2014). Theory and evidence point to a general transition to more individualized norms, yet also to the persistence of institutional conceptions of marriage.

H1: A four-part classification of attitudes toward marriage into Abrahamic-Albanian, façade, companionate, and individualized groupings will be supported by

survey data from Albania. The first hypothesis presented in this study is that the three-part theory of marriage attitudes summarized by Cherlin (2004) and tested by Camarero (2014) in a larger EVS data set will also be empirically supported by data from Albania, with an additional fourth attitude of marriage as a façade. Although a number of researchers have explored concepts of marriage in Albania, none appear to have yet examined this four-way typology of attitudes toward marriage in Albania.

Nonetheless, recent scholars have worked to shed light on changing marriage practices in Albania (Dushi, 2012), family structures (Doja, 2010; Gruber, 2012), marriage timing (Lerch, 2013b), changing gender norms (Haarr, 2013; Lerch, 2013a), the impact of migration on fertility (Lerch, 2009; 2014; 2015), childrearing (Dervishi, Sado, and Spaho, 2013), and even the importance of love and fidelity (Danermark, Soydan, Pashko, & Vejsiu, 1989).

Other researchers explored predictors of divorce, risky sexual behavior, or knowledge of HIV/AIDS. Differences in attitudes toward marriage and cohabitation by age have been found in Albania (Xhaferrai & Tase, 2012). Divorce case records from Elbasan, Albania, indicated that the three most commonly cited reasons for divorce were a cooling of the relationship (58%), marital conflicts (53%), and adultery (45%) (Molla, 2015). A study of 721 students from the University of Vlora found that knowledge of the risky and safe, or “appropriate” sexual behavior varied by several variables, including age, gender, educational faculty, and knowledge of HIV/AIDS (Lalo, Theodhosi, Kamberi, and Stramarko, 2015). No significant variance was found by years of education (Lalo et al., 2015). Lalo et al.’s (2015) findings do cast doubt on the appropriateness of

simple measures of education or religious affiliation, as neither predictor appears to be significant in their study. Other studies also found that knowledge of sexually transmitted diseases was also predicted by wealth, education, and urban residence (Rrumbullaku, Burazeri, & Roshi, 2010; Xinxo, 2012). Increased wealth and education also seem to predict an increasing average number of lifetime sexual partners for both women and men in Albania (INSTAT, 2010). Although some studies have explored attitudes toward approval of cohabitation (Murzaku & Dervishi, 2003; Xhaferrai and Tase, 2012), few studies in Albania appear to have attempted to develop a typology of attitudes toward marriage from large datasets or predictors of such attitudes. The current study attempts to remedy that shortcoming.

As Albanians appear to be adopting more western ideas toward marriage and cohabitation (Dushi, 2012; Lalo, et al. 2015; Murzaku & Dervishi, 2003; Xhaferrai & Tase, 2012), it is hypothesized that attitudes in Albania will likely parallel those found in other western countries (H_1). Towards this goal, a study using nationally representative data will be of use in seeing where Albania is in the contested cultural space of attitudes toward the good in marriage. Such a study will also lay the groundwork for future studies of changes in such attitudes.

Modern western conceptions of marriage may not be the only ones that appear in data from Albania. Other conceptions of marriage may also emerge. The first hypothesis is that a four-part classification of attitudes toward marriage may emerge from a cluster analysis of the data. Table 2.2 illustrates a hypothesized classification of attitudes toward marriage in Albania into two to four groupings. The most likely grouping will be a four-

part grouping into the Abrahamic-Albanian, façade, companionate, and individualized conceptions of “marriage,” although the last grouping largely does not endorse marriage.

The first two of these four categories may be termed institutional views of marriage, while the latter two may characterize the two deinstitutionalized views of marriage. Christian, Islamic, and folk understandings of marriage broadly overlap in understandings of fidelity, monogamy, divorce, and adultery, although there may be divergence in love styles (Hendrick & Hendrick, 1986), arranged marriages, polygamy (Pew Forum, 2013), and co-residence with the extended family (Gruber, 2012). Given the long coexistence of these views of marriage, the cultural beliefs of Albanians with Christian and Muslim backgrounds may intermingle with each other and with traditional folk or *Kanun*-based concepts in ways that are difficult to untangle in the proposed dataset and may not accord with precepts in religious texts or in the *Kanun*. Durham (1909) noted that the Albanians she encountered valued traditional culture over religious teaching and that Albanians at the time appeared to convert more to gain material advantages in the current life rather than for deep theological convictions or paradise. Furthermore, the measures available in the EVS-AL 2008 provide limited insight into the domains of marriage in which Christians and Muslims are likely to differ. It is therefore hypothesized that the views of Christians, Muslims, and those who ascribe to traditional folk norms in Albania will constitute a single Abrahamic-Albanian attitudinal grouping, although there may be some differences over divorce (Table 2.2), with Muslim scriptures (Quran 2:227) allowing more leeway to divorce than do Christian scriptures (Matthew 5:31-32; 19:3-9).

The “façade” marriage constitutes attitudes toward marriage as a social obligation or expected norm, but with little interest in fidelity within marriage. That is, those who hold this attitude may think that one must marry and put on the appearances of a happy marriage in order to fulfill social expectations, but infidelity is accepted or expected so long as it is discreet. This façade marriage is not new. Although some Greek and Roman writers esteemed fidelity and friendship in marriage, and although monogamy was legally required in Roman law (Witte, 2012), infidelity by men appears to have been widely tolerated in ancient Greece and Rome (Witte, 2012). Given Albania’s geographical location between Athens and Rome and long history under Roman and Byzantine rule, anecdotal observations of some elements of Albanian culture, and the apparent stereotype of high tolerance for infidelity in a number of Mediterranean-European countries (Goode, 1962), it is hypothesized that such a “façade” understanding of marriage as social nicety but devoid of affection or fidelity will also be evident.

The deinstitutionalized views of marriage and intimate relationships are hypothesized as falling into two categories. In the companionate category, faithfulness is expected so long as one is in a romantic relationship, but that relationship may be terminated and replaced by another; in some ways this grouping may be called the “serial monogamy” view insofar as it values monogamy but permits divorce and the creation of subsequent intimate relationships. This parallels the “fusion” marriage attitudes in Camarero (2014, taken from Roussel, 1980; Table 2.1), in which adultery is rejected and faithfulness expected in a marriage, but divorce is also widely accepted. The companionate grouping may be further divided into those who practice serial marriage

and those who avoid it in favor of cohabitation, but that level of differentiation is omitted in this model.

The final, individualized conception of relationships constitutes Giddens's (1992) idea of "confluent love" or "pure relationship" with fluid, in-the-moment exploration of intimate relationships and sexuality unbounded by any set standards. This attitude is an attitude towards marriage insofar as it is a rejection of mandates of fidelity, commitment, and heterosexuality that are found in many traditional or religious understandings of marriage.

The four-group classification of marriage ideals will likely be the most practical to deal with in conceptual terms and using the variables available in the EVS-AL 2008 data. The hypothesis is that these four groupings will be readily identifiable (H_1).

RQ₂: To What Extent Do Educational Attainment, Religiosity, Age, Gender, Urbanism, Income, Parental Educational Attainment, Living with Parents at Age 14, and a History of Cohabitation Predict Membership in Attitudinal Groups?

If a coherent typology of attitudes toward marriage in Albania can be developed from data, it is of interest to know what may predict such attitudes. Given the impact of educational attainment (Lee & Hicks, 2011; Treas, 2002; Wright & Randall, 2014) and religiosity (Baunach, 2012; Lee & Hicks, 2011; Treas, 2002; Treas & Giesen, 2000) on attitudes toward marriage or sexual norms in previous studies, these variables are of interest in this proposed study on attitudes toward marriage in Albania. Thus the final research question seeks to explore the extent to which educational attainment and religiosity predict membership in the attitudinal groups identified in response to the first

research question. Additional predictors of attitudes toward marriage may include age, gender, urbanism, income, parental education, childhood divorce of parents, living with both partners at age 14, and history of cohabitation.

H2: Lower educational attainment, higher religiosity, increasing age, being male, living in rural areas, having a lower income, reporting lower parental educational attainment, living with both parents at age 14, and having no history of cohabitation will positively and significantly predict membership in more traditional attitudinal clusters. The second hypothesis is informed by the concepts of Inglehart (2008) and Inglehart and Baker's (2000) modernization theory and Huesmann's (2007) and Wright and Randal's (2014) scripts theory.

Inglehart's (2008) theory of value change from survival and materialist values to self-expressive and post-materialist values appears well-supported by data. Inglehart's theory is that in conditions of scarcity, individuals focus on survival and build or submit to institutions that promise to guarantee survival. As societies become more prosperous, individuals seek more freedom and value independence and self-expression more.

Inglehart (2008) argued:

The rise of self-expression values brings an intergenerational change in a wide variety of basic social norms, from cultural norms linked with survival of the species, to norms linked with the pursuit of individual well-being. For example, younger birth cohorts are markedly more tolerant of homosexuality than their elders. And younger cohorts become increasingly permissive in their attitudes toward abortion, divorce, extramarital affairs, prostitution,

and euthanasia. (p. 140)

Thus Inglehart's theory of increasing prosperity causing an intergenerational change in values would suggest that in Albania, the economic improvement over the last quarter of a century will have led to increasingly liberal ideas toward marriage.

Yet Inglehart and Baker (2000) also found that traditional value systems, such as Confucian, Christian, and Islamic value systems, exert a long-lasting impact on cultures even after widespread secularization and modernization: "Economic development tends to push societies in a common direction, but rather than converging, they seem to move on parallel trajectories shaped by their cultural heritages" (p. 49). Elements of modernization, such as increasing income, education, and urbanization, are hypothesized to predict more liberal, egalitarian, and individualized attitudes toward marriage, while religiosity is hypothesized to predict more traditional views of marriage.

A second theory that may inform predictors of attitudes toward marriage is scripts theory. In this theory, scripts are understood much like playscripts—they are narratives of behavior and communication that individuals learn and upon which individuals may choose to act when cued to do so by triggers in their environment. Huesmann (2007), in theorizing on the linkages between exposure to violent media and aggressive behavior by young people, postulated that young people are prompted or taught violent norms from exposure to violent media in the short term through priming, arousal, and mimicry and in the long term through observational learning, desensitization, and enactive learning. These concepts can be applied to sexual themes in media as well (see Owens, Behun, Manning, & Reid, 2012, for a review). For example, Wright and Randall (2014) theorized

that “pornography activates a liberal sexual script that encourages nonjudgment toward and even approval of nontraditional sexual behavior” (p. 679), a theory that is also supported by other research (e.g. Brown & L'Engle, 2009; Eyal, & Kunkel, 2008). Script theory may explain not only why exposure to popular media may code permissive attitudes in viewers, but also why educational attainment, religiosity, and family and urban contexts may also impact attitudes and behavior toward marriage and sexual intimacy.

In secular states, government-run and non-religious private institutions may attempt to instill liberal ideas of free discussion of concepts and values (Hagen, 2015a), but may feel themselves constrained from pursuing truth claims to their logical ends for fear that such inquiry may inadvertently lead to conclusions that overlap with certain religious understandings and thus violate the separation of church and state. Students in such institutions may assimilate the inferred value that certain topics relating to sexual morality are off-limits for concerted intellectual discussion because of their overlap with certain religious worldviews. Although some higher education courses may be designed to improve marriages (Laner & Russell, 1994), the implicit scripts in much of higher education may thus inadvertently encourage more permissive attitudes toward sexual behavior, something suggested by findings linking higher education to more liberal sexual norms (Lee & Hicks, 2011; Treas, 2002; Wright & Randall, 2014). Higher educational attainment is thus a hypothesized predictor of more liberal attitudes toward marriage and sexual intimacy. Furthermore, educational attainment appears to predict more promiscuous behavior in results from the Albanian Demographic and Health

Survey of 2008-2009 (INSTAT, 2010) and more liberal attitudes toward homosexuality in Albania (Hagen, 2016). Thus it is hypothesized that lower educational attainment will positively and significantly predict membership in more traditional attitudinal clusters in Albania.

However, the relationship between educational attainment and attitudes toward marriage may be complex. As the body of empirical literature linking stable, two-parent, married households with positive outcomes for children continues to grow, Albania may follow trends elsewhere (De Graaf & Kalmijn, 2006) where a change in relationship between education and divorce has been found: while higher education may have initially predicted higher rates of divorce, the opposite is now true in some western countries. While liberal theory may have “trickled down” to the lower-educated in part through scripting, the higher-educated are likely finding that empirical evidence increasingly confirms the wisdom of encouraging and sustaining long-term committed relationships. Furthermore, educational attainment now predicts more conservative attitudes toward cohabitation in Albania (Hagen, 2016), suggesting that education may not only instill liberal ideas, but that educational attainment and greater commitment to marriage may both come from other variables, perhaps “grit” (Eskreis-Winkler, Shulman, Beal, & Duckworth, 2014), a form of tenacity and willingness to undertake and persist in difficult endeavors. Likewise, higher educational attainment may be an outcome of greater income. As increased income correlates with greater promiscuity (INSTAT, 2010), educational attainment and promiscuity may both vary by income levels, creating a complex relationship between the two. In summary, higher education may script more

liberal attitudes toward sexual behavior, but evidence shows that it also correlates at times with more traditional behavior. Nonetheless, in this study, higher education was hypothesized to predict membership in more liberal attitudes toward marriage.

Script theory would also support a hypothesis that higher religiosity would contribute to more conservative views on marriage and sexual intimacy. Not only does Albania have a historically high view of sexual and marital fidelity in folk culture as expressed in the *Kanun*, but it has also been influenced by Abrahamic religions of Christianity and Islam that prohibit extra-marital sex and command faithfulness to one's spouse (or spouses in Islam). The explicit religious scripts for sexual behavior would presumably have greater impact on those who are more often exposed to them through more frequent attendance in religious services or those who take their religion more seriously. Religiosity has been found to affect attitudes toward sexual behavior (Treas & Giesen, 2000) and norms (Baunach, 2012; Lee & Hicks, 2011; Treas, 2002), including preliminary research on valuing faithfulness in Albania (Hagen, 2015d). Thus higher religiosity is hypothesized to predict more conservative attitudes toward marriage and sexual intimacy, attitudes that closely approximate those in Christian or Islamic teaching.

Age is another hypothesized predictor of attitudes toward marriage. With Albania's economic development over the past century, particularly since the fall of Communism in the early 1990's, Inglehart and Baker's (2000) theory would predict more liberal attitudes toward marriage among new cohorts. In previous studies in Albania, age of university students was not found to be a significant predictor of knowledge of safe sexual behavior (Lalo, et al., 2015); however, in a study of a wider spectrum of ages, age

did appear to predict knowledge of HIV/AIDS (Xinxo, 2012) and attitudes toward the prevalence of marriage and cohabitation (Xhaferrai & Tase, 2012). Given Inglehart's (2008) findings of intergenerational value change, it is hypothesized that increasing age will positively and significantly predict membership in Abrahamic-Albanian attitudinal groupings.

Gender is a likely predictor of attitudes toward marriage. Female students from an Albanian university were found to be significantly better informed of safe sexual behavior than were males (Lalo, et al., 2015). Divorce proceedings in Elbasan, Albania were found to be more likely initiated by females than males (Molla, 2015). Yet the influence of gender is complex; gender could predict both more conservative and more liberal attitudes. Men may have more traditional attitudes of gender roles, yet more individualistic attitude toward faithfulness to one's partner. Women may be more in favor of liberal divorce regulations in order to escape domestic violence, yet they may value commitment more in a relationship. Nonetheless, in light of Molla's (2015) findings, it is hypothesized that being female will predict more liberal attitudes toward marriage in Albania.

Drawing on both script theory and modernization theory, urban residence is hypothesized to predict more liberal attitudes toward marriage. It is true that urban residence did not significantly predict knowledge of HIV/AIDSs in a nationally representative sample of Albanian women (Xinxo, 2012), nor did urban residence predict knowledge of safe sexual behavior in a university student sample (Lalo, et al., 2015). However, Rrumbullaku, et al. (2010) found that urban residents were significantly more

knowledgeable of STD's. While knowledge of STDs does not necessitate differing views on marriage, it may raise a question as to whether views toward marriage vary by urban or rural residence. Murzaku and Dervishi (2003), in a qualitative study, concluded that urban women had more western and permissive attitudes toward cohabitation than did rural women. As larger urban areas are likely wealthier, they are likely to be more liberal if Inglehart's (2008) theory holds true. Likewise, those living in urban areas are likely to encounter more scripts for liberal views toward marriage. Thus it is hypothesized that rural residence will predict more conservative, Abrahamic-Albanian attitudes toward marriage.

Income has also been found to predict varying degrees of knowledge of STD's (INSTAT, 2010; Rrumbullaku, et al., 2010; Xinxo, 2012). Yet the Demographic and Health Survey of 2008-2009 in Albania (INSTAT, 2010) reveals that respondents in higher income brackets report higher mean numbers of lifetime sexual partners. This is in line with Inglehart's (2008) and Inglehart and Baker's (2000) theory of modernization of values in an individualistic direction with economic development. Thus it is hypothesized that higher income will positively predict more liberal or permissive attitudes toward marriage.

Parental education positively correlated with higher levels of STD awareness among university students in Albania (Rrumbullaku, et al., 2010). It is assumed in light of modernization theory and script theory that higher education will predict more liberal attitudes toward marriage for parents and that such attitudes will be evident in their

children. Thus higher parental education is hypothesized to predict more liberal attitudes toward marriage among respondents.

A history of parental absence at age fourteen is hypothesized to predict more liberal attitudes toward marriage among respondents in the EVS-AL 2008. This absence may be caused by a number of factors, including divorce or migratory labor. Childhood divorce of parents has previously been found to predict some differences in attitudes toward marriage outside of Albania. Amato (1988) found a statistically significantly higher percentage of children of divorced parents approved of cohabitation and of having children outside of marriage, and statistically significantly lower percentage thought that “married people were happier” (p. 459). Whitton, Rhoades, Stanley, and Markman (2008) found that experience of parental divorce predicted significantly lower relationship commitment and confidence for women but not for men. Cui and Fincham (2010) found that parental divorce predicted low relationship quality through negative attitudes toward marriage and low relationship commitment. Nonetheless, in many areas, significant differences have not been found between children whose parents divorced and those whose parents did not (Amato, 1988; Boyer-Pennington, Pennington, & Spink, 2001). Yet, given the lack of literature on this matter in Albania, the impact of parental divorce on children’s attitudes toward marriage in Albania is of interest. Furthermore, in light of some evidence of a relationship between parental divorce and children’s attitudes in literature in the West and the intergenerational transmission—or scripting—of values (Min, Silverstein, & Lendon, 2012) and behaviors (Dronkers & Härkönen, 2008;

Liefbroer & Elzinga, 2012), it is hypothesized that parental divorce will positively predict more liberal attitudes toward marriage among adult children.

However, parental divorce is not the only reason for parental absence. Death, imprisonment, boarding school education, or work abroad could also cause children to grow up apart from one or more parents. On the basis of anecdotal evidence and widespread labor migration out of Albania in the last quarter century, it is assumed that the majority of people who experienced the absence of a parent in Albania did so because of labor migration—the rate of having one or both parents absent is 5.3 percent compared to a divorce rate of only .7 percent in the EVS-AL 2008. Half of parental absences are father-only absences; the remaining absences are fairly evenly split between mother-only absences and the absence of both parents (EVS, 2010). INSTAT (2013) reported that between 2009 and 2013—a period when many Albanians working abroad returned because of the economic crisis in much of Europe—98,414 men returned compared to 35,130 women; some of the men are likely fathers who had been trying to support their families by working abroad. The sum of those two figures is close to 5 percent of Albania’s 2.8 million population in the 2011 census (INSTAT, 2012). While some returning migrants may have moved abroad and returned with their families, the percentage of returnees in relation to the Albanian population is strikingly close to the percentage of respondents reporting parental absence at age 14, further suggesting that labor migration may account for many instances of parental absence.

The impact of migration on attitudes toward marriage could be both toward more conservative and more liberal conceptions. The self-sacrifice for one’s family evidenced

by labor migrants may inspire their adult children to imitate that sacrifice by upholding traditional ideals of commitment and fidelity in marriage. On the other hand, the temptations for adultery by migrants and the cooling of marital relationships in the face of long absence may discourage the children of parents who are working and living abroad from believing in the possibility of a long-term, monogamous relationship for themselves. For example, labor migration by one parent is a cited cause of divorce in Albania (Molla, 2015). While the dataset used in this the current study does not differentiate causes of parental absence, parental absence is hypothesized to have a largely liberalizing effect on attitudes toward marriage.

A history of cohabitation is also hypothesized to have a liberalizing effect on attitudes toward marriage. Findings in literature are inconsistent, with some finding no link between a history of cohabitation and infidelity (DeMaris, 2009). The purpose of cohabitating seems to affect outcomes of cohabitation, with cohabitation when engaged appearing to reduce risks of divorce for women (Manning & Cohen, 2012). While Liefbroer and Dourleijn (2006) found that cohabitation increased risk of divorce in data from 16 European countries, the risks were much greater for cohabitation outside of marriage than for cohabitation prior to marriage. Other evidence suggests that a history of cohabitation often does predict infidelity (Treas & Giesen, 2000) or more permissive attitudes toward marriage and sexual behavior (Brumbaugh, Sanchez, Nock, & Wright, 2008; Hagen, 2015d; Wu & Balakrishnan, 1992). The inconsistent findings on the impact of cohabitation on behaviors and attitudes related to marriage in the West raise the question as to what the impact will be in Albania. Insofar as cohabitation is an enactment

of liberal attitudes toward marriage, it is hypothesized that cohabitation will predict more liberal attitudes toward marriage.

Thus in light of theory and literature, lower educational attainment, higher religiosity, increasing age, being male, living in rural areas, having a lower income, reporting lower parental educational attainment, living with both parents at age 14, and having no history of cohabitation will positively and significantly predict membership in more traditional attitudinal clusters.

Summary of Literature Review

Although a number of studies have examined aspects of intimate relationships in Albania, few studies have used nationally representative data to create a taxonomy of attitudes toward marriage in Albania. Given Albania's place in a contested space of economic, political, religious, ideological, and cultural systems, an exploration of conceptions of the good through conceptions of marriage is of value. Literature suggests that institutional, companionate, and individualized attitudes toward marriage will emerge in data from Albania, with a possible addition of a fourth view of marriage as a façade. Modernization theory and script theory help inform hypotheses on possible predictors of membership in cluster solutions. Furthermore, for those interested in understanding or perhaps impacting attitudes toward marriage, an examination of predictors of attitudes toward marriage in light of script theory can inform future research and policy. Chapter three, which follows this chapter, describes the methods used for this study.

CHAPTER THREE

METHODS

This dissertation presents an exploratory, cross-sectional, descriptive and correlational study of marriage attitudes and predictors of such attitudes in Albania. Attitudes toward marriage were classified using a hierarchical agglomerative cluster analysis of such attitudes in the EVS-AL 2008 and a discriminant analysis to explore the characteristics of the clusters and their alignment with theorized cluster characteristics. A multinomial logistic regression analysis was used to explore the extent to which educational attainment, religiosity, age, gender, urbanism, income, parental education, childhood divorce of parents, living with both parents at age 14, and history of cohabitation predict group membership in the cluster solution. A post-hoc power analysis and sample size estimations to inform future studies were also conducted.

This methods chapter of the dissertation identifies the study population and sampling procedures, operational definitions for the constructs, psychometric properties of the measures, and the method of data analysis.

The study made use of publically available data from the EVS-AL 2008 (EVS, 2010) published by the GESIS Data Archive of the Leibnitz Institute for the Social Sciences and available upon registration with GESIS. A request for exemption status for the research was filed with the Clemson University Institutional Review Board (IRB). The IRB classified the study as one exempt from the need for review as the data did not contain “identifiable private information.” Therefore, analysis of the data did not involve

human subjects as defined in the federal regulations governing the protection of human subjects in research [45 CFR 46.102(f)].

Sample

The analytic sample for the study consisted of a nationally-representative sample ($N = 1,534$) of Albanians over the age of 18 in the EVS-AL 2008. The sample was identified using a three-stage stratified sampling method based on 2001 census data, first of polling stations by region and urbanization, then households, then individuals within households (EVS, 2010). Survey respondents ranged in age 18 to 86, with a mean age of 41; 70.5 percent of the respondents were married. Just under 50 percent of the unweighted sample were male (Table 3.3). In the non-weighted data, approximately 45 percent reported being Sunni Muslim, 7 percent Bektashi, 8 percent Orthodox, 9 percent Catholic, and 31 percent did not identify with any religion.

Data Preparation

Two approaches to data preparation were used. The approach used in the main study weighted data and replaced missing values with linear trend at point (LTP). A second approach presented in Appendix B employed non-weighted data without missing value replacement. In both approaches, data were analyzed for missing values before weighting and replacement (Table 3.1). In the first approach, data were weighted, then missing values were replaced using LTP, after which measures were created and analyses conducted. In the second approach, measures were created and analyses conducted using non-weighted data.

Data weighing. For the main analysis, data were weighed using EVS-AL 2008 weights that adjusted the sample to the population of the country of study by age and gender based on population statistics provided by the country. However, EVS recommended caution in the use of weights, especially if the weights are beyond the .50 to 2.00 range.

Data weights were screened for values below .50 and above 2.00. No cases were found with weights below .50. However, ten cases were found with values over 2.00—eight cases with weights of 2.99 and two cases with values of 18.18. Skewness was at 18.17. In light of the EVS recommendation to treat extreme weights with caution, those ten cases with weights over 2.00 were winsorized and the weights were replaced with the value of 2.00. Winsorizing enabled the data to be retained and minimized the data loss that would have occurred had the cases been deleted. This procedure reduced skew in the weighting variable from 18.17 to .82. The data was weighed using these modified weights.

Missing value analysis. A missing value analysis was conducted and missing values were replaced using LTP. A missing value analysis was conducted in SPSS version 20, which revealed low to moderate levels of missing data from variables of interest in the study (Table 3.1). Four variables—v314, v315, v317, and v318—were not of concern, as the “missing” data in those variables were largely complementary. The highest rate of missing data measured the degree of urbanization of the towns in which respondents lived; a number of respondents were unsure. Indeed, being unsure was one of the more common reasons for missing values. For example, in the question, "Do you

believe in life after death?" 18 percent of responses were missing, but most of those are from the "Don't know" response category. As Acock (2005), noted, the reason for a "Don't know" response is of concern. Yet in a case such as this, the "Don't know" category was likely one of uncertainty between a yes and no response, with a bias in such responses likely trending in the same direction as that of those who answered questions more confidently. On this assumption, a missing value replacement strategy such as LTP could reasonably be implemented.

Following the example of Vercoulen, Swanink, Fennis, Galama, Van der Meer, and Bleijenbergh (1996), missing values were replaced using LTP when some variables used in the model were missing over 5 percent of the values. In the main analysis of the current study, all missing values were replaced in all variables of interest.

The linear trend at point (LTP) method of replacing missing uses regression equations to replace missing values, yet has some risk of inflated significance levels and artificially low standard errors (Barnard-Brak, Stevens, Robinson, & Holt, 2013; Bova, Route, Fennie, Ettinger, Manchester, & Weinstein, 2012; Chazdon, Allen, Scheffert, & Horntvedt, 2013). Nonetheless, the method provides replacement values that more closely fit the distribution of the other values in the sample than would simple replacement with the mean and LTP has been found to provide the most explained variance of single-item replacement methods (Cokluk & Kayri, 2011). Yet given the lack of consensus of using missing value replacement methods, including LTP (e.g. Cokluk & Kayri, 2011), a supplementary analysis of the data and subsequent cluster and

multinomial logistic regression analyses were conducted using non-imputed, non-weighted data, as documented in Appendix B.

The EVS-AL 2008 variables that were planned for use were also screened for outliers and skew. It was planned that outliers would be dealt with using winsorizing rather than trimming, as the former method avoids data loss; yet winsorizing was only found to be necessary for the weighting variable. Skewed scales or individual variables used in the multinomial logistic regression analyses were transformed to better approximate the normal distribution curve.

Measures

Measures used in creating cluster solutions. The following measures were planned to be used in creating cluster solutions, contingent upon the reliability and factor analyses that were planned as part of the measurement construction process. Initial explorations of the data suggested that the items grouped together below to be explored for scales did not create very coherent or reliable scales. Examples of these explorations are shown in Tables B-1.1 through B-1.5 in Appendix B. Given that some groups of items documented below seemed to have questions that appeared to possibly form a construct with items in other groups, an omnibus factor analysis of all proposed items for measures to be used in the cluster analysis was conducted. This omnibus factor analysis is documented for weighted, LTP-replaced data in Table 3.6 and for non-weighted, non-imputed data in Table B-2.

The variables developed are arranged in light of those originally developed for the analytic plan (Table 3.4). The variables developed as a result of the first part of the

analytic plan are described after each planned variable below and in Table 3.7. Those measures developed using non-weighted, non-imputed data are presented in Table B-4 of Appendix B.

Happy marriage requirements. Twelve items on the EVS-AL 2008 assessed views regarding requirements for a happy marriage. These items were introduced with the question: “Here is a list of things which some people think make for a successful marriage. Please tell me, for each one, whether you think it is very important, rather important or not very important for a successful marriage?” The items then listed were “faithfulness,” “adequate income,” “social background,” “shared religious belief,” “good housing,” “agreement in politics,” “living apart from your in-laws,” “happy sexual relationship,” “share household chores,” “children,” “discuss problems,” and “time for friends and personal hobbies.” A factor analysis was conducted to explore whether these requirements formed different sub-scales. Reliability analyses were also conducted on possible sub-scales.

