Four separate psychological studies were conducted to investigate attitudes toward marriage, family and divorce, AIDS knowledge, gender-role identity, and self-disclosure. The emphasis of the four studies was based on a cross-cultural, social psychological perspective. Questionnaires were administered to females students in an advanced psychology course at Chulalongkorn University in Bangkok, Thailand and Nassau Community College, State University of New York. Overall, on the Attitudes Toward Marriage, Family and Divorce Survey, Thai students responded in a much more traditional manner than U.S. students. With regard to the AIDS knowledge survey, Thai students were less informed about the transmission and contraction of the disease than U.S. students. Results from the Bem Sex-Role Inventory did not support the hypotheses. Thai female students were not found to be feminine and the majority of U.S. female students were not found to be androgynous. In fact, both groups tended to be either masculine or androgynous. In the fourth study, U.S. students were found to self-disclose about more topics than Thai students. Copies of each of the four surveys, in both Thai and English, are included as appendices. (Contains 32 references.) (DB)
ATTITUDES TOWARD MARRIAGE, FAMILY
AND DIVORCE, AIDS KNOWLEDGE, GENDER-
ROLE IDENTITY AND SELF-DISCLOSURE:
A CROSS-CULTURAL, SOCIAL PSYCHOLOGICAL
COMPARISON OF RESPONSES BY THAI AND
AMERICAN COLLEGE STUDENTS

by

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1990

BEST COPY AVAILABLE
"East Is East And West Is West, And Never The Twain Shall Meet."
Rudyard Kipling could never have been so wrong.

OBJECTIVES AND RATIONALE

The purpose of this research is to increase cross-cultural understanding among Thai and American people. Four separate psychological studies were conducted to investigate attitudes toward marriage, family and divorce, AIDS knowledge, gender-role identity and self-disclosure. The emphasis of these four studies is based on a cross-cultural, social-psychological perspective.

Thailand is a quickly changing and developing country in South East Asia (Prizzia, 1986; Samudavanija, 1990; Tongdhamachart, 1990). It is emerging as a strong economic and political force in the region (International Studies Center, 1990). It is predicted that this period of transition will produce many major changes in the structure of Thai society. One area of investigation which attempted to address this issue concerned attitudes toward marriage, family and divorce. An initial study was

1This research was supported by a Fulbright-Hays Seminar Scholarship to Thailand. The author would like to thank the Psychology Department Chairperson, Dr. Supapun Kotrajaras, of Chulalongkorn University for her contribution in translating the questionnaires into Thai and for her assistance in obtaining Thai subjects for the purpose of this study. The help and encouragement of Dr. Sidney Hochman, Chairperson of the Psychology Department at Nassau Community College, State University of New York is gratefully acknowledged. I would also like to thank Dr. Raymond Toledo for his insightful comments and warm support.
conducted to measure these attitudes with the intention of further investigation in the future. It was important to measure current attitudes toward marriage, family and divorce in order to ascertain current trends and future changes.

Specific questions in this study addressed the issues of attitudes toward marriage and family. Other questions examined attitudes concerning divorce. In the future, it will be interesting to examine whether or not the divorce rate will increase as was seen in the United States or will the religiosity and traditional culture of the Thai people aid in the maintenance of marriage and family. For the purpose of this initial investigation, however, a cross-cultural comparison was made between Thai and American respondents. The similarities and differences of attitudes concerning marriage, family and divorce were compared and analyzed.

A second study was conducted to investigate knowledge concerning AIDS among Thai and American college students. AIDS is a serious worldwide problem that has reached epidemic proportion in several countries (Selikoff, Teirstein and Hirschman, 1984). In spite of educational efforts to increase understanding of AIDS and how it is transmitted, misinformation still exists (Gordon and Snyder, 1989). For example, in the United States, a recent poll published in American Medical News stated that 56% of doctors falsely believed needle injuries did not pose an HIV transmission risk. In addition, one-quarter of the doctors erroneously believed a person could be infected by being spit upon (Price, 1990). If medical workers are ignorant of basic AIDS information, there is reason to believe college students may also lack pertinent and preventative information concerning AIDS.
In Thailand, public opinion polls indicate that 35% of respondents believe that symptoms of AIDS appear within a six-month period. In actuality, they may take more than ten years to surface (Mills, 1990). Although Thai health officials have reported 46 known cases of AIDS, epidemiologists suspect that more than 100,000 Thais are infected with AIDS (Mills, 1990). In addition, researchers have predicted that by 1995 one in 50 Thai people may be infected with the AIDS virus (Grogan and Tamarkin, 1990).

These findings lead to serious concerns about the AIDS epidemic in both Thailand and the United States. A study was conducted to determine how much Thai and American college students know about AIDS. The purpose of this study was to shed some light on the educational efforts to inform people of the facts concerning AIDS. Furthermore, the similarities and differences concerning knowledge about AIDS among Thai and American respondents was investigated.

The third study investigated gender-role identity: femininity, masculinity and androgyny. Androgyny is a concept that has permeated the psychological literature for quite some time. An androgynous individual possesses both traditional feminine and traditional masculine personality characteristics (Bem, 1974).

In Thailand, there is an intriguing and interesting paradox concerning gender-role identity and women. This is reflected in their reference to women as "the hind legs of the elephant" (Cooper and Cooper, 1982). On one hand, the position of women reflects social and economic inferiority. Women must be supportive of men, but their place in society is behind them. On the other hand, women are expected to be economic contributors and equal partners in family earnings (Saihoo, 1990). Gender-role identity should then reflect these discrepancies and expectations. It was
hypothesized that the Thai female students would score higher in femininity since Thailand by tradition and practice is a male-dominated society. In the United States, flexibility of gender roles is supported and encouraged by modern family life and increased career opportunities (Matlin, 1987). Gender-role identity, therefore, should reflect the versatility of these advantages. Specifically, it was hypothesized that the American female students would score higher in androgyny due to the internalization of the changes in social values and expectations which stemmed from the feminist movement of the 1970's and 1980's. A cross-cultural exploration concerning Thai and American gender-role identities was conducted.

The final study examined self-disclosure among Thai and American college students. Self-disclosure refers to the act of voluntarily revealing personal information about oneself to another individual in which the content of the message is not, otherwise, readily available to the listener (Jourard, 1971).

