

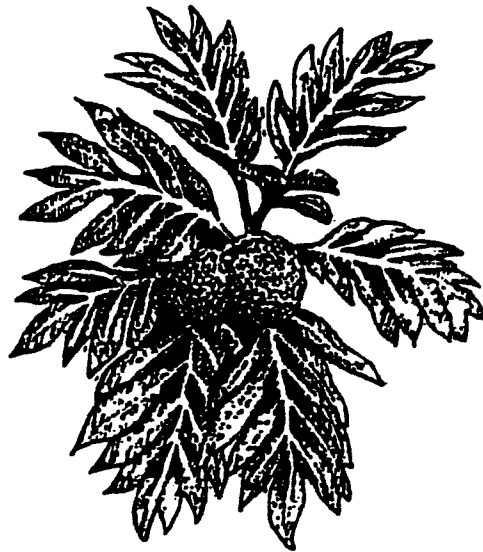


# Culture Bridging and Community Building

A REPORT TO THE GUAM HUMANITIES COUNCIL  
ON DEVELOPMENT OF TRAINING MATERIALS FOR

## LEARNING TO USE THE TRADITIONAL STRENGTH OF FAMILIES FOR STRONGER FAMILIES TODAY

A Summary of Project No. 92-007R  
Traditional Familia Helping Networks Of  
Chamoru, Filipino and Micronesian Cultures



**THE FAMILY COMMUNITY LEADERSHIP PROGRAM**

A publication of the  
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UNIVERSITY OF GUAM

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KONSEHILON  
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The Following Sections of the original report can be obtained upon request. Send inquiries to *The Community Development Institute/ Guam Cooperative Extension/ University of Guam/ Mangilao, GU 96923.*

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# PROLOGUE

*In legislative halls, at community centers, and in political meetings across Micronesia, the issues of cultural change, economic self-sufficiency, and political self-determination are frequently debated as the main problems confronting the futures of Micronesian peoples. At another, more immediate level, the perplexities confronting the Micronesian peoples have nothing to do with any of these issues. Instead, the experienced and felt issues have everything to do with the family ...*

Robert A. Underwood, 1992

Chamoru, Chuukese, and Filipinos experience the currents and tides of their lives in the flow and movement of family events, obligations, and celebrations. Congressman Underwood's theme expressed in the quote above reminds us that "we must recognize that it is in the context of family that rapid change affects the lives of the people who inhabit the region (Underwood, 1992:170)." Pacific islanders tend to see each other not as individuals with individual merits, but as people from families which form collective networks. To understand Pacific Islanders is to understand the centrality of the family - and that means the extended family, including several generations. The Pacific Islander's relationship to family is not, however, just a practical trade off between autonomy and group security. It is an expression of a fundamentally different way of perceiving and experiencing the place of the individual within social context.

Yet, how do Guam's cultural communities come to recognize that their traditional context of family may be one of their most vital resources for coping with the rapid change affecting their lives? Can the Western sciences of the humanities and social research be blended under the control of Pacific Islanders in ways that help Micronesia's self development efforts? Can the traditions of research and training from Western societies be used by Pacific Island people so they can teach themselves how to address their problems, identify resources in their environment, and be able to participate in the creation of strategies for shaping their own lives?

Views of reality, and changes to be initiated in it, are neither developed *a priori* nor drawn by the researcher alone, but emerge through a process of dialogue in which a community comes to understand and change itself.

M.P. Hamnet, et.al., 1984:103

The research process should be viewed as a dialectic process -- a dialogue over time -- and not as a static picture from one point in time.

B.L. Hall & J.R. Kidd, 1978:163.

## INTRODUCTION

### The Study of Family Support Networks

What purpose is served by family support networks on Guam? What value is gained by the people of Guam from a study of how family networks operate within Guam's cultural communities? In a project such as this, when data are collected through a number of personal interviews, and the topic involves personal "problems" it could appear that the total value of the project exists in the written word of the reports. Such is not the case. There are two other values or positive consequences, of a project like this one.

First, in the very process of designing the study, collecting the data, and piloting workshops, the scholars and trainers were changed in subtle but real ways. And, often enough, in the reflection process occasioned by the interview, the participating subjects gained new insights into "what is going on in our families." The implication is that even if no report such as this were issued, the process itself yielded positive consequences in the lives of the people involved. The written report and developed curriculum merely creates the possibility of extending the interactive exchanges to a wider audience and expanding what can be learned by continued reflection and discussion.

For example, there is a Chamoru folk phrase which says, in essence - "what goes out comes back many fold." Pacific islanders are known for sharing with kin and strangers alike. This value for "generalized" exchanges was vaguely in our consciousness, and not foreign to any of the multiple cultures among scholars and participants, as the project started, and then collected and discussed its data. Yet, as we proceeded forward we became more and more aware of a human commonality helping to clarify our cultural diversity.

The project started out to learn more about kinship ties in extended families. But we discovered the importance of looking at "*personal community networks: intimate and active ties with friends, neighbors, and workmates as well as with kin* (Wellman,

1990:195)." As Jean Peterson (1993) has explained for Filipino culture, generalized exchange is an investment in collective future welfare and prosperity. The more developed extended family kinship systems of Pacific islanders are actually able to collectively manage diverse economic and support activity for responding to crises in ways that single households, even with extended kin in co-residence, cannot. Community networks beyond any household can provide a source of stability and support by connecting and bonding with others no matter how related and regardless of where they live. On an isolated island it is logical to associate with who ever comes to live next to you. And in our new world of airline travel, pan-Pacific migration, and dispersion of kinship relatives around the world, it remains logical to value associations with anyone willing to share life's daily experiences and problems. Our cultures may differ in teaching the role of kinship in personal community networks, and life situations may alter a family's network from the common pattern in its culture. Yet, network diagramming allows people to see and learn the kinds of kinship and community support resources they have when compared to other cultural families living on Guam.

Thus, those of us involved in the process have had more than a ringside seat on humanity. We were involved in the human interactions studied and discussed. The value, the good, here is to acknowledge that as helpful as this report may be, the report does not equal the total value of the project to the community. The process itself, the consequences of interviewing, discussing, and changing our consciousness are values already accomplished.

Second, these data of family networks and problem solving encroach upon our own life struggles, and so present a mystery for our own reflection. One of Gabriel Marcel's aphorisms or maxims, "life is a mystery to be lived, not a problem to be solved," is relevant here. In his The Philosophy of Existentialism (1956, Pg. 19) he noted that a "mystery" is "a problem which encroaches on its own data." The data of this study revealed that we are dealing here not with a research problem, but with a life mystery. The topic

issue was not a problem we studied as if its reality were "out there" separated from our selves and observed dispassionately; it is a mystery which we as individuals and as members of families share with all others, indeed, share daily. This project began a continuing (and unending) study process of discussion, investigation, analysis, and more discussion in which the researched and seminar participants are as much a part of the study process as the scholars and seminar trainers.