A number of possible scales appeared to emerge from the data. Examples of these using the non-weighted, non-imputed data are shown in Tables B-1.1, B-1.2, and B-1.2. However, as other scales did not factor as predicted, the omnibus factor analysis was used (Tables 3.6 and B-2). This omnibus exploratory factor analysis led to testing of factors as illustrated in Table B-3 and the creation of scales as illustrated in Tables 3.7 for weighted, LTP-imputed data and Table B-4 for non-weighted, non-imputed data.

One scale, called “practical harmony not important” and the single-item measure “faithfulness important” were developed for use in the cluster analysis.

Practical harmony not important. The practical harmony scale was developed from four items of the original twelve planned for exploration under the happy marriage requirements items. These items were found to factor together and demonstrated weak reliability with a Cronbach's alpha of .63 (Table 3.7). The items included four questions measuring the extent to which respondents believed that having adequate income, the same social background, shared religious beliefs, and good housing were important to a happy marriage.

Faithfulness important. One item from the proposed items for happy marriage requirements did not fit well in factor analyses of those items and appeared appropriate as an individual item. This item measured agreement with the statement that faithfulness is important for marriage. Most respondents agreed with the statement, and the item showed a strong skewness, which was reduced from 2.85 to -2.52 through a log-10 transformation and reversal so that higher scores indicated greater affirmation of faithfulness. The item was standardized.

Mutual need of parents and children. Three items measure the mutual need of parents and children. These items include affirmation on whether "children need both parents to grow up happily," "women need children in order to be fulfilled," and "men need children in order to be fulfilled." Factor and reliability analyses were conducted to determine whether these items created a coherent scale.

Children not needed. The proposed measure of the mutual need of parents and children was found to lack adequate reliability. An illustration of their failure to create a scale is shown in Table B-1.4 in Appendix B. The omnibus factor analysis, both using

weighted variables after missing value replacement (Table 3.6) and using non-weighted measures without missing value replacement (Table B-2 in Appendix B) supported the creation of an alternative measure, termed “Children not needed.”

The inclusion of the item from the original happy marriage requirements list asking whether children are important to a happy marriage was combined with questions asking whether men and women each needed children, creating a three-item scale with improved, yet marginal reliability, both in the main study ($\alpha = .59$) and in the study using non-weighted data ($\alpha = .52$ before and $.60$ after standardization). The measure was constructed in two ways. For the main study, the items were standardized in order to place them on the same metric, as each item on the scale had different possible maximum values. The mean of the z-scored items was then taken. As the resultant scale was skewed, the measure was re-centered with all positive values in order to enable a log-10 transformation to reduce skewness from 2.06 to .10. In order to enable easier interpretation of mean values in each cluster solution, the resultant measure was then standardized.

As applying two rounds of standardizing—first to the individual items, then to the scale—was questionable, an alternative approach to developing the scale was used in the study using non-weighted variables (Table B-4 in Appendix B). There the individual items were first transformed to reduce skew (see Table 3.5 for original skewness of constituent items), then standardized before the mean was taken.

Locus of control over childbearing. Three items measure the locus of control over childbearing. The first question asks whether respondents approve of unmarried

women having children if they so wish, the second question asks whether there is a “duty towards society to have children,” and the third question asks whether “people should decide themselves to have children.” A factor and a reliability analysis were conducted to determine whether these items created a coherent scale.

Approve of single motherhood. The proposed measure of locus of control over childbearing did not exhibit acceptable reliability, neither using weighted data after LTP replacement or, as illustrated in Table B-1.5 in Appendix B, using non-weighted, non-imputed data. Thus a one-item measure judged most salient to perspectives on the locus of control over childbearing was selected. The measure asked whether respondents approve of a woman wanting to become a single parent without a relationship with a man. The responses were recoded so that higher values indicated greater approval of single motherhood and the item was standardized. The skewness of .69 was judged to be within acceptable limits.

Gender roles. Gender roles were measured with eight items on a four-point Likert-like scale. The first item asked whether respondents agree that a working woman can create just as warm a relationship with her child as one who does not work. Other questions included whether respondents agree that “Having a job is the best way for a woman to be an independent person”; “Both the husband and wife should contribute to household income”; “In general, fathers are as well suited to look after their children as mothers”; and “Men should take as much responsibility as women for the home and children.”

A factor and a reliability analysis were conducted to determine whether these items created a coherent scale.

Reject egalitarian ideal. A factor analysis of the proposed items for a gender role measure suggested that the items may form two sub-scales, three items contributing to a “housewife ideal” and four items to an “egalitarian ideal,” with one proposed item fitting into neither scale. An omnibus factor analysis (Table 3.6) suggested that two additional items from the proposed happy marriage requirements scale also formed a coherent scale with the egalitarian items, thus a new, six-item scale was formed that showed coherent factoring and good reliability ($\alpha = .71$). The items included on the scale measured agreement on whether sharing household chores and discussing problems are important for a happy marriage, whether a job is the best way for a woman to be independent, whether husbands and wives should both contribute to household income, whether fathers are just as suited to look after children as mothers, and whether men should take the same responsibilities for home and children as do women. Because higher scores on this scale indicate a rejection of egalitarian ideals, the measure is termed “reject egalitarian ideal.”

Reject housewife ideal. As briefly introduced above, three items of the proposed eight items for a gender roles scale formed a factor, which was termed “reject housewife ideal” because higher scores indicated disagreement with statements affirming that a “pre-school child suffers with working mother,” that “women really want [a] home and children,” and that “being a housewife [is] as fulfilling as a paid job.” Despite common factoring and face-value coherence among the items, the scale showed weak reliability ($\alpha = .63$).

Relevance of traditional marriage. Four items were planned to be used to measure views on the relevance of marriage. The first one, “marriage is outdated,” was planned to be used alone because this measure was used by Camarero (2014) as one of our differentiating variables to distinguish between three views of marriage. Three other items were tested using factor analysis and reliability analysis to see if they form a coherent scale: a “long-term relationship is necessary to be happy,” “homosexual couples should be able to adopt children,” and “it is alright to live together without getting married.” The second and third of these three items were reverse-scored to create a scale that expresses more liberal views toward marriage with increasing scores.

Marriage outdated. As noted above, the “marriage is outdated” item was planned to be used alone. This item was recoded so that higher scores indicated greater agreement with the statement. A log-10 transformation only reduced skewness from 1.91 to 1.85. The item was standardized. Given the high skew, this item should be treated with some caution in the analysis.

Reject cohabitation. A second item from the questions in the initial grouping of “relevance of traditional marriage” items was used as an individual item and measured agreement with the statement: “It is alright for two people to live together without getting married.” Higher scores represented greater disapproval with the statement, thus the measure was termed “reject cohabitation.” The measure demonstrated acceptable skewness (.39) and was standardized.

Self-sacrificial love of parents for children. One item measured the self-sacrificial love of parents toward children: “Which of the following statements best

describes your views about parents' responsibilities to their children?" and provided the options: "parents' duty is to do their best for their children even at the expense of their own well-being"; or "parents have a life of their own and should not be asked to sacrifice their own well-being for the sake of their children."

Parents should not sacrifice for children. Most Albanians agreed that parents should sacrifice their own well-being for their children, thus the measure "parents should not sacrifice for their children" showed high levels of skewness. Individuals could select whether they thought parents should or should not sacrifice for their children at the expense of their own well-being. "Neither" responses were recoded as missing values and were replaced with linear trend at point. The high skew of 2.51 was reduced only to 2.23 through a log-10 transformation. Given the high skew, this item should be treated with some caution in the analysis. Nonetheless, the measure was retained as relevant to views on the role of children in marriage.

Divorce. One item measured the extent to which respondents justify divorce. This question was also used by Camarero (2014) as one of our differentiating variables to distinguish between three views of marriage.

Divorce justified. The item measuring whether respondents believed divorce to be justified was used as a standardized variable. The low skew of .26 meant no further transformations were necessary. Higher values indicate justification of divorce.

Sexual ethics. Four items were planned to be used to measure views on sexual ethics. These included the questions as to what degree respondents justify "adultery," "homosexuality," "casual sex," and "prostitution." These items would appear to fall

under Giddens's (1992) ideas of confluent love or the individualized view of marriage (Cherlin, 2004), while also being rejected by Abrahamic and Kanunic belief systems. A factor and a reliability analysis were conducted to determine whether these items created a coherent scale.

Promiscuity justified. The proposed sexual ethics measure was disaggregated to distinguish attitudes toward promiscuity from those toward homosexuality. Three items asking whether respondents justified adultery, casual sex, and prostitution demonstrated good reliability ($\alpha = .80$) and conceptual coherence. The three items used to create the scale showed high skew and log-10 transformations were used to reduce skew. The variable "promiscuity justified" was created from the mean of the three z-scored, log-10 transformed variables; higher values show greater approval of promiscuity. Despite transformations, the skew of the resultant variable was nonetheless 1.20. Given the high skew, this item should be treated with some caution in the analysis.

Approve of homosexuality. Two variables in the EVS-AL 2008 related to homosexuality—one item was planned for use in the "relevance of traditional marriage" measure and one item was planned for use in the "sexual ethics" measure. The conceptual coherence of these two items inspired the creation of an "approve of homosexuality" measure with marginal reliability of .56. A two-item measure may not accurately measure the construct of approval of homosexuality, but it was used nonetheless because of the conceptual coherence of the measure and because only two such items were available in the EVS-AL 2008. The first item asked if homosexual couples should be permitted to adopt children, and the second item asked if respondents justify homosexuality. Higher

values indicate greater approval of homosexuality. A reversal and square root transformation reduced the skewness of the first item from $-.89$ to $.44$ and a log-10 transformation reduced skewness for the second item from 1.96 to 1.14 . The mean of the two values was taken after they were transformed and standardized. The resultant measure had a skew of $.72$.

Given the difficulties of a two-item construct, only one item was used to measure attitudes toward homosexuality in the supplementary analysis in Appendix B.

Views on abortion and embryos. Views on abortion and embryos were planned to be assessed with four items. The first two items are categorical items with the option to “approve” or “disapprove” of “abortion if woman not married” and “abortion if couple doesn’t want more children.” The third and fourth items are on a ten-point scale asking to what extent respondents justify “abortion” and “scientific experiments on human embryos.” A factor and a reliability analysis were conducted to determine whether these items created a coherent scale. As the items have dissimilar scales, it was planned that they would be standardized before making composite scale.

Pro-life. The pro-life measure was developed from three items measuring attitudes toward abortion. Items measured whether respondents justified abortion or agreed that abortion was permissible when a woman is not married or if the couple do not want more children. The mean of the three standardized items was used for this measure. Reliability ($\alpha = .70$) and skewness ($-.41$) were both acceptable; higher values indicated a more pro-life attitude toward abortion.

Predictor variables. Predictor variables were used in a multinomial logistic regression analysis to predict group membership. Predictor variables include educational attainment, religiosity, age, gender, urbanism, income, parental education, living with both parents at age 14, and a history of cohabitation.

Educational attainment. Educational attainment was measured using the country-specific measure of highest level of education achieved in response to the question, “What is the highest level of education that you have completed so far?” Although this measure was country-specific and not necessarily directly comparable to those used in other countries, it provided a more detailed breakdown of educational levels in language that is clearly understood by Albanians. Furthermore, this measure differentiated between bachelor and master’s degrees, which were simply merged into one measure in the standardized International Standard Classification of Education (ISCED) variable. The mean fell just under completed secondary education, while the mode was lower secondary education. Approximately 5 percent reported no education and only one respondent reported having completed a PhD degree, the highest level reported. This measure was an ordinal variable, therefore it was treated as a scale variable in the multiple logistic regression analysis. The scale was designed to be read intuitively and the skewness (.23) was within acceptable limits, so no transformations of the data were needed.

Religiosity. The construct of religiosity was measured using a scale taken from Norris and Inglehart (2002), and derived specifically from the EVS and World Values Survey (WVS). In testing the measure on the EVS-AL 2008 data, Hagen (2015d) found

two dimensions but a strong Cronbach's alpha of .77. Because of its previous use in research and the acceptable Cronbach's alpha, this six-item measure was used. The six variables that were planned for use for the scale include a church attendance variable along with the variables described here in their abbreviations used in the EVS-AL 2008 Codebook (EVS, 2010): "are you a religious person"; "do you believe in: God"; "do you believe in: life after death"; "how spiritual are you"; and "do you get comfort and strength from religion."

The religiosity variable was calculated after LTP replacement for missing values. The six planned items were included and the mean of the z-scored values was taken. A square root transformation reduced skew from 1.06 to .06; the new scale demonstrated good reliability ($\alpha = .77$). The scale was directed so that higher values indicate higher levels of religiosity.

Additional predictor variables. Additional predictor variables for the multinomial logistic regression analysis included age, gender, urbanism, income, parental education, living with both parents at age 14, and a history of cohabitation.

Age, urbanism, income, and parental educational attainment were treated as scales. Income was measured as annual household income. Urbanism was measured with an ordinal variable measuring the size of the respondent's town. Income was measured with an ordinal scale measuring income intervals. Parental education was an ordinal measure of the highest level of education of the respondent's father, or, if the respondent lived only with the mother at age 14, of the mother. Descriptive statistics for predictor variables used as scales are shown in Table 3.2.

Gender, living with both parents at age 14, and history of cohabitation were dummy-coded. Descriptive statistics for dummy-coded predictor variables are shown in Table 3.3. Descriptive statistics are shown for non-weighted and non-imputed values and for weighted values with any necessary imputation of missing values. Only the religiosity variable does not show a reference value before imputation, as in the absence of z-scoring both scales, the scale developed from variables with imputed values was not directly comparable to that developed using non-imputed variables.

The income variable showed high skew of 1.25, but a square root transformation did not change that skew value at the hundredth decimal place, thus the non-transformed value was retained.

All other variables were used as planned. Descriptive statistics for the predictor variables are shown in Table 3.2 for continuous and ordinal variables and in Table 3.3 for dichotomous or dummy-coded variables.

Predictor measures developed using non-weighted, non-imputed data are found in Table B-4 of Appendix B.

Analytic Strategy

After data preparation, the analytic strategy followed a four-step procedure. The first step used a hierarchical agglomerative cluster analyses to create four clusters solutions and test the first research question and hypothesis. The second step involved a discriminant analyses to make sense of the cluster solution and answer the first research question and the first hypothesis. The third step used multinomial logistic regression analyses and a post-hoc power analysis to answer the second research question and

second hypothesis. The fourth step consisted of a post-hoc power analysis and a sample size estimate to inform future studies on similar topics. Table 3.4 shows the research questions and the four steps that are used to answer those research questions.

Cluster analysis. A hierarchical agglomerative cluster analysis was conducted to respond to the first research question and test the first hypothesis. To conduct the cluster analysis for the first research question and the first hypotheses, the variables developed for obtaining a cluster solution were standardized in the data preparation stage. A hierarchical agglomerative cluster analysis was then conducted with a forced four-cluster solution to see if the first hypothesis was supported.

Discriminant analysis. A discriminant analysis was used to evaluate the quality of the clusters produced, as discriminant analysis can be used to determine what percentage of cases are correctly assigned to the clusters using functions of the variables used to create the clusters. Although a drawback of cluster analysis is that it lacks a clear measure of statistical significance, discriminant analysis can be used to examine the quality of cluster analysis results. In discriminant analysis, the means of the variables used to create each cluster are determined for each cluster grouping. This allows a comparison of means, which in turn allows a characterization of the cluster. For example, in the proposed method to test the theory of four-group typologies of marriage attitudes, the relative means of standardized variables for faithfulness, relevance of marriage, and justification of adultery and divorce for the groups produced in cluster analysis should match those predicted in the hypothesized models. That is, in a forced four-cluster solution, an Abrahamic-Albanian or institutional view of marriage would show higher

mean values in valuing faithfulness, thinking marriage is relevant, and in not justifying divorce, whereas the façade view of marriage would include a high view of the importance of marriage, a low view of divorce, yet also a low view of the importance of faithfulness in marriage and would likely not reject adultery. In comparison, the companionate cluster would likely have means similar to the institutional view for faithfulness, relevance of marriage, and rejection of adultery, but would have a lower mean for the rejection of divorce. Similarly, the individualized, association, or confluent love cluster should have low means for all four variables. Thus the relative means of the variables used in the cluster and discriminant analyses can be used to examine whether the clusters have the characteristics predicted in the theory being tested and thus support the construct validity of the study.

Prediction of group membership. A multinomial logistic regression analysis was used to predict group membership in the four-cluster solutions produced in the cluster analyses using the predictor variables of educational attainment, religiosity, age, gender, urbanism, income, parental education, childhood divorce of parents, living with both parents at age 14, and history of cohabitation.

Post-hoc power analysis. A post-hoc power analysis was conducted on the outcome of the multinomial logistic regression in order to determine the power of the study and to inform the power and sample-size analyses for future studies in the field. The logistic regression post-hoc power analysis under the z-tests of G*Power (Faul, 2014) was used.

Further Post-Hoc Analyses

A number of additional post-hoc analyses were conducted to investigate questions of interest that arose during the course of the study. The questions, methods, and results of these post-hoc analyses are included in the last part of the results chapter.

As described above, a number of analyses were also conducted using non-weighted, non-imputed data in order to see if similar results would be found to the agglomerative hierarchical cluster analysis, the discriminant analysis, the multinomial logistic regression analysis, and the post-hoc tests of Camarero's (2014) models, the hypothesized façade cluster, and multiple regression analyses of predictor variables on individual measures used for the cluster analysis. The construction of measures and the findings of these analyses are documented in Appendix B. The post-hoc power analysis was not conducted on those findings.

CHAPTER FOUR

RESULTS

The results are presented following the plan for the methods in the preceding chapter, with the exception of a bivariate correlation analysis that was conducted post-hoc but is most appropriately presented at the beginning of the results chapter.

Bivariate Correlation Analyses

The results of the bivariate correlations are shown in Table 4.1.1 through 4.1.3 and provide a fine-grained introductory view of the relationships between the predictor variables and the dimensions used to construct the clusters. The results show that respondent educational attainment, age, and parental educational attainment correlate significantly to all dimensions used in the construction of the cluster analyses.

All of the predictor variables in the bivariate analysis in Table 4.1.1 appear to significantly correlate with more liberal or individualistic attitudes toward marriage except for religiosity, age, and in the case of justification of promiscuity, being female. Religiosity was expected to significantly correlate with more institutional or conservative attitudes toward marriage, so the correlations of religiosity in such a direction are unsurprising. However, it is interesting to note that religiosity most strongly correlates with endorsing the housewife ideal and being pro-life, while it does not significantly correlate with views on children, egalitarian ideals, promiscuity, or homosexuality.

There appear to be no gender-based differences in views toward practical harmony, the importance of faithfulness in marriage, the importance of children, or justifications of cohabitation, divorce, homosexuality, or abortion. There are gender-

based differences in attitudes toward single motherhood, egalitarian relationships within marriage, rejecting the housewife ideal, relevance of marriage, and as noted above, justification of promiscuity. In all but the last of these, being female significantly correlates with more liberal or individualistic attitudes, whereas in relation to justifying promiscuity, being female significantly correlates with more institutional or conservative attitudes.

Urbanism significantly correlates with more individualistic attitudes in all dimensions used except for the role of practical harmony in fostering a happy marriage and in attitudes toward abortion. Higher income also significantly correlates with more individualistic attitudes in all dimensions used for creating cluster solutions except for egalitarianism in marriage and abortion.

Parental absence significantly correlates with only one of the dimensions used in the construction of the cluster solution—approval of single motherhood.

A history of cohabitation significantly correlates with more individualistic attitudes in all dimensions used to create the cluster analyses except for approval of single motherhood and rejection of egalitarian and housewife ideals.

Two additional bivariate correlations not planned above in the methods of this post-hoc analysis may help shed light on further relationships between variables: bivariate correlations between predictor variables and bivariate correlations between dimensions used in developing cluster solutions. Furthermore, as space limitations prevented the inclusion of all bivariate correlations in Table 4.1.1, the remaining ones were included in Tables 4.1.2 and 4.1.3.

Outcome of Cluster Analysis

The four-cluster hierarchical agglomerative cluster analysis produced four cluster solutions, as displayed in Table 4.2.1. The discriminant analysis results, also displayed in Table 4.2.1 show that the all the values used to develop the clusters significantly predicted cluster membership at the $p \leq .001$ level, except for the “reject egalitarian ideal, which predicted cluster membership at a significance level of $p \leq .01$. The clusters loosely fit the hypothesized clusters, although the façade cluster did not appear in this data. Possible names for the clusters 1 through 4 in Table 4.2.1 could be individualistic-uncommitted, individualistic-conflicted, companionate, and institutional, respectively.

Individualistic-uncommitted. The first cluster in Table 4.2.1, with over one-tenth of respondents, appears to match the description of the individualistic perspective, yet with little concern for the egalitarian ideal. The egalitarian ideal included statements that shared household chores and discussion of problems were important for marriage and agreement that jobs help women be more independent, that fathers are just as suited for looking after children as mothers, that men share the same responsibility for home and children as mothers, and that both husband and wife should contribute to the household income. Respondents in the first cluster more strongly rejected these statements on average than did respondents in any other cluster. Respondents in the first cluster indicated that they also did not consider faithfulness important for marriage and that practical harmony in terms of adequate income, similar social backgrounds, shared religious beliefs, and good housing were not important for marriage. Respondents in the

first group largely rejected the housewife ideal, justified divorce and promiscuity, and were strongly in support of abortion.

Individualistic-conflicted. The characteristics of the second cluster, with approximately one-fifth of respondents, suggest the name “individualistic-conflicted.” Respondents generally held individualistic beliefs, such as a view that marriage is outdated, that parents should not sacrifice for children that children are not important for a marriage, that homosexuality, single motherhood, cohabitation, divorce, and promiscuity are all justifiable. However, unlike the individualistic-uncommitted cluster, this group strongly affirms that faithfulness is important in a marriage and weakly affirms the egalitarian ideal. The group means suggest a strong support of individualistic, permissive values in sexual and intimate relationships while holding onto the institutional ideal of faithfulness in the relationship of the moment, thus suggesting a “conflicted” attitude toward intimate relationships.

Companionate. The third cluster, also with approximately one-fifth of respondents, appears to have the characteristics of a companionate view of marriage. Respondents in this cluster affirm that marriage is still relevant, believe that faithfulness is important in marriage, and that parents should sacrifice for their children. However, in many other areas, the respondents in this cluster hold more permissive ideas. For example, respondents are more affirming of single motherhood and cohabitation and more strongly hold to the egalitarian ideal than respondents in any other cluster. Regarding promiscuity and homosexuality, the respondents in this cluster have attitudes near the mean for the entire sample.

Institutional. The fourth cluster, with approximately half of the respondents, appears to fit the institutional perspective. Respondents appear to take a more romantic, traditional view of marriage, children, yet moderately hold onto differentiated gender roles and most strongly uphold the housewife ideal. Respondents did not consider the practical harmony values of adequate income and housing or shared religious or social background very important to a happy marriage. They strongly valued children in marriage and thought parents should sacrifice their own interests for their children. Of all the groups they most strongly disapproved of single motherhood, cohabitation, divorce, promiscuity, homosexuality, and abortion.

The discriminant function eigenvalues shown in Table 4.2.2 show how much of the variance in the dependent variable are accounted for by the discriminant functions. This shows that the first function accounts for nearly 84 percent of the variance in the classification outcomes. The standardized canonical discriminant function coefficients in Table 4.2.3 show that the first function relies heavily on the faithfulness is important measure. Thus the importance of faithfulness powerfully impacts the classification of cases. Attitudes toward the relevance of marriage and self-sacrifice of parents for children are particularly salient in the second function, whereas approval of single motherhood is particularly salient in the third function. These measures thus are important in discriminating between cluster solution membership. These findings are supported by the discriminant function structure matrix in Table 4.2.4, which shows the correlation of each variable with each discriminant function. It is similar to a factor analysis and shows what items are most important for each function. Again, function 1

appears to correlate most strongly with a measure of the importance of faithfulness, whereas function 2 correlates most closely with measures of the relevance of marriage, self-sacrifice of parents for children, the importance of children in parents' lives, justification of promiscuity, and approval of homosexuality. The third function correlates most strongly with the remaining items.

The location of the cases and group centroids relative to the first two functions can be visualized as shown in Figure 4.1. Figure 4.1 shows a graph of the cases and group centroids for all groups in a single graph. Groups 3 and 4, the companionate and institutional groups respectively, appear to be located close together on this graph. Following graphs in Figures 4.2 through 4.5 show individual group centroids and their constituent cases. Group 1, or the individualistic-uncommitted group, appears most scattered, while group 3, the companionate group, appears most tightly clustered.

The discriminant analysis classification results in Table 4.2.5 show that nearly 94 percent of cases were correctly classified into their original groups using the discriminant analysis functions. While cluster analyses are not easily tested using standard significance measures, this high percentage of correctly classified cases in Table 4.2.5 shows that the cluster analysis performed well.

Outcomes of the Multinomial Logistic Regression Analysis

The results of the multinomial logistic regression analysis (Table 4.3.2) are mixed. The significant chi-square in Table 4.3.1 indicates acceptable model fit, namely that at least one of the regression coefficients of the model is different from zero (IDRE, 2016).

The results in Table 4.3.2 indicate that age and urbanism significantly predicted membership in the first, second, and third groups in comparison with the institutional group (Group 4), which was the reference group. Increasing age significantly and negatively predicted membership in the first three groups, indicating that younger respondents were more likely to be in those groups than are older respondents. Living in larger urban areas also significantly predicted membership in the first three groups. Parental educational attainment appears to show significant coefficients in predicting membership in the second and third groups, but the coefficients are so small that they do not noticeably differ from zero when rounded to the hundredth decimal place, nor do the odds ratios differ from 1.00 when rounded to the hundredths place. Nonetheless, the odds ratio values at the 95% confidence interval do not cross 1.00 and the odds ratio is 1.002 at the thousandth place, showing a very small impact.

A history of cohabitation significantly predicted membership in the first two individualistic groups. Being more religious significantly and negatively predicted membership in the first, or individualistic-uncommitted, group.

Respondent educational attainment, gender, income, and parental absence did not significantly predict membership in any of the first three groups in comparison to the institutional group, which was used as the reference group.

Based on the relative probabilities of being in each group, the predictors in the model reduce the odds of being in the institutional, reference group for: a) the individualistic-uncommitted group by .86 (95% CI: .83-.85); the individualistic-

conflicted group by .78 (95% CI: .76-.79); and c) the companionate group by .79 (95% CI: .79-.79).

Power Analysis

Statistical power is the ability to reject a null hypothesis when it is in fact false. In order to better lay the foundations for future studies of attitudes toward marriage in Albania, a power analysis of the findings from the EVS-AI 2008 is of value. G*Power (Faul, 2014) was used to calculate post-hoc power for logistic regression analyses within the family of z tests. The critical z value and power were calculated separately for each significant result, as shown in Table 4.4.1. Odds ratios, significance values (α) and mean ($X\mu$) and standard deviation ($X\sigma$) values are shown. Distributions were assumed to be normal, although some distributions exhibited skew of .8 or higher. Group 1 age was positively skewed (.84), urbanism negatively skewed (-.84), and history of cohabitation also positively skewed (1.21). Group 2 history of cohabitation was also positively skewed (.90). Conservative power estimates were made, setting the value of the probability of the null hypothesis being true, “Pr. (Y=1 | X=1) H0,” at .2 or .7, whichever produced a lower power. As odds ratios were used from individual predictors in each group, the zero was entered as the value for the “R² other X” input in G*Power. Again to produce more conservative power results, a two-tailed test was chosen.

In Table 4.4.1, estimated post-hoc power for the two-tailed test using original alpha values ranges from .28 for religiosity in predicting membership in group 1 to .999 for a history of cohabitation predicting membership in group 2. The mean power was .68,

suggesting that the study is weakly powered and that there is just over a two-thirds chance of having correctly rejected null hypotheses for those significant predictors.

However, when alpha levels were set at .05 rather than at the achieved alpha, power analysis results suggest that the null hypothesis is robustly rejected for those significant predictors of membership in the individualistic-uncommitted, individualistic-conflicted or companionate attitudinal cluster solutions. The final column of Table 4.4.1 displays post-hoc power of significant predictors assuming a necessary alpha level of .05 and a one-tailed test. As the hypotheses tested included directionality, a one-tailed test is warranted. The findings in the final column of Table 4.4.1 suggest that the probability that the null hypothesis was correctly rejected for significant predictors ranged from 74 percent for religiosity in predicting membership in the individualist-uncommitted group to 100 percent for a history of cohabitation in predicting membership in the two individualistic groups. The probability that the null hypothesis is correctly rejected when predicting group membership by age ranges from 88 percent in predicting membership in the companionate and individualistic-conflicted groups to 99 percent in predicting membership in the individualistic-uncommitted group. The probability that the null hypothesis is correctly rejected for urbanism predicting group membership ranges from 82 percent for predicting a companionate attitude to 99.8 to 100 percent for the second and first individualistic groups, respectively.

The mean power of .93 for significant predictors of cluster solution membership with one-tailed tests at an alpha level of .05 suggests that the study is adequately

powered, and that that null hypothesis is overall correctly rejected for the significant predictors of group membership.