In Thailand, friends do not overwhelm each other with personal disclosures and problems (Cooper and Cooper, 1982). Self-disclosure can be seen as a violation of some standard of civil decorum and indicative of poor judgement on the part of the discloser. According to Cooper and Cooper (1982), "meaningful conversation is really only possible when you have got to know a Thai well" (p.33).

Americans, however, are often viewed as more willing to disclose personal information (Chelune, et al., 1979). Specifically, women have been found to self-disclose more often than men (Goodstein and Reinecker, 1974). Furthermore, there is an expectation that a self-disclosure will be reciprocated by the listener. This reciprocity effect is one of the
most reliable findings in the self-disclosure literature (Worthy, Gary and Kahn, 1969; Cozby, 1972; Taylor and Belgrave, 1986).

Overall, this suggests that meaningful differences exist between Thais and Americans in reference to self-disclosure. A cross-cultural comparison of similarities and differences examining self-disclosure was conducted.

METHOD

Subjects

College student volunteers from advanced psychology courses were recruited from Chulalongkorn University in Bangkok, Thailand and Nassau Community College, State University of New York. Data from male and female college students were obtained. However, due to the small sample of five male subjects from Chulalongkorn University, only the female respondents' questionnaires from both universities were analyzed.

The number of subjects who responded completely to each questionnaire varied for both groups. For the purpose of this project only completed questionnaires were analyzed. There were 39 Thai subjects and 37 American subjects who completed the Attitudes Toward Marriage, Family and Divorce Survey. In the AIDS Knowledge Inventory, 44 Thais and 42 Americans completed the questionnaire. For the Bem Sex-Role Inventory, there were 48 Thai subjects and 39 American subjects. Thirty-six Thai respondents and 41 American respondents completed the Self-Disclosure Scale.

Questionnaires

Subjects completed four questionnaires in counterbalanced order. Although the Thai students at Chulalongkorn University were able to speak English, their questionnaires were translated into Thai for better understanding and comprehension of the social-psychological concepts within
each scale. The Thai translation of all the questionnaires were supervised and approved by Dr. Supapun Kotrajaras, Chairperson of the Department of Psychology, Chulalongkorn University. The other subjects received their questionnaires in English.

**Attitudes Toward Marriage, Family and Divorce Survey**

Appropriate items for this survey were chosen from the General Social Surveys Cumulative Handbook (Davis and Smith, 1989). Subjects were asked to respond to 25 items concerning marriage, family and divorce. On 18 items, they responded on a five-point scale which ranged from strongly agree to strongly disagree. For example, "A marriage without children is not fully complete." On two items subjects responded on a five-point scale which ranged from very easy to very difficult. One statement read, "In general, how easy or difficult do you think the law should make it for couples without young children to get a divorce?"

For an additional three items, subjects responded on a five-point scale that ranged from much better to divorce to cannot choose. For example, "When a marriage is troubled and unhappy, is it generally better for the wife if the couple stays together or gets divorced?" The last two items were personal. For example, "I would marry a divorced person." A five-point scale which ranged from definitely not to definitely yes was used for these items. (See Appendix A for the Thai translation and English version of this survey).

**AIDS Knowledge Inventory**

This inventory was obtained from an AIDS conference which was sponsored by the Biology Department at Nassau Community College in the Spring of 1990. It is a true or false inventory concerning up-to-date AIDS information. All items on the scale are true. (See Appendix B
for the Thai translation and English version of this inventory).

**Bem Sex-Role Inventory**

The Bem Sex-Role Inventory (Bem, 1974) is a widely used measurement which asks subjects to describe themselves based on 60 personality adjectives. The scale range consists of seven points from never or almost never true to always or almost always true. (See Appendix C for the Thai and English versions respectively).

**Self-Disclosure Scale**

The Self-Disclosure Scale (Jourard, 1971) contains 34 topics which subjects are asked to check if they have disclosed that topic fully to someone in their lives. (See Appendix D for the Thai and English versions of this scale).

**RESULTS**

**Attitudes Toward Marriage, Family and Divorce Survey**

Employing country as the discriminant factor, a one-way ANOVA was conducted on each of the 25 items which constituted the Attitudes Toward Marriage, Family and Divorce Survey. (See Appendix A). Summing the items and conducting an overall one-way ANOVA was deemed inappropriate because only 18 of the 300 unique combinations of items (6.0%) correlated significantly at the .025 level. This would suggest that the items in the marriage, family and divorce scale are assessing different constructs.

No significant difference was found between Thai and American female students on 16 of the 25 items (64.0%). In terms of perceptions concerning marriage and divorce, the results seem to show that both cultural groups share more similarities than differences. Of the remaining nine items, seven were significant at the .05 level and two items were only marginally significant (.065).
Single Parenthood

Scale items 7 and 8 related to the overall effectiveness of a single parent in raising his or her children. The first of these two items asked subjects to indicate on a five-point scale, how strongly they agreed or disagreed with the following statement: "A single mother can bring up her child as well as a married couple." The Thai female students tended to disagree (M = 3.2, SD = 1.32) and American female students tended to agree (M = 2.6, SD = 1.14) with the statement. A one-way ANOVA indicated that these means were marginally significant at the .065 level.

The second of these two items asked subjects to indicate on the same five-point scale, how strongly they agreed or disagreed with the statement: "A single father can bring up his child as well as a married couple." The Thai female students tended to disagree (M = 3.7, SD = 1.12) and American female students tended to agree (M = 2.9, SD = 1.26) with the statement. A one-way ANOVA indicated that these means were significant at the .05 level.

Alternative Parenting Styles and Marital Relationships

In scale item 10 subjects were asked whether "homosexual couples should have the right to marry each other." Using a five-point scale, both groups indicated that they disagreed with the statement. However, there was a marginally significant difference between the two groups regarding the level of disagreement. The mean score for the Thai female students was 3.7 (SD = 1.12). The mean score for the American female students was 3.2 (SD = 1.44). A one-way ANOVA indicated that these means were marginally significant at the .065 level.

The Impact of Children on Marriage

In item 11 the respondents were asked to indicate "what would be
the ideal number of children for a couple?" The responses of the Thai students ranged between one and four children and had a mean of 2.3 (SD = 0.64). The American students answers ranged between one to five children and had a mean of 2.7 (SD = 0.97). A one-way ANOVA revealed that these two means were significantly different at the .05 level.