In a project such as this, we followed a Frierean pedagogy. It was not a project cemented in the philosophy of positivistic science where scientists take some distance from reality and, after "objective analyses," inject their recommendations in the form of facts for action. According to Friere (1970a,b), this approach distorts the totality of human experience by reducing it to dimensions that are amenable to treatments and mere difficulties to be solved. In contrast, this project was designed not to solve other people's problems for them, but, as Michael Hamnett, et.al. (1984) defines participatory science, its aim was to put people in a position through which they can solve problems themselves.

From this perspective, it is useful to think of the participants in the study project as being left with valuable skills and materials which can be used by the community for creating its own knowledge of itself. Rather than an ending point with bits of knowledge to be projected at Pacific Islanders, the project should be viewed as a beginning event making possible a continuing collaboration of scholars and citizens for learning about family support networks, and our changing values.

An example of such learning has been the unintended clarifications of knowledge resulting from our instruments used to "explore" family values. We asked people in village organizations what personal qualities they considered most important when working with Pacific Islanders. Stated in various ways an idea of "empathy" was listed by more people than any other quality. We also asked in interviews and the pilot workshops if people felt that being able "to display your feelings and show understanding of another

person's feelings" was important in their helping relationships (i.e., the Western concept of "empathy"). Micronesian subjects expressed trouble knowing how to respond. Filipino and Chamoru subjects showed no such hesitation. But from our discussions about what "empathy" means in interviews and workshops a known cultural dimension and how it is changing becomes obviously evident. Micronesian cultures still put value on only one side of "empathy" - displaying understanding of another person's feelings - and disvalue the other side - showing any display of one's own feelings. This second aspect of "empathy" gains value as cultures engender recognition of individualism (rather than collectivism) and communication becomes a person to person exchange. Such molecular underpinings of how we interact can affect the ways our families and communities function.

A central dimension of the human mystery studied in this project was how the human striving for existence, and more, for a fullness of life, is accomplished. This dimension reflects the very essence of humanity, and the bond that transcends across the diversity of ethnic cultures on Guam. Cultures differ in how they accomplish this common goal. The aim of this project was to initiate a community-based process of discovery in which the public, not as recipients, but as knowing participants, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and their capacity to transform that reality. People's ontological vocation (as Friere, 1970a:71 calls it) is to be a learner who acts upon and transforms his world, and in so doing, moves toward ever-new possibilities of fuller and richer life individually and collectively.

This study report is a tangible product of value resulting from this project, but its benefit to the community is achieved only because of two other valuable results of the project: (1) the concomitant change in consciousness accomplished by the study process itself, and (2) the development of skills and materials making possible a continuing collaboration of scholars and citizens for learning about family support networks. The life strategies and



resource use of which the interviews gave ample illustrations were made real in settings of family culture and refined in personal need. The subjects showed an aptitude for finding human resources who possessed both the capacity to help and the willingness to do so. The behavioral choices were influenced by traditional family values of their cultures. Often enough, events began in the structure of familial and village networks but ended up in our contemporary, civil structure of social service agencies. We, scholars and citizens, must continue to join together in groups to reflect upon how we go about our life strategies so we can be learners who act upon and transform our world. This project has made it possible to facilitate such groups, so our particular cultural communities can move toward ever-new possibilities of a fuller and richer life.

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## **Background Review For Understanding and Educating About Family Support Networks**

For years island professionals have advocated that Guam's bureaucracy of services must adapt their conventional practices to fit the cultural patterns of the people they serve. Even so, there are few adult education materials available for training community volunteers and program staff in skills that are more culturally appropriate. Training of Pacific Island service professionals, program volunteers, and community workers has been dominated by the Western value focus on individualism. Too often on Guam, the individual receives more of our attention than their situation within a family network. Yet increasingly, it is being noted that successful community helping and service programs reflect sensitivity to the ethnic diversity of the populations they serve, and that cultural competence must be an integral part of training (e.g., Healthy Mothers Healthy Babies Coalition, 1993). **The initial need** motivating this project, therefore, was to design materials to help people appreciate local family cultures for improving services molded to extended family values and lifestyles.

The ideas of resource support and family-community networks are used increasingly to understand families and their functioning (Tracy & Whittaker, 1990). This has been a rediscovery of something that people have always understood about the strength of family life, but which Western society overlooked as it put emphasis on person-centered approaches for helping people. Since the 1960s there has been a shift in the social sciences from an emphasis on individuals to an appreciation of family structures and community systems. Causal theories of many human life problems are placing more emphasis on conditions within a person's social-cultural environment, rather than assuming problems reside within the individual. Consequently, greater attention is being given to our community environment, generally, and family networks, specifically (Wellman, 1981, 1990). Unfortunately, although the ideas have been discussed in university social work education, the skills for assessment and helping through the supportive family

network have, until recently, been less developed (Krahn, 1993).

To extend this learning process into the community, the project used its study's findings to develop culturally sensitive curricula materials for UOG's **Family Community Leadership (FCL)** program. Workshops or seminars designed from these materials will be useful for agency programs and village level education promoting increased cross-cultural understanding of similarities and differences in the community based support systems found among Guam's families.

Divorce, unwed pregnancy, and family violence are the extreme end points of familial and generational conflicts. Familial tensions and attempted problem solving in its early stages can be instructive, or may become destructive if it persists too long without help and the preventive intervention of extended family or communal support networks. In these terms the targeted family service need is to help the mediating structures at the village level (i.e., mayors, churches, civic clubs, schools, program services) by increasing awareness and understanding of local familial support systems.

We feel the targeted audience for workshops, initially, should be women, men, or couples associated with agency or village level organizations who are willing to share and learn with others for the purpose of strengthening the use of familial helping networks. This approach emerged from recommendations made by the Project Advisory group who commented on and made suggestions as the investigation proceeded and tabulated its findings (see itemized Recommendations, pages 34-36). These advisors were guided by experience working with families in programs such as the Archdiocesan Family and Youth Ministries, Department of Mental Health & Substance Abuse, Sanctuary, Guam Superior Court, and other civic-community groups. Their discussions clarified that the application of the project's materials had to involve people from family networks and the community. Learning to bridge across cultures and build community can only occur through dialog and communication between the people and cultures of the community.