Estimated sample size for future studies. Estimated sample sizes for future studies are displayed in Table 4.4.2. Using inputs from significant predictors in the current multinomial regression analysis and assuming an alpha level of .05 and a power of .80, sample sizes for one- and two-tailed tests are shown. As directionality can be hypothesized in a future study of these variables, the maximum estimated sample size for a one-tailed test may be used. This suggests a sample size of 1,087 would be needed for an adequately-powered future study the impact of religiosity on attitudes toward marriage in Albania. A one-tailed test of the impact of age on attitudes toward marriage in Albania may require 822 respondents from a range of ages to correctly reject the null hypothesis when it is false, and nearly 1,000 respondents are likely needed to do so in a study of the impact of urbanism on attitudes toward marriage in Albania. The mean estimated sample size of 557 for one-tailed tests suggests that the null hypothesis may be rejected for a number of one-tailed tests using a more modest sample size.

Research Questions for the Post-Hoc Analyses

The research conducted in answering the hypotheses in this thesis raised a number of questions that may be explored through post-hoc analyses.

These questions are as follows:

1. Do three cluster solutions emerge in the EVS-AL 2008 data when using only the four variables in Table 2.2 taken from Camarero's (2014) study? That is, are Camarero's findings replicated in the EVS-AL 2008 study? Camarero included a

- fifth variable on the functionality of marriage that was used to subdivide the institutional/alliance, companionate/fusion, and individualistic/association groups each into two subgroups of understandings of marriage as necessary or contingent. That subdivision into six groupings was not be used here.
2. Does a fourth “façade” view of marriage emerge when only the four variables taken from Camarero (2014)—the relevance of marriage, importance of faithfulness, and justification of divorce and adultery—are used, as hypothesized in Table 2.2?
 3. As some predictors may have complex relationships with attitudes toward marriage, what significant relationships appear in multiple linear regression analyses of the individual dimensions used in creating the cluster analysis solutions when the significant relationships of the bivariate correlational analysis are explored in parallel?

Methods Used for the Post-Hoc Analyses. The same weighted, screened variables used in the primary analyses in the dissertation will be used in these post-hoc analyses.

1. To answer the first research question for the post-hoc analysis a forced three-cluster agglomerative hierarchical cluster analysis was conducted using only four variables. These variables include measures of faithfulness, the relevance of marriage, and justification of divorce used in the primary analysis for this thesis. The fourth variable, measuring justification of adultery, was used to create the justification of promiscuity measure, but was used alone in this post-hoc analysis rather than in that composite measure. A discriminant analysis was conducted to

- discern whether the cluster solution means correspond to the hypothesized relative means in Table 2.2.
2. To answer the second research question for the post-hoc analysis, a forced four-cluster agglomerative hierarchical cluster analysis was conducted using the four variables used in Table 2.2 and in the methods for the first post-hoc analysis above. Likewise, a discriminant analysis was conducted to discern whether the fourth “façade” cluster solution appeared with the characteristics hypothesized in Table 2.2.
 3. To answer the third post-hoc research question, 13 multiple regression analyses were conducted with a two-step entry of those predictor measures with which there are significant bivariate correlations with the 13 dimensions used to create the original cluster solutions in this thesis. Variables over which the respondents likely had little choice or control were entered first, then those variables over which the respondent likely had a measure of control were entered in a second block. This was done to observe a medium-grained impact of the predictors on the individual dimensions.

Results of the Post-Hoc Analyses

Post-hoc analysis 1: Replicating institutional, companionate, and individualistic groups in the EVS-AL 2008. The results for the first post-hoc analysis are shown in Table 5.1.1.

The results in Table 5.1 indicate that coherent institutional and individual clusters emerge. However, the companionate cluster is less clear. As expected, divorce is

tolerated yet marriage is still held as valuable and faithfulness is seen as important to a happy marriage. Unlike Camarero's model (2014), in which adultery is only moderately justified, the companionate cluster in Table 5.1.1 has the highest cluster mean for justification of adultery. This is thus an interesting middle-ground cluster, which seems to hold ideals of marriage and faithfulness, yet also is very tolerant of adultery and divorce. The cluster means exhibit a peculiar tension of both affirming the importance of faithfulness for a happy marriage yet also justifying adultery. For this reason the companionate group may be termed the "companionate-façade" group. Other possible names may be the "permissive-romantic" group or the "companionate-individualist" group.

The eigenvalues shown in Table 5.1.2 show that the first discriminant function accounts for over 80 percent of the variance. The standardized canonical discriminant function coefficients (Table 5.1.3) indicate that measures of the relevance of marriage and the importance of faithfulness have the largest coefficients in the first function, whereas justification of adultery and divorce have the largest coefficients for the second function, which in turn accounts for just under 20 percent of the variance (Table 5.1.2).

The graph of the cases and group centroids by functions 1 and 2 for this analysis show clear separation of group centroids but some overlap of cases from each group (Figure 5.1).

The results of the discriminant analysis classification are shown in Table 5.1.4. These results indicate a good cluster fit, as the discriminant analysis was able to develop functions to correctly assign individuals to groups in over 94 percent of the cases.

This first post-hoc analysis thus suggests that the institutional, companionate, and individualistic attitudes toward marriage found in literature are largely replicated in Albania, although the companionate group is much more permissive toward adultery than is the companionate group in literature and features some characteristics of the hypothesized façade group.

Post-hoc analysis 2: Searching for the façade cluster solution. The results of the four-part cluster solution are shown in Table 5.2.1. These results do not support the existence of a façade group that is distinct from the companionate group. Rather, findings parallel those in the main study in the first post-hoc analysis. The sum of the two individualistic groups in Table 5.2.1 is approximately the same as that of the single individualistic group in Table 5.1.1, and the and weighted sample in the companionate group and institutional groups in the two tables is the same, indicating that the groups are very stable and that the individualistic group in Table 5.1.1 is divided into two individualistic groups in Table 5.2.1.

Table 5.2.2 presents three functions, the first of which accounts for over 70 percent of the variance, the second for over 22 percent, and the last for over six percent. As shown in Table 5.2.3, the first function is largely determined by a measure of faithfulness as important for a happy marriage, the second function by a measure of the relevance of marriage, and the third function by the two remaining measures.

In the graph of the cases and group centroids by the first two functions in Table 5.2, the two individualistic clusters—groups 1 and 3 (note group names and numbers in the table caption)—are close together, which is consistent with the observation that those

two groups are derived from one group in the first post-hoc cluster and discriminant analysis.

Table 5.2.4 shows that the discriminant analysis correctly classified nearly 95 percent of cases, indicating good cluster fit.

Post-hoc analysis 3: Multiple regression analyses for a closer exploration of predictors and measures of attitudes toward marriage. The results of the thirteen multiple regression analyses are shown in tables 5.3.1 through 5.3.4. The two models in each multiple regression analysis use only those variables with significant bivariate correlations with the attitude toward marriage measured in the respective analysis. In the first model, variables from the first-level background characteristics were included (age, gender, parental educational attainment, and parental absence at age 14) through simultaneous entry; in the second model, those first-level background variables were simultaneously entered with second-level predictor variables (respondent educational attainment; religiosity; urbanism, income, and a history of cohabitation). First-level predictors are those over which the respondent likely had no control; second-level predictors are those over which the respondent likely had some measure of control. The R^2 change for each model is also shown, as this value is of particular use in for those wishing to estimate a priori sample sizes for future studies in G*Power.

Collinearity diagnostics were run on each multiple regression analysis and no problems of collinearity appeared.

The regression coefficients in Tables 5.3.1 through 5.3.4 reveal greater detail of the impact of predictor variables on the dimensions used in constructing cluster solutions,

showing that urbanism and age significantly predict the most dimensions, with parental educational attainment, religiosity, and a history of cohabitation also significantly predicting attitudes in nearly half of the attitudinal measures used in constructing the cluster solutions. Of the first-level background variables, age predicted the most measures of attitudes. In the full regression models (model 2 for each analysis, using only variables with significant correlations in the bivariate analysis), increasing age significantly predicted nine measures; with insignificant relationships with only four attitudinal measures: “practical harmony not needed,” “reject egalitarian ideal,” “reject housewife ideal,” and being “prolife.” In the limited regression models (model 1 for each analysis), parental educational attainment predicted more attitudinal measures than did age, yet more than half of these significant predictions became insignificant in the full model (model 2) of each analysis. In the second model, increasing parental educational attainment significantly predicted greater approval of single motherhood, cohabitation, prioritization of parents’ interests over children’s, divorce, and homosexuality. Gender significantly predicted three attitudinal measures in the second model, with being female predicting increased endorsement of the egalitarian ideal in marital relationships, a rejection of the housewife ideal, and a rejection of promiscuity. The reported absence of one or both parents at age 14 was only tested in predicting approval of single motherhood. It significantly predicted approval of single motherhood in model 1, but was not a significant predictor of approval of single motherhood in model 2.

Second-level predictors were included alongside first-level predictors in model 2. Of the second-level predictors, urbanism significantly predicted variance in ten of the

attitudinal measures and in a consistently liberal or individualistic direction; only attitudes regarding practical harmony, single motherhood, and abortion were not significantly predicted by urbanism. Religiosity and a history of cohabitation each significantly predicted six attitudinal measures. Respondents with higher measures of religiosity were significantly less likely to think practical harmony in income, housing, jobs, and social class were important, more likely to affirm the importance of faithfulness for a happy marriage, less likely to approve of single motherhood, cohabitation, or abortion, and more likely to approve of the housewife ideal. Of the relationships that were significant as bivariate correlations but not significant in model two, religiosity did not significantly predict attitudes toward divorce.

Of the ten significant bivariate correlations between a history of cohabitation and attitudinal variables in model two tests, cohabitation was a significant predictor of six attitudinal variables. Reporting a history of cohabitation predicted a greater rejection of faithfulness as important in a marriage, less agreement with making sacrifices for one's child, and greater justification of promiscuity, homosexuality, and abortion.

Likewise, out of ten significant bivariate correlations between educational attainment and attitudinal measures, educational attainment only significantly predicted three measures in model two tests. This may indicate that other measures account for much of the correlation between educational attainment and attitudinal measures. Nonetheless, respondents reporting higher educational attainment were significantly more likely to affirm the egalitarian ideal in marriage, reject the housewife ideal, and justify divorce.

In bivariate correlations, income correlated with ten attitudinal measures; yet in the model 2 logistic regressions, income only significantly predicted one measure. A greater income significantly predicted increasing agreement with statements that practical harmony in religion, social class, housing, and income were not important.

One additional post-hoc analysis exploring whether the impact of religiosity on cluster membership varied by religious denomination was also run, but results were inconclusive because of very small sample sizes in some subgroups of attitudinal clusters by religion, thus results of that post-hoc analysis are not presented here.

Post-Hoc Comparison of Distributions of Respondents in Attitudinal Clusters:

Albania and Europe

One of the goals of this study was to provide a means to compare attitudes toward marriage in Albania with those of other places. Table 5.4 presents the distributions of attitudes toward marriage in the sample as identified in a number of analyses in this study and compares those distributions to ones identified in a number of other European countries by Camarero (2014).

The percentage of respondents in the EVS-AL 2008 in the institutional cluster in Albania in the main cluster analysis in this study are higher (51%) than the 24 European Union states (EU-24; excluding Croatia, Cyprus, Bulgaria, and Romania) studied by Camarero (43%); however, Albania's institutional cluster is comparable in size to that of nearby Greece (52%), and is smaller than the institutional cluster size in the nearby country of Italy (57%) or a number of other post-Communist, Eastern European countries, including Hungary (57%) and Poland (60%), and another Mediterranean

country, Malta (79%). However, the percentage of respondents in the institutional cluster varied greatly in post-hoc analyses, from 39 percent in the four-cluster analysis using only four predictors in Table B-8.1 in Appendix B to 57 percent in the two post-hoc analyses presented in Tables 5.1.1 and 5.2.1. The analyses of non-weighted, non-imputed data would place the percentage of Albanians in the institutional very close to or even below the mean for Europe in Camarero's (2014) study.

The percentage of respondents in the companionate cluster in Albania in the main analysis in this study is relatively small—only 19 percent—compared to Camarero's (2014) the EU-24 average of 38 percent. A three-cluster solution may have placed more respondents in the companionate cluster. Albania's companionate cluster size does come close to that of another Mediterranean country, Malta, in which only 18 percent of respondents aligned with the companionate cluster. However, post-hoc analyses using four predictors—similar to Camarero's (2014) own study—show a much larger percentage of respondents in the companionate group. In fact, the sample size for the study using non-weighted, non-imputed data and only four predictors (Table B-8.1) had the same mean of 38 as the European mean in Camarero's (2014) study.

Comparatively more Albanians appear to be in one of the two individualistic clusters in the four-part cluster solution in the main analysis in this study. With 12 percent in the individualistic-uncommitted cluster and 18 percent in the individualistic-conflicted cluster, nearly 30 percent of Albanians in the EVS-AL 2008 fell into individualistic clusters. This is above Camarero's (2014) EU-24 average of 19 percent in the individualistic cluster. Although Albania thus appears to be more conservative than

countries such as Sweden (33%) or Finland, (34%), it surprisingly has more in the individualistic clusters than France (26%), German (23%), or the UK (13%), and more than many of the neighboring Eastern European countries such as Poland (12%), Hungary (10%), or Mediterranean countries such as Italy (14%), Greece (11%), or Malta (3%). Even if only the smaller of the two individualistic clusters is chosen, the 12 percent in the individualistic-uncommitted cluster place Albania in a more liberal position than a number of nearby Eastern European and Mediterranean countries. Furthermore, even if the four-predictor models similar to those used by Camarero (2014), the percentage of Albanians in individualistic clusters is still above the European mean.

Post-Hoc Supplementary Analyses Using Non-weighted, Non-imputed Data

Rationale and method for supplementary analysis. Given that age and urbanism were significant predictors of membership in attitudinal cluster, and that age may have been impacted by the weighing of data and urbanism by LTP missing value replacement, a supplementary analysis of data was conducted using non-weighted, non-imputed data. The results of this supplementary analysis are shown in Appendices A and B. Appendix A presents bivariate correlations between non-weighted variables while Appendix B presents the process of constructing variables, the variables created, and replications of the cluster, discriminant, multinomial logistic regression, and post-hoc analyses conducted in the main study. The power analysis was not included in Appendix B.

Development of measures. Tables B-1.1 through B-4 provide illustrations of the process of creating measures. Tables B-1.1 through B-1.5 illustrate how items that were

initially planned to be explored for possible measures were explored using factor and reliability analyses. Table B-1.1 shows that an exploratory factor analysis produced four factors, but only one appeared usable as a measure for the study. Table B-1.2 shows that a forced two-factor analysis produced two promising measures, the creation of which is documented in Table B-1.3. Tables B-1.4 and B-1.5 show that other collections of items planned for exploration for possible measures did not produce usable measures.

The problems faced in creating usable measures from initially planned collections of items and the observation that some items in some groupings may fit better in other groupings led to the omnibus factor analysis of all items planned for exploration for measures. The omnibus factor analysis shown in Table B-2 is illustrative of this process, which was conducted both in the main study (Table 3.6) and in the post-hoc analysis of unweighted, non-imputed values.

The analysis of descriptive statistics and skewness for each non-weighted, non-imputed item was included in Table 3.5 and the descriptive statistics for measures, both weighted and non-weighted, are provided in Tables 3.2 and 3.3; these tables are therefore not duplicated in the appendices. Table B-4, however, shows the planned and resultant measures developed for the supplementary study and may be compared to those developed for the main study in Table 3.7. The reliability and skew of the measures in the two tables are similar.

Replicating the cluster and discriminant analyses. The cluster and discriminant analyses were replicated using the measures developed from the non-imputed, non-

weighted data. The results of these analyses are shown in Tables B-5.1 through B-5.3 and in Figures B-1.1 through B-1.4.

The results in Table B-5.1 largely parallel those of the main analysis (Table 4.2.1). Four clusters emerge that appear to fit the descriptions of individualistic-uncommitted (C1), individualistic-conflicted (C2), companionate (C4), and institutional (C2) groups. The sign of four of these values differ from those in Table 4.2.1. Namely, the individualistic-conflicted cluster shows a positive sign for the mean value of rejection of egalitarian ideal, thus bringing it closer to the individualistic-uncommitted group, whereas the institutional group has a negative mean value in the reject egalitarian ideal measure. In the companionate cluster, the mean values for the measures promiscuity justified and approve of homosexuality are negative in Table B-5.1, while they are positive in Table 4.2.1.

The results in Table B-1.2 show that the measure faithfulness is important has the largest coefficient in function 1, which in turn has the largest eigenvalue and accounts for most of the variance in the model. The measures of parental sacrifice for children and justification of homosexuality have the largest coefficients in function two, which in turn accounts for just over 9 percent of the variance in the model. Approval of single motherhood, cohabitation, and justification of homosexuality have the largest three coefficients in function three, which accounts for less than one percent of the variance in the model.

The graph in Figure B-1 shows the cases and group centroids by functions 1 and 2. Group 1, the individualistic-uncommitted group, is most distinct from the others,

largely by function 1, which is heavily dependent upon the importance of faithfulness. The graphs shows that function 2 then helps differentiate between group 3, the individualistic-conflicted group, and groups 2 and 4, which both differ strongly from the others in attitudes toward parental sacrifice and approval of homosexuality. Group 4, the companionate group, has the most tightly-clustered cases around the group centroid, while group 1, the individualistic-uncommitted group, has the most scattered cases. This is consistent with the main analysis in Figures 4.1 through 4.5, in which the companionate group also had the most tightly clustered cases. While the close clustering of cases on the graphs by discriminant functions suggests that the companionate group may be the most stable, the only group that showed consistency in the sign of all mean values from Table 4.2.1 to table B-5.1 was the individualistic-uncommitted group.

Table B-5.3 shows that approximately 90 percent of the original group cases were correctly classified. This demonstrates good model fit for the cluster analysis, but not as good as the nearly 94 percent classification for the cluster and discriminant analysis in the main study, which was a reason for retaining the original study and placing the supplementary study in the appendices, despite the concerns about weighting and LTP replacement.

Replicating the multinomial logistic regression analysis. The multinomial logistic regression analysis in Table B-6 differs in numerous ways from that in the main analysis in Table 4.3.2. In this table, group 2 is the institutional group, and is thus used as a reference. The first group is the individualistic-uncommitted group, the third group is the individualistic-conflicted group, and the fourth group the companionate group. For

this analysis, two additional predictors were included—number of children and never married—yet neither of them significantly predicted group membership. Neither age nor urbanism significantly predicted group membership in all three comparison groups. Age only significantly predicted membership in the individualistic-uncommitted group, and in comparison to the main analysis in Table 4.3.2, urbanism ceased to significantly predict membership in the companionate group. Religion and parental educational attainment cease to be significant predictors in Table B-6 in comparison to Table 4.3.2, while respondent educational attainment became a significant predictor for the individualistic-uncommitted and companionate groups, although only weakly so.

Replicating post-hoc analyses using only four measures. The two studies using only four measures taken from Camarero (2014) were replicated using the non-weighted, non-imputed data and developed measures, with the exception that instead of the adultery justified measure, the promiscuity justified measure was used. The discriminant analysis of the forced three-cluster solution of a hierarchical agglomerative cluster analysis in Table B-7.1 using measures of attitudes toward faithfulness, the relevance of marriage, divorce, and promiscuity appears to show the existence of two clearly recognizable clusters. The companionate-façade cluster in the first column appears to parallel that of the companionate-façade cluster in the second column in Table 5.1.1. The individualistic-conflicted cluster in the third column of Table B-7.1 appears to fit the profile of individualistic-conflicted clusters in the other four-cluster solutions examined elsewhere in this study. However, the center column in Table 7.1 seems to present a cluster that has characteristics of both individualistic and institutional clusters. An examination of the

number of respondents in each cluster and an examination of those in Table B-8.1 suggests that this individualistic-institutional cluster is composed of the individualistic-uncommitted and institutional clusters, as the other two clusters appear stable in both tables. An examination of the standardized discriminant function coefficients in Tables B-7.2 and B-8.2 suggests that the use of measures of faithfulness and the relevance of marriage in one function in the discriminant analysis of the three-cluster solution led to the unusual clustering of individualistic-uncommitted and institutional clusters together, whereas the high coefficients for these values in separate functions in the discriminant analysis of the four-cluster solution resulted in the recognizable clusters consistent with other analyses in the study.

Figures B-2 and B-3 show the graphing of cases and group centroids relative to the first two functions used in each discriminant analysis. The wide scattering of cases in cluster 2, the individualistic-institutional cluster in Figure B-2, is indicative of its nature as a synthesis of two other clusters, whereas the tighter clustering of cases and group centroids in Figure B-3 suggests cleaner distinctions between clusters, with the exception of the scattering for the individualistic-uncommitted cluster.

The classification results for these two discriminant analyses of clustering solutions show robust results, despite unexpected clustering in the three-cluster analysis. The discriminant analysis of the three-cluster solution correctly classified nearly 95 percent of values, while the discriminant analysis of the four-cluster solution correctly classified over 99 percent of values, thus showing strong model fit for both analyses. The

four-cluster solution based on four measures provided a clustering with the best model fit in this study.

Replicating multiple regression analyses. The multiple regression analyses examining the relationship between predictors and individual measures of attitudes toward marriage were replicated in Appendix B using non-weighted, non-imputed data, as documented in Tables B-9.1 through B-9.4.

The results in these tables largely parallel those in the post-hoc analysis in Tables 5.3.1 through 5.3.4. As shown in the color-coded Tables B-9.1 through B-9.4, a number of predictors that had not been significant in the initial multiple regression analysis were significant in the non-weighted and non-imputed data set. Furthermore, a number that had been significant in the previous analysis were not significant in this analysis. Congruent with the changes in the multinomial logistic regression analyses, age, religiosity, and parental educational attainment significantly predicted attitudinal measures in fewer instances, while respondent educational attainment significantly predicted attitudinal measures in more instances. The measure of marital status, which was not used in the main analyses, was also a significant predictor of eight out of thirteen measures of attitudes toward marriage.

A discussion of the results of the results of these analyses is included in the following chapter.

CHAPTER FIVE

DISCUSSION AND CONCLUSION

Attitudes toward marriage are important and they are diverse. Such attitudes impact the creation of families, the well-being of partners and children, and provide an understanding of conceptions of metanarratives of morality, relationality, and the good in human life. The diverse and changing attitudes toward marriage in the West have been extensively studied, but attitudes toward marriage among Albanians have received less systematic attention. The question of how Albanians view a number of behaviors related to marriage is of particular interest in Albania, given the country's location on the crossroads of cultures, religions, and civilizations. Furthermore, the question is an interesting one in light of Albania's rapid transition from a culture powerfully shaped by medieval Kanunic law to one governed by Communism to one seeking integration into Euro-Atlantic communities and in which value systems from around the world compete for influence. Furthermore, given changing attitudes toward marriage in much of Europe, the West, and globally (Baunach, 2012; Burgess, 1947; 1948; Burgess & Cottrell, 1939; Burgess & Locke, 1945; Camarero, 2014; Cherlin, 2004; Coontz, 2015; Giddens, 1992; Gillis, 1985; Inglehart, 2008; Inglehart & Baker, 2000; Jamieson, 1987; 1999; Kiernan, 2001; 2002; Obergefell vs. Hodges, 2015; Research Committee on Social Trends, 1933; Wallerstein & Lewis, 2004; Wallerstein, Lewis, & Rosenthal, 2013; Witte, 2012), observations of attitudes toward marriage in Albania help add insights from Albania to the global picture of attitudes toward marriage and predictors of such attitudes.

As future research into attitudes toward marriage in Albania needs to be adequately powered, and as such research would benefit from a baseline study of attitudes, the current study explored such attitudes in the 2008 European Values Study in Albania. It sought to test the hypothesis that a four-part cluster solution would emerge from the data corresponding to individualistic, companionate, and two institutional views of marriage—an Abrahamic-Albanian and a façade view. It also sought to conduct a multinomial logistic regression analysis to learn if lower educational attainment, higher religiosity, increasing age, being male, living in rural areas, having a lower income, reporting lower parental educational attainment, living with both parents at age 14, and having no history of cohabitation would positively and significantly predict membership in more traditional attitudinal clusters. Finally, the study sought to conduct a power analysis to see whether the null hypothesis could with reasonable probability be rejected and to provide the data to inform future sample size estimates.

The hypotheses were partly confirmed. The agglomerative hierarchical, forced four-cluster analysis and subsequent discriminant analysis revealed four groups that confirmed the three main groups in literature. An institutional cluster emerged constituting half the sample and members of this group hold attitudes that correspond with the institutional view of marriage in literature—valuing practical harmony, marriage, children, self-sacrifice, faithfulness, and the housewife ideal, while rejecting divorce, promiscuity, cohabitation, single parenthood, homosexuality, and abortion and placing little emphasis on egalitarian gender roles. This cluster corresponded to the institutional cluster in literature (Burgess, 1947; 1948; Burgess & Cottrell, 1939; Burgess

& Locke, 1945; Camarero, 2014; Cherlin, 2004) and to the Abrahamic-Albanian cluster hypothesized in this paper. Even in post-hoc analyses with fewer measures and using non-weighted, non-imputed data, the institutional view consistently emerged. The two notable differences in the analyses with non-weighted, non-imputed data relative to that with weighted, LTP-imputed data are that the institutional cluster more strongly endorsed egalitarian gender roles and that the institutional view constituted a smaller percentage of respondents in the analysis with the non-weighted, non-imputed data. Nevertheless, the institutional view appeared as a consistent view in a variety of approaches to the data, with approximately half the sample in this cluster.

The companionate cluster likewise corresponded to literature (Burgess, 1947; 1948; Burgess & Cottrell, 1939; Burgess & Locke, 1945; Camarero, 2014; Cherlin, 2004). This middle-of-the-road cluster valued marriage, faithfulness, and parental sacrifices for children and in the main analysis held ambivalent attitudes toward promiscuity, homosexuality, and the importance of children for a happy marriage. The companionate group found in this study largely justified divorce, abortion, cohabitation, and single motherhood; it rejected the housewife ideal in favor of a working mother ideal, placed little emphasis on shared religious or social background and living or economic status while strongly valuing an egalitarian partnership by husband and wife. Despite having more pronounced views of disapproval toward homosexuality and promiscuity in the analysis of data without imputation and weighing, the companionate group appeared in all analyses and demonstrated some of the cleanest clustering around group centroids

in graphs of cases using discriminant functions. Thus the companionate group appears to be a stable, persistent attitudinal group in the data.

Contrary to the hypothesis, the institutional view of marriage was not subdivided into two groups; rather, the individualistic view of marriage was divided into two groups, differing in the main analysis largely on the view of the egalitarian ideal and faithfulness in marriage and in analyses of data without weighing or imputation, on the role of faithfulness in marriage. The two individualistic groups aligned with literature (Camarero, 2014; Cherlin, 2004; Giddens, 1992) insofar as they rejected the relevance of marriage, saw little need for children or sacrifice for children, and justify divorce, promiscuity, homosexuality, and abortion. The two individualistic groups did differ in some areas, however. One group, termed the individualistic-conflicted group, still saw value in faithfulness in marriage and to a moderate extent in the egalitarian teamwork of spouses—perhaps of partners in the individualistic view. This individualistic-conflicted group was ambivalent on the need for practical harmony or the housewife ideal, while it approved of single motherhood and cohabitation. These patterns largely persisted in follow-up post-hoc analyses and in replications of the main study using non-weighted, non-imputed data, although the individualistic-conflicted group appeared to share the rejection of egalitarianism in marriage in the latter analyses that the individualistic-uncommitted group did.

The other individualistic group was strongly so and may be termed the individualistic-uncommitted group. It rejected faithfulness in marriage and strongly rejected the egalitarian ideal, perhaps because the items used to create the egalitarian

ideal emphasized communication and sharing of parenting, breadwinning, and household chores by a husband and wife—concepts that may be rejected if one also rejects the very premise of husband and wife. This group may also be called, in vernacular terms, a “player” attitudinal grouping, insofar as attitudes appear to condone promiscuity and reject commitment, self-sacrifice, and sharing of responsibilities by spouses and parents.

The initial four-part hypothesis was correct insofar as it predicted two promiscuous groups; however, it was incorrect in the differentiating variable. Rather than the fourth hypothesized group justifying promiscuity while holding onto the “façade” of marriage, the extra group appears to approve of promiscuity while showing some internal conflict by also holding onto the more traditional or institutional ideal of *fidelity* as important for a happy marriage.

This study suggests that Albania does resemble its western counterparts. Just as Burgess and colleagues (Burgess, 1947; 1948; Burgess & Cottrell, 1939; Burgess & Locke, 1945) documented a transition from institutional to companionate conceptions of marriage in the United States, so too does Albania demonstrate both institutional and companionate conceptions of marriage in the EVS-AL 2008 data. Similarly, as Kiernan (2002) documented a transition to wider acceptance of cohabitation in many European countries, so this study also documents a snapshot of differing conceptions—and practices—of cohabitation in Albania, from a rejection of the practice in institutional attitudes to an acceptance of the practice in the companionate and two individualistic attitudinal clusters. Likewise, as Camarero (2014) found evidence for the three main attitudinal clusters found in literature—institutional/alliance, companionate/fusion, and

individualized/association—in a study of 24 European countries, not including Albania—so too does this study find evidence for similar clusters in Albania.