In an attempt to assess the perceived impact of children on the family, item 14, "Having children interferes too much with the lives of the parents" was included in the survey. Using a five-point scale, anchored on either end with strongly agree and strongly disagree, revealed that both groups on average disagreed with the statement. However, a comparison of the means revealed a significant difference between the two groups regarding the level of disagreement. The mean score for the Thai female students was 3.9 (SD = 0.70). The mean score for the American female students was 3.6 (SD = 0.86). A one-way ANOVA indicated that these means were significantly different at the .05 level.

In item 15 the respondents were asked to indicate on a five-point scale the degree to which they agreed or disagreed with the following statement: "A marriage without children is not fully complete." The Thai respondents had a tendency to agree with the statement (M = 2.8, SD = 1.27); whereas, the American students tended to disagree with the statement (M = 3.4, SD = 1.11). A one-way ANOVA indicated that these means were significant at the .05 level.

Divorce

The Attitudes Toward Marriage, Family and Divorce Survey provided eight items that specifically focused on respondents' attitudes and perceptions concerning divorce. Only three of these items were found to be significant. The first of these was item 20. This item asked, "How
difficult should it be for a couple with young children to get a divorce?" The respondents provided their answers using a five-point scale anchored on each end with very easy and very difficult. The results revealed that both groups on average felt that it should not be easy to get a divorce. However, a comparison of the means revealed a significant difference between the two groups regarding the level of difficulty. The mean score for the Thai female students was 4.1 (SD = 0.79). The mean score for the American female students was 3.1 (SD = 0.95). A one-way ANOVA indicated that these means were significantly different at the .001 level.

The next two items asked what is the best course of action for someone to take when a marriage is in trouble and unhappy. In item 22, the question was asked from the wife's perspective; item 23 asked the same question from the husband's perspective. In both items, the Thai students felt that it was better if there was a divorce (M = 2.05, SD = 0.94 and M = 2.00, SD = 0.86, respectively). According to the mean responses of the American students, they indicated that a divorce would be the worst option for the wife (M = 2.78, SD = 1.69) and for the husband (M = 2.79, SD = 1.65). A one-way ANOVA was performed on the two items which revealed that the two groups differed significantly at the .05 level and the .01 level, respectively.

AIDS Knowledge Inventory

The responses to the 20 items which constituted the AIDS Knowledge Inventory were summed. (See Appendix B for the inventories). The total scores obtained were analyzed using a one-way ANOVA. A significant overall difference was found between Thai students and American students in regard to their knowledge concerning AIDS, F (1.84) = 8.79, p < .005. The American students appeared to be slightly more knowledgeable about
AIDS (M = 18.19, SD = 1.55) than the Thai students (M = 17.09, SD = 1.87).

In order to better understand how the two groups differed in terms of their knowledge concerning AIDS, one-way ANOVAs were performed on each of the 20 items. A significant difference was found between the Thai and American students on four items. Two of the items had to do with transmitting the disease and the other two items involved contracting of the disease.

One of the items which focused on the transmission of the disease (i.e., item four) stated that, "People can be infected with the AIDS virus without knowing it and without having symptoms of the disease." The mean score for the American students was 0.95 (SD = 0.21); the mean score for the Thai students was 0.79 (SD = 0.41). A one-way ANOVA indicated that these two means differed significantly at the .05 level.

A related issue is the mistaken belief that people infected who appear asymptomatic cannot transmit the disease. This issue was addressed in item five in the AIDS survey. The results show that more American students (M = 1.00, SD = 0.0) knew the correct answer to the question than did the Thai students (M = 0.90, SD = 0.29). The difference between these two means were examined using a one-way ANOVA. The results were found to be significant at the .05 level.

In terms of contracting the AIDS virus, the respondents were asked whether abstinence was one-hundred percent effective in preventing the spread of AIDS through sexual contact (Item 8). The results showed that more American students (M = .83, SD = .37) answered the question correctly than did the Thai students (M = .39, SD = .49). The difference between the two means was found to be significant at the .001 level.
The Thai and American students also differed on another item (i.e., item 10) that focused on the issue of contracting the disease by donating blood. The results indicated that more American students (M = 0.98, SD = 0.26) when compared to Thai students (M = 0.55, SD = 0.50) knew that a person cannot get AIDS from donating blood. A one-way ANOVA was performed on the two group means. The results were significant at the .001 level.

**Bem Sex Role Inventory**

Calculating the results for the Bem Sex-Role Inventory for each subject was performed according to the procedures set forth by Bem, 1974. (See Appendix C for the scales.) First, the means for the twenty masculinity and twenty femininity items were computed. The androgyny score was then produced by obtaining the difference between these two means. In order to approximate the t-ratio, the result was multiplied by the conversion factor 2.322.

In order to examine differences between Thais and Americans, the obtained androgyny scores were analyzed using a one-way ANOVA. The mean score for the Thai female students was -1.24 (SD = 1.79). The mean score for the American female students was -1.19 (SD = 1.97). The difference between the two means was non-significant. Table 1 shows how the subjects in the two groups were distributed along the three gender-role categories using the cutoff points suggested by the developer of the Bem Sex-Role Inventory: Feminine--scores greater than 2.025; Androgynous--scores between -1.0 and 1.0; Masculine--scores lower than 2.025.
TABLE 1
Breakdown of Subjects Based on Sex-Role Categories

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Androgenous</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thailand</td>
<td>13</td>
<td>20</td>
</tr>
<tr>
<td>(15)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>American</td>
<td>12</td>
<td>16</td>
</tr>
<tr>
<td>(10)</td>
<td></td>
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</tbody>
</table>

Parentheses = number of subjects whose scores fell between the specified cut-offs.

As Table 1 suggests both groups of subjects seem to gravitate towards the masculine-androgenous end of the scale. The results seem to show possible confounding due to the influence of social desirability. Therefore, the results are deemed inconclusive.

Self-Disclosure Scale

The scores for the 34 items which constituted the self-disclosure scale were summed. (See Appendix D for the scales). The total scores obtained were analyzed using a one-way ANOVA. A significant overall difference was found between Thai students and American students in terms of self-disclosure, F (1,75) = 5.49, p < .05. As predicted, the American students had a higher self-disclosure score (M = 25.27, SD = 6.5) than did the Thai students (M = 21.94, SD = 5.9).