And what kinds of things should the community "learn," or at least become more consciously aware of in their lives? It is noteworthy that the learning objectives for a community-based, participatory study of family networks are similar to the identified current research needs stated in the scholarly literature of the social sciences. We note this to emphasize that educating and learning about family networks is not something that only academic, doctoral scientist can do, but that community workshops and seminars can, and should, be places where discovery and the creation of knowledge occurs. The workshop modules developed here were oriented toward that purpose.

Community-based, participatory research, as we have integrated into this workshop curriculum, has the same objective as "real" science. Yet, we must clarify that the knowledge created by what we have just called "real" science must be included and applied within the process of community learning. The difference between these approaches is that, rather than restricting the learning dialog only to scientists and then projecting conclusive facts at people, the learning dialog and exchange of information for discovery occurs between people (including scholars) in community events. The participants give information and their knowledge to add to the "real" science information from scholars. As Hall and Kidd (1978: 162) state in their book, *Adult Learning: A Design for Action*, "Research should be seen as part of a total developmental process that establishes a community's needs, increases awareness, and facilitates participation of people in changes they desire." The similarity of objectives in science and participatory community learning is given further meaning when they then state, "The object of the research process should be the liberation of human creative potential and the mobilization of human resources for the solution of social problems."

The learning objectives, or research needs, facing both our community and social scientists are best described from the social science literature. These are the purposeful aims of the workshops that have been designed. Perhaps the primary focus for our

community at this time, was clearly stated by Gloria Krahn (1993). What are our cultural differences, and similarities, in family support networks and how we use them? As she explains this issue, "cultural diversity relating to values of family, individual rights, and illness or disability, may result in different patterns of support-seeking (1993: 245)."

A second issue facing us was first stated by Milton Greenblatt (1982), but remains with us according to Dr. Krahn. Designing social programs that use the strength of family networks is difficult because it is not clear just which types of social relationships are supportive and which are not. Of course the need on Guam is to learn and clarify our understanding specifically for the kinds of family networks existing and changing in our world.

Related to this is a third issue, explained by Barry Wellman (1990). He pointed out that we need to learn more about the variations in supportive role patterns of immediate family (i.e., household members), extended family (i.e., generalized exchanges), extended relatives by birth versus "kith" or marital relatives, and most importantly to include study of friends, neighbors and work associates.

Finally, a fourth issue is also related to these concerns, and was clarified, again, by Gloria Krahn (1993). This issue is important to the communities of Guam and Micronesia because of the rapid and drastic change effecting families right now. She explains that a current research need is to learn about how the effectiveness of networks develops over time, and to discover the life situations that determine the changing need for networks and how they are used.

These four issues, or learning objectives, are the purposeful reasons behind organizing and conducting community-based workshops for understanding and educating about family support networks.

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# DATA COLLECTION METHODS

## Critical Thinking and A Participatory Research Methodology

In the *Introduction*, and *Background Review For Understanding and Educating About Family Support Networks*, we have explained that our approach and methodology was guided by writings on critical theory and existential philosophy. The defining element of critical thinking and participatory methodologies is explicit recognition of, and accountability to, practical interests: the blended integration of creating and using knowledge within a unified process. The fundamental tenants of this alternative approach have been incorporated within several disciplinary areas of social science. These include applied sociology (Littrell, 1977; Voth, 1975), international development (Klee, 1980; Hamnett, et. al., 1984), program evaluation (Sjoberg, 1975; Patton, 1978), even agro-forestry and natural resource management (Baines, 1989; Clarke, 1990), and likely others which we have not yet discovered in our academic readings.

There will be readers of this report who undoubtedly will see "research" based on cross-cultural collaboration, critical thinking, and a participatory approach as unreliable and lacking validity. Yet there is substantial literature referenced in the works noted above, and more (see also Lincoln and Guba, 1986; Workman, 1993), clarifying the equation of "reliability" and "Validity" constructs in positivistic science with "integrity" and "authenticity" constructs in participatory science. Participatory approaches use ethnographic, survey, and experimental data collection techniques to obtain accuracy. But rather than having these "tools" constructed solely by researchers so results, once obtained, may or may not be put into practice, the alternative is to involve a community in the construction of research tools and *pragmatically* direct the results so they are put into practice.

This line of thought, and its recognition of practical connections between theory and life practice (i.e., between knowledge and social consequences) led this project to select its study design. The truth and value-added worth of the project lies, according to

critical thinking, "in the successes in which the subjects develop an awareness of their situation and act to participate in and determine change in their own lives (Hamnett, et. al. 1984:99)." Thus, an essential procedure of participatory research could be labeled *people's action groups*. These are usually formed around the life experiences and needs of a subject community, with less priority given to what academic scientists would consider relevant theoretical topics for inquiry. From an initial action group, attempts are made to discover knowledge which encourages local facilitators, and provides them the capacity to stimulate and focus the interest of community people towards achieving locally perceived objectives, and possibly change.

In essence, this project's team of scholars and its community advisory council was an initial "people's action group." In the process of writing the project proposal, they coalesced around the life experiences and needs of Guam's human service professional community. The study procedures constructed to initiate a process of discovery included two phases of data collection. The time gap between the collection efforts provided an opportunity to review analyses of *Phase one* data to assess insights gained and clarify how to target *Phase two* data collection for optimizing the development of adult education materials. The production of adult education materials was seen as the best mechanism for connecting theory and social consequences, and putting knowledge gained into practice. In this way the project would be able to encourage local facilitators, and provide them the capacity to stimulate and focus the interest of community people towards achieving locally perceived objectives, and possibly change.

**Phase One** was designed as an exploratory survey questionnaire to collect data on people's life experiences as "family helpers," and their attitudes and values about "helping." The questionnaire consisted of items for gaining insights to cultural differences and similarities; which values relating to familial problem solving and the intervention of helping networks are culturally conditioned and which (if any) are absolute? In closing the interview, items were



constructed to collect a detailed *Case Story Narrative* of a recent helping experience that occurred within the prior six months (these are included as Appendix B). The aim was to answer the following:

1. What kinds of help are sought from particular persons for specified kinds of problems?
2. What alternative values and beliefs influence decisions when giving and seeking help?

A population frame (list) of village level organizations was constructed (e.g., mayor offices, churches, ethnic clubs and private service organizations) from which a sample was drawn for interviewing a set of 100 key informants (the Sampling Frame is included as Appendix A). A total of 337 identified formal groups or institutional organizations were listed and designated as the study's population universe. This listing was accepted as satisfactory for obtaining broad coverage of village level organizations mediating between individuals or families and the island's institutional structure of human services.

Our situational focus was to interview people most likely to be the points of first contact between troubled families or individuals and community helping resources. The key informant sample was composed of public officials, program personnel and/or volunteers engaged in the delivery of any family related service. To optimize representation, quota selection was used for coverage of different types of organizations, ethnic, gender, and other variable identifiers of differential needs/lifestyles.