Indeed, in the cluster sizes in the main analysis, Albania is similar to a number of other regional or post-Communist countries, as reported by Camarero (2014). The size of the institutional cluster places Albania near the European mean, yet also below and above it in additional analyses run in this study (Table 5.4). The companionate cluster appears near or below the European mean in Camarero (2014), while the individualistic cluster size appears to be far above the European mean. In relation to much of Europe, then, Albania still has a conservative or institutional half of the population, yet much of the rest of the population appears to have embraced more liberal or individualistic attitudes toward marriage. Even when using four measures identical or nearly identical those used by Camarero (2014), Albania appeared to be close to European means—in a more conservative direction for institutional percentages in analyses using weighted data, and in more individualistic or companionate directions in studies using non-weighted and non-imputed data. In response to the larger question of Albania's place in a contested world of attitudes toward marriage, Albania appears to be closer to many countries in Europe than may have been expected for a nation so recently under ancient and medieval codes of conduct. This rapid transition may inspire similar research in other countries that have likewise exhibited strong institutional traditions until recently.

What Predicts Attitudinal Cluster Membership?

The multinomial regression analysis in this study shed light on predictors of attitudinal cluster membership. The hypothesis that lower educational attainment, higher

religiosity, increasing age, being male, living in rural areas, having a lower income, reporting lower parental educational attainment, living with both parents at age 14, and having no history of cohabitation would positively and significantly predict membership in more traditional attitudinal clusters was only partially supported. In the main analysis using weighted data after LTP imputation of missing values, only age and urbanism significantly predicting membership in the all of the first three clusters in comparison to the fourth, institutional, attitudinal cluster, while religiosity, parental educational attainment, and a history of cohabitation significantly predicted membership in at least one of the first three attitudinal clusters. The multinomial logistic regression using non-weighted, non-imputed data found that age and urbanism did not predict membership in all three comparison clusters, which may in part be influenced by the imputation of missing values for urbanism, one of the variables with the most missing values, and the weighing of values by age and gender. Respondent educational attainment became a significant predictor of membership in the institutional-uncommitted and companionate attitudinal clusters, thus supporting the findings of educational attainment as a significant predictor of faithfulness in marriage in a previous study on the topic (Hagen, 2015d).

Age. In the EVS-AL 2008 dataset with weighted data and LTP imputation of missing values, increasing age significantly decreased the odds of a person being in one of the two individualistic clusters and the companionate cluster with the institutional cluster as a reference, with the greatest decrease for those in the first, individualistic-uncommitted cluster. This accords with Inglehart's (2008) findings of intergenerational value change in which younger generations exhibit more post-materialistic,

individualistic, and sexually permissive attitudes than older generations. Furthermore, the finding builds on Xhaferrai and Tase's (2012) finding that age was linked to differences in attitudes toward marriage and cohabitation in Albania. However, age was not a significant predictor of membership in institutional-conflicted and companionate groups in the dataset using non-weighted, non-imputed values. The influence of age may also be accounted for by other age-related variables, such as being single. The predictor of marital status was added in the analysis of non-weighted, non-imputed data. In the multiple regression analyses on that data shown in Tables B-9.1 through B-9.4 having no history of marriage significantly predicts more liberal or individualistic attitudes in a number of instances and consistently does so in bivariate analyses in Table A-1 of Appendix A. As people age and gain experience in life, they may also gain greater appreciation for the wisdom and outcomes of more traditional or institutional approaches to marriage.

The impact of age on attitudes toward marriage in Albania may inform efforts to impact those attitudes; for example, those who wish to advocate for more institutional views of marriage may be advised to target young people in order to thereby counter the trend toward more permissive values in younger generations.

Urbanism. Urbanism, like age, significantly predicted membership in groups other than the reference institutional group in the dataset using weighted, imputed values. Residence in larger urban areas increased the odds of a respondent falling into one of the individualistic or the companionate attitudinal clusters rather than the institutional cluster. As larger urban areas are likely wealthier than smaller ones, this finding in part supports

Inglehart and Baker's (2000) modernization theory and Inglehart's (2008) value change theory. Furthermore, larger urban areas may provide the individualistic sexual and relational scripts—often motivated by commercial interests of media, advertising, and adult entertainment industries—and thus findings of urbanism positively predicting membership in more individualistic groups harmonizes with Huesmann's (2007) and Wright and Randall's (2014) script theory of implicit value encoding by media. The findings also align with Marzaku and Dervishi's (2003) finding in a qualitative study that urban women had more western and permissive attitudes toward cohabitation than did rural women.

Yet analyses of non-imputed, non-weighted data found that urbanism was not as significant a predictor as it was in the dataset used in the main analysis, failing to significantly predict membership in the companionate group. Nonetheless, even in the non-imputed, non-weighted dataset, urbanism did significantly predict membership in the two individualistic groups. Furthermore, in both weighted and non-weighted datasets, urbanism significantly predicted ten out of thirteen measures of attitudes toward marriage, all in individualistic directions. Thus, for those interested in marriage advocacy and impacting attitudes toward marriage by fostering attitudes more in line with those in the institutional cluster, urban—especially young urban—populations would be an important target.

However, not all hypothesized predictors significantly impacted the odds of attitudinal cluster membership, and religiosity, parental educational attainment, and a history of cohabitation significantly impacted the odds of being in only one or two of the

first three comparison groups in the weighted and LTP-imputed dataset, with the addition of respondent educational attainment as a significant predictor of membership in two attitudinal clusters.

Religiosity. Religiosity only significantly predicted membership in the first attitudinal cluster, the individualistic-uncommitted group—in comparison to the reference, institutional cluster in the weighted, LTP-imputed dataset. This is understandable in many ways. The individualistic-uncommitted attitudinal cluster is the least congruent with core teachings of the Abrahamic religions found in Albania, whereas the institutional attitudinal cluster is most congruent with those teachings; thus it makes sense that religiosity significantly predicts the difference between those two groups. As the other groups lie between those extremes, the predictive effect of religiosity is likely less. Furthermore, religion has historically been present in Albania, but according to Durham's (1909) observations from her tours of northern Albania, that influence was nominal. After a half-century of Communism, the impact of religion was further reduced in Albania. Over the last quarter century, Albania has opened up to the global marketplace of ideas, yet conservative religious ideas from the Muslim, Christian, and other missionary or revivalist movements in Albania have had to compete with the liberal sexual and secular narratives that feature prominently in western media, marketing, politics, culture. Indeed, Inglehart (2008) argued that increasing economic development pushes cultures in a post-materialist direction, with more emphasis on individualism and more permissive "attitudes toward abortion, divorce, extramarital affairs, prostitution, and euthanasia" (p. 140). Albania's economic development over the last half-century may

have therefore further reduced the impact of religion in society and encouraged more post-materialist values. Furthermore, religions may differ on some issues—Islam and Christianity differ on divorce (Matthew 5:31-32; 19:3-9; Quran 2:227) and polygamy (Quran 4:3; 1 Timothy 3:2), for example—thus a general measure of religiosity may not adequately measure differences by religious denomination. In light of the larger question of Albania’s location in the contested crossroads of competing Christian, Muslim, and secular worldviews, it appears that Albania may have moved in a more individualistic direction than a number of nearby Catholic or Eastern European and Mediterranean countries, and done so rapidly in comparison to its position just over a century ago. The finding that religiosity did not significantly predict membership in any of the attitudinal group in the multinomial logistic regression analysis using non-weighted and non-imputed data is therefore not surprising.

Nonetheless, religiosity did significantly predict a number of measures of attitudes toward marriage in both the weighted and non-weighted datasets. Religiosity significantly predicted attitudes toward practical harmony, the housewife ideal, cohabitation, and abortion in both datasets, and in the study with weighted, LTP-imputed data, attitudes toward faithfulness and single motherhood.

The very modest impact of religion on attitudes toward marriage may provide a call to action for researchers and marriage advocates. As the Abrahamic faiths in Albania support more institutional views toward marriage, the apparently weak impact of religiosity on attitudes toward marriage may serve as a call to increase their advocacy and support for stronger marriages. Furthermore, given possible differences between religious

denominations and the presence of a number of religions in Albania, further research to untangle denominational differences in attitudes toward marriage may be of use.

Parental and respondent educational attainment. Educational attainment has a complex relationship to attitudes toward marriage. This study examined the impact both of respondent educational attainment and of the respondents' parental educational attainment on attitudes toward marriage. A very small yet significant effect was found for parental educational attainment in predicting membership in the individual-romantic and companionate attitudinal clusters, yet no significant effect was found for respondent educational attainment in the dataset using weighted and LTP-imputed data. The opposite was true for the dataset using non-weighted, non-imputed data—respondent educational attainment had a small but significant effect on membership in two attitudinal clusters, but parental educational attainment did not. This complex relationship was hinted at in literature. Goode (1962) theorized that with increasing liberalization of divorce laws, divorce would become more accessible to the lower classes, as measured by wealth and education, and thus the upper class would cease to have the highest rates of divorce. De Graaf and Kalmijn (2006) confirmed this finding in part by showing that educational attainment and social class had increasingly negative effects on the likelihood of divorce with subsequent cohorts in the latter part of the twentieth century. The finding in Albania from the main analysis that educational attainment by parents slightly increases liberal attitudes toward marriage may thus support Goode's (1962) theory and harmonize with De Graaf and Kalmijn's (2006) findings insofar as the educational attainment of the older generation—the respondents' parents—has some significant impact on their children's

attitudes toward marriage, whereas the educational attainment of the current generation did not have any significant impact in that analysis. Nonetheless, the argument that the evidence in this paper supports Goode's (1962) theory and De Graff and Kalmijn's (2006) findings may appear tenuous without further evidence.

The impact of respondent educational attainment in predicting membership in more liberal attitudinal clusters harmonizes with the hypotheses and with script theory (Huesmann, 2007; Wright & Randall, 2014).

What is apparent, however, is that the impact of education on attitudes toward marriage is complex. As noted in the literature review, increasing education predicted more liberal attitudes toward valuing faithfulness in marriage (Hagen, 2015d), toward homosexuality (Hagen, 2016; Wright & Randall, 2014), and more lifetime sexual partners (INSTAT, 2010). Yet on the other hand, educational attainment is also linked to less approving attitudes toward cohabitation (Hagen, 2016) and, as noted above, on reduced rates of divorce (De Graaf & Kalmijn, 2006). The finding that educational attainment did not significantly predict attitudinal cluster membership is therefore not surprising: it is likely that the interactions of education attainment and attitudes toward marriage are too complex to be adequately measured in a study that used many dimensions to construct the attitudinal clusters.

The post-hoc analyses were carried out in part in order to shed light on the likely complexity of educational attainment on attitudes toward marriage. Findings from the multiple logistic regression analyses in the post-hoc analyses of the weighted and LTP-imputed and non-weighted, non-imputed datasets shed light on this complexity. Parental

educational attainment consistently predicts in a more individualistic direction, whereas respondent educational attainment predicts in both individualistic and institutional directions. These findings support Goode's (1962) theory of De Graff and Kalmijn's (2006) findings of greater liberalism or individualistic attitudes toward marriage in older generations of educated people and more openness to institutional attitudes in younger cohorts.

These complex findings regarding the impact of education on attitudes toward marriage provide a compelling direction for future research—what elements of education, such as methods or philosophies of liberal education, promote individualistic attitudes toward marriage, or what elements of social science findings regarding outcomes of various behaviors or attitudes in marital and other intimate relationships impact attitudes toward marriage? Further research is needed to extend the understanding of the impact of educational attainment on dimensions of attitudes toward marriage and intimate relations.

History of cohabitation. The impact of a history of cohabitation on attitudes toward marriage is perhaps unsurprising—after all, such a history may in fact be the outcome of a certain set of attitudes. Nonetheless, it is interesting that while the companionate marriage group had the group mean showing the greatest acceptance of cohabitation, a history of cohabitation did not significantly predict membership in the companionate group; rather, it significantly predicted membership in the two individualistic groups in the analyses using both datasets. These findings accord with those of Brumbaugh et al. (2008) and Hagen (2015d) that a history of cohabitation predicted more liberal attitudes toward homosexuality and fidelity in marriage,

respectively. Although some findings in literature suggest that the purpose of cohabitation impacts the outcomes of cohabitation (Manning & Cohen, 2012), that level of detail was not addressed in this current study and remains a question for future studies of attitudes toward marriage in Albania.

Nonetheless, the post-hoc analyses do provide additional insights into the impact of a history of cohabitation on attitudes toward marriage. The multiple regression analyses show that cohabitation significantly predicted more individualistic attitudes toward the relevance of marriage, parental self-sacrifice for children, justification of promiscuity, approval of homosexuality, and attitudes toward abortion. In the non-weighted, non-imputed dataset, a history of cohabitation also predicted justification of divorce in a more individualistic direction.

Additional, non-significant predictors: Gender, income, and parental absence. Besides respondent educational attainment, discussed above, other hypothesized predictors of attitudes toward marriage for which the null hypothesis could not be rejected are gender, income, and parental absence. These three predictors did not significantly predict membership in attitudinal groupings in analyses conducted with both weighted and non-weighted datasets.

As in the case of educational attainment, gender may interact with the many dimensions of marriage attitudes used in the cluster analysis in complex ways. Indeed, the post-hoc multiple regression analyses shed light on the complex relationship of gender and attitudes toward marriage and intimate relationships. Being female predicted

more egalitarian ideals regarding gender roles, but more institutional ideals regarding promiscuity.

Income, like educational attainment, is sometimes used as a proxy for class (Goode, 1962); again, like educational attainment, income may have a complex interaction with various dimensions of attitudes toward marriage. Although Inglehart and Baker's (2000) and theory of modernization of values with economic development may predict more liberal, individualistic attitudes toward marriage, and although data from INSTAT (2010) indicates that higher income brackets predict more lifetime sexual partners, income may also relate to more conservative attitudes toward marriage insofar as stable marriages may confer a number of benefits on couples and their descendents that may also enable higher incomes (Wallerstein & Lewis, 2004).

The bivariate correlation analyses and multiple regression analyses provided a more fine-grained approach to the impact of income on various dimensions of attitudes toward marriage. The bivariate correlation analyses show that income significantly correlates with a number of attitudes toward marriage, yet the multiple regression analyses do not appear to find any significant prediction of such attitudes. Further research may be needed to better understand the impact of income on attitudes toward marriage among Albanians.

Parental absence also did not significantly predict membership in any of the first three attitudinal clusters when using the institutional marriage cluster as a reference. This, too, may be because parental absence can interact in complex ways with such attitudes. Parental absence may have many causes. Some causes, such as divorce or abandonment,

may inspire feelings of rejection in children and may cause children to be wary of marriage lest they face a similar future themselves. Conversely, if a parent is absent because of work or migratory labor, such an absence may provide a very different model of marriage and sacrifice for one's family than absence because of infidelity, domestic violence, or divorce. Thus a simple measure of parental absence without a clear understanding of the reason for parental absence may be insufficient to untangle hidden and possibly conflicting dimensions of such absence. Future research on these variables would benefit from a more careful engagement with the dimensions or causes of parental absence to explore possible interactions with attitudes toward marriage.

Power Analysis and Estimated Sample Size

The power analysis conducted for this study showed reasonable power. Although the initial conservative estimates of power provided a mean power of .68, more realistic analyses suggested that the study has achieved adequate power of .93, that is, it is able to safely reject the null hypothesis for the significant predictors in the study with 93 percent certainty. In light of these power analyses, estimates of sample sizes for future studies in Albania using similar variables range from 163 to 1380, with 1087 as a maximum needed sample size for one-tailed analyses of the data and 557 as a mean estimate for a one-tailed test of the hypotheses. While such a study will need extensive resources to complete, the project is possible and will contribute an updated understanding of Albania's place and trajectory in the contested world of attitudes toward marriage and the many cultural, philosophical, religious, social, and political implications such attitudes carry.

Study Limitations

This study suffers from a number of limitations. One limitation to the study is that the question of the validity of measures and of the clusters may be raised. As the study is an exploratory one, and as clusters are difficult to test using measures of statistical significance, it may be difficult to answer questions of the validity of the constructs in the study.

A response to this limitation is that the clusters and dimensions have been assessed for face and construct validity. The argument for face validity is perhaps a weak one, yet appeals to common sense. If a question appears to assess the concept that it purports to assess, it has face validity. For example, although questions regarding homosexuality may not be empirically valid, nor create a scale with a minimum of three items needed for testing reliability, they are nonetheless combined into one measure of attitudes toward homosexuality because of their face validity. The items used in this study do appear to have construct validity. They behave in ways that make sense within the cluster analysis and in the multivariate logistic regression analysis that fit with theory. The discriminant analysis revealed that the cluster solutions produced have characteristics that are largely congruent with the attitudinal groupings found in literature, thus providing construct overlaps with construct validity. For example, the finding of cluster solutions with characteristics paralleling those in the institutional, companionate, and individualistic groups in theory provides construct validity to this study. Likewise, the findings of significant odds ratios for the predictive effect of age and urbanization on cluster membership also supports the construct validity of the study. Furthermore, the

persistent appearance of identifiable clusters that are consistent with literature in several analyses with different numbers of clusters and predictors and using weighted, LTP-imputed and non-weighted, non-imputed data suggest construct validity for the study. Even in cases when predictors did not reach significance thresholds, their behavior was consistent with complexity suggested in the literature. Thus the study appears to have a reasonable level of face and construct validity.

Another limitation to the study is that it is dated from 2008, and thus is already eight years old at the time of this analysis of the data. Furthermore, the current study is a cross-sectional, correlational study. Although the language of prediction and outcomes has been employed, this study cannot make claims of causality.

A response to these limitations is that the EVS-AL 2008, although dated, provides one of the richest and most recent sources of information on attitudes toward marriage in Albania of any nationally representative studies. Furthermore, in order to conduct an empirical study, a power analysis and sample size estimation study must be conducted in order to properly plan the needed sample size. This study fulfills that role by providing a baseline power analysis and sample size estimation.

Next Steps

This study informs next steps in a number of ways. For those interested in marriage and family strengthening, this study provides a useful overview of attitudes toward marriage in Albania and insights into predictors of such attitudes. The study can thus inform advocacy work by showing that Albania is close to the distribution of citizens in attitudinal groupings in percentages close to those in larger Europe. It shows that for

those interested in impacting attitudes on marriage toward more institutional norms, advocacy work among young urban residents may be a priority. Conversely, for those interested in impacting attitudes in a more individualistic direction, older residents in smaller urban areas may be a target group.

For better understanding of the impact of religiosity, educational attainment, gender, income, and parental absence, studies that link those predictors to fine-grained dimensions of attitudes toward marriage may be more informative. For example, to study the impact of religious denomination on attitudes toward marriage, a quota sampling procedure might be used to obtain large enough samples from each denomination studies in order to provide enough respondents in attitudinal and denominational sub-categories. Investigations into the impact of educational attainment may look more closely at generational differences in attitudes toward marriage and run experimental or longitudinal studies assessing the impact of differing types of education or different teaching and reading materials and approaches on attitudes toward marriage. Qualitative interviews may help provide more insights into the impact of gender on attitudes toward marriage. Further explorations of literature and attempts to disentangle other variables that may impact income in Albania may help explore the impact of income on attitudes toward marriage. Furthermore, studies of reasons for parental absence may enable a better understanding of the impact of parental absence on attitudes toward marriage.

In order to understand causal pathways, longitudinal analyses of attitudinal changes—and possibly behavioral choices—by Albanians would be helpful.

In conclusion, marriage is important. Attitudes toward marriage are likewise important as they likely impact decisions and behaviors regarding marriage and thus impact the well-being of spouses, children, the larger society, and future generations. This study has attempted to shed some light onto these attitudes in Albania and found that in the contested space of attitudes toward marriage, Albania appears to be closer to many other countries in Europe than may have been expected. In discovering more about the predictors of such attitudes in Albania and estimating needed samples sizes, this study provides some direction for future research. It is hoped that these findings and the future research they may encourage will support a better understanding of marriage and healthier, happier marriages and lives in Albania and beyond.

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TABLES

Table 1

Research Questions and Hypotheses

RQ₁: To what extent do attitudes of Albanians toward marriage parallel theorized typologies of attitudes?

H₁: A four-part classification of attitudes toward marriage into Abrahamic-Albanian, façade, companionate, and individualized groupings will be supported by survey data from Albania.

RQ₂: To what extent do educational attainment, religiosity, age, gender, urbanism, income, parental educational attainment, living with parents at age 14, and history of cohabitation predict membership in attitudinal groups?

H₂: Lower educational attainment, higher religiosity, increasing age, being male, living in rural areas, having a lower income, reporting lower parental educational attainment, living with both parents at age 14, and having no history of cohabitation will positively and significantly predict membership in more traditional attitudinal clusters.

Table 2.1

Harmonizing Marriage Taxonomies

Burgess & Locke (1945)	Institutional	Companionate	
Rousel (1980) and Camarero (2014)	Alliance	Fusion	Association
Giddens (1992)			Pure relationship / confluent love
Cherlin (2004)	Institutional	Companionate	Individualized
Terminology used in this study	Institutional (to be subdivided as shown in Table 2.2 into Abrahamic-Albanian and Façade)	Companionate	Individualized

Table 2.2

Hypothesized Clusters of Views of Marriage and Intimate Relationships

Variables	Institutional		Deinstitutionalized	
	Abrahamic-Albanian	Façade	Companionate	Individualized
Marriage relevant?	Yes (1 Corinthians 7; Durham, 1909; Quran 4:1; 30:21; Witte, 2012)	Yes (Witte, 2012)	Yes (assumed-Camarero, 2014)	No (Giddens, 1992; Camarero, 2014)
Faithfulness important?	High (Mangalakova, 2004; Matthew 5:27-28; Quran 17:32; 24:2; Salih Muslim 17:4292-4225; Witte, 2012)	Low	High (Camarero, 2014)	Low (Giddens, 1992; Camarero, 2014)
Divorce tolerated?	Low (Mangalakova, 2004; Matthew 5: 31-32; 19:3-9; yet possible variance with Quran 2:227)	Low	Moderate-High (Camarero, 2014; Pew Forum, 2013; Quran 2:227)	High (Camarero, 2014)
Adultery justified?	Low (Mangalakova, 2004; Matthew 5:27-28; Pew Forum, 2013; Quran 17:32; 24:2; Salih Muslim 17:4292-4225; Witte, 2012)	High	Low (Camarero, 2014)	High (Giddens, 1992; Camarero, 2014)
Other variables	Explore possible differentiating factors, including views on gender roles, relations with in-laws, polygamy, arranged marriages, duties towards one's spouse, love attitudes, homosexuality, abortion, and interest in premarital education			

Table 3.1

Missing Values and Univariate Statistics for Variables of Interest: Non-weighted Data

Var.	N	Mean	Std. Deviation	Missing	
				Count	Percent
v136	1530	1.13	.365	4	.3
v137	1524	1.46	.588	10	.7
v138	1464	2.15	.759	70	4.6
v139	1476	2.32	.796	58	3.8
v140	1515	1.61	.628	19	1.2
v141	1427	2.72	.581	107	7.0
v142	1441	2.22	.756	93	6.1
v143	1430	1.53	.605	104	6.8
v144	1502	1.63	.613	32	2.1
v145	1519	1.20	.446	15	1.0
v146	1499	1.64	.623	35	2.3
v147	1468	2.14	.705	66	4.3
v148	1471	1.04	.201	63	4.1
v149	1454	1.10	.302	80	5.2
v152	1518	1.56	.783	16	1.0
v151	1469	1.88	.646	65	4.2
v156	1440	2.88	1.176	94	6.1
v157	1502	1.70	.748	32	2.1
v159	1462	1.81	.743	72	4.7
v160	1465	2.34	.776	69	4.5
v161	1459	2.34	.846	75	4.9
v162	1443	2.52	.861	91	5.9
v163	1424	2.00	.832	110	7.2
v164	1499	1.67	.662	35	2.3
v165	1485	1.99	.769	49	3.2
v166	1485	1.79	.735	49	3.2
v150	1424	1.84	.370	110	7.2
v154	1299	3.94	1.130	235	15.3
v155	1432	2.65	1.173	102	6.6
v168	1484	1.19	.480	50	3.3
v238	1490	2.26	2.084	44	2.9
v240	1414	2.11	2.073	120	7.8
v246	1472	2.24	2.175	62	4.0
v248	1473	1.85	1.883	61	4.0
v242	1496	4.39	2.680	38	2.5
v184	1376	1.56	.497	158	10.3
v185	1417	1.67	.471	117	7.6
v241	1471	3.23	2.587	63	4.1

v249	1309	2.42	2.371	225	14.7
v336_cs	1497	80290.80	128.037	37	2.4
v109	1484	5.21	1.783	50	3.3
v114	1402	1.12	.409	132	8.6
v119	1475	1.06	.238	59	3.8
v120	1257	1.75	.431	277	18.1
v127	1479	2.41	.986	55	3.6
v130	1345	1.41	.493	189	12.3
age	1534	40.8931	14.89959	0	.0
v302	1534	1.51	.500	0	.0
v370	1190	4.96	2.679	344	22.4
v353Y_cs	1393	8004.41	2.206	141	9.2
v354	1534	1.11	.479	0	.0
v314	1148	1.89	.315	386	25.2
v315	438	1.91	.292	1096	71.4
v317	1369	1.90	.294	165	10.8
v319	29	1.76	.435	1505	98.1
v313*	1527	2.28	2.105	7	.5
v321*	1532	1.92	1.684	2	.1

*Items were used in analyses in Appendix B, but not in main analysis.

Table 3.2

Descriptive Statistics of Continuous or Ordinal Predictor Variables

<u>Variable</u>	<u>Missing</u>	<u>Min</u>	<u>Max</u>	<u>Mean</u>	<u>SD</u>	<u>Skewness</u>
Educational attainment	2.4%	80000 (no formal education)	80600 (Doctorate)	80290.80 (just under upper secondary education)	128.04	.23
Educational attainment _{wi}	.00%	80000	80600	80286.61	129.75	.20
Religiosity _i ^a	.00%	.15	1.91	.94	.32	.06
Religiosity _{wi}	.00%	.15	1.91	.94	.32	.07
Age	.00%	18	86	40.89	14.90	.13
Age _w	.00%	18	86	40.66	15.59	.42
Urbanism	19.6%	1 (< 2k)	8 (> 500k)	4.96 (just under 20k – 50k)	2.68	-.31
Urbanism _{wi}	.00%	1	8	4.95	2.38	-.35
Annual income ^b	8.9%	8001 (< 110k Lek)	8015 (> 110,520k Lek)	8004.41 (just above the income bracket 330k – 442k Lek)	2.21	1.15
Annual income _{wi}	.00%	8001	8015	8004.41	2.14	1.25
Parental education	3.3%	80000 (no formal education)	80520 (first stage of tertiary education-vocational)	80181.26 (just below general lower secondary education)	143.20	.72
Parental education _{wi}	.00%	80000	80520	80181.92	142.47	.71

^a Imputed values are used for the religiosity variable in both instances because in the absence of z-scoring both measures, the mean of the scale computed from the non-imputed values is not meaningfully comparable to the one computed from imputed values.

^b After imputation, the annual income variable after LTP had a skewness of 1.201, which was reduced to 1.200 through a square root transformation.

^w Weighted value.

ⁱ After LTP (If no “_i” indicated, there was no need for missing value replacement).

Table 3.3

Frequencies of Dummy-Coded Predictor Variables

Variable (reference category = 0)	% missing	% in reference category
Gender (Male)	.00	49.5
Gender _w (Male)	.00	50.1
Parental absence (Lived with parent at age 14)	.00	94.5
Parental absence _w (Lived with parent at age 14)	.00	94.6
History of cohabitation (No cohabitation)	.30	82.5
History of cohabitation _{wi} ^a (No cohabitation)	.00	82.6

^a LTP imputation of missing values resulted in five cases replaced with history of cohabitation values of .11 to .16. To keep the measure a dummy-coded measure, the replaced values were recoded with the nearest dummy-code value, which in the case of the history of cohabitation was 0, or not having a history of cohabitation.

^w Weighted value.

ⁱ After LTP (If no σ^2 indicated, there was no need for missing value replacement).