In order to better understand how the two groups differed in terms of self-disclosure a one-way ANOVA was performed on each of the 34 items. A significant difference was found between the Thai and American students on ten of the 34 items. Consistent with the hypothesis concerning self-disclosure, in the majority of the cases when the two groups differed, it was the American group who reported disclosing more information. The
only two exceptions were items six and 12. Item six focused on a person having engaged in disclosure in which personal views on politics, the presidency, and foreign and domestic policy were openly discussed with another. The mean score for the Thai students was 0.86 (SD = 0.36); the mean score for the American students was 0.56 (SD = 0.50). A one-way ANOVA indicated that the two means differed significantly at the .01 level.

The other item in which more Thai students indicated having disclosed fully to another was the names of people who have helped them in their lives (Item 12). The mean score for the Thai students was 0.91 (SD = 0.28); the mean score for the American students was 0.71 (SD = 0.46). Results from a one-way ANOVA found that these two means differed significantly at the .05 level.

**Sexual Disclosure**

Of the remaining eight items on which the two groups differed, more American than Thai respondents reported having disclosed fully to others. Three of these items (i.e., items 19, 20, 33) can be grouped under the heading of sexual disclosure. Item 19 involved discussing one's favorite form of erotic play and lovemaking. The mean score for Thai students who admitted to disclosing such information was .08 (SD = 0.28) as compared to the American students who had a score of .56 (SD = .56). A one-way analysis of variance found these means to differ significantly at the .001 level.

The second disclosure item which specifically focused on sex involved a person discussing one's most common sexual fantasies and reveries. The mean score for Thai students on this item was .11 (SD = 0.32); the American students had a higher mean score (M = .41, SD = .50). A one-way analysis of variance was performed which showed that these two means
differed significantly at the .005 level.

The final sexual disclosure topic (i.e., item 33) involved a speaker revealing with whom she has been sexually intimate and the circumstances surrounding each relationship. Again, the Thai students have a much lower score (M = .11, SD = .32) than the American students (M = .68, SD = .47). A one-way ANOVA revealed that this difference was significant at the .01 level.

**Shortcomings and Personal Failures**

The following four items in the disclosure scale focused on a person revealing information about her personal failures, unfulfilled desires, unhappiest moments, and the sources of dissatisfaction in one's marriage. The first of these is item 23 on the self-disclosure scale. This item sought to determine how willing subjects in each group have been in the past to openly discuss the unhappiest moments in their lives. The Thai students had a mean score of 0.36 (SD = .49) and the American students had a much higher mean of 0.73 (SD = .45). A one-way ANOVA was performed which showed that this difference was significant at the .001 level.

Item 27 in this subcategory asked respondents whether they have discussed their personal failures and main unfulfilled wishes and dreams with other people. The results indicated that more American female students disclosed about these topics than Thai students (Ms = .61 and .31, SDs = .49 and .47; respectively). A one-way ANOVA found this pair of means to be significantly different at the .01 level.

The third item (i.e. item 29) sought to determine whether these two groups would differ in regards to discussing parents' mistakes and failures in raising them. The results suggest that more American students (M = .61, SD = .49) have discussed such topics with other people than have the Thai students (M = .22, SD = .42). A one-way ANOVA found this
pair of means to differ significantly at the .01 level.

The final item (i.e. item 32) in this subcategory asked whether respondents have discussed the source of strain and dissatisfaction in one's marital relations. Again, the Thai students had a much lower score (M = .42, SD = .50) than did the American students (M = .71, SD = .46). A one-way ANOVA revealed that this difference was significant at the .01 level.

Thais and Americans also differed on Item 21 which asked respondents whether they had ever discussed with others those persons who they had helped in some significant manner. The results seem to indicate that the Thai students (M = .47, SD = .51) are less likely to discuss who they have helped than the Americans (M = 76, SD = .43). A one-way ANOVA indicated that these difference are significant at the .01 level.

DISCUSSION

Attitudes Toward Marriage, Family and Divorce Survey

Overall, on the Attitudes Toward Marriage, Family and Divorce Survey, Thai students responded in a much more traditional manner than American students. As compared to Americans, Thais disagreed that a single mother or father could raise a child as well as a married couple. Furthermore, Thais did not believe that having children interferes too much with the lives of parents. In fact, Thai subjects thought that a marriage without children is not fully complete. They also believed that it should be very difficult for a couple with young children to get a divorce.

These findings come as no surprise, especially when it is considered that many Thais live within extended families. Living with an extended family increases the nurturance received by all of its members, and
"No one is expected to face life's uncertainties alone" (Mortlock, 1986, p.3).

However, the expectations and realities of Americans are quite different from that of Thais. Americans believe that single people can bring up a child just as well as a married couple. This may be due to real life experience based on a high divorce rate in the United States and the lack of an extended family to provide the necessary social supports.

Interestingly enough, in terms of divorce, Thais thought divorce was the best course of action to take if the marriage were in trouble or unhappy. Americans thought it worse to divorce. Although divorce is rare in Thailand, some couples do opt for divorce (Mortlock, 1986). However, because of the social, emotional and financial support given by the extended families, divorce may not be as traumatic as it is for Americans who lack the extended support network. In addition, considering the high rate of divorce in the United States and the frequent dire consequences, Americans may be more willing today to try to work out problems through counseling and reconciliation. In fact, divorce rates have shown a leveling off and decline since the early 1980's (Rice, 1990).

Another item in which Thais and Americans differed has to do with American disagreement that a marriage without children is not fully complete. More Americans are receiving post-high school education than ever before in the history of the United States. Women in this category are less likely to have children. Therefore, it may be more acceptable for women not to have children regardless of marriage (Rice, 1990).

Concerning the desired number of children in a family, Thais wanted slightly less children than did Americans. This suggests that Thai
women may be more concerned about family planning. This may largely be due to the outstanding and commendable efforts of Meichai Viravaidya, founder of the Population and Community Development Association (Duhl, 1984). Advertisements, slogans and public discussion of family planning methods are found and encouraged for all ages throughout Thailand.

Finally, both groups disagreed that homosexual couples should have the right to marry each other. Although, Americans were found to have a more tolerant attitude for that type of living arrangement. In a study done by Yongkittikul, Rithakananone and Chayutsahakij (1986) a Thai stereotypical perception of Thai people is the lack of openness to experimentation. This stereotypical attitude if accurate combined with other factors such as religiosity, sexual restraints in public and extended family structures may explain the lack of general approval for homosexual marriages in Thailand.