The following guidelines were prepared:

I. Inclusion criteria:

- (1) Role positions (people) who interact directly with individuals or family members in the course of community events where they may be asked advice, told about problem concerns, or receive initial requests seeking help/assistance.
- (2) Role positions within formal groups including, neighborhood, village, or island centered clubs and voluntary associations, or private and public community organizations.

(3) These were separated into four categorical types defined by the group's primary activity, function and mission/purpose:

- (a) Expressive Organizations: Recreational, social or self improvement, youth program, or church clubs;
- (b) Instrumental Organizations: Civic and community service groups, neighborhood special interests, or professional associations;
- (c) Government/Political organizations and offices;
- (d) Mixed Purpose Organizations: Lodges or social fraternities, ethnic/national origin associations, veterans/auxiliary groups, men's/women's clubs, school auxiliary groups, or church parishes.

Other informal/unorganized role positions were excluded.

## II. Selection and Replacement Criteria:

- (1) A quota procedure set a minimum number of Key Informants in each of the categories. Quotas were set to (a) limit the total to 100 surveys for cost and time constraints, (b) target Government organizations and offices, and Mixed Purpose Organizations which best fit the definition of village organizations where individuals most likely initiate contact for advice or help with a problem, and (c) ensure balanced distribution by gender, age and education.
- (2) Each listing within the four categories were numbered and a primary list drawn according to the set quota, then a replacement list was drawn for substitution in case a primary selection refused or could not be reached. Quotas for gender, age, and education were set as data collection proceeded.

A representative sample was obtained. As shown in **Table 1** on the following page, respondents were equally divided between public (50) and private sector (50) organizations, and the private sector organizations were balanced between social community associations (27) and religious associations (23). The membership base or type of persons for which the organizations functioned also showed a good inclusion of leaders in youth clubs (15), associations for adults/couples (9), clubs for women or the elderly (18), and organizations broadly serving the general public (58).

Looking at **Table 2** on the next page, the sample was also distributed well across "Gender" (males =45; females =55), "Age" (20-39 years =35; 40-54 years =32; 55+ years =33), and "Education" (high school or less =48; college graduate =52). Although not shown, respondents were also found to be balanced in terms of "Years Working In The Organization" (49 = 10 or more years), and their "Current Positions" (clerical/office mgt. =36; organization official =38; professional =26).

Perhaps an unfortunate after-thought, we did not attempt to control for ethnicity. Consequently the sample became heavily weighted with Chamorro respondents (62), and too few Micronesian Islanders (5). We assumed that having overly controlled for all the other factor traits we would obtain a sample reflective of whatever ethnic groups predominate in village level organizations, and expected the Chamorro community would compose the majority.

**TABLE 1: TYPES OF VILLAGE LEVEL ORGANIZATIONS  
REPRESENTED BY THE KEY INFORMANT SAMPLE**

Number Of Respondents Associated With Types Of Organizations

<u>Institutional Base</u>	<u>Sector</u>		<u>Total (N=100)</u>
	<u>Private (N=50)</u>	<u>Public (N=50)</u>	
Social Community	27	- -	27%
Religious	23	- -	23%
Government	- -	50	50%
			<u>100%</u>
<b>Membership</b>			
<u>Base</u>			
Youth	9	6	15%
General Public	25	33	58%
Adults/Couples	9	- -	9%
Elderly/Women	7	11	18%
			<u>100%</u>
<b>Membership</b>			
<u>Base</u>	<u>Institutional Base</u>		<u>Government (N=50)</u>
	<u>Social (N=27)</u>	<u>Religious (N=23)</u>	
Youth	8	1	6
General Public	7	18	33
Adults/Couples	8	1	- -
Elderly/Women	4	3	11

**TABLE 2: DEMOGRAPHIC TRAITS OF THE  
KEY INFORMANT SAMPLE BY INSTITUTIONAL BASE**

	<u>Social</u>	<u>Institutional Base</u>		<u>Total</u>
		<u>Religious</u>	<u>Gov't.</u>	
<u>Gender</u>				
Male	14	17	14	45
Female	19	6	30	55
				<u>100</u>
<u>Age</u>				
20 to 39 yrs.	10	12	13	35
40 to 54 yrs.	15	4	13	32
55 + yrs.	8	7	18	33
				<u>100</u>
<u>Education</u>				
High School/Less	7	4	37	48
College Grad	26	19	7	52
				<u>100</u>
<u>Ethnicity</u>				
Chamorro	11	7	44	62
Filipino	7	5	- -	12
Micronesians	4	1	- -	5
American	11	10	- -	21
				<u>100</u>

When the project first started, the population frame for the Phase Two family case studies was planned to be constructed from (a) families with "problem difficulties" suggested by the key informant contacts, and (b) a control group of comparable families randomly contacted from surrounding neighborhood areas. The original aim was to answer the following:

3. When faced with a personal problem or a troubled family member, who are the persons forming the constellation of trusted confidants or advisors?
4. When helping a troubled individual or seeking a solution for others, who are the persons or agencies forming the constellation of trusted resources?

However, after reviewing data tabulations and reading the Case Narrative Stories, discussions among the project's scholars and advisory group became concerned with the inability of Phase One to specify what informants culturally meant by such concepts as "empathy," "friendliness," and "listening skills?" How did they define these qualities and skills in cross-cultural interactions? They also discussed that the project was not to conduct a research study, but to discover insights for developing community-based workshops. It was decided to change the design of Phase Two.

The family network mapping technique and instruments were seen to be the best methodology for workshop learning events making possible both useful discussions and facilitating the discovery of cultural definitions for concepts on personal qualities and skills in helping relationships. But most importantly, this methodology permitted the project to still address the final two study questions within workshops, as originally proposed.

Family, or social network assessment tools -the network map- have been prepared and used over the past decade, but only recently has a concerted effort been made to develop and refine these into graphic instruments for research and clinical practice (Gottlieb, 1985; Mattaini, 1993). We chose to draw heavily upon the procedures and instruments developed by Elizabeth Tracy and James Whittaker (1990), but modified the graphic network map itself employing a design used by Sharon Connelly (1980).

The complete instructions used to collect illustrative family case study network maps are presented on pages 6 to 8 in **Leader's Guide Format A**, and examples of the map are presented as Handouts A10a through A12c. Instructions in the **Format A Leader's Guide** include procedures for completion of an accompanying grid used to record information about the nature and functioning of network relationships, such as perceived availability of different kinds of support, their strength and directions of reciprocity, and their stability and frequency of interaction.