Table 3.4

Analytic Strategy

<u>Research Questions and Hypotheses</u>	<u>Statistical Analyses</u>	<u>Research Variables</u>
<p>RQ₁: To what extent do attitudes of Albanians toward marriage parallel theorized typologies of attitudes? H₁: A four-part classification of attitudes toward marriage into Abrahamic-Albanian, façade, companionate, and individualized groupings will be supported by survey data from Albania.</p>	<p>Hierarchical agglomerative cluster analysis with a forced 4- cluster solution and discriminant analysis</p>	<p>For finding a cluster solution: Happy marriage requirements (v136-147) Mutual need of parents and children (v148, v149, v152, v156) Locus of control over childbearing (v151, v156, v157) Gender roles (v159-v166) Relevance of traditional marriage (v150, v154, v155) Self-sacrificial love of parents for children (v168) Legitimacy of divorce (v242) Sexual ethics (v238, v240, v246, v248) Abortion and embryos (v184, v185, v241, v249,[v251])</p>
<p>RQ₂: To what extent do educational attainment, religiosity, age, gender, urbanism, income, parental educational attainment, living with parents at age 14, and history of cohabitation predict membership in attitudinal groups? H₂: Lower educational attainment, higher religiosity, increasing age, being male, living in rural areas, having a lower income, reporting lower parental educational attainment, living with both parents at age 14, and having no history of cohabitation will positively and significantly predict membership in more traditional attitudinal clusters.</p>	<p>Multinomial logistic regression and post-hoc power analysis</p>	<p>IV's (as refined in RQ₁) Educational attainment Religiosity Age Gender Urbanism Income Parental educational attainment Living with parents at age 14 History of cohabitation</p> <p>DV's 3- or 4-cluster groupings and new groupings from RQ₁</p>

Table 3.5

Descriptive Data for Variables Explored for Measures: Non-weighted Data without LTP Replacement of Missing Values

Variable	Label	N	Range	Min ^a	Max	Mean	SD	Skewness
v136	Important in marriage: faithfulness (Q42A)	1530	2	1	3	1.13	.365	2.909
v137	Important in marriage: adequate income (Q42B)	1524	2	1	3	1.46	.588	.871
v138	Important in marriage: same social background (Q42C)	1464	2	1	3	2.15	.759	-.263
v139	Important in marriage: shared religious beliefs (Q42D)	1476	2	1	3	2.32	.796	-.630
v140	Important in marriage: good housing (Q42E)	1515	2	1	3	1.61	.628	.527
v141	Important in marriage: agreement on politics (Q42F)	1427	2	1	3	2.72	.581	-1.937
v142	Important in marriage: live apart from in-laws (Q42G)	1441	2	1	3	2.22	.756	-.398
v143	Important in marriage: happy sexual relationship (Q42H)	1430	2	1	3	1.53	.605	.680
v144	Important in marriage: share household chores (Q42I)	1502	2	1	3	1.63	.613	.416
v145	Important in marriage: children (Q42J)	1519	2	1	3	1.20	.446	2.198
v146	Important in marriage: discuss problems (Q42K)	1499	2	1	3	1.64	.623	.436
v147	Important in marriage: time for friends and personal hobbies (Q42L)	1468	2	1	3	2.14	.705	-.197
v148	Children need both parents to grow up happily (Q43)	1471	1	1	2	1.04	.201	4.562
v149	Women need children in order to be fulfilled (Q44)	1454	1	1	2	1.10	.302	2.649
v152	Men need children in order to be fulfilled (Q47A)	1518	4	1	5	1.56	.783	1.422
v156	Duty towards society to have children (Q47E)	1440	4	1	5	2.88	1.176	.093
v151	Woman single parent, no stable relationship with man (Q46) ^b	1469	2	1	3	1.88	.646	.121
v157	People should decide themselves to have children (Q47F)	1502	4	1	5	1.70	.748	1.096
v159	Working mother warm relationship with children (Q48A)	1462	3	1	4	1.81	.743	.477
v160	Pre-school child suffers with working mother (Q48B)	1465	3	1	4	2.34	.776	.002
v161	Women really want home and children (Q48C)	1459	3	1	4	2.34	.846	-.045

v162	Being housewife as fulfilling as paid job (Q48D)	1443	3	1	4	2.52	.861	-.173
v163	Job best way for independence women (Q48E)	1424	3	1	4	2.00	.832	.473
v164	Husband+wife contribute to household income (Q48F)	1499	3	1	4	1.67	.662	.692
v165	Fathers as well suited to look after children as mothers (Q48G)	1485	3	1	4	1.99	.769	.245
v166	Men should take the same responsibility for home and children (Q48H)	1485	3	1	4	1.79	.735	.702
v150	Marriage is outdated (Q45)	1424	1	1	2	1.84	.370	-1.820
v154	Homosexual couples - adopt children (Q47C)	1299	4	1	5	3.94	1.130	-.854
v155	It is alright to live together without getting married (Q47D)	1432	4	1	5	2.65	1.173	.353
v168	Parents' responsibilities to their children at expense of/not sacrifice own well-being (Q50) ^c	1484	2	1	3	1.19	.480	2.587
v242	Do you justify: divorce (Q68J)	1496	9	1	10	4.39	2.680	.293
v238	do you justify: adultery (Q68F)	1490	9	1	10	2.26	2.084	1.854
v240	Do you justify: homosexuality (Q68H)	1414	9	1	10	2.11	2.073	1.936
v246	Do you justify: having casual sex (Q68N)	1472	9	1	10	2.24	2.175	1.860
v248	Do you justify: prostitution (Q68P)	1473	9	1	10	1.85	1.883	2.383
v184	Abortion if woman not married Approve/disapprove (Q53A)	1376	1	1	2	1.56	.497	-.240
v185	Abortion if couple doesn't want more children Approve/disapprove (Q53B)	1417	1	1	2	1.67	.471	-.709
v241	Do you justify: abortion (Q68I)	1471	9	1	10	3.23	2.587	.876
v249	Do you justify: experiments human embryos (Q68Q)	1309	9	1	10	2.42	2.371	1.586
v251	Do you justify: invitro fertilization (Q68S)	1296	9	1	10	4.22	3.201	.438
v336_cs	Country specific: ISCED code education respondent (Q110)	1497	600	80000	80600	80290.80	128.037	.227
v109	How often attend religious services (Q25)	1484	6	1	7	5.21	1.783	-.434
v114	Are you a religious person (Q28)	1402	2	1	3	1.12	.409	3.502
v119	Do you believe in: God (Q30A)	1475	1	1	2	1.06	.238	3.697

v120	Do you believe in: life after death (Q30B)	1257	1	1	2	1.75	.431	-1.177
v127	How spiritual are you (Q34)	1479	3	1	4	2.41	.986	.178
v130	Do you get comfort and strength from religion (Q37)	1345	1	1	2	1.41	.493	.352
age (from v303)	Age of respondent	1534	68.00	18.00	86.00	40.8931	14.89959	.127
v302	Sex respondent (Q86) ^d	1534	1	1	2	1.51	.500	
v370	Size of town where interview was conducted (Q135)	1190	7	1	8	4.96	2.679	-.317
v353Y_cs	Country specific: Annual household income (Q125)	1393	14	8001	8015	8004.41	2.206	1.145
v355_cs	Country specific: ISCED code education father (Q127)	1481	520	80000	80520	80181.26	143.204	.723
v354	Lived with parents at the age of 14 (Q126)	1534	3	1	4	1.11	.479	4.640
v321	How many children do you have (Q105)	1532	9	0	9	1.92	1.684	1.061
	Valid N (listwise)		0					

^a In the minimum and maximum columns, green indicates the that the response represents a positive or higher real-world value in response to the question, whereas the reddish-pink represents a negative or lower real-world response to the question.

^b 1 = Approve; 2 = Disapprove; 3 = Depends.

^c 1 = Parents' duty is to do their best for their children even at the expense of their own well-being; 2 = Parents have a life of their own and should not be asked to sacrifice their own well-being for the sake of their children; 3 = neither (spontaneous).

^d 1 = male; 2 = female

Note: Items regarding marriage status (v313) and history of cohabitation (v314, v315, v317, v319) are categorical variables that were not appropriate for this table. Gender, although categorical, could be interpreted to some degree in this table and was therefore included.

Table 3.6

Factor Analysis of Variables after Replacement with LTP: Rotated Component Matrix^a

	Component									
	1	2	3	4	5	6	7	8	9	10
TREND(v136)	.204	.006	.181	-.056	.187	.011	.014	.057	-.093	.573
TREND(v137)	.114	.002	.109	.631	-.021	.145	-.140	.092	-.020	-.027
TREND(v138)	.007	.118	-.017	.660	.111	-.025	.244	.052	.015	.169
TREND(v139)	-.005	.082	-.011	.643	.217	-.177	.269	-.076	.014	.051
TREND(v140)	.011	.052	.184	.655	-.040	-.007	-.232	.170	.031	-.071
TREND(v141)	-.195	-.010	-.118	.197	.129	-.004	.618	.126	.039	.057
TREND(v142)	-.072	-.069	-.105	.114	-.060	.031	.381	.655	-.031	.076
TREND(v143)	-.031	.162	.035	.111	.018	.072	-.120	.695	.059	.010
TREND(v144)	.140	.425	.205	.135	-.027	-.039	.104	.357	.166	-.121
TREND(v145)	.208	.089	.557	.083	-.051	.006	-.183	.100	-.031	-.003
TREND(v146)	-.027	.492	.248	.150	-.091	-.095	-.004	.201	.271	-.080
TREND(v147)	-.115	.253	-.056	.217	-.029	.073	.119	.311	.436	-.252
TREND(v148)	.416	-.030	.029	-.059	.041	.069	-.208	.064	-.107	-.030
TREND(v149)	.232	-.114	.608	-.028	-.025	-.019	-.124	.018	-.117	-.021
TREND(v152)	.082	.072	.750	.107	.092	-.062	.176	-.010	-.149	.158
TREND(v151)	-.042	-.057	-.164	-.010	-.043	.179	-.033	.037	.703	.163
TREND(v156)	.055	-.013	.099	.257	.383	-.106	.326	-.145	.266	.212
TREND(v157)	-.047	.368	-.057	.087	.033	-.106	-.430	.196	.098	.209
TREND(v159)	-.033	.154	.073	.212	-.117	-.074	.040	.030	.295	.580
TREND(v160)	-.031	-.095	.020	.097	.645	-.128	.024	.095	-.018	.078
TREND(v161)	.088	-.079	.058	-.051	.760	.006	-.007	-.025	-.084	-.030
TREND(v162)	.031	-.011	.077	.084	.759	-.020	.020	-.086	.005	-.011
TREND(v163)	-.119	.531	-.070	.104	-.080	.091	-.023	.165	-.173	.227
TREND(v164)	.032	.698	-.002	-.074	-.064	-.009	-.068	.039	-.149	.156
TREND(v165)	.013	.715	.010	.085	-.045	.063	.099	-.103	.176	-.088
TREND(v166)	.097	.744	.024	.010	-.007	.006	-.020	.022	-.024	-.025
TREND(v150)	-.257	-.045	-.300	-.072	-.007	-.053	.221	.055	.427	-.097
TREND(v153)	.154	.161	.642	.190	.153	-.076	.179	-.097	-.104	.074
TREND(v154)	-.330	.100	-.047	-.197	-.031	-.019	.519	.059	.114	.020
TREND(v155)	-.239	.187	-.188	-.150	-.036	.041	-.093	.447	.351	.214
TREND(v168)	.120	-.062	.446	-.039	.161	-.049	-.229	-.145	.096	.080
TREND(v184)	-.151	.021	-.013	.000	.033	.805	.137	.071	-.003	-.017
TREND(v185)	-.003	.068	-.034	-.010	-.164	.806	-.078	.001	.158	-.082
TREND(v242)	.450	.103	.247	-.035	.179	-.234	.202	-.144	-.003	-.116
TREND(v238)	.721	.040	.157	.071	.008	-.023	-.065	-.031	-.023	.168
TREND(v240)	.647	-.032	.090	.145	.140	-.084	-.188	-.096	.026	-.096
TREND(v246)	.749	-.012	.158	.040	-.042	-.064	-.044	-.050	-.035	.223
TREND(v248)	.756	.017	.085	-.022	-.030	-.040	-.141	-.025	-.029	.081
TREND(v241)	.485	.058	.180	.002	.112	-.613	.108	-.053	.004	-.087
TREND(v249)	.647	.086	.181	.000	-.038	-.196	.158	.005	-.073	-.120

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

^a Rotation converged in 8 iterations.

Table 3.7

Planned and Resultant Scales and Items after Weighing and Imputations

<u>Planned Research Variables</u>	<u>Label</u>	<u>Name</u>	<u>Items</u>	<u>α^a</u>	<u>Skewness</u>
For finding a cluster solution					
Happy marriage requirements (v136-147)	Practical harmony not important	pharmonyT	zv137_1-zv140_1	.63	.01
	<i>Faithfulness important</i>	zv136_1lg10r	v136_1lg10r	^b	-2.52
Mutual need of parents and children (v148, v149, v152, v156)	Children not needed	needkidsTlg10	zv145_1, zv149_1, zv152_1	.60	.10
Locus of control over childbearing (v151, v156, v157)	Approve single motherhood	zv151_1r	zv151_1r	^b	.69
Gender roles (v159-v166)	<i>Reject egalitarian ideal^d</i>	egalitarianT	zv144_1, v146_1, zv163_1, v165_1, zv166_1, v164_1	.71	.06
	Reject housewife ideal	hwidealT	zv160_1, zv161_1, zv162_1	.63	-.13
Relevance of traditional marriage (v150, v154, v155)	Marriage outdated	zv150_1rlg10	zv150_1rlg10	^b	1.85
	<i>Reject cohabitation</i>	zv155_1	zv155_1	^b	.39
Self-sacrificial love of parents for children (v168)	Parents should not sacrifice for children	zv168s_1rlg10	zv168s_1rlg10	^b	2.23
Legitimacy of divorce (v242)	Divorce justified	zv242_1	v242_1	^b	.26
Sexual ethics (v238, v240, v246, v248)	Promiscuity justified	promiscuityT	zv238_1, v246_1, zv248_1	.80	1.20
	Approve of homosexuality	HomosexualityT	zv154_1rsqrt, zv240_1lg10	.56 ^c	.72
Abortion and embryos (v184, v185, v241, v249, [v251])	<i>Prolife</i>	ProlifeT	zv184_1, v185_1, zv241_1r	.70	-.41

IV's (as refined in RQ ₁)					
Educational attainment	Educational attainment	v336_cs_1s	v336_cs_1s	b	e
Religiosity	Religiosity	religNI6nsqrtr	zv109_1, v114_1, zv119_1, v120_1, zv127_1, v130_1	.77	.05
Age	Age	age	age	b	e
Gender	Gender	v302	v302	b	e
Urbanism	Urbanism	v370_1	v370_1	b	e
Income	Income	v353Y_cs_1s	v353Y_cs_1s	b	e
Parental educational attainment	Parental educational attainment	v355_cs_1s	v355_cs_1s	b	e
Living with parents at age 14	Living with parents at age 14	ParentAb_dc	v354	b	e
History of cohabitation	History of cohabitation	Cohabit_dc	v314_dc, v315_dc, v317_dc, v319_dc	c	e
DV's					
Four-cluster groupings from RQ ₁	Four-cluster groupings from RQ ₁	Clu4_3	Clu4_3		

^a Cronbach's alpha for standardized items.

^b One-item (Possibly because no coherent scale was formed from proposed items)

^c The history of cohabitation is created as the sum of all reports of ever living with a partner before or otherwise outside of marriage. Four values were missing and were imputed using LTP, however, as these imputed values were close to no history of cohabitation, they were recoded as having no history of cohabitation.

^d Variable labels in italics indicate those for which higher scores suggest more traditional or institutional attitudes. In all other measures, higher values suggest more individualistic attitudes.

^e Skewness statistics are not needed for categorical measures; see descriptive data for more details.

Table 4.1.1

Bivariate Correlations of Marriage Attitude Dimensions and Predictor Variables: after Weighing and LTP Replacement of Missing Values

	Educational Attainment	Religiosity	Age	Gender ^a	Urbanism	Income	Parental Educational Attainment	Parent Absence	History of Cohabitation
Practical harmony not important	.09***	-.13***	-.09***	.02	.03	.11***	.10***	.03	.06*
<i>Faithfulness important^b</i>	-.06*	.10***	.11***	.02	-.13***	-.06*	-.07**	-.003	-.06*
Children not needed	.10***	-.02	-.12***	-.02	.14***	.05*	.14***	.03	.06-
Approve single motherhood	.17***	-.08**	-.26***	.05*	.12***	.09***	.25***	.07*	.05
<i>Reject egalitarian ideal</i>	-.18***	-.04	.06*	-.09***	-.19***	-.04	-.15***	-.03	-.01
Reject housewife ideal	.27***	-.20***	-.11***	.13***	.31***	.13***	.20***	.05	.04
Marriage outdated	.07**	-.01	-.14***	.06*	.15***	.08***	.14***	.01	.12***
<i>Reject cohabitation</i>	-.20***	.08**	.28***	-.03	-.17***	-.14***	-.31***	-.02	-.06*
Parents should not sacrifice for children	.16***	.002	-.14***	-.01	.17***	.06*	.21***	.003	.17***
Divorce justified	.18***	-.06*	-.18***	.05	.15***	.07**	.24***	.03	.06*
Promiscuity justified	.18***	.004	-.26***	-.11***	.21***	.10***	.28***	-.002	.19***
Approve of homosexuality	.12***	-.01	-.18***	.04	.13***	.08**	.23***	.01	.18***
<i>Prolife</i>	-.17***	.19***	.10***	-.01	.01	-.01	-.14***	-.01	-.09***

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

^a In the gender variable, 0 = male; 1 = female.

^b Variables in italics have high scores in a more conservative direction.

Table 4.1.2

Bivariate Correlations between Measures Used in Constructing Cluster Solutions: after Weighing and LTP Replacement of Missing Values

Measure	1	2	3	4	5	6	7	8	9	10	11	12
1. Practical harmony not important												
2. <i>Faithfulness important</i>	.06*											
3. Children not needed	.18***	-.19***										
4. Approve single motherhood	.13***	-.06***	.22***									
5. <i>Reject egalitarian ideal</i>	.21***	-.05***	.19***	-.04								
6. Reject housewife ideal	.15***	-.15***	.08***	.20***	-.14***							
7. Marriage outdated	.16*	-.18***	.26***	.26***	.04	.04						
8. <i>Reject cohabitation</i>	-.04	.04	-.13***	-.39***	.21***	-.12***	-.22***					
9. Parents should not sacrifice for children	-.003	-.10***	.20***	.11***	-.05*	.07**	.25***	-.17***				
10. Divorce justified	.07**	-.13***	.22***	.23***	.06*	.18***	.17***	-.23***	.14***			
11. Promiscuity justified	.13***	-.22***	.30***	.18***	.09***	.06*	.31***	-.23***	.26***	.34***		
12. Approve of homosexuality	.12***	-.12***	.23***	.19***	-.02	.11***	.26***	-.23***	.21***	.21***	.52***	
13. <i>Prolife</i>	-.06*	.11***	-.16***	-.24***	.006	-.17***	-.10***	.17***	-.19***	-.36***	-.28***	-.21***

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

^a Variables in italics have high scores in a more conservative direction.

Table 4.1.3

Bivariate Correlations between Predictor Measures Used in the Multinomial Logistic Regression Analysis

Measures	1	2	3	4	5	6	7	8
1. Ed Attainment								
2. Religiosity	-.09***							
3. Age	-.25***	.10***						
4. Gender	-.03	.11***	-.05					
5. Urbanism	.33***	-.004	-.05	.08***				
6. Income	.33***	-.03	-.18***	-.06*	.24***			
7. Parent Ed Attain	.49***	-.07**	-.47***	.04	.32***	.28***		
8. Parental absence	.01	-.004	-.004	.04	.11***	-.003	-.03	
9. Ever cohabit	.12***	-.02	.003	-.05*	.11***	.07*	.09***	.02

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Table 4.2.1

Discriminant Analysis of Cluster Solutions^a

Variable	Cluster Means (SD)				Discriminant Analysis	
	C 1	C 2	C 3	C 4	Λ^b	F
Practical harmony not important	.12 (.53)	.01 (.72)	.08 (.65)	-.06^c (.71)	.99***	5.35
<i>Faithfulness important^d</i>	-2.61 (.63)	.35 (.21)	.37 (0E-8)	.36 (.09)	.06***	7893.22
Children not needed	.51 (.91)	.44 (.99)	.12 (.98)	-.33 (.91)	.88***	70.10
Approve single motherhood	.14 (1.04)	.41 (1.09)	1.19 (.60)	-.63 (.41)	.50***	503.25
<i>Reject egalitarian ideal</i>	.10 (.56)	-.03 (.60)	-.10 (.58)	.03 (.69)	.99**	4.56
Reject housewife ideal	.30 (.60)	.02 (.72)	.25 (.74)	-.18 (.76)	.93***	36.85
Marriage outdated	.44 (1.21)	1.34 (1.32)	-.42 (.18)	-.42 (.24)	.53***	446.94
<i>Reject cohabitation</i>	-.09 (1.08)	-.39 (.88)	-.51 (.74)	.36 (.97)	.86***	83.18
Parents should not sacrifice for children	.26 (1.15)	1.21 (1.54)	-.35 (.28)	-.36 (.27)	.64***	283.79
Divorce justified	.35 (.98)	.29 (1.01)	.25 (.99)	-.28 (.92)	.92***	44.47
Promiscuity justified	.48 (1.01)	.37 (1.01)	.02 (.84)	-.25 (.60)	.88***	68.01
Approve of homosexuality	.25 (.85)	.37 (.97)	.06 (.82)	-.22 (.70)	.92***	45.39
<i>Prolife</i>	-.22 (.83)	-.21 (.79)	-.18 (.84)	.20 (.73)	.94***	32.85
<i>N</i> (non-weighted)	178	286	301	769		
<i>N</i> (weighted) ^e (%)	181 (12)	269 (18)	288 (19)	756 (51)		

^aNote: The discriminant analysis was conducted using weighted variables and imputed missing values (CLU 4_3)—weighted variables used to calculate measures, but weights are not applied by SPSS in the cluster analysis. However, the number of respondents in each cluster solution is provided based on the cluster analysis and on what that number would be when weights are applied in the discriminant analysis.

^b Wilks' Lambda: Smaller values indicate greater contribution to the model.

^c Mean and SD values in bold indicate values that are in the direction of institutional or traditional attitudes.

^d Variable labels in italics indicate those for which higher scores suggest more traditional or institutional attitudes. In all other measures, higher values suggest more individualistic attitudes.

^e Weighing cluster solution sizes produces a total (1494) that is less than the total non-weighted sample (1534).

** $p \leq .01$, *** $p \leq .001$

Proposed names: Cluster 1: Individualistic uncommitted; Cluster 2: Individualistic romantic; Cluster 3: Companionate; and Cluster 4: Institutional

Table 4.2.2

Discriminant Function: Eigenvalues

Function	Eigenvalue	% of Variance	Cumulative %	Canonical Correlation
1	16.019 ^a	83.8	83.8	.970
2	2.015 ^a	10.5	94.4	.817
3	1.072 ^a	5.6	100.0	.719

Table 4.2.3

Standardized Canonical Discriminant Function Coefficients

Measure	Function		
	1	2	3
Practical harmony not important	-.017	-.028	-.035
Faithfulness is important	1.002	.076	.010
Parents do not need children for a fulfilled life	-.038	.086	.124
Approve single motherhood	.017	.078	.938
Reject egalitarian ideal	-.046	-.026	-.059
Reject housewife ideal	-.033	.007	.143
Marriage is outdated	.040	.868	-.359
Reject cohabitation	.012	.026	-.161
Parents should not sacrifice for children	-.006	.778	-.143
Justify divorce	.002	.046	.076
Justify promiscuity	-.018	-.084	.075
Approve of homosexuality	.004	.034	-.001
Pro-life	-.018	-.024	.031

Table 4.2.4

Discriminant Function: Structure Matrix

	Function		
	1	2	3
Faithfulness is important log 10 T higher score value faithfulness more	.996*	-.016	.000
Marriage is outdated	-.056	.648*	-.060
Parents should not sacrifice for children	-.031	.525*	-.042
Parents do not need children for a fulfilled life	-.050	.192*	.156
Justify promiscuity	-.057	.191*	.108
Approve of homosexuality	-.029	.180*	.109
Approve single motherhood	-.018	.247	.909*
Reject cohabitation	.009	-.163	-.325*
Reject housewife ideal	-.039	.039	.210*
Justify divorce	-.033	.129	.188*
Pro-life	.027	-.114	-.163*
Practical harmony not important	-.016	.015	.076*
Reject egalitarian ideal	-.014	-.014	-.071*

Pooled within-groups correlations between discriminating variables and standardized canonical discriminant functions

Variables ordered by absolute size of correlation within function.

*. Largest absolute correlation between each variable and any discriminant function

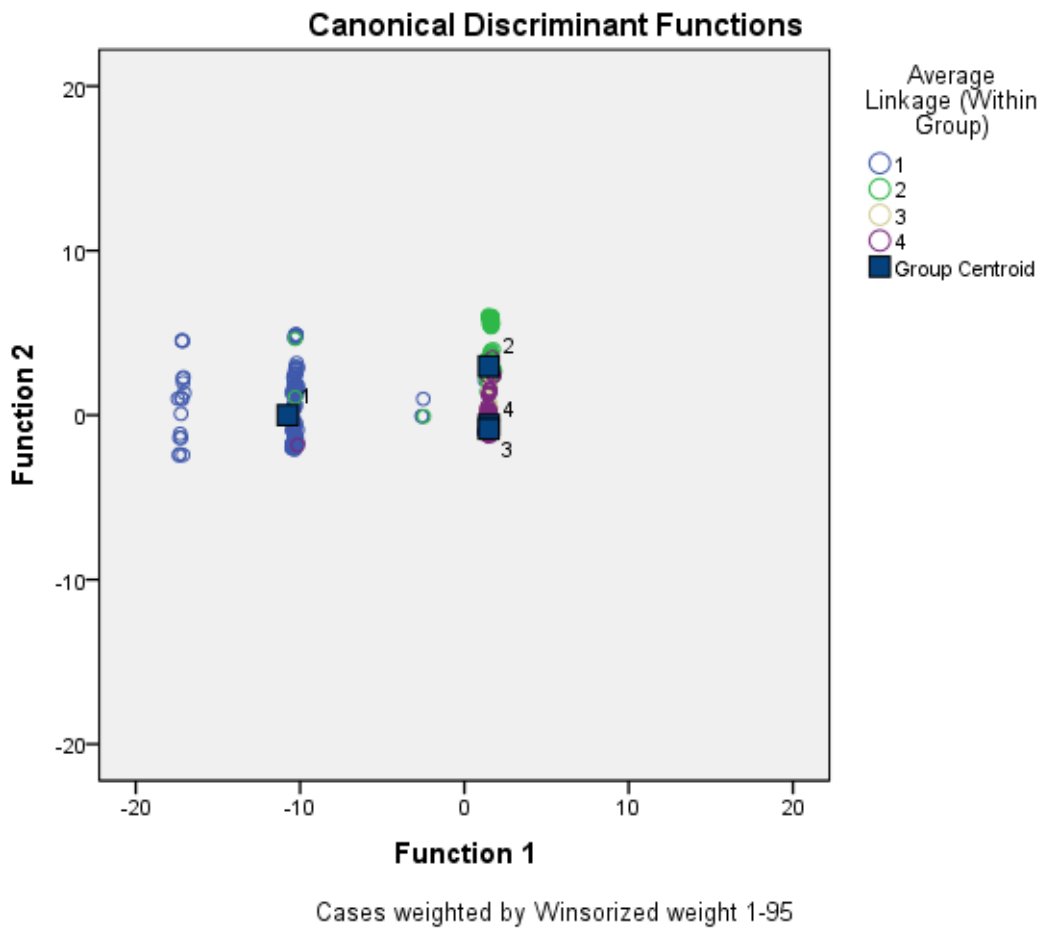


Figure 4.1. Plot of cases by canonical discriminant functions 1 and 2 relative to group centroids for four cluster solutions for the hierarchical agglomerative cluster analysis using weighted data with missing values replaced and all thirteen predictors.

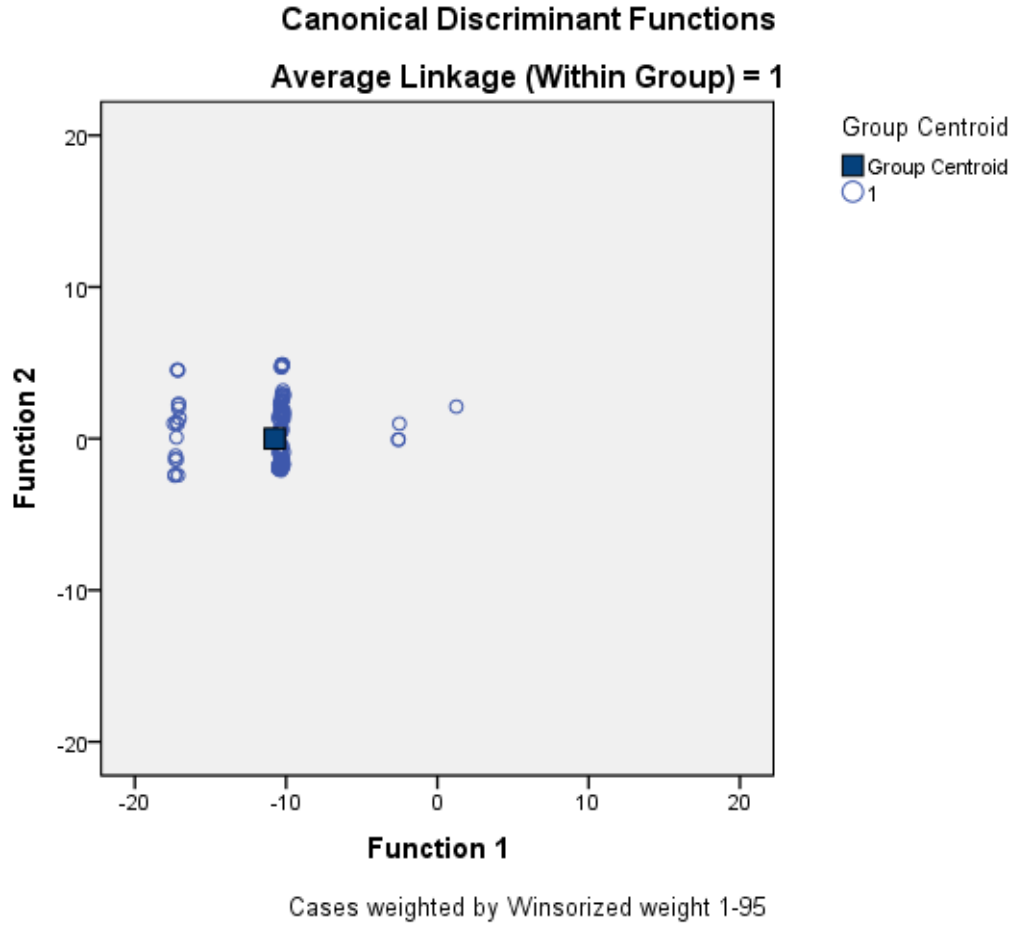


Figure 4.2. Plot of cases by canonical discriminant functions 1 and 2 relative to group centroids for group 1 of the hierarchical agglomerative cluster analysis using weighted data with missing values replaced and all thirteen predictors.