AIDS Knowledge Survey

In regard to the AIDS Knowledge Survey, Thai students were less informal about the transmission and contraction of the disease than American students. This is in spite of the excellent efforts of Meichai Viravaidya who has disseminated AIDS information and condoms to prevent AIDS throughout Thailand. This finding, however, may be due to the limited number of actual cases of AIDS reported in Thailand. In the United States, the first cases of AIDS were reported to the Centers for Disease Control in 1981 (Mass, 1985). Since then, AIDS has reached epidemic proportion in the United States.

According to Mills (1990), people in Thailand need to see familiar faces, family and friends who have the effects of the disease before they take the severe and deadly consequences of AIDS seriously. The Thais have a saying, "Mai hen long sop, mai Lang namtah" which translates
in English to mean, "if you don't see the coffin, tears will not flow" (Mills, 1990).

In consideration of the serious consequences, a lack of knowledge concerning AIDS is unacceptable. The implications of these results concern all countries. Efforts should be increased to inform and educate the public about AIDS in order to eliminate potential confusion and misconceptions.

**Bem Sex-Role Inventory**

The results from the Bem Sex-Role Inventory did not support the hypotheses. Thai female students were not found to be feminine and the majority of American female students were not found to be androgynous. In fact, both groups tended to be either masculine or androgynous.

The results may be due to the influence of social desirability within the Bem Sex-Role Inventory. Or, perhaps the problem has to do with the concept of androgyny. According to Rebecca, Hefner and Oleshansky (1976), people do not combine traditional gender roles; rather, they transcend gender roles and are free to express themselves in meaningful and non-stereotypical ways. In either case, further study of cross-cultural similarities and differences in terms of gender roles is recommended. This is particularly important for developing countries in which contact with the West may serve to underscore issues of inequality and discrimination.

**Self-Disclosure Scale**

In the fourth study, Americans were found to self-disclose about more topics than Thais. There were, however, two exceptions. Thai university students self-disclosed their personal views on politics and foreign and domestic policies more than Americans. Unfortunately, politics does not seem to be a popular topic of discussion among college students in the United States. This lack of interest or apathy was
reflected in a recent election. According to the Federal Elections Commission in Washington, D.C., only 36.4% of Americans voted in the November 1990 election.

Thais also self-disclosed more than Americans about people who have helped them. Conversely, Americans disclosed more about persons they have helped and the ways in which they have done so. Thais are very modest and dislike personal aggrandizement (George, 1987). They are very careful not to inconvenience others (Mortlock, 1986). Thais prefer not to "yok tua" translated as "lift oneself up." However, they do have a concept of "kreng jai" which is roughly translated to mean consideration of other people (Chansuthus, 1988). Thais may disclose more about the people who have helped them to show their respect, gratitude and consideration.

Furthermore, in a university setting, Thais rarely seek help or clarification for their work assignments. George (1987) states that this may be due to the Thai maxim, "It is easier to beg forgiveness than to ask permission." (p. 12). Thus, if they do not seek help, Thais may be less inclined to disclose that they have assisted others in order for all parties concerned to "save face."

Americans do not feel inhibited in requesting help from others. It is expected and in many ways considered a norm to help others in American society. In fact, prosocial behavior is highly regarded, and Americans gain respect from their empathy and good samaritanism. This may be the reason why Americans disclose more about how they have helped others as compared to Thais.

Another area where self-disclosure differences exist concern issues of sexuality. Americans are more likely to disclose information about their favorite forms of erotic play and sexual lovemaking, sexual
fantasies and reveries and people with whom they have shared sexual intimacy. There are many explanations as to why Americans disclose more about sexuality.

First, the sexual revolution which started in the 1960's in the United States has encouraged an open attitude toward sexuality. This aspect combined with the Women's Movement, birth control availability, more leisure time and the advent of human sexuality programs in the classroom has increased Americans' openness toward sexuality. A second explanation is that the explosion of sexually-related themes in advertisements, music, television, literature and films has weakened the restraints against sexual inhibitions in America, thus providing more sex-provoking role models.

In Thailand, however, it is considered unacceptable for people of the opposite sex to display any form of physical affection in public (Mortlock, 1986). If hand-holding is deemed inappropriate, then revealing details about one's sex life and fantasies must also be considered offensive. In addition, Thais are practicing Buddhists. The role of religion remains a strong influence in Thailand (Saihoo, 1990). In the United States, people who are religious often have conservative sexual attitudes. This finding might be applied to Thai society offering another explanation to the differences of sexual self-disclosures between Thais and Americans.

Finally, in comparison to Thais, Americans were more likely to self-disclose about personal shortcomings and failures. Specifically, this included unhappiest moments in one's life, unfulfilled wishes, dreams and failures, mistakes and failures one's parents made in child-rearing and sources of strain and dissatisfaction in one's marriage or love relationships. Americans seem to be extremely open concerning their
disappointments, mistakes and foibles. Perhaps the American adage, "we learn from our mistakes" can be used to explain this self-disclosure pattern. In general, cross-cultural comparative research has shown Americans to disclose more than other groups (Lewin, 1948; Plog, 1965; Jourard, 1961; 1971).

Thai people may not disclose about personal shortcomings and failures because of the issue of "saving face" which holds great significance and is seldom taken for granted in Asian societies (Sidorowicz, 1988). In fact, the expression of emotion in Thailand is in accordance with "jai yen" or cool heart. It seems that Thais are less involved in self-expression as compared to the assertive American standards (George, 1987). According to Chansuthus (1988), Westerners often resolve conflicts by speaking out and direct confrontation. "Westerners seek to get at the 'heart of a problem' in a straightforward manner so that deep-seated resentments can be brought out into the open, discussed or perhaps argued over, and hopefully resolved." (Chansuthus, 1988, p.6).