Both social and geographic analyses were prepared. Within this study we limited the social analysis to measures of network size (numbers of people and events), and the various social domains defining the structure of a network (i.e., household, extended family, nonfamily friendships, and various community affiliations).

Participants from the **Phase One** study were sent letters explaining **Phase Two** with a return request card asking for their assistance. From 16 responses a total of 12 illustrative case family studies were obtained with each having two network maps and grids completed by the head of household and spouse. Because none of the 5 Micronesians responded, a Micronesian case family was sought to have an illustrative example within the developed workshop materials. Below is a description of the case families.

HOUSEHOLD SIZE	CHAMORRO	FILIPINO
	3	8
	6	5
	4	6
	6	4
	4	3
	2	4
AVERAGE NO. TOTAL	4.2	5.0
AVERAGE NO. ADULTS (20+)	2.5	4.5
AVERAGE NO. TEENS (13-19)	0.5	0.0
AVERAGE NO. YOUTH (<13)	1.2	0.5

Except for 2 families, all others had lived at their current residence 10+ years. Two Chamorro families were living in the family compound area where one spouse was raised as a child.

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## Results and Implications

### **Experiences and Values of Village-level People Helping Families**

by Randall L. Workman

We examined the types of problem situations where people in village level organizations were called upon to help families, and their attitudes and values about helping others. These people are members of extended families as well as friends to neighbors. They are not only members of various family support networks, but as resource people and leaders with active positions in village organizations they are often the first point of contact outside of the personal network for families or individuals seeking community resources to deal with problem situations.

Their role positions lead them to interact directly with individuals in the course of community events where they may be asked advice, told about problem concerns, or receive initial requests seeking help and assistance from community resources. These experiences provide such people with knowledgable insights to the types of problem situations among island families. Their attitudes and values about helping have been shaped both by their cultural upbringing, as well as the dictations of their organizational roles and training for those jobs. Thus, their attitudes and values are important influences effecting how troubled families connect to the community's human service agencies which are charged on a professional level with resolving family and individual problems.

This was only intended as an exploratory investigation for the purpose of discovery to develop community-based workshop materials. The size of this key informant sample was small (N=100), making impossible any claim here to generalize or make inferences about the ethnic population groups, or all people on Guam. Even so, the sampling of key informants was purposeful, and sufficient for clearly identifying insights worth further, more systematic study.

The experiences and values of these key informants were explored using the limited data collected to provide insights which



could facilitate learning discussions within community-based workshops where the illustrative tabular figures would be presented. Rather than duplicating these graphics here in the technical report and in the workshop Leader's Guides developed by the project (Format A and B), the text will refer to the overhead or handout materials located in the leader guides.

Figures prepared to present insights from the exploratory key informant study are numbered as Workshop Overhead/Handout numbers A1, A2, A5, and A8. All of these figures are located as materials in the Format A Leader's Guide, whereas Format B is more selective of materials required for its purposes and only includes figures A5 and A8. The *Case Story Narrative* summaries from key informants about their most recent helping experience are included in this report's appendix.

We began our analyses examining the types of problem issues key informants had experienced in their personal family roles as well as in their organizational positions. The *Case Story Narrative* summaries of their most recent experiences (i.e., an example that happened within the prior 6 months where the problem was serious) revealed that these key informants often play important roles in their own extended family networks as the family's "problem solvers." The identification that there may be a cultural assignment of persons to be the extended family's "problem solver" was repeatedly mentioned within many different interviews. In fact, two informants (a Chamoru and a Filipino) who stated they were known for this role in their extended family commented that, because of expectations to solve all problems, they would like to know where *family problem solvers* go to get help for their stress. This insight from the empirical data collection process, and confirmed by the indigenous scholars on our project team, is a topic that should be the focus of future, more systematic research.

The types of problems brought to these village helpers included everything from "family basics," (e.g., needs for employment, transportation), "death," "family finances," "illness," "interpersonal conflicts," to "abusive relationships" (see figure A1). These types

of problems were rank ordered by the number of informants reporting they had ever helped a person or family with it. Understandably, we found the most frequently identified problem issues concerned basic family needs such as not having a car, needing a job, or problems with the house (see figure A1, listed by 85% of informants). These were closely followed by stressful events involving "death" (e.g., grief or coping with a terminal illness, =71.5% of informants), "family relations" (e.g., parenting, marital, legal, etc. =68.5% of informants), "family finances" (68% of informants), and "health/well-being" (e.g., illness, disability, mental health, etc. =66% of informants).

These cover the full range of problems from minor difficulties to major crises occurring within families but affecting the stability of their linkages to the community. "Family Basics," "Death," and "Health/Well-being" problems may be labeled as *internal family concerns*. But clearly "Family Relations" and "Finances" are difficulties where *external* community institutions such as businesses, banks, hospitals, schools, and law enforcement are empowered to intrude into the familys' circle of privacy.

These community family helpers were found to play a vitally important role linking family problem-solving to the community's social agencies. Over half (57.5%) reported helping others with interpersonal trouble at work, and legal problems with unrelated families. Nearly one-third (34%) reported helping with "Abusive Relations" (e.g., spouse abuse =43%, sexual abuse =35%, and elder abuse =25% of informants). For some types of problems these community helpers most frequently attempted to achieve a "solution" (e.g., transportation and family finances), and for some they most frequently just provided "advice" (e.g., familial grief, marital relations, and trouble at work). But for the majority, and especially those where *external* community institutions can have jurisdiction, these community helpers at the village and family level most often attempted to make "referrals" that obtained the assistance of social service professionals.

Therefore, we asked informants to list the kinds of personal qualities and skills they felt people needed to help others. They

wrote using different terms and phrases, yet very clear patterns emerged from a content analysis by our team of scholars (see figure A2). The most frequent statements about personal qualities (rank ordered by the number of informants) identified the concepts of "empathy," followed by concepts of "cultural awareness," "friendliness," "respect of other's equality," and "honesty." The most frequent statements about personal skills (rank ordered by the number of informants) identified the concepts of "listening skills," followed by concepts of "bi-lingual skills," "communication content," "communication style," and "problem interpretation."

From these responses, and those to questions about values discussed below, discussions among our team of scholars and the project's advisory group became concerned with the inability of our data collection instruments to specify what informants culturally meant by such concepts as "empathy," "friendliness," and "listening skills?" How did they define these qualities, and what makes for a "good listener" in the cross-cultural interactions found on Guam? The scholars and advisors also discussed that the aim of this project was not to conduct a research study, but to discover insights and obtain empirical material for developing community-based workshops where the public and service providers could learn and develop knowledge in collaboration with us. Consequently, it was decided to change the design of data collection for the planned family case study. The family network mapping technique and instruments were seen to be the best methodology for workshop learning events making possible useful discussions and facilitating the discovery of cultural definitions for these concepts.