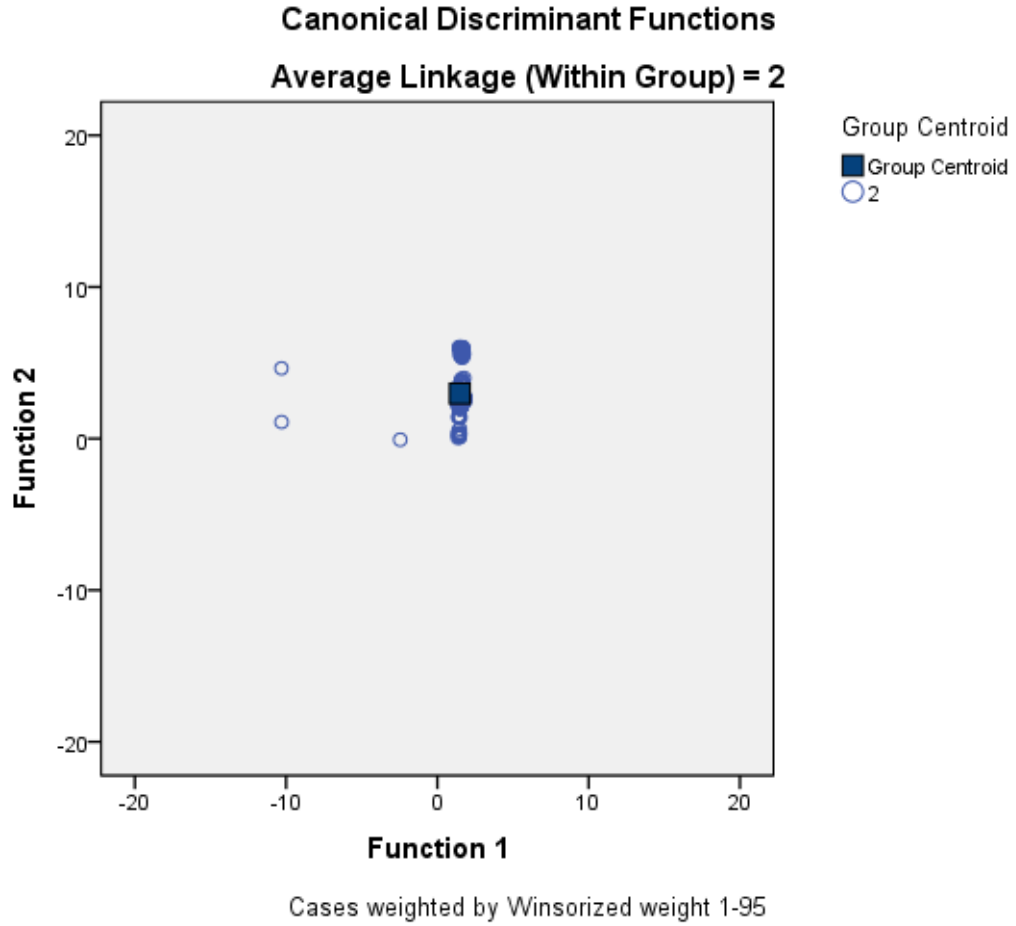


Figure 4.3. Plot of cases by canonical discriminant functions 1 and 2 relative to group centroids for group 2 of the hierarchical agglomerative cluster analysis using weighted data with missing values replaced and all thirteen predictors.

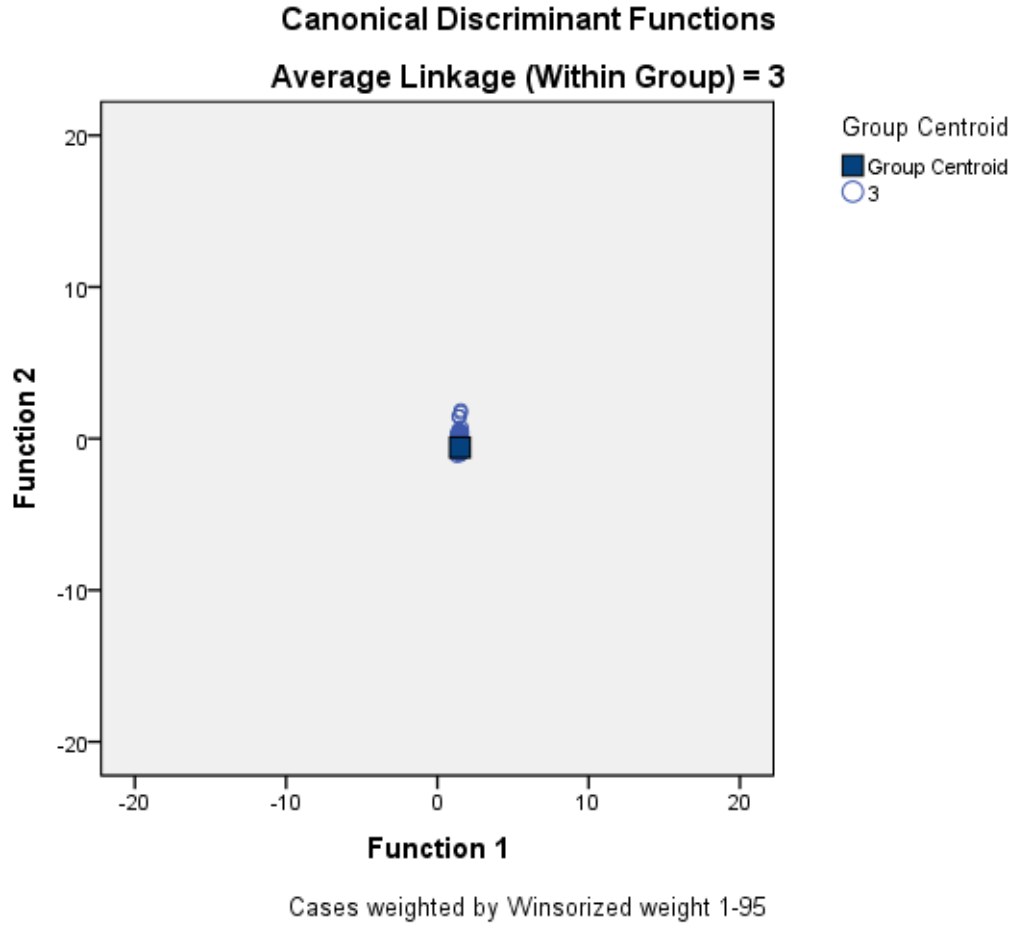


Figure 4.4. Plot of cases by canonical discriminant functions 1 and 2 relative to group centroids for group 3 of the hierarchical agglomerative cluster analysis using weighted data with missing values replaced and all thirteen predictors.

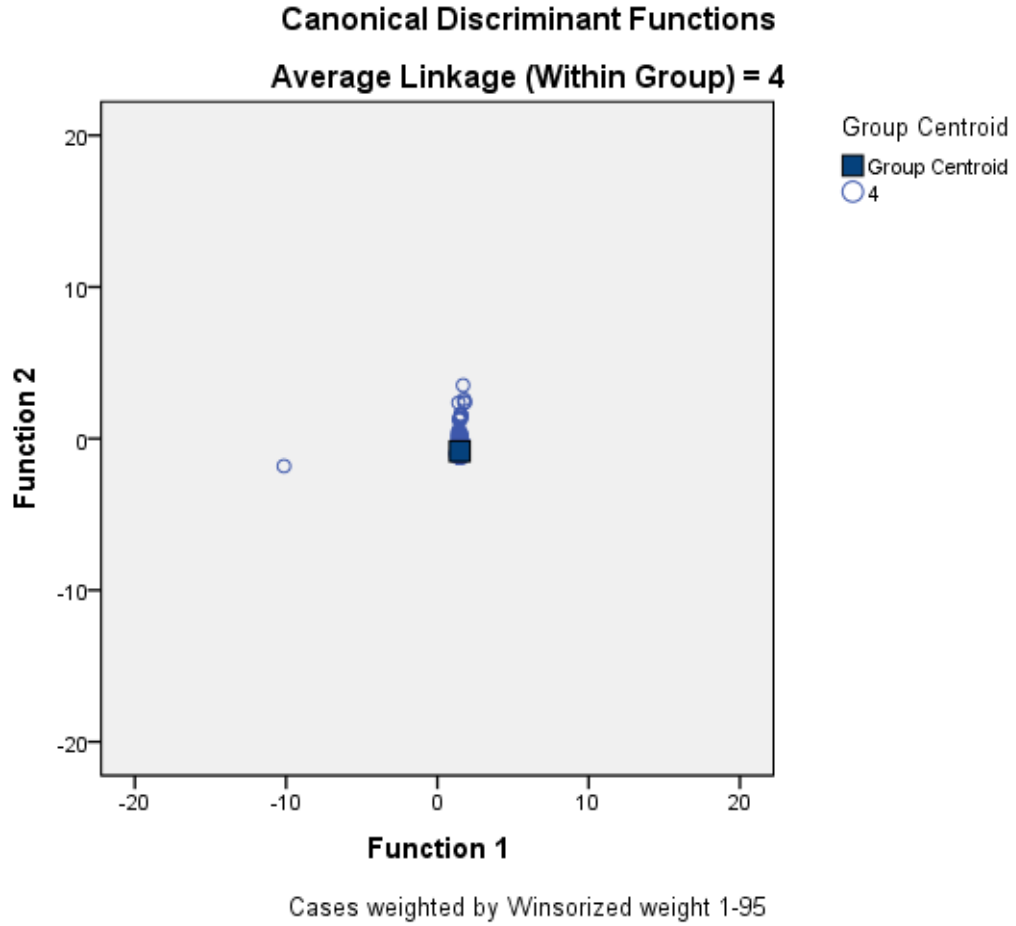


Figure 4.5. Plot of cases by canonical discriminant functions 1 and 2 relative to group centroids for group 4 of the hierarchical agglomerative cluster analysis using weighted data with missing values replaced and all thirteen predictors.

Table 4.2.5

Discriminant Analysis Classification Results^a

Clu4_3		Predicted Group Membership				Total ^b
		1	2	3	4	
Original Group Membership	Count					
	1	176	1	0	3	181
	2	1	254	7	7	269
	3	0	1	272	15	288
	4	1	15	45	695	756
%	1	97.4	.8	.0	1.9	100.0
	2	.5	94.6	2.5	2.5	100.0
	3	.0	.2	94.6	5.2	100.0
	4	.1	2.0	5.9	92.0	100.0

^a Discriminant analysis resulted in **93.6%** of original grouped cases being correctly classified.

^b Note: Case totals shown are weighted, and are thus less than the total in the study sample (1534)

Table 4.3.1

Multinomial Logistic Regression Model Fitting Information

Model	Model Fitting Criteria	Likelihood Ratio Tests		
	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	3655.666			
Final	3400.957	254.709	27	.000

Table 4.3.2

Parameter Estimates for the Multinomial Logistic Regression Analysis

Group ^a	Predictor	B	Std. Error	Wald	df	Sig.	Exp(B)	95% Confidence Interval for Exp(B)	
								Lower Bound	Upper Bound
1	Intercept	-118.48	319.42	0.14	1	0.711			
	Ed Attainment	0.00	0.00	0.06	1	0.808	1.00	1.00	1.00
	Religiosity	-0.81	0.28	8.32	1	0.004	0.45	0.26	0.77
	Age	-0.04	0.01	27.84	1	0.000	0.97	0.95	0.98
	Gender	-0.07	0.18	0.18	1	0.672	0.93	0.66	1.31
	Urbanism	0.23	0.04	29.05	1	0.000	1.26	1.16	1.37
	Income	0.01	0.04	0.08	1	0.783	1.01	0.93	1.10
	Parent Ed Attain	0.00	0.00	0.03	1	0.855	1.00	1.00	1.00
	Parental absence	-0.04	0.38	0.01	1	0.921	0.96	0.46	2.03
	Ever cohabit	0.81	0.22	13.77	1	0.000	2.24	1.46	3.42
2	Intercept	115.85	291.56	0.16	1	0.691			
	Ed Attainment	0.00	0.00	0.93	1	0.336	1.00	1.00	1.00
	Religiosity	0.09	0.24	0.14	1	0.711	1.09	0.68	1.75
	Age	-0.02	0.01	14.32	1	0.000	0.98	0.97	0.99
	Gender	0.26	0.15	2.83	1	0.093	1.29	0.96	1.74
	Urbanism	0.16	0.04	20.21	1	0.000	1.18	1.10	1.26
	Income	-0.04	0.04	1.21	1	0.271	0.96	0.89	1.03
	Parent Ed Attain	0.00	0.00	9.10	1	0.003	1.00	1.00	1.00
	Parental absence	0.07	0.33	0.04	1	0.843	1.07	0.56	2.03
	Ever cohabit	1.07	0.18	33.70	1	0.000	2.92	2.03	4.19
3	Intercept	-250.52	278.84	0.81	1	0.369			
	Ed Attainment	0.00	0.00	2.72	1	0.099	1.00	1.00	1.00
	Religiosity	-0.49	0.23	4.35	1	0.037	0.61	0.39	0.97
	Age	-0.03	0.01	20.86	1	0.000	0.98	0.97	0.99
	Gender	0.18	0.15	1.47	1	0.225	1.19	0.90	1.59
	Urbanism	0.08	0.03	5.27	1	0.022	1.08	1.01	1.15
	Income	0.00	0.04	0.01	1	0.920	1.00	0.94	1.08
	Parent Ed Attain	0.00	0.00	6.65	1	0.010	1.00	1.00	1.00
	Parental absence	0.39	0.30	1.66	1	0.198	1.47	0.82	2.66
	Ever cohabit	0.34	0.20	2.79	1	0.095	1.40	0.94	2.09

^a The reference category is group 4, the “institutional” group; group 1 is the “individualistic-uncommitted” group; group 2 is the “individualistic-conflicted” group; group 3 is the “companionate” group.

Table 4.4.1

Post-Hoc Power Analysis of Multinomial Logistic Regression Parameter Estimates

G ^a	Predictor	Input Parameters ^b					Output		
		OR	Pr. H=0 ^c	α	X μ	X σ	Z	Power ^d	Power ^e
1	Ed Attainment	1.00		.808	307.58	133.11			
	Religiosity	.45	.2	.004	0.87	0.3	-2.88	.28	.74
	Age	.97	.2	.001	36.04	15.06	-3.29	.69	.99
	Gender	.93		.672	1.46	0.5			
	Urbanism	1.26	.7	.001	5.75	2.1	3.29	.89	.998
	Income	1.01		.783	4.76	2.65			
	Parent Ed Attain	1.00		.855	206.16	150.4			
	Parental absence	.96		.921	0.06	0.23			
	Ever cohabit	2.24	.2	.001	0.24	0.43	3.29	.87	.998
2	Ed Attainment	1.00		.336	315.21	123.49			
	Religiosity	1.09		.711	0.96	0.26			
	Age	.98	.2	.001	37.65	14.12	-3.29	.31	.88
	Gender	1.29		.093	1.56	0.5			
	Urbanism	1.18	.7	.001	5.61	2.32	3.29	.85	.997
	Income	.96		.271	4.53	2.32			
	Parent Ed Attain	1.002	.7	.003	227.06	137.73	2.97	.73	.97
	Parental absence	1.07		.843	0.06	0.24			
	Ever cohabit	2.92	.2	.001	0.3	0.46	3.29	.999	1.00
3	Ed Attainment	1.00		.099	311.99	119.75			
	Religiosity	.61		.037	0.91	0.31			
	Age	.98	.2	.001	36.61	13.86	-3.29	.31	.88
	Gender	1.19		.225	1.53	0.5			
	Urbanism	1.08	.7	.022	5.18	2.47	2.27	.60	.82
	Income	1.00		.920	4.65	2.06			
	Parent Ed Attain	1.002	.7	.010	218.58	145.18	2.58	.90	.99
	Parental absence	1.47		.198	0.07	0.26			
	Ever cohabit	1.4		.095	0.17	0.37			
Mean power of significant predictors							.68	.93	

^a G= Group or attitudinal cluster

^b G*Power input parameters not shown include a normal X distribution for all significant variables, 0 as the R-squared value for other X, and sample sizes computed by adding the weighted sample in each cluster with the reference sample, which provides sample sizes of 937 for power estimations for AC 1, 1025 for AC 2, and 1044 for AC 3.

- ^c Pr. $H=0^c$ is the abbreviation of the input parameter “Pr. (Y=1 | X=1) H_0 ” in G*Power. Estimates were made using the default of .2 and .5 or .7. The parameter providing the lowest power was then selected.
- ^d Power values are shown with conservative estimates; actual achieved power may be higher. Table 4.8 gives another estimate of achievable power with similar parameters when estimating sample sizes for future studies.
- ^e Power values shown with assumed alpha of .05 and a one-tailed test. Critical z is 1.64 for odds ratios above 1.00 and -1.64 for odds ratios less than 1.00.

Table 4.4.2

Estimated Sample Sizes Needed for Future Studies

Group	Predictor ^a	Output ^b			
		Two-Tailed		One-Tailed	
		Critical z	Estimated <i>N</i>	Critical z	Estimated <i>N</i>
1	Religiosity	-1.96	1380	-1.64	1087
	Age	-1.96	507	-1.64	399
	Urbanism	1.96	358	1.64	281
	Ever cohabit	1.96	377	1.64	296
2	Age	-1.96	1022	-1.64	804
	Urbanism	1.96	433	1.64	340
	Parent Ed Attain	1.96	626	1.64	492
	Ever cohabit	1.96	208	1.64	163
3	Age	-1.96	1044	-1.64	822
	Urbanism	1.96	1262	1.64	994
	Parent Ed Attain	1.96	559	1.64	440
Mean Estimated <i>N</i>			707		557
Max Estimated <i>N</i>			1380		1087
Min Estimated <i>N</i>			208		163

^a Input values of the predictors are the same as those in Table 4.7, except that the alpha is set at .05 and the power at .80.

^b Achieved power is approximately .80 in all cases.

Table 5.1.1

Post-Hoc Discriminant Analysis to Partially Replicate Camarero's (2014) Findings of Institutional, Companionate, and Individualistic Cluster Solutions^a

Variable	Cluster Means (SD)			Discriminant Analysis	
	Individualistic	Companionate- Façade	Institutional	Λ^b	F
<i>Faithfulness important^d</i>	-1.14 (1.55)	.35 (.10)	.32^c (.37)	.62***	456.63
Marriage outdated	1.36 (1.30)	-.39 (.25)	-.40 (.33)	.45***	877.00
Divorce justified	.35 (1.03)	.57 (.72)	-.35 (.93)	.84***	142.80
Adultery justified	.42 (1.15)	1.07 (.69)	-.56 (.50)	.54***	624.81
N (non- weighted)	353	309	872		
N (weighted) ^e	338 (23%)	310 (21%)	846 (57%)		

^aNote: The discriminant analysis was conducted using weighted variables and imputed missing values (CLU 3_2)—weighted variables used to calculate measures, but weights are not applied by SPSS in the cluster analysis. However, the number of respondents in each cluster solution is provided based on the cluster analysis and on what that number would be when weights are applied in the discriminant analysis.

^b Wilks' Lambda: Smaller values indicate greater contribution to the model.

^c Mean and SD values in bold indicate values that are in the direction of institutional or traditional attitudes.

^d Variable labels in italics indicate those for which higher scores suggest more traditional or institutional attitudes. In all other measures, higher values suggest more individualistic attitudes.

^e Weighing cluster solution sizes produces a total (1494) that is less than the total non-weighted sample (1534). The weighted percents add up to over 100% because of rounding.

*** $p \leq .001$

Table 5.1.2

Eigenvalues of Discriminant Functions of Post-Hoc Discriminant Analysis to Partially Replicate Camarero's (2014) Findings of Institutional, Companionate, and Individualistic Cluster Solutions

Function	Eigenvalue	% of Variance	Cumulative %	Canonical Correlation
1	3.678 ^a	80.2	80.2	.887
2	.907 ^a	19.8	100.0	.690

a. First 2 canonical discriminant functions were used in the analysis.

Table 5.1.3

Standardized Canonical Discriminant Function Coefficients of Discriminant Analysis to Partially Replicate Camarero's (2014) Findings of Institutional, Companionate, and Individualistic Cluster Solutions

Measure	Function	
	1	2
Faithfulness is important	-.981	.153
Marriage is outdated	1.090	-.178
Divorce justified	.020	.367
Adultery justified	-.124	.938

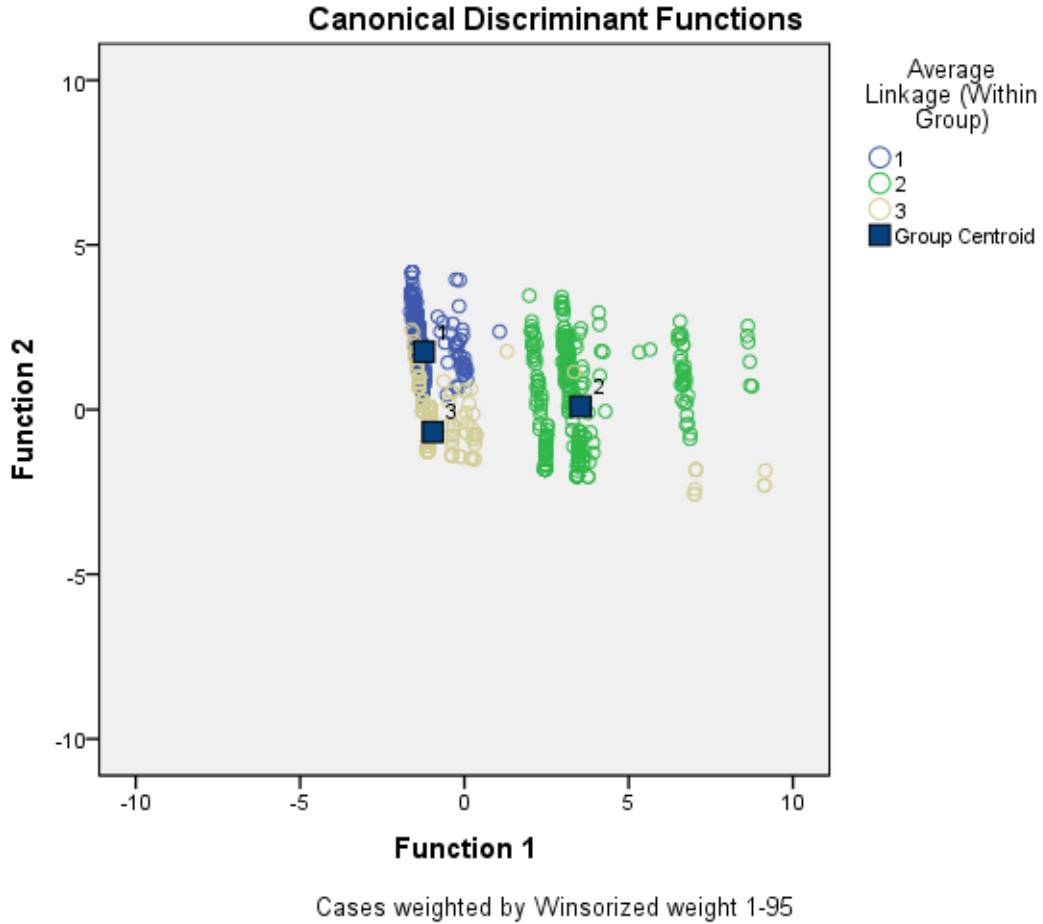


Figure 5.1. Cases distributed relative to group centroids by functions 1 and 2 for the post-hoc analysis of a discriminant analysis exploring for evidence of individualistic, companionate, and institutional attitudinal clusters in Albania. Group 1 is the companionate-façade cluster, group 2 the individualistic cluster, and group 3 the institutional cluster.

Table 5.1.4

Classification Results^a

Clu3_2	Average Linkage (Within Group)	Predicted Group Membership			Total ^b
		Companionate	Individualist	Institutional	
Count	Companionate	291	0	18	310
	Individualist	1	337	0	338
	Institutional	53	10	783	846
Original	Companionate	94.1	.0	5.9	100.0
	Individualist	.3	99.7	.0	100.0
	Institutional	6.2	1.2	92.6	100.0

^a The discriminant analysis shows that **94.5%** of original grouped cases correctly classified.

^b Note : Case totals shown are weighted, and thus sum to less than the total in the study sample (1534)

Table 5.2.1

Discriminant Analysis of Cluster Solutions in Search of the Façade Solution^a

Variable	Cluster Means (SD)				Discriminant Analysis	
	C 1	C 2	C 3	C 4	Λ^b	F
<i>Faithfulness important^d</i>	-2.65 (.48)	.37 (0E-8)	.35 (.10)	.32^c (.37)	.62***	456.63
Marriage outdated	.36 (1.18)	2.36 (0E-8)	-.39 (.25)	-.40 (.33)	.46***	877.00
Divorce justified	.36 (.99)	.33 (1.08)	.57 (.72)	-.34 (.93)	.84***	142.80
Adultery justified	.48 (1.16)	.36 (1.14)	1.07 (.69)	-.56 (.50)	.54***	624.81
<i>N</i> (non-weighted)	167	186	309	872		
<i>N</i> (weighted) ^e (%)	168 (11%)	169 (11%)	310 (21%)	846 (57%)		

^aNote: The discriminant analysis was conducted using weighted variables and imputed missing values (CLU 4_4)—weighted variables used to calculate measures, but weights are not applied by SPSS in the cluster analysis. However, the number of respondents in each cluster solution is provided based on the cluster analysis and on what that number would be when weights are applied in the discriminant analysis.

^b Wilks' Lambda: Smaller values indicate greater contribution to the model.

^c Mean and SD values in bold indicate values that are in the direction of institutional or traditional attitudes.

^d Variable labels in italics indicate those for which higher scores suggest more traditional or institutional attitudes. In all other measures, higher values suggest more individualistic attitudes.

^e Weighing cluster solution sizes produces a total (1494) that is less than the total non-weighted sample (1534).

** $p \leq .01$, *** $p \leq .001$

Proposed names: Cluster 1: Individualistic uncommitted; Cluster 2: Individualistic romantic; Cluster 3: Companionate; and Cluster 4: Institutional

Table 5.2.2

Eigenvalues of Discriminant Functions of Discriminant Analysis of Cluster Solutions in Search of the Façade Solution

Function	Eigenvalue	% of Variance	Cumulative %	Canonical Correlation
1	10.557 ^a	71.6	71.6	.956
2	3.278 ^a	22.2	93.9	.875
3	.906 ^a	6.1	100.0	.689

^a First 3 canonical discriminant functions were used in the analysis.

Table 5.2.3

Standardized Canonical Discriminant Function Coefficients for Discriminant Analysis of Cluster Solutions in Search of the Façade Solution

Measure	Function		
	1	2	3
Faithfulness is important	1.094	-.132	.078
Marriage is outdated	.596	.966	-.105
Divorce justified	-.007	.017	.367
Adultery justified	-.079	-.156	.934

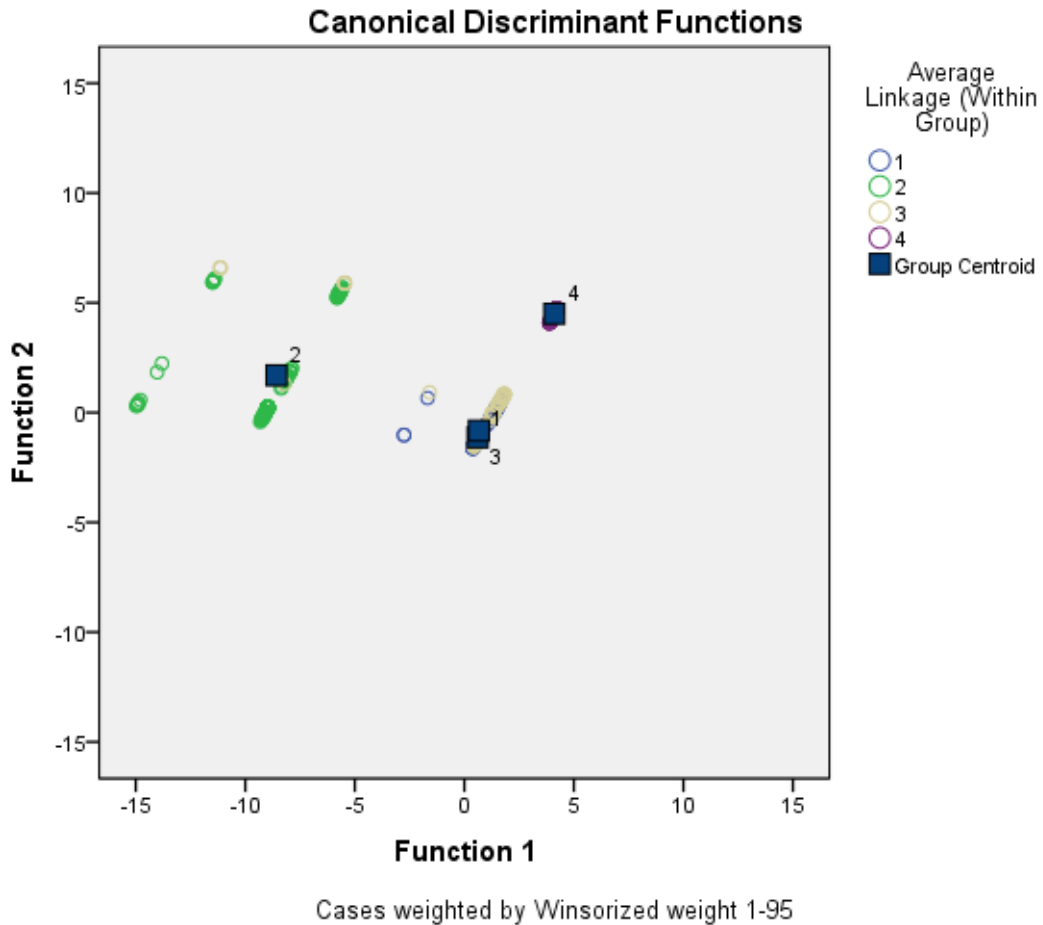


Figure 5.2. Cases distributed relative to group centroids by functions 1 and 2 for the post-hoc analysis of a discriminant analysis looking for evidence of the façade attitudinal cluster in Albania. Group 1 is the companionate cluster, group 2 the individualistic-uncommitted cluster, and group 3 the institutional cluster, and group 4 the individualistic-conflicted cluster.