In Thailand, however, a person with "jai rahn" or a hot heart is not considered polite or acting in an appropriate manner. It is of the utmost importance in Thai society to "save face", encourage harmony and avoid direct confrontations. Thus, to disclose any type of personal shortcomings or failures may cause both the discloser and recipient to "lose face" creating an embarrassing and uncomfortable situation.
References


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1. คู่ที่ทำงานแหวนหรือสิ่งที่ไม่มีความสุขบุกคลกิจสิ่งเหล่านี้ไม่ได้ทำกัน
2. อิสรภาพที่มุ่งมั่นถูกกว่าความสุขบุกคลกิจสิ่งของที่เกิดขึ้นในบริเวณบ้าน |
3. ข้อตกลงของการทำงานที่มีผลลัพธ์ที่ดีที่สุด ไม่ได้มีความสุขบุกคลกิจสิ่งของที่เกิดขึ้น
4. ข้อตกลงกับทัศนคติในการทำงานที่มุ่งมั่นถูกกว่าความสุขบุกคลกิจสิ่งของที่เกิดขึ้น |
5. แหล่งผลิตที่ต้องการไม่ได้ผลลัพธ์ที่ดีที่สุดในการทำงานไม่ได้ผลลัพธ์ที่ดีที่สุด |
6. แหล่งผลิตที่มุ่งมั่นถูกกว่าความสุขบุกคลกิจสิ่งของที่เกิดขึ้น |
7. เข้าดิจิตอลที่ดีที่สุดในการทำงานไม่ได้ผลลัพธ์ที่ดีที่สุด |
8. แหล่งผลิตที่มุ่งมั่นถูกกว่าความสุขบุกคลกิจสิ่งของที่เกิดขึ้น |

参考文献:

อิงจาก morality ที่ไม่ได้ถูกประสานกับสิ่งของที่เกิดขึ้นในบริเวณบ้าน ไม่ได้มีความสุขบุกคลกิจสิ่งของที่เกิดขึ้น หรือที่มุ่งมั่นถูกกว่าความสุขบุกคลกิจสิ่งของที่เกิดขึ้น

สรุป:

โดยทั่วไปผลิตภัณฑ์ใดๆที่มุ่งมั่นถูกกว่าความสุขบุกคลกิจสิ่งของที่เกิดขึ้นจะมีผลลัพธ์ที่ดีที่สุด ถูกสุขบุกคลกิจสิ่งของที่เกิดขึ้น

ภารกิจ:

1. ผลิตภัณฑ์ที่มุ่งมั่นถูกกว่าความสุขบุกคลกิจสิ่งของที่เกิดขึ้น
2. การผลิตภัณฑ์ที่มุ่งมั่นถูกกว่าความสุขบุกคลกิจสิ่งของที่เกิดขึ้น
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27.

กรุณาตอบคำถามต่อไปนี้ โดยใบแรกคำถามมากกว่าเป็น A ถึง E

A. หมายถึงจากกันจะทําความทําได้บาง
B. หมายถึงจากกันจะทําได้
C. หมายถึงจากกันจะทําไมทุกอย่างจะสวยงามไม่เรียบร้อย
d. หมายถึงจากกันจะทําให้ทุกอย่างจะสวยงามไม่เรียบร้อย
E. ไม่ตอบ

28. ถ้ามีการประกอบปัญหาและไม่มีความสุข คุณคิดว่าเคยทําไม่ได้ อะไรจะเป็นการที่กากภาษันสําหรับ
ผู้เป็นผู้ ระหว่าง การสุขภาพดีของสุขภาพ สุขภาพกายข้ามกัน
29. ถ้ามีการประกอบปัญหาและไม่มีความสุข จะมีอะไรเป็นการที่กากภาษันสําหรับผู้เป็นผู้
ระหว่าง การสุขภาพดีของสุขภาพ สุขภาพกายข้ามกัน
30. ถ้ามีการประกอบปัญหาและไม่มีความสุข จะมีอะไรเป็นการที่กากภาษันสําหรับผู้เป็นผู้
ระหว่าง การสุขภาพดีของสุขภาพ และ การสุขภาพกายข้ามกัน

กรุณาตอบคำถามต่อไปนี้ โดยใบแรกคำถามมากกว่าเป็น A ถึง E

A. ไม่คิด
B. ไม่
C. อาจจะ
d. ไม่
E. ไม่แน่

31. ผู้นี้เห็นงานมองไปมีความสุข นั้นก็จะหมายถึง
32. ผู้นี้จะเห็นงานกับเห็นทางตรงมากแล้ว
Appendix A

On a scale of A to E please indicate if you agree or disagree with the following statements:

A. Strongly Agree
B. Agree
C. Neither Agree or Disagree
D. Disagree
E. Strongly Disagree

1. Married people are generally happier than unmarried people.
2. Personal freedom is more important than the companionship of marriage.
3. The main advantage of marriage is that it gives financial security.
4. The main purpose of marriage these days is to have children.
5. It is better to have a bad marriage than no marriage at all.
6. People who want children ought to get married.
7. A single mother can bring up her child as well as a married couple.
8. A single father can bring up his child as well as a married couple.
9. Couples don't take marriage seriously enough when divorce is easily available.
10. Homosexual couples should have the right to marry one another.
11. All in all, what do you think is the ideal number of children for a family to have? Please just write a number in the box below.
12. Children are more trouble than they are worth.
13. Watching children grow up is life's greatest joy.
14. Having children interferes too much with the freedom of parents.
15. A marriage without children is not fully complete.
16. It is better not to have children because they are such a heavy financial burden.
17. People who have children lead empty lives.
18. In general, would you say that the law now makes it easy or difficult for people who want to get divorced?
29.

On a scale of A to E, please indicate your answer to the following questions.

A. Very easy
B. Fairly easy
C. Neither easy nor difficult
D. Fairly difficult
E. Very difficult

19. In general, how easy or difficult do you think the law should make it for couples without young children to get a divorce?

20. What about couples with young children? How easy or difficult should the law make it for them to get a divorce?
On a scale of A to E, please indicate your answer for the following questions.

A. Much better to divorce
B. Better to divorce
C. Worse to divorce
D. Much worse to divorce
E. Can't choose

21. When a marriage is troubled and unhappy, do you think it is generally better for the children if the couple stays together or gets divorced?

22. And when a marriage is troubled and unhappy, is it generally better for the wife if the couple stays together or gets divorced?

23. And when a marriage is troubled and unhappy, is it generally better for the husband if the couple stays together or gets divorced?
On a scale of A to E, please indicate your answer to the following questions.

A. Definitely No  
B. No  
C. Maybe  
D. Yes  
E. Definitely Yes

24. If I were in an unhappy marriage, I would get a divorce.
25. I would marry a divorced person.
Appendix B

Grúna éimean cóir, b'fhéidir ná acharadh tábhachtáin.

1. Léigtear nach bhfuil taispeántas dóthain i bhfoirm eolaíochta ag an gceiste agus is féidir liom é a haghaidh.

2. Tá grúpaí i bhforbairt eolaíochta aceasta agus is féidir liom é a haghaidh.

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Appendix C

Answer the following questions true or false.