For example, we asked in interviews and the pilot workshops if people felt that being able "to display your feelings and show understanding of another person's feelings" was important in their helping relationships (i.e., the Western concept of "empathy"). Micronesian key informants expressed trouble knowing how to respond. Filipino and Chamoru informants showed no such hesitation. But from our discussions about what "empathy" means in interviews and workshops a known cultural dimension and how it is changing

becomes obviously evident. Micronesian cultures still put value on only one side of "empathy" - displaying understanding of another person's feelings - and disvalue the other side - showing any display of one's own feelings. This second aspect of "empathy" gains value as cultures engender recognition of individualism (rather than collectivism) and communication becomes a person to person exchange.

Anticipating the potential for this common difficulty with survey methodology and any research design, the key informant questionnaire included items on values related to cross-cultural sensitivity, and informant attitudes toward ideas of *individualism and collectivism*. We asked informants to mark their agreement or disagreement with a listing of seventeen (17) value statements, which they judged as being "*important in their work helping other people.*" Presented for display in Workshop Overhead/Handout A5, the top four value statements (rank ordered by total scores among all informants) concerned interpersonal interactions. These were the ability to "show respect for the person's culture," "be tolerant and open-minded toward other cultures," "know a lot about your own culture," and to "know the person's family and community network." The fifth statement was our own culturally mis-stated sentence for the concept of empathy, to "be able to display your feelings and show understanding of their feelings."

The next set of value statements (rank ordered as the 6th to 8th items) help to clarify, somewhat, informant meanings of communication skills. These consisted of the ability to "know the person's cultural signals - such as words, actions, or behavior- that reveal their problem," "know the person's cultural communication styles," and "speak the person's language." The project scholars and advisors realized that we could very likely incorporate a workshop learning exercise for developing listening skills that also covered cultural body language and communication styles. But that teaching languages would need to be left to other efforts.

The last two of the top ten helping values identified by

informants concerned knowledge. These consisted of the capacity to "understand social class differences in our community" and to "know effective actions by agencies that have helped Asian-Pacific Islanders." These identified helping values confirmed the decision that the support network diagram technique would provide a basis for optimally covering identified learning and training needs. It permits workshop facilitators to deal directly with people's respect and tolerance for the culture of others, learning about one's own culture, and provides a tool for knowing peoples' family and community network. In addition, exercises and discussions could be easily incorporated to deal with the development of listening skills, and cross-cultural body language and communication styles.

Finally, we also asked key informants to mark their agreement or disagreement with statements indicating attitudes toward ideas of *individualism and collectivism*. The results, presented in Workshop Overhead/Handout A8 for display, indicated that there may be several worthy directions for future research on how these cultural orientations are handled in Guam's ethnic communities. For example, the Euro-Americans within our key informant sample (N=21) showed a greater degree of agreement with statements reflecting individualism than collectivism (or what we have labeled as "Familialism" to avoid confusion in workshops). Over half agreed with statements like "A person gets ahead in life by their own effort" (see A8 =71%), versus less than half marking agreement with statements like "A person makes the most out of life by staying close to relatives and being loyal to their groups" (see A8 =43%), or "Persons should not question elders and family leaders" (see A8 =10%). Moreover, the Pacific Islanders in the key informant sample showed a greater degree of agreement with statements reflecting collectivism, or "familialism" than the Euro-American subjects. The Pacific Islanders were more likely to mark agreement with statements like "A person makes the most out of life by staying close to relatives and being loyal to their groups" (see A8 =58%), or "Advice from a person's group or family is best" (see A8 =73%).

However, the results revealed that the Pacific Islander

informants were more likely than the Euro-Americans to mark agreement with both the statements on individualism as well as those on collectivism. And in fact the Euro-American informants showed relatively low agreement with both sets of statements. Several things could have affected these responses.

First, if we assume that these responses have at least some degree of valid measurement, then it is possible that there is some amount of cultural value mixture and change occurring among the Pacific Islanders. The relative low agreement by Euro-Americans could reflect more liberal orientations of their occupational education and their conscious attempt to bridge over the cross-cultural divisions between themselves and their clients. They were all counselors and trained staff in human social service positions of village level organizations. The Pacific Islander informants would not only also have a similar occupational orientation, but may also be revealing a zealous assimilation of the accompanying western values on individualism which dominate that training. In short, the data could be indicating value changes among Pacific Islanders, and variations in values between different occupations and social groups within any particular culture.

The other possibility, and we confess one with equal weight as an explanation of these results, is that the Pacific Islanders were affected by a response set leading many to mark agreement, yet merely be indicating "I have no problem with that statement." Or as suggested by one of the indigenous scholars, this response set may also reflect local agreement to say "Yes, that is the way things are suppose to be in Guam, USA," given the influence of Western culture. We suspect that both of these response set meanings for "agreement," as well as some valid indication of a person's actual beliefs influenced the results obtained.

As an exploratory study it was never planned to acquire a sample size needed for statistical generalizations. But the methodological problem from potential response set confusion affecting responses to these measures of attitudes toward ideas of individualism and collectivism makes these last "findings" the

weakest to support with confidence. None-the-less, as an exploratory study to develop materials for community-based learning events where participants can attempt to clarify their own values and gain insights to cross-cultural variations, the project effort has merit and utility. The question items from the key informant study plus additional statements were developed into a values clarification learning exercise, and included as Workshop Handout A7 for use as part of Leader Guide's Format A and B.

### **Social and Geographical Aspects of Familia Network Diagramming**

by Melanie Patton Renfrew, and Randall L. Workman

We examined both social (size and domain) and geographical (spatial) aspects of the illustrative network diagrams collected (N=12). As stated earlier, and we remind you here -- such diagram "maps" are time dependent. That is, we must assess social network data in relation to the particular problems and needs of the respondent family confronting them in the time period of the interview. At another time each family's and person's diagram should be expected to differ as their life situations and experiences change.

Moreover, again, we remind you that this was only intended as an exploratory investigation for the purpose of discovery to develop community-based workshop materials. The sample size of case study illustrations was small, so we do not make any claim here to generalize or make inferences about the ethnic population groups, or all families on Guam. Even so, the number of case families was purposeful, and sufficient for clearly identifying patterns in the networks of actual families worth further, more systematic study.