Table 5.2.4

Discriminant Analysis Classification Results—Searching for the Façade Cluster Solution^a

Clu 4_4	Average Linkage (Within Group)	Predicted Group Membership				Total ^c
		Companionate	IU ^b	Institutional	IR	
Count	Companionate	291	0	18	0	310
	IU	0	168	0	0	168
	Institutional	53	10	783	0	846
	IC	0	0	0	169	169
Original	Companionate	94.1	.0	5.9	.0	100.0
	IU	.0	100.0	.0	.0	100.0
	Institutional	6.2	1.2	92.6	.0	100.0
	IC	.0	.0	.0	100.0	100.0

^a The discriminant analysis shows that **94.6%** of original grouped cases correctly classified.

^b IU = Individualist-uncommitted; IR = Individualist-conflicted

^c Note : Case totals shown are weighted, and thus sum to less than the total in the study sample (1534)

Table 5.3.1

Two-Step Multiple Regression Analyses of Significant Correlates of Hypothesized Predictors on Individual Measures Used to Create Cluster Analyses

Measures	Practical Harmony Not Important		Faithfulness Important		Children Not Needed		Approve Single Motherhood	
	1	2	1	2	1	2	1	2
Age	-.05	-.04	.09***	.11***	-.07*	-.09**	-.18***	-.18***
Gender							.04	.04
Parental Educational Attainment	.07*	.04	-.03	.03	.11***	.06	.17***	.13***
Parental Absence at 14							.07**	.06
Educational Attainment		.01		.01		.01		.04
Religiosity		-.12***		.09***				-.05*
Urbanism				-.12***		.11***		.04
Income		.09**		-.02		-.01		.004
History of Cohabitation		.05		-.05*		.04		
R ² Change	.01***	.03***	.01**	.03***	.10***	.01	.09***	.01*

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Table 5.3.2

Two-Step Multiple Regression Analyses of Significant Correlates of Hypothesized Predictors on Individual Measures Used to Create Cluster Analyses

Measures	Reject Egalitarian Ideal		Reject Housewife Ideal		Marriage Outdated	
	1	2	1	2	1	2
Age	-.02	-.01	-.02	-.03	-.09**	-.11***
Gender	-.09***	-.08***	.12***	.13***	.05*	.05
Parental Educational Attainment	-.15***	-.05	.18***	.01	.09***	.05
Parental Absence at 14						
Educational Attainment		-.12***		.16***		-.04
Religiosity				-.20***		
Urbanism		-.13***		.24***		.01***
Income				.02		.03
History of Cohabitation						.11***
R ² Change	.03***	.03***	.05***	.13***	.03***	.03***

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Table 5.3.3

Two-Step Multiple Regression Analyses of Significant Correlates of Hypothesized Predictors on Individual Measures Used to Create Cluster Analyses

Measures	Reject Cohabitation		Parents Should Not Sacrifice for Children		Divorce Justified	
	1	2	1	2	1	2
Age	.17***	.18***	-.05	-.08**	-.09**	-.10***
Gender						
Parental Educational Attainment	-.23***	-.17***	.18***	.11***	.20***	.14***
Parental Absence at 14						
Educational Attainment		-.03		.05		.06*
Religiosity		.05*				-.03
Urbanism		-.09***		.11***		.08**
Income		-.03		-.04		-.03
History of Cohabitation		-.03		.15***		.04
R ² Change	.12***	.01***	.05***	.04***	.07***	.01***

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Table 5.3.4

Two-Step Multiple Regression Analyses of Significant Correlates of Hypothesized Predictors on Individual Measures Used to Create Cluster Analyses

Measures	Promiscuity Justified		Approve of Homosexuality		Pro-life	
	1	2	1	2	1	2
Age	-.17***	-.20***	-.09**	-.11***	.04	.03
Gender	-.13***	-.13***				
Parental Educational Attainment	.20***	.13	.19***	.16***	-.12***	-.06
Parental Absence at 14						
Educational Attainment		-.004		-.03		-.11
Religiosity						.17***
Urbanism		.16***		.06*		
Income		-.02		-.002		
History of Cohabitation		.15***		.16***		-.07**
R ² Change	.12***	.05***	.06***	.03***	.02***	.05***

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Table 5.4

Comparison of Distributions of Population in Response Categories by Select European Countries Using Data from Present Study and Camarero (2014)

Country (Study)	Individualistic (%)	Companionate (%)	Institutional (%)
Albania (present study—Table 4.2.1: original, full cluster analysis)	30	19	51
Albania (Table 5.1.1: four measure, three cluster)	23	21	57 ^a
Albania (Table 5.2.1: four measure, four cluster)	22	21	57
Albania (Table B-5.1: non-weighted, full)	37	18	45
Albania (Table B-8.1: non-weighted, four measure)	23	38	39
EU-24 Average^b	19	38	43
Malta	3	18	79
Poland	12	28	60
Italy	14	29	57
Hungary	10	33	57
Greece	11	37	52
UK	13	42	45
Germany	23	40	37
France	26	41	33
Finland	34	40	26
Sweden	33	47	20

^a Percentages sum to more than 100 because of rounding.

^b Statistics for countries other than Albania are from Camarero (2014); The EU-24 average refers to the average values for the EU-27 as it was in 2008, minus Cyprus, Romania, and Bulgaria. Not all countries from Camarero (2014) are listed in this table, only the four most conservative countries in her dataset (Malta, Poland, Italy, and Hungary), Greece as a close Balkan and Mediterranean neighbor to Albania with thousands of years of shared history, three additional large European countries (UK, Germany, and France), and the two most liberal countries in the dataset (Finland and Sweden).

APPENDICES

Appendix A

Bivariate Correlations without Weighting and Replacement of Missing Values

Table A-1

Bivariate Correlations of Marriage Attitude Dimensions and Predictor Variables: Non-weighted Data without Replacement of Missing Values

	Educational Attainment	Religiosity	Age	Gender	Urbanism	Income	Parental Educational Attainment	Parent Absence	History of Cohabitation	Number of Children ^a	Never Married ^a
Practical harmony not important	.09***	-.10***	-.08***	.03	.03	.12***	.11***	.03	.04	-.09***	.09***
<i>Faithfulness important^b</i>	-.05	.07**	.10***	.02	-.13***	-.05	-.06*	-.01	-.06*	.10***	-.10***
Children not needed	.13***	-.02	-.16***	-.03	-.19***	.07**	.18***	.03	.04	-.21***	.25***
Approve single motherhood	.15***	-.11***	-.25***	.07**	.15***	.10***	.25***	.07**	.04	-.26***	.21***
<i>Reject egalitarian ideal</i>	-.18***	.01	.04	-.09***	-.21***	-.02	-.13***	-.04	-.02	.04	-.07**
Reject housewife ideal	.26***	-.19***	-.11***	.14***	.34***	.13***	.19***	.06*	.04	-.16***	.13***
Marriage outdated	.06*	-.03	-.13***	.07*	.18***	.08**	.14***	.01	.13***	-.13***	.11***
<i>Reject cohabitation</i>	-.21***	.08**	.27***	-.05	-.20***	-.14***	-.30***	-.01	-.06*	.25***	-.22***
Parents should not sacrifice for children	.15***	.02	-.12***	.02	.18***	.06*	.18***	.02	.16***	-.14***	.16***
Divorce justified	.17***	-.07**	-.18***	.07*	.15***	.07**	.23***	.03	.08**	-.21***	.15***
Promiscuity justified	.19***	.04	-.27***	-.09***	.24***	.11***	.29***	.002	.17***	-.28***	.29***
Approve of homosexuality	.19***	-.001	-.21***	.02	.15***	.11***	.29***	.01	.17***	-.23***	.20***
<i>Prolife</i>	-.18***	.19***	.09***	-.01	-.02	-.03	-.14***	-.003	-.09***	.13***	-.12***

^a Number of children and marital history were not included in the main analysis.

^b Items in italics indicate stronger institutional, traditional, or conservative values with higher scores.

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Table A-2

Bivariate Correlations between Measures Used in Constructing Cluster Solutions: Non-weighted Data without Missing Value Replacement

Measure	1	2	3	4	5	6	7	8	9	10	11	12
1. Practical harmony not important												
2. <i>Faithfulness important^a</i>	-.05											
3. Children not needed	-.19***	-.19***										
4. Approve single motherhood	.12***	-.06*	.27***									
5. <i>Reject egalitarian ideal</i>	.21***	-.05	.14***	-.01								
6. Reject housewife ideal	.16***	-.15***	.13***	.21***	-.14***							
7. Marriage outdated	.05	-.16***	.31***	.29***	.04	.04						
8. <i>Reject cohabitation</i>	-.03	.02	-.20***	-.40***	.22***	-.12***	-.22***					
9. Parents should not sacrifice for children	.02	-.08**	-.28***	.13***	-.04	.09**	.26***	-.17***				
10. Divorce justified	.07**	-.13***	.26***	.24***	.06*	.18***	.18***	-.23***	.13***			
11. Promiscuity justified	.12***	-.19***	.35***	.19***	.07**	.05*	.31***	-.22***	.25***	.34***		
12. Approve of homosexuality	.15***	-.09***	.27***	.21***	.00	.13***	.25***	-.20***	.23***	.29***	.56***	
13. <i>Prolife</i>	-.03	.11***	-.18***	-.23***	.04	-.19***	-.09***	.16***	-.19***	-.40	-.29***	-.29***

^a Items in italics indicate stronger institutional, traditional, or conservative values with higher scores.

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Table A-3

Bivariate Correlations between Predictor Measures Used in the Multinomial Logistic Regression Analysis: Data without Weighting and Missing Value Replacement

Measures	1	2	3	4	5	6	7	8	9	10
1. Ed Attainment										
2. Religiosity	-.05*									
3. Age	-.19***	.08**								
4. Gender	-.02	.04	-.12***							
5. Urbanism	.37***	-.02	-.05	.08**						
6. Income	.34***	-.01	-.15***	-.05	.28***					
7. Parent Ed Attain	.47***	-.04	-.46***	.09***	.38***	.28***				
8. Parental absence	.01	-.002	-.02	.03	.13***	-.001	-.02			
9. Ever cohabit	.11***	-.04	.03	-.03	.12***	.05*	.07**	.03		
10. Number of Children ^a	-.32***	.08***	.66***	-.07**	-.23***	-.19***	-.48***	-.02	.03***	
11. Never Married ^a	.15***	-.02	-.63***	.02	.11***	.08**	-.40***	-.04	-.10***	-.60***

^a Number of children and marital history were not included in the main analysis.

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

APPENDIX B

Development of Measures and Replication of Selected Analyses Using Non-Imputed, Non-Weighted Data

Appendix B presents procedures and findings from an analysis of the data using non-weighted, non-imputed data.

Table B-1.1

Happy Marriage Requirements Exploratory Factor Analysis: Rotated Component Matrix^a

	Component			
	1	2	3	4
Important in marriage: faithfulness (Q42A)	.189	-.062	.358	-.388
Important in marriage: adequate income (Q42B)	.175	.747	.010	.011
Important in marriage: same social background (Q42C)	.656	.375	.083	.030
Important in marriage: shared religious beliefs (Q42D)	.771	.204	.081	-.027
Important in marriage: good housing (Q42E)	.080	.755	.120	.089
Important in marriage: agreement on politics (Q42F)	.676	-.247	-.019	.365
Important in marriage: live apart from in-laws (Q42G)	.271	.007	.041	.611
Important in marriage: happy sexual relationship (Q42H)	-.174	.390	.262	.588
Important in marriage: share household chores (Q42I)	.037	.119	.728	.157
Important in marriage: children (Q42J)	-.031	.364	.476	-.420
Important in marriage: discuss problems (Q42K)	.045	.034	.746	.175
Important in marriage: time for friends and personal hobbies (Q42L)	.142	.001	.320	.599

Reliability of possible factors:

Factor (eigenvalue)	Possible Name	Reliability (α)
1 (2.56)	Equal	.59
2 (1.59)	Necessities	Only two items
3 (1.35)	Practical	.49
4 (1.06)	Independent romance	.39

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

^a Rotation converged in 9 iterations.

Table B-1.2

Happy Marriage Requirements Exploratory Factor Analysis with Forced Two-Factor Solution: Rotated Component Matrix^a

	Component	
	1	2
Important in marriage: faithfulness (Q42A)	.251	-.124
Important in marriage: adequate income (Q42B)	.577	.120
Important in marriage: same social background (Q42C)	.375	.465
Important in marriage: shared religious beliefs (Q42D)	.261	.502
Important in marriage: good housing (Q42E)	.636	.124
Important in marriage: agreement on politics (Q42F)	-.203	.721
Important in marriage: live apart from in-laws (Q42G)	-.035	.636
Important in marriage: happy sexual relationship (Q42H)	.367	.340
Important in marriage: share household chores (Q42I)	.538	.213
Important in marriage: children (Q42J)	.635	-.286
Important in marriage: discuss problems (Q42K)	.484	.233
Important in marriage: time for friends and personal hobbies (Q42L)	.132	.568

Reliability of possible factors:

Factor (eigenvalue)	Possible Name	Items	Reliability (α)
1 (2.56)	Idealist	v136, v137, v140, v143-v146	.57
2 (1.59)	Separate equality	v138, v139, v141, v142, v147	.58

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

^a Rotation converged in 9 iterations.

Table B-1.3

Happy Marriage Requirements: Attempted Scale Development (v136-147)

Variable	Label	Range	Mean	SD	Skew	Comments
v136	Important in marriage: faithfulness (Q42A)	1, 3 ^a	1.12	.37	3.10	Scale reliability increases if this item is removed; item makes sense alone
v137	Important in marriage: adequate income (Q42B)	1, 3	1.46	.59	.92	
v140	Important in marriage: good housing (Q42E)	1, 3	1.60	.63	.57	
v143	Important in marriage: happy sexual relationship (Q42H)	1, 3	1.52	.61	.70	
v144	Important in marriage: share household chores (Q42I)	1, 3	1.63	.61	.48	
v145	Important in marriage: children (Q42J)	1, 3	1.20	.45	2.15	
v146	Important in marriage: discuss problems (Q42K)	1, 3	1.59	.62	.47	
ridealist	Reject Idealist	1.00, 2.67	1.51	.34	.30	$\alpha = .59$; mean of v137, v140, v143- v146
idealist	Idealist Happy Marriage Requirements	1.33, 3.00	2.49	.34	-.30	Reversal of ridealist
zidealist	Z-scored idealist	-3.44, 1.52	0.00	1.00	-.29	Z-scored idealist measure
v138	Important in marriage: same social background (Q42C)	1, 3	2.13	.76	-.22	
v139	Important in marriage: shared religious beliefs (Q42D)	1, 3	2.34	.80	-.68	
v141	Important in marriage: agreement on politics (Q42F)	1, 3	2.71	.58	-1.88	

v142	Important in marriage: live apart from in-laws (Q42G)	1, 3	2.20	.76	-.36	
v147	Important in marriage: time for friends and personal hobbies (Q42L)	1, 3	2.08	.76	-.10	
rsepeq	Reject Separate Equality	1, 3	2.32	.45	-.59	$\alpha = .58$; mean of v138, v139, v141, v142, v147
sepeq	Separate Equality Happy Marriage Requirement	1, 3	1.68	.45	.59	rsepeq reversed
zsepeq	Z-scored separate equality happy marriage requirement	-1.51, 2.90	0.00	1.00	.59	Z score of sepeq

^a Range is 1 to 3 for all. 1 = “very important”; 3 = “not important”; meaning reversed for “reversed” measures.

Table B-1.4

Mutual Need of Parents and Children Exploratory Factor Analysis: Rotated Component Matrix^a

Variable	Label	Component	
		1	2
v148	Children need both parents to grow up happily (Q43)	.058	.990
v149	Women need children in order to be fulfilled (Q44)	.812	.173
v152	Men need children in order to be fulfilled (Q47A)	.850	-.061
Factor	Name	Reliability (α)	
1	Insufficient items for a scale	Not calculated	
2	Insufficient items for a scale	Not calculated	
Planned scale	Mutual Need of Parents and Children	.34	

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

^a Rotation converged in 3 iterations.

Table B-1.5

Exploratory Factor Analysis of Locus of Control over Childbearing: Rotated Component Matrix^a

Variable	Label	Component	
		1	2
v151	Woman single parent, no stable relationship with man (Q46)	.000	.934
v156	Duty towards society to have children (Q47E)	.754	.274
v157	People should decide themselves to have children (Q47F)	-.746	.281
Factor	Name	Reliability (α)	
1	Insufficient items for a scale	Not calculated	
2	Insufficient items for a scale	Not calculated	
Planned scale	Locus of Control over Childbearing ^b		-.07
Planned scale	Individual Control over Childbearing ^c		.24

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

^a Rotation converged in 3 iterations.

^b Locus of control over childbearing—reliability calculated using original measures

^c Individual control over childbearing—items v151 and v157 were recoded so that higher values indicate more individual control over childbearing.

Table B-2

Omnibus Factor Analysis of Variables for Measures: Rotated Component Matrix^a

Var	Label	Component										
		1	2	3	4	5	6	7	8	9	10	11
v136	Important in marriage: faithfulness	.216	-.200	.052	.077	.227	.195	-.045	-.219	-.005	-.020	.620
v137	Important in marriage: adequate income	.162	.119	.068	.025	.094	.085	.737	.120	.026	-.124	-.088
v138	Important in marriage: same social background	-.073	.060	.081	.272	-.046	.043	.630	.038	-.041	.254	.184
v139	Important in marriage: shared religious beliefs	-.056	.249	.053	.383	-.230	.061	.436	-.127	-.071	.266	.290
v140	Important in marriage: good housing	.105	-.089	.041	.018	.194	.222	.673	-.096	-.055	.033	-.104
v141	Important in marriage: agreement on politics	-.465	.200	-.166	.192	-.273	.265	.085	.124	-.005	.208	.172
v142	Important in marriage: live apart from in-laws	-.203	-.113	-.166	-.076	-.181	.581	.119	.034	-.128	.158	.154
v143	Important in marriage: happy sexual relationship	.054	-.250	.207	-.079	-.006	.535	.200	.048	.099	.193	-.044
v144	Important in marriage: share household chores	.083	.190	.328	.042	.116	.555	.025	.091	-.002	.071	.076
v145	Important in marriage: children	.289	.153	.086	-.064	.493	.069	.236	.030	.010	.050	.051
v146	Important in marriage: discuss problems	-.070	.166	.334	-.005	.190	.585	.073	-.054	-.014	-.110	-.127
v147	Important in marriage: time for friends and personal hobbies	-.047	.096	.114	.077	-.210	.609	.103	.129	.213	-.114	.002
v148	Children need both parents to grow up happily	.565	.023	.020	-.038	-.048	-.008	-.045	-.042	-.091	-.029	-.065
v149	Women need children in order to be fulfilled	.160	.137	-.034	.049	.683	-.070	.011	.106	-.147	-.031	-.045
v152	Men need children in order to be fulfilled	-.036	.320	.112	.121	.538	.096	.097	.099	-.292	.226	.314
v156	Duty towards society to have children	-.063	.144	-.014	.512	-.070	.035	.172	-.096	.185	.175	.373
v151	Woman single parent, no stable relationship with man	-.098	-.152	-.031	-.039	-.072	.063	.028	.111	.746	-.050	.026
v157	People should decide themselves to have children	.150	-.089	.174	.114	.096	.268	.079	-.258	.104	.239	-.537
v159	Working mother warm relationship with children	.006	.027	.122	.027	.063	.063	.079	.036	-.011	.830	-.059
v160	Pre-school child suffers with working mother	-.018	-.069	-.053	.597	.111	.005	.155	-.215	.116	.098	.038
v161	Women really want home and children	.085	.025	-.084	.781	.085	-.035	-.041	-.018	-.131	-.060	-.157
v162	Being housewife as fulfilling as paid job	-.037	.057	.017	.808	.017	-.001	.043	.056	-.102	-.065	.040
v163	Job best way for independence women	-.089	-.054	.599	-.195	.031	.100	.244	-.056	.053	.109	.026
v164	Husband+wife contribute to household income	.044	.051	.709	-.111	.052	.142	-.068	-.102	-.027	.123	-.118

v165	Fathers as well suited to look after children as mothers	.025	.157	.718	.097	-.145	.158	.019	.060	-.017	-.117	.082
v166	Men should take the same responsibility for home and children	.114	.046	.802	.046	.013	.043	.047	.043	.030	.063	-.019
v150	Marriage is outdated	-.324	-.002	.018	.032	-.408	-.066	-.121	.064	.474	-.012	-.041
v154	Homosexual couples - adopt children	-.623	.212	.047	-.078	.014	.021	-.087	-.016	.354	-.075	.130
v155	It is alright to live together without getting married	-.116	-.226	.185	-.080	-.029	.332	-.092	-.018	.494	.285	-.222
v168	Parents' responsibilities to their children at expense of/not sacrifice own well-being	.195	.010	-.075	.122	.538	-.094	.006	-.170	.039	.007	.002
v242	Do you justify: divorce	.188	.669	.055	.056	.167	.029	.127	-.083	-.115	-.126	.016
v238	do you justify: adultery	.671	.209	.069	-.023	.317	.052	.121	-.045	.034	.004	.148
v240	Do you justify: homosexuality	.678	.296	-.031	.130	.071	-.075	.151	.063	-.044	-.035	.004
v246	Do you justify: having casual sex	.716	.214	.005	.006	.232	-.027	.021	-.069	.010	.064	.159
v248	Do you justify: prostitution	.739	.175	.047	-.046	.229	-.033	.008	-.026	.018	-.015	.014
v184	Abortion if woman not married Approve/disapprove	-.187	-.181	-.042	-.026	-.028	.108	.062	.768	-.045	-.025	.008
v185	Abortion if couple doesn't want more children Approve/disapprove	.122	-.176	.022	-.155	.038	.075	-.017	.775	.224	.074	-.062
v241	Do you justify: abortion	.286	.657	.082	.076	.175	-.009	.097	-.359	-.088	-.053	-.040
v249	Do you justify: experiments human embryos	.441	.558	.121	-.018	.155	.065	.027	.033	-.203	.033	-.018
v251	Do you justify: invitro fertilization	.073	.723	.069	.014	.002	.021	-.055	-.123	.011	.134	-.013

Extraction Method: Principal Component Analysis.
 Rotation Method: Varimax with Kaiser Normalization.
 a. Rotation converged in 13 iterations.

Table B-3

Possible Measures Arising from Omnibus Factor Analysis

Factor Number	Measure Name	Items	Labels	α (α^a)
1	Religious marital morality	v148	Children need both parents to grow up happily	.64 (.57) (.80 for three-item justify promiscuity scale: v238 v246 v248)
		v154	Homosexual couples - adopt children	
		v238	do you justify: adultery	
		v240	Do you justify: homosexuality	
		v246	Do you justify: having casual sex	
		v248	Do you justify: prostitution	
2	(Separate: Divorce) Fetal experiments	v242	Do you justify: divorce	
		v241	Do you justify: abortion	
		v249	Do you justify: experiments human embryos	
		v251	Do you justify: invitro fertilization	
3	Reject egalitarian ideal	v163	Job best way for independence women	.69 (increases to .72 when v144 and 146 are included)
		v164	Husband+wife contribute to household income	
		v165	Fathers as well suited to look after children as mothers	
		v166	Men should take the same responsibility for home and children	
4	Reject housewife ideal	v160	Pre-school child suffers with working mother	.64
		v161	Women really want home and children	
		v162	Being housewife as fulfilling as paid job	
5	Children not needed	v145	Important in marriage: children	.52 (.60)
		v151	Women need children in order to be fulfilled	
		v152	Men need children in order to be fulfilled	
		v168	Parents' responsibilities to their children at expense of/not sacrifice own well-being	

6	Companionate ideal	v142	Important in marriage: live apart from in-laws	.51 (.55) Better to use v144 and v146 in Egalitarian ideal
	(Perhaps use separately)	v143	Important in marriage: happy sexual relationship	
		v144	Important in marriage: share household chores	
	(Perhaps use separately)	v146	Important in marriage: discuss problems	
	(Perhaps use separately)	v147	Important in marriage: time for friends and personal hobbies	
	(Use separately)	v155	It is alright to live together without getting married	
7	Practical harmony not important (pharmony)	v137	Important in marriage: adequate income	.62 (.63)
		v138	Important in marriage: same social background	
		v139	Important in marriage: shared religious beliefs	
		v140	Important in marriage: good housing	
8		v184	Abortion if woman not married Approve/disapprove	(v241 was added to create an initial scale with $\alpha = -.59$; when v241 was reversed, scale became .39 and, with standardized items, .74)
		v185	Abortion if couple doesn't want more children Approve/disapprove	
9	(Use separately)	v151	Woman single parent, no stable relationship with man	
	(Use separately)	v150	Marriage is outdated	
10		v159	Working mother warm relationship with children	
11	Fidelity and children for society (Use faithfulness separately)	v136	Important in marriage: faithfulness	
		v156	Duty towards society to have children	
		v157	People should decide themselves to have children	

^a Cronbach's alpha for standardized items.

Table B-4

Planned and Resultant Scales and Items without Weighting and Imputations

<u>Planned Research Variables</u>	<u>Research Variables Developed</u>				
	<u>Label</u>	<u>Name</u>	<u>Items</u>	<u>α (α)^a</u>	<u>Skewness</u>
For finding a cluster solution					
Happy marriage requirements (v136-147)	Practical harmony not important	pharmony	zv137-zv140	.62 (.63)	.02
	<i>Faithfulness important</i>	zv136lg10r	zv136lg10r	^b	-2.58
Mutual need of parents and children (v148, v149, v152, v156)	Children not needed	notneedkids	zv145lg10, zv149lg10, zv152sqrt	.45 (.58)	1.79
Locus of control over childbearing (v151, v156, v157)	Approve single motherhood	zv151ri	zv151ri	^b	.60
Gender roles (v159-v166)	<i>Reject egalitarian ideal^d</i>	egalitarianr	zv144, zv146, zv163, zv165, zv166, zv164	.72	.14
	Reject housewife ideal	hwidealr	zv160, zv161, zv162	.64	-.11
Relevance of traditional marriage (v150, v154, v155)	Marriage outdated	zv150rlg10	zv150rlg10	^b	1.82
	<i>Reject cohabitation</i>	zv155	zv155	^b	.35
Self-sacrificial love of parents for children (v168)	Parents should not sacrifice for children	zv168irlg10	zv168irlg10	^b	2.11
Legitimacy of divorce (v242)	Divorce justified	zv242	zv242	^b	.29
Sexual ethics (v238, v240, v246, v248)	Promiscuity justified	promiscuity	zv238, zv246, zv248	.80	1.28
	Justify homosexuality	v240lg10	zv240lg10	^b	1.28
Abortion and embryos (v184, v185, v241, v249, [v251])	<i>Prolife</i>	Prolife	zv184, zv185, zv241r	-.59 (.74)	-.51

IV's					
Educational attainment	Educational attainment	v336_cs_s	v336_cs_s	b	e
Religiosity	Religiosity	religNI6nsqrtr	zv109r, zv114ir, zv119ir, zv120rsqrt, zv127r, zv130r	.67 (.80)	- .05
Age	Age	age	age	b	e
Gender	Gender	v302	v302	b	e
Urbanism	Urbanism	v370	v370	b	e
Income	Income	v353Y_cs_s	v353Y_cs_s	b	e
Parental educational attainment	Parental educational attainment	v355_cs_s	v355_cs_s	b	e
Living with parents at age 14	Living with parents at age 14	ParentAb_dc	v354	b	e
History of cohabitation	History of cohabitation	Cohabit_dc	v314_dc, v315_dc, v317_dc, v319_dc	c	e
DV's					
Four-cluster groupings from RQ ₁	Four-cluster groupings from RQ ₁	Clu4_3	Clu4_3		

^a Cronbach's alpha for standardized items; shown if differ markedly from Cronbach's alpha with unstandardized items.

^b One-item (Possibly because no coherent scale was formed from proposed items)

^c The history of cohabitation is created as the sum of all reports of ever living with a partner before or otherwise outside of marriage. Four values were missing and were imputed using LTP, however, as these imputed values were close to no history of cohabitation, they were recoded as having no history of cohabitation.

^d Variable labels in italics indicate those for which higher scores suggest more traditional or institutional attitudes. In all other measures, higher values suggest more individualistic attitudes.