1. AIDS is a sexually transmitted disease.
2. Presently in Thailand, AIDS mostly strikes men who engage in homosexual activity and people who use drugs intravenously (using needles to shoot drugs directly into the veins).
3. According to current statistics, the United States has the largest number of AIDS cases in the world.
4. People can be infected with the AIDS virus without knowing it and without having symptoms of the disease.
5. People infected with the AIDS virus but who do not show AIDS symptoms can infect others.
6. AIDS can strike women as well as men.
7. Intravenous drug users who share needles can expose themselves to AIDS.
8. Abstinence (avoidance of sexual relations) is 100 percent effective in preventing the transmission of the AIDS virus through sexual contact.
9. The chances of getting AIDS through a blood transfusion are greatly reduced because AIDS virus screening tests are now used to screen blood donations.
10. A person cannot get AIDS from donating blood.
11. A pregnant woman with AIDS can transmit the virus to her unborn child.
12. An infected mother can transmit the AIDS virus to her newborn via her milk when she nurses the child.
13. The AIDS virus is most often transmitted through blood or semen.
14. AIDS cannot be transmitted through casual contact such as shaking hands or eating with an infected person.
15. The proper use of latex condoms during sexual intercourse can help to prevent the transmission of AIDS.
16. A person practicing sexual abstinence (avoidance of sexual relations) and who does not abuse drugs has little chance of getting AIDS.
17. AIDS weakens a person's immune system, making him or her susceptible to many different diseases.
18. The AIDS virus does not actually kill a person directly.
19. People with AIDS die from other diseases that they acquire because of their weakened immune system.
20. Most people infected with the AIDS virus will eventually develop AIDS.
Appendix C

1. Não disse, ou seja, deixou de falar.
2. Seu comportamento não foi reconhecido.
3. Ele fez uma frase em seu discurso.
4. Ele fez uma fraca.
5. Ele falou com outra.
6. Ele falou.
7. Ele falou com outro, ou seja, falou com o outro.
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<td>ด.</td>
<td>จัดการมรดก</td>
<td>ด.</td>
<td>ต่างของทั้งหมด</td>
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<tr>
<td>ด.</td>
<td>มาตรฐานละลาย</td>
<td>ด.</td>
<td>ดูแลไม่ถูก</td>
</tr>
<tr>
<td>ด.</td>
<td>ระดับการพิจารณา</td>
<td>ด.</td>
<td>ปัญหาไม่ถูก</td>
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**Notes:**

- **การตรวจสอบ:** ทุกรายการที่ระบุไว้ในตาราง ได้รับการตรวจสอบอย่างทุ่มเท
- **การพิจารณา:** ทุกรายการที่ระบุไว้ในตาราง ได้รับการพิจารณาอย่างสิ้นเชื่อกัน
- **การดำเนินการ:** ทุกรายการที่ระบุไว้ในตาราง ได้รับการดำเนินการอย่างเป็นระบบ
Appendix C

<table>
<thead>
<tr>
<th>1-- NEVER OR ALMOST NEVER TRUE</th>
<th>2-- USUALLY NOT TRUE</th>
<th>3-- SOMETIMES, BUT INFREQUENTLY TRUE</th>
<th>4-- OCCASIONALLY TRUE</th>
<th>5-- OFTEN TRUE</th>
<th>6-- USUALLY TRUE</th>
<th>7-- ALWAYS OR ALMOST ALWAYS TRUE</th>
</tr>
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<tbody>
<tr>
<td>Describe Yourself</td>
<td></td>
<td></td>
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<tr>
<td>[__] Self reliant</td>
<td>[__] Reliable</td>
<td>[__] War</td>
<td></td>
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<td>[__] Yielding</td>
<td>[__] Analytical</td>
<td>[__] Solemn</td>
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<tr>
<td>[__] Helpful</td>
<td>[__] Sympathetic</td>
<td>[__] Willing to take a stand</td>
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<td>[__] Defends own beliefs</td>
<td>[__] Jealous</td>
<td>[__] Tender</td>
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<tr>
<td>[__] Cheerful</td>
<td>[__] Has leadership abilities</td>
<td>[__] Friendly</td>
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<tr>
<td>[__] Moody</td>
<td>[__] Sensitive to the needs of others</td>
<td>[__] Aggressive</td>
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<tr>
<td>[__] Independent</td>
<td>[__] Truthful</td>
<td>[__] Eulible</td>
<td></td>
<td></td>
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<tr>
<td>[__] Shy</td>
<td>[__] Willing to Take risks</td>
<td>[__] Inefficient</td>
<td></td>
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<td>[__] Conscientious</td>
<td>[__] Understanding</td>
<td>[__] Acts as a leader</td>
<td></td>
<td></td>
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<tr>
<td>[__] Athletic</td>
<td>[__] Secretive</td>
<td>[__] Adaptable</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>[__] Affectionate</td>
<td>[__] Makes decisions easily</td>
<td>[__] Individualistic</td>
<td></td>
<td></td>
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<tr>
<td>[__] Theatrical</td>
<td>[__] Compassionate</td>
<td>[__] Does not use harsh language</td>
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<td>[__] Assertive</td>
<td>[__] Sincere</td>
<td>[__] Unsystematic</td>
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<tr>
<td>[__] Flatterable</td>
<td>[__] Self-sufficient</td>
<td>[__] Competitive</td>
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<td></td>
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<tr>
<td>[__] Happy</td>
<td>[__] Eager to soothe hurt feelings</td>
<td>[__] Loves children</td>
<td></td>
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<tr>
<td>[__] Strong personality</td>
<td>[__] Conceited</td>
<td>[__] Lactful</td>
<td></td>
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</tr>
<tr>
<td>[__] Loyal</td>
<td>[__] Dominant</td>
<td>[__] Ambitious</td>
<td></td>
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</tr>
<tr>
<td>[__] Unpredictable</td>
<td>[__] Soft-spoken</td>
<td>[__] Gentle</td>
<td></td>
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</tr>
<tr>
<td>[__] Forceful</td>
<td>[__] Likable</td>
<td>[__] Conventional</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>[__] Feminine</td>
<td>[__] Masculine</td>
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</tr>
</tbody>
</table>
Appendix D

แบบทดสอบ - ข้อเปรียบเทียบแห่งเรื่องราว

ชัยณรงค์ เจริญกิติ

กรุณาอ่านข้อละ 34 ข้อที่ถูกต้องในเรื่องราวเหล่านี้ เหล่านี้ให้พร้อมที่จะตั้งข้อ?