The geographical analysis explored the question, "To what extent are the case study informants' support networks clustered or dispersed?" As Pacific Islanders become more dependent on the automobile for getting around their islands for work and services, one might assume they are also driving to other villages to meet

with extended relatives and friends for material aid, emotional counseling, recreation, or other types of support. People disperse out from old family compound areas to new lands or public housing developments when their economic opportunities and familial growth make it advantageous. People also make friends (non-familial relationships) through work and school, and may develop networks that are more spread out than the local village neighborhood.

The social analysis explored a related question, "To what extent do the primary or core networks of families (i.e., the most significant network persons at a given point in time) differ by ethnicity and life stage?" One major difference between the Filipino and indigenous Chamoru on Guam, in spite of deep, common cultural roots, is that the Filipino community is largely composed of fairly recent immigrants (since the 1950s but many during the 1970s-80s). Emigration out of ones' homeland requires a major decision to change social ties. Migrants tend to be a more unique group with employable skills and occupational connections in their new communities, who have more opportunity and perhaps need to expand out their networks beyond extended family.

On the other hand, modernization of inexpensive phone calls and air travel, and the evolution of urban work and residential environments on Guam have affected Chamoru and Filipino families alike. Thus, if differences exist, the more important factor may be a family's life stage, and the changes that occur between the mid-life stage of active work with childrearing and that of the later years of retirement where children have become adults.

These issues were explored using the limited data collected to provide insights which could facilitate learning discussions within community-based workshops where the illustrative diagrams and tabular figures would be presented. Rather than duplicating these graphics here in the technical report and in the workshop Leader's Guides (Format A and B) developed by the project, our text will refer to the overhead/handout materials located in the leader guides.

Maps prepared to show spatial locations of the primary support



people for ten of our Familia diagrams are shown on the Workshop Overheads/Handouts numbered A13 to A16. These were separated by ethnic group (Filipino A13 and Chamoru A14 to A16). The small numbers on the maps indicate the number of the case family being studied. There are three maps of Chamoru case study family networks for clarity; if all the data were plotted on one map, the networks would cross-overlap and look confusing. Figures prepared to show tabulations of network size and distribution across social domains are shown on the Workshop Overheads/Handouts numbered A17 to A22. These were separated to show average counts for each ethnic group (Chamoru A17 and Filipino A18), and averages for different life stages (Older life stage A21 and Mid-life A22). Percentage distribution comparisons are shown in figures A19 (Chamoru and Filipino) and A20 (Older and Mid Life Stages). All of these figures are located as materials in the Format A Leader's Guide, whereas Format B is more selective of materials required for its purposes and only includes the map figures A13-16.

Overall, the maps illustrate a concentrated or clustered pattern: the primary support people of these case families tended to live within the household, the housing compound, or near-by village areas. All of the case study families drive to see extended family members or friends in other parts of their own villages or near-by villages. But the concentrated nature of these *more established* case families (i.e., selection restricted to heads of household age 30 years +, excluding very young, new families) appeared most clearly in Chamoru Case Families 9 and 10 (Map A16) where their primary networks clustered in the Agana Heights-Agana area. Even where Chamoru dispersion across the island is suggested (Maps A14 and 15), the primary networks of these case families were clustered within one or two particular village areas (e.g., Agana Heights-Agana and Yigo).

This clustering also appeared among the Filipino case families. Most notable were the primary networks of two elderly Filipino households (numbers 1 and 5) where members were over age 60 years with married adult children in residence. Another case family

(number 8) was a mid-life couple and adopted child; In the interview the husband stated he "no longer has contact with (his) relatives," with no additional explanation except to say his "immediate family is (his) network and (he) enjoy recreation with friends or myself."

This later case family is indicative of the situational and temporal character that effects any particular family's support network, and can lead it to differ from patterns dominating their cultural group. It may also be indicative of expected patterns to be found among immigrant families who have made decisions and taken opportunities to distance themselves from familial home areas. Two other Filipino families (numbers 3 and 4) also reflect an expected pattern to be found among immigrant families. Both consider family members in the Philippines and in the mainland United States to be part of their primary resource networks.

These spatial patterns were clarified in the social analyses of network size and distribution. First, a finding of this exploratory analysis was that the *size*, or number of very significant persons, and things/events in the primary core support network of families did not noticeably differ in these small samples of Chamoru (mean number = 23.8 persons) and Filipino (mean number = 24.2 persons) families, nor between families in older (mean number = 22.7 persons) and mid-life stages (mean number = 25.2 persons). The common range for a family's primary network as defined in our question tended to number from 23 to 25 persons (see table figures A17, 18, 21 and 22).

We did not pressure respondents to list all persons of their extended families and community friends, only those who played important roles in their lives during the previous month, as they wanted to record it. We felt this would identify the most important and persistent persons within someone's community support network, and that any persons of lesser importance included because of interaction in the prior month would be counter-balanced by the exclusion of those with whom there was no interaction.

Yet, although the total number of persons in a family's primary core network was not found to vary, the numbers and percent

distributions of those on-island versus off-island were found to differ. Consistent with anticipated differences of indigenous and migrant families, the Filipino case families reported more extended family members of their core networks as being off-island. This is shown best in figure A19. Whereas the Chamoru network diagrams marked about 10 percent of familial members in their core networks as being off-island, the Filipino network diagrams marked 22 percent or nearly one-fourth of familial members in their core networks as being off-island.

Moreover, the counts of community affiliations also indicated Filipino families marked slightly more club events and agency contacts as being part of their networks. In actual number counts this only amounted to one (1) additional important person-event on the network diagram (A17: mean Chamoru community affiliations = 2.3; A18 mean Filipino community affiliations = 3.2). However, as a percent distribution of people-events across the various social domains composing a support network, the Filipino case families averaged 13.2 percent of their networks in community affiliations compared to only 9.6 percent among the Chamoru families (see figure A19).

Beyond the suggestion of these differences in the nature of family support networks of the Chamoru and Filipino communities, the small sample of case studies revealed general similarity. Migration over great distances can be a major determinant of a family's situation and how it structures its support network. Perhaps the most important insight from this exploratory study is that inspite of distance, Guam families are being able to keep a number of additional persons in their network through modern communications and air travel.

Comparison of case families by life stage revealed other notable differences worthy of further study. Diagrams of the older case families with adult children marked over one-fourth of their primary core support networks as being within their households and nuclear family (see A20 = 26.5 percent). The case families in their mid-life stage with younger children marked less than one-fifth or 17.8 percent as being in their households. Even so, the case

families in their mid-life stage diagrammed greater percentages of extended family (A20 40.5% versus 35.2% for older life stage families) and friends/co-workers in their primary core networks (A20 32.9% versus 24.2% among older life stage families).