^e Skewness statistics are not needed for categorical measures; see descriptive data for more details.

Table B-5.1

Discriminant Analysis of Cluster Solutions Using Non-imputed, Non-weighted Data^a

Variable	Cluster Means (SD)				Discriminant Analysis	
	C 1	C 2	C 3	C 4	Λ^b	F
Practical harmony not important	.16 (.55)	-.18 (.71)	.20 (.69)	.05 (.62)	.94***	25.06
<i>Faithfulness important^d</i>	-2.75 (.54)	.35 (.13)	.34 (.23)	.36 (0E-8)	.06***	6509.05
Children not needed	.45 (.91)	-.27 (.46)	.39 (.95)	-.13 (.53)	.83***	78.81
Approve single motherhood	.23 (1.06)	-.59 (.60)	.42 (1.06)	.83 (.88)	.68***	186.28
<i>Reject egalitarian ideal</i>	.10 (.55)	-.05 (.72)	.01 (.61)	-.11 (.61)	.99*	3.00
Reject housewife ideal	.28 (.66)	-.23 (.77)	.14 (.74)	.26 (.68)	.92***	35.06
Marriage outdated	.39 (1.25)	-.14 (.85)	.40 (1.25)	-.44 (0E-8)	.90***	44.85
<i>Reject cohabitation</i>	-.02 (1.04)	.42 (1.04)	-.33 (.84)	-.49 (.68)	.85***	71.11
Parents should not sacrifice for children	.14 (1.10)	-.38 (.25)	.87 (1.44)	-.40 (.13)	.70***	169.35
Divorce justified	.27 (1.04)	-.47 (.86)	.52 (.84)	.19 (.99)	.81***	92.65
Promiscuity justified	.57 (1.06)	-.37 (.48)	.61 (.97)	-.33 (.47)	.70***	166.24
Approve of homosexuality	.35 (1.12)	-.46 (.48)	1.05 (1.08)	-.46 (.40)	.56***	309.87
<i>Prolife</i>	-.37 (.82)	.33 (.67)	-.38 (.74)	-.20 (.86)	.84***	77.05
N	107	530	328	217		
(%)	9.05	44.84	27.75	18.36		

^aNote: This discriminant analysis was conducted using non-weighted variables and without linear trend at point replacement of missing values

^b Wilks' Lambda: Smaller values indicate greater contribution to the model.

^c Mean and SD values in bold indicate values that are in the direction of institutional or traditional attitudes.

^d Variable labels in italics indicate those for which higher scores suggest more traditional or institutional attitudes. In all other measures, higher values suggest more individualistic attitudes.

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Proposed names: Cluster 1: Individualistic uncommitted; Cluster 2: Institutional; Cluster 3: Individualistic conflicted; and Cluster 4: Companionate

Note: Green color-coding indicates values that appear to be more traditional, conservative, or institutional. Pink color-coding indicates values that appear to be more progressive, liberal, or individualistic. Yellow color-coding indicates values that have a different sign from those in the main analysis.

Table B-5.2

Standardized Canonical Discriminant Function Coefficients for Analysis of Cluster Analysis Solutions Using Non-Imputed, Non-weighted Data

	Function		
	1	2	3
Practical harmony not important	.025	.129	-.077
Faithfulness is important	1.029	.037	.002
Children not needed	.054	.067	.123
Approve of single motherhood	-.026	.253	-.770
Reject egalitarian ideal	-.014	.048	-.032
Reject housewife ideal	-.006	.047	-.168
Marriage is outdated	.014	-.130	.513
It is alright to live together without getting married	-.039	-.040	.344
Parents should not sacrifice for their children	.192	.651	.216
Do you justify: divorce	.034	.241	-.192
Justify promiscuity	.005	.100	-.014
Justify homosexuality	.086	.681	.392
Pro-life	.027	-.096	.181
Eigenvalues	17.34	1.84	.66
% of Variance	87.4	9.3	3.3
Canonical Correlation	.97	.81	.63

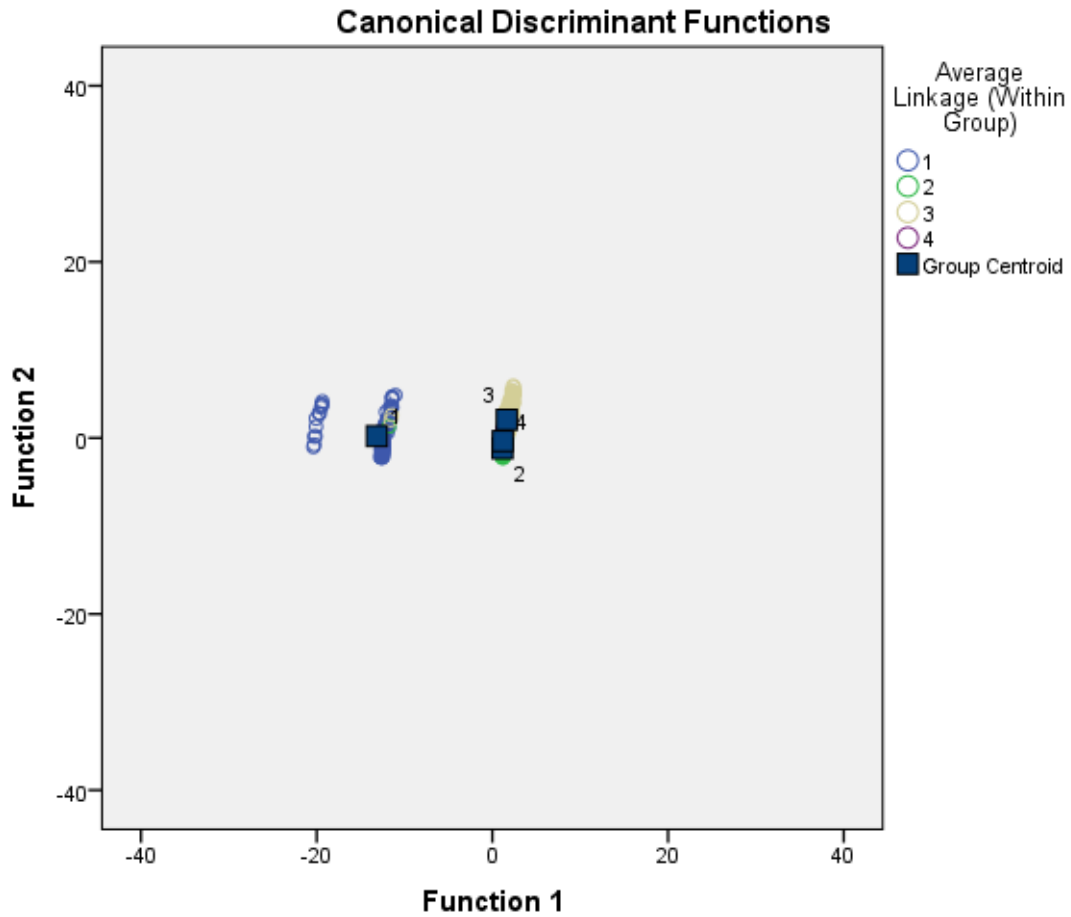


Figure B-1. Group Centroids in Discriminant Analysis of Cluster Analysis Using Non-weighted Data without Missing Value Replacement. Proposed names: Cluster 1: Individualistic uncommitted; Cluster 2: Institutional; Cluster 3: Individualistic conflicted; and Cluster 4: Companionate

Table B-5.3

Classification Results of Discriminant Analysis of Cluster Analysis Solution Using Non-Imputed, Non-weighted Data^a

Average Linkage (Within Group)		Predicted Group Membership				Total	
		1	2	3	4		
Original	Count	1	107	0	0	0	107
		2	1	481	18	30	530
		3	2	12	289	25	328
		4	0	27	2	188	217
	%	1	100.0	.0	.0	.0	100.0
		2	.2	90.8	3.4	5.7	100.0
		3	.6	3.7	88.1	7.6	100.0
		4	.0	12.4	.9	86.6	100.0

^a Discriminant analysis shows that **90.1%** of original grouped cases were correctly classified.

Proposed names: Cluster 1: Individualistic uncommitted; Cluster 2: Institutional; Cluster 3: Individualistic conflicted; and Cluster 4: Companionate

Table B-6

Parameter Estimates for the Multinomial Logistic Regression Analysis for Non-weighted Data without Missing Value Replacement

Group ^a	Predictor	B	Std. Error	Wald	df	Sig.	Exp(B)	95% Confidence Interval for Exp(B)	
								Lower Bound	Upper Bound
1	Intercept	-.767	.835	.845	1	.358			
	Ed Attainment	.003	.001	5.619	1	.018	1.003	1.000	1.005
	Religiosity	-.073	.267	.074	1	.786	.930	.551	1.570
	Age	-.037	.014	6.821	1	.009	.964	.938	.991
	Gender	-.083	.260	1.102	1	.750	.921	.553	1.531
	Urbanism	.148	.059	6.405	1	.011	1.160	1.034	1.301
	Income	-.010	.057	.031	1	.860	.990	.885	1.107
	Parental E Attain	-.002	.001	2.381	1	.123	.998	.996	1.000
	Parental Absence	.225	.612	.136	1	.712	1.253	.378	4.156
	Ever Cohabit	1.031	.328	9.852	1	.002	2.804	1.473	5.338
	Number of children	-.295	.156	3.598	1	.058	.744	.548	1.010
Never Married	.268	.419	.409	1	.523	1.307	.575	2.970	
3	Intercept	-1.089	.618	3.108	1	.078			
	Ed Attainment	.001	.001	.938	1	.333	1.001	.999	1.003
	Religiosity	-.368	.195	3.548	1	.060	.692	.472	1.015
	Age	-.013	.010	1.760	1	.185	.987	.969	1.006
	Gender	.132	.187	.500	1	.480	1.141	.791	1.645
	Urbanism	.128	.041	9.715	1	.002	1.136	1.049	1.231
	Income	-.038	.044	.755	1	.385	.963	.883	1.049
	Parental E Attain	.001	.001	2.786	1	.095	1.001	1.000	1.003
	Parental Absence	.417	.469	.790	1	.374	1.517	.605	3.801
	Ever Cohabit	.885	.251	12.402	1	.000	2.423	1.481	3.966
	Number of children	-.115	.097	1.408	1	.235	.892	.738	1.078
Never Married	.325	.322	1.020	1	.313	1.384	.737	2.598	
4	Intercept	-1.089	.684	2.532	1	.112			
	Ed Attainment	.002	.001	5.684	1	.017	1.002	1.000	1.004
	Religiosity	-.251	.218	1.328	1	.249	.778	.508	1.192
	Age	-.018	.011	2.875	1	.090	.982	.961	1.003
	Gender	.234	.207	1.277	1	.258	1.264	.842	1.898
	Urbanism	.013	.046	.079	1	.779	1.013	.926	1.108
	Income	-.039	.050	.626	1	.429	.961	.872	1.060
	Parental E Attain	.001	.001	1.756	1	.185	1.001	.999	1.003
	Parental Absence	.408	.529	.595	1	.441	1.504	.533	4.245
	Ever Cohabit	.323	.306	1.110	1	.292	1.381	.758	2.518
	Number of children	-.132	.109	1.464	1	.226	.876	.708	1.085
Never Married	.183	.352	.271	1	.602	1.201	.603	2.393	

^a The reference category is: 2 (Institutional).

Note: Blue color-coding indicates predictors that are significant both in this model and in the main analysis (Table 4.3.2). Yellow color-coding indicates predictors that were not significant in the main analysis but are significant in this model. Brown color-coding indicates predictors that were significant in the main analysis but are not significant in this model.

Table B-7.1

Post-Hoc Discriminant Analysis to Partially Replicate Camarero's (2014) Findings of Institutional, Companionate, and Individualistic Cluster Solutions Using Non-weighted Data without Replacement of Missing Values^a

Variable	Cluster Means (SD)			Discriminant Analysis	
	Companionate-Façade	Individualistic-Institutional	Individualistic-Conflicted	Λ^b	F
<i>Faithfulness important^d</i>	.36 (0E-8)	-.28 (1.27)	.37 (0E-8)	.89***	87.39
Marriage outdated	-.44 (0E-8)	-.27 (.66)	2.26 (0E-8)	.22***	2470.44
Divorce justified	.69 (.61)	-.66 (.76)	.36 (1.09)	.58***	492.69
Promiscuity justified	.11 (.87)	-.22 (.68)	.42 (1.06)	.93***	53.47
N	538	681	180		
%	38.01	49.03	12.96		

^aNote: This discriminant analysis was conducted using non-weighted variables and without linear trend at point replacement of missing values

^b Wilks' Lambda: Smaller values indicate greater contribution to the model.

^c Mean and SD values in bold indicate values that are in the direction of institutional or traditional attitudes.

^d Variable labels in italics indicate those for which higher scores suggest more traditional or institutional attitudes. In all other measures, higher values suggest more individualistic attitudes.

*** $p \leq .001$

Note: Green color-coding indicates values that appear to be more traditional, conservative, or institutional. Pink color-coding indicates values that appear to be more progressive, liberal, or individualistic. Yellow color-coding for the cluster name indicates that the cluster did not appear in the main post-hoc analysis in Table 5.1.1.

Table B-7.2

Standardized Canonical Discriminant Function Coefficients for Discriminant Analysis of Cluster Analysis to Partially Replicate Camarero's (2014) Findings of Institutional, Companionate, and Individualistic Cluster Solutions Using Non-weighted Data without Replacement of Missing Values

	Function	
	1	2
Faithfulness is important	.733	.678
Marriage is outdated intuitive	1.194	-.192
Justify divorce	.109	1.040
Justify promiscuity	-.093	.114
Eigenvalues	5.51	1.29
% of Variance	81.1	18.9
Canonical Correlation	.92	.75

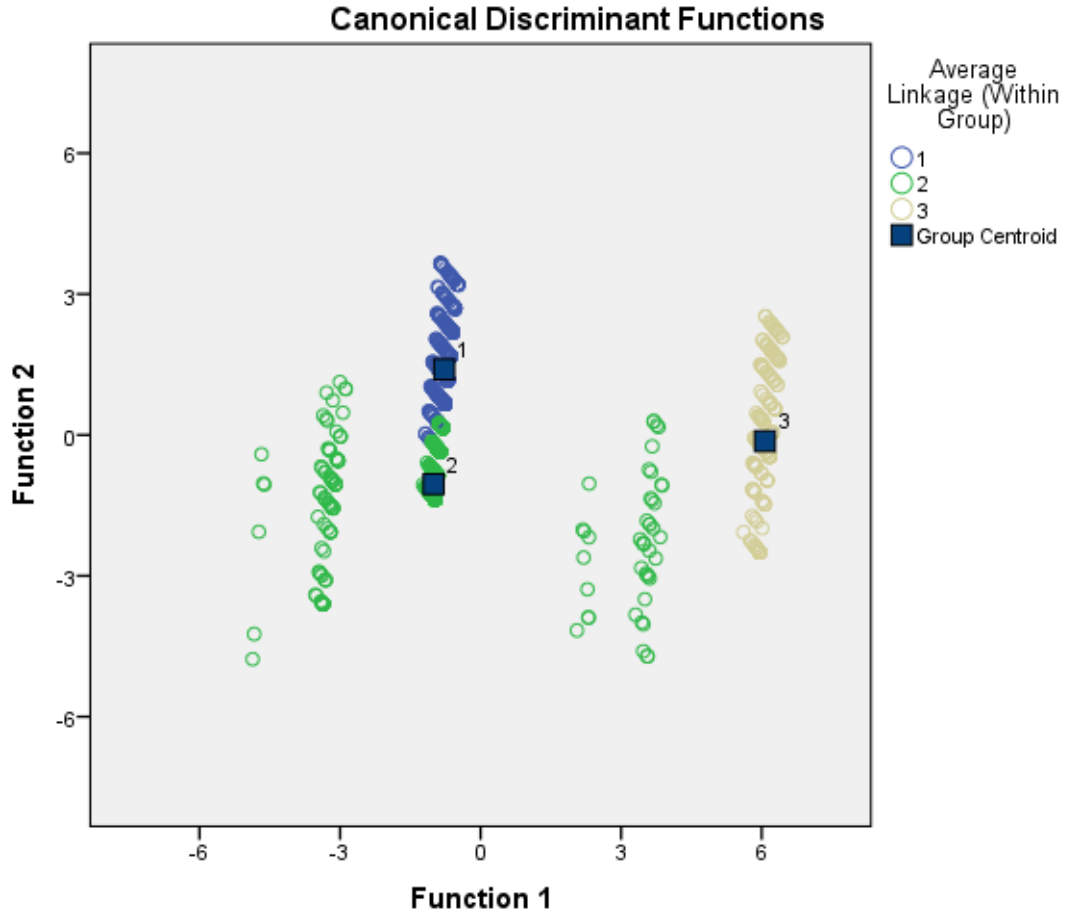


Figure B-2. Graph of Distribution of Cases by Discriminant Functions Relative to Group Centroids for Three-Group Cluster and Discriminant Analysis Exploring Camarero’s Four Measures.

Table B-7.3

Classification Results^a

		Average Linkage (Within Group)	Predicted Group Membership			Total
			1	2	3	
Original		Companionate	522	6	0	528
	Count	II	36	610	35	681
		IC	0	0	180	180
		Companionate	98.9	1.1	.0	100.0
	%	II	5.3	89.6	5.1	100.0
		IC	.0	.0	100.0	100.0

^aThe discriminant analysis resulted in **94.5%** of original grouped cases being correctly classified.

Note: II = Individualistic-Institutional; IC = Individualistic-Conflicted

Table B-8.1

Discriminant Analysis of Cluster Solutions in Search of the Façade Solution: Using Non-weighted Data without Replacement of Missing Values^a

Variable	Cluster Means (SD)				Discriminant Analysis	
	Comp.	IU	Inst.	IC	Λ^b	F
<i>Faithfulness important^d</i>	.36 (0E-8)	-2.74 (.53)	.36 (0E-8)	.36 (0E-8)	.03***	14254.96
Marriage outdated	-.44 (0E-8)	.41 (1.26)	-.44 (0E-8)	2.26 (0E-8)	.16***	2422.62
Divorce justified	.69 (.61)	.29 (1.00)	-.90 (.43)	.36 (1.09)	.47***	520.10
Promiscuity justified	.11 (.87)	.43 (1.03)	-.39 (.40)	.42 (1.06)	.85***	79.78
N	528	139	542	180		
%	38.12	10.04	39.13	13.00		

^aNote: This discriminant analysis was conducted using non-weighted variables and without linear trend at point replacement of missing values

^b Wilks' Lambda: Smaller values indicate greater contribution to the model.

^c Mean and SD values in bold indicate values that are in the direction of institutional or traditional attitudes.

^d Variable labels in italics indicate those for which higher scores suggest more traditional or institutional attitudes. In all other measures, higher values suggest more individualistic attitudes.

*** $p \leq .001$

Proposed names: Cluster 1: Comp. = Companionate; Cluster 2: IC = Individualistic-Uncommitted; Cluster 3: Inst. = Institutional; and Cluster 4: IC = Individualistic-Conflicted

Note: Green color-coding indicates values that appear to be more traditional, conservative, or institutional. Pink color-coding indicates values that appear to be more progressive, liberal, or individualistic. Yellow color-coding indicates values that have a different sign from those in the main analysis.

Table B-8.2

Standardized Canonical Discriminant Function Coefficients for Discriminant Analysis of Cluster Solutions in Search of the Façade Solution Using Non-weighted Data without Replacement of Missing Values

	Function		
	1	2	3
Faithfulness is important	1.026	.033	.021
Marriage is outdated intuitive	.172	1.017	-.117
Justify divorce	.027	.058	.980
Justify promiscuity	.052	-.100	.102
Eigenvalues	31.86	5.28	1.07
% of Variance	83.4	13.8	2.8
Canonical Correlation	.99	.92	.72

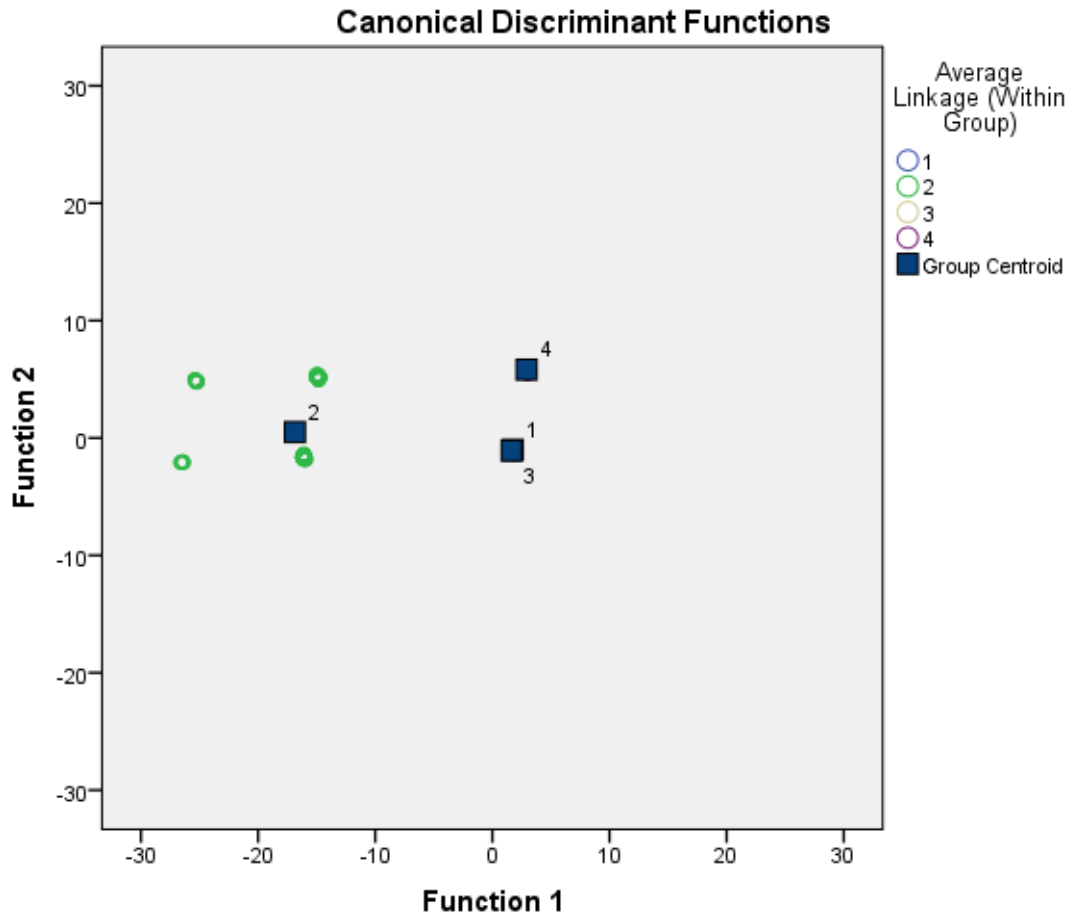


Figure B-3. Graph of Distribution of Cases by Discriminant Functions Relative to Group Centroids of Four-Group Cluster and Discriminant Analysis Attempting to Find the Façade Group Using Camarero's (2014) Four Measures.

Table B-8.3

Classification Results of Discriminant Analysis of Cluster Solutions in Search of the Façade Solution: Using Non-weighted Data without Replacement of Missing Values^a

	Average Linkage (Within Group)	Predicted Group Membership				Total
		Comp.	IU	Inst.	IC	
Original Count	Companionate	517	0	11	0	528
	Individualistic- Uncommitted	0	139	0	0	139
	Institutional	0	0	542	0	542
	Individualistic-Conflicted	0	0	0	180	180
Original %	Companionate	97.9	.0	2.1	.0	100.0
	Individualistic- Uncommitted	.0	100.0	.0	.0	100.0
	Institutional	.0	.0	100.0	.0	100.0
	Individualistic-Conflicted	.0	.0	.0	100.0	100.0

^aThe discriminant analysis resulted in **99.2%** of original grouped cases being correctly classified.

Note: In this analysis, Cluster 1: Comp. = Companionate; Cluster 2: IC = Individualistic-Uncommitted; Cluster 3: Inst. = Institutional; and Cluster 4: IC = Individualistic-Conflicted

Table B-9.1

Two-Step Multiple Regression Analyses of Significant Correlates of Hypothesized Predictors on Individual Measures Used to Create Cluster Analyses Using Non-weighted Data without Replacement of Missing Values

Measures	Practical Harmony Not Important		Faithfulness Important		Children Not Needed		Approve Single Motherhood	
	1	2	1	2	1	2	1	2
Age	-.05	-.004	.13***	.11**	-.09**	.01	-.19***	-.15***
Gender							.04	.05
Parental Educational Attainment	.09**	.04	-.04	.03	.11**	-.03	.13***	.07
Parental Absence at 14								.02
Educational Attainment		.03				.04		-.11***
Religiosity		-.09***		.04				.05
Urbanism				-.13***		.14***		.03
Income						.04		
History of Cohabitation				-.05				-.04
Number of Children ^a		.001		-.01		-.03		.05
Never Married ^a		.08*		-.08		.19***		
R ² Change	.02***	.02***	.02***	.02***	.03***	.05***	.09***	.02***

^a Number of children and never married measures were not used in the analysis using weighted, LTP-imputed data.

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Note: Blue color-coding indicates that the predictor significantly predicted changes in the outcome variable in the post-hoc regression analyses of weighted, LTP-imputed data and in this study using non-weighted, non-imputed data. Brown color-coding indicates that a predictor has ceased to be significant in this model, and yellow-color coding indicates that a predictor becoming significant.

Table B-9.2

Two-Step Multiple Regression Analyses of Significant Correlates of Hypothesized Predictors on Individual Measures Used to Create Cluster Analyses Using Non-weighted Data without Replacement of Missing Values

Measures	Reject Egalitarian Ideal		Reject Housewife Ideal		Marriage Outdated	
	1	2	1	2	1	2
Age			-.02	-.02	-.06	-.07
Gender	-.06*	-.06*	.17***	.17***	.06	.06
Parental Educational Attainment	-.14***	.01	.19***	-.02	.09*	.02
Parental Absence at 14			.04	-.003		
Educational Attainment		-.14***		.16***		-.08*
Religiosity				-.14***		
Urbanism		-.15***		.26***		.20***
Income				-.007		.05
History of Cohabitation						.07*
Number of Children ^a				.000		.03
Never Married ^a		-.07*		.09*		.07
R ² Change	.03***	.05***	.08***	.12***	.02***	.04***

^a Number of children and never married measures were not used in the analysis using weighted, LTP-imputed data.

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Note: Blue color-coding indicates that the predictor significantly predicted changes in the outcome variable in the post-hoc regression analyses of weighted, LTP-imputed data and in this analysis using non-weighted, non-imputed data. Brown color-coding indicates that a predictor has ceased to be significant in this model, and yellow color-coding indicates that a predictor is significant in this model that was not significant in the previous model.

Table B-9.3

Two-Step Multiple Regression Analyses of Significant Correlates of Hypothesized Predictors on Individual Measures Used to Create Cluster Analyses Using Non-weighted Data without Replacement of Missing Values

Measures	Reject Cohabitation		Parents Should Not Sacrifice for Children		Divorce Justified	
	1	2	1	2	1	2
Model						
Age	.16***	.11*	-.05	-.03	-.09**	-.05
Gender					.03	.03
Parental Educational Attainment	-.22***	-.12**	.14***	.05	.16***	.09*
Parental Absence at 14						
Educational Attainment		-.07		.05		.002
Religiosity		.08**				-.05
Urbanism		-.07*		.11***		.09*
Income		-.05		-.03		-.02
History of Cohabitation		-.03		.12***		.08**
Number of Children ^a		.06		.03		-.08
Never Married ^a		-.05		.13**		.02
R ² Change	-.11***	.03***	.03***	.04***	.05***	.02***

^a Number of children and never married measures were not used in the analysis using weighted, LTP-imputed data.

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Note: Blue color-coding indicates that the predictor significantly predicted changes in the outcome variable in the post-hoc regression analyses of weighted, LTP-imputed data and in this analysis using non-weighted, non-imputed data. Brown color-coding indicates that a predictor has ceased to be significant in this model, and yellow color-coding indicates that a predictor is significant in this model that was not significant in the previous model.

Table B-9.4

Two-Step Multiple Regression Analyses of Significant Correlates of Hypothesized Predictors on Individual Measures Used to Create Cluster Analyses Using Non-weighted Data without Replacement of Missing Values

Measures	Promiscuity Justified		Approve of Homosexuality		Pro-life	
	1	2	1	2	1	2
Age	-.18***	-.14***	-.11***	-.08	.03	-.03
Gender	-.11***	-.11***				
Parental Educational Attainment	.17***	.03	.19***	.08*	-.13***	-.03
Parental Absence at 14						
Educational Attainment		.04		.08*		-.13***
Religiosity						.08***
Urbanism		.18***		.07*		
Income		.04		.03		
History of Cohabitation		.11***		.12***		-.08**
Number of Children ^a		.002		-.02		.05
Never Married ^a		.16***		.09*		-.08*
R ² Change	.09***	.07***	.07***	.04***	.02***	.04***

^a Number of children and never married measures were not used in the analysis using weighted, LTP-imputed data.

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Note: Blue color-coding indicates that the predictor significantly predicted changes in the outcome variable in the post-hoc regression analyses of weighted, LTP-imputed data and in this analysis using non-weighted, non-imputed data. Brown color-coding indicates that a predictor has ceased to be significant in this model, and yellow color-coding indicates that a predictor is significant in this model that was not significant in the previous model.