ข้อที่ 1.

1. งานต้องมีอยู่ต่างๆ ตรงๆ ไว้ เวลาทำงานทำอะไร ก็ทำ
2. อาการและเครื่องมือโปรดของคุณและอาหารและเครื่องมือโปรด
3. ดนตรีที่ชอบและไม่ชอบ
4. ภาษาใด ๆ ในโลกที่ช่วยให้ผลประโยชน์ (ความรู้สึก) ที่ดีต่อลูกเด็กก้าวต่อ
5. ผู้ต้องการจัดการของทุ่ม และความมุ่งมั่นในเรื่อง
6. ความคิดเห็นเกี่ยวกับการเรียน ความเห็นเกี่ยวกับแผนงานที่อยู่บนกระดาษ

และนานาประเทศและในประเทศ
7. ความสนใจทักษะในเรื่องความรู้
8. การบรรจุในสถาบันเพื่อศึกษาปุริ และสถานที่ที่ต้อง
9. ผู้มีลักษณะการสัมผัส และการกระทำของเฉพาะของทุ่ม
10. ความเห็นส่วนตัวในเรื่องความรู้ หรือกิจกรรมเกี่ยวกับกิจกรรมที่
11. ความสนใจของทุ่มในเรื่องความรู้และกระบวนการจะค้นในวิจัยและงานทาง
12. วิธีการตรวจสอบถูกทุ่มมาก
13. ฐานทางการเรียนรู้ในข้อจุดที่คุณ รายงาน หนังสือ นิติธรรมในหนาการ และแนวทางของเรียนรู้
14. ตรงเวลาในวิชากลุ่มที่มีความสุขทุ่มโลกล่า
15. ความรู้ศัพท์เกี่ยวกับการเรียนรู้ที่มีความสุขเพิ่มเติมในหน้าและในอัลกุ
16. คิดเกี่ยวกับการเรียนรู้ของกลุ่มที่มีความสุขในหน้า
17. วิธีการ์กิจการที่มีความสุขสอดคล้องกับความรู้ที่สอดคล้องกับความรู้
18. ลักษณะและสำรวจการของกลุ่มที่มีความสุขในหน้า และปรับปุ่มจะเปลี่ยนแปลงแก่ยิ่ง
19. ปฏิบัติการของการแต่งตั้งเชิงคุณภูมิ
20. ความคิดก่อนหน้านี้และจินตนาการทางเพศคุณที่คุณเก็บข้อมูลยิ่ง ๆ
21. ข้อของทุ่มเฉพาะเพื่อเข้าใจอันมาก และวิธีที่คุณจะเข้าใจเจ้าหน้าที่
1. อยู่มิหนึ่งของคุณท้าทายให้เป็นมิตรและพอใจ
2. ช่วงเวลาที่คุณไม่สามารถสุขทุกคนในช่วงเวลาหลายๆอย่างจะยาก
3. สถานการณ์ที่คุณควรรักษา หมดหวัง และช่วงเวลาที่คุณรู้สึกแท้ที่สุด
4. ความรู้สึกของเรื่องที่เห็นว่ามีเพียงจากที่คุณ หรือ ราชกิจจากรา
5. วิธีที่คุณอาจไปแสวงหาให้คุณเรียนรู้จากที่คุณและทุกคน
6. ความประหยัดที่คุณต้องเผื่อนกับทุกคน
7. ต้องให้ข้อมูล เป็นระเบียบและกิจวัตร หรือ กิจกรรมที่ ทุกคนของคุณแบบเทคนิคในการ
เรียนรู้:
8. ความรู้และมารยาทเป็นระเบียบและมีการเปลี่ยนแปลงของสุข
9. ต้องให้ความสำคัญและมีการเปลี่ยนแปลง ถ้ามี
10. นิสัยของความรู้สึกและความต้องการในชีวิตที่มีความรู้สึก (หรือความรู้สึกที่บอบบาง)
11.  minOccurs เกี่ยวกับความรู้สึกและความต้องการในชีวิตที่มีความรู้สึก
12. สิ่งที่ให้ความสำคัญกับความรู้สึกและความต้องการในชีวิตที่มีความรู้สึกและทุกคน
13. บทที่ไม่สรุปแต่ละแบบเริ่มแรกที่คุณและทุกคน
Appendix D

Self-Disclosure Scale
Sidney Jourard

Read the 34 topics listed below. Check those topics that you have disclosed fully to somebody in your life. If there is nobody to whom you have fully revealed that aspect of yourself, leave the space blank.

1. Your hobbies; how you like best to spend your spare time.
2. Your favorite foods and beverages, and chief dislikes in food and drink.
3. Your preferences and dislikes in music.
4. The places in the world you have traveled, and your reactions to these places.
5. Your educational background, and your feelings about it.
6. Your personal views on politics, the presidency, foreign and domestic policy.
7. The aspects of your body you are most pleased with.
8. Aspects of your daily work that satisfy and that bother you.
9. The educational and family background of your parents.
10. Your personal religious views, nature of religious participation if any.
11. Your views on the way a husband and wife should live their marriage.
12. The names of the people who helped you significantly in your life.
14. The occasions in your life when you were happiest: in detail.
15. The worries and difficulties you experience now, and in the past, with your health.
16. Habits and reactions of yours that bother you at present.
17. Your usual ways of dealing with depression, anxiety, and anger.
18. The features of your appearance you are most displeased with and wish you could alter.
19. Your favorite forms of erotic play and sexual lovemaking.
20. Your most common sexual fantasies and reveries.
21. The names of the persons you have significantly helped, and the ways in which you helped them.
22. Characteristics of yourself that give you cause for pride and satisfaction.
23. The unhappiest moments in your life: in detail.
24. The circumstances under which you become depressed, and when your feelings are hurt.
25. The ways in which you feel you are most maladjusted or immature.
26. The actions you have most regretted doing in your life, and why.
27. The main unfulfilled wishes and dreams and failures in your life.
28. Your guiltiest secrets.
29. What you regard as the mistakes and failures your parents made in raising you.
30. How you see and evaluate your parents' relationship with one another.
31. What you do to stay fit, if anything.
32. The sources of strain and dissatisfaction in your marriage (or relationship with the opposite sex).
33. The people with whom you have been sexually intimate; the circumstances of your relationship with each.
34. The persons in your life whom you most resent; the reasons why.