As these families have aged from active work and childrearing (the mid-life stage) to retirement and adult children (the older life stage), it appears the core support network may also shift from being composed of persons outside the household to a closer circle of persons within the household. But as stated above, on Guam this is not necessarily reflective of any reduction in network size (number of person-events). The size of their primary core networks for these small samples were not greatly different. Although a more systematic research study with representative samples may find a significant difference, our exploratory data only hinted that this may be the case. The average network size of mid-life case families was larger (A22 = 25.2) than that of older life stage families (A21 = 22.7), by about 2 person-events. The older life stage families made up some of the difference in fewer friends and co-workers, with more community affiliations (A20 = 14.1%), than reported by mid-life stage families (A20 = 8.7%).

These suggested differences in the shifting of the nature of primary core networks are understandable in light of the aging process and its changes on a family's situation. For more elderly couples, parents and some siblings/relatives may have passed away, and their social lives have shifted from work and acquaintances to church and village clubs. But a cultural aspect of these older families apparently different from Western culture, is that their adult children in their networks were just as likely in their household as outside.

In the mid-life stage couples are active raising children, working, and socializing with extended family and also friends. They share life needs with these people. A finding adding to this suggested hypothesis is to note that the mid-life families marked a greater concentration of their extended family support network on the Maternal (wife's) family side (A20 = 28.6% versus 16.7% for older life

stage families). This very likely reflects not just the wife's role in childrearing and reliance upon her extended family. It may also reflect her cultural role to connect the household to familial events of fandangoes, nobenas christenings, and other bonding activities affirming the extended family.

One practical application of geographical and social analyses for network diagrams is that it can visually emphasize certain needs to helping professionals. For example, when an elderly respondent's network is somewhat limited to the household and immediate village area (e.g., Filipino families numbers 1,5), the person in a counselor role can encourage more use of existing community affiliations with support through senior citizen and church groups. Conversely, if an older person has a dispersed network of relatives and then loses the ability to drive, the counselor will be more aware of the need to contact and encourage their network to initiate visits or rides, or to facilitate the client's ability to access and use the phone. This may involve getting special phones with large numbers, hearing aids, incoming-call light indicators and other devices to overcome disabling conditions of age.

If this study were extended to include larger representative samples, an interesting research question would be, "To what extent do the younger adults have more dispersed networks than their parents' generation?" Due to the need to concentrate case study families to *more established* case families (i.e., selection restricted to heads of household age 30 years +), this exploratory study did not look at young, new families with couples age 19 to 30 years. The high cost of housing for young families is often a "push factor" out of village neighborhoods in which they grew up. The impacts of urbanization on Guam's family networks should also be having its greater effect on younger families. Our hypothesis would be that the older family networks are more clustered while the primary core networks of younger adults' (ages 20s and 30s) should be more dispersed around the island and influenced by school contacts and high land costs.

**Recommendations for Public Education workshops  
from the Advisory Committee**

**" Familia Networks "**

During November and December, 1993, the advisory committee for the *Familia Networks* project met to discuss the findings obtained from the field interviews conducted and to make recommendations for application of the material.

The following is a list of those individuals who were present: Wayne Butler from the Superior Court of Guam; Lilli Perez-Ten Fingers from the Department of Mental Health and Substance Abuse; Nelda Flynn and Janet Benavente, volunteers from the Family Community Leadership program; Marilyn Campbell, project staff; and Randall Workman, Project Director and Community Development Institute faculty.

Below are recommendations made by the advisory committee:

**OVERALL GOALS FOR THE DEVELOPMENT OF LEARNING SITUATIONS**

1. To design workshops (learning situations) where each of the people identified as part of traditional helping networks to learn by sharing and self-discovery, in order to facilitate communication with people of varying backgrounds and cultures.
2. To develop workshops for agency programs that bring together the different categories of people and organizations or clubs identified as a part of the traditional helping networks found among their respective clientele.
3. To coordinate (develop) a curriculum with existing programs such as DOE Counselors, Mental Health & Substance Abuse, Superior Court, and the church's programs (i.e. Rainbows For All Children, Compassionate Ministry For Divorced, Separated, Widowed, etc.), hospice providers and geriatric workers.
4. Workshops might include how to map a family's network so program's could identify ways to form support groups linking family members, friends, and village groups.
5. To develop the curriculum of workshop modules, then make workshop descriptions available to the key informants originally interviewed. Let them decide which workshops would be most helpful, which is what we do in the FCL program.

## TARGET GROUPS

1. Parents, Parent-child groups, and youth groups
2. Agency professionals
3. Village groups and civic organizations

## REGARDING SKILL-BUILDING & KNOWLEDGE GENERATION

1. To provide practitioners with a working knowledge of communication skills with a specific emphasis on active listening skills so they can develop empathy for cross-cultural patterns of family network systems as they actually exist on Guam today.
2. To provide family service practitioners with assessment skills that could assist them in helping their clients to discover their own networking values in relation to a specific area of discomfort, thus potentially aiding them in developing a unique action plan for their individual and familial needs.
3. To provide "hands on" exercises- role playing to learn mapping procedures and networking. As per Senator Doris Brooks suggestion:

*"A very simplified and understandable procedure needs to be developed to help people from all economic and educational levels to know the who, what, where, how and why for meeting their needs".*

- a. Help families strengthen their networking.
- b. Help referral agencies work with family networks.
- c. Interpersonal communication between client families and service professionals.

## SPECIFIC ATTENTION AREAS

### [WOMEN'S ISSUES]

1. Gather a women's group representative of the various ethnic groups residing on Guam. They would discuss and share their respective cultural strengths and weaknesses of their family networks, and assess the roles and responsibilities of women. This is a potential source of strength that is not often tapped within Western models of social work.

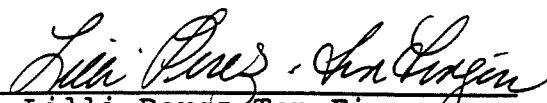
### [COUPLES IN NETWORK INTERVENTION]

2. Explore the dynamics of interaction between groups of couples (client families) and agency professionals. If some form of community building for couples and network helpers could be developed, this would be more in line with traditional events where both husband and wife engage in problem-solving activities.

[ABUSE & INTERVENTION]

3. There is a need for workshops on the dynamics of family abuse and to develop the necessary skills for identifying the signs as well as when and what action to take. Develop an awareness and referral workshop: the Justice Department and other island family counselors are working on this. It could focus on family dynamics and awareness of traditional behavior and attitudes passed down from family of origin that get in the way of helping victims as well as those that can help break the cycle of violence.
4. Conflict resolution training in many different topic areas needs to assert that not just persons with degrees can give good advice or counseling, yet emphasize that laypersons in our village helping networks need training so they can do a good job assisting the agency professionals.